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abhilAShAShTakaM 2

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అభిలాషాష్టకం ౨

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

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అభిలాషాష్టకం ౨



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 (అభిలాషా) 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.

ఏకం బ్రహ్మైవైవద్విత్తీయం సమస్తం

సత్యం సత్యం నేహ నానాస్తి కించిత్ ।

ఏకో రుద్రో న ద్విత్వీయాయ తస్మై

తస్మాదేకం త్వాం ప్రపద్యే సదాహమ్ ॥ ౧॥ var ప్రపద్యే మహేశమ్

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.

ఏకః కర్తా త్వం హి సర్వస్య శంభో

నానా రూపేషు ఏకరూపోఽసి అరూపః ।

యద్వ్యత్ ప్రత్యప్సు అర్కః ఏకోఽపి అనేకః

తస్మాత్ నాన్యం త్వాం వినేశం ప్రపద్యే ॥ ౨॥

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.

రజ్జౌ సర్పః శుక్తికాయాం చ రూప్యం  
నరః పూరః తన్మృగాభ్యే మరీచౌ ।  
యద్వత్ తద్వత్ విష్యక్ ఏషః ప్రపంచాః  
యస్మిన్ జ్ఞాతే తం ప్రపద్యే మహేశం ॥ ౩॥

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.

తోయే శైత్యం దాహకత్వం చ వహ్నౌ  
తాపో భానౌ శీత భానౌ ప్రసాదః ।  
పుష్పే గన్ధః దుగ్ధ మధ్యేఽపి సర్పిః  
యత్తత్ శంభో త్వం తతః త్వాం ప్రపద్యే ॥ ౪॥

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.

శబ్దం గృణ్తాసి ఆశ్రవాః త్వం హి జిహ్వేః  
ఆగ్రాణః త్వం వ్యంఘ్రిః ఆయాసి దూరాత్ ।  
వ్యక్షః పశ్యేః త్వం రసజ్ఞోఽపి అజిహ్వాః  
కః త్వాం సమ్యక్ వేత్తి అతః త్వాం ప్రపద్యే ॥ ౫॥

You hear but are without ears, You smell but are without nose, You see but are without eyes and taste but are without a tongue. Who can know You properly?

Such a One, I surrender to You.

నో వేద త్వాం ఈశ సాక్షాత్ వివేద  
నో వా విష్ణుః నో విధాతాఽఖిలస్య ।  
నో యోగీంద్రాః నేన్ద్ర ముఖ్యాశ్చ దేవాః  
భక్తో వేదత్వాం అతస్తాం ప్రపద్యే ॥ ౬॥

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.

నో తే గోత్రం నేశ జన్మాపి నాఖ్యా

నోవా రూపం వైవ శీలం న తేజః ।

ఇత్థం భూతోఽపి ఈశ్వరః త్వం త్రిలోఖ్యాః

సర్వాన్ కామాన్ పూరయేః తత్ భజేహమ్ ॥ ౭ ॥

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.

త్వత్తః సర్వం త్వహి సర్వం స్మరారే

త్వం గౌరీశః త్వం చ నగ్నః అతిశాన్తః ।

త్వం వై వృద్ధః త్వం యువా త్వం చ బాలః

తత్త్వం యత్కిం నాసి అతః త్వాం నతోఽస్మి ॥ ౮ ॥

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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