
shrI shAradAbhujangam by Chandrashekhara Bharathi

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ஸ்ரீஸாரதா³பு⁴ஜங்க³ம்

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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 at cheerful dot c om

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October 30, 2024

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ஸ்ரீஸாரதா³பு⁴ஜங்க³ம்



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. ஸ ப்³ரஹ்ம ஸ ஸிவஸ்ஸஹரிஸ்ஸேந்த்³ரஸ்ஸோக்ஷர: பரமஸ்வராட் || (Narayana suktam.) Thus, Sarasvathi has these names in Her 108 namavali - ஸர்வதே³வஸ்துதா = She is worshipped by all gods, சதுர்வர்க்³-ப²லப்ரதா³ = 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).

வத³நாரவிந்த³-வக்ஷா-வாமாங்கதட-வஸம்வதீ³பு⁴தா |

புருஷத்ரிதயே த்ரேதா⁴ புரந்த்⁴ரிருபா த்வமேவ காமாக்ஷி ||

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.

வித்³யே விதா⁴த்ரு³விஷயே காத்யாயிநி காலி காமகோடி கலே |
பா⁴ரதி பை⁴ரவி ப⁴த்³ரே ஸாகிநி ஸாம்ப⁴வி ஸிவே ஸ்துவே ப⁴வதீம் ||

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.

யோ யோ யாம் யாம் தநம் ப⁴க்த: ஸ்ரத்³த⁴யா⁵ஶ்சிதுமிச்ச²தி |
தஸ்ய தஸ்யாசலாம் ஸ்ரத்³த⁴ம் தாமேவ வித்³த⁴ம்யஹம் || BG(7-21).

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

ஸ தயா ஸ்ரத்³த⁴யா யுக்்த: தஸ்யாராத⁴நமீஹதே |
லப⁴தே ச தத: காமாந் மயைவ விஹிதாந்ஹிதாந் || 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 (நாமாவளி:): as : ப்³ரஹ்ம-விஷ்ணு-ஸிவாத்மிகா | The list of 108 names also have the names ஸாரதா³, ரமாம, ஸிவா-(ஸிவாபே³தா³ ஸிவா), சண்டி³கா, சாமுண்டி³, வாராஹீ | 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.

புராநேக-ஐந்மார்ஜிதாக³ண்யபுண்யை:

யதா³ப்தம் மயா ஸாரதா³பி⁴க்²யபா⁴க்³யம் |

த³யார்த்³ரம் கு³ரூத்தம்ஸஸங்க்லு³ப்தசக்ர-

ஸ்தி²தம் தத்ஸதா³ மந்மந்ஸயாவிரஸ்து || 1 ||

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” - ஸாரதா³பி⁴க்²யபா⁴க்³யம் |. 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. அஸப்³த³ம்ஸ்பர்ஸமரூபமவ்யயம் ததா²ரஸம் நித்யமக³ந்த⁴வச்ச யத் | 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 பர, வ்யூஹ, விப⁴வ, அந்தர்யாமி, அர்சா | 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.

பராஞ்சி கா²நி வ்யத்ரு³ணத் ஸ்வயம்பூ:⁴

தஸ்மாத் பராங்பஸ்யதி நாந்தராத்தம்ந் |

கஸ்சித்³த⁴ர: ப்ரத்யகா³த்மாநமைகூத்

ஆவ்ரு³த்தசகூரம்ரு³த்தவமிச்ச²ந் || 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. பூஜாதி³ஷ்வநூரா³ இதி பாராஸர்ய: | Prahladha mentions devotion to be of nine types.

ஸ்ரவணம் கீர்தநம் விஷ்ணோ: ஸ்மரணம் பாதி³ஸேவநம் |
அர்சநம் வந்த³நம் தா³ஸ்யம் ஸக்²யமாத்மநிவேத³நம் || BH(7-5-23).

We may note that அர்சநம் 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.

பத்ரம் புஷ்பம் ப²லம் தோயம் யோ மே ப⁴க்த்யா ப்ரயச்ச²தி ।

தத³ஹம் ப⁴க்த்யுபஹ்ரு²தமஸ்நாமி ப்ரயதாத்மந: ॥ 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 ekShtolled by the scriptures. ஸ்ருதிஸிரளி விதீ³ப்தே ப்³ரஹ்மணி ஸ்ரீநிவஸே ப⁴வது மம பரஸ்மிந் ஸேமுஷி ப⁴க்திரூபா । 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” - ஸாரதா³பி⁴க்த²யபா⁴க³யம் । 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.

அஸ்பஷ்டம் த்³ரு³ஷ்டமாத்ரே புந்ருபுருஷார்தா²த்மகம் ப்³ரஹ்மதத்த்வம்

தத்தாவத்³பா⁴தி ஸாக்ஷாத் கு³ருபவநபுரே ஹந்த பா⁴க³யம் ஜநாநாம் ॥

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 து³ர்³க்³மா (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 Kamalajadayithastakam (கமலஜத³யிதாஷ்டகம்) composed in praise of the Devi by Shri Narasimha Bharati Swami, the 33rd pontiff of the peetam.

கல்யாதெள³ பார்வதீஸ: ப்ரவரஸூரக³ண-ப்ரார்தித: ஸ்ரெளதவர்த்ம்
 ப்ராப³ல்யம் நேதுகாமோ யதிவரவபுஷாக³த்ய யாம் ஸ்ருங்க³ஸைலே |
 ஸம்ஸ்தா²ப்யார்சாம் ப்ரசக்ரே ப³ஹூவித⁴நுதிபி:⁴ ஸாத்வமிந்³வர்த⁴கூடா³
 வித்³யாம் ஸூத்³தா⁴ம் ச பு³த்³தி⁴ம் கமலஜத³யிதே ஸத்வரம் தே³ஹி மஹ்யம் ||

2 ||

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 த³யார்த்³ரா | or dripping with compassion. She is the very embodiment of mercy. த³யாமுர்தி: = த³யைவ மூர்தி: ஸ்வரூபம் யஸ்யா: | 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.

ந மந்த்ரம் ந யந்த்ரம் ந வா ஸ்தோத்ரரீதிம்

விஜானே⁵ம்³ வக்தும் ச மத்³து:³க²ரீதிம் |

தவத்³ங்க⁴ரிப்ரணம்ரோ ந பாத்ரம் ஸாச: ஸ்யா-

தி³தி த்வாம் ப்ரபத்³யே தவைவ ப்ரஸாதா³த் || 2 ||

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 மந்த்ரம் is a formula or prayer sacred to a deity: (e.g.) Om namah Shivaya ஓ நம: ஸிவாய | Yantram யந்த்ரம் 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 ekShpress 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 (ஸ்ரீதே³வ்யபரா⁴-க்ஷமாபண-ஸ்தோத்ரம்).

ந மந்த்ரம் நோ யந்த்ரம் தத³பி ச ந ஜானே ஸ்துதிமஹோ

ந சாஹ்வாநம் த⁴யாநம் தத³பி ச ந ஜானே ஸ்துதி-கதா:² |

ந ஜானே முத்³ராஸ்தே தத³பி ச ந ஜானே விலபநம்

பரம் ஜானே மாத-ஸ்த்வத்³நுஸரணம் க்லேஸஹரணம் || (1) ||

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.

ப⁴வாம்போ⁴தி³-மக்³நம் ப⁴வாத்³யை: ஸுதூ³ரம்
 விஸ்ரு³ஷ்டம் மஹாபாப-கே³ஹாயமாநம் |
 விவேகாதி³-ஹீநம் த³யாநீரதே⁴ தே
 மமாத்தமாநம்பா³ங்க்⁴ரியக்³மே³ஶர்பயாமி || 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)

ப⁴க்தாத்யந்தஹிதௌஷத⁴ம் ப⁴வப⁴யப்ரத⁴வம்ஸநைகௌஷத⁴ம்
 ஸ்ரேய:ப்ராப்திகரௌஷத⁴ம் பிப³ மந: ஸ்ரீக்ரு³ஷ்ணதி³வ்யௌஷத⁴ம் ||

He has these names that ekShpress this truth. ஓளஷத⁴ம் | - ஸம்ஸாரரோக³பே⁴ஷஜத்வாத்
 ஓளஷத⁴ம் | He is the specific remedy for the disease samsara. VS(287). And பே⁴ஷஜம்
 - ஸம்ஸாரரோக³ஸ்யௌஷத⁴ம் பே⁴ஷஜம் | 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.

அபி சேத் ஸுதூ³ராசாரோ ப⁴ஜதே மாமந்யபா⁴க் |
 ஸாதூ⁴ரேவ ஸ மந்தவ்ய: ஸம்யக்³வ்யவஸிதோ ஹி ஸ: || (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.

பாபநாஸரிநீ - பாபம் நாஸயதி ஸ்வீயவித்³யயா ஜபாதி³நா ப⁴க்தாநாமிதி ததா² |
யதே²ஷீகாதுரலமக்³நௌ ப்ரோதம் ப்ரதூ³யேதைவமேவாஸ்ய பாப்மந:
ப்ரதூ³யந்தே இதி ஸ்ருதே: | LS(168).

ப⁴வநாஸரிநீ - ப⁴வம் ஸம்ஸாரம் நாஸயதீதி ததா² | LS(175).

The devotee says he is distanced by Shiva and others (ப⁴வாத்³யை: ஸுதூ³ரம் விஸ்ரு³ஷ்டம் |) 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 ekShplained by an ekShample. 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 ப⁴க்திக³ம்யா - ப⁴க்த்யா ஸம்ராத⁴நேந க³ம்யா | 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).

ப்ரகா³யத: ஸ்வவீர்யாணி தீர்த²பாத:³ ப்ரியஸ்ரவா: |

ஆஹூத இவ மே ஸீக்⁴ரம் த³ர்ஸநம் யாதி சேதஸி ||

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).

பராஞ்சி கா²நி வ்யத்ரு³ணத் ஸ்வயம்பூ:⁴-

ஸ்தஸம்மாத்தபராங்பஸ்யதி நாந்தராத்தமந் |

கஸ்சித்³தீ⁴ர: ப்ரத்யகா³த்மாநமைக்ஷ-

த³வ்ரு³த்தசக்ஷுரம்ரு³த்தவமிச்ச²ந் ||

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 componenents 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 மஹாபாப-கே³ஹாயமாநம் | “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).

நாவிரதோ து³ஸ்சரிதந்நாஸாந்தோ நாஸமாஹித: |
நாஸாந்தமாநஸோ வாபி ப்ரஜ்ஞாநேநைநமாப்நுயாத் ||

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 ஸாத⁴ந சதுஷ்டய ஸம்பத்தி: |. These are to be acquired by one who wants to take to the spiritual path. They are described in detail in texts like Viveka Chudamani. The text Tattvabodha defines them as follows. ஸாத⁴நசதுஷ்டயம் கிம்? நித்யாநித்யவஸ்துவிவேக: | இஹாமுத்ரார்த²ப²லபோ⁴க³விராக: | ஸமாதி³ஷட்கஸம்பத்தி: | முமுகூத்வம் சேதி | 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 (ஸம)and the yearning for liberation. The details are available in this text 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 texts 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.

Aquiring these qualifications is a long and arduous process. This is said by the sage Patanjali in his Yogasutra. ஸ து தீ³ர்க⁴கால-நைநந்தர்ய-ஸத்காராஸேவிதோ த்³ரு⁴ப⁴மி: | (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. மச்சித்த: ஸர்வது³ர்கா³ணி மத்ப்ரஸாதா³த் தரிஷ்யஸி | 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.

ஸரீரம் ஸ்வதந்த்ரம் ததா²க்ஷாணி ஸர்வா-
 ண்யஹோ சிம் கரோமி க்வ யாம்யம்பி³கே வா |
 மயா போஷ்யமாணாநி மத்³வஸ்யதாம் ந
 ப்ரயாந்த்யஞ்ஜஸா மத்³வஸே தாநி தந்யா: || 4 ||

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.

யததோ ஹ்யபி கௌந்தேய புருஷஸ்ய விபஸ்சித: |
 இந்த³ரியாணி ப்ரமாதீ²நி ஹரந்தி ப்ரஸப⁴ம் மந: || 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. ஈஸ்வரப்ரணிதா⁴நாதீ³வா | (1-22).

கதா³சிச்ச தே பாத³பத்³மஸ்ய பூஜாம்
 ஸம்ரு³திம் த³ர்ஸநம் வா விதந்யுஸ்த்விமாநி |
 விஜநந்தஹம் தாநி ரக்ஷாமி மாத:
 ம்ரு³ஷ நைவ வக்ஷயாமி ஸீக்⁴ரம் ப்ரஸீதீ³ || 5 ||

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.

லப³த்⁴வா ஸுது³ர்லப⁴மிதி³ம் ப³ஹுஸம்ப⁴வாந்தே

மாநுஷ்யமர்த²த்³மநித்யமபீஹ தீ⁴ர:

தூர்ணம் யதேத ந பதேத³நும்ரு³த்யு யாவ-

ந்நி:ஸ்ரேயஸாய விஷய: க²லு ஸர்வத: ஸ்யாத் || 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.

ஜிஹ்வே கீர்தய கேஸவம், முரரிபும் சேதோ ப⁴ஜ, ஸ்ரீத⁴ரம்

பாணித்³வந்த³வ ஸமர்சயாச்யுதகதா:²-ஸ்ஸ்ரோத்ரத்³வய த்வம் ஸ்ரு³ணு |

க்ரு³ஷ்ணம் லோகய லோசநத்³வய, ஹரேர்க³ச்சா²ங்-க்⁴ரியுக்³மாலயம்

ஜிக்⁴ர க்⁴ராண முகுந்த³பாத³துளஸீம் மூர்த⁴ந் நமாதோ⁴க்ஷஜம் ||

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.

பா³லஸ்தாவத் கரீடா³ஸக்த: தருணஸ்தாவத் தருணீஸக்த: |

வ்ரு³த்³த⁴ஸ்தாவ-ச்சிந்தா-ஸக்த: பரே ப்³ரஹ்மணி கோ⁵பி ந ஸக்த: ||

The carefree child 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.

மயா பா³லபா⁴வ-ஸ்தி²தேநாம்பி³கே த்வத்-
 பதா³ம்போ⁴ஜயுக்³மம் ஸ்ம்ரு³தம் நைவ ஜாது |
 கூமஸ்வாபராத⁴ம் த³யா-வாரிராஸே
 த்வத³ந்யச்²ரண்யம் ந மே ஸாரதே³ஸ்தி || 6 ||

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).

பா³ல்யே து:³கா²திரேகாத் மல-லுவித-வபு: ஸ்தந்யபாநே பிபாஸு:
 நோ ஸக்தஸ்சேந்த³ரியேப்⁴யோ ப⁴வ! மல-ஜநிதா ஜந்தவோ மாம் துத³ந்தி |
 நாநாரோகா³திது:³கா²த் ருதி³த-பரவஸ: ஸங்கரம் ந ஸ்மராமி
 கூந்தவ்யோ மே³பராத:⁴ ஸிவ ஸிவ ஸிவ போ:⁴ ஸ்ரீமஹாதே³வ ஸம்போ⁴! ||

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

ததா² யௌவநே மத்தசித்தோஹமாஸம்
 த்வதீ³யம் பதா³ப்³ஜம் ஸ்ம்ரு³தம் நைவ நைவ |
 கூமஸ்வாபராத⁴ம் விதி⁴-ப்³ரேமகாந்தே
 ந புத்ரே மநாக³ப்யுபேகூா ஜந்யா: || 7 ||

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).

ப்ரௌடோ⁴ஹம் யௌவநஸ்தோ² விஷய-விஷத⁴ரம் பஞ்சபி⁴ர்மம்-ஸந்தௌ⁴
 த³ஷ்டோ நஷ்டோ விவேக: ஸுத-த⁴ந-யுவதி-ஸ்வாத³-ஸௌக்²யே நிஷண்ண: |
 ஸைவே சிந்தா-விஹீநம் மம ஹ்ரு³த³யம் அஹோ மாந-க³ர்வாதி⁴ரூட⁴ம்
 கூந்தவ்யோ மே⁵பராத:⁴ சிவ சிவ சிவ போ:⁴ ஸ்ரீமஹாதே³வ ஸம்போ!⁴ ||

The poet says that “a mother will not ignore a child” - ந புத்ரே மநாக³ப்யுபேகூகா ஜநந்யா:
 | and overlook the mistakes committed. The தே³வ்யபராத⁴-கூமாபண-ஸ்தோத்ரம் 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.

விதே⁴ரஜ்ஞானேந த்³ரவிண-விரஹேணஸதயா
 விதே⁴யாஸக்யத்வாத்தவ சரணயோர்யாச்யுதிரபூ⁴த் |
 ததே³தத் கூந்தவ்யம் ஜநநி ஸகலோத்³தா⁴ரிணி சிவே
 குபுத்ரோ ஜாயேஅத க்வசித்³பி குமாதா ந ப⁴வதி ||

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

ஜராரோக³-ஸம்பீடி³தாங்கோ³ ஜராயாம்
 கத²ம் வா ஸ்மரேயம் பத³ம் ஸாரதா³ம்ப்³ |
 கூமஸ்வாபராத⁴ம் ஸமஸ்தம் மதீ³யம்
 கூமாது⁴த-ஸர்வம் ஸஹாக²ர்வ-க³ர்வே || 8 ||

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).

வார்த³க்யே சேந்த்³ரியாணம் விகல-க³திமதஸ்சாதி⁴தை³வாதி³-தாபை:
 ப்ராப்தை ரோகை³ர்வியோகை³-வ்யஸந-க்ரு³ஸுதநோர்ஜ்ஞுப்தி-ஹீநம் ச தீ³நம் |
 மித்²யா-மோஹாபி⁴லாஷை³ர்வதி மம மநோ தூ⁴ர்ஜுடை³ர்ஜ்ஞாந-ஸூந்யம்
 கூந்தவ்யோ மே⁵பராத:~4 சிவ சிவ சிவ போ:⁴ ஸ்ரீமஹாதே³வ ஸம்போ!⁴ ||

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.

தவதீ³யம் பதா³பு³ஜம் ஸதா³ பூஜயேயம்
 ததா² ஸம்ஸமரேயம் ச பஸ்யேயமேவம் |
 ஸமிச்ச²ம்ஸ்ச மத்பூர்வ-து³ர்வாஸநாபி:⁴
 ப³லாதா³ஹ்ரு³தம் மந்மந: கிம் கரோமி || 9 ||

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.

ஸத³ரு³ஸம் சேஷ்டதே ஸ்வஸ்யா: ப்ரக்ரு³தேர்ஜ்ஞாநவாநபி |
 ப்ரக்ரு³திம் யாந்தி பூ⁴தாநி நிக்³ரஹ: கிம் கரிஷ்யதி || 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.

யதி³ த்வம் வத³ஸ்யம்ப³ தே பூர்வ-கர்ம
 த்வயைவ ப்ரயத்நேந ஜேதவ்யமேவம் |
 ததா³ மய்யஜஸ்ரம் க்ரு³பா ஸம்விதே⁴யா
 ப்ரயத்நம் கரோம்யேவ தத்ராபி ஸம்யக் || 10 ||

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.

பாபோத்பாத-விமோசநாய ருசிரைஸ்வர்யாய ம்ரு³த்யுஞ்ஜய

ஸ்தோத்ர-த்⁴யாந-நதி-ப்ரத³க்ஷிண-ஸபர்யாலோகநாகர்ணநே |

ஜிஹ்வா-சித்த-ஸிரோ⁵ங்க⁴ரி-ஹஸ்த-நயந-ஸ்ரோத்ரைரஹம் ப்ரார்திதோ

மமாஜ்ஞாபய தந்நிரூபய முஹூர்மாமேவ மா மே⁵வச: ||

The Acharya prays in the last line that the Lord should repeatedly make his mind engage in His worship. தந்நிரூபய முஹூ: | 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).

ப⁴க்திம் முஹூ: ப்ரவஹதாம் த்வயி மே ப்ரஸங்கோ³

பு⁴யாத³நந்த மஹதாமமலாஸயாநாம் |

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

யதி³ த்வம் மதீ³யாம் ஸாசம் நாபநுத்³யா:

ததா³ து: ³க²-வஹ்நி-ப்ரதப்தே⁵ந்தரங்கே³ |

மதீ³யே ஸ்தி²தாயா-ஸ்தவாப்யம்ப³கே²தோ³

ப⁴வேதி³த்யஹம் சிந்தயா⁵ஸ்ர்தோ⁵ஸ்மி பூ⁴ய: || 11 ||

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. ஈஸ்வர: ஸர்வபூ⁴தாநாம் ஹ்ரு³த்³தே³ஸே⁵ஸ்ரஜ்ந திஷ்டதி | 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.

வத³நதீஹு ஸாஸ்த்ராணி ஸத்யஸ்சிதா³த்மா-
 S³த்³வயஸ்சாந்யதா³ர்தம் ஸமஸ்தம் ம்ரு³ஷேதி |
 ததா²ப்யம்ப³ மோஹோ ந மே விப்ரநஷ்டோ
 ஜ²டித்யம்ப³ தம் நாஸ்யாநர்த²-மூலம் || 12 ||

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 -
 ஈஸ்வராநுக³ரஹாதே³வ பும்ஸாமத்³வைதவாஸநா | மஹத்³ப⁴யபரித்ராணாத்³விப்ராணமுபஜாயே
 ||

This grace of God has to be combined with one's own effort which is a must. Sarasvathi has the name ப்³ரஹ்மஜ்ஞாநைகஸாத⁴நா = 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).

தேஷாமேவாநுகம்பார்த²மஹ்மஜ்ஞாநஜம் தம: |
 நாஸ்யாம்யாத்மபா⁴வஸ்தோ² ஜ்ஞாந-தீ³பேந பா⁴ஸ்வதா ||

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.

யதா³ த³ண்ட³த்⁴ரு³த்⁴ப்ரேஷிதா: பீ⁴மதூ³தா:
 மஹாபாபிநம் மாம் ஸமாக்கரஷ்டுமாராத் |
 ஸமாயந்தி தஸ்மிந் ஹி காலே த³யாப்³தே⁴
 மதீ³யே மநஸ்யாவிரேதி⁴ த்வமம்³ || 13 ||

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).

அந்தகாலே ச மாமேவ ஸ்மரந்முக்த்வா கலேவரம் |
 ய: ப்ரயாதி ஸ மத்³பா⁴வம் யாதி நாஸ்த்யத்ர ஸம்ஸய: ||
 யம் யம் வாபி ஸ்மரந்பா⁴வம் த்யஜ்த்யந்தே கலேப⁴ரம் |
 தம் தமேவைதி கௌந்தேய-ஸ்ஸதா³ தத்³பா⁴வ-பா⁴வித: ||

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.

க்ரு³ஷ்ண த்வதீ³யபத³பங்கஜபஞ்ஜராந்த: அதீ³யைவ மே விஸது மாநஸராஜஹம்ஸ: |
 ப்ராணப்ரயாணஸமயே கப²வாதபித்தை: கண்டா²வரோத⁴நவிதௌ⁴ ஸ்மரணம்
 குதஸ்தே || (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.

மஹாபாபிநம் மாம் ஸமுத்³த⁴ர்துமேவ

த்வயா புண்ய-பாபே பரோக்ஷே க்ரு³தே ஹி |

ந சேத்ஸர்வலோகோ விஜாநீயுரேநம்

மஹாபாபிநம் த்வாம் ச வைஷ்ணவ-யுக்தாம் || 14 ||

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 அத்³ரு³ஷ்டம் | (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.

தஸ்ய ஸம்வ்ரு³தமந்த்ரஸ்ய கூ³டா⁴காரேங்கி³தஸ்ய ச |

ப²லாநுமேயா: ப்ராரம்பா:⁴ ஸம்ஸ்காரா: ப்ராக்தநா இவ ||

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.

ஸத்³ரு³ஸம் சேஷ்டதே ஸ்வஸ்யா: ப்ரக்ரு³தேர்ஜ்ஞாநவாநபி |

ப்ரக்ரு³திம் யாந்தி பூ⁴தாநி நிக்³ரஹ: கிம் கரிஷ்யதி || 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.

ஸமோஹம் ஸர்வபூ⁴தேஷு ந மே த்³வேஷ்யோ⁵ஸ்தி ந ப்ரிய: |

யே ப⁴ஜந்தி து மாம் ப⁴க்த்யா மயி தே தேஷு சாப்யஹம் || (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.

ஸரீரே ஸ்வகே⁵ஹந்த்வமஸ்தம் ப்ரயாயா-
 தி³தி த்வாம் ப்ரபந்நா: ஜநா: ஸாரதா³ம்ப³ |
 ஸமஸ்தேஷு வஸ்துஷ்வஹந்தாம் ப⁴ஜந்தே
 கிமேதத்³விசித்ரம் சிதா³நந்த³-ரூபே || 15 ||

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).

ஸர்வபூ⁴தஸ்த²மத்மாநம் ஸர்வபூ⁴தாநி சாத்மநி |
 ஈக்ஷதே யோக³-யுக்தாத்மா ஸர்வத்ர ஸமத³ர்ஸந: ||

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.

ம்ரு³கோ³ஷ்ட்ர-க²ர-மர்காகு²-ஸரீஸ்ரு³ப்க²க³-மக்ஷிகா: |
 ஆத்மந: புத்ரவத் பஸ்யேத் தைரேஷாமந்தரம் கியத் || 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.

ஸிவ ஸிவ பஸ்யந்தி ஸமம் ஸ்ரீகாமாக்ஷீகடாக்ஷிதா: புருஷா: |

விபிநம் ப⁴வநமமித்ரம் மித்ரம் லோஷ்ட²ம் ச யுவதிபி³ம்போ³ஷ்ட²ம் ||

(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 த³விதீயாத்³வை ப⁴யம் ப⁴வதி | 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 texts 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.

க்ஷேத்ரஜ்ஞம் ச மாம் வித்³தி⁴ ஸர்வக்ஷேத்ரேஷு பா⁴ரத | 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.

யஸ்மிந் ஸர்வணி பூ⁴தா-ந்யாத்மைவாபூ⁴-த்³விஜாநத: |

தத்ர கோ மோஹ: க: ஶோக: ஏகத்வமநுபஸ்யத: ||

Intense devotion to Her yields such a vision. So, She has the name பே⁴த³நாஸிநீ - One who destroys distinctions. LS(179).

மஹா-வ்யாதி⁴-ஸாந்த்யை ததா² நி:ஸ்வதாயா:

ப்ரணஸாய யே த்வாம் ப⁴ஜந்தே நராஸ்தே |

ஜவாசுத்²லிந: ஸ்யுஸ்ச க்ரு²த்திம் வஸாநா:

க ஏஷ ப்ரகார: ப்ரபந்நேஷு தே⁵ம்ப³ || 16 ||

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. ஸரிவா = ஸரிவாபே⁴தா³ ஸரிவா । She is not different from Siva, so Devi has the name Siva. LS(53). The devotees become one like Devi. This is known as ஸாரூப்யம் or similar form and is one form of liberation.

ததா² மோஹஸாந்தயை ஜநா: யே ப்ரபந்நா:

ததா³ஸ்யேக்ஷண-த்ஸர்வ-லோகோ⁵பி ஸத்³ய: ।

ப்ரமுஹ்யத்யவஸ்யம் விசித்ராம்பு³ராஸௌ

மநோ மாமகம் ஸாரதே³ மக்³நமாஸ்தே ॥ 17 ॥

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 .

யேந வா யாவகாபா⁴க்ரு³திர்பா⁴வ்யஸே, தஸ்ய வஸ்யா ப⁴வந்தி ஸ்திரிய: புருஷா: ।
Men and women will come under the control of the one who meditates on Your shining complexion, possessing the hue of the red lac.

கநத்³தே³ஹ-பா⁴தூ⁴த-ஸச்சா²தகும்பா⁴ம்

ஸஸத்தார-ஹாராட்³ய-வக்ஷோஜகும்பா⁴ம் ।

ஸதா³ த்வாம் ஜநா யே ஹ்ரு³த³ப³ஜே ஸ்மரந்தி

ஸ்மரந்த்யேவ தே தே³வி ஸாரீர-காந்த்யா ॥ 18 ॥

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 சாரூருபா - சாரூ ஸுந்த³ரம்

ரூபம் லாவண்யம் யஸ்யா: | 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.

கதா³ வா ஸுதா⁴கும்ப⁴-புஸ்தாக்ஷமாலா-
 விபோ³தா⁴க்²யமுத்³ரா: கராப்³ஜைர்த³தா⁴நாம் |
 முக²ஸ்ரீ-பராபூ⁴த-பூர்ணேந்தூ³-பி³ம்பா³ம்
 ஸுதா³ த்வாம் ஸ்மரந்வீத-ஸோகோ ப⁴வேயம் || 19 ||

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 து:க²ஹந்தீ - து:க²ஸ்ய ஸம்ஸாரிகஸ்ய ஹந்தீ | 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.

கதா³ துங்க³ப⁴த்³ரா-ஸுரித்தீர-தே³ஸே
 சரந்தீம் ஸமுத்துங்க³-கல்யாண-தா³தீம் |
 ஸுதா³ பா⁴வயம்ஸ்த்வாம் முதா³ யாபயேயம்
 மதா³யுர்மதே³பே⁴ந்த³ர-யாநே³ஸம்ப³ வாணி || 20 ||

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 ஸுக²ப்ரதா³ - ஸுகா²நி இஹிகாமுஷ்மிக, கைவல்யரூபாணி ப்ரகர்ஷைண த³த்தே ஸுக²ப்ரதா³ | 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.

கதா³ வாரணஸ்யாமமரதடிநீரோத⁴ஸி வஸ-

ந்வஸாந: கௌபீநம் ஸிரஸி நித³தா⁴நோ⁵நஞ்ஜஸிபுடம் ।

அயே கௌ³நாத² த்ரிபுரஹ ஸம்போ⁴ த்ரிநயந

ப்ரஸீதே³தி க்ரோஸந்நிமிஷமிவ நேஷ்யாமி தி³வஸாந் ॥ Vairagayashatakam (87).

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

கராப³ஜே⁵கூஷமாலாம் வஹந்தீம் ஸதா³ த்வாம்

ப⁴ஜந்ப⁴ரு³ங்க³கீட-ப்ரகாரேண மாத: ।

கரே மே⁵கூஷமாலம் கரோம்யேவ நூநம்

பரம் த்வந்மநஸ்த்வம் ஸதா³ தே³ஹி மஹ்யம் ॥ 21 ॥

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).

யத்ர யத்ர மநோ தே³ஹீ தா⁴ரயேத்ஸகலம் தி⁴யா ।

ஸ்நேஹாத்³தீ³வேஷத்³ப⁴யாத்³வாபி யாதி தத்தத்ஸரூபதாம் ॥

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

கீட: பேஸஸ்க்ரு³தம் த்⁴யாயந்குட³யாம் தேந ப்ரவேஸித: ।

யாதி தத்ஸாத்மதாம் ராஜந் பூர்வரூபமஸந்த்யஜந் ॥

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.

த³ரு³ஸௌ த³ர்ஸநே தே கரௌ பூஜநே ஸ்தாம்
 ஸ்ருதீ த்வச்சரித்ர-ஸ்ருதௌ வாக்ஸ்துதௌ ஸ்யாத் |
 ஸிரஸ்த்வத்பதா³பு³ஜ-ப்ரணத்யேக-ஸக்தம்
 ப⁴வத்வம்பி³கே த⁴யாநஸக்தம் மநோ மே || 22 ||

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.

ஆயுர்ஹரதி வை பும்ஸாமுத்³யந்நஸ்தம் ச யந்நஸௌ |
 தஸ்யர்தே யத் கூஷ்ணே நீத் உத்தம்ஸ்லோகவார்தயா || 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).

மநஸ்தே பாதா³பு³ஜே நிவஸது வசஸ்தோத்ர-ப²ணிதௌ
 கரௌசாப்யர்சாயாம் ஸ்ருதிரபி கதா²கர்ணந-விதௌ⁴ |
 தவ த⁴யாநே பு³த³தி⁴ர்நயந-யுக³ளம் மூர்தி-விப⁴வே
 பரக்³ரந்தா²ந் கைர்வா பரமஸிவ ஜாநே பரமத: ||

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).

அநந்யா-ஸ்சிந்தயந்தோ மாம் யே ஜநா: பர்யுபாஸதே |
 தேஷாம் நித்யாபி⁴யுக்தாநாம் யோக³க்ஷேமம் வஹாம்யஹம் ||

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.

தஸ்மாத்ஸர்வேஷு காலைஷு மாமநுஸ்மர யுத்⁴ய ச |

மய்யர்பித-மநோ-பு³த்³தி⁴ர்மாமேவைஷ்யஸ்யஸம்ஸய: || BG(8-7).

பு⁴ஜங்க³ப்ரயாதாக்²ய-வ்ரு³த்தேந க்ஷு³ப்தாம்

ஸ்துதிம் யே நரா: ப⁴க்தி-யுக்³தா: பட²ந்³தி |

ஸுவித்³யாம் மதிம் நிர்மலாம் சாரு-கீர்திம்

ப்ரயச்சா²ம்³ தேஷாம் பு⁴ஜங்கா³ப⁴-வேணி || 23 ||

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 shrIchandrashekharabhAratisvAmivirachitaM shrIshAradAbhuja NgaM sampUrNam .

|| ஓ தத்ஸத் ||

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ஸ்ரீஸாரதா³பு⁴ஜங்க³ம்



புராநேக-ஜந்மா³ர்ஜிதா³க்³ண்யபுண்யை:

யதா³ப்தம் மயா ஸாரதா³பி⁴க்²யபா⁴க்³யம் |
த³யா³ர்த்³ரம் கு³ரூத்தம்ஸஸங்க்லு³ப்தசக்ர-
ஸ்தி²தம் தத்ஸதா³ மந்மந்ஸயாவிரஸ்து || 1 ||

கல்யாதெள³ பார்வதீஸ: ப்ரவரஸுரக³ண-ப்ரார்த்தி: ஸ்ரௌதவர்த்தம்
ப்ராப³ல்யம் நேதுகாமோ யதிவரவுஷாக³த்ய யாம் ஸ்ரு³ங்க³ஸைலே |
ஸம்ஸ்தா²ப்யார்சாம் ப்ரசக்ரே ப³ஹுவித⁴நுதிபி:⁴ ஸாத்வமிந்த்³வர்த⁴குடா³
வித்³யாம் ஸுத்³தா⁴ம் ச பு³த்³தி⁴ம் கமலஜத³யிதே ஸத்வரம் தே³ஹி மஹ்யம்

|| 2 ||

ப⁴வாம்போ⁴தி³-மக்³நம் ப⁴வாத்³யை: ஸுதூ³ரம்
விஸ்ரு³ஷ்டம் மஹாபாப-கே³ஹாயமாநம் |
விவேகாதி³-ஹீநம் த³யாநீரதே⁴ தே
மமாத்மாந-மம்பா³ங்க⁴ரிபுக்³மே⁵ர்பயாமி || 3 ||

ஸரீரம் ஸ்வதந்த்ரம் ததா²க்ஷாணி ஸர்வா-
ண்யஹோ கிம் கரோமி க்வ யாம்யம்பி³கே வா |
மயா போஷ்யமாணாநி மத்³வஸ்யதாம் ந
ப்ரயாந்த்யஞ்ஜஸா மத்³வஸே தாநி தந்யா: || 4 ||

கதா³சிச்ச தே பா³த³பத்³மஸ்ய பூஜாம்
ஸம்ரு³திம் த³ர்ஸநம் வா விதந்யுஸ்த்விமாநி |
விஜநந்நஹம் தாநி ரக்ஷாமி மாத:
ம்ரு³ஷ நைவ வக்ஷயாமி ஸீக்⁴ரம் ப்ரஸீத்³ || 5 ||

மயா பா³லபா⁴வ-ஸ்தி²தேநாம்பி³கே த்வத்-
பதா³ம்போ⁴ஜயுக்³மம் ஸம்ரு³தம் நைவ ஜாது |
க்ஷமஸ்வாபராத⁴ம் த³யா-வாரிராஸே

த்வத³ந்யச்ச²ரண்யம் ந மே ஸாரதே³ஸ்தி || 6 ||

ததா² யௌவநே மத்தசித்தோஹமாஸம்
 த்வதீ³யம் பதா³பீஜம் ஸ்ம்ரு³தம் நைவ நைவ |
 கூமஸ்வாபராத⁴ம் விதி⁴-ப்ரேமகாந்தே
 ந புத்ரே மநாக³ப்யுபேகூா ஜநந்யா: || 7 ||

ஜராரோக³-ஸம்பீடி³தாங்கோ³ ஜராயாம்
 கத²ம் வா ஸ்மரேயம் பத³ம் ஸாரதா³ம்³ |
 கூமஸ்வாபராத⁴ம் ஸமஸ்தம் மதீ³யம்
 கூமாதூ⁴த-ஸர்வம் ஸஹாக²ர்வ-க³ர்வே || 8 ||

த்வதீ³யம் பதா³பீஜம் ஸதா³ பூஜேயம்
 ததா² ஸம்ஸ்மரேயம் ச பஸ்யேயமேவம் |
 ஸமிச்ச²ம்ஸ்ச மத்பூர்வ-து³ர்வாஸநாபி:⁴
 ப³லாதா³ஹ்ரு³தம் மந்மந: கிம் கரோமி || 9 ||

யதி³ த்வம் வத³ஸ்யம்³ தே பூர்வ-கர்ம
 த்வயைவ ப்ரயத்நேந ஜேதவ்யமேவம் |
 ததா³ மய்யஜஸ்ரம் க்ரு³பா ஸம்விதே⁴யா
 ப்ரயத்நம் கரோம்யேவ தத்ராபி ஸம்யக் || 10 ||

யதி³ த்வம் மதீ³யாம் ஸூசம் நாபநுத்³யா:
 ததா³ து:³க²-வஹ்நி-ப்ரதப்தே³ந்நரங்கே³ |
 மதீ³யே ஸ்தி²தாயா-ஸ்தவாப்யம்³ கே²தோ³
 ப⁴வேதி³த்யஹம் சிந்தயா³ஸ்தோ³ஸ்தி பூ⁴ய: || 11 ||

வத³ந்நீஹ ஸாஸ்த்ராணி ஸத்யஸ்சிதா³த்மா-
³தீவயஸ்சாந்யதா³ர்தம் ஸமஸ்தம் ம்ரு³ஷேதி |
 ததா²ப்யம்³ மோஹோ ந மே விப்ரநஷ்டோ
 ஜ்²டித்யம்³ தம் நாஸ்யாந்²-மூலம் || 12 ||

யதா³ த³ண்ட³த்⁴ரு³த்ப்ரேஷிதா: பீ⁴மதூ³தா:
 மஹாபாபிநம் மாம் ஸமாக்ரஷ்டுமாராத் |
 ஸமாயந்தி தஸ்மிந் ஹி காலே த³யாப³தே⁴
 மதீ³யே மநஸ்யாவிரேதி⁴ த்வமம்³ || 13 ||

மஹாபாபிநம் மாம் ஸமுத்³த⁴ர்துமேவ
 த்வயா புண்ய-பாபே பரோக்ஷே க்ரு³தே ஹி |
 ந சேத்ஸர்வலோகோ விஜானீயுரேநம்
 மஹாபாபிநம் த்வாம் ச வைஷம்ய-யுக்தாம் || 14 ||

ஸரீரே ஸ்வகே⁵ஹந்த்வமஸ்தம் ப்ரியாயா-
 தி³தி த்வாம் ப்ரபந்நா: ஜநா: ஸாரதா³ம்ப³ |
 ஸமஸ்தேஷு⁵ வஸ்துஷ்வஹந்தாம் ப⁴ஜந்தே
 கிமேதத்³விசித்ரம் சிதா³நந்த³-ரூபே || 15 ||

மஹா-வ்யாதி⁴-ஸாந்த்யை ததா² நி:ஸ்வதாயா:
 ப்ரணுஸாய யே த்வாம் ப⁴ஜந்தே நராஸ்தே |
 ஜவாசு²லிந: ஸ்யுஸ்ச க்ரு³த்திம் வஸாநா:
 க ஏஷ ப்ரகார: ப்ரபந்நேஷு தே⁵ம்ப³ || 16 ||

ததா² மோஹஸாந்த்யை ஜநா: யே ப்ரபந்நா:
 ததா³ஸ்யேக்ஷண-த்ஸர்வ-லோகோ⁵பி ஸத்³ய: |
 ப்ரமுஹ்யத்யவஸ்யம் விசித்ராம்பு³ராஸௌ
 மநோ மாமகம் ஸாரதே³ மக்³நமாஸ்தே || 17 ||

கநத்³தே³ஹ-பா⁴தூ⁴த-ஸச்சா²தகும்பா⁴ம்
 லஸத்தார-ஹாராட்³ய-வக்ஷோஜகும்பா⁴ம் |
 ஸதா³ த்வாம் ஜநா யே ஹ்ரு³த்³பீஜே ஸ்மரந்தி
 ஸ்மரந்த்யேவ தே தே³வி ஸாரீர-காந்த்யா || 18 ||

கதா³ வா ஸுதா⁴கும்ப⁴-புஸ்தா³க்ஷமாலா-
 விபோ³தா⁴க்²யமுத்³ரா: கராப்³ஜைத்³தா⁴நாம் |
 முக²ஸ்ரீ-பராபூ⁴த-பூர்ணேந்து³-பி³ம்பா³ம்
 ஸதா³ த்வாம் ஸ்மரந்வீத-ஸோகோ ப⁴வேயம் || 19 ||

கதா³ துங்க³ப⁴த்³ரா-ஸரித்தீர-தே³ஸே
 சரந்தீம் ஸமுத்தூங்க³-கல்யாண-தா³தீம் |
 ஸதா³ பா⁴வயம்ஸ்த்வாம் முதா³ யாபயேயம்
 மதா³யுர்மதே³பே⁴ந்த³ர-யாநே⁵ம்ப³ வாணி || 20 ||

கராப்³ஜே⁵க்ஷமாலாம் வஹந்தீம் ஸதா³ த்வாம்
 ப⁴ஜந்ப⁴ரு³ங்க³கீட-ப்ரகாரேண மாத: |

கரே மே⁵க்ஷமாலம் கரோம்யேவ நூநம்

பரம் த்வந்மநஸ்த்வம் ஸதா³ தே³ஹி மஹ்யம் || 21 ||

த³ரு³ஸௌ த³ர்ஸநே தே கரௌ பூஜநே ஸ்தாம்

ஸ்ருதீ த்வச்சரித்ர-ஸ்ருதௌ வாக்ஸ்துதௌ ஸ்யாத் |

ஸிரஸ்த்வத்பதா³ப³ஜ-ப்ரணத்யேக-ஸக்தம்

ப⁴வத்வம்பி³கே த⁴யாநஸக்தம் மநோ மே || 22 ||

பு⁴ஜங்க³ப்ரயாதாக்²ய-வ்ரு³த்தேந க்லு³ப்தாம்

ஸ்துதிம் யே நரா: ப⁴க்தி-யுக்தா: பட²ந்தி |

ஸுவித்³யாம் மதிம் நிர்மலாம் சாரு-கீர்திம்

ப்ரயச்சா²ம்ப³ தேஷாம் பு⁴ஜங்கா³ப⁴-வேணி || 23 ||

இதி ஸ்ரீசந்த³ரஸேக²ரபா⁴ரதிஸ்வாமிவிரசிதம் ஸ்ரீஸாரதா³பு⁴ஜங்க³ம் ஸம்பூர்ணம் |

|| ஓ தத்ஸத் ||

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shrI shAradAbhujangam by Chandrashekhara Bharathi

pdf was typeset on October 30, 2024

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