
shrI shAradAbhujangam by Chandrashekhara Bharathi

श्रीशारदाभुजङ्गम्

Document Information



Text title : shrII shaaradaa bhujangam

File name : shAradAbhujangamchandra.itx

Category : devii, sarasvatI, bhujanga, chandrashekarabhAratI, devI

Location : doc_devii

Author : Shri Chandrashekhara Bharathi Swami of Shringeri

Transliterated by : N.Balasubramanain bbalu at sify.com

Proofread by : N.Balasubramanain bbalu at sify.com

Translated by : N.Balasubramanain bbalu at sify.com

Latest update : March 9, 2007, March 19, 2023

Send corrections to : sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

March 19, 2023

sanskritdocuments.org

శ్రీశారదాభుజ్గమ్



Composed by Shri Chandrashekhara Bharathi Swami of Shringeri.

INTRODUCTION:- These following verses are in praise of Sharada Devi, the presiding deity at the famous temple at Shringeri in Karnataka state. They were composed by Shri Chandrashekhara Bharathi Swami who adorned the Sharada Peetam as its 34th pontiff. He was a great scholar, and a spiritual Everest. The numerous devotees who visited Shringeri considered him to be an incarnation of the Sharada Devi. They used to unburden their woes and problems in his presence and seek his blessings for their relief. He was greatly moved by their sufferings which are the consequence of straying away from the path of dharma and their inability to seek the Lord's grace by praying to Him. To help them in this matter he composed many stotras (hymns). These hymns are couched in simple language so that everyone can recite them. This Sharada Bhujangam is one such hymn. Herein the saint identifies himself with a lay person who is suffering because he is burdened with many problems. So, he prays to the Sharada Devi to take pity on him and grant relief from the sufferings.

Sharada Devi:- The Goddess Sharadha Devi is generally worshipped as the goddess of learning and speech. She is known by the popular name of Sarasvathi and as the wife of Brahma, the god of creation. But, as in the case of all stotrams, She is depicted here as the Supreme Being, capable of giving the ultimate goal, the supreme bliss (mokSham). The upanishad says that the Supreme Being alone that appears in many forms like Brahma, Siva, Vishnu, Indra etc. స బ్రహ్మ స శివస్సహరిస్సేన్ద్రస్సోక్షరః పరమస్వరాట్ || (Narayana suktam.) Thus, Sarasvathi has these names in Her 108 namavali - సర్వదేవస్తుతా = She is worshipped by all gods, చతుర్వర్గ-ఫలప్రదా = She will grant all the four goals and so on. The Mooka kavi says this in his Mookapanchasati (500 verses in praise of KamakShi) in the Arya Shatakam (40).

వదనారవిన్ద-వక్షో-వామాఙ్క-తటీ-వశంవదీభూతా |

పురుషత్రితయే త్రేధా పురస్కారూపా త్వమేవ కామాక్షి ॥

This verse states that Kamakshi alone is there as the wife of Brahma resident in His face, of Vishnu in His chest and Siva in lap on His left side. Another verse in the same century (78) salutes Devi saying She is Saraswathi and in that form She appears as the wife of Brahma, and also has the names Katyayani, Kali, Kamakoti Kala, Bharati, Bhairavi, Bhadhra, Shakini, Shambhavi, Shiva.

విద్యే విధాత్పవిషయే కాత్యాయని కాలి కామకోటి కలే ।
భారతి భైరవి భద్రే శాకిని శామృభి శివే స్తువే భవతీమ్ ॥

Lord Krishna says that He (the Supreme Being) alone appears as all deities. Any worship offered to any form and name goes to Him alone and He alone grants the wishes of the worshippers through that form. But such worshippers of these various forms do not realise the truth.

యో యో యాం యాం తనుం భక్తః శ్రద్ధయాఽర్చితుమిచ్ఛతి ।
తస్య తస్యాచలాం శ్రద్ధాం తామేవ విదధమ్యహమ్ ॥ BG(7-21).

Whichever form a devotee wishes to worship with faith, I make the faith more firm.

స తయా శ్రద్ధయా యుక్తః తస్యారాధనమీహతే ।
లభతే చ తతః కామాన్ మయైవ విహితాన్వితాన్ ॥ BG(7-22).

Possessed of that faith, he engages in the worship of that form and he obtains his desires that are indeed granted by Me alone. Thus, the Supreme being alone that is worshipped as Sharada Devi represents Brahma, Vishnu and Shiva is said in one of Her names in the 108 names (నామావలిః) as : బ్రహ్మ-విష్ణు-శివాత్మికా । The list of 108 names also have the names శారదా, రమా, శివా-(శివాభేదా శివా), చణ్డికా, చాముణ్ణీ, వారాహీ । She can be worshipped by all, though each one may have different desires, and She will fulfill all those desires.

The translation given is not exact, but general enough to convey the meaning of the verses. Some comments are also provided. The following abbreviations are used in the comments.

- 1 - VS - Sri Vishnu Sahasranama with Sri Sankaracharya's commentary.
- 2 - LS - Sri Lalita Sahasranamam with the commentary of Sri Bhaskararaya.
- 3 - BG - Srimad Bhagavadgita with Sri Sankaracharya's commentary.
- 4 - BH - Srimad Bhagavatam.

5 - AS - Atmarpanastuti by Sri Appayya Dikshitar.

6 - SX - Sri Shivaparadha kShamapana stotram by Shri Shankaracharya.

7 - KU - Kathopanishad.

Now, let us go to the stotram proper. The poet prays that the wonderful form of Shri Sharada Devi, that is resplendent and radiates kindness should be present in his mind.

పురానేక-జన్మార్జితాగణ్యపుణ్యైః
 యదాస్తుం మయా శారదాభిఖ్యభాగ్యమ్ |
 దయార్ద్రం గురూత్తంసంకృష్టచక్ర-
 స్థితం తత్సదా మన్మన్యావిరస్తు || ౧||

Meaning:- May the great fortune that shines by the name Sharada, which is soaked in compassion, is seated in the Sri Chakra installed by the great guru Sri Sankaracharya, and obtained by me as the result of meritorious deeds performed by me in countless previous births be present in my mind all the time.

Note:- Sharada Devi is called by the poet as “the great fortune that shines by the name Sharada” - శారదాభిఖ్యభాగ్యమ్ |. The reason is that, as said earlier, it is the Supreme Being that is worshipped at Shringeri as Sharada. The scriptures say that the Supreme Being is beyond our senses. It is beyond sound, touch, form, smell etc. It is beyond words and thought also. అశబ్దమృద్ధమరూపమవ్యయం తథారసం నిత్యమగన్ధవచ్ఛయత్ | KU (1-3-15). The question, then is, how can one worship It or meditate on It? It seems to be an abstract concept and perhaps uninteresting also. To facilitate worship, It is said to be available in five forms. They are పర, వ్యూహ, విభవ, అన్తర్యామి, అర్చా | The first two forms are available in places like Vaikunta or Kailasa and so are not accessible for us for worship. So also, the avatars or incarnations like that of Rama or Krishna are also not available to us today. We are not able to feel the antaryami or the godhead available as the divinity within us. Very rarely, perhaps one in a few millions is able to curb the tendency of the mind to flow outwards and turn it to the God residing in our hearts. Yama, the Lord of death says this.

పరాఞ్చి ఖాని వ్యతృణత్ స్వయమ్భూః
 తస్మాత్ పరాఞ్చశ్శతి నాన్తరాత్మన్ |
 కశ్చిద్ధీరః ప్రత్యగాత్మానమైక్షత్
 ఆవృత్తచక్షురమృతత్వమిచ్ఛన్ || KU (2-1-1).

Realising the limitations of the people, God, who is the very embodiment of compassion, has made Himself available for worship in every form and in particular in consecrated images where His presence is invoked and worshipped with faith and reverence. This is in the form of archa or idols and images. They may be installed in homes or temples and worshipped. Krishna talks about worship of the Lord in the form of idols in His advice to Uddhava. (Book 11 of Bhagavatam) Rituals in worship are only an aid in keeping our mind focussed and serious. But the essence of the worship of the image is the intense feeling that God is presenting Himself in the image. Sage Naradha says (Bhakti sutra No.16) that deep involvement in performing puja to images etc., is a sign of devotion. పూజాదిష్టనురాగ ఇతి పారాశర్యః । Prahladha mentions devotion to be of nine types.

శ్రవణం కీర్తనం విష్టోః స్మరణం పాదసేవనమ్ ।
అర్చనం వందనం దాస్యం సఖ్యమాత్మనివేదనమ్ ॥ BH(7-5-23).

We may note that అర్చనమ్ worshipping Him in images is given a high place in the above list. Just as we can use a small electrical plug point in our house to tap all the power we want for our use, so also, a worshipper can use the small image he worships to draw all that he wants and also unlimited satisfaction from it. We have to put the switch ON for the power to flow from the plug point. Devotion is the switch that makes the image to yield the devotee's wishes. Such a puja is specially suited for the married householders in these days when they may have only limited time for worship. Great acharyas and saints have worshipped the Lord in images. The list includes Sankaracharya, Ramanujacharya, Madhvacharya, Chaitanya, Meera and Ramakrishna. Saints in charge of various maths perform elaborate pujas to idols in their maths. These saints are spiritually much advanced themselves and need not do any puja for their own upliftment. But they do the pujas to inculcate upon the numerous people who come to visit them the need to perform pujas. To them the image is not an insentient figure but a living presence. To the saint composer Thiagaraja, the Supreme Being as Rama was very much present in the idol he worshipped. He could not think of being away from Him even for a short while as Rama, the Prince of Ayodhya was resident in his house. So when he was invited by the king of Tanjore to come to Tanjore he declined the invitation saying service to his Rama was more important and gave him greater happiness than any amount of wealth. Similarly, the great acharya Vedanta Desika refused to leave Kanchipuram when he was invited to Vijayanagar. He said

that the Lord Varadaraja in the temple was the greatest wealth one can have. A devotee offers flowers, leaves water and some food to the Lord in the image. What he can offer in his puja is naturally limited. And even these are really not his but given by the Lord only. The worshipper should be aware of this and pray to God to accept the meagre offering and bless him. A poor farmer who gets a chance to meet a great king may offer only some fruits and vegetables grown by him in his field; but the great ruler will accept them with grace and reward him. Likewise God graciously accepts what little a devotee offers. A seed sown in a good soil grows into a healthy plant and returns greatly augmented results to the cultivator. So also what is offered to Him, He gives back in abundance. God has said that if a devotee offers a Tulsi leaf, flower, fruit or even a little water with love and devotion He accepts the offering with great satisfaction.

పత్రం పుష్పం ఫలం తోయం యో మే భక్త్యా ప్రయచ్ఛతి ।
తదహం భక్త్యుపహృతమస్మామి ప్రయతాత్మనః ॥ BG(9-26).

Thus the stress is on devotion. The kindly Lord accepts with pleasure even such small offerings being present in an idol. Just as the electricity flows out of the humble plug point in the house, God's grace flows out of the diminutive image worshipped in the house or temple. The Supreme Being is present in the idol. Sri Vedanta Desika says that Lord Srinivasa available to us at Tirupati is the Supreme Being ekSholled by the scriptures. శ్రుతిశిరసి విదీప్తే బ్రహ్మణి శ్రీనివసే భవతు మమ పరస్మిన్ శేముషి భక్తిరూపా । Thus the idols worshipped in the temples and by us in our own humble house is our interface with the Supreme Being. Is it not a sign of our immense luck, then, that the Supreme Being that can grant us our wishes and salvation too if we ask for it is available to us so easily? So it is that Sharada Devi is called by the poet as "the great fortune that shines by the name Sharada" - శారదాభిఖ్యభాగ్యమ్ । In the Narayaneeyam (verse No.1) also the poet Narayana Namboodri ekShclaims with wonder that the Supreme Being that cannot be directly described by the scriptures and which is the form of liberation itself shines at Guruvayoor (as the idol of Krishna) as the good fortune of the people.

అస్పష్టం దృష్టమాత్రే పునరురుపురుషార్థాత్మకం బ్రహ్మతత్త్వం
తత్తావద్భాతి సాక్షాత్ గురుపవనపురే హన్త భాగయం జనానామ్ ॥

One does not get the fortune to see and worship Shri Sharada at Shrigeri unless he is immensely fortunate. Usually people are very interested to visit hill stations, beaches and

similar places where they can relax and have some fun. The problem with such visits is that they will come to end in a few days or weeks and one is back from where one started (i.e) to one's regular routine. Thus such "pleasures" are short lived. The time, money, and effort spent in such travels is better spent when we spend it in visiting holy places like Shringeri and see the shrine of Sharada Devi. Such a visit will wash off the sins. This fact is not understand because the results are not patent. That is why it is said that one should have done meritorious deeds (punyam) in innumerable births to have Her darshan. So She is known as దుర్గమా (LS -189) = One who is difficult to attain. To have Her in our minds all the time is very difficult as our minds are replete with thoughts about ourselves and our family, friends, fortunes and problems. To make it to focus on God requires long and constant practice. In addition we will require God's gracd also. This is said later on in this poem. What greatly enhances the glory of the temple of Sharada is the fact that the icon of the Devi was installed by the none other than the great Sankaracharya himself. This fact is mentioned in the following verse from the Kamalajadayithashtakam (కమలజదయితాష్టకమ్) composed in praise of the Devi by Shri Narasimha Bharati Swami, the 33rd pontiff of the peetam.

కల్యాదౌ పార్వతీశః ప్రవరసురగణ-ప్రార్తితః శ్రౌతవర్ష్య
 ప్రాబల్యం నేతుకామో యతివరపపుషాగత్య యాం శ్శుక్లశైలే |
 సంస్థాప్యార్యాం ప్రచక్రే బహువిధనుతిభిః సాత్వమిన్ద్రస్థర్థచూడా
 విద్యాం శుద్ధాం చ బుద్ధిం కమలజదయితే సత్స్వరం దేహి మహ్యమ్ || ౨ ||

Meaning:- Lord Siva, the consort of Parvati, who was requested by the the gods at the beginning of the dark age of Kali to save the world, decided to do so by reviving the path shown by the vedas. He incarnated Himself with the body of a great renunciant (sanyasi) and coming down to Sringeri. He installed You - Sharada Devi. He worshipped You, who wear half the moon as an ornament, by several hymns. Please bless me quickly with wisdom and pure intellect.

But, what all that is said above need not make one think that She is beyond reach and discourage him from worshipping Her. She is described here as దయార్ద్రా | or dripping with compassion. She is the very embodiment of mercy. దయామూర్తిః = దయైవ మూర్తిః స్వరూపం యస్యాః | LS(581).

The poet talks of his own lowly status - one without any spiritual education - and prays for Devi's grace by surrendering to Her. By saying he is lowly etc., we have to understand that

the author, who is a great scholar and saintly person is speaking on behalf of those who may be lacking spiritual education and practices. He is showing us the way to pray.

న మన్తం న యన్తం న వా స్తోత్రరీతిం
 విజానేఽమృతం చ మద్దుఃఖరీతిమ్ |
 త్వదజ్ఞిప్రణమ్రో న పాత్రం శుచః స్యా-
 దీతి త్వాం ప్రపద్యే తవైవ ప్రసాదాత్ || ౨||

Meaning:-I do not know mantram or yantram or how to say something in praise of You. I do not know how to express my grief also. As someone who has prostrated at Your feet will not be affected by sorrow any more, I am surrendering to You by Your grace only.

Note:- Mantram మన్తమ్ is a formula or prayer sacred to a deity: (e.g.) Om namah Shivaya ఓం నమః శివాయ | Yantram యన్తమ్ is an amulet, a mystical diagram used as an amulet. One can get Her grace by worshipping Her by mantras or yantras or by chanting hymns that state Her glories. Or else one should be able to express one's problems in a manner that will move Her. If one is not capable of doing anyone of these one should surrender to Her. This is said in the following verse in the Devi AparadhakShamapana stotram (శ్రీదేవ్యపరాధ-క్షమాపణ-స్తోత్రమ్).

న మన్తం నో యన్తం తదపి చ న జానే స్తుతిమహో
 న చాహ్వానం ధ్యానం తదపి చ న జానే స్తుతి-కథాః |
 న జానే ముద్రాస్తే తదపి చ న జానే విలపనం
 పరం జానే మాత-స్త్వదనుసరణం క్లేశహరణమ్ || (౧)||

Even to do this one requires Her grace. As an example, we see that there are many people who reside near a temple. But we find that on any day, only a handful few are inclined to visit the temple and worship the Lord. What is preventing others from doing such a simple job that costs no money? The answer is they lack the Lord's grace. Does this mean that God is capricious so that He showers His grace on chosen few and withholds it from others? No, His grace is available to all, but some are not receiving it because of their own deficiencies. A person with vision clouded due to some disease of the eyes does not see objects lit by sun light clearly. This is not because of any fault of the light, but of the defect in his eyes only. Similarly, one whose mind is clouded with negative qualities such as selfishness, anger, avarice, jealousy cannot receive His grace though He is very much within everyone. The person with the diseased eyes can see properly after he gets rid of the

malady by getting appropriate treatment from a qualified doctor. Similarly, a person with his mind sick with negative qualities should get rid of those qualities first. Then his mind cleansed of the impurities will be able to receive God's grace.

భవామ్బోది-మగ్నం భవద్వైః సుదూరం
 విసృష్టం మహాపాప-గేహాయమానమ్ ।
 వివేకాది-హీనం దయానీరథే తే
 మమాత్మానమమ్బాఙ్ఘ్రియుగ్మృత్యుయామి ॥ 3॥

Meaning:- I am fallen in the ocean of samsara (cyclic existence). I am distanced by Siva and others. I am verily the repository of great sins and devoid of qualities like discrimination. Such a one I am, I now submit myself at Your feet.

Note:- One who feels helpless to get out of the cycle of repeated birth and death (known as samsara), however lowly he be, may surrender to the Lord and get relief. He is reputed to be the source of great relief to the devotees and specific remedy for the dreadful disease of samsara for which there is no other known cure. Kulasekara says this in Mukundamala (27)

భక్తాత్సన్తహితౌషధం భవభయప్రధ్వంసనైకౌషధం
 శ్రేయఃప్రాప్తికరౌషధం పిబ మనః శ్రీకృష్ణదివ్యౌషధమ్ ॥

He has these names that ekShpress this truth. ఔషధమ్ । - సంసారరోగభేషజత్వాత్ ఔషధమ్ । He is the specific remedy for the disease samsara. VS(287). And భేషజమ్ - సంసారరోగస్యాషధం భేషజమ్ । VS(578). So, one has to approach Sharada Devi to get relief from the grave illness known as samsara. She being the very embodiment of kindness, will accept such a person also and help him. Krishna says that one might have never thought of God and lead a life of a sinner. But when he decides to change his ways, the kindly God is ready to accept him and uplift him.

అపి చేత్ సుదురాచారో భజతే మామనన్యభాక్ ।
 సాధురేవ స మన్తవ్యః సమ్యగ్వ్యవసితో హి సః ॥ (BG-9-30).

A conflagration reduces to ashes a piece of straw thrown into it in a trice. Similarly, Devi destroys the sins of Her devotees in no time. She makes them pure. She helps them to tide over the cycle of birth and death. So, She has these names.

పాపనాశినీ - పాపం నాశయతి స్వీయవిద్యయా జపాదినా భక్తానామితి తథా ।

యథేషికాతులమగ్నో ప్రోతం ప్రదూయేతైవమేవాస్య పాప్మనః
ప్రదూయన్తే ఇతి శ్రుతేః | LS(168).

భవనాశినీ - భవం సంసారం నాశయతీతి తథా | LS(175).

The devotee says he is distanced by Shiva and others (భవద్యైః సుదూరమ్ విస్పృష్టం |)
The Lord is omnipresent, He is present everywhere. So, one can never be away from Him.
This being so, how can the author say he is distanced by God? This may be explained by
an example. Suppose one wants to listen to a particular program on his radio. But he is
not receiving that program, but some other program. What does he do? He simply tunes his
receiver to the correct station. He need not carry the receiver to any other place to hear the
program because the radio waves are all over the place. Once it is properly tuned, he will
hear the program immediately. In this way the program is very near to him. As long as the
receiver is not properly tuned the program is not available and is as good as being far away.
Thus, the program is both near and far away. Similarly, God is all over the place. Yet, he
is near to some and far away for others. One has only to tune his mind to God to receive
His grace. Tuning one's mind to God is done by devotion or bhakti. Devi is attained by
devotion. So, She has the name భక్తిగమ్యా - భక్త్యా సంరాధనేన గమ్యా | LS(119). The
divine sage Naradha is well known as a great devotee of the Lord. He told Vyasa that he
roams about the worlds singing Lord's glories. His mind is constantly tuned to Him. So
The Lord readily reveals Himself in his mind as if summoned by him. BH(1-6-34).

ప్రగాయతః స్వవీర్యాణి తీర్థపాదః ప్రియశ్రవాః |
ఆహూత ఇవ మే శీఘ్రం దర్శనం యాతి చేతసి ||

Currently our minds are tuned to the outside world and are receiving wrong signals - relating
to mundane affairs. Because of this we are not able to receive signals from God who is very
near to us, in fact within us only. But the wise men (desiring to reach God) direct their minds
to Him and receive His signals clearly. Lord Yama says this in Kathopanishad. KU(2-1-1).

పరాఞ్చి ఖాని వ్యతృణత్ స్వయమ్భూః-
స్తస్మాత్పరాఙ్మత్యతి నాస్తరాత్మన్ |
కశ్చిద్ధీరః ప్రత్యగాత్మానమైక్ష-
దవృత్తచక్షురమృతత్వమిచ్ఛన్ ||

Sometimes one may not receive the program properly even when the station is correctly
tuned. This indicates that some thing is wrong with the set and not the program. May be,

some of the components are defective; or rusty. So also one might have studied the shastras; but if his mind finds it difficult to tune to Him we may conclude that there is nothing wrong with God, but it is the mind that is defective. It may be covered by a thick coating of sins. The poet says this as మహాపాప-గేహాయమానమ్ | “he is polluted with terrible sins”. Such a mind will be agitated and cannot tune to God. Yama makes this clear in Kathopanishad. (1-3-24).

నావిరతో దుశ్చరితన్నాశాన్తో నాసమాహితః |
నాశాస్తమానసో వాపి ప్రజ్ఞానేనైనమాప్పుయాత్ ||

He says that one, though he has a sharp mind, cannot reach to God if he has not given up evil conduct, or does not have a calm mind or if his senses are not under control.

The scriptures state that the qualities said by Yama are got by acquiring the four basic qualifications known as సాధన చతుష్టయం సమ్పత్తిః |. These are to be acquired by one who wants to take to the spiritual path. They are described in detail in tekShts like Viveka Chudamani. The tekSht Tattvabodha defines them as follows. సాధనచతుష్టయం కిమ్? నిత్యానిత్యవస్తువివేకః | ఇహముత్సారధఫలభోగవిరాగః | శమాదిషట్క-సమ్పత్తిః | ముముక్షుత్వం చేతి | The capacity to discriminate between the permanent and the impermanent, dispassion to the enjoyment of the fruits of one’s actions here in this world and hereafter (in the higher worlds like heaven), the sikSh accomplishments (inner wealth) beginning with shama (శమ)and the yearning for liberation. The details are available in this tekSht and Viveka Chudamni. These four qualifications purge the mind of pollutants like anger, jealousy, avarice and bless the student with a keen razor sharp intellect that is capable of understanding the subtle teachings of spiritual tekShts imparted by the teacher. Having got a pure mind by the above said practices one will be able to tune his mind to God and receive His signals clearly and without disturbance. The devotion will be fruitful. Else the devotion cannot bring any result and God will be far away from him.

Acquiring these qualifications is a long and arduous process. This is said by the sage Patanjali in his Yogasutra. స తు దీర్ఘకాల-నైరస్తర్య-సత్కారానేవితో దృఢభూమిః | (1-14). The practitioner will face numerous obstacles, mainly from within. The mind is not used to any discipline. So, any attempt to discipline it will be firmly resisted. We have the stories of the sage Viswamitra who had to face serious impediments even when he repaired to forests

to practise penance. One is advised to pray and seek God's help to surmount the obstacles. Krishna assures that He will help His devotee in this process. మచ్చిత్తః సర్వదుర్గాణీ మత్ప్రసాదాత్ తరిష్యసి | BG(18-58).

Keeping this in mind, the poet surrenders to Devi, who is ready to help such disadvantaged people, for success in this endeavour.

శరీరం స్వతంత్రం తథాఽఞ్జాణీ సర్వా-
 ణ్యహో కీం కరోమి క్వ యామ్యమ్భికే వా |
 మయా పోష్యమాణాని మద్వ్యశ్యతాం న
 ప్రయాన్త్యఞ్జాసా మద్వశే తాని తన్యాః || ౪ ||

Meaning:- My mind and other organs are insubordinate and I am not able to bring them under my control. I feel helpless. What shall I do? You only have to make them come under my control.

Note:-We take so much care of this body that has all the organs, including the mind. But they are ungrateful in that they do not obey our wishes. In spite of our best efforts they they pull us in the directions they want to go. It is very difficult to control them and make them follow our wishes.

యతతో హ్యపి కౌన్తేయ పురుషస్య విపశ్చితః |
 ఇన్ద్రియాణీ ప్రమాథీని హరన్తి ప్రసభం మనః || BG(2-60).

In such a situation. How can we offer them at the feet of the Lord? Only She should make them come under our control when we can submit them at Her feet. Patanjali says in his Yogasutra that meditating on the Lord is an easy way to gain control over the mind. ఈశ్వరప్రణీధానాద్వా | (1-22).

కదాచిచ్ఛ తే పాదపద్మస్య పూజాం
 స్మృతిం దర్శనం వా వితన్యస్త్రిమాని |
 విజనన్మహం తాని రక్షామి మాతః
 మృష వైవ వక్ష్యామి శీఘ్రం ప్రసీద || ౫ ||

Meaning:- I have been nurturing my bodily organs -like the limbs and mind in the fond hope that one day they will be useful in worshipping Your lotus-like feet, or think of You or have Your vision. This is the truth. So, Mother, please be kind to me.

Note:- Our shastras declare that the human birth is very special as it is got after numerous births. Such a precious thing should not be frittered away in chasing petty and short lived pleasures. It should be used to attain the highest goal of life which is liberation or moksha. And attaining liberation is possible only in human birth. However the human body is fragile as one does not know when death will cut short the life. So the wise one should not waste time but use his body and try for liberation in this life itself. Krishna gives this advice to His friend Uddhava.

లభ్యా సుదుర్లభమిదం బహుసమ్భవాన్తే

మానుష్యమర్థదమనిత్యమపీహ ధీరః

తూర్ణం యతేత న పతేదనుమృత్యు యావ-

న్నిశ్రేయసాయ విషయః ఖలు సర్వతః స్యాత్ || BH(11-9-29).

In view of this devotees have been telling themselves (by advising their limbs) to engage in the worship of the Lord. The devotee Kulasekhara asks his tongue to sing His glories, his mind to think of Him, His hands to engage themselves in worshipping Him, his ears to listen to listen to His stories, his eyes to see Him, his legs to visit His temples, his nose to smell the tulasi leaves used in His worship and his head to bow to Him. This is something like autosuggestion.

జిహ్వే కీర్తయ కేశవం, మురరిపుం చేతో భజ, శ్రీధరం

పాణిద్వన్ద్వ సమర్చయామ్యతకథాః-శ్శోభిత్రద్వయ త్వం శృణు ।

కృష్ణం లోకయ లోచనద్వయ, హరేర్గచ్ఛాఙ్ఘ్రియుగ్మాలయం

జిహ్రు పూణ ముకున్దపాదతులసీం మూర్ధన్ నమాధోక్షజమ్ ||

Now, the saint says how, at different stages in our life, he lost control of our sense organs with the result that he did not think of the Mother at any time. He also gives the reasons therefor in the next three verses. The stages mentioned are the childhood, youth and old age. These verses bring to our mind the following popular verse in the Bhaja Govindam (7) of Shri Shankaracharya.

బాలస్తావత్ క్రీడాసక్తః తరుణస్తావత్ తరుణీసక్తః ।

వృద్ధస్తావ-చ్చిన్తా-సక్తః పరే బ్రహ్మణి కోఽపి న సక్తః ||

The carefree child is is lost in play. The youth is lost in his sweetheart's charms. The old man broods over his anxieties. Thus, there is none who thinks of the Lord.

మయా బాలభావ-స్థితేనామ్భికే త్వత్-

పదామ్భోజయుగ్మం స్మృతం నైవ జాతు ।

క్షమస్వాపరాధం దయా-వారిరాశే

త్వదన్యచ్ఛరణ్యం న మే శారదేఽస్తి ॥ ౬ ॥

Meaning:- O! Mother! As a child I was playful and so did not think of You. O Sharada! Ocean of mercy! please excuse my folly. I have no one to turn to for protection.

Shri Shankaracharya goes one stage earlier (i.e.) babyhood. He says that as a baby, he was interested in only feeding from his mother and was helpless to protect himself even from tiny insects that bit and harrassed him. In addition he had no control over his sense organs like the mind and limbs and so was he was steeped in ignorance. He was also a victim of many diseases and was crying. So, where is the question of thinking of the Lord? He begs the Lord to pardon his mistake. SX(2).

బాల్యే దుఃఖాతిరేకాత్ మల-లులిత-వపుః స్తన్యపానే పిపాసుః

నో శక్తశ్చేన్ద్రియేభ్యో భవ! మల-జనితా జన్తవో మాం తుదన్తి ।

నానారోగాతిదుఃఖాత్ రుదిత-పరవశః శఙ్కరం న స్మరామి

క్షన్తవ్యో మేఽపరాధః శివ శివ శివ భోః శ్రీమహాదేవ శమోఘా! ॥

Note:- Next, the poet talks about his youthhood.

తథా యౌవనే మత్తచిత్తోహమాసం

త్వదీయం పదాబ్జం స్మృతం నైవ నైవ ।

క్షమస్వాపరాధం విధి-ప్రేమకాన్తే

న పుత్రే మనాగప్యపేక్షా జనన్యాః ॥ ౭ ॥

Meaning:- Similarly, I was full of energy and hot headed as an youth. I did not think of Your feet even for a short while. O Sharada, the dear consort of Brahma, You should excuse my mistake. A mother will not ignore a child.

Note:- Shri Shankaracharya says that as a well developed youngster his mind was whisked away by senses. He lost his discretion and was lost in sense pleasures provided by money and the company of family, relatives etc. He was full of vigour and proud. He did not think of anything connected with the Lord.

So, he begs the Lord to pardon his mistake. SX (3).

ప్రాణోఽహం యౌవనస్థో విషయ-విషధరం పఞ్చభిర్మర్మ-సన్ధౌ

దష్టో నష్టో వివేకః సుత-ధన-యువతి-స్వాద-సౌఖ్యే నిషణ్ణః ।
 శైవే చింతా-విహీనం మమ హృదయం అహో మాన-గర్వాధిరూఢం
 క్షన్తవ్యో మేఽపరాధః శివ శివ శివ భోః శ్రీమహాదేవ శమోభా! ॥

The poet says that “a mother will not ignore a child” - న పుత్రే మనాగప్యపేక్షా జనన్యాః
 । and overlook the mistakes committed. The దేవ్యపరాధ-క్షమాపణ-స్తోత్రమ్ Devi-
 Aparadha- kShamapana Stotram has a similar verse wherein the poet talks of the various
 acts of omission and commission committed by him due to ignorance of rules of proper
 conduct (dharma) and sheer laziness etc.. He asks the Mother to pardon them saying there
 may be a vile son, but never a bad mother.

విధేరజ్ఞానేన ద్రవిణ-విరహేణాలసతయా
 విధేయాశక్యత్వాత్తవ చరణయోర్యాచ్యుతిరభూత్ ।
 తదేతత్ క్షన్తవ్యం జనని సకలోద్ధారిణి శివే
 కుపుత్రో జాయేఅత క్వచిదపి కుమాతా న భవతి ॥

Now, the poet explains as to why he could not even think of Devi in his old age.

జరారోగ-సమ్ప్రీడితాఙ్గో జరాయాం
 కథం వా స్మరేయం పదం శారదామ్భు ।
 క్షమస్వాపరాధం సమస్తం మదీయం
 క్షమాధూత-సర్వం సహాఖర్ష-గర్వే ॥ ౮ ॥

Meaning:- In the old age, when my body would have become decrepit and host to a variety
 of diseases, O Sharada! how will I be able to remember Your feet? You, who excel the
 mother earth in forbearance should overlook my failings.

Shri Shankaracharya talks of the same thing as given here. SX(4).

వార్ధక్యే చేన్ద్రియాణాం వికల-గతిమతశ్చాధిదైవాది-తాపైః
 ప్రాప్తై రోగైర్వియోగై-వ్యసన-కృశతనోర్జష్టి-హీనం చ దీనమ్ ।
 మిథ్యా-మోహాభిలాషైర్భవతి మమ మనో ధూర్జత్తిరాన-శూన్యం
 క్షన్తవ్యో మేఽపరాధః శివ శివ శివ భోః శ్రీమహాదేవ శమోభా! ॥

Note:-One can understand that in the three stages mentioned above one may not be able to
 exercise control over himself: in his childhood when one is not mature and also in the old
 age when the body would have become enfeebled and the mind, as a consequence would

have lost its will power. So it is proper to beg forgiveness for the mistakes committed in these ages.

But what is the explanation for the lapses committed in between these ages? The response is, that as a fond mother, She should overlook his failings.

త్వదీయం పదాబ్జం సదా పూజయేయం
 తథా సంస్మరేయం చ పశ్యేయమేవమ్ ।
 సమిచ్ఛంశ్చ మత్పూర్వ-దుర్వాసనాభిః
 బలాదాహృతం మన్మనః కిం కరోమి ॥ ౯ ॥

Meaning:- Truly speaking, I want to worship Your feet, think of them and look at them all the time. But the problem is that my mind is being forcibly pulled away as the result of evil tendencies that have been accumulated in my previous births. What shall I do?

Note:- We have accumulated tendencies from our earlier births, They exert a powerful influence on our minds with the result that we tend to act in a way different from how we would like to. Krishna states this clearly.

సదృశం చేష్టతే స్వస్యాః ప్రకృతేర్థానవానపి ।
 ప్రకృతిం యాన్తి భూతాని నిగ్రహాః కిం కరిష్యతి ॥ BG(7-12).

The poet anticipates that one may say that accumulated tendencies are the result of your own acts, and ask what can anyone do in this matter, he gives the answer in the following verse.

యది త్వం వదస్యమ్భ తే పూర్వ-కర్మ
 త్వయైవ ప్రయత్నైన జేతస్యమేవమ్ ।
 తదా మయ్యజస్రం కృపా సంవిధేయా
 ప్రయత్నం కరోమ్యేవ తత్రాపి సమ్యక్ ॥ ౧౦ ॥

Meaning:- If You were to say that the tendencies acquired by me are to be my conquered by my own efforts, even then You should extend Your mercy in this effort of mine unceasingly. I will, then, make strong effort to win over my tendencies.

Note:- The fact is that though one may realise that his past tendencies prevent him from channelising his mind to Devi, he will be unable to control them. Therefore one requires Her grace to support his efforts and make them successful. What is impossible to achieve if one has Her support? Shri Sankaracharya makes a similar request in Sivanandalahari.

(41). He prays to Lord Siva to order that all his bodily organs, like tongue, mind, head, feet, hands, eyes and ears should engage themselves in His worship. Then only he will be cleansed of his sins and be fit for liberation.

పాపాత్పాత-విమోచనాయ రుచిరైశ్వర్యాయ మృత్యుజ్ఞాయ

స్తోత్ర-ధ్యాన-నతి-ప్రదక్షిణ-సపర్యాలోకనాకర్ణనే ।

జిహ్వ-చిత్త-శిరోఽజ్ఞీ-హస్త-నయన-శ్రోత్రైరహం ప్రార్తితో

మమాజ్ఞాపయ తన్నిరూపయ ముహుర్మామేవ మా మేఽవచః ॥

The Acharya prays in the last line that the Lord should repeatedly make his mind engage in His worship. తన్నిరూపయ ముహుః । Why say “repeatedly”? The reason is that our mind is and had been attached to the attractions of the world for many births. Even if the kindly Lord ekShtends His hand for us to hold and we also grasp it, we will not be able to retain our hold for long. The pull of these attractions is very strong and will tear away our mind back to ourselves, our family, possessions etc. We have to be alert and watch the situation. The moment we feel our hold on the Lord is weakening, we have to renew our effort and tighten the grip. This effort is thus to be done repeatedly till we find that our hold is firm and no more weakening. It is for this reason that the devotee Dhruva also prayed to the Lord that his mind should repeatedly seek the company of holy men. BH(4-9-11).

భక్తిం ముహుః ప్రవహతాం త్వయి మే ప్రసక్తో

భూయాదనన్త మహతామమలాశయానామ్ ।

The poet puts forward an ingenious reason why Devi should come to his help even if he does not pray for it.

యది త్వం మదీయాం శుచం నాపనుద్యాః

తదా దుఃఖ-వహ్ని-ప్రతప్తేఽన్తరజ్ఞే ।

మదీయే స్థితాయా-స్తవాప్యమ్భ ఖేదో

భవేదిత్యహం చిన్తయాఽఽర్తోఽస్మి భూయః ॥ ౧౧ ॥

Meaning:- If You do not deign to dispel my sorrow, then, O Mother, I am worried that You too will be afflicted, since You are residing in my heart that is hot with the fire of grief.

Note:- It may be said that let me suffer as said above. But the Lord is resident in the hearts of all beings. ఈస్వరః సర్వభూతానాం హృద్దేశేఽర్జున తిష్ఠతి । BG(18-61). In this case, where the author says his heart is full of sorrow, the sorrow will surely affect Devi also who

is residing in his heart. No doubt Devi is the embodiment of bliss. Yet, because of Her association with one who is intensely suffering, She too will get a share of the suffering. Also since She is all pervading, She cannot also get away from the author's heart to some other clean place. Because of this reason, the author points out that She has to alleviate the distress of the author if She wants to escape any suffering.

The scripture say that Ignorance about the true nature of the Self is the cause of all the sufferings one goes through. So, the poet now prays to Devi to remove the nescience.

వదస్తీహ శాస్త్రాణి సత్యశ్చిదాత్మా-
 ౭ద్వయశ్చాన్యదార్తం సమస్తం మృషేతి ।
 తథాప్యమ్భ మోహో న మే విప్రనష్టో
 ర్ముటిత్యమ్భ తం నాశ్యానర్థ-మూలమ్ ॥ ౧౨ ॥

Meaning:- The scriptures declare that the individual soul is eternal, of the form of wisdom and non-dual (that is it is one without a second thing) while every thing else is unreal (will disappear with the dawn of realisation of the truth), and embodiment of sorrow. Still, my ignorance is not removed. O Mother! You have to dispel the ignorance that is the root of all sorrows.

Note:- Our scriptures state that through God's grace alone one gets a desire for the supreme wisdom referred to above arises. For ekShample, the Avadhuta Gita says - ఈశ్వరానుగ్రహదేవ పుంసామద్వైతవాసనా । మహద్భయపరిత్రాణాద్విప్రాణాముపజాయతే ॥

This grace of God has to be combined with one's own effort which is a must. Sarasvathi has the name బ్రహ్మజ్ఞానైకసాధనా = The only means of getting the wisdom that reveals the supreme being. So the poet prays to Devi for Her grace to gain the wisdom. The Lord had said that He will, out of compassion, remove the ignorance of His devotees and by granting them the supreme wisdom. BG(10-11).

తేషామేవానుకర్మార్థమహమజ్ఞానజం తమః ।
 నాశయామ్యాత్మభావస్థో జ్ఞాన-దీపేన భాస్వతా ॥

May be the ignorance is not removed in this birth as the poet has prayed for. He prays that he should be blessed with the remembrance of Devi in his last moments. This remembrance

of the Goddess will ensure that he will not be born again and suffer the pangs of samsara - the cycle of birth and death.

యదా దణ్ణధృత్ప్రేషితాః భీమదూతాః
 మహాపాపినం మాం సమాక్రష్టమూరాత్ |
 సమాయన్తి తస్మిన్ హి కాలే దయాభే
 మదీయే మనస్యావిరేధి త్వమమ్బు || ౧౩||

Meaning:- When the frightful messengers sent by Yama, the god of death come to take me, a great sinner, away, I beseech You, the ocean of mercy, to appear in my mind.

Note:- The author, having admitted that he is unable to shed his ignorance, now prays that he may be granted the privilege of having the thought of Devi in his last moments. Being a sinner, Yama's servants will come to drag him away to their master's presence to for judgement. This will be a terrifying moment for anyone. One will not know what to do at that time. Krishna had said that one will reach Him if one has the thought of the Lord at his final moments. He adds that one will also reach whatever (if it is not God) he is thinking of at the time of death. B.G(8-5,6).

అన్తకాలే చ మామేవ స్మరన్ముక్త్యా కలేవరమ్ |
 యః ప్రయాతి స మద్భావం యాతి నాస్త్యత్ర సంశయః ||
 యం యం వాపి స్మరన్భావం త్యజత్యన్తే కలేభరమ్ |
 తం తమేవైతి కౌన్తేయ-స్సదా తద్భావ-భావితః ||

In view of this devotees had prayed to God to grant them His remembrance (and not of anything else) in their last moments. The devotee Kulasekhara addresses Krishna Himself who had said this. He prays that his mind should attach itself to Him now itself and not wait till his last moments. He wonders how he will be able to remember Him at the time of death as he is likely to be choked with phlegm and will be struggling to breathe.

కృష్ణ త్వదీయపదపఙ్క-జపఙ్ఘరాన్తః ఆద్వైవ మే విశతు మానసరాజహంసః |
 ప్రాణప్రయాణసమయే కఫవాతపిత్తైః కణ్ఠావరోధనవిధౌ స్మరణం కుతన్తే || (9).

So, the author prays that he should be blessed with Her presence in his mind in his final moments.

One may tell the poet that he had admitted to be a great sinner. Such being the case why he thinks that he will be blessed with the remembrance of the Goddess in his last moments, the answer given is that Devi is amenable to devotion.

మహాపాపినం మాం సముద్ధర్తుమేవ
 త్వయా పుణ్య-పాపే పరోక్షే కృతే హి |
 న చేత్సర్వలోకో విజానీయురేనం
 మహాపాపినం త్వాం చ వైషమ్య-యుక్తామ్ || ౧౪ ||

Meaning:- Only with an idea to uplift me, a great sinner, you have made the merits and sins one not perceptible to others. If it were not so, all would have known I am a great sinner and You as being favourably disposed to me.

Note:- The good and bad deeds of a person produce (punyam) merits and (papam) sins respectively. Every one will have to experience the results in the form of joy and sufferings in this or some other birth. The stock of one's merits and sins is invisible to the person concerned and to others also. It is known as అదృష్టమ్ | (unseen). They can only be inferred by the experiences we undergo in our lives. Kalidasa uses this idea in his Raghuvamsam (1- 20). He says that the king Dilipa kept his plans secret. His countenance also did not give out what he had in his mind. They could only be inferred from the results like the impressions of the previous births.

తస్య సంవృతమస్తస్య గూఢాకారేఙ్గితస్య చ |
 ఫలానుమేయాః ప్రారమ్భాః సంస్కారాః ప్రాక్షనా ఇవ ||

The past deeds leave their impressions on the mind of the individual. They continue to exert their influence in the current life also by making one act in a proper or improper way.

సదృశం చేష్టతే స్వస్యాః ప్రకృతేరానవానపి |
 ప్రృతిం యాన్తి భూతాని నిగ్రహాః కిం కరిష్యతి || BG (3-33).

The poet says that he had committed countless sins. Devi, out of immense mercy has made these sins invisible to others. Had it been not been the case, people would have known he is a great sinner. They would have insulted or shunned him. This is proof enough that She is kind to a great sinner as also with good people. Krishna says that God is equally inclined to every one. He has no one whom He hates or loves.

సమోహం సర్వభూతేషు న మే ద్వేష్యోఽస్తి న ప్రీయః |

యే భజన్తి తు మాం భక్త్యా మయి తే తేషు చాప్యహమ్ || (Gita 9-29).

But, the Lord says that if one worships Him with devotion, then he is dear to Him and vice versa. This does not imply any partiality. This is like the case of the fire. It is available to all. If one chooses to come close to it, it gives him warmth. But, if one chooses to stay away from it, it does not give him warmth and as a result will be exposed to cold. This is no fault of the fire.

After talking about the compassion of Devi, the poet describes in the next four verses, the remarkable changes that devotion to Her brings about in a person and also the benefits of devotion.

శరీరే స్వకేఽహన్త్యమన్తం ప్రయాయా-
 దితి త్వాం ప్రపన్నాః జనాః శారదామ్బు |
 సమన్తేషు వస్తుష్వహన్తాం భజన్తే
 కిమేతద్విచిత్రం చిదానన్ద-రూపే || ౧౫ ||

Meaning:- Those who worship You with the desire to give up the idea that “I am the body”, instead get the idea “I am everything in the universe”. How wonderful this is!

Note:- Those who worship Devi with the desire that they should discard their identification with their body get it. The idea “I am the body” is a limited vision. This is replaced with the vastly expanded universal vision “I am every thing”. One ceases to identify oneself with the body when one identifies with the soul or atma which is all pervading. This results in the idea “I am everything in the universe”. This is said in Gita (6-29).

సర్వభూతస్థమత్మానం సర్వభూతాని చాత్మని |
 ఈక్షతే యోగ-యుక్తాత్మా సర్వత్ర సమదర్శనః ||

Naturally, this is a very high stage in spiritual progress. Rarely one will find people who have got such a vision. Sage Narada tells about this to King Yudhishtira; that one should look upon deer, camels, donkeys, monkeys, rats, reptiles, birds and flies as his own children and asks what is it that distinguishes these from his children.

మృగోష్ఠ్య-ఖర-మర్కాఖు-సరీస్పష్టగ-మక్షికాః |
 ఆత్మనః పుత్రవత్ పశ్యేత్ తైరేషామన్తరం కియత్ || BH(7-14-8).

Muka kavi says the same thing but some what differently. He points out with wonder that those who have the blessings of Shri Kamakshi Devi will see no differences between seemingly opposites like friend and foe, or home and forest and so on.

శివ శివ పశ్యన్తి సమం శ్రీకామాక్షీకటాక్షితాః పురుషాః ।
విపినం భవనమమిత్రం మిత్రం లోష్ఠం చ యువతిబిమ్బోష్ఠమ్ ॥
(Arya shatakam -48).

The reason is that Devi's grace will make them see every thing as one's own self. Thus there are no distinctions even between opposites as said above. The Brihadaranyopanishad (1-4-2) says ద్వితీయాద్వై భయం భవతి । that only when one sees something as other than oneself (i.e.) a second thing, there will arise feelings like suspicion, fear, jealousy, dislike in his mind. This leads to loss of peace of mind, restlessness, and unhappiness . An ekShample is given by our tekShts to ekShplain this phenomenon. A sparrow lands on a dressing table. It looks into the mirror and sees its own image. It mistakes the reflection to be another sparrow, its rival, and attacks it. In the same way, the same Supreme Being is resident in everything in the universe. Only, the forms are different. The containers (their bodies) are different, but the content - the godhead is same.

క్షేత్రజ్ఞం చ మాం విద్ధి సర్వక్షేత్రేషు భారత । BG(13-2)

Thus they are all one's own images. But one mistakes them to be different from him. This misunderstanding gives rise to conflicts and confusion. But one who can see oneness is free of the delusion and is happy. The famous mantra from the Isavasyopanishad(7) says this.

యస్మిన్ సర్వణీ భూతా-న్యాత్మైవాభూ-ద్విజానతః ।
తత్ర కో మోహాః కః శోకః ఏకత్వమనుపశ్యతః ॥

Intense devotion to Her yields such a vision. So, She has the name భేదనాశినీ - One who destroys distinctions. LS(179).

మహా-వ్యాధి-శాస్త్రై తథా నిఃస్వతాయాః
ప్రణాశాయ యే త్వాం భజన్తే నరాస్తే ।
జవాచ్ఛాలినః స్యుశ్చ కృత్తిం వసానాః
క ఏష ప్రకారః ప్రపన్నేషు తేఽమృ ॥ ౧౬ ॥

Meaning:-Those who worship You for getting their serious disease cured and similarly for getting rid of their poverty become possessors of tridents and dressed in the hide of

elephant. O Mother! is it proper on Your part to conduct Yourself in this manner with those who surrender to You?

Note: - The serious disease is samsara or having to be born and die endlessly. By saying that the worshippers come to hold a trident and be dressed in the hide of an elephant indicates they get the form of Siva. Siva holds a trident and wears the hide of an elephant. Devi and Siva are one. This was pointed out earlier. శివా = శివాభేదా శివా । She is not different from Siva, so Devi has the name Siva. LS(53). The devotees become one like Devi. This is known as సారూప్యమ్ or similar form and is one form of liberation.

తథా మోహశాస్త్రై జనాః యే ప్రపన్నాః
తదాస్యేక్షణా-త్సర్వ-లోకోఽపి సద్యః ।
ప్రముహ్యత్యవశ్యం విచిత్రామ్బరాశౌ
మనో మామకం శారదే మగ్నమాస్తే ॥ ౧౭ ॥

Meaning:- In the same manner, people who see those who surrender to You to control delusion definitely get deluded. O Sharada! my mind is filled with wonder.

Note: - Delusion is the result of ignorance about the true nature of one's Self. Those who pray to Devi gets his delusion removed. But those who come close to him become themselves deluded, meaning charmed by him because of his greatness got as a result of Devi's grace. The popular hymn Shyamala Dandakam also says this .

యేన వా యావకాభాకృతిరాభవ్యనే, తస్య వశ్యా భవన్తి స్త్రీయః పురుషాః । Men and women will come under the control of the one who meditates on Your shining complexion, possessing the hue of the red lac.

కనదేహ-భాధూత-సచ్ఛాతకుమ్భాం
లసత్తార-హారాడ్య-వక్షోజకుమ్భామ్ ।
సదా త్వాం జనా యే హృదభ్జే స్మరన్తి
స్మరన్త్యేవ తే దేవి శారీర-కాన్త్యా ॥ ౧౮ ॥

Meaning:- Those who meditate on You all the time as one having the complexion that is far superior to well polished gold, and with chest shining with chain that shines like a garland of stars become themselves Manmatha (cupid) with their outstanding beauty.

Note:- By worshipping Devi one gets an ekShceedingly attractive form. Sharada Devi has an ekShceedingly beautiful form. She has the name చారురూపా - చారు సుందరం

రూపం లావణ్యం యస్యాః | LS(241). By intensely meditating on Her the devotee gets an attractive form. This is like the case of an iron ball dropped in the fire. After some time the ball imbibes all the qualities of the fire. It also glows and looks like a ball of fire. A devotee is drawn close to Her and imbibes Her qualities and gets a beautiful form. NekSht, the poet describes in the nekSht four verses the state of mind of those who worship Devi.

కదా వా సుధాకుమ్భ-పుస్తాక్షమాలా-
 విబోధాఖ్యముద్రాః కరాబ్జైర్దధానామ్ |
 ముఖశ్రీ-పరాభూత-పూర్వేన్ద-బిమ్బాం
 సదా త్వాం స్మరన్వీత-శోకో భవేయమ్ || ౧౯ ||

Meaning:- When will I be able to think of You, bearing in Your four hands, the pot of nectar, book, rosary and chin-mudra and face that outshines the full moon and be without sorrow all the time?

Note:- This verse describes the form of Sharada Devi that is suitable for meditation. Being able to think of Her all the time will be the summum bonum of life. By meditating on Her in Her form as said here one will be relieved of his/her sorrows. She has the name దుఃఖహస్త్రీ - దుఃఖస్య సంసారికస్య హస్త్రీ | LS(191). After saying that by meditating on Devi one can get rid of his sorrows, the poet proceeds to say that one will also be blessed with infinite bliss.

కదా తుజ్జభద్రా-సరిత్తీర-దేశే
 చరన్తీం సముత్తుజ్జ-కల్యాణ-దాత్రీమ్ |
 సదా భావయన్స్త్యాం ముదా యాపయేయం
 మదాయుర్మదేభేన్య-యానేఽమ్భ వాణీ || ౨౦ ||

Meaning:- When will I spend my days happily by meditating on You, moving around the banks of the Tungabhadra river, showering on all the worlds wonderful bliss and having the gait of a proud elephant ?

Note:- Devi is known as సుఖప్రదా - సుఖాని ఇహికాముష్మిక, కైవల్యరూపాణి ప్రకర్షేణ దత్తే సుఖప్రదా | LS(192). She gives in abundance happiness, be it relate to this world or the other world and also the supreme bliss known as liberation. So, Her devotee will be full of joy. The poet Bhartrihari ekShpresses a similar desire. He wants to reside on the banks of

the sacred river Ganga, clad in a strip of cloth and with folded hands raised over his head keep loudly repeating the Lord Siva's names and pray for His mercy.

కదా వారణస్యామమరతటిసీరోధసి వస-

న్వసానః కౌపీనం శిరసి నిదధానోఽన్జలిపుటమ్ |

అయే గౌరీనాథ త్రిపురహర శమ్భో త్రినయన

ప్రసీదేతి క్రోశన్నిమిషమివ నేష్యామి దివసాన్ || Vairagayashatakam (87).

Next, the poet talks about the fruit of meditating on the glorious form of Devi.

కరాబ్జేఽక్షమాలాం వహస్త్రిం సదా త్వాం

భజన్భృంగకీటప్రకారేణ మాతః |

కరే మేఽక్షమాలం కరోమ్యేవ నూనం

పరం త్వన్మనస్తస్యం సదా దేహీ మహ్యమ్ || ౨౧ ||

Meaning:- By meditating on You holding a rosary in Your lotus like hand, all the time like a wasp confined in its nest, O Mother!, I too have come to be holding a rosary in my hand. But, I pray to You to make my mind to hold on firmly to You.

Note: It is a popular notion that the wasp confines the worm that has come out of its egg in a nest. It visits the nest frequently and stings the helpless worm. The worm is thus tormented and keeps thinking of the tormentor, the wasp, constantly in fear, with the result it metamorphoses itself into a wasp. In the same way, the poet says that by constantly thinking of Sharada Devi, he too have got himself transformed into Her. The Avadhuta sage says this to King Yadhu in avadhuta Gita. BH(11-14-22 and 23).

యత్ర యత్ర మనో దేహీ ధారయేత్సకలం ధియా |

స్నేహోద్ద్యేషదభయాద్వాపి యాతి తత్తత్సరూపతామ్ ||

On whatever object a person concentrates his mind intensely, either through love or hate or fear, he attains the form of that very object.

కీటః పేశస్కృతం ధ్యాయన్కుఢ్యాం తేన ప్రవేశితః |

యాతి తత్సాత్మతాం రాజన్ పూర్వరూపమస్తస్యజన్ ||

The worm confined to its nest by the wasp keeps thinking of it till it attains a form resembling that of the insect. The poet, finally, describes the method of offering oneself totally to the Goddess.

దృశౌ దర్శనే తే కరో పూజనే స్తాం
 శ్రుతీ త్వచ్ఛ్చరిత్ర-శ్రుతో వాక్తుస్తో స్యాత్ |
 శిరస్త్యత్పదాబ్జ-ప్రణత్యేక-సక్తం
 భవత్వమిప్పకే ధ్యానసక్తం మనో మే || ౨౨ ||

Meaning:- Let my eyes be seeing You. Let my hands be engaged in worshipping You. Let my ears hear stories about You. My tongue should be describing Your glories. My head should always be saluting Your feet. My mind should be engaged in meditating on You.

Note:- Our scriptures say that the human life is very precious, but is fragile. Every available moment should be used in thinking of God or hearing about Him so that our sins get washed away and we may escape the hands of Death. Sri Bhagavatam says that only the time spent in this manner is time lived well.

ఆయుర్హరతి వై పుంసాముద్యన్నస్తం చ యన్నసౌ |
 తస్యర్థే యత్ క్షణో నీత్ ఉత్తమ్నోకవార్తయా || BH(2-3-17)

It talks repeatedly about this and uses harsh words to condemn those who stray away from the path of devotion and waste their lives in other ways. In view of this Shri Sankaracharya makes a similar request to Lord Siva as the author of this poem in Sivanandalahari. (7).

మనస్తే పాదాబ్జే నివసతు వచస్తోత్ర-ఫణితౌ
 కరోచాభ్యర్చాయాం శ్రుతిరపి కథాకర్ణన-విధౌ |
 తవ ధ్యానే బుద్ధిర్నయన-యుగలం మూర్తి-విభవే
 పరగ్రన్థాన్ కైర్వా పరమశివ జానే పరమతః ||

The Lord had said that He will take care of the welfare of those who are totally devoted to Him as described above. BG(9-22).

అనన్యా-శ్చిన్నయన్తో మాం యే జనాః పర్యుపాసతే |
 తేషాం నిత్యాభియుక్తానాం యోగక్షేమం వహామ్యహమ్ ||

What about the large majority of people who cannot do so? Their mind is still occupied with attachment to their family, friends, assets etc. and because of this they are not able to spend much time in thinking of God. Arjuna's was such a case. He was torn between love for his kith and kin and to his sense of duty. His mind was not fully mature for devotion to the exclusion of all other attachments. To him Krishna said that he should carry on performing

his duties and also remember the Lord. With the mind so fixed on Him, he will progress spiritually and in course of time reach Him.

తస్మాత్సర్వేషు కాలేషు మామనుస్మర యుధ్య చ ।

మయ్యర్చిత-మనో-బుద్ధిర్మామేవైష్యస్యసంశయః ॥ BG(8-7).

భుజంగప్రయాతాఖ్య-వృత్తేన కృష్టాం

స్తుతిం యే నరాః భక్తి-యుక్తాః పఠన్తి ।

సువిద్యాం మతిం నిర్మలాం చారు-కీర్తిం

ప్రయచ్ఛామ్భ తేషాం భుజంగాభ-వేణి ॥ ౨౩ ॥

Meaning:- O Mother with the long plait resembling a winding snake, You should bless those who read with devotion this hymn set to the Bhujangaprayata meter, good education, clean intellect and good reputation.

iti shrIchandrashekharaAbhAratisvAmi virachitaM shrIshAradAbhujA NgaM sampUrNam .

॥ ఓం తత్సత్ ॥

Encoded, proofread, translation and comments by N.Balasubramanain bbalu at sify.com

శ్రీశారదాభుజంగమ్

అథ శ్రీశారదాభుజంగమ్ ।



పురానేక-జన్మార్జితాగణ్యపుణ్యైః

యదాప్తం మయా శారదాభిఖ్యభాగ్యమ్ ।

దయార్ద్రం గురూత్తంససంకృష్టచక్ర-

స్థితం తత్సదా మన్మన్యవిరస్తు ॥ ౧॥

కల్యాదౌ పార్వతీశః ప్రవరసురగణ-ప్రార్థితః శ్రౌతవర్త్య

ప్రాబల్యం నేతుకామో యతివరవపుషాగత్య యాం శ్శుక్లశైలే ।

సంస్థాప్యార్యాం ప్రచక్రే బహువిధనుతిభిః సాత్వమిన్ద్యర్థచూడా

విద్యాం శుద్ధాం చ బుద్ధిం కమలజదయితే సత్వరం దేహి మహ్యమ్ ॥ ౨॥

భవామ్బోది-మగ్నం భవద్వైః సుదూరం

విస్మయం మహాపాప-గేహాయమానమ్ ।

వివేకాది-హీనం దయానీరథే తే

మమాత్మాన-మమ్భాజ్ఞీయుగ్మౌఽర్పయామి ॥ ౩॥

శరీరం స్వతన్త్రం తథాఽఞ్ఞాణీ సర్వా-

ణ్యహో కిం కరోమి క్వ యామ్యమిప్పకే వా ।

మయా పోష్యమాణాని మద్వశ్యతాం న

ప్రయాన్త్యజ్ఞాసా మద్వశే తాని తన్యాః ॥ ౪॥

కదాచిచ్ఛ తే పాదపద్మస్య పూజాం

స్మృతిం దర్శనం వా వితన్మ్యస్తీమాని ।

విజనన్నహం తాని రక్షామి మాతః

మృష నైవ వక్ష్యామి శీఘ్రం ప్రసీద ॥ ౫॥

మయా బాలభావ-స్థితేనామిప్పకే త్వత్-

పదామ్భోజయుగ్మం స్మృతం నైవ జాతు ।

క్షమస్వాపరాధం దయా-వారిరాశే

త్వదన్యవృరణ్యం న మే శారదేఽస్తి ॥ ౬ ॥

తథా యావనే మత్తచిత్తోహమాసం

త్వదీయం పదాబ్జం స్మృతం నైవ నైవ ।

క్షమస్వాపరాధం విధి-ప్రేమకాన్తే

న పుత్రే మనాగప్యపేక్షా జనన్యాః ॥ ౭ ॥

జరారోగ-సప్పిడితాఙ్గో జరాయాం

కథం వా స్మరేయం పదం శారదామ్భ ।

క్షమస్వాపరాధం సమస్తం మదీయం

క్షమాధూత-సర్వం సహాఖర్వ-గర్వే ॥ ౮ ॥

త్వదీయం పదాబ్జం సదా పూజయేయం

తథా సంస్మరేయం చ పశ్యేయమేవమ్ ।

సమిచ్ఛంశ్చ మత్పూర్వ-దుర్వాసనాభిః

బలాదాహృతం మన్మనః కిం కరోమి ॥ ౯ ॥

యది త్వం వదస్యమ్భ తే పూర్వ-కర్మ

త్వయైవ ప్రయత్నైన జేతవ్యమేవమ్ ।

తదా మయ్యజస్రం కృపా సంవిధేయా

ప్రయత్నం కరోమ్యేవ తత్రాపి సమ్యక్ ॥ ౧౦ ॥

యది త్వం మదీయాం శుచం నాపనుద్యాః

తదా దుఃఖ-వహ్ని-ప్రతప్తేఽన్తరణ్ణే ।

మదీయే స్థితాయా-స్తవాప్యమ్భ ఖేదో

భవేదిత్యహం చిన్తయాఽఽర్తోఽస్మి భూయః ॥ ౧౧ ॥

వదస్తీహ శాస్త్రాణి సత్యశ్చిదాత్మా-

ఽద్వయశ్చాన్యదార్తం సమస్తం మృషేతి ।

తథాప్యమ్భ మోహో న మే విప్రసప్టో

ఝటిత్యమ్భ తం నాశ్యానర్థ-మూలమ్ ॥ ౧౨ ॥

యదా దణ్డధృత్యైషితాః భీమదూతాః

మహాపాపినం మాం సమాక్రష్టుమారాత్ ।

సమాయన్తి తస్మిన్ హి కాలే దయాభీ

మదీయే మనస్యావిరేధి త్వమమ్భ ॥ ౧౩ ॥

మహాపాపినం మాం సముద్ధర్తుమేవ

త్వయా పుణ్య-పాపే పరోక్షే కృతే హి ।

న చేత్సర్వలోకో విజానీయురేనం

మహాపాపినం త్వాం చ వైషమ్య-యుక్తామ్ ॥ ౧౪॥

శరీరే స్వకేఽహన్త్యమస్తం ప్రయాయా-

దీతి త్వాం ప్రపన్నాః జనాః శారదామ్భ ।

సమస్తేషు వస్తుష్యహన్తాం భజన్తే

కిమేతద్విచిత్రం చిదానన్ద-రూపే ॥ ౧౫॥

మహా-వ్యాధి-శాస్త్రైశ్చ తథా నిఃస్వతాయాః

ప్రణాశాయ యే త్వాం భజన్తే నరాస్తే ।

జవాచ్ఛాలినః స్యుశ్చ కృత్తిం వసానాః

క ఏష ప్రకారః ప్రపన్నేషు తేఽమ్భ ॥ ౧౬॥

తథా మోహశాస్త్రైశ్చ జనాః యే ప్రపన్నాః

తదాన్యేక్షణా-త్సర్వ-లోకోఽపి సద్యః ।

ప్రముహ్యత్యవశ్యం విచిత్రామ్బురాశౌ

మనో మామకం శారదే మగ్నమాస్తే ॥ ౧౭॥

కనద్దేహ-భాధూత-సచ్ఛాతకుమ్భాం

లసత్తార-హారాడ్య-వక్షోజకుమ్భామ్ ।

సదా త్వాం జనా యే హృదభే స్మరన్తి

స్మరన్త్యేవ తే దేవి శారీర-కాన్త్యా ॥ ౧౮॥

కదా వా సుధాకుమ్భ-పుస్తాక్షమాలా-

విబోధాఖ్యముద్రాః కరాబ్జైర్దధానామ్ ।

ముఖశ్రీ-పరాభూత-పూర్ణేన్దు-బిమ్బాం

సదా త్వాం స్మరన్వీత-శోకో భవేయమ్ ॥ ౧౯॥

కదా తుఙ్గభద్రా-సరిత్తీర-దేశే

చరన్తిం సముత్తృఙ్గ-కల్యాణ-దాత్రీమ్ ।

సదా భావయంస్త్యాం ముదా యాపయేయం

మదాయుర్మదేభేన్ద్ర-యానేఽమ్భ వాణి ॥ ౨౦॥

కరాబ్జేఽక్షమాలాం వహన్తిం సదా త్వాం

భజన్పుష్కరీట-ప్రకారేణ మాతః ।

కరే మేఽక్షమాలం కరోమ్యేవ నూనం

పరం త్వన్మనస్త్యం సదా దేహి మహ్యమ్ ॥ ౨౧॥

దృశౌ దర్శనే తే కరో పూజనే స్తాం

శ్రుతీ త్వచ్చరిత్ర-శ్రుతో వాక్తుతౌ స్యాత్ ।

శిరస్త్యత్పదాబ్జ-ప్రణత్యేక-సక్తం

భవత్వమిభుకే ధ్యానసక్తం మనో మే ॥ ౨౨॥

భుజంగప్రయాతాఖ్య-వృత్తేన కృష్టాం

స్తుతిం యే నరాః భక్తి-యుక్తాః పఠన్తి ।

సువిద్యాం మతిం నిర్మలాం చారు-కీర్తిం

ప్రయచ్ఛామ్న తేషాం భుజంగాభ-వేణి ॥ ౨౩॥

ఇతి శ్రీచన్ద్రశేఖరభారతిస్వామి విరచితం శ్రీశారదాభుజంగం సమూర్ణమ్ ।

॥ ఓం తత్సత్ ॥

Encoded proofread, translation and comments by N.Balasubramanain bbalu at sify.com

—
shrI shAradAbhujangam by Chandrashekhara Bharathi

pdf was typeset on March 19, 2023

—
Please send corrections to sanskrit@cheerful.com

