SIVANANDA LAHARI
OF ADI SANKARA

With meanings in Tamil and English
by
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Mount Kailas

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श्रीगुप्ताकाव्यन्दनम्
ऐंकार-हींकार-रहस्ययुक्त-
श्रीकारागुड़धर्म-महाविभूत्या।
ओंकारमर्म-प्रतिपादिनीभ्या
नमो नमः श्रीगुप्ताकाभ्याम्॥

Sri Sankara Bhagavadpada
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FOREWORD

Many are the books that have been written over the years on the works of Sankara. The reader of this book will ask, why then, one more, now on the Sivananda Lahari? The answer is simple. It is inevitable that works of eternal value like Sankara’s will draw responses, not only of appreciation, but also of interpretation and restatement in the light of the perceptions and experiences through the changing circumstances and values of every age. Later writers often bring a new insight or a new slant to provide the contemporary appeal and relevance.

The present work can draw its justification, from the fact that its gifted writers have endeavoured to capture and render the ineffable beauty and lofty spirit of Sankara’s work in Sanskrit into chaste versions of two contemporary languages, English and Tamil, within a single book. The authors, Dr. Uma Krishnaswamy and Dr. Rama Venkataraman, who come from two disparate backgrounds, the former as a practising surgeon, and the latter as a Language scholar, have been drawn together into this effort, by their shared love of Sanskrit and devotion to Sankara. A third person, steeped in Sanskrit learning, Shri S. Somaskandan has added to the value of this book, through his invaluable services as an editorial adviser, to ensure the book’s fidelity to Sankara in spirit and substance. The erudition of his editorial notes merit their reproduction in full in Annexures 1 and 2 of this book. To these three contributors, I offer my humble tribute.

N.Krishnaswamy
Chairman, Vidya Vrikshah

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More than any other inspired being who has graced and enriched India, Sri Sankara holds a special place in both the minds and the hearts of the people. His lofty intellect, his incisive analysis and his clarity of expression all arouse both awe and reverence.

To gauge Sri Sankara the intellectual, the philosopher and the teacher extraordinaire, requires but a fleeting glimpse of his many achievements. In a span of a mere thirty two years of life he thought, spoke and did more than most can do in several life times.

In his hands, Hinduism underwent an intellectual catharsis shedding the dross of dead ritual and decadence, which had accrued over time. Advaita Siddhanta emerged to feed sweet reason and nourish the then weakened soul of the Vedic religion.

Sri Sankara's commentaries on the ten principal Upanishads, the Brahma Sutra and the Bhagavad Gita, stand testimony to this, and form the glittering diadem of his intellectual achievements in the field of Vedanta.

His style of writing here reveals a relentlessly logical mind, a mind unafraid of facing the conclusions reached by that logic, however revolutionary those might have been in the 6th Century B.C. Surprisingly, far from being cold or sterile, a warmth permeates these sophisticated and esoteric writings, moving a scholar to comment that it was "monistic music, it elevates and it reassures".

But what of Sankara the man, the ascetic who saw no inconsistency in a Sanyasin easing his widowed mother's last moments of life? What clues has he left of his feelings, his emotions towards the common man whose world he had formally renounced?

Did he feel superior to them by virtue of his intellectual or moral stature? Could he identify with the petty needs, desires, joys and fears that beset the common man, woman or child? It is said that nowhere does a writer stand more revealed than in his poetry, for that is an outpouring of his heart and not his head.

It is therefore in his religious lyrics that we can find clues to Sri Sankara's personality. In these we find that his style of writing is sharply at variance from his Vedantic works. An ardent emotional fervour of devotion characterises them, together with a spontaneous poetic elegance.
In these too, we see the purity of the Advaitic doctrine, albeit presented simply and subtly. Effortlessly, he reconciles the Transcendent Brahman with the Immanent and with equal facility, he demonstrates that the cascading reactions of Bhakti culminate in Jeevan Mukti.

But, what fascinates the lesser mortal is the amazing sense of empathy and sympathy Sri Sankara reveals for the ordinary man, and portraying the human foibles of anger, greed, lust etc. and man’s struggle with his baser nature, some times effective, and sometimes hopeless.

Even more astonishing is his capacity to identify himself with the emotional psyche of a woman, be it his own mother or that Universal Mother. Nor is this sense of identification confined to human beings, for he quite clearly sees himself in every creation of nature, bird or beast, the animate or inanimate, even in the very elements of nature.

We see a multifaceted, infinitely complex and intriguing personality, giving lie to the inept criticism that Sankara preaches a cold logic of crystalline purity, where human warmth had little place. In fact, freed of any sense of duality, Sankara saw universal oneness which allowed him to relate as much to the sophisticate as to the rustic, lovingly helping them along in their quest from the human to the divine.

The Sivananda Lahari, a religious lyric of a hundred verses, traditionally attributed to him, may be studied in this context to fathom Sri Sankara, the man. A paen of praise and love to Lord Siva, it is an elegant work which matches his Soundarya Lahari in praise of the Goddess Parvati.

It is not in the Indian tradition to record epitaphs. If one can make so bold as to deviate from this norm and look for one, appropriate to Sri Sankara, that divinely inspired man, one need not seek farther than his own Viveka Chudamani:

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ॥
तीर्था: स्वयं भीमभवाणिं जनानहेतुनान्यानि तादयन्तः ॥

Noble men live calmly and loftily,
Moving for the benefit of the world, like the spring,
Having themselves crossed the fearful ocean of life,
They, with no motive, help others also to cross it.

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Flowers and leaves sacred to Siva
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Let this be my salutation to the Auspicious ones, who are the embodiment of art, whose heads are adorned by the crescent moon, who are the fruits of mutual penance, whose bounteouness is displayed amongst (their) devotees, who are lavishly auspicious to the three worlds, who appear repeatedly in (my) heart and who experience the bliss that wells up.

कलाभ्या - (to the two) who are the embodiment of all art
चूडाऊंकृत शाशिकलाभ्या - who have the crescent moon adorning their heads
नित्यायः फलाभ्या - (to them) who are the fruits of mutual penance
भक्तेऽपि प्रकटित फलाभ्या - who show their bounteouness amongst their devotees
भवतु मे - let it be my
Oh Sambhu, let the wave of Siva's bliss, which trickles forth from the river of your life, which destroys the dust of sin, which falls into the paths of the streams of the intellect, which grants the mitigation of the agony of wandering in the circuit of worldly life and which tarries in the heart of my heart, be victorious.

- which trickles forth
- Oh Sambhu, bestower of happiness
- from the river of your life
- dust of sin
- which crushes
- into the paths of the streams of the intellect
I worship that Siva in my heart, who is known through the three Vedas, who is dear to the heart, who is the destroyer of the three bodies (of man), who is pre eminent, who is three eyed, who is distinguished with his matted locks, who wears a moving serpent as a necklace, who bears the deer (the symbol of Maya), that Mahadeva, the self luminous, who is compassionate to me, who is the lord of all, who is the basis of the intellect, who is with the mother and who is very good at imitation.
who is known through the three Vedas
who is dear to the heart
who is the destroyer of the three aspects of man
who is preeminent
who has three eyes
who is distinguished with matted hair
who wears a mobile snake necklace
who bears the deer, symbolic of Maya (illusion).
who is the supreme god
who is self luminous
who is compassionate to me
Pasupati, who is the lord of beings
who is the basis of the intellect
who is with the mother (Parvati)
who is the auspicious one.
who is extremely good at imitating or acting
I worship in (my) heart.

I worship in (my) heart.

[Verse 4]
Oh Sambhu, a thousand gods exist in the world, who are the bestowers of trifling rewards. Not even in my dreams do I consider following them nor the benefits conferred by them. Oh Siva, I beg always to worship your lotus feet, difficult though it is even for Vishnu, Brahma and (such) others, who have obtained proximity to you.

सहस वर्तने - a thousand exist
जगति - in the world
विद्वान् - gods
शुद्रस्वविदाँ - the bestowers of trifling rewards
न मन्ये - I do not consider
र्वनि - in my dreams
वा - or
तदनुसरण - following them
तत् कृत फलं - the rewards given by them
हरि ब्रह्मादिनां अपि - even Vishnu, Brahma and (such) others
निकटभर्ताः - those in proximity
अस्वलम् - difficult
चिरं याचे - I beg always
शांभो - Oh Sambhu, bestower of happiness
शिव - Oh Siva, auspicious one
तव - your
पदांमोहजनम् - worship of lotus feet

स्मृतो शायते वैष्णव शाकुनकविनिगाननस्वादितः
पुराणे मन्ये वा स्तुतिनिदनस्यवेच्वचरः ।
I am unskilled in the canons of law, the scriptures, in medicine, augury, poetry, music, grammar, ancient history, prayer, eulogy, dance and in humour. How will kings favour me? Who am I Oh Pasupati? Beast though I am, Oh Sarvagna, Oh Vibhu, save me by your famous compassion.

ступаті - in the canons of law
шатрті - in the scriptures
вайші - in medicine
шакун калі - in augury and poetry
гана фалі - in music and grammar
пурна - in ancient history
мача ва - or in (Vedic) prayer
ступаті - in eulogising
ната щаслек - in dance or comedy
атвер: - not clever
карті мача - how can there be for me
рахва прапаті - the favour of kings
кост-The - who am I?
Earthen pot or clod of earth or even an atom, smoke or fire on the mountain, cloth or thread, will this (logic) remove the terrible death? You display in vain agitation of your throat, by (such) vigorous argument. Oh wise one, worship the lotus feet of Sambhu and seek supreme happiness.
Let my mind dwell on your lotus feet, my speech in effortless praise (of you), my hands in worshipping (you) and my ears in the practice of hearing your tale. Let my intellect meditate on you, and my eyes (dwell) on the greatness of your image. Oh Paramasiva, by what other means, beyond this, can I know other texts?

मन: - the mind
ते पदावजे - on your lotus feet
Just as the intellect considers the oyster shell as silver, the glass flint as a gem, the flour and water paste as milk and the mirage as water, likewise, the dull witted in delusion as
to who is god, worships one other than you, Oh Pasupati, not having considered you, the supreme self luminous lord in their minds.

यथा बुद्धि: - just as the intellect
शुच्यो रज्ज्व बुद्धि: - (considers) the oyster shell as silver
कालाधमनि मणि: - the glass flint as a gem
जन्ते पेग्गे - in the flour and water paste
श्रीरं भवति - milk is present
मृगात्माः - in the mirage
सलिन्तम् - water
तथा - like wise
देव भान्त्या - in delusion as to who is a god
भजति भवन्त्यं - worships one other than you
जडजन: - the dull witted
महदेवेऽं तवं - you the supreme self luminary and lord
मनसि च न मत्वा - not having considered in the mind
पशुपते - Oh Pasupati, lord of beings

गम्यर कस्यं विशति विजने थोरविने
विशाले शैले च भृमति कुमारं य जडमति: ।
समण्येऽं नेतस्सतिमुमानां भवते
सुखेनावस्थातूं जन इह न जानति किमहो ॥ ९॥

कन्हृय अकस्मिः सुर्यै बुद्धि अनुप्रवत्तिस्ते
विष्णुपङ्क्तिः स न्यायेः जयावतिर्युमेकाः शुचिः ।
अत्यन्तेऽयम् विरज्ज्ञ्यात्त्वनिश्चयनां वणित
संवेदनाभयेऽत्त्वनिश्चयनां श्रुतैः दुःखाति अंशैः ॥ ९॥

च्छेदं स्वनिःश्च विद्यते तत्त्वं गुरुभिः प्राप्तात्त्वं कुराणं अपुवीताः
कालमेकः, तद्दृश्यमर्म्यथां वामिकं लिखितं कालमेकं, महंतं भास्मिर्यं
पुनः अधीश्वरं जातिः राजाः पुराणपालिः प्रमिलं वर्णं
For the sake of a flower, the dull witted one enters the deep lake and the lonely, terrible forest and wanders in the huge mountain. Having submitted the one lotus flower of the mind to you Oh Umanatha, man does not know to remain in a state of happiness. Why alas!

गमीर कालावे - in the deep lake
विशालि - enters
विजने धर्मविपिने - in the lonely and terrible forest
विशाले शैले च - and in the huge mountain
भ्रमलि - he wanders
कुसुमार्थ - for the sake of a flower
जड्डमलि - the dull witted
समपन्य - having submitted
एक चेति: सरसिरि - the one lotus flower of the mind
उमानाथ भेजते - to you Oh Umanatha, lord of Uma (Parvati)
सुखेन अवस्थातु - to be in a state of happiness
जन इह न जानालि - man does not know here
किं अहो - why alas!

शरी देवत्व नगरस्मृत्व मशाला
सत्यत्व कौत्तव भवतु विहरताविविजनम्।
सदा त्वप्तदार्जनसमर्यमनन्दन्तहरी
विहारासक्त चेतु हुदयिमह कि तेन वयुषा ॥ १० ॥

For the sake of a flower, the dull witted one enters the deep lake and the lonely, terrible forest and wanders in the huge mountain. Having submitted the one lotus flower of the mind to you Oh Umanatha, man does not know to remain in a state of happiness. Why alas!

For the sake of a flower, the dull witted one enters the deep lake and the lonely, terrible forest and wanders in the huge mountain. Having submitted the one lotus flower of the mind to you Oh Umanatha, man does not know to remain in a state of happiness. Why alas!
Whether the birth is in human form or divine form, the form of an animal in the mountain or forest, a mosquito, a domestic beast, a worm or bird etc., how does that body matter if the heart here is intent always in taking pleasure in the wave of supreme bliss by remembrance of your lotus feet.

नरत्व - human form
dेवत्व - divine form
नग वन मुगल्व - the form of an animal in the mountain or forest
मशक्ता - the form of a mosquito
पशुत्व - the form of a (domestic) beast
कीटत्व भवतु - may it be the form of a worm
विहारव आदि जननम् - birth as a bird etc.
sदा - always
t्वपादान्त्य स्मरण - remembrance of your lotus feet
परमानन्द लहरी - the wave of supreme bliss
विहार आसक्त चेतु - if intent on taking pleasure
हृदय इह - the heart here
कि तेन वपुषा - how does that body matter?

बद्रवी गोही वा च विनिष्पि जदी वा तदितसे
नसो वा यः कथामवतु भव कि तेन भवति ।
बद्रीव हृदय यदि भवधीन फलुपनर
tदीवस्तत्व शरीरं भवसि भवमारं च वहसि ॥ १२ ॥

सत्यव तैवां तत्सै तु कृपां दुर्भावं गृहीतात
कुलभावं तस्मात् तु कृपागमावं मनौ तित्तं परमात्रेषु ॥
Celibate student or (married) householder, ascetic (shaven headed) or one with matted hair, or a man other than these, whoever he is, let him be. Oh Bhava, what of it? If the lotus of his heart is subservient to you, Oh Pasupati, you are his Oh Sambhu and you bear the burden (of his) worldly life.

वद्: वा गेही वा - celibate student or householder  
यति: अपि जठी वा - ascetic or one with matted hair  
ततु, इतर: न वा - or a man other than these  
य: कथितुं, भवतु - whoever he is, let him be  
भव - Oh Bhava, the source  
कि तेन भवति - what of it?  
यदि: इव - if this  
हृद् पञ्चा - lotus of the heart  
यदि: भवद्विनं - if subservient to you  
पशुपति - Oh Pasupati, lord of beings  
तदीय: त्वं भवसि - you are his  
शभो - Oh Sambhu, bestower of happiness  
भवभारं च वहसि - you bear the burden of worldly life

गुहाया गेही वा बहिर्पि वने वाद्विनिविष्टे  
जते वा गेही वा वसतुं वसते: कि वद फलमु ।  
सदा यद्येवान्त-करणमापि शभो तव पदे  
स्थितं चेष्टागोऽसि स च फर्मयोगी स च सुखी ॥ १२ ॥
Let him live in a cave or a home, outside or in a forest or on the mountain top, in the water or in fire. Do tell, what purpose is (such) a residence? He whose mind also (in addition to the external senses) is always fixed on your feet, Oh Sambhu, he alone is a supreme saint, he alone is a happy man.
In the worthless circuit of worldly life, not conducive to self contemplation, I, the blind one am wandering, by virtue of (my) dull wit and am worthy of protection by your supreme compassion. Who other than me is more pitiable to you, a great expert in the protection of the poor? Oh Pasupati, in all three worlds who can be my protector other than you?

असारे संसारे - in the worthless circuit of worldly life
निल भजन दौरे - far from self contemplation
जड धिया - by virtue of (my) dull wit
भक्त - wandering
मां अन्यं - me, the blind one
परम कृपया - by supreme compassion
पातु उचित - worthy of protection
मदु अन्यः - other than me
कः दैनः तव - who is more pitiable to you
कृपया: रक्षा अति निपुणः - a great expert in the protection of the poor
तवद्वः अन्यः कः: वा - who other than you
में - for me
दिनं संसार - in the three worlds (heaven, earth and lower world)
शरणं - a protector
You are the lord Oh Pasupati who is indeed the best relative of the poor. I am moreover very prominent amongst them (the poor). What more (needs to be said) of the relationship between these two (the poor man and his best relative)? Oh Siva, all my sins are pardonable by you alone. You must (engage) by endeavour to protect me, (because) this is the mode (of behaviour) amongst relatives.
If not indifferent, why do you not remove the writings of Brahma, (which make me) indifferent to meditating on you and which are largely composed of evil desires?

If you are incapable Oh Pasupati, how is it that you effortlessly and by the mere tips of your finger nails, crushed that head of Brahma, which cannot be (easily) plucked and which is well rounded?
भवदुध्यान - meditation on you
विमुखः - aversion to
दुराशा भूषिणा - largely composed of evil desires
विधि लिपि - the writing of Brahma, (fate)
अशक्तः - incapable
यदि भवानु - if you are
शिरः तत् - that head
वेयात्र - of Brahma
न नखः - which cannot be (easily) plucked
सुवृत्तः - well rounded
पदपतः - Oh Pasupati, lord of beings
कथं वा निर्यंतः - how was it so effortlessly
करनल मुखेन पव - by the mere tips of the finger nails
लुकिट - was crushed

विरिविदीयांयथवदु भवता तत्पविशर- अऽशुकं सरस्यं स खलु भूव दैन्यं लिखितवान्।
विचारं को वा मा विशद्दृष्टया पावति शिवः ते
कटाङ्गायाप्रि स्वमणि च दीनावनप्रि: || १६ ||

अंकितं सरस्यं बराहः समुक्तं ब्रवे अशुकः सामुंद्रिकसमुक्तं अशुकः।
अंकितं सरस्यं बराहः समुक्तं ब्रवे अशुकः सामुंद्रिकसमुक्तं अशुकः।
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अंकितं सरस्यं बराहः समुक्तं ब्रवे अशुकः सामुंद्रिकसमुक्तं अशुकः।
Let Brahma have a long life. His other four heads are deserving of protection by you, for it was he who has written (the fate of) poverty in earth (for me). What doubt is there Oh Vishada? Oh Siva, the effect of your glance, which by itself is intent on protecting the poor, protects me tenderly.

विरिविव: - Brahma
धीर्यायुः: भवतु - may he have a long life
भवता - by you
तत् परः: शिरः: चतुष्पक्ष - the other four heads
संशयं - are deserving of protection
स: खलु - he indeed
भुविः- in earth
दैन्यं लिपितवान् - wrote (the fate of) poverty
विचारः कः वा - what doubt is there?
मा- me
विशादः - Oh Vishada, beautiful one
कृपया पाति - protects tenderly
शिवः - Oh Siva, auspicious one
ते क्षणं व्यापारः: - the effect of your glance
स्वयं अपि - by itself
दीन अवन परः: - intent on protecting the poor

फलाद्या पुण्यानां मयि कृत्याया वा तवयि विमो
प्रस्वातेषि स्वामिनुः भवदमलपदाःन्युगलम्।
कवयं पत्रेव मा स्थगणि नमस्तःभ्रमनुष्यां
निलिपियानां श्रेणिनिजकङ्करमाणिवयमुक्ते: ॥ १७ ॥

परंतपमहाम जनमातमन्येव जन्मश्रीराम एव जन्मम
प्रमाणं यद्वितीयो यथासंक्लिमुपालक्षुबष्यक्तवः।
कमान महतेई यो मौर्ययात्री नपश्चातमपरातरहर
किरितापत्तम बुद्धिबिद्धजत्कृतोज्ज्वलकरस्यः ॥ १५॥
Either as a result of merits or because of your compassion for me, Oh Vibhu, Oh Swami, though you are present, how will I see your pure pair of lotus feet? They are concealed from me by the ruby studded gold crowns of the groups of gods taking delight in offering reverential salutations.

फलान्त ्वा पुण्याना - either as the result of merits
मयि करणया ्वा - or because of (your) compassion for me
त्वयि - you
विमो - Oh Vibhu, all pervading one
पुस्ते अषि - though present (visible)
स्वामिन्ु - Oh Swami, lord
भवति - your
अमल पाद अज्जुम्लम् - pure pair of lotus feet
कर्यं पदवेय - how will I see ?
मा स्यायति - (it is) concealed from me
नमः सम्रम लुष्ण - those taking pleasure in offering reverential salutations
निनियमाः अनुरिणः - groups of gods
निज कलक्ष माणिवय महुः - by their own ruby studded gold crowns

ত্বমেষো লোকান্ত পরমপত্রসদী
ধীরঘদৃষ্টত্বমূল পুনর্পি ভঙ্গন্তে হরিমৃত: ।
কিয়া দাড়ক্ষায় তত শিব মদ্যশাচ কিয়া
কদা বা মদ্যান্ত কহিসি করণাপূরর্তত্বঃ ॥ ১৮ ॥

ভাস্কর্ষিতা বৈষ্ণবভাস্করা নিম্নপর্বত:।
You alone are the giver of the supreme object (liberation) to mankind. Those who occupy divine positions because of you, the principal of whom is Vishnu, worship you repeatedly. Oh Siva, how (great) is your kindness and how (great) is my desire! When will you bear (responsibility) for my protection, by a look full of compassion?

त्व एकः - you alone
लोकानां - to mankind
परम फल्द्वः - the giver of the supreme object (liberation)
दिव्य पदवीं वहनः - who occupy divine positions
त्वात् मूलं - through you
पुनः अपिभजन्ते - worship you repeatedly
हरि मुखः - the chief amongst whom is Vishnu
किवद् वा - how (great)
दाशिष्यं तव शिवं - your kindness Oh Siva, auspicious one
मद् आशा च - and my desire
किवद्वी - how (great)
कदा वा - and when
मद् रक्षा - my protection
वहसि - you bear (responsibility)
करणा पूरित दशा - by a look full of compassion
In the endless circuit of worldly life, composed mainly of evil desire, which brings one to the door of the evil master, which is the abode of harm and which produces pain, why do you not diminish my fatigue? Whom does it favour, tell? If this be your affection Oh Siva, we are indeed fulfilled.

**In ananda bhūṣaye**  - composed mainly of evil desire

**dṛṣṭhit**  - evil master

**gūḍhāra**  - the door of the house

**gharcē**  - that which brings about

**duraṁ saṁsāre**  - in the endless circuit of worldly life

**duriṁ niśṭhē**  - the abode of the harmful

**dṛṣṭe jñānta**  - that which produces pain

**madrā āyāmśa**  - my fatigue

**kiṁ na vyananāt**  - why do you not diminish

**kṣay upak ūtaye**  - to favour whom

**va**  - tell

**iśvā prāti chet**  - if this be affection
It (my mind) roams always in the forest of delusion, it dances on the physique of young women, it wanders on the branches of desire rapidly, at will all around. Oh Kapali, Oh Bhikshu, tie my exceedingly fickle monkey like heart, firmly by devotion. Oh Siva, Oh Vibhu, make it subservient to you.

सदा - always
मोह अटन्यास - in the forest of delusion
चरति - roams
युवतीना कुंच निरोक्षी - on the physique of young women
नदति - dances
आािक्षा शावशात्र - on the branches of desire
अटति - wanders
झीति - rapidly
Oh Smarari, having reached along with Sakthi, the spotless tent of my heart, made of white cloth, which has firmness for a pillar, which is bound by the rope of steadiness, capable of movement, which is beautiful, which is lotus shaped, which is placed near the proper path (towards the Supreme) every day and worshipped by the demi god troops of Siva, Oh Swami, Oh Vibhu, may you be victorious.
The translated text is as follows:

having firmness as a post

- tied by the rope of steadiness

which is capable of movement

which is beautiful

which is shaped like a lotus
every day

which is placed near the right path

Oh Smarari, enemy of cupid

my heart

the tent made of white cloth

having reached

which is spotless

may you be victorious

Oh Swami, lord

with Sakthi (Parvati)
worshipped by the demi god attendents of Siva

Oh Vibhu, all pervading one

pralayamoharangaprthivini

praveeshayukthasanu bhumat vaduda taksarpane.

may your heart shatter like a lotus,

the tent made of white cloth with all the other constituents;

may you be victorious, Oh Swami, lord.
Oh Taskarapati, it (the thief of a heart) wanders in many ways, subservient to robbing wealth through avarice etc., and diligent in entering the home of the wealthy. How will I bear this thief of a heart here Oh Sankara? Oh Vibhu, having made it subservient to you, bestow compassion on me the sinless one.

प्रेम आदि:- through avarice etc.
अर्थारण - robbing wealth
परतः:- subservient to another
चनि गृहे - into the home of the wealthy
प्रवेश उद्युत: सन् - diligent in entering
भभति बद्र्या - wanders in many ways
tतकरपते - Oh Taskarapati, lord of thieves (who steals hearts)
इस विषे चरे - this thief of a heart
कथ्य इति सहे - how will I bear here
शकर - Oh Sankara, who confers happiness
विभो - Oh Vibhu, all pervading one
tवव अधिन कुत्ता - having been made subservient to you
मधि निरपरे - on me, the sinless one
कृष्ण कृपा - bestow compassion

करोमि लवणा सपदि सुखदो मेघविभो
विभित्तादिष्ठित्वः दिशासिं कलु तत्त्वः फलमिति।
पुनः लवणा द्रष्टा दिवं भववं वहनं पक्षमुग्गान
मन्दश्रव्या ततु खेंद कथमिह सहे शकर विभो ॥ २३॥

कष्टांदिनं शक्तिपुरुषं अपि असंवेदता दृष्टि 
केन्द्र विभा विभा विभा विभा विभा विभा विभा 

I worship you. Oh Vibhu, be the bestower of happiness to me immediately. If you verily grant the position of Brahma or Vishnu as a result of it (the worship), (I will be) traversing the sky and earth as a bird or beast in order to see you again. Having not seen you, Oh Sankara, how will I bear that sorrow here, Oh Vibhu?

करोमि -I perform
त्वं पूजना- your worship
सपदि - immediately
सुखदो मे भव - become the bestower of happiness for me
विवो - Oh Vibhu, all pervading one
विविठ्ठि - the position of Brahma
विष्णुल्ल्व - the position of Vishnu
दिवसिस खरु - you grant verily
tतथा: फलं इति - as a result of it (the worship)
पुनः च - and again
tवा द्रुतः- to see you
dिविभुविवहारु - traversing the sky and earth
पश्चि मृगाणं - as bird and beast
अटहुश्च - having not seen
tततु खेदं - that sorrow
cयं इह स्मे - how will I bear here
शंकर - Oh Sankara, bestower of happiness
I would like to know when I will be living with the demigod attendants in the gold and gem studded mansion in Kailasa mountain, in front of Sambhu, displaying hands clasped in salutation on the head. I will (then) pass the days of Brahma, as if (it is but) a moment, in comfort, crying, Oh Vibhu, Oh Swami who is with the mother, Oh Paramasiva "save" (me).

के जा वा - I would like to know when
केलासे - in the Kailasa mountain (Mount Kailash of the Himalayas)
कनक मणि सौभा - in the gold and gem studded mansion
सह गणे: बसनूँ - living with the demigod attendants (of Siva)
शमो: अवे - in front of Sambhu, bestower of happiness
स्फुट गटित मूवौंजि पुरूँ: - displaying hands clasped above in salutation
विमो - Oh Vibhu, all pervading one
When will I see you with the deer (and) hatchet borne in the hand, the blue necked three eyed one, whose body was embraced by Uma, seated on the hump of the rutting great bull, with the jests of the demigod attendants, the praises of Brahma and others and the ascetics saying "may you be victorious, may you be victorious"
minds (ascetics)

गणाना कैलीभि: - with the jests of the demigod attendants

मदकल्य - the rutting

महोक्ष्य कंकूदिर - on the hump of the great bull

स्थिरत - seated

नीलग्रीव - the blue necked one

तीनयन्त - the three eyed one

उमा आशिल्पुर्बुषु - the body embraced by Uma (Parvati)

कदा त्वा पाशयेन - when will I see you

कर पुँत मुँग - with the deer (symbolic of illusion) borne in the hand

खण्डपर्सु - the hatchet
I would like to know when I will experience joy in my heart, not obtainable (even) to Brahma and others, having seen you Oh Girisa, and having grasped your auspicious pair of feet by the hands, and carrying it on (my) head, eyes and chest, having embraced well and inhaled the fragrant smell of the lotus blossom (in it).

कदा वा त्वां हद्दवा गिरिशा तव भव्याधिकुमल गृहीतवा हस्ताभ्यां शिरसि नयने कवसि वहनु ।
समाधिव्याप्रव स्फुर्तजलसान्धानपरिमला- नलभ्यं ब्रह्मायेंदुर्दमनुभवियामि हद्दवे ॥ २६ ॥

I would like to know when I will experience joy in my heart, not obtainable (even) to Brahma and others, having seen you Oh Girisa, and having grasped your auspicious pair of feet by the hands, and carrying it on (my) head, eyes and chest, having embraced well and inhaled the fragrant smell of the lotus blossom (in it).

कदा वा - I would like to know when
त्वां हद्दवा - having seen you
गिरिशा - Oh Girisa, lord of the mountain (Himalayas)
तव भव्याधिकुमल - your auspicious pair of feet
गृहीतवा हस्ताभ्यां - having grasped it by the hands
शिरसि - on the head
नयने - on the eyes
कवसि - on the chest
वहनु - carrying (it)
समाधिव्याप्रव - having embraced well
आग्राय - having inhaled
In your hand is the Meru mountain Oh Girisa, Kubera is near you, the group (consisting of) the wish yeilding tree, cow and gem are in (your) home. On your head is the moon and in your feet are all things auspicious. What object shall I give (you, then)? Let my mind be yours.
गृहस्थे - in (your) home
वनरूपजा - the divine tree (the wish yielding tree)
अमर सुरामि - the divine cow (the wish yielding cow)
चित्तामणि गणे - the wish yielding gem (all these forming a) group
शिरस्ये - on your head
शीताशो - (is) the moon
चरण युगलस्थे - in the pair of (your) feet
अकिल शुभे - (are) all things auspicious
क अथ दास्येह - what object shall I give (you)
भवदु भवदथ - let it be yours
मम मनः - my mind

सारूप्य तव पूजने शिव महादेवति सर्फीति
सामीप्य शिवमस्थिष्युवनजनसागत्संभाषणे।
सालोक्यं च चाचरामकतन्तुप्यने भवानीपते
सायुज्यं ममसिद्धमते भवति स्वामिनू कृरीयोऽस्ययाहः॥ २८ ॥

Saarupyam is in your worship. Saamipyam is in devotional glorification by words
such as Oh Siva, Oh Mahadeva! Saalokyam is in converging together with the assemblage of
people with devotion to Siva as the foremost responsibility. Saayujyam is in meditation on
your body composed of the moveable and the immoveable and is a certainty for me here Oh Bhavanipati. Oh Swami I am fulfilled.

**Sarasvathy -** similarity of form to the deity

**Taw Puja -** in your worship

**Shiva Mahadevia Itti -** with words such as Oh Siva, the auspicious one

**Sandhyathine -** in devotional glorification of the deity

**Samaity -** vicinity to the deity (one of four states of liberation)

**Shiva Bhakti Shurjanata -** assemblage of people with exclusive devotion to Siva

**Sanagath -** together with

**Samahapoe -** in conversation

**Sahithya -** and residence in the same sphere as the deity

**Char Anchar -** the moveable and the immoveable

**Aatmaka Tanu -** body composed of

**Dhyane -** in meditation

**Bhavani Pote -** Oh Bhavanipati, lord of Bhavani (Parvati)

**Sayana -** absorption into the deity

**Mam Sindhe Abhavati -** it is a certainty for me here

**Swaminu -** Oh Swami, lord

**Kutara: Ariam Ah -** I am fulfilled

**Tawtaadaham Jyotyantho Phate Tawa Chintwamvatho**

**Tawmaish Shareen Jyam Vyasna Vamav Bache Vicho.**

**Viecka Me Diya Chaupee Sakhana Dvadvithir Prabhtaa**

**Shamho Lokanaru Madhyamam Sarasvathyo Yate Kuru.**

**II 29.**

**Kammapathram Paramartham Mano Kamahipaphyakshamam**

**Kamapatha Paramartham Paramartham Mano Kamaishya Kama**

**Sahayasi Ome Sures Sarayajwar Atyayam Shamsapadhya Panyathakam**

**Parama Sthulya Nityam Nityam Nityam Sthulya Nityam Sthulya.**

**=29=**

**Kaiun Ateyam Maha. O Mahatma Bapuramkarkam Maha.**
I worship your lotus feet. I think of you the supreme one every day. I approach you the lord for refuge. By words beg only of you Oh Vibhu. Bestow on me the glance of the eye (endowed) with compassion, sought for long by the celestials. Oh Sambhu, Oh Preceptor of the world, instruct for the happiness of my mind.

त्वद् - your
पादं अंब्रजं - lotus feet
अर्चयामि - I worship
पर्वम् त्वा - you the supreme one
चिन्तयामि - I think
अन्वहं - every day
त्वा हैशं - you the lord
शरणं ज्ञामि - I approach for refuge
वचसा - by words
त्वा पुरुष चाचे - I beg only of you
विभो - Oh Vibhu, all pervading one
वीशा - the glance
मे दिशा - bestow on me
चाश्वुषि - of the eye
सकस्रुणा - (endowed) with compassion
दिश्ये - by the celestials
चिं घ्रावितं - sought for a long time
शाम्हो लोकुगृहे - Oh Sambhu, the bestower of happiness, Oh Preceptor
मद्दीय मनसः - of my mind
सौद्य उपदेशं ज्ञु - you instruct for the happiness
Oh one with the waxing moon for the crest jewel, if only I were possessed of a thousand arms for the ceremonial throwing on of the garment, if only I were all pervasive for the worship with flowers, if only I were capable of wafting fragrance for the offering of fragrance, if only I were the leader of the fire for the offering of cooked food, if only I were Brahma for creating the vessel (of worship), (then alone) can I do service to you Oh Pasupati, Oh Swami, Oh Preceptor of the three worlds.

वस्त्रूद्धतिविधि सहस्रकर्ता पुष्पाचिन्विषयता
गणे गन्धवहितमात्रापचि वहिंमुखव्यक्तता।
पात्रे काश्मर्यमातिष्ठति चेद्वलेनुचौमणे
शुचिमाण करवणि ते पथि पथमिव त्रिलोकीर्णोऽ॥ ३० ॥

Vastru udatta vibhidi - in the ceremonial throwing on of the garment
saharaka - one who has a thousand arms (the sun)
pushpachini - in worship with flowers
vikshyunata - being all pervasive
ghane gandha vahtamata - in (offering) fragrance, one who wafts fragrance
aham upachini - in (offering) cooked food
vahini mukh avyakata - one who is the leader of the fire (Indra)
patre kashman garmena - in (creating) the vessel (of worship), being Brahma
This one great help alone, is it not enough Oh lord of beings? Seeing the groups of the moveable and immoveable, those within and without, and in order to protect (them), the poison which is the medicine causing flight of all the immortals, which blazes excessively and which is frightening was placed by you in the neck. It was not swallowed nor was it spat out.

न अर्न वा - is it not enough

परमोपकारक - great help

इद्द तु एक - this one, alone
Oh lord of beings

- seeing

those within

the groups of the moveable and the immovable

those without

in order to protect

(of) all the immortals

the medicine causing flight

which blazes excessively

which is frightening

the poison was placed

in the neck

not swallowed

nor spat out

by you

medicine causing flight

which blazes excessively

which is frightening

the poison was placed

in the neck

not swallowed

nor spat out

by you
How was it possible that the poison which blazes fiercely, and which is the cause of excessive fear (amongst) all the immortals was seen by you and moreover borne in the hand? Was it a ripe rose apple in the palm of the hand? And placed on the tongue, was it a medicinal pill? Held in the area of the neck, was it your ornament with a blue gem? Oh Sambhu, Oh Supreme soul, speak (of) this.

नान्द वा सक्रुदेव देवं भवत्सेवा नतिवात्व नूति:
पूजा वा समर्थं कथाश्रवणमण्डलोत्कर्म मात्र: ।
स्वभावादिरष्ट्रदेवतानुसरणायासेन किं लभ्यते
का वा मुक्तिः कुन्तो भवति चेतुं किं प्रार्थनीयं तदा ॥ ३३ ॥
Oh Deva, your worship, bowing in salutation and praising, adoration and mental recitation of your name, listening to your story and beholding you has been done only once. Is it not enough for one like me? Oh Swami, what is obtained by the fatigue of following the impermanent gods? What is liberation? Where is it if not here? In that case, what (further) is to be prayed for?

न अर्ह वा - is it not enough
सकृष्ट पव - only once
देव - Oh Deva, God
भवत: सेवा - your worship
नति: वा नति: - bowing in salutation and praising
पूजा वा - adoration or
स्मरण - mental recitation of the name of the deity
कथा अववण - listening to your story
अष्टि आलोकन - and beholding
मात्राम - for one like me
स्वामिन् - Oh Swami, lord
अस्तिर देवता - impermanent gods
अनुप्रारण आयसन - by the fatigue of following
क्यों तम्यते - what is obtained
का वा मुक्ति: - what is liberation
इति: कुलस्मृति चेतु - where is it if not here
What do we say about your courage Oh Pasupati? Oh Sambhu, who has your composure and such a state of the self? And how can others obtain this? The assemblage of gods run away, the assemblage of ascetics tremble, the universe is destroyed to dissolution. Seeing (this), fearless and all alone, being intensely joyful, you go about for pleasure.

किं ब्रुमः - what do we say
तव साहसः - about your courage
पशुपते - Oh Pasupati, lord of beings
कर्त्य अर्थः - who has
शर्मो - Oh Sambhu, bestower of happiness
भवद्व धर्मः - your composure
च ईस्ताः - and such
आत्मः: सितिः - state of the self
इयं च - and this
To you, who is laden with the duties of acquisition and preservation, who perseveres for all good, who is skilled in the instruction of the known and unknown doctrines, who is all pervading, without and within, who is all knowing, who is compassionate, what needs to be told by me? Oh Sambhu, you are the most beloved, thus I recollect every day in my mind.
योग क्षेमः - acquisition and preservation
पुरुष्कर्त्थः - who is laden with the duties of
सकल श्रेयः - all good
प्रदोषोगिनः - who perseveres
द्वात्र अद्वलः रतः - known and unknown doctrines
उपदेश कृतिनः - skilled in instruction
बायान्तर व्यापिनः - who is all pervading, without and within
सर्वज्ञः - one who is all knowing
द्वाककरः - one who is compassionate
भवतः - to you
किं वेदितवः - what needs to be told
मया - by me
शंभो त्वः - Oh Sambhu, bestower of happiness, you
परम अंतःरः - the most beloved
इति में चित्ते - thus in my mind
स्मरामि - I recollect
अन्त्वहम् - every day
Oh Samba, I the devotee, seeking the most cordial auspiciousness, display the ceremonial purificatory day (for) bringing purity of the dwelling place of one's body, with the pure pitcher of the mind, surrounded by the thread of devotion, filled with the water of joy, having placed the sprout of the pair of your feet and the fruit of knowledge (on it) and uttering excellent prayer.

भक्ते: - the devotee
भक्ति गुण आवृते - surrounded by the thread of devotion, (ceremonial pitcher)
मुद्र अमृत आपूर्ण - filled with the water of joy, (ceremonial water)
प्रस्त्रे - being pure
मन: - the pitcher of the mind, (the ceremonial pitcher)
सावं - Oh Samba, one who is with the mother
तव अंग्रि फल्याच युरं - the sprout of your feet, (mango leaves on the pitcher)
संस्थाय - having placed
The multitude of Vedic students, having made the diligent mind as the churning stick and firm devotion as the rope, and having churned the ocean of the Vedas with reverence, then reach him who is with Uma, who is (like) the wish yielding tree, the divine cow and the wish yielding gem, who is the nectar of eternal happiness and the blessedness of eternal riches (liberation).

आमाय अवधि - the ocean of the Vedas
आदरण - with reverence
सुमन: संघ:  - the multitude of Vedic students
समुच्चय मन:  - the diligent mind
मन्त्यान - the churning stick
दध मलिक - firm devotion
रज्जु सहित - with the rope
कृत्वा - having made
मथित्वा तत् - having churned, then
सीम - he who is with Uma (Parvati)
कल्पतरु - the Kalpaka tree (the wish yielding tree)
सुपवी सुर्मि - the divine cow (the wish yielding cow)
चिन्तामणि - the wish yielding gem
धीरता - for the wise
नित्यानन्द सुर्म - the nectar of eternal happiness
निरंतर रमा - the eternal riches (liberation)
सौभाग्य - blessedness
आत्मसह - they reach

प्राक्षुण्डात्मांगसदिशिनामूर्ति:  प्रसमविभवः ।
सोमस्तुद्धासेवितो भूमि:  पूर्णस्तम्भोऽखेरः ।
वेत:  पुष्करलस्ये भविष्यति चेदान्नुपायोऽधिधि:
प्रागाम्बेन विज्ञमेति सुभमसां वृत्तिस्तदा जावेत ॥ २४ ॥
If by way of steady former virtue, he who is the embodiment of ambrosia, who is bright, who is auspicious, who is with Uma, who is the resort of virtue, who bears the deer of Illusion, who is complete, and is the liberator from darkness is seen in the atmosphere of the mind, the ocean of happiness swells greatly. And (only) then, for those of good mind, subsistence occurs. (Interestingly, this verse can be taken to describe the moon by virtue of paronomasia)

प्राक् - former
पुण्य - virtue
अच्छू - steady
मार्ग दर्शित - seen by way of
सुधा मूर्ति: - the embodiment of ambrosia
प्रसन्न दिव: - bright, auspicious
सोमः - he who is with Uma (Parvati)
सदृश सेवितः - the resort of virtue
मुर्गारः - the bearer of the deer (Maya or Illusion)
पूर्णः - complete
तमो मोचकः - liberator from darkness
चेत: पुष्करः - the atmosphere of the mind
लक्षितो भवित चेत: - if seen
आनन्द पायो निधि: - the ocean of happiness
प्रागल्प्येत बिजृभूतः - swells greatly
सुमनसा - for those of good mind
वृत्तिः तदः - subsistence, then
जामले - occurs
When in the lotus like city of my mind, the lord of emancipation, who is like the crest jewel of kings, was present and always revered, Dharma with its four supports was well observed, sin was destroyed, desire, anger, arrogance etc. vanished, the seasons manifested happiness, the sovereign medicinal plant of knowledge and joy yielded good fruit.

धर्म: - Dharma, righteousness
मे - my
चतुर्दिक: - four footed (supported by: spiritual austerity, mental and physical purity, compassion and truth)
चरित: - was well observed
पाप विनाश गत - sin was destroyed
काम कोध मददय: - desire, anger, arrogance etc.
विनाशित: - vanished
काला: - the seasons
सुख आचरण: - manifested happiness
झानानन्द महापद्धति: - the sovereign medicinal plant of knowledge and joy
सुफ़िता - yielded good fruit
When the divine nectar like mass of water has been brought from the story of Sadasiva, by the machinery of the intellect, by the pots of speech and by the series of canals and subcanals of poetry and have united with the paddy crop of devotion in the field of the heart, they cause productiveness. Oh Bhagavan, Oh Visvesa, where is fear from famine for me (your) servant?
- by the series of canals and subcanals
- and brought by
- of Sadasiva, the ever auspicious
- story
- the divine nectar like mass of water
- the field of the heart
- and have united with
- the paddy crop of devotion
- cause productiveness
- from famine
- for me
- (your) servant
- Oh Bhagavan, glorious one
- Oh Visvesa, lord of the universe
- where is fear

पापोत्पतिविमोचनाय हृदिरेख्याय मृत्युनय
स्तोत्रव्यानन्तिप्रदक्षिणसप्तयोक्तकथिनि।
जिद्धचित्तिकिरिकस्तहत्यन्योत्सृत्र प्राविठो
मामायाय तद्युपरय मुद्रमोमेव मा मेवचः॥४१॥
Oh Mrityunjaya, I am requested by the tongue, mind, head, feet, hands, eyes and ears for engaging in (your) praise, meditation, bowing in salutation, circumambulation, worship, beholding (you) and listening (to your praise), for release from the calamity of sin and a taste of supremacy. Command me (to do these). Ascertain it with me repeatedly. Do not be mute with me thus.

पाप उत्पात - the calamity of sin

विमोचनाय - for release

रूपः ऐश्वर्यः - for a taste of supremacy

मृत्युर्जयः - Oh Mrityunjaya, conqueror of death

स्तोत्र ध्यानः - praise, meditation

नाति प्रदक्षिणः - bowing in salutation, circumambulation

सप्तयो आलोचनः - worship, beholding (you)

आकर्षितः - in listening

जिष्या चित्तः - tongue, mind

शिरः अङ्गः - head, feet

हस्तत्नयनः - hands, eyes

आः प्राप्तिः - I am requested

मा आङ्गप्रयः - order me

ततैः निरुपयः - ascertain it

मुदः - repeatedly

माम् - with me

एव मा मे अवचः - do not be mute with me thus.

गाम्यं परिधाप्तं धन्यवृत्ति: प्राकार उच्चरणः

स्तोत्रमधासवलं घनेन्द्रययो द्वारण देहे स्थितः।
Oh Deva who loves Durga, (please) reside always in the fortress of my mind, with profundity (of character) for a protective moat, solid courage for a wall, with the multitude of uplifting virtues as the trustworthy army, with the assemblage of fully developed sense organs present in the body as doors, with knowledge as the abundance of materials and thus endowed with all provisions.

गामीय - profundity
परिवासद - protective moat
चन्दृति: प्राकार - solid courage as the wall
उद्धृण स्तोऽ: च - and the multitude of uplifting virtues
आर वर्त - the trustworthy army
घन इन्द्रय चब्र - the assemblage of fully developed sense organs
द्वाराणि - the doors
dे:ष्ठ स्थिति: - present in the body
बिधा - knowledge
विनृ समृद्धि इति - abundance of materials, thus
अतिवल सामग्री - all provisions
समतेत - endowed
सदा - always
Oh Girisa, do not go here and there, reside only within me. Oh Swami, Oh primeval hunter, within the boundaries of the dreary forest of my mind, there are many rutting animals, (such as) envy, delusion etc. Having killed them, you will get enjoyment from a taste of (such) an amusing hunt.

Oh Girisa, do not go here and there, reside only within me. Oh Swami, Oh primeval hunter, within the boundaries of the dreary forest of my mind, there are many rutting animals, (such as) envy, delusion etc. Having killed them, you will get enjoyment from a taste of (such) an amusing hunt.
within the boundaries of the dreary forest
they live
many animals
in rut
envy, delusion etc.
having killed them
from a taste of the amusing hunt
you will get enjoyment

one with a deer (illusion) attached to the hand
Oh chief bird of my mind, give up purposeless roaming. Enough of all that. Sport always in the nest of the pair of lotus feet of Sankara, in the tree having Vedas for branches and possessed of (Upanishads as) tree tops, which is well worshipped by the birds of Brahmmins, which is eternal, which causes happiness, destroys pain and shines with fruits having ambrosia for juice.
The tree having Vedas for branches

possessed of (Upanishads as) tops

by the birds of Brahmins

well worshipped

which is eternal

causes happiness

destroys pain

with fruits having ambrosia for juice

which shines

Oh chief bird of my mind

give up purposeless roaming

enough of all that

always

in the nest of the pair of lotus feet of Sankara

you sport

Oh chief bird of my mind

give up purposeless roaming

enough of all that
Oh royal swan of the mind, staying always in the great mansion of the feet of Girijanatha, which is spread over by the greatness of the lustre from the series of nails (of Siva's feet), which glistens with the glorious welling up of nectar (from Siva's feet), which is made beautiful by rubies (red lotus like feet), and which ascetics are dependent on, you sport at will, in privacy with devotion (personified) as a group of brides.

- spread over
- lustre form the series of nails
- by the greatness
- with the glorious welling up of nectar
- glistens
- and made beautiful by rubies
- by groups of ascetics
- dependent on
- always
- and devotion (personified) as a group of brides
- in privacy
- you sport at will
- having stayed
- Oh royal swan of the mind
- in the feet of Girijanatha, the lord of Girija (Parvati)
- in the great mansion
When the garden of the heart is in union with the spring of meditation on Sambhu, the old leaves of sin fall off, the assemblage of the creepers of devotion appear, the shoots of merit spread, the buds of virtue, the flowers of the words of prayer, the fragrance of goodness, the wave of flower juices which is the ambrosia of knowledge-joy and the exalted fruit of knowledge blaze forth.

शंभु ध्वान वसन्त - the spring of meditation on Sambhu, bestower of joy
सगिनि - is in union
हदु आरमे - in the garden of the heart
अघ जीर्ण छदा: - the old leaves of sin
खसता: - fall off
भक्ति ल्युता छटा - the assemblage of the creepers of devotion
विलिसिता: - appear
पुष्प प्रवास शिन्ता: - the shoots of merit spread
दीपकहरे - they blaze forth
गुण केशरका: - the buds of virtue
जय वच: पुष्पाणि - the flowers of the words of prayer
सत, बासना - the fragrance of goodness
झान आनन्द सुधा - the ambrosia of knowledge-joy
मरन्द लहरी - wave of flower juices
सनविद फल आनुभूति: - the exalted fruit of knowledge
Oh swan of the mind which is like a crest jewel, you withdraw permanently to the lake of meditation on Sambhu, which is the abode of the essence of eternal happiness, which is the resort of the lotus like minds of the celestial sages, which is clear, which is worshipped by the birds of brahmins, which removes sin, and which is possessed of the fragrance of virtue. Why do you incurr the fatigue arising from roaming in the puddle which is the resort of the mean?

नित्य आनन्द - eternal happiness
रस आलय - abode of the essence
सुरुमिन स्वान्त - the mind of the celestial sages
अमुनात आलय - the resort of the lotuses
स्वच्छ - clear
सहिष्णु सेवित - worshipped by the wise birds of brahmins
कलुष हतु - which removes sin
सदोसना आविक्षुरम - possessed of the fragrance of virtue
श्रमु ध्यान सरोवर - the lake of meditation on Sambhu, bestower of joy
ब्रज - you withdraw
Oh swan of the mind which is like a crest jewel
permanently
why, the resort of the mean
roaming in the puddle
you incur the fatigue arising from

Let the creeper of devotion, filled by the ambrosia of happiness, rising from the trench around the lotus feet of Hara, having possessed firmness for support, having branches and sub branches, having spread over the thatch frame of the lofty mind, being free of sin and reared by good deeds, be the giver of the fruit of the eternal object of desire (liberation) to me.

the ambrosia of happiness
filled
the lotus feet of Hara (Siva)
rising from the trench (around)
I worship the great image of Mallikarjuna in SriGiri, who dances at the commencement of the evening, who occupies the interior of the pinnacle of the Vedas, who is
always pleasing with the loving Parvati, who is graced by the fragrance of virtue, who is adorned by the lord of serpents, who is worshipped by all the gods, who is possessed of good qualities, and who is embraced by Sivaa. (Interestingly, this verse can be taken as a description of a jasmine flower by virtue of paronomasia)

cānḍa-vāra - the commencement of the evening

vicārīṇī - who dances

śruti śir-sāmanānter - the interior of the pinnacle of the Vedas

ādihitvā - who occupies

sāpaṃ bhūmara - with the loving Bhramara (Parvati in the form of a bee)

abhirām - who is pleasing

āsakṛt - always

saḍāsmāna śoṃbhit - who is graced by the fragrance of virtue

bhūmāntra ākārya - who is adorned by the lord of serpents

samaś samān: pūjya - who is worshipped by all the gods

guṇa āvākṛt - who is possessed of good qualities

śeṣe - I worship

śrī giri - in SriGiri, the mountain called Sri (Srisailam)

mallaṅkārajun an mahālinga - the great image of Siva called Mallikarjuna

śiva ādīgirīmat - who is embraced by Sivaa (Parvati)
Let the all pervading one who is a resident of Srisailam, who dances much to the desire of Bhringi, who seized the pride of the elephant demon, who manifested joy at the sight of Vishnu, who is united with the sacred syllable Om, who has a greatly white body, who is honoured by Cupid, who is on the side of the good in the protection of the gods, and he who is the lord of Bhramara, sport anew in person in the lotus of my mind.

(Interestingly, this verse can be taken as a description of a male bee by virtue of paronomasia.)

(The mention of Srigiri or Srisailam in the two central verses of the lyric suggests that it was perhaps composed here.)
Oh Sambhu, Oh Neelakandhara, who showers the ambrosia of compassion, who works diligently to destroy the heat of excessive distress, who is well worshipped by the gods so that the grain of knowledge may bear crop, who can assume the desired form, who has dancing peacocks of devotees, who resides in the mountain, and who has a halo of waving matted hair, the Cataka bird of my mind, desires you always. (Interestingly, this verse can be...
taken as a description of a cloud by virtue of paronomasia)

कांशय अमृत - the ambrosia of compassion
बर्षिण - who showers
घन विपदु - excessive distress
ग्रीष्म छिद्रा कर्मांत - one working diligently to destroy the heat
विद्या सस्य - the grain of knowledge
फल उद्याय - for the appearance of a crop
सुमन: ससेव्यं - who is well worshipped by the gods
इच्छा आकृति - who can assume the desired form
नृत्यतु भक्त मयूरं - who has dancing peacocks of devotees
आदि निर्यायं - who resides in the mountain
चंद्रु जटा मण्डलं - who has a halo of waving matted hair
शंभो - Oh Sambhu, bestower of happiness
वांछित - desires
नील कन्या - Oh Neelakandhara, blue necked one
सदा त्वा - always you
मे मन: चालकः - the (mythical) Cataka bird of my mind

आकाशोऽन शिखी समस्तफणिनां नेत्रा कलापि नता -
सुग्रीवप्रणवेशशिष्यदेकि: केकिति यो गीयते ।
द्यामां शैलसुमुद्वार घनचिर द्यूधा नन्दनल मुद्रा
वेदान्तोपवेन विहारसिकं ते नीलकण्ठ भजे   || ५३ ||

अनुलोकण न द्वितीयो अभिप्रेतवाक्षणों उपज्ञप वाणुपु -
रघुनाथसुप्रभासपालप्रपन्धां: रामेश्वरमु भक्ति .
प्रियार्थि कार्यानुभापर्यं कार्यन गुरुस्ममे गुरु:\
कार्यन गुरुस्ममे गुरुस्मकार्यन गुरुस्ममे गुरु ।

53
I worship that Neelakantha, who has the sky for his crest, who has the leader of the serpents as a necklace, who favours those who bow in salutation, who sings with sounds like Keki, when instructing on the sacred syllable Om, who dances joyously having seen the dark, auspicious beauty of Parvati and who takes pleasure in sporting in the garden of Vedanta. (Siva is likened to a dancing peacock)

आकाशेन शिशी - who has the sky for his crest  
समस्त फणिनां नेत्रा - the leader of all the serpents  
कलापि - as the necklace  
नतन्त्र, अनुग्रहि - who favours those who bow in salutation  
प्रणव उपदेश - instruction on the sacred syllable Om  
निन्देण: केकी शित - with sounds like Keki (like the sound of the peacock)  
यः गीयते - he who sings  
श्यामा शैल समुद्रवां - who is dark and arose from the mountain (Parvati)  
घन रूचि - auspicious beauty  
द्वादश नटन्त्र मुद्रा - who dances joyously having seen  
वेदान्त उपवने - in the garden of Vedanta  
विहार रसिक - one who takes pleasure in sporting  
तं नीलकण्ठ भजे - I worship that Neelakantha, blue necked one
நீலகண்ட பூஜைக்குள் கிருட்கண்ட நூற்றாண்டுகள் மேலே.

மகாமாரா பூஜைக்குள்கிருட்கண்ட நூற்றாண்டுகள் மேலே

மகாமாரா பூஜைக்குள்கிருட்கண்ட நூற்றாண்டுகள் மேலே.

In the twilight at the end of a hot day, when thunder is the sound arising from the drum hit by the hand of Vishnu, when lightning is the rays of light from the glances of the heaven dwellers, when widespread rains are the tears of delight of the devotees, when Sivaa is the peahen, he in whom, the splendid (fierce) dance triumphs, I worship that blue necked one.

(Siva is the peacock which dances joyously with the advent of rain)

सन्या - in the twilight

घर्ष दिनात्यः - at the end of a hot day

हरि कर आयात - hit by the hand of Vishnu

प्रभृत आनक ध्वानः - sound arising from the drum

वारिद गजिंतं - roar of clouds (thunder)

दिविषद दृष्टि छटा - rays of light from the glances of the heaven dwellers

चंचला - lightning

भक्तां परितोष बाणः - the tears of delight of the devotees

वितलि वृष्टि: - widespread rain

मय्री शिवा - Sivaa (Parvati) is the peahen

यस्मिनु उज्ज्वल ताण्डवं - in whom the splendid (fierce) dance

विजयते - triumphs

त नीलकण्ठं मनः - I worship that Neelakantha, blue necked one

आधायामितेजसे श्रुतिपदेवंधाय साध्याय ते
To Sambhu who is primeval, who is boundlessly lustrous, who is known and attainable through the Vedic verses, who is of the nature of knowledge-bliss, who is industrious in the protection of the three worlds, who is meditated on by all contemplative saints, who is sung about by the groups of gods, who is the originator of Illusion, who is zealous about the correctness of the (fierce) dance and who has matted hair, salutations to you, such as those (said above).

आचाय - who is primeval
अभिमृत तेजसे - who is boundlessly lustrous
श्रुति पदे: - through the Vedic verses
वेष्यव सायाय - who is known and attainable
tे - to you
विचा अन्त्यम - knowledge-bliss
आत्मने - who is of the nature of
विज्ञान - of the three worlds
संरक्षण उपायम - industrious in the protection
वेष्याय - who is meditated on
To Sambhu who is eternal, who is of the nature of the three qualities, who is the conqueror of the cities (of the demons), who is the bliss of Katyayani, who is truth, who is the pre eminent pater familias, who is apprehended in the mind of the sage as a personification of knowledge, who created the three worlds by the agency of Illusion, who moves within the boundaries of all the Vedas, who is zealous about the evening (fierce) dance and who has matted hair, salutations, such as those (said above).
नित्याय - who is eternal
त्रिगुणार्थने - who is of the nature of the three qualities
पुरजिते - the conqueror of the cities of the demons
कात्यायनी श्रेष्ठे - who is the bliss of Katyayani (Parvati)
शराय - who is truth
आदि कुदुंबे - who is the pre eminent pater familias
मूनि मनः - the mind of the sage
प्रत्यक्ष विन्दूलय - apprehended as a personification of knowledge
माया सुष्त्र - created by the agency of Maya (Illusion)
जगत्त्मयाय - the three worlds
सकल आयाय अन्त - within the boundaries of all the Vedas
संचारणे - who moves
सायं ताण्डव - the evening (fierce) dance
संभ्रमाय - who is zealous
जटिने - who has matted hair
सा इयं नितः - salutations such as that (said above)
शामेव - to Sambhu, bestower of happiness

नित्य स्वेदर्पोशणाय सकरतनुद्विय वित्ताशया
व्ययं पर्यंतं करोमि भवतस्याः न मोक्षे विमोऽ
मन्नमान्तराण्क्यापालस्त्वः शर्व समान्तरः
स्तिष्ठायेव ति तेन वा पशुपते ते स्वाधीन्योद्भवम् ॥ ५७ ॥

सम्पर्कल्पना अन्तमयात्मानं सामान्येन मनुष्यमेनं भवतामपेनं न केवलं जीवं
मनुष्यार्णं मन्तनां अनुपलवं भवताम परमात्मामेनं न गुरूं जीवं
मृत्युत्तमानुष्यमयात्मानं सामान्येन मनुष्यमेनं भवतामपेनं न केवलं जीवं
अनुपलवमेतां अन्तमयां अनंतं सामान्यं न गुरूं जीवं
प्राणिः प्राणिः ब्रह्माण्डस्य अनंतरमेतां हृदयं तत्वं
अनिमात्मानं अनंतं सामान्यं न गुरूं जीवं

अतः ब्रह्माण्डम् भवतान्तरं अनानंतं विद्यनां भवतामपेनं न केवलं जीवं
प्राणिः प्राणिः ब्रह्माण्डस्य अनंतरमेतां हृदयं तत्वं
अनिमात्मानं अनंतं सामान्यं न गुरूं जीवं
I wander purposelessly always, for nourishing my belly, aiming at all desirous of wealth. Oh Vibhu, I do not know to serve you. On the strength of the result of good deeds from another birth of mine, (I know) Oh Sarva, that indeed you are present within all. For that or another (reason), Oh Pasupati, I am worthy of being protected by you.

नित्य - always
एवं उदरं पोषणाय - for nourishing the belly
सकलान्तरं उद्दिष्ठय - aiming at all
वसंतायां - desirous of wealth
व्यं गत्वानं करोमि - I wander purposelessly
भवत: सेवा न जाने - I do not know to serve you
विभु - Oh Vibhu, all pervasive one
मदु जन्मान्तरं - from another birth of mine
पुन्यां पात्रं बलतं - on the strength of the result of good deeds
तव तर्पं - you Oh Sarva (Siva)
सर्वं अन्तरं - within all
तिद्भि एवं हि - indeed you are present
तेन वा - for that (reason) or another (reason)
पद्मदत्ते - Oh Pasupati, lord of beings
ते र्वणीय: अस्मि अहम् - I am worthy of being protected by you

एको वारिजवान्येऽवः: श्लिष्टकृतेऽवः तद्धिमण्डलः
भवत: चोचनगोचरोपि: भवति तवं कोटिसूर्यपूर्णः: ।
वेष: किंव भवस्यं ह घनस्त: कीहाम्वेदन्ततमः
स्तस्तस्तरं वर्णीयं मेष पद्मदत्तं सामान् प्रस्त्रों भव
॥ ५८ ॥
The sun though but one, having cleaved the orb of darkness pervading the earth and sky comes within scope of vision. You are effulgent as ten million suns, why are you not known? Alas what sort will my denser mental darkness be? Having removed all that, Oh Pasupati, become clearly visible to me.

एको वारिज बान्यवः - the friend of the lotus (the sun) is one
क्षिति नभ: व्यास - pervading the earth and sky
तमो मण्डल - the orb of darkness
भित्ता - having cleaved
लोचन गोचर: - within scope of vision
अपि - though
भविति - becomes (visible)
त्व कोटि सूर्य प्रमः - you are effulgent as ten million suns
वेयः कि न भविसि - why are you not known
आहो - alas
घनतर - denser
कीठकः भेवु मतः तमः - what sort will my mental darkness be
तत्तु सब्र व्यपनीय - having removed all that
मे पशुते - to me Oh Pasupati, lord of beings
साक्षात् प्रस्तः: भव - become clearly visible

हंसः पदवर्ण समिच्छित यथा नीलावुद्ध चालकः
Just as the Swan intensely desires the cluster of lotuses, the Cataka bird the dark cloud, the Ruddy goose the sun, and the Greek partridge the moon, likewise, Oh Pasupati, Oh Vibhu, Oh Gowrinatha, my mind desires your pair of lotus feet, every day, which is sought by the path of knowledge and which is the bestower of the bliss of emancipation.

- the swan
- the cluster of lotuses
- intensely desires
- just as
- the dark cloud
- the Cataka bird (a bird supposedly subsisting on rain water)
- the ruddy goose
- the friend of the red lotus (the sun)
- every day
- the moon
- the Greek partridge, likewise
- my mind desires
Oh Pasupati, lord of beings
sought by the path of knowledge
Oh Vibhu, all pervasive one
lord of Gowri (Parvati)
the pair of your lotus feet
the bestower of the bliss of emancipation

Just as one dragged by flood water approaches the bank, the fatigued wayfarer the shade of the tree, one who fears the rain the comfortable home, the guest a householder, the indigent one the righteous master, one overcome by great darkness the lamp and one who is made uneasy by the cold the fire, likewise Oh mind, you approach the lotus feet of Sambhu, which removes all fear and which is joyous.

the bank
one dragged by flood water
- the fatigued wayfarer
- the shade of the tree
- one who fears the rain
- the comfortable home
- the householder, (by) a guest
- the indigent one
- the righteous master
- the lamp
- and one overcome by great darkness
- the fire
- one who is made uneasy by the cold
- you
- likewise
- Oh mind
- which removes all fear
- you approach
- joyous
- the lotus feet of Sambhu, bestower of joy

अष्टादश निजीजन्ततिसिद्धकान्तोपल सुविचा
 साधी नासिकबंध लता शितिह निष्पुरसिद्धलभम्।
प्राप्तोर्ती हे तथा पशुपते पादार्नरवधत
 चेतोवितरिते तिरलं सदा सा भक्तिरितवच्चे॥६५॥

अभीजाति सेवित्वाजुविकशास्त्रकारणग्राहम् अथवा
 अववेद अत्तुप्रवेद अन्ते अववेदविशेषं चित्रकविवृत्तिकारणम्।
प्राप्तिविवेद भक्तं कर्तं लोकं ब्रजवेद: पचिष्टकहनं
वृत्तिकारणम् अववेदि भक्तं अववेदिविशेषं भक्तं अववेदिविशेषं।

अभीजाति ( अववेदविशेष ) अववेद अववेद अववेद अववेद अववेद
Just as it’s own series of seeds reaches the Ankola tree here, the needle the loadstone, the chaste woman her own lord, the creeper the tree and the river the ocean, like wise, (when) the state of the mind having approached the two lotus feet of Pasupati, stays there always, that (state) is said to be devotion.

आङ्कोल - the Ankola tree  
निं वीज सन्तित - own series of seeds  
अयस्कांत उपल - the load stone  
सुविका - the needle  
साधी - the chaste woman  
नेज विभु - own lord  
लता शितिरह - the creeper, the tree  
सिन्धु: सपित- कल्लम - the river, the ocean  
प्राप्ति इह यथा - just as it reaches here  
तथा - likewise  
पशुपतेः पाद अरविन्द द्वर - the two lotus feet of Pasupati, lord of beings  
चेत: वृति - the function of the mind  
उपेत्य - having approached  
तिश्रिति सदा - remains always  
सा भक्ति: इति उच्चते - that is said to be devotion

आनन्दशृभिरित्वल्लोला पुरुषं नैमयत्वत्साधनं  
वाच शंकमुखे स्मृतेषु ज्ञातपूर्वत चरित्रामूले: ।  
रुद्रशृभिमथितं देव कषो र्षा भवद्वनना-  
पर्यंके विविवेद्य भक्तजननी भक्तामर्कं र्षति ॥ ६२॥
Oh Deva, devotion in the form of a mother, having placed the child of a devotee on the bed of meditation on you, causes horripilation by tears of joy, covers (one) with purity, fills the stomach with the ambrosia of your story placed in the conch tip of speech and protects the body by the stones of Rudraksha berries and sacred ash.

आनन्द: - by tears of joy
आनन्दिति: - causes
पुलकः - horripilation
नेमल्यतः: छादन - covers by purity
वचा श्रवणुः - through the conch tip (vessel for feeding babies) of speech
स्थितेः: च - and placed
जठार पूर्णि चरित्र अमृतः: - fills the stomach with the ambrosia of (your) story
रुद्रकः: भविष्यन - by the (amulets of) stones of the Rudraksha berries and sacred ash
देव - Oh Deva, lord
वपूष: रक्षा - the protection of the body
भवदृ भावना पर्याकः - on the bed of meditation on you
विनिवेश्य - having placed
भक्ति जननी: - devotion in the form of a mother
भक्ति अर्पिनः - the child of a devotee
रक्षिति - protects
The sandal pounded on by the road is the bundle of Kusa grass for the body of Pasupati, the sprinkling of the mouthful of water is the divine bath for Siva, the mouthful of partially eaten remnant meat is the fresh oblation. What does not devotion do (even such uncivilised acts)? Oh how wonderful, the forest dweller (a barbarian devotee by name Kannapar), is the crest jewel of devotees!
Aha vncr: - Oh how wonderful, the forest dweller
B³ Avt|saytE - the crest jewel of devotees

Hitting the chest of the god of death, trampling the cruel demon Apasmara, roaming the mountain, friction with the diadems on the heads of the bowing gods: this is the task of thy soft pair of feet, Oh Gowripati. Oh Sambhu, accept always to walk with the gem studded sandals of my mind.

vX: tafn| - hitting the chest
AÓtkÝy - of the god of death
k¢Zn ApÏmar - the cruel Apasmara (the demon personifying ignorance)

vXsQt¡znmnQtksQy k^n¡psQm¡rsmQmrQtnmQ - trampling
èpQËtQprQyznmQ nmtQs¦rS¢r: ªk¡smQkrQxNmQ - roaming the mountain (Kailasa)

Hitting the chest - hitting the chest
of the god of death - of the god of death
cruel Apasmara - the cruel Apasmara (the demon personifying ignorance)
trampling - trampling
roaming the mountain - roaming the mountain (Kailasa)
the heads of the bowing gods - the heads of the bowing gods
friction with the diadems - friction with the diadems
Oh Bhavanipati, for him whose mind is engaged in the worship of your lotus feet, what is difficult to accomplish here? Out of apprehension of a blow on the chest, the god of death departs, the immortals wave the buds of light from the shining gems of their diadems as an act of adoration and the bride of liberation having seen him bestows on him a firm embrace.
- a blow on the chest
- out of apprehension of
- he departs
- the god of death
- the immortals
- the shining gems on the diadems
- the buds of light
- wave lights as an act of adoration
- having seen (him) the bride of liberation
- bestows
- a firm embrace
- Oh Bhavanipati, lord of Bhavani (Parvati)
- he whose mind
- engaged in worship of your lotus feet
- what is difficult for him to accomplish here

Oh Bhavanipati, lord of Bhavani (Parvati)
- engaged in worship of your lotus feet
- what is difficult for him to accomplish here
You create the entire universe for play, people are animals of sport for you. Whatever actions have been done by me, it is indeed for your pleasure. Oh Sambhu, it is certain that my actions are the cause of your pleasure. Therefore Oh Pasupati, my protection must indeed be done by you.

क्रीडार्थ - for play
सृजनसि - you create
पृथ्वी अक्षरं - the entire universe
क्रीडा मुग्ध: ते जना: - people are animals of sport, for you
यत् कर्म आचरित मया च - whatever actions have been done by me
भवतं प्रीतये भवित एव तत् - it is indeed for your pleasure
श्रमो - Oh Sambhu, bestower of happiness
स्वयं कुन्तुहलस्य करणं - are the cause of your pleasure
मदु चेदितं - my actions
निश्चितं - it is certain
तत्रात् मामक रक्षणं - therefore my protection
पवपते - Oh Pasupati, lord of beings
कर्त्तन्य एव तव - must indeed be done by you

वद्विषपरितोष्वा:पपुर-
स्थुःपुनइकितवामनोगृहसिमम् ।
चिरपदफळकाशिष्यवमना
परमसदिशिवभवानाप्रपदे ॥ ६७ ॥
I resort to meditating on the supreme Sadasiva, which is the beautiful land of enjoyment with many types of pleasures, with floods of (joyous) tears, manifest thrills of joy and sought by those desirous of the fruit of the eternal state.

बहुविध परितोष - many types of pleasures
बाघ्युर - flood of (joyous) tears
स्फुट पुलकित - with manifest thrills of joy
चार भोग भूमिम् - the beautiful land of enjoyment
चिर पद - the eternal state
फल आकाशि - desirous of the fruit
सेव्यमाना - sought by those
परम सदाशिव - the supreme Sadasiva, ever auspicious one
भावना प्रप्येः - I resort to meditating on
Oh compassionate one, Oh Pasupati, protect my only cow of devotion, which constantly yields unlimited ambrosia of joy, which lives in the cowpen of your pure feet and which is the fruition of (my) great merit.

अमित मुद्र अमृतं - unlimited ambrosia of joy
मुद्र: दुहन्ती - which constantly yeilds
विमल भवदु पद गोष्ठ - the cowpen of your pure feet
आवसन्तीम् - which lives
सदय पशुपते - Oh compassionate one, Oh Pasupati, lord of beings
सुपुर्ण पाका - the fruition of great merit
मम परिपत्रव - protect my
भक्ति थेनु एकाम् - the only cow of devotion

जडता पशुता कलंकिता
कुटिलचरित्वं च नास्ति मध्ये देव ।
अस्ति यदि राजमोले
भवदारणाय नास्ति किं पात्रम् ॥ ६९ ॥

Oh Deva, the quality of ignorance, the characteristic of an animal, the quality of being blemished and possessing a crooked gait are not present in me. Oh Rajamouli, even if present, why am I unfit to be your ornament?
The lord Rajasekhara who is easily worshipped in public or in private with an independent intellect, who is the personification of graciousness, who is the giver of countless rewards and who surpasses the world is present in my heart.
अर्हसि - in public
रहसि - in private
स्वतन्त्र बुद्धि - with an independent intellect
विरिविसिदु: सुलभः - who is easily worshipped
प्रसन्न मूर्ति - the personification of graciousness
अगणित - countless
फल दायकः - the giver of rewards
प्रभुः - the lord
में - my
जगन्म अधिकः - who surpasses the world
हृदि - in the heart
राज श्रेष्ठः - Rajasekhara, one with the moon for a diadem is present

आसमनमुक्तिकृतभवचाप-
यूक्तिदिशमरणवाणमूः:

निन्दित्य किलियप्रियुन विज्ञी सुधीनृ:-
स्पन्नज्ञावहिः सुस्तिरराजस्मिनः ॥ ४ ॥

राजस्मिन राजेश्वरवासी भवलोकान्ते अश्वमेध阎
प्रसन्नमुक्तिकृतभवचाप
स्पन्नज्ञावहिः सुस्तिरराजस्मिनः ॥ ४ ॥

(प्रसन्नमुक्तिकृतभवचाप)
(स्पन्नज्ञावहिः)

राजश्रीवर्ष- राजो लक्ष्मी: राजश्री: दुष्टिनिर्ग्रह विषयप्रियालोकान्ता लक्ष्मीः ।
अथवः सुमिरो राजा परमशिवः तत्व लक्ष्मीः सांस्कृतश्रीः ॥
With rising devotion as the bent bow string (and) the bow of meditation furnished with the unfailing series of arrows of rememberance of Siva, having vanquished the enemies of sin, the victor who is the best amongst those of good intellect, possesses with joy, the eternal glory of sovereignty.

आरूढ भक्ति - rising devotion
गुण कृति - the bent bow string
भाव चाप युक्ते - furnished with the bow of meditation
शिव स्मरण - rememberance of Siva
वाण गणे - with the series of arrows
अमोघे - unfailing
निजित्य - having vanquished
किल्वार रिपूरु - the enemies of sin
विजये - the victor
सुपीन्द्रे - the best amongst those of good intellect
सान्नद्ध आचारी - possesses with joy
स्वयर राज स्वश्रीमत - the eternal glory of sovereignty

ध्यानाविषेष समवेश्य तमःप्रदेशः
भित्वा महाविशिष्टमधुनाम मन्त्रे: ।
दिव्याश्रित भुजगभूषणमुद्यति
ये पादप्यमिह ते शिव ते कृताया: ॥ ७२ ॥

कुमार्कुण्डिलेखः क्रमाविषेष तमापीयत्वाद
ब्रजात्मक प्रमुखानविशिष्टवस्तुमत्रयं नहः केन: ।
कुमारकुण्डिलेखः प्रमुखानात्मकस्वरूपणविशेषः
(अम परमत्तेजस्वम अव भविः अव अत्तत्त्वं: ।) ॥ ७२ ॥

(अमी नीत! कुमारला कर्तिक कर्तितवरानि कर्तृतवरं कार्तिकेयकानिकानि, नकुलानी नाम भगवानकानि कर्तिकी तीर्थकरानि आदिनारायण कर्तिकै अवापिकानि ब्राह्मणानि, विष्णुकानि भविः भविः पुज्यापि भविः, तन्त्रकालं)
Having observed well with the collyrium of meditation, having cleaved the area of darkness with great oblations and prayers of Iswara's name, they who raise here your lotus feet, which is the resort of the celestials and which is adorned by serpents, they Oh Siva, are fulfilled.

ध्यान अज्ञेन - with the collyrium (used to sharpen vision) of meditation
सम्बंध्य - having observed well
तम: प्रदेशं - the area of darkness
भित्वा - having cleaved
महा विकिर्भ: - with great oblations
ईश्वर नाम मत्रे: - with prayers of Iswara's, the supreme's name
दिव्याधिनित - the resort of the celestials
भूजंग भूषणं - adored by the serpents
उद्वहिति - raise
ये - they who
पादपचं - the lotus feet
इह - here, your
शिवं - Oh Siva, auspicious one
ते कृतार्थाः - they are fulfilled

भूदारतामुदव्यथ्यः प्रक्ष्या श्री-
भूदार पव किमत्सुमते लभवत् ।
केदारामकालितमुक्तिमहोपधीनाः
पादार्धकिंद्रमणं परमेश्वरस्य ॥ ७३ ॥
Oh wise mind, you learn the worship of the lotus feet of Parameswara, for the sake of which, even the husband of Sridevi and Bhoodevi (Vishnu) put on the guise of a boar and which is the field for the sovereign drug of liberation desired for (by you). What further (needs be said)?

- the guise of a boar
- put on
- for the sake of which
- even the husband of Sridevi and Bhoodevi (Vishnu)
- what further (needs be said)
- Oh wise mind, you learn
- the field
- desired for
- the sovereign drug of liberation
- the worship of the lotus feet
- of Parameswara, the Supreme God
Let the great divine fragrance of Siva's lotus feet, which endeavours to remove the foul smell of the fetters of desire, pain etc., bestow fragrance to the basket of my mind.

आशा - desire
पाशा - fetter
क्षण - pain
dुर्योगन - foul smell etc.
मेंदी - endeavouring to remove
dिव्य गन्ध - by divine fragrance
मानने - by the great
आशा शाँठिकम् - he whose garment is space (Siva)
पाद, अरविन्द - lotus feet
चेतन पेटी - the basket of the mind
वासिता - fragrance
मे - my
तनोतु - let it bestow
Oh enemy of Cupid, Oh leader of all the worlds, Oh one mounted on the bull, having mounted the horse of (my) mind, which is auspicious, which has a charming variegated gait, which is swift, which is skilled in the interpretation of internal thoughts by external gestures, which is faultless and which has fixed auspicious marks, move about.

कल्याणिन - which is auspicious
सरस चित्र गति - which has a charming variegated gait
सबंध - which is swift
सबंध शिल्प - skilled in judging internal thoughts by external gestures
अनवं - which is faultless
धृव त्वरणाय - which has fixed auspicious marks
चेति: तुरंग - the horse of the mind
अधिकार चर - move about having mounted
स्मर ओँ - Oh enemy of Cupid (Siva)
नेत समस्त जनात - Oh leader of all the worlds (Siva)
वृषभायिनु - Oh one mounted on the bull (Siva)
Devotion staying in the sky of Mahesa's feet, rains pleasure like a row of clouds. He whose pond of a mind gets filled (with it), that crop of his birth is entirely productive, and not another.

भक्ति: - devotion
महेशा - Mahesa, supreme lord
पद पुष्करं - in the sky of (his) feet
आसन्ती - staying
कादवीनी इब - like a row of clouds
कृत्वे परितौष वर्ष - rains pleasure
संपूर्तित: भवति - gets filled
यस्य मनस्तान: - whose pond of a mind
तत् जनम सत्यं - that crop of (his) birth
अविलं सफलं - is entirely productive
च न अन्यत् - and not another
The intellect, attached to the lotus feet of Iswara, in order to become permanently devoted, constantly remembering, thinking of attaining his feet with good thoughts recollecting, envisioning, praising and is as if very infatuated with prayer formulations sacred to Siva, worries like the wife separated from her husband.

- the intellect
- in order to become permanently fixed
- devoted to the lotus feet of Iswara, the supreme god
- like a wife separated from her husband
- constantly remembers
- good thoughts
- recollecting
- envisioning
- praising etc.
- as if very infatuated
- with prayer formulations sacred to Siva, the auspicious
- worries
Oh Prabhu, raise up this intellect of mine, which has been advised about the methods of service to the virtuous, which is modest, which is loving and which has recourse to the good, like a newly married bride by the good qualities of the husband.

सदू उपचार विधियु न - in the methods of service to the virtuous
अनूठिताः - advised about
सविनया - which is modest
सुहृद - which is loving
सदू उपाधिशताः - which has recourse to the good
मम - mine
समुद्र - raise up
वृद्धि इमाः - this intellect
प्रभो - Oh Prabhu, lord
वर गुणेन - the husband by good qualities
नव उद वर्ग्यु, इव - like a newly married bride
Oh Sambhu, your foot is suitable to move on the petals of the lotus mind of the contemplative saint. How (is it possible) to injure the hard, door (like) chest of the god of death by it? Oh alas, your pair feet are extremely tender! My mind thinks (thus). Oh Vibhu, bring this (foot) within scope of (my) vision, I will stroke it gently by my hand.

नित्य - always
योगि मनः सरोज दल - on the petals of the lotus mind of the contemplative saint
संचार श्रमः - suitable to move
त्वः कमः - your foot
श्रमो - Oh Sambhu, bestower of happiness
तेन कर्म - how (is it possible) by it
कोर - the hard
यमराजः क्षः - the chest of the god of death
कवात - door (like)
श्रेष्ठिति - injure
आत्यन्तः मुदुः - extremely tender
त्वः अंग्रि युगलः - your pair of feet
हा - Oh alas
This one will be born (again). This one's mind is hard. I will dance on it. Thus (thinking) for my protection, the placement of the tender foot on the ridge of the mountain was practiced formerly. If not, when there is an abundance of space within celestial homes, on flower (like) couches and in quadrangles, wherefore your dance Oh Sambhu, on rocky surfaces?
कोमल पद न्यास: - the placement of the tender foot
पूरा अभ्यसित: - was practiced formerly
नो चेदु - if not
दिव्य गृहान्तरेषु - in the space within celestial homes
मन: तपेषु - on flower (like) couches
वेयादिषु - in quadrangles
प्राय: सत्सु - when there is an abundance of
शिल्गा तपेषु - on rocky surfaces
नटन - dance
शंभे - Oh Sambhu, bestower of happiness
किमथं तब - wherefore your
Oh Uma Mahesha, he is indeed liberated while alive, who (spends) some time by worshiping your lotus feet, some by religious and abstract meditation, salutations, some (time) by listening to (your) story, some (time) by seeing you, some (time) by praising (you) and who reaches this state with a mind offered to you with joy.
Oh Aaryapati, Vishnu took forms such as that of being an arrow, being a bull, being a wife (by taking) half of (your) body, being a boar, being a female companion and being the bearer of the drum. He offered (his) eye at your feet. He is part of your body. Amongst those deserving honour, indeed he alone is more honourable. If not, who else is greater than him?

वाणत् - being an arrow

वृपत् - being a bull

अर्धपुप्पा भायात्म - being a wife (by taking) half of (your) body

आयी पति - Oh Aaryapati, husband of Aarya (Parvati)

घणित् - being a boar

सखिता - being a female companion

मूदंग वहता - being the bearer of the drum
पूज्य - amongst those deserving honour
पूज्यतर - स: एव त्रि - indeed he alone is more honourable
न चेत् - if not
कः वा तदन्यः अधिकः - who else is greater than him

जननमृतिनियुतानां सेवया देवतानां
न भवति सुख्लेषस्यंशायो नासिन सत्र ।
अजनामभूत रूप भावनीभो भजनते
व इह परमसौन्यं तेष हि धन्यं लभन्ते ॥ ८३ ॥

By the worship of the gods endowed with birth and death, there is not (even) a small amount of happiness. There is no doubt therein. They who worship here Isa who is with Amba, the unborn being of eternal nature, they alone are blessed and obtain supreme pleasure.

जनन मृति युतानां - (who are) endowed with birth and death
सेवया - by the worship
देवतानां - of the gods
न भवति सुख लेशः - there is not (even) a small amount of happiness
Oh Siva, I give the maiden of my intellect, fit for the burden of virtue, for service to you, in proximity to Gowri, Oh source of all. Oh friend of all the worlds, Oh ocean of Existence-Intellect-Bliss, Oh compassionate one, you (must) live always in the home of (my) heart.
Oh Bhava, source of all
my
fit for the burden of virtue
the maiden of intellect
I give
Oh friend of all the worlds
Oh ocean of Existence -Intellect - Bliss
Oh compassionate one
in the home of (my) heart
always
you (must) live

I am quite unskilled in churning the ocean, (for your flower the moon and your food, the poison which arose from it), nor in piercing the nether world (for your ornament, the serpents) and I am quite an unskilled hunter for hunting in the wild (for your tiger skin
garment). Oh Indumouli, tell me how will I arrange for the food, flower, ornament and garment that is prominent in your worship?

जलसिद्धि मधन - churning the ocean
दक्ष न प्रभु - quite unskilled
पाताल नै न च - nor in piercing the nether world
वन मुगायां - hunting in the wild
न एवं लुध्: प्रवीण: - quite an unskilled hunter
अद्यान - food
कुसुम - flower
भूषा - ornament
बरत्र - garment
मुख्यां सपतां - prominent in worship
कथय - you tell
कथय अहं - how will I
ते - your
कल्याणि - I arrange
इन्तु मीलेऽ - Oh Indumouli, one who wears the moon as a tiara

पूजाद्वृत्तं समुद्रो विषाण: पूजा कथय कुमिन
पक्षीच न च वा किंतू कित्वमधिनि न प्राम मयां दुर्लभम् ।
जने मर्जकक्रिघिर्पल्लुमुङ्गाने न तेंद्र विबो
न ज्ञात हि पितामहेन हरिणा तर्चेन तद्रिपिणा ॥ ८६ ॥

चेतो विद्वदन! चेतो भेष्य! पुलायनं विजयं अविवाहितम् श्रवण
विवाहितं वाचकं अविवाहितम् तद्वर्ण कृपया विद्वदनम् ॥ ८६ ॥
A profusion of materials for worship have been arranged. How will I perform worship? The form of a bird nor that of a boar has not been obtained by me and is difficult to obtain. Oh Uma jani, Oh Vibhu, I do not know your head and blossom like feet. Indeed it was not known by Brahma (or) by Vishnu, in it's true nature, through that form (of a bird or a boar).

पूजा द्वारा सम्बंधः - a profusion of materials for worship

विशिष्टता: - have been arranged

पूजा कथा कुमाहे - how will I perform worship

पश्चिमः - the form of a bird (assumed by Brahma in search of Siva's head)

न च वा किंतु अपि - and nor a boar (assumed by Vishnu in search of Siva's feet)

न प्राप्त मया दुर्गह्मम् - has not been obtained by me and is difficult to obtain

जाने - know

मस्तकं अंग्रि फल्लवं - head (and) blossom like feet

उमा जाने - Oh Uma jani, one who has Uma (Parvati) for his wife

न ते अहं - I do not (know) your

विमो - Oh Vibhu, all pervading one

न ज्ञातं हि - indeed not known

पितामहेन - by Brahma

हरिणा - by Vishnu

तत्वेन - in it's true nature

न दुःरुपिणा - through that form (bird or boar)
(Your) food is poison, the serpent is (your) necklace, (your) garment is hide and (your) vehicle is a big bull. What will you give me? What do (you) have, Oh Sambhu? Give only devotion to your lotus feet.

अवां गरलेन - (your) food is poison
फणी कलापः - the serpent is (your) necklace
वसन्न चर्मः - (your) garment is hide
च वाहन महोकः - and (your) vehicle is a big bull
मम दास्यसि कि - what will you give me
कि अस्वाति - what do (you) have
श्रमोऽ - Oh Sambhu, bestower of happiness,
तव पाद अंबजः - your lotus feet
भक्ति एव देहि - give only devotion

यदा कृतंमोनिषेषुसबन्धनः:
करस्यलापः-कृतपरवालसिपः
भवानि ते लघुथपसस्मभवः
तदा शिवायत्रासनन्वभवनमः || 88 ||
When the bridge on the ocean has been built, (as by Rama), when the lord of the mountain has been placed under the palm of the hand (as by sage Agastya) and Brahma has been surpassed (by me), (only) then I will become competent Oh Siva, for your worship, praise and meditation.

यदा - when
कृतं अंत्यतिथिः सेतु बन्धनः - bridge on the ocean has been built
करस्यति अथः कृतं - placed under the palm of the hand
पवित्ताधिपः - the lord of the mountain
भवनि - I will become
tे - your
लक्षितं पदं संवेधः - surpassed the lotus born (Brahma)
तदा - then
शिवः - Oh Siva, auspicious one
अर्थः - worship
स्तवः - praise
भावन श्रमः - competent for meditation

नवित्तिन्तितिनितिस्तवमीश पूजा-
विधिमित्रश्रास्माधिमित्र तुषः ||
घनुषा मुसेतेन वास्मिभवः
वद ते प्रतिकरं तथा करोमि || ८९ ||
Oh Isa, you are not pleased by bowing in salutation, by praise, by performance of worship (nor) by religious (and) abstract meditation. Tell, what (worship) gives greater pleasure to you: with a bow, (as the warrior devotee Arjuna hit you), with a pestle (as the elderly woman devotee hit you) or with stones (as the hunter devotee hit you?) I will (also) do so.

- by bowing in salutation
- by praise
- you Oh Isa, supreme
- by performance of worship
- by religious and abstract meditation
- not pleased
- with a bow
- with a pestle
- or with stones
- tell
- greater pleasure to you
- I will do so
Oh Sambhu, I am not intent upon the modes of superior yoga. I only speak your story with words, I worship the form of Iswara with the mind and I bow to Sadasiva with the head.

वचसा - by words
चरितं वदामि - I speak (your) story
शमो - Oh Sambhu, bestower of happiness
अहं - I
उयोगम वियासु - upon the modes of superior yoga
ते - your
अप्रसङ्कः - not intent
मनसा - with the mind
आकृति ईश्वर्यः - the form of Iswara, the supreme god
सेवेचे - I worship
शिरसा - with the head
च एव - and only
सदाशिवं नमामि - I bow to Sadasiva, the ever auspicious

आयाद्विषयं हृद्वता नरंगतससि-  
ढिया हुया हृद्वता त्वम् प्रसादात् ।
Oh Rajamouli, the primordial nescience situated in the heart has departed (and) agreeable knowledge has reached the heart by your grace. I worship (and) meditate on your lotus feet which bestows auspiciousness and is the repository of liberation.

आया अविवा - primordial nescience
ह्रता - situated in the heart
निर्मा आसीत् - has departed
विवा ह्रता ह्रता - agreeable knowledge has reached the heart
त्वत् प्रसादत् - by your grace
सेवे - I worship
नित्य - always
श्रीकर्ण - that which bestows auspiciousness
त्वत् पदं प्रज्ञा - your lotus feet
भावे - I meditate
मुक्ते: भाजनं - repository of liberation
राजमोलि - Oh Rajamouli, one with the moon for a tiara
Sins, the bad writings of fate, misfortune, pain, bad egotism (and) foul words have been driven away. Oh Gowrisa, uplift me here, who is always drinking the essence of your story by (your) noble glances.

- have been driven away
- sins
- the bad writings of fate
- misfortune
- pain
- bad egotism
- foul words
- essence
- of your story
- always drinking
- Oh Gowrisa, lord of Gowri (Parvati)
- me
- uplift here
सतू कटाक्षे: - by (your) noble glances

सोमकल्याणमैली
कोमलधनकन्ये महामहिसि ।
स्वामिनि गिरिजायथे
मामकहद्वय निर्न्तर रमताम् ॥ ४१ ॥

Let my heart take constant delight in him who wears the crescent moon on the head, in him who has a beautiful cloud like neck, in him who is the great light, in him who is the sovereign (and) in him who is Girijanatha.

सोम कल्य धर मौलि - in him who wears the crescent moon on the head
कोमठ धन कन्ये - in him who has a beautiful cloud like neck
महामहिसि - in him who is the great light
स्वामिनि - in him who is the sovereign
गिरिजा नाथे - in him who is Girijanatha, the lord of Girija (Parvati)
मामक हद्वय - my heart
निर्न्तर - constant
रमताम् - let it take delight

सा ससना ते नमने तावेव करो स एव कुतकृत्यः ॥
That which speaks of Bharga, that is the tongue, those which see (Bharga), they are the eyes, those which worship (Bharga), they alone are hands, he who always remembers (Bharga), he alone is fulfilled.

sa - that is the tongue
te - they are the eyes
to - they alone are hands
sa: - he alone is fulfilled
ya - that which
ye - those (two) which
yoi - those (two) which
yo - he who
bharg - Bharga (Siva)
vadit - speaks
isht - sees
sada - always
arhit - worship
samarit - remembers
"My feet are extremely tender, your mind is extremely hard". Oh Bhavanisa, leave off doubt such as this. (If) so, Oh Siva, how was the entry on the mountain (feasible)?

अति मूढ़ी - extremely tender
मम चरणो - my feet
अति कठिन - extremely hard
tे मनो - your mind
भवानीश - Oh Bhavanisa, lord of Bhavani (Parvati)
इति विचिनित्सा - doubt such as this
सन्त्यज - leave off
शिव - Oh Siva, auspicious one
कथ आसीत् - how was
गिरो - on the mountain
तथा - (if) so
प्रेमशा - entry

घेरायक्षेण निमृत

रभमाराकथ्य मक्तिमृत्त्रथ्या ।
पुरावर चरणालने
हदयमदेभं वयान चियन्ते: ॥ ७६ ॥

अभोवायानसुप्रेम भृगुमयीः

भगवानकसुस्कम प्रभमयासिप्रजन्ति ।
Oh Purahara, having held immobile the rutting elephant of the heart with the goad of calmness, having pulled (it) strongly with the iron chain of devotion, tie (it) on the tying post of (your) foot, with the fetter of the intellect.

- with the goad of calmness
- held immobile
- strongly
- having pulled
- with the iron chain of devotion
- Oh Purahara, destroyer of the cities of the demons
- on the tying post of (your) foot
- heart
- the rutting elephant
- tie
- with the fetter of the intellect
This rutting, large elephant of the mind, moves all around with an arrogant attitude. Having seized it prudently, with the rope of devotion, lead this to the firm pillar of final beatitude.

- moves
- all around
- with an arrogant attitude
- rutting
- this elephant of the mind
- large
- having seized it prudently
- with the rope of devotion
- the pillar of final beatitude
- firm
- lead this
Oh Deva, Oh Gowripriya, you accept my maiden of poetry, who is possessed of all decorations, who has a straight gait, who is of good conduct, who has a beautiful colour, who is praised by the wise, who is distinguished, who abound in excellences, who is characterised by superior ornaments, who has got decorum, who has a brilliant line denoting wealth (in her palm) and who is auspicious.

(Interestingly, this verse can be taken as description of the excellences of the poem Sivanandalahari, by virtue of paronomasia)

- who is possessed of all decorations
- who has a straight gait
- who is of good conduct
- who has a beautiful colour
- by the wise
- who is praised
- who has charming qualities
- who is distinguished
- who abounds in excellences
- who is characterised by superior ornaments
They, Vishnu and Brahma, with the intention of seeing your feet (and) head, got the form of an animal (and) they became fatigued, moving in the heaven and earth (in their search). Oh Sambhu, Oh Swami, (then) tell how (you) make yourself known before my eyes ? Oh Paramasiva, Oh Siva, is this proper of you ?

is this proper of you

Oh Paramasiva, supremely auspicious one
Enough of praise. I do not speak falsely. At the time of the discourse, of the enumeration of the praiseworthy, the gods such as Brahma etc. know that you are to be counted first. Like chaff shaken off the grain, your devotees Oh Sambhu, know you to be the
excellent of excellent objects, amongst the praise worthy, when discussing the subject of the foremost amongst the exalted.

स्तूत्वानां गणना - of the enumeration of the praiseworthy
प्रसंग समये - at the time of the discourse
त्वा अग्निरुपयो - you are to be counted first
बिद्ध - they know
महात्म्य अग्नि - foremost of the exalted
विचारण प्रकरणे - in the discussion of the subject
धानां तुष्यं - they know
उत्सोभमोत्स फलं - the excellent of excellent objects
शंभो - Oh Sambhu, bestower of happiness
भवदृ सेवकः - your devotees

Thus concludes the Sivananda Lahari composed by Sri Sankaracharya
The two verses of the stotra viz. 50 and 51 contain Sleshalankar (श्लेषभांकर) Figure of speech (Rhetoric). They have two meanings.

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<th>Describing the beauty of Mallika flowers</th>
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<td>सेवे महालिङ्गार्य</td>
<td>I worship the Mahalingam</td>
<td>I admire the mallika flower</td>
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<tr>
<td>श्री मिरी मल्लिकार्जुन</td>
<td>Who is known as Mallikarjuna of Sri Sailam</td>
<td>On the creeper spread on the Arjuna tree (at Sri Sailam)</td>
</tr>
<tr>
<td>शिवा - आलिङ्गित</td>
<td>Who is embraced by Siva (Bhramarambika)</td>
<td>Which has entwined well round the tree</td>
</tr>
<tr>
<td>सन्म्या आरम्भ विजुभित</td>
<td>Who performs His Tandava Dance at nightfall</td>
<td>Which blossoms and opens out in the evening (nightfall)</td>
</tr>
<tr>
<td>श्रुति शिर: स्थानान्तर अविभित</td>
<td>Who is firmly established in the Pranava (OM) which is at the very head of the Srutis (Vedas)</td>
<td>Which adorns the ears, the head and other places of the body</td>
</tr>
<tr>
<td>सप्तम भ्रमरा अभिराम</td>
<td>Affording great happiness to the loving Bhramarambika</td>
<td>Sought after with great love by the black bees</td>
</tr>
<tr>
<td>असकृतूः सदासना शोभित</td>
<td>Always resplendent with good qualities</td>
<td>Distinguished by good fragrance</td>
</tr>
<tr>
<td>भोगीन्द्र आभरण</td>
<td>Wearing the king of serpents as ornaments</td>
<td>Adorning those who appreciate and enjoy pleasure</td>
</tr>
<tr>
<td>समस्त सुमनः पूज्य</td>
<td>Worshipped by all the pure-minded persons - Deva and Rishis</td>
<td>The best among all the flowers</td>
</tr>
<tr>
<td>गृह आविष्कृत</td>
<td>Endowed with Satvic qualities</td>
<td>Endowed with several good features</td>
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<td>स श्रीश्वेतवासी विभुः</td>
<td>May that omnipresent Lord of Sri Sailam</td>
<td></td>
</tr>
<tr>
<td>विहरता मद्यपे मनो राजीवे</td>
<td>Dwell happily in the lotus of my mind</td>
<td></td>
</tr>
<tr>
<td>पुनः साक्षात्व भर्मराधिपः</td>
<td>Again in his glorious form of Lord of the Goddess Bhramara</td>
<td>King of bees - Goddess who took the form of a bee</td>
</tr>
<tr>
<td>भृंगीच्छा नातनोत्तकं</td>
<td>Happy in dancing according to the wishes of Bhringee</td>
<td>Happy in dancing according to the wishes of She-bee</td>
</tr>
<tr>
<td>कसिमद्ग्राही</td>
<td>Conqueror of the pride of Gajasura</td>
<td></td>
</tr>
<tr>
<td>स्फुर्तमाधवाहाद्यः</td>
<td>Making Madhava (Vishnu) joyous and happy</td>
<td>Happy at the advent of spring</td>
</tr>
<tr>
<td>नादद्युतः</td>
<td>United with the sound of Pranava</td>
<td>Who makes a humming sound</td>
</tr>
<tr>
<td>महासितवपु:</td>
<td>Extremely fair bodied</td>
<td>Extremely black bodied</td>
</tr>
<tr>
<td>पवेशुणा चाह्त:</td>
<td>Respected by Kamadeva</td>
<td>Liked by the God of love who uses flowers as arrows</td>
</tr>
<tr>
<td>सुमोनोवनेरु सत्यक:</td>
<td>Is favourably disposed to the good-minded people</td>
<td>Is partial to gardens with good flowers</td>
</tr>
</tbody>
</table>
ANNEXURE 2-A

Shri:

Shri Ganapathay Nam:

Notes

Kalidasa begins his Mahakavya Raghuvamsam with the prayer:

वाग्योऽवसुप्तः, वाग्योऽप्रतिपत्तिः।

जगतः पितरी वन्दे पारंतीपरमेश्वरः॥

and offers his obeisance to the Divine Parents of the Universe--

Lord Siva and his consort who are inseparable like the word and its meaning.

The first sloka of Sivanandalahari gives a description of the inseparable Divine Parents. They are the repository of all forms of knowledge and art, always engaged in penance-tapas for the benefit of the whole universe. They shower their benign and auspicious blessings on their devotees.

The suggestion is that this image of the Divine Parents should be enshrined in the devotee's heart and that he should constantly meditate upon them and perform all his duties always feeling their presence in his heart.

The Lord present in his heart will guide him in carrying on his duties correctly and every work done by him will be flawless.

The next sloka craves for the benediction of the Lord and hopes that Sivanandalahari (billowing waves of the stream of supreme Bliss-Sivanand) may bring relief to the devotees wandering aimlessly in Samsara. (i.e.in the cycle of birth and death)

In the next twenty four verses (sloka 3 to 26) Adi Sankara Bhagavatpada while eulogizing the greatness of the lord, brings forth the humble state of a devotee very feelingly. Verses 27 to 35 sing the glory of the Lord.

Some words occurring in the verses from 3 to 35 need elucidation.

verse 3 -- निपुरहम् -- meaning the destroyer of the Tripuras. (The three cities)

The jiva, the individual soul in bondage, is said to have three types of bodies (sariras): Sthula, Sukshma and Karana.

1. Sthula स्थूल शरीर -- is the gross or material and perishable body

2. Sukshma सुक्ष्म शरीर -- is the subtle body known as Linga Sarira also having seventeen component parts viz.,

the five organs of perception (ज्ञानेन्द्रिययḥ)

the five organs of action (कर्मेन्द्रिययḥ)

the five vital forces (पच्छ्याण)

intellect (बुद्धि) and mind (मनस्).

The Linga sarira (subtle body) accompanies the individual spirit or soul in all its transmigrations (cycle of births and death) and is not destroyed by death.

3. Karana कारण शरीर is the causal body, the original embryo or source of the body existing with the universal impersonal spirit. Equivalent to Avidya or Ajnana or Maya. It is the root cause for embodiment.
The epithet तिपुरहर means that Lord Siva's Grace will enable his devotee to liberate himself from the cycle of births and deaths and attain self-realization.

Another meaning is also advanced to the word तिपुरहर by referring to a puranic story. Once there lived three very powerful Asuras -- 1. Tarakaksha, 2. Kamalaksha and 3. Vidyunmali. Tarakaksha built a city of gold (Svarnapuri) in svargaloka (Heaven); Kamalaksha built a city of silver (Rajatapuri) in antariksha (sky); and Vidyunmali built a city of iron (Lohapuri) in the martyrloka also known as Bhuloka (earth). These three asuras were troubling all the good persons in all the three worlds. So the almighty Lord Siva destroyed them and the three cities built by them. So he is called तिपुरहर.

Verse 22 -- तत्करपोते meaning Master of the thieves

A Mantra in the Yajurveda, Rudradhyaya, 3rd Anuvaka offers obeisance to Lord Siva as follows:-

नमो निष्ठिण शुधितसे तस्करणां पतिे नमः।

Meaning-- Salutations to the Master of the thieves who, with a quiver full of arrows hanging on his shoulder and with a bow and an arrow in his hands is ready to shoot at.

It may be noted here that the Rudradhyaya is a vedic Hymn addressed to Lord Siva in the form of Rudra (hot-tempered nature). The Hymn begins with the prayer:

ॐ नमस्ते रुद्र मन्यव उल्लोत इष्टे नमः।

नमस्ते अस्तु घन्वे वाहुभायमुत ते नमः॥

Meaning -- O Lord! Obeisance to you (Your anger). Salutation to your arrow, bow and your both hands.

या त इष्टे: शिवतमा शिवं वमूव ते घनु:॥

शिवा शरणा या तव तवा नो रुद्र मृद्व॥

Meaning -- O Lord Rudra! May your arrows, bow and quiver all be auspicious to us. Let them protect us and make us comfortable and happy.

Thus goes on this hymn eulogizing the all-pervading Lord Siva (as Rudra), in eleven anuvakas. तस्करणां पतिे नमः occurs in thr 3rd anuvaka as stated above.

Let us know as to what this word 'Rudra' signify. Bhagavad-Gita tells us :-

ईश्वर: समंभूतानं हृदशेष्वजन तिरंगित।

भ्रामणसंभूतानि सत्याृद्वानि मायया॥

Gita - XVIII - 61

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings to revolve by Maya, as though mounted on a machine.

The 'Rudra' aspect of Iswara controls the mind and thus He is the Master of the minds of all living beings.

In sloka 22, the venerable Acharya Sankara Bhagavatpada entreats the Lord to exercise his authority over the thief of his mind who, because of greed and other evil qualities has the tendency of robbing the wealth of others.1.
1. A reference may be made here to the first mantra of the Isavasya Upanishad which says:

इंशावास्यमिदं सत्वेव यत्किंच जगात्यां जगता।
तेन त्यक्तेन भुद्रिः मा गृहः कस्यस्विनिवलितम्॥

All this, whatsoever moves on earth is to be hidden in the Lord (the self). When thou heart surrendered all this, then thou mayest enjoy. Do not covet the wealth of any man.

(Translated by F. Max Muller)

Everything - immovable or movable - in this world belongs to Iswara. Whatever we get legitimately should be taken as His Prasada. We should not yearn for other's wealth. If we follow this injunction, there will be no trouble at all in this world.

So in this sloka he significantly addresses the Lord as O Lord of thieves - तस्करपते.

It can be understood that he does so keeping in view the mantra of the Rudradhayaya--

नमो निष्ठितं युद्धिमते तस्करणां पतवे नमः॥

tasakrapate -- is only an allegorical expression. (It does not mean that Lord Siva is a thief.)

The mind, the five jnanendriyas (sense organs) and the five karmendriyas (organs of action) come under the purview of the Ekadasa Rudras. So we perform Ekadasa Rudrajapam, abhisekam, homam etc., for the welfare of all living beings.

Verse 24 -- विधातान कल्पान् -- meaning the Kalpas of Brahma

The Bhagavadgita says:-

सहस्रयुगमध्यमांस्वरत्नमद्यन्तिमेतः।
रात्रियुगाधिकान्तां तेषां राज्यान्तिविदो जनाः॥

Gita -- viii -- 17

Brahma is known as Prajapati or Virat. His one day is of the duration of one thousand ages (yugas). His night too is of the same duration viz. one thousand ages (yugas). The day of the Brahma is called Kalpa and the night is called Sarga.

Adi Sankara Bhagavatpada in his Prapanchasara Tantra (first pata 29 - 39) gives the divisions of time from the minutest (namely the lava) to the duration of Brahma's life as noted below :-

1 lava = the time it takes to pierce a lotus leaf with a needle.
30 lavas = 1 Truti
30 Trutis = 1 Kala
30 Kalas = 1 Kashta
30 Kashtas = 1 Nimish
8 Nimish = 1 Matra which is equal to one breath (svasa)
360 Svasas = 1 danda or Nadika
2 Nadikas = 1 Muhurta
30 Muhurtas = 1 Day and night
30 Days & nights = 1 Month
12 Months = 1 Human year
1 Human year = 1 Day & night of the Devas
360 Days of the Devas = 1 Celestial year
12000 Celestial years = 1 age ( containing four yugas )
1000 ages = 1 Day of Brahma
1000 ages = 1 Night of Brahma
30 Days & nights of Brahma = 1 Month of Brahma
12 Months of Brahma = 1 year of Brahma
100 years of Brahma = the period of life of Brahma

Thus the duration of Brahma's life ( the period of 36000 days & nights ) is 8,64,00,00,000 human years.

Verse 28 -- सतरूपम्, सामीप्यम्, सालोक्यम्, सायुज्यम्

These are the four levels of mukti. 1. सतरूपम् -- The state of identification of oneself with the image of the God he worships. The sloka suggests that this state can be attained by performing the ritualistic worship of his Istadeva with full devotion.

2. सामीप्यम् -- Singing the praise of the Lord all the time will make the devotee feel that he is in the proximity of the God and he will see His presence near him and everywhere.

3. सालोक्यम् -- In the Salokya stage the devotee feels that he is in the kingdom of God -- Kailasa, Vaikunta, etc.

Strictly speaking these are all mental condition of the individuals. There are innumerable cases of devotees and saints who could not only attain the above mentioned levels of mukti, but the fourth state of Sayujya mukti also.

4. सायुज्यम् -- In the Sayujya stage the devotee completely merges in Parabrahma and becomes one.

Verse 35 -- योगशेषम् -- Adi Sankara in his commentary on the Gita Adhyaya II sloka 45 says : yoga is attainment of what is unattained, Kshema is the maintenance of what is
already attained. But in his commentary of the sloka 45, Adhyaya II he says:-
Gaining what has not been acquired is yoga and preserving what has been already acquired is kshema.

In whom the desire for acquisition and preservation is uppermost for him spiritual endeavour is extremely difficult. Therefore give up pursuit after acquisition and preservation.

We can say --योग -- Yoga means relation with the almighty
क्षेम -- Kshema means welfare of self

The Lord has clearly stated : those who worship Me alone thinking of no other, who are ever harmonious, I bring full security.( to both Yoga and Kshema )

अनन्याधिकारिन्तर्यायं मां चे जना: पर्यंपासते
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥

Gita IX -- 22

He has also stated :
सर्वप्राणपरित्यज्य मामेकं शरणं इन
अहं त्वं सर्वपापेष्यो मोक्षाधिगमि मा शुचः॥

Gita XVIII -- 66

From verse 36 starts the topic relating to Bhakti and ends with the sloka 49
अनन्तामृतपरित्यज्यता------------------------भवतु मे सत्कर्मसंवर्धिता।
श्रवणं, कीर्तनं, स्मरणं, पादरस्वं, अर्चनं, बन्दनं, दानं, सत्यं and आत्मनिवेदनम्।

These are the nine types of Bhakti mentioned in our Sastras. Supreme Divine Love together with the steps leading to it is called Bhakti. Experience of unsurpassed Bliss and illumination can always be equated with Self-realization.

Acharya Sankara Bhagavatpada deals with all these nine types of Bhakti.

अनन्य भक्ति - Always thinking the Lord with the stead-fast mind gets prominence in sloka 36. Other types of Bhakti then follow with equal force.

Verses -- 50 and 51

In these two verses the Acharya adores the Mahalinga at Sri Sailam called Mallikarjuna
( a Jyotir- linga ). During his Digvijaya yatra Acharya Sankara Bhagavatpada visited Sri Sailam. He subdued the Kapalikas there.
LAKE MANASAROVAR