

Shivananda Lahari



Adhi Sankara Bhagawat Pada

Translated in to free English verse

By

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Introduction

This is one of the greatest poetic prayer couched in an undercurrent of practical philosophy by Sri.Adhi Sankara Bhagawat pada. Unlike Soundrya Lahari, this stotra does not seem to have tantric implication. It is more simpler and enriched with several alankaras(Figure of Speech).Any one reading this and understanding it would definitely become a richer man-rich because of the peace, steadfast mind and knowledge of God and Philosophy he gains.

Prayer to the teacher

Imkara hrimkara rahasya yuktha
Srimkara gudartha Maha vibhoothya
Om kara marma prathi paadinibhyam,
Namo nama Sri Guru Padukabyam

I bow before the wooden slippers of my teacher,
Who taught me the meaning of “OM”,
Which is the inner meaning of the sound “Srim”,
Being a holy combination of the sounds “Im” and “Hrim”.

Shivananda Lahari

Kalabhyam choodalankrutha sasi kalabhyam nija thapa
Phalabhyam bhaktheshu prakatitha phalabhyam bhavathu me
Shivabham sthoka thri bhuvana shivabhyam hridhi punar
Bhavaabhyam ananda sphura dhanubhavabhyam natheeriyam .1

Let my salutations be dedicated ,
To those who are dedicated to art,,
To them who wear the moon in their head,
To them who are the personification of mutual penance,
To them who teach devotees about the results of penance,
To them who grant only good to the three worlds,
To them whose every memory becomes newer and newer,
To them who are supremely happy due to their great knowledge,
And to the result of mystic union of Shiva and Shakthi.

Galanthi shambho twacharitha saritha khilbhisharajo
Dganthi dho kulya saranishu pathanthi vijayatham
Dhisanthi samsara bhramana parthapopa samanam,
Vasanthi machedho hrid bhavathi Shivananda Lahari. 2

Oh Lord Shambu who grants us happiness,
Let these waves of ecstasy Of Lord Shiva,
Flowing from the holy history of yours,

Calming the dusts of sin for ever,
Rushing from the canals of wisdom,
Falling in to the whirl pool of life,
Dousing the fires of sorrow,
Living in my hearts as senses,
Be always victorious.

Vrayi vedhyam tripura hara madhyam thrinayanam,
Jata bharaoharam chala dhoora gaharam mriga dharma
Mahadevam devam mayi sadhata bhavam pasu pathim,
Chidalambam sambham shiva mathi vidambam hridhi bhaje

3

I pray with all my heart,
Him who is known by the three Vedas,
Him who is pleasant to the mind,
Him who destroyed the three cities,
Him who is first among every thing,
Him who has all seeing three eyes,
Him who carries the weight of matted lock,
With eminence great,
Him who wears the moving snake as necklace,
Him who holds the jumping deer in his hand,
Him who is greatest among devas,
Him who shines with glitter,
Him who has mercy on me,
Him who is the lord of all beings,
Him who is the only support to holy wisdom,
Him who is always with my Goddess,
And Him who is a great entertainer.

Sahasram varthanthe jagathi vibhutha kshudra phalada
Na manye swapne vaa thadanusaranam that krutha phalam
Hari brahmadeenamapi nikata bhaja masulabham
Chiram yache shambho shiva thava padombhoja bhajanam

4

Thousands of Gods abound,
Offering trifling gifts to them who pray,
And never even in my dreams would I pray.
Or request gifts from them.
To Shiva who is close to Vishnu, Brahma and other Gods,
But who is difficult for them to near,
I would beseech and beg always,
For his lotus like feet.

Smruthou shasthre vaidhye shakuna kavitha gana phanithou
Purane manthre vaa sthuthi natana hasyeshwa chatura

Kadham ragman preethirbhavathi mayi koo aham pasu pathe
Pasum maam sarvagna pradhitha kripaya palaya vibho

5

Ignoramus I am in the science of law,
In the science of life,
In the art of medicine,
In interpretation of events,
In the art of poems and song,
In the difficult tomes of arts grammar,
In the holy books of yore,
In the psalms of Vedas.
In singing about your great deeds,
In the art of dance and in art of comedy,
And so how can I get favour of Kings?
Oh Lord of all beings,
Oh all knowing one,
Of most famous one,
And Oh , all pervading one,
Tell me who am I?
And be pleased to protect me ,
Showering on me your sea of mercy.

Ghato vaa mrithir pando apyaraunubhi cha dhoomogni rachala
Pato vaa thanthurva pariharathi kim ghorasamanam
Vridha kantakshebham vahasi tharasa tharka vachasa
Padhambhojam shmbhor bhaja parama soukhyam vrijasudhi.

6

This is the pot, no, this is only mud,
This is the earth, no , it is only atom,
This is the smoke, no, it is only fire,
This is the cloth, no , it is only the thread,
Can all this debate ever cure the cruel God of death?
Vainly you give pain to your throat,
By these torrent of words,
Instead worship the lotus like feet of Shambu,
Oh , intelligent one, and attain supreme happiness.

Manasthe padhabjhe nivasathu vacha sthouthra phanithou
Karou chabhyarchyam sruthirapi kadha karnana vidhou
Thava dhyane budhir nayana yugalam moorthi vibhave
Para grandhan kairvaa paramashiva janee para matha

7

Let the mind dwell on your two lotus like feet,
Let my words dwell on your praise,
Let my two hands dwell on your worship,
Let my ears dwell on hearing your holy stories,

Let my mind dwell meditating on you,
Let my two eyes dwell on your beauty,
And after this I do not find any use,
Of other great books to me, Oh supreme God?

Yadha bhuddhi ssakthou rajatha mithi kachasamani mani
Rjale paishte ksheeram bhavathi mrighrshnasu sallam
Thadha deva branthya bhajathi bhavadanyam jada jano
Maha devesam twam manasi cha na mathwa pasupathe.

8

Similar to the intellect calling,
The shell as silver,
The stones of glass as precious gems,
Water mixed with flour as milk,
The mirage as water,
Oh God of all beings,
The foolish ones worship,
Other gods than you,
Without thinking of you,
Who is the greatest God of all.

Gabheeram kaasare vimsathi vijane ghora vapine,
Vishale shaile cha brahmathi kusumartha jada mathi
Samarpaikam chetha sarasijamumanatha bhavathe,
Sukhenawasthathum jana iha na janathi kimaho.

9

Searches and hunts the dim witted one,
In the deep dark lake,
In the lonely dangerous forest,
And in the broad high mountains
For a flower to worship thee.
It is a wonder,
That these people do not know,
To offer to you the single lotus,
From the lake of ones own mind,
Oh God who is the consort of Uma,
And be happy at ones own place.

Narathwam devasthvam naga vana mrugathwam masakhatha,
Pasuthwam keetathwam bhavathu vihagathwadi janananam
Sada twadpadabja smarana paramananda lahari.
Vihaarasaktham che dhugdhaya miha kim thena vapusha.

10

Be it in a human form,
Be it in the form of Gods,
Be it in the form of animal,

That wanders the forests and hills,
Be it in the form of mosquito,
Be it in the form of a domestic animal,
Be it in the form of a worm,
Be it in the form of flying birds,
Or be it in any form whatsoever,
If always the mind is engaged in play,
Of meditation in thine lotus like feet,
Which are the waves of supreme bliss,
Then what does it matter,
Whatever body we have.

Vaturva gehee va yathirapi jati va thadinari,
Naro vaa ya kaschid bhavathu bhava kim thena bhavathi
Yadeeyam hrith padmam bhavad adeenam pasu pathe,
Thadeeya stwam shambho bhavasi bhava bhaaram cha vahasi

11

Be it a celibate seeker of truth,
Be it a man of the family,
Be it a shaven headed seeker of truth,
Be it the matted haired householder in the forest,
Or be it one who is none of these,
Hey, Lord of all beings,
If his lotus heart is in your custody, Shambho,
You would wholly become his,
And help him to lift,
This heavy burden of life.

Guhayam gehe va bahiapi vane va adri shikaram.,
Jale va vahni va vasathu vasathe kim vada phalam,
Sada yasyai va antha karana mapi sambho thava pade
Sthitham chedyogosa sa cha parama yogi sa cha sukhi.

12

Be it in a cave, Be it in house,
Be it outside, Be it in a forest,
Be it in the top of a mountain,
Be it in water, Be it in fire,
Please tell, What does it matter,
Where he lives?
Always, if his inner mind,
Rests on the feet of Shambhu,
It is Yoga and He is the greatest Yogi
And he will be happy forever..

Asare samsare nija bhajana dhoore jada dhiya.
Bramantham mamandham parama kripaya pathu muchitham

Madanya ko dheena sthava kripana rakshaathi nipuna,
Sthvadanya ko va me trijagathi saranya pasu pathe.

13

In this useless worldly life,
Which is unfit for real meditation,
I the blind and foolish one am always on the move,
And it is only right for you to protect me.
Hey Lord of all beings,
Who in this world is poorer,
Than me to show your mercy?
And which protector is there for me,
In all these three worlds,
Than you, who is an ace in protection of the poor?

Prabhu sthvam dheenanam khalu parama bhandhu pasu pathe,
Pramukhyoham thesha mapi kimutha bhanduthva manoyo
Twayaiwa kshanthawyo sisava mdhaparadascha sakala
Prayathnath karthavyam madavana miyam bhandhu sarani.

14

Lord and the only close relation, of the poor,
You are, Oh Lord of all beings,
And what more needs there to tell about the relation between us
When I am the poorest among the poor.
You have to pardon all my sins,
And my protection is to be done by your effort,
For it is the only way between those who are related..

Upeksha no cheth kinna harasi bhavadh dhyana vimukham
Dhuras booyishtam vidhi lipi masaktho yadi bhavath,
Shira sthadvai dhathram na nakhalu savrutham pasu pathe,
Kadam vaa niryathnam kara nakha mukhe naiva lulitham.

15

Indifferent you are my Lord,
For no effort did you put to wipe out,
The letters of fate written on my head,
Which makes me,
Incapable of meditation on you,
And filled with evil desires to the rim,
Oh Lord, If you claim you cannot change these letters,
How come you crushed the head of the creator,
Which is very stable and can never be plucked,
By the mere tip of your nails?

Virinchi dheergayushur bhavathu bhavatha that para sira
Schathushkam samrakshyam sa khalu bhuvu dhainyam likhitavan,

Vichara ko vaa maam vishdha kripaya paathi shivaa me,
Kataksha vyaapara swayamapi na dheenavaan para.

16

Long live Brahma the creator.
Let his four remaining heads,
Be under your charge for protection.
For was he not the one,
Who wrote poverty on my head?
Is there any need to worry about this?..
Oh , Lord who is crystal clear,
And Lord who is all that is good,
Your act of glancing which thirsts,
At protecting the poor,
Also tenderly protects me.

Phaladha punyanam mayi karunaya vaa twayi vibho,
Prasannepi swamin bhava damala padabja yugalam,
Kadham pasyeyam maam sthagayathi namarasambhrama jusham
Nirlepanam sreni nija kanaka manikya makutai.

17

He who is omnipresent,
As of result of deeds which are good,
Or as a result of your mercy on me,
Oh Lord, You have appeared before me,
But how can I see your pure holy feet,
For they are not visible to me,
Because of the rubies studded crowns,
Of the crowds of Devas,
Who are intent on bowing and worshipping thine feet?

Twameko lokanam parama phalado divya padavim,
Vahantha stwanmulam punarapi bjanthe hari mukha,
Kiyadwa dhakshinyai twa shiva madhasaa cha kiyathi,
Kadha vaa mad raksham vahasi karunaa pooritha drisha.

18

You alone grant great blessings and holy status,
To the common people of the world,
But carrying the holy position,
Granted by thy kindness great,
Vishnu and others pray you always,
For getting more and more such positions great .
Your grace my Lord is immeasurable
And my desire too is immeasurable,
And so when are you taking up the job,
Of protecting me by your merciful glance?

Dhurasaa bhooyishte dhuradhipa gruhadwara ghatake,
Dhooranthe samsare dhuritha nilaye dhukka janake,
Madayasam kim na vyapanayathi kasyopa krithaye,
Vadeyam preethischeth tawa krithartha khalu vayam.

19

I am caught in the whirlpool of life,
Filled with desires that are evil,
Taking one to the door of evil masters,
That which always end in evil,
That which is store house of sins,
And that which always leads to sorrow.
Are you not giving solace from my mire of sorrow,
So that the letters written by Brahma are true,
Ne pleased to tell, my Lord.
If this is your grace and affection, Oh Lord,
We indeed are more than fulfilled.

Sadaa mohatavyam charathi yuvatheenam kucha girou,
Nata thyasha sakhasvatathi jhatithi swairamabhitha
Kapaalin bhiksho me hridaya kapi matyantha chapalam,
Dridam bhakthya bhaddha shiva bhavad dheenam kuru vibho.

20

Oh Lord Shiva, who is every where,
Wanders my mind always in the forest of evil desires,
It dances ,always on the mountain of breasts of young maids,
And it wanders at its will on all four directions,
From the branches to branches of desires,
Oh Lord who bears the skull for begging,
Be pleased to take under your control,
My mind that like a monkey,
Wanders without control in all directions,
And tie it with the rope of your affection.

Dhruthui sthambha daram drida guna nibhaddham sagamanam,
Vichitram padmadyam prathi divasa sanmarga gaditham,
Smarare macchetha sphuta patas kutim prapya vishuddham,
Jaya swamin shakthya saha shiva ganai samsevitha vibho.

21

Oh killer of the god of love,
With courage as central pillars,
Tied by the ropes of determination,
This pretty ,lotus shaped,
Mobile crystal clean white tent house of my mind,
Which is built daily anew,
In the good spotless path,
May please be occupied by you with Shakthi,

Oh All pervading one who is served by your Ganas,
And oh , Lord, may you be victorious.

Pralobhadyai rarthaharana para thanthro dhani gruhe,
Pravesadhya kthassan bramathi bahudha thaskarapathe,
Imam chetaschoram katha miha sahe sankara vibho,
Thavadeenam kruthva mayi niraparadhe kuru krupam.

22

Filled with avarice and jealousy,
Intent on stealing other's wealth,
Trying to enter the houses of the rich,
This my mind in many ways is wandering,
Oh lord of all thieves.
How will I ever tolerate,
This mind which is a thief,
Sankara .who is every where?
So take it under your control,
And show mercy on this innocent one.

Karomi twapoojam sapatthi sukhadho me bhava vibho,
Vidhitwam Vishnutwam dhisasi khalu tasya phalamithi,
Punascha twam dhivi bhuvih vahan pakshi mrugatha
Madrushtwa tat khedam kada miha sahe Sankara Vibho.

23

Perform of I your worship,
And you appear before me soon,
And you become granter all pleasures to me ,
Oh Lord who is everywhere.
But if you grant the position of creator,
Or the position of Lord Vishnu instead,
As a reward for my worship,
Then I would have to become a bird and fly in the sky,
Or Become an animal and dig deep in the earth,
To see you again my Lord.
How can I bear this sorrow of not seeing you,
Oh Lord Sankara who is everywhere.

Kadha vaa kailase kanaka mani soudhe saha ganai,
Rvasan Shamboragre sphuta ghatitha moordhajali phuta
Vibho sambha swamin paramashiva paheethi nigadhana
Vidhaathrunam kalpan kshanamiva vineshyami sukhada,

24

When would I live in Mount Kailas,
Along with your attendants,
In the stone studded golden mansion of yours,
Oh God who is the giver of happiness

With hands raised and clasped,
In deference to you,
Oh Lord, who is every where,
Oh Lord Who is with Goddess,
Oh God who is the master,
Oh God who is above all,
Oh God who is good,
And chant with pleasure.
“Oh God save me”,
And spend the time,
As if the creators Kalpa¹ is a second.

Sthavai rbrahmadeenam jaya jaya vachobhi niryaminam,
Gananam kelibhir mada kala maksobhya kakudhi,
Sthitham neelagreevam trinayana mumamslishta vapusham,
Kadha twam pasyeyam kara drutha kkhanda prasum.

25

When will I see Him,
Who is praised by Brhama and other Gods,
Who is surrounded by ascetics chanting “Victory, Victory”,
Who is crowded by the jesting and playing attendants,
Who Sits on the hump of the fat rutting bull,
Who has blue neck and three eyes,
Who is embraced by his consort Uma,
And who has the deer and hatchet in his hand.

Kadha vaa drushtva gireesha thava bhavayangri yugalam,
Griheethva hastabhyam shirasi nayane vakshasi vahan,
Samaslishya graya sphuta jalaja gandhan parimala,
Nalabhyam brhmadourmudha manu bavishyami hrudhaye.

26

When will I see thine holy pair of feet,
Oh king of the mountains,
And be able to hold it ,carry it on the head, eyes and chest,
Embrace it, smell the scent of lotus flowers from it,
And attain rapturous ecstasy,
Which even Brahma and others do not get.

Karasthe hemadrou Gireesha nikatasthe dhana pathou,
Gruhasthe sarvabujamara surabhi chinthamanir gane,
Shirasthe sheetamsau charana yugalsthe akhila shubha,
Kamartha dasyoham bhavathu bhavadarthe mama mana.

27

In your hands is the Golden mountain,

¹ 432 Million years

Near you is the Lord of Riches,
In your house is the wish giving tree,
The Cow which grants everything,
The precious stone fulfilling ,
Any wish that enters your mind,
And such many others,
On your head is the moon with cool rays,
And all the good in the world is always on your feet,
And so what can slave offer you my Lord,
Except my mind which can be given as the offering.

Saaroopyam thava poojana shiva maha devethi samkeerthane,
Saameepyam shiva bhakthi dhurya janatha sangathya sambhashane,
Saalokyam cha characharithmaka thanu dyane bhavani pathe,
Sayujyam mama siddha mathra bhavathi swamin kridharthosysmaham.

28

The Mukthi of my becoming you is in thine worship,
The Mukthi of my coming near you is in singing,
About you and calling you “Hey , Shiva” and “Hey Madhava”
The Mukthi of living with you is in sweet conversation,
With thine devotees , who in their mind live with you,
The Mukthi of forever mixing with you is in thinking,
For ever of your moving and stable form which is the universe,
And so I get all these in this birth itself,
Oh God who is the consort of Bhavani,
I am thankful to you for all these.

Twat padambuja marchayami paramam twam chintayamyaham
Twameesam saranam vrijami vachasa twameva yache Vibho,
Veeksham me disa chakshusheem sakarunam divyai schiram prarthitham
Shambho loka guro maddeya manasa soukyopadesam kuru.

29

I offer devotions to thine lotus like feet,
I meditate on thee who is the greatest,
I seek thy refuge, Oh my Lord,
And by my words I beg from you, Oh Vibhu,
To bless me with the merciful divine sight,
Which is always sought by the Gods,
Oh teacher of the universe,
Teach me the way of the lesson happy living.

VasthroDhutrutha Vidhou sahasrakaratha pushparchane Vishnutha,
Gandhe gandha vahatmathaanna pachane bahirmukadyakshatha,
Pathre kanchagarbhatasthi mayi Chedbalendu chudamane,
Sushrusham kara vani the pasupathe swamin triloki guro

30

Like Sun I do not have,
Thousand rayed hands to dress your holy icon,
Like Vishnu I do not have ability ,
To worship thee who is every where,
Like God of Wind ,I don't have ability,
To spread incense of sandal and the like,
And serve you in the most better way,
Like Indra who presides over Fire, I don't have the ability,
To cook and offer you food,
I don't have the ability of Hiranya Grabha,
To offer you vessels of Gold,
Oh God, who wears the young crescent,
Oh God of all beings,
Oh God who is the Lord of us all,
And Oh God who is teacher of all the three worlds,
If only I had all these,
I would have ability to serve you in a better way.

Nalam va paramopakaraka midham tvevam pasoonam pathe,
Pasyan kukshigathan charachara ganam bahyastithan rakshithum,
Sarvamarthyaya palayanoushadha mathijwalakaram bheekaram,
Nikshiptham garalam na gilitham nodgeerna meva tvaya.

31

Oh lord of all beings,
Is not your one and only one great help sufficient?
For with a view to give protection,
To those beings which are movable and immovable,
And which are placed inside thine belly,
And also to those who are placed outside,
The ultra fire producing and fearful herbal poison,
Which makes all the devas flee in fright,
Has been stopped by you in your neck itself.
It is neither swallowed nor spit out!

Jwalogra ssakalamaraathi bhayada kshvela kadam vaa twaya,
Drushta kincha kare dhrutha karathale kim pakwa jambu phalam,
Jihwayam nihitascha siddha gutika vaa kanta dese bhrutha,
Kim the neela mani vibooshana mayam shambho mahatman vada.

32

How was the fierce flame like poison
Which made, all the courageous devas fear,
Seen by you , my Lord?
Was that fire carried in your hand,
Did it appear like the fully ripe plum fruit to you?
Was it not kept on your tongue,
Did it appear as pills from the Siddha doctor?

Was it not worn in your neck,
Did it appear like a blue gem ornament to you?
Oh , Shmabhu the great one , be pleased to tell.

Naalam vaa sakrudeva bhavatha sseva nathirva nuthi,
Pooja vaa smaranam kathasravana mapyaalokanam maadrusam,
Swaminnasthira devathanusranaayasena kim labhyathe,
Kaa vaa mukthi ritha kutho bhavathi chetha kim prarthaneeyam thada 33.

Is it not sufficient oh, God of Gods,
For attaining liberation for people like me- ,
To do either service to you, Salutations to you,
Singing about you, Worshipping you,
Meditating on you, hearing your stories,
Or seeing you once .
What other liberation is there at all?
If I can attain liberation by these,
What else should I wish for?
What would I get by getting tired,
By following other unstable gods?

Kim broomasthwa sahasam pasupathe kasyasthi Shambho bhava-
Dairye chedasa –mathmana stithi –riyam chanyai kadaham labhyathe
Brasyaddeva ganam trasan muni ganam nasyat prapancham layam
Pasyan nirbhaya eka eva viharathyananda sandhro bhavan. 34

Who can ever estimate thine valour, Pasupathe?
Who has the courage that you have, Oh Shambhu?
How can any one else attain thine state of mind?
While all devas loose their stability,
While all the crowd of sages tremble,
When the world is destroyed.
At the end of all-the great deluge,
You in solitude , fearlessly carry on thine play,
In intense rapture and pleasure.

Yoga Kshema durandarasya sakalaashraya –pradodhyogini,
Drushta adrushta mathopadesha kruthino bayanthra vyapina,
Sarvagnasya dhatarasya bhavatha kim vedhitavyam maya
Shmbho twam paramantheranga ithi me chitta smaramyanvham. 35

Engaged in gathering and preservation,
And giving of all the good things in life,
Teacher great of the known and the unknown,
Who has spread within and without,
Knower of all that is to be known,

And doer of all possible mercies,
What is there for me to tell you?
I daily think in my mind,
That you are very close to my mind,
And you are doer of god to me. Oh Lord Shambhu.

Bhaktho bhakthi guna avruthai mudhamrutha purne prasanne mana,
Kumbhe Sambha twamgri pallava yugam samsdhapya sawith phalam
Sathvam manthra mudheeraya niija sareeragara shuddhim vahan,
Punyaham prakati karomi ruchiram kalyanas mapaa dhayan.

36

Oh Lord , who is with your consort,
I who am the devotee,
Having tied the thread of devotion,
Filled with water of happiness,
In the pot of my mind which is golden clear,
Have kept the mango leaves of your feet,
And the coconut of real knowledge,
And chant the holy peaceful five lettered Manthra
And am purifying this body which carries my soul,
And am searching good things which are pleasant to the mind,
And thus performing this ceremony of purification..

Amnayambudhi madarena sumana ssangha ssamyam mano,
Mandhanaam druda bakthi rajju sahitham kruthva madithva thatha,
Somam kalpatharum superva surabhim chintamanim dheematham,
Nithyananda sudham niranthara rama sowbhagya mathanvathe.

37

The crowd of good minded people,
Are churning the ocean of Vedas with dedication,
Using the rope of stable devotion ,
And the churning stick of the attentive mind,
And get from it , the Lord with Uma , his consort,
Who is like the wish giving tree,
Who is like the wish yielding Kamadhenu,
Who is like the wish yielding gem , Chintamani,
Who for the knowledgeable is like the stable nectar of happiness,
And permanent granter of all luck given by Rema.

Prak punya chala marga darshitha sudha murthy prasanna shiva,
Soma sad guna sevitho mruga dhara poorna sthamo mochaka,
Chetha pushkara lakshitho bhavathi chedananda pado nidhi,
Pragalbhyena vijrimbhitha sumanasam vrithistada jaayathe.

38

**THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN
LORD SHIVA OR THE MOON IN THE SKY.BOTH ARE GIVEN BELOW**

Obtained through the path of mountain like good deeds,
Personification of happiness and nectar divine
Doer of good, who holds deer in his hand,
Who is complete and who removes the darkness of ignorance,
Who is seen clearly by the mind and who is with his consort Uma,
If he is then,
Sea of happiness would raise royally within ourselves,
And Good people like us will know how to live.

Or

Seen through the holy mountain in the east,
Personification of clarity and white nectar,,
Doer of good who is served by the stars,
Who is full and who removes darkness of night,
Who is Soma the moon and who is seen in the sky
If he is then,
The sea would be raised by him royally,
And he would help the flowers to open.

Dharmo me chaduramdriga succharitha papam vinasam gatham,
Kama krodha madadhayo vigalitha kalaa suswawishkritha,
Gnananda mahoushadi suphalitha kaivalyanadhe sada,
Maanye manasa pundaeeke nagare raja vatamse sthithe.

39

Since the only emperor who is Lord Shiva,
Who is respected and royal,
Sits in the city of the lotus of mind,
The four legged Dharma² is well observed,
The Sins attain their last,
Passion anger and arrogance have gone away,
The seasons do only good,
And the royal curative crop of happiness and knowledge gives good yield.

Dhee yantrena vacho gatena, kavitha kuyo upa kulya kramai,
Raneethascha sadashivasya charitambhorasi divya amruthai.
Hrit kedara yuthascha bhakthi kalama saphalya mathanvathe,
Durbikshan mama sevakasya bhagavan viswesha bheethi krutha.

40

Irrigated using the machinery of wisdom,
Using the pot of words,
Brought through the canals and sub canal of poems,
The nectar like water of the story of Sadashiva,
Would make the crop of devotion growing in the field of heart,
Bloom.and give heavy yield.

² Dharma-righteousness

Its four legs are penance, cleanliness, mercy and truth.

And so god of gods who is the god of universe,
How can this servant of yours fear famine ever.

Papothpatha –vimochanaya ruchir aiswaryaya mrutyunjaya,
Stotra, dhyana nathi pradkshina, saparya alokana akarnane,
Jihwa, chittha, sirongri hastha nayana srothrairaham,
Mam agnapaya thannirupaya muhur mameva maa me avacha

41

To get released from the tragedy of sin,
And to taste the immortal wealth,
Oh Lord who has won over death,
The Tongue, mind, head, legs, hands, eyes and ears of mine,
Each request me respectively,
To do thine praise, to meditate on you,
To bow before thy great self,
To go round and round you,
To see you soulfully and clearly,
And to hear thine praise and stories,
So please be kind to order me to do the above, Oh Lord,
And also again and again remind me to do these,
And please do not be mute with me for any reason.

Gambeerye pariswapadam dhanadruthi praakara uddhadguna,
Sthomaschaaptha balam dhanedriya chayo dwarani dehe stitha,
Vidhya vasthu samruddhi rithyakila samagri samethe sada,
Durgadhi priya deva mamaka mano durge nivasam kuru.

42

Oh Lord, who likes to live in an unapproachable fort³,
With fathomless mind as its moat,
With strong determined courage as its walls,
With outstanding good qualities as its friendly army,
With the inlets of strong senses as its gates,
With immeasurable knowledge as its wealth,
And thus blessed with all that is needed,
Is the fort of my mind,
And so be pleased to live here forever.

Maa gacha twa mithasthatho Gireesa bho mayyeva vasam kuru,
Swamin adhikaratha mama kamana kanthara seemanthare,
Varthanthe bahuso mruga madha jusho matsarya mohadaya,
Sthan hathva mrugaya vinodha ruchita labham cha samprapsyasi.

43

Don't go here and there, Oh God of mountains,
And please my lord always live in me,
For Oh primeval hunter, within the limits

³ Can also be translated as
“ Oh Lord, who is very much loved by Goddess Durga”

Of the dreary forest of my mind,
Live many wild ruttred animals like envy , delusion and others,
And you can kill and play thine sport of hunting,
And enjoy there yourself.

Kara Lagna Mruga Kareendra Bhango,
Gana Shardula vikkhandaosthu Janthu,
Giriso visadhakruthischa chetha Kuhare,
Pancha mukhosthi me kutho bhi.

44

**THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN
LORD SHIVA OR THE LION IN THE CAVE.BOTH ARE GIVEN BELOW**

He who has the deer in his hand,
He who killed Gajasura,
He who cut cruel Vyagrasura in to pieces,
He who makes all beings to merge in Him,
He who is the lord of the mountains,
He who has a white body,
And he who has five faces,
Lives in the cave of my mind,
And how will fear ever come to me?

OR

The being that holds the deer in its hand,
The being that kills wild elephants,
The being that can kill the ferocious tiger,
The being that can kill all other beings,
The being that is the Lord of the mountains,
The being that has a bright body,
The being that is called Lion,
Lives in the cave of my mind,
And how will fear ever come to me?

Chandha shaki sikhavidai dwija varai samsevithe saswathe,
Sowkhya padini kkheda bedhini sudha sarai phalai dhherpithe
Chtha pakshi sikha manr tyaja vridha sanchara manyai ralam
Nithyam sankara pada padma pugali neede viharam kuru.

45

Hey mind , which is the greatest bird,
In the tree with parts of Vedas as branches,
With Upanishads as its crown,
Being served by learned Brahmins as birds,
Which is indestructible,

Which gives pleasure giving joy,
Which destroys sorrow,
Whose fruits give out nectar as its juice,
And that which shines for ever,
Exists the two lotus feet of Sankara as cage.
Live in there iand daily play,
And stop your wanderings forever.
Suffice this wanderings of yours.

Aakeerne nakha raji kaanthi vibhavai rudhyat sudha vaibhavai,
Radhouthepe cha padmaragha lalithe hamsa vrijairasritha,
Nithyam bhakthi vadhoo ganaischa rahasi swecha viharam kuru
Sthithva manasa raja hamsa girija nathamgri soudhantharai.

46

Oh mind , the king of swans,
Live secretly along with damsels of devotion to God,
In the house of lotus feet of the Lord of Girija
Filled with the luster of rows of nails of the lord,
Glistening with glorious tides of nectar ,
Made pretty red by bright red rubies,
Surrounded by ascetics who are like swans,
And live as you like with peace.

Shambhu Dyana vasantha sangini hridayarame agajeernaschada,
Strastha bakthi lalataschchataa vilasitha pushpa pravalasritha,
Deepyanthe guna koraka japavacha pushpani sadvasana,
Gnananda sudha marantha lahari samvit phalabyunnathi.

47

In the season of spring of meditation on Shambhu,
In the garden of the heart,
The dried leaves of sin fall off,
The throng of creepers of devotion glow,
The leaf buds of good action appear,
The flower bud of good character,
The flowers of prayer,
The heavenly scent of good deeds,
The flow of honey like ambrosia of joy of knowledge,
And the fruit of knowledgeable experience glow.

Nithyananda rasalayam suramuni swanthambhu jathasrayam,
Swacham sad dwija sevitham kalupahrith sadvasana vishkrutham,
Shambhu dyana sarovaram vruja mano hamsaavathamsa sthiram,
Kim kshudralaya phalvala bramana sanjatha sramam prapsyasi.

48

Filled with water of perennial happiness,
Seat of the lotus like heart of sages and devas,
Clear and approached by the birds of good people,
That which removes the dirt of sins,
Which emits the smell of goodness,
And which is the lake of meditation of Shiva,
May be reached permanently by you,
Of mind which is the best of swans,
Why instead go and reach,
This small puddle of common world which is the resort of the mean,,
And suffer the strains of aimless travel.

Anandamrutha pooritha harapadambhoja lavalodhyatha,
Sthaiiryopagna mupethya bakthalathika sakhoupasakhonvitha,
Uchhairmanasa kayamana patali makramya nishkalmasha,
Nithyabeeshta phalpradha bavathu me satkarma samvardhitha.

49

Irrigated by the water of joy which is like nectar,
And sprouted from the devotion to the lotus feet of Shiva,
This creeper of devotion would catch on the branches of the firm character,
And climb and spread on the high frame of mind
Which has branches and sub branches,
And grow luxuriantly with sinless actions and deeds of devotion,
And give me daily for ever the sweet fruit of salvation,
Which is sweet to the mind.

Sandharambha vijrumbitham shruthi shirasthananda raaadishtitham,
Saprema bramarambhirama masakruth sadvasana shobitham,
Bhogindrabharanam samastha sumana poojyam gunavshkrutham ,
Seve srigiri mallikarjuna mahalingam shivalingitham.

50

**THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN
LORD SHIVA OR SWEET FLOWER OF JASMINE.BOTH ARE GIVEN
BELOW**

He who enjoys dancing in the evening.
He who lives in the Upanishads ,
Which are in the end of Vedas,
He who is very handsome,
Because he is deeply in love with Bramarambika,⁴
He who always has the scent of devotion of sages,
He who wears king of snakes as ornament,
He who is worshipped by all with good mind,

⁴ Paravathi whose scented hair is followed by bees.

He who is known for his good qualities,
He who is in the embrace of Parvathy,
And He , the Mallikarjuna⁵ who lives atop the Srigriri⁶,
Would be served by me.

OR

That whose flower opens in the evenings,
That which is worn on the head over the ears,
That which is followed by sweet pretty bees,
That which for ever has sweet scent,
That which decorates the pleasure loving,
That which is rated the best among flowers,
That which glistens because of beauty and scent,
That which is liked by Goddess Parvathy,
And that which decorates the God Mallikarjuna,
Who lives atop Srigriri ,
Would be approached by me

Bhringischa natanothkata kari madha grahi sphuran madhava,
Hladho nadayutho mahasitha vapu pancheshuna chaddhadha,
Satpaksha sumano vaneshu sa puna sakshan madheeye mano,
Rajeeve bramradhipo viharatham srishailavasi vibhu.

51

**THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN
LORD SHIVA OR THE BEE.BOTH ARE GIVEN BELOW**

May he who likes to dance,
As per the wish of sage Bhringi,
May he who tamed Gajasura,
May he whose joy increased,
On seeing Vishnu in Mohini form,
May he who is the holy sound,
May he whose mien is crystal white,
May he who was slaved by the arrow,
Of the God of love,
May he who is interested in saving good people,
May he who lives in the Sri Shaila mountain,
May he who is everywhere,
And may he who is the consort of Goddess Bramarambika,
Appear before me and play in the lotus of my mind.

OR

May that which likes to dance ,
As per the wish of the female bee,

⁵ Name of Shiva meaning white Jasmine God

⁶ A holy mountain temple in Andhra Pradesh

May that which drinks the oozing rut from the elephant,
May that that whose joy increased,
On seeing the season of spring,
May that which makes sound,
May that with a jet black body,
May that which is like by the God of love,
May that which likes a flowering garden,
May that which likes to live in pretty mountain,
May that which can travel everywhere,
And may that holy male bee,
Appear and dance on seeing the lotus of my mind.

Karunyamritha varshinam ghanavishad greeshmachidha karmatam,
Vidhya sasya phalodayaya sumana samsevya miccha krithim,
Nrithyadbhaktha maadrinilayam chanchajjata mandalam,
Shambho vanchathi neelakandhara sada twam me manaschataka.

52

THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN LORD SHIVA OR THE CLOUD.BOTH ARE GIVEN BELOW

Hey Shambho , Hey God who has blue neck,
Who showers the nectar like mercy,
Who wants to cure painful aches of the mind,
Which are like the trouble caused by heat in summer,
Who is served by the good,
Wishing for a heavy harvest of the plant of knowledge,
Who can take any form,
Who has devotees who dance like the peacock,
Who lives on mountains,
And who has the waving tuft of hair,
My mind which is the Chataka bird,
Desires for you always,

OR

Hey blue cloud , Hey harbinger of good,
Who showers the nectar like rain laced with mercy,
Who likes to cure the aches of hot summer,
Who is loved by the farmers,
Wishing for a heavy crop,
Who can assume any form,
Who has several peacocks dancing,
Who is stopped by the mountains,
And who has several waves of lightning,
My mind which is the Chataka bird,
Always desires for you.

Aakasena shikhi samastha phaninam nethra kalapi nathaa
Anugraahi pranavopadesa ninadai kekeethi yo geeyathe,
Syamam shaila samudbhavam ganaruchim drushtwa natantham mudha,
Vedanthopavane vihara rasikam tham neelakantam bhaje.

53

I serve and worship that Lord,
Who has the blue sky as the plume,
Who has thousands of eyes,
Like Adishesha who is the lord of snakes,
Who teaches Pranava to those who bow,
With blessings and wishes,
Who is sung about like the peacock,
Which sings “Ke” –“Ki”,
Who dances with joy,
On seeing cloud coloured Goddess Parvathy,
Who likes to play in the garden of Vedantha,
And who has a blue neck like the peacock.

Sandhya dharmadhatyayo harikara gatha prabhoo thanka,
Dhyano varidha garjitham divipadam drishticchatas chancnala,
Bhakthanam parithosha bhashpa vithathir vrishtir mayuri shiva,
Yasminnujwala thandavam vijayathe tham neelakantam bhaje

54

I pray the blue necked God who is like a peacock.
Whose glittering dance excels,
Done in the dusk in the end of summer,
With drum beats from the hands of Vishnu,
Like the thunder of the clouds,
With the shifting sights of Devas,
Like the bright changing lightning,
With the happy tears from eyes of devotees,
Like the rainfall from the sky,
And in front of Goddess Parvathy who is like the pea hen.

Aadhyayamithi tejase sruthipade vedhyaya sadhyaya the,
Vidhyananthamayathmane trijagatha ssamrakskschanod yogine,
Dhyeyakhila yogibhi ssuraganai mayavine,
Samyak thandava sambramaya jatine seyam nathissabhave.

55

To whom who is the first,
To whom who has great luster,
To whom who is known by the Vedas,
To whom who is possible to be known,
To whom who is of the form of knowledge and happiness,
To whom who is interested in saving the three worlds,
To whom who is meditated on by all Yogis,

To whom who is sung about by Devas,
To whom who keeps illusion with him,
To whom who is interested in vigorous dance,
To whom who has a matted lock,
And to whom who is personification of good,
Are my prostrations.

Nithyaya trigunatmane purajithe kathyayani sreyase
Sathyaadhi kudumbhine munimana pratyaksha chinmuthaye
Mayasrushta jagantrayaya sakalamnayantha sancharine
Sayam thandava sambramaya jatine seyam nathissambhave.

56

To whom who is forever,
To whom who is the soul of the holy trinity,
To whom who won over the three cities,
To whom who is the fame of Kathyayani,
To whom who is personification of truth,
To whom who was the first to have family,
To whom who appears before mind of sages,
To whom who created the three worlds by illusion,
To whom who is at the end of all Vedas,
To whom who enjoys dancing in the evening,
To whom who wears the matted lock,
To whom who is lord Shambhu.,
Are my prostrations.

Nithyam swodhara poshanaya sakalan uddhishya vithasaya,
Vyartham paryatanam karomi bavath sevam na jane Vibho,
Majjanmanthara pushyapaka balatha sthvam ssarva sarvanthara
Sththstisyeva hi thena vaa pasupathe the rakshaniyoaasyaham.

57

Always For filling my stomach,
And desirous of becoming rich.
Many I have contacted,
And have traveled without aim,
But knew not service to you,
Oh all pervading one.
Oh, Lord of all beings,
Oh . Lord who wipes away sin of his devotees,
Because of the good that I did in my previous birth,
Knew I, that you are within all beings,
And so I become fit to be saved by you.

Eko varija bandhawa kshithi nabho vyaptham thamo mandalam,
Bithwa lochana gocharabhi bhavathi twam koti surya prabha,
Vedhya kinna bhavasyaho ghanatharam kee drug bhaven mathama,

The sun , the friend of the lotus,
Tearing the darkness pervading in sky and earth.
Becomes visible to the eye,
But you having the luster of billions of suns,
Are not known to me.
Alas! the darkness of ignorance,
Surrounding me must be very dense!
Oh , Lord of all beings,
Remove all that darkness,
And become really visible to me.

Hamsa padmavanam samichchathi yadha neelambhudham chataka,
Koka kokanadha priyam prathi dinam chandram chakorasthadha,
Chetho vanchathi mamakam pasupathe chinmarga mrugyam vibho,
Gowrinadha bhavath padabjha yugalam kaivalya soukhya pradham.

59

Oh Lord of all beings, Oh Consort of Goddess Gowri⁷,
Oh all pervading one,
Just like the swan desires the cluster of lotus flowers,
Just like the Chataka⁸ bird intensely longs for the blue dark cloud,
Just like the Chakravaka⁹ bird longs for Sun, the Lord of lotus flowers,
And just like the Chakora¹⁰ bird longs for the moon every day,
My mind longs for thine pair of lotus like feet,
Which can be searched only by path of knowledge,
And which bestows the bliss of emancipation.

Rodha sthoya hrutha sramena padhika sschaya, tharor vrishtitha,
Bheetha swastha gruham gruhasthamathithi deena prabhum dharmikam,
Dheepam santhamasaakulasscha shikhinam shheetha vruthastham thadha,
Chethassarva bhayapaham vruja sukham Shambho padambhoruham.

60

Just like the man dragged by flood longs for the bank,
Just like the tired traveler longs for the tree shade,
Just like the one who is afraid of rain longs for a pleasant home,
Just like the traveling guest longs for the sight of hospitable householder,
Just like the poor longs for the charitable rich,
Just like the one terrified by darkness longs for the light,
And just like one suffering from biting cold longs for the open fire,
Oh my mind, you long for the lotus feet of Shambhu.
Which removes all fears and phobias and gives pleasure.

⁷ another name of Parvathi

⁸ Bird which only drinks rain water directly

⁹ The bird of paradise

¹⁰ The bird which only eats moon light

Ankolam nija beeja santhathi rayaskkantho soochika,
Sadhvi naija vibhum latha kshithiruham sindhussaridvallabham,
Prapnothiha yadha thadha pasupathe padara sindhu dwaiyam,
Chetho vruthi roopethya thishathi sada saa bhakthirithyuchyathe.

61

Like the real seed progeny reaches for the mother ankola tree,
Like the iron needle reaches for the load stone.
Like the chaste woman reaches for her lord,
Like the tender creeper reaches for near by trees,
Like the river reaches for the sea,
If the spirit of the mind,
Reaches for the lotus feet of Pasupathi,
And stays there always,
Then that state is called devotion.

Anandashrubhi ratha nethi pulakam nairmalyadha schadanam,
Vacha sankha mukhe sthidaischa jatara poorthi charithramruthai,
Rudrakshai rhasithena deva vapusho raksham bavada bhavanaa paryankhe,
Vinivesya bakthi janani bhakthar bhakam rakshathi.

62

Oh Lord, the mother called devotion,
Bathes with tears of joy and feels enthralled,
Dresses she using the clean and pure mind,
Feeds and fills up the belly she with the nectar of your stories,
Found in words at the tip of the conch like vessel,
Protects she the body with Rudraksha and ash as amulets,
And takes care of the devotee child,
Placed in the cradle of Your memory.

Marga varthitha paduka pasupathe rangasya koorchayuthe,
Gandoo shampoo nishchanam pura ripo divyabhishekaa yathe,
Kinchid bhakshitha maams sesha kabalam navyopaharayathe,
Bhakthi kim karothe yaha vana charo bhaktha vatam sayathe.

63

The way faring sandals become the kusa crown of Pasupathi,
The gargled mouthful of water become the holy water of bath ,
To him who destroyed the three cities,
The just tasted pieces of the remaining meat ,
Become the holy offering to the Lord,
And wonder of wonders, the hunter who lives in the forest
Becomes the king of devotees.
What is there in this world that devotion to the Lord cannot do?

(This sloka refers to the devotion shown by Kannappa a hunter devotee of Lord Shiva. In the forest he used to remove his sandals and place it on the top of the idol, bring water in

his mouth to bathe the idol and offer to the lord the meat pieces which he found were tasty.)

Vakshasthadanamathanthakasya katinapasmara sammardhanam,
Bhoobrith paryatanam namasthsura shira koteera samgarshanam,
Karbhedam mrudalasya thavaka pada dwandasya gowripathe,
Machchetho mani paduka viharanam Shambho sadaam angikuru.

64

Hey , Consort of Gowri,
Your tiny tender pair of feet is engaged,
In kicking at the chest of God of Death,
In trampling over hard hearted Apasmara,
In traveling on the mountains,
And in being beside the crowns on the heads of Devas,
Who prostrate before you.
Oh, Lord Shambhu,
Always recognize and be pleased to wear,
The gem studded shoes of my mind and travel.

Vakshasthadana sankhaya vichalitho vaiwaswatho nirjara,
Kotirojjwala rathna deepa kalika neeranjana kurvathe.
Drushtwa mukthi vadhu sthanothi nibhruthaslesham bavani pathe,
Yacchedasthava pada padma bhajanam thasyeha kim durlabham.

65

Nothing impossible is there to attain,
For him who sings about your holy feet,
Oh consort of Bhavani,
For the god of death runs away,
Afraid of the kick from the Lord's feet,
The lights shining in those jeweled tiara,
Of all the devas shows the offering of the camphor light,
And the pretty bride called liberation,
Folds him in tight embrace,
As soon as she sees him.

Kreedartham srujami prapancha makhilam kredamruga sthe jana,
Yat karmacharitham maya cha bhavatha prethyai bhavatyeva that,
Shambho swasya kuthuhalasya karanam macheshtitham nischitham,
Tasmat mamaka rakshanam pasupathe karthavya meva twaya.

66

Oh bestower of happiness,
You create the world for your sport,
All the people there are but animal toys to you,
All that I do is for your pleasure,
And it is true that all my actions are instrument fine.

For the pleasure of your devotees,
So, Lord of All beings,
My protection should indeed be done by you.

Bahavidha parithosha bashpa poorā,
Sphuta pulakamkitha charu bhoga bhumim,
Chirapada phalakamkshi sevyamanam,
Parama sada shiva bhavanam prapadye.

67

I seek refuge in meditation on the eternal Sadashiva
Which is the pretty land that can grow,
Vivid types of joy, pleasure full copious tears,
And real innate thrills in life,
Which is also the eternal stable state,
And which is sought by people searching for fruits,

Amitha mudha amrutham muhoordhahanthim,
Vimala bhavadpada goshta mavasanthim,
Sadaya pasupathe supunya pakaam,
Mama paripalay bhakthi dhenu mkaam.

68

Oh, store house of mercy, Oh, Lord of all beings,
Please be kind enough to look after,
The cow of my devotion to you,
Which constantly yields the ambrosia of happiness,
Which lives in the stable of your feet,
And which is the result of great and good deeds.

Jadatha pasutha kalankitha.,
Kutula charathwam cha naasthi mayi deva,
Asthi yadi Raja moule,
Bavathabharanasya naasmi kim pathram.

69

Idiocy , irrationality , blemishes,
And crooked gait , I do not have., Oh Lord,
And if I had , Lord with moon as a crown,
Perhaps I would be suitable as an ornament to you

Or in more detail

Inanimate skin of the tiger,
The deer which is not rational,
The moon which is blemished,
The serpent which has a crooked gait,
Are all worn by you as ornament,
Oh Lord who wears the crown with moon,

And by misfortune, I do not possess,
Any quality such as this.
If but I had, I may perhaps be,
Suitable as your ornament.

Aarahasi rahasi swathanthra budhya,
Varivasithum sulabha prasannamurthim,
Aganitha phaladhayaka prabhur me,
Jagat adhiko hridhi raja sekaarosthi.

70

In public and in secret,
And with independent intellect,
You are suitable to be worshipped.
Oh Lord ,who is pinnacle of graciousness,
And oh my Lord ,who can grant countless blessings,
So more than the impermanent world,
You ,the lord with the moon,
Is always in my heart.

Aarooda bakthi guna kunchitha bhava chapaa,
Yukthai ssvasmarana bana ganai ramoghai,
Nirjithya kilbisha ripoon vijayi sudeendra,
Saananda mavahathi susthira rajalakshimim.

71

With the bow string of peak devotion,
With the bow of meditation,
With memory of Shiva as the collection of arrows,
Which never gets depleted,
The best among the intellects,
Becomes victorious after winning,
Over the enemies called sin,
And attains the stable kingdom of heaven.

Dhyananjanena samavekshya thama pradesham,
Bithwa maha balibhi reeswara nama manthrai,
Divyasritham bujaga bhooshana mudhvahanthi,
Ye padapadma miha thee shiva thee krithartha.

72

Having located with the magic collyrium of meditation,
Having thrown light and destroyed darkness,
Using the chanting of the name of the Lord,
If any one can bring to the top,
Your lotus feet with serpentine ornaments,
Which is worshipped by devas by the great sacrifice,
Of repetition of your great story,
They attain the meaning of life.

Bhootharatha mudha vahad apekshaya sri,
Bhoodara eva kimatha sumathe labhasva,
Kedara makalitha mukthi mahoushadeenam,
Padaravinda bhajanam parameshwarasya.

73

Oh good mind of mine,
Do the chanting of the names,
Of the lotus feet of the God of universe,
In search of which even lord Vishnu,
Who has Lakshmi and Goddess Earth as consorts,
Took the form of a wild boar,
And which is the fertile land,
In which the panacea giving salvation from life grows.
What else great can you attain in this world?

Aasa pasa klesa dur vasanaadhi,
Bhedho dyukthi divya gandhai ramandhai.
Aasa saatikasya paadara vindam,
Chetha petim vaasitham me tanothu.

74

Engaged in removing by the ceaseless divine smell,
The desire, bondage, suffering and bad conduct within us,
Is the lotus feet of Him who wears the ether as garment,
And so let the box of my mind may be bestowed with divine fragrance.

Kalyaninam sarasa chithra gathim savegam,
Sarveingithagna managam dhruva lakashanadyam,
Chethosthuraga madhi roodya chara smarare,
Natha samastha jagatham vrushabahdhi rooda..

75

Oh enemy of the cupid,
Oh leader of the universe,
Oh God who travels on a bull,
Please mount and travel,
My mind which is a horse,
Which is auspicious,
Which has varied charming gaits,
Which moves with speed,
Which is skilled in knowing gestures of others,
Which does not have blemishes,
And which has auspicious looks.

Bhakthir mahesa pada pushkara mavasanthi,
Kadambiniva kuruthe parithosha varsham,
Sampooritho bavathi sasya manas thataka,

Sthajjanma sasya makhilam saphalam cha nanyam.

76

The devotion to the great lord,
Lives in the sky of the Lord's feet,
And like clusters of clouds gives out the sweet rain,
And those whose lake of the mind,
Gets filled up by this rain,
The crop of his whole life,
Becomes greatly profitable.
How else could it be?

Buddhi sthira bhavithu meeswarapada padma,
Sakthaa vadur virahaneeya sada smaranthi,
Sadbhavana smarana darshana keerthanadi,
Sammohitheva shiva mantra japena vinthe.

77

My mind to get fixed on the lotus feet of the Lord,
Resembles the sweetheart separated from her lover,
And always remembers, has sweet dreams,
Recollects of early meetings and sings about it,
And in similar fashion chants the names of Lord Shiva,
In a trance and gets worried.

Sadupachara vidish vanubodhitham,
Savinayam suhrudham sadupashritham,
Mama samuddhara buddhi mimama prabho,
Varagunena navoda vadhoomiva.

78

Teach me the etiquette of serving the great,
With devotion, with clean mind and with attachment to the good,
And exalt my intellect, Oh, my Lord,
Like the noble groom leads his new bride.

Nithyam yogi mana ssaroja dhala samchara kshama stvath krama,
Ssambho thena kadhe katora yamarang vaksha kavata kshathi.
Athyantham mrudulam twadamgriyugalam haa me manaschintaya,
Tyethlochana gocharam kuru vibho hasthena samvahaye.

79

Daily used to move in soft lotus petalled mind of Yogis,
Oh Lord who is bestower of happiness,
How did it wound, the hard doors of the chest of God of death,
My mind is worried about your pair of feet that are tender and soft,
Oh God who is everywhere,
Make them visible to my eye,
And I will gently massage it with my hands.

Eshyathyesha janim mano asya katinam tasmin nata neethi ma,
Drakshayai giri somni komalapada nyasa purabhyasitha,
Noched divya gruhanthareshu sumana sthaleshu vedyadishu,
Prayassathsu shila thaleshu natanam sambho kimartham Thava.

80

This one will be born, his mind is hard,
And I have to dance on it.
So thinking my lord ,
To save me ,you walked with your tender soft feet,
On hard surfaced mountains,
During yore and practiced and learnt.
If it is not so instead of walking,
In divine homes, beds of flowers,
And well laid out paths.,
You danced on rocky surfaces.
Is it the meaning of that, Oh Shambhu?

Kanchit kala muma mahesa bhavatha padaravindarchanai,
Kanchi dyana samadhibischa nathibni kanchit kadha karnanai,
Kanchit kanchit vekshanaischa nuthibhi kanchid dasa meedrisim,
Ya prapnodhi mudha twasarpitha manaa jivan sa muktha khalu.

81

Hey , Lord who is with his consort Uma,
He who can spend some time
For worshipping your lotus feet,
For doing meditation and mixing with you,
For saluting you,
For hearing your holy stories,
For being in your prescence,
For singing your fame,
And being happy with his mind offered to you,
Attains salvation even when he is alive.

Banasthwam , vrishabhastwam Ardha vapusha baryatwam,
Gonithwam sakkhitha mridhangavahatha chetyadhiroopam dhadhow,
Twat pade nayanarpanam cha kruthavan twad deha bhago hari,
Poojyat poojyatharasya eva hi na chet ko vaa tadanyo adhika.

82

Oh Lord of Arya¹¹,
The lord Vishnu became your arrow¹² and bull¹³,
Occupied half your body,
Became transformed to be your wife,
Occupying half your body

¹¹ Lady indicates consort of Shiva

¹² Became an arrow to destroy the three cities

¹³ He is Nandi the bull on whom Shiva rides

Became a boar to search for you,
Became your lady friend to serve the nectar,
Became the player of drum while you danced,
And offered his eye in worship at your feet,
He also took half the share of your body as Harihara,
And so he becomes eminently suitable for worship,
For who else is there greater than him.

Janana mruthi yuthanaam devathanaam,
Na bhavathi sukha lesa samsayo nasthi.
Ajani mamrutha roopam sambhameesam bhajanthe,
Ya eha paramasoukhyam the hi dhanya labhanthe.

83

There is no doubt that worship of mortal gods
Subject to birth and death will ever give even little happiness,
Worship of birthless Lord with Amba, who has deathless body,
Leads to supreme pleasure and those who do are blessed.

Shiva thava paricharyaa sannidhanaaya gowrya,
Bhava mama guna dhurya budhi kanyam pradhaasthe,
Saka;a bhuvana bhandho sachidanana sindho,
Sadya hrudaya gehe sarvada samvasa twam.

84

Oh , Lord Shiva who rules all the world,
And who is the friend of all the world,
Oh Lord who is ocean of bliss,
Oh store house of mercy,
To serve you besides your consort Gowri,
I am presenting you the maid of my intellect,
Who has all good qualities,
With a request to you.
To live in the house of my mind.

Jaladhi madhna daksho naiva patala bhedi.
Na cha mrigayayam naive lubdha praveena,
Asana kusuma bhoosha vastra mukhyam saparya,
Kadhaya Kadamaham Kalpaya mindu moule.

85

Ignorant I am , as to how to churn the ocean,
Incapable I am of digging and going to Patala¹⁴ ,
Nor am I a skilled hunter of wild animals,
So how will I ever arrange your worship, Lord who wears the moon,
With food¹⁵ , ornament¹⁶ and cloths¹⁷ that you like.

¹⁴ The world underneath.

¹⁵ Poison obtained by churning of ocean,

Pooja dravya samruddhaya virachitha poojam kadam kurmahe,
Pakshitwam na cha vaa kitithwa mapi na praptham maya dhurlabham,
Jane masthaka mangri pallavam mumajane na theham vibho,
Na gnatham pithamahena harina tatwena that roopina.

86

Oh Consort of Uma,
Oh Lord who is everywhere,
Heaps of material for thine worship is ready,
But how will I ever worship thee?
Neither I can become a swan nor a boar,
And how will I ever find your crown and your tender feet,
When even Brahma and Vishnu who took those forms ,
Could not ever know about them.

Asanam garalam phani kalapo,
Vasanam charma cha vahanam Mahoksha,
Mama dasyami kim kimasthi shambho,
Thava padambhuja bhakthimeva dehi.

87

Oh Lord Shambhu, Your food is poison¹⁸ ,
Your ornaments are the snakes,
Your clothes are thick hides,
And your vehicle is the big , majestic bull.
What are you ever going to offer me,
That I need out of these?
What else have you got?
Please give me only devotion,
To your lotus like feet.

Yadha krithambhonidhi sethu bandhana,
Karasthaladha drutha parvatha adhipa,
Bhavani the langitha padma sambhava,
Thada shivarcha sthava bhavanaa kshama.

88

How will I ever worship thee lord.
For I have not built the bridge across the sea¹⁹ ,
I have not subdued the king of the mountain²⁰ ,
By palm of my hands,
And I am nor born out of lotus from the belly of Lord Vishn²¹u,

¹⁶ Serpents from Patala

¹⁷ Tiger and elephant hides.

¹⁸ See foot note to sloka no. 85

¹⁹ Like Lord Rama

²⁰ Like sage Agasthya

²¹ Like God Brahma

If I ever do or attain these,
Then I would become capable,
Of offering flowers, singing your praise and meditating on you.

Nathibhir nuthibhir stva meesa pooja,
Vidhibhir dhyana samadhibhir na thushta,
Dhanusha musalena chasmabhir vaa,
Vada they preethikaram thadha karomi.

89

Hey, Lord, who rules over the universe,
You seem to become more pleased,
With bow or with pestle or with stones²².
Than with prostrations or singing of your praise or worship,
Or meditation or Samadhi²³
Please tell me which you like most,
And I will do the same.

Vachasa charitham vadami Shambho,
Raha mudyoga vidhasu thee aprasaktha,
Manasa ruthi meeswarasya seve,
Shirasa chaiva sadashivam namammi.

90

By words I would sing your story, Oh, Lord Shambhu.
Because I am unsuited for the hard methods of Yoga,
And I would worship thee with my mind, oh , Easwara,
And also I would bow before you with my head, Oh Sadashiva..

Adhya avidhya hridgatha nirgathasid,
Vidhya hrudhya hrudgatha twat prasath,
Seve nithyam srikaram twatpadambujam,
Bhave mukther bhajanam raja moule.

91

He who shines with the moon in his crown,
The primeval ignorance that used to live in my heart ,
From the beginning of time has disappeared by your grace.
And that knowledge which solves problems is living there.
And so I meditate on your lotus feet,
Which gives only good and grants salvation.

Dhoorikruthani durithani dhuraksharani,
Daurbhagya dhukka dhurahamkruthi durvachamsi,
Saaram twadeeya charitham nidharaam pibantham,
Gowrisha mamiha samuddhara satkadaksha.

92

²² Like Arjuna who sent arrows and pestle at him or Sakhya who used to throw stones at him.

²³ A deep meditation state when you forget yourself completely and become only him.

Bad events, bad fate, bad luck, sorrow,
Bad egotism and bad words,
Have been driven away from me.
And uplift me ,who has been constantly drinking,
The tasty stories of yours,
Oh Lord of Uma with your looks of blessing.
Soma kaladhara moulou,
Komala Ghana khandhara maha mahasi,
Swamini girijanathe,
Mamaka hrudhayam nirantharam ramatham.

93

Oh Lord who wears the crescent of the moon,
Oh Lord, who has a neck with the colour of black cloud,
Oh Lord , who is the brightest light,
Oh Lord, who owns every thing,
Oh Lord, who is the consort of Girija,
Let my heart be delighted without break.

Saa rasana , thee nayane, thaveva karou ,sa eva kritha kruthya,
Ysa ye you yoo bharge vadathikshethe sadarchitha smarathi..

94

That which speaks of Lord Shiva , is the tongue,
That which see Him, are the eyes,
That which worship Him , are the hands,
And he who always remembers him, is the fulfilled man.

Athi mrudulou mama charana vathi katinam thee mano Bhavaneesa,
Ithi vichikitsam santhyaja katha masseed girou thadha pravesa.

95

Leave off such doubts Oh Lord of Bhavani, like,
“My feet are tender and your mind is hard”
For if that were so, how did you enter and live in the mountains hard ?

Dhairyankusena nibhrutham,
Rabhasa thakkrushya bhakthi srungalam,
Purahara charanalaane,
Hrudhya madhebbham bhadhana chid yanthrai.

96

Oh Lord who destroyed the three cities,
Control the rutting elephant of my mind,
With the goad of courage,
Pull it strongly with the chain of devotion,
And tie it with the fetter of intellect ,
To the post of your holy feet.

Pracharathyabhitha pragalbha vruthya,

Madhavanasha mana karee gariyaan,
Parigruhya nayeena bhakthi rajjwa,
Parama sthanupadam drudam nayamum.

97

This big rutted elephant of my mind,
Wanders uncontrollably everywhere,
Oh Lord tie it with tact with the rope of devotion,
Hold it well and lead it to the ultimate stable state

Sarvalangara yuktham saralapadayutham sadhu vruttam suvarnam,
Sadbhi samasthuyamanam sarasa gunayutham lakshitham lakshanadyam,
Udyad bhoosha visesha mupa gatha vinayam dyotha manarth rekham,
Kalyanim deva gowri –priya mama kavitha kanyakam twam gruhana.

98

**THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN
QUALITIES OF A GIRL ATTRIBUTED TO THE POEM OR QUALITIES OF A
POEM ATTRIBUTED TO THE GIRL.**

Qualities of a girl

Oh Lord, darling of Goddess Gowri,
Please accept and marry my poem, which is like a girl,
Who is well made up and ornamented,
Who has a pretty lovable gait,
Who is of very good character,
Who is or pretty attractive colour,
Who is being praised by all good people,
Who has sweet pleasant behavior,
Who is model among girls,
Who possess all ideals,
Who wears glittering ornaments,
Who behaves with decorum,
Who has the line of wealth in her palms,
And who is store house of all that is good.

Qualities of a poem

Oh Lord, darling of Goddess Gowri,
Please accept and marry my poem maid,
Which has good figures of speech,
Which is made up of simple lovable words,
Which has musical meter,
Which shines in well chosen letters,
Which is being praised by intellectuals,
Which has all good qualities,
Which aims at propagating devotion,

Which is a model poem,
Which has attractive phrases,
Which sounds soft and sweet,
Which has glittering and attractive import,
And which grants good to all

Idam the yuktham parama shiva karunya jaladhe,
Gathou thiryak roopam thava pada-shiro darshana dhiya,
Haribrahmanou thou divi bhuvi charanthou sramayuthou,
Kadam shambho sawamin kadhaya mama vedhyosi puratha.

99

Is it proper for you my Lord who is the ocean of mercy?
That while Lord Vishnu and Brahma took the forms of boar and bird,
With intention of seeing your head and feet,
Searched in vain the earth and sky,
Toiled and got tired but did not succeed.
You appeared and made yourself known before me easily,
Oh granter of all that is good, Oh my Lord.

Stothrenala maham pravachmi na mrusha deva virinchadaya,
Sthutyanam ganaprasanga samaye twam agra ganyam vidhoo.
Mahatmyagra vicharana prakarane dhanathushasthomavath,
Dhoothaas twam vidhuruthhamotham phalam shambho bavat sevaka.

100

Oh Shambhu, all this praise I feel is enough,
Though I never wrote anything that is false.
When Lord Brahma and other Gods,
List all the great Gods,
They always put you as first.
And when your devotees search for the greatest God,
The other gods are moved away like the chaff from the grain,
And you are reckoned as the best among best of all grains.

Ithi Sree Paramahamsa pari vrujacharya Srimat Sankaracharya virachitha
Shivananda lahari Samaptham.

I

**Thus ends Shivananda Lahari written by
Sri Sankaracharya the Paramahamsa and Parvrijacharya.**

