


abhilAShAShTakaM 2

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ಅಭಿಲಾಷಾಷ್ಟಕಂ 2

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Translated by : N.Balasubramanian bbalu at satyam.net.in only 8 verses

Description-comments : Skanda Purana - Kasi Kanda, Same as in abhilAShAShTakam.html but
with meaning

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This short but sweet hymn appears in Skanda Purana - Kasi Kanda.

It is said that a brahmin, by name Vishvanara prayed to the Lord with this stotra and got the Lord Himself as his son Vaishvanara. This shows that this prayer is capable of fulfilling one's desires if recited with fervor and sincerity. Since it is capable of yielding the desires of the devotee, it has got its name Abhilashashtakam. Abhilasha (ಅಭಿಲಾಷಾ) means desire.

The stotra is replete with vedantic truths that are revealed by the upanishads. Hence a student of vedanta will be able to enjoy reciting it. The upanishads declare that God is without a name and form. But He may also be worshipped as one with form. Here the Supreme Being known by the name of Brahman is also addressed as Rudra in the first verse and later in the last verse identified as the Lord of Gowri.

ಏಕಂ ಬ್ರಹ್ಮೈವಸದ್ವಿತಿತೀಯಂ ಸಮಸ್ತಂ
ಸತ್ಯಂ ಸತ್ಯಂ ನೇಹ ನಾನಾಸ್ತಿ ಕಿಂಚಿತ್ .
ಏಕೋ ರುದ್ರೋ ನ ದ್ವಿತೀಯಾಯ ತಸ್ಯೇ
ತಸ್ಮಾದೇಕಂ ತ್ವಾಂ ಪ್ರಪದ್ಯೇ ಸದಾಹಂ .. 1.. var ಪ್ರಪದ್ಯೇ ಮಹೇಶಂ

It is the one brahman which is without a second and is in the form of everything. There are no different things. This is really the truth.

And that brahman is Rudra. In view of this, I always surrender to

You who is the One without a second.

ಏಕಃ ಕರ್ತಾ ತ್ವಂ ಹಿ ಸರ್ವಸ್ಯ ಶಂಭೋ
ನಾನಾ ರೂಪೇಷು ಏಕರೂಪೋಽಸಿ ಅರೂಪಃ .
ಯದ್ವತ್ ಪ್ರತ್ಯಪ್ನು ಅರ್ಕಃ ಏಕೋಽಪಿ ಅನೇಕಃ
ತಸ್ಮಾತ್ ನಾನ್ಯಂ ತ್ವಾಂ ವಿನೇಶಂ ಪ್ರಪದ್ಯೇ .. 2..

Oh Sambho! You alone are the creator of every thing. You are without a form.

Yet You appear in many forms in one form. Just as the same sun is seen as many suns in many collections of water, You also appear as many.

So, I will not surrender to any one else.

ರಜ್ಜೌ ಸರ್ಪಃ ಶುಕ್ತಿಕಾಯಾಂ ಚ ರೂಪ್ಯಂ
ನರಃ ಪುರಃ ತನ್ಮೃಗಾಖ್ಯೇ ಮರೀಚೌ .
ಯದ್ವತ್ ತದ್ವತ್ ವಿಷ್ವಕ್ ಏಷಃ ಪ್ರಪಂಚಃ
ಯಸ್ಮಿನ್ ಜ್ಞಾತೇ ತಂ ಪ್ರಪದ್ಯೇ ಮಹೇಶಂ .. 3..

On coming to know You, what appeared as the world earlier is seen as the Lord only, just as what appeared to be a snake earlier is understood to be a rope only, what appeared as silver is understood to be a pearl oyster only and what appeared as a stream is understood to be a mirage only. I surrender to You the Lord.

ತೋಯೇ ಶೈತ್ಯಂ ದಾಹಕತ್ವಂ ಚ ವಹ್ನೌ
ತಾಪೋ ಭಾನೌ ಶೀತ ಭಾನೌ ಪ್ರಸಾದಃ .
ಪುಷ್ಪೇ ಗಂಧಃ ದುಗ್ಧ ಮಧ್ಯೇಽಪಿ ಸರ್ಪಿಃ
ಯತ್ತತ್ ಶಂಭೋ ತ್ವಂ ತತಃ ತ್ವಾಂ ಪ್ರಪದ್ಯೇ .. 4..

The coldness in the water, the intense heat in the fire, the heat in the sun, the joy in the moon, the fragrance in the flower and the ghee in the curd are all aspects of You. Therefore I surrender to You.

ಶಬ್ದಂ ಗೃಣಾಸಿ ಅಶ್ರವಾಃ ತ್ವಂ ಹಿ ಜಿಘ್ರೇಃ
ಅಗ್ರಾಣಃ ತ್ವಂ ವ್ಯಂಘ್ರಿಃ ಆಯಾಸಿ ದೂರಾತ್ .
ವ್ಯಕ್ಷಃ ಪಶ್ಯೇಃ ತ್ವಂ ರಸಜ್ಞೋಽಪಿ ಅಜಿಹ್ವಃ
ಕಃ ತ್ವಾಂ ಸಮ್ಯಕ್ ವೇತ್ತಿ ಅತಃ ತ್ವಾಂ ಪ್ರಪದ್ಯೇ .. 5..

You hear but are without ears, You smell but are without nose, You come from a distance but are without feet, You seebut are without eyes and taste but are without a tongue. Who can know You properly?

Such a One, I surrender to You.

ನೋ ವೇದ ತ್ವಾಂ ಈಶ ಸಾಕ್ಷಾತ್ ವಿವೇದ
ನೋ ವಾ ವಿಷ್ಣುಃ ನೋ ವಿಧಾತಾಽಖಿಲಸ್ಯ .
ನೋ ಯೋಗೀಂದ್ರಾಃ ನೇಂದ್ರ ಮುಖ್ಯಾಶ್ಚ ದೇವಾಃ
ಭಕ್ತೋ ವೇದತ್ವಾಂ ಅತಸ್ತ್ವಾಂ ಪ್ರಪದ್ಯೇ .. 6..

O Lord! the veda itself has not known You properly. Nor have Vishnu,

Brahma the creator of all the worlds, the best among the yogis or the gods like
Indra have understood You properly. Only Your devotee knows You.

Therefore I surrender to You.

ನೋ ತೇ ಗೋತ್ರಂ ನೇಶ ಜನ್ಮಾಪಿ ನಾಖ್ಯಾ
ನೋವಾ ರೂಪಂ ನೈವ ಶೀಲಂ ನ ತೇಜಃ .

ಇತ್ಥಂ ಭೂತೋಽಪಿ ಈಶ್ವರಃ ತ್ವಂ ತ್ರಿಲೋಖ್ಯಾಃ
ಸರ್ವಾನ್ ಕಾಮಾನ್ ಪೂರಯೇಃ ತತ್ ಭಜೇಹಂ .. 7..

O Lord! You have no lineage. You have no birth, no name, no form
also. You have no manner of conducting Yourself or splendour.

Even though You are like this You are the lord of the three worlds.

You fulfil everyone's desires. Therefore I worship You.

ತ್ವತ್ತಃ ಸರ್ವಂ ತ್ವಹಿ ಸರ್ವಂ ಸ್ಮರಾರೇ
ತ್ವಂ ಗೌರೀಶಃ ತ್ವಂ ಚ ನಗ್ನಃ ಅತಿಶಾಂತಃ .

ತ್ವಂ ವೈ ವೃದ್ಧಃ ತ್ವಂ ಯುವಾ ತ್ವಂ ಚ ಬಾಲಃ
ತತ್ತ್ವಂ ಯತ್ಕಿಂ ನಾಸಿ ಅತಃ ತ್ವಾಂ ನತೋಽಸ್ಮಿ .. 8..

O the enemy of the god of love! everything originated from You. You
are everything. You are the lord of Gouri. You are naked. You are
very peaceful. You are old, young, infantine. What are You not?


Therefore I prostrate before You.

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