

॥ अभिलाषाष्टकं २ ॥

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॥ अभिलाषाष्टकं २ ॥

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 Abhilashastakam. Abhilasha (अभिलाषा) 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.

एकं ब्रह्मैवऽऽद्वितीयं समस्तं

सत्यं सत्यं नेह नानास्ति किञ्चित् ।

एको रुद्रो न द्वितीयाय तस्थे

तस्मादेकं त्वां प्रपद्ये सदाहम् ॥ १ ॥ var प्रपद्ये महेशम्

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.

एकः कर्ता त्वं हि सर्वस्य शंभो

नाना रूपेषु एकरूपोसि अरूपः ।

यद्वत् प्रत्यप्सु अर्कः एकोपि अनेकः

तस्मात् नान्यं त्वां विनेशं प्रपद्ये ॥ २ ॥

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.

रज्जौ सर्पः शुक्तिकायां च रूप्यं
नरः पूरः तन्मृगाख्ये मरीचौ ।

यद्धत् तद्धत् विष्वक् एषः प्रपञ्चः
यस्मिन् ज्ञाते तं प्रपद्ये महेशं ॥ ३ ॥

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.

तोये शैत्यं दाहकत्वं च वन्हौ
तापो भानौ शीत भानौ प्रसादः ।

पुष्पे गण्धः दुग्ध मध्येऽपि सर्पिः
यत्तत् शंभो त्वं ततः त्वां प्रपद्ये ॥ ४ ॥

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.

शब्दं गृण्हासि अश्रवाः त्वं हि जिघ्रेः
अग्राणः त्वं व्यंग्रिः आयासि दूरात् ।

व्यक्षः पश्येः त्वं रसज्ञोऽपि अजिह्वः
कः त्वां सम्यक् वेत्ति अतः त्वां प्रपद्ये ॥ ५ ॥

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.

नो वेद त्वां ईश साक्षात् विवेद
नो वा विष्णुः नो विधाताऽखिलस्य ।

नो योगीन्द्राः नेन्द्र मुख्याश्च देवाः
भक्तो वेदत्वां अतस्त्वां प्रपद्ये ॥ ६ ॥

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.

Therefoere I surrender to You.

नो ते गोत्रं नेश जन्मापि नाख्या

नोवा रूपं नैव शीलं न तेजः ।

इत्थं भूतोपि ईश्वरः त्वं त्रिलोख्याः

सर्वान् कामान् पूरयेः तत् भजेहम् ॥ ७॥

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.

त्वत्तः सर्वं त्वहि सर्वं स्मरारे

त्वं गौरीशः त्वं च नम्रः अतिशान्तः ।

त्वं वै वृद्धः त्वं युवा त्वं च बालः

तत्त्वं यत्किं नासि अतः त्वां नतोस्मि ॥ ८॥

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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