
abhiLAshAShTakaM 2

अभिलाषाष्टकं २

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

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અભિલાષાષ્ટકં ૨



This short but sweet hymn appears in Skanda Purana - Kasi Kanda. It is said that a brahmin, by name Vishvanara prayed to the Lord with this stotra and got the Lord Himself as his son Vaishvanara. This shows that this prayer is capable of fulfilling one's desires if recited with fervor and sincerity. Since it is capable of yielding the desires of the devotee, it has got its name Abhilashashtakam. Abhilasha (અભિલાષા) means desire.

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

એકં બ્રહ્મૈવઽઽદ્વિતીયં સમસ્તં

સત્યં સત્યં નેહ નાનાસ્તિ કિંચિત્ ।

એકો રુદ્રો ન દ્વિતીયાય તસ્થે

તસ્માદેકં ત્વાં પ્રપદ્યે સદાહમ્ ॥ ૧ ॥ var પ્રપદ્યે મહેશમ્

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

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

You who is the One without a second.

એકઃ કર્તા ત્વં હિ સર્વસ્ય શંભો

નાના રૂપેષુ એકરૂપોઽસિ અરૂપઃ ।

યદ્વત્ પ્રત્યાપ્સુ અર્કઃ એકોઽપિ અનેકઃ

તસ્માત્ નાન્યં ત્વાં વિનેશં પ્રપદ્યે ॥ ૨ ॥

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

Yet You appear in many forms in one form. Just as the same sun is
seen as many suns in many collections of water, You also appear as many.
So, I will not surrender to any one else.

રજ્જૌ સર્પઃ શુક્તિકાયાં ચ રૂપ્યં
નરઃ પૂરઃ તન્મૃગાખ્યે મરીચૌ ।

ચદ્રત્ તદ્રત્ વિષ્વક્ષ્ એષઃ પ્રપચ્ચઃ
યસ્મિન્ જ્ઞાતે તં પ્રપદ્યે મહેશં ॥ ૩ ॥

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

તોયે શૈત્યં દાહકત્વં ચ વહ્નૌ
તાપો ભાનૌ શીત ભાનૌ પ્રસાદઃ ।
પુષ્પે ગન્ધઃ દુગ્ધ મધ્યેડપિ સર્પિઃ
યત્તત્ શંભો ત્વં તતઃ ત્વાં પ્રપદ્યે ॥ ૪ ॥

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

શબ્દ ગૃણાસિ અશ્રવાઃ ત્વં હિ જિઘ્રેઃ
અગ્રાણઃ ત્વં વ્યંઘ્રિઃ આયાસિ દૂરાત્ ।
વ્યક્ષઃ પશ્યેઃ ત્વં રસજ્ઞોડપિ અજિહ્વઃ
કઃ ત્વાં સમ્યક્ વેત્તિ અતઃ ત્વાં પ્રપદ્યે ॥ ૫ ॥

You hear but are without ears, You smell but are without nose,
You come from a distance but are without feet, You see but are without eyes
and taste but are without a tongue. Who can know You properly?
Such a One, I surrender to You.

નો વેદ ત્વાં ઈશ સાક્ષાત્ વિવેદ
નો વા વિષ્ણુઃ નો વિદ્યાતાડખિલસ્ય ।
નો યોગીન્દ્રાઃ નેન્દ્ર મુખ્યાશ્ચ દેવાઃ
ભક્તો વેદત્વાં અતસ્ત્વાં પ્રપદ્યે ॥ ૬ ॥

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

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

Therefore I surrender to You.

નો તે ગોત્રં નેશ જન્માપિ નાખ્યા

નોવા રૂપં નૈવ શીલં ન તેજઃ ।

ઇત્યં ભૂતોડપિ ઈશ્વરઃ ત્વં ત્રિલોખ્યાઃ

સર્વાન્ કામાન્ પૂર્યેઃ તત્ ભજેહમ્ ॥ ૭ ॥

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

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

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

ત્વત્તઃ સર્વં ત્વહિ સર્વં સ્મરારે

ત્વં ગૌરીશઃ ત્વં ચ નગ્નઃ અતિશાન્તઃ ।

ત્વં વૈ વૃદ્ધઃ ત્વં યુવા ત્વં ચ બાલઃ

તત્ત્વં યત્કિં નાસિ અતઃ ત્વાં નતોડસ્મિ ॥ ૮ ॥

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


Therefore I prostrate before You.

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