
shrI shAradAbhujangam by Chandrashekhara Bharathi

——
ಶ್ರೀಶಾರದಾಭುಜಂಗಂ

——
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



ಶ್ರೀಶಾರದಾಭುಜಂಗಂ



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. ಸ ಬ್ರಹ್ಮ ಸ ಶಿವಸಹರಿಸೈಂದ್ರಸೋಕ್ಷರಃ ಪರಮಸ್ವರಾಟ್ .. (Narayana suktam.) Thus, Sarasvathi has these names in Her 108 namavali - ಸರ್ವದೇವಸ್ತುತಾ = She is worshipped by all gods, ಚತುರ್ವರ್ಗಫಲಪ್ರದಾ = 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).

ವದನಾರವಿಂದ-ವಕ್ಷೋ-ವಾಮಾಂಕತಟೀ-ವಶಂವದೀಭೂತಾ .
ಪುರುಷತ್ರಿತಯೇ ತ್ರೇಧಾ ಪುರಂದ್ರರೂಪಾ ತ್ವಮೇವ ಕಾಮಾಕ್ಷಿ ..

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.

ವಿದ್ಯೇ ವಿಧಾತ್ವವಿಷಯೇ ಕಾತ್ಯಾಯಿನಿ ಕಾಲಿ ಕಾಮಕೋಟಿ ಕಲೇ .
ಭಾರತಿ ಭೈರವಿ ಭದ್ರೇ ಶಾಕಿನಿ ಶಾಂಭವಿ ಶಿವೇ ಸ್ತುವೇ ಭವತೀಂ ..

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.

ಯೋ ಯೋ ಯಾಂ ಯಾಂ ತನುಂ ಭಕ್ತಃ ಶ್ರದ್ಧಯಾಽರ್ಚಿತುಮಿಚ್ಛತಿ .
ತಸ್ಯ ತಸ್ಯಾಚಲಾಂ ಶ್ರದ್ಧಾಂ ತಾಮೇವ ವಿದಧಮ್ಯಹಂ .. BG(7-21).

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

ಸ ತಯಾ ಶ್ರದ್ಧಯಾ ಯುಕ್ತಃ ತಸ್ಯಾರಾಧನಮೀಹತೇ .
ಲಭತೇ ಚ ತತಃ ಕಾಮಾನ್ ಮಯೈವ ವಿಹಿತಾನ್ವಿತಾನ್ .. 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 (ನಾಮಾವಲಿಃ) as : ಬ್ರಹ್ಮ-ವಿಷ್ಣು-ಶಿವಾತ್ಮಿಕಾ . The list of 108 names also have the names ಶಾರದಾ, ರಮಾ, ಶಿವಾ-(ಶಿವಾಭೇದಾ ಶಿವಾ), ಚಂಡಿಕಾ, ಚಾಮುಂಡೀ, ವಾರಾಹೀ . 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.

ಪುರಾನೇಕ-ಜನ್ಮಾರ್ಜಿತಗಣ್ಯಪುಣ್ಯೈಃ
ಯದಾಪ್ತಂ ಮಯಾ ಶಾರದಾಭಿಖ್ಯಭಾಗ್ಯಂ .
ದಯಾದ್ರಂ ಗುರೂತ್ತಂಸಸಂಕೃಪ್ತಚಕ್ರ-
ಸ್ಥಿತಂ ತತ್ರದಾ ಮನ್ಮನ್ಯಾವಿರಸ್ತು .. 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” - ಶಾರದಾಭಿಖ್ಯಭಾಗ್ಯಂ .. 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. ಅಶಬ್ದಮ್ಪ ಶ್ವಮರೂಪಮವ್ಯಯಂ ತಥಾರಸಂ ನಿತ್ಯಮಗಂಧವಚ್ಚಯತ್ . 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 ಪರ, ವ್ಯೂಹ, ವಿಭವ, ಅಂತರ್ಯಾಮಿ, ಅರ್ಚಾ . 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.

ಪರಾಂಚಿ ಖಾನಿ ವ್ಯತ್ಯಣತ್ ಸ್ವಯಂಭೂಃ
ತಸ್ಮಾತ್ ಪರಾಜ್ಞಶ್ಯತಿ ನಾಂತರಾತ್ಮನ್ .
ಕಶ್ಚಿದ್ಧೀರಃ ಪ್ರತ್ಯಗಾತ್ಮಾನಮೈಕ್ಷತ್
ಆವೃತ್ತಚಕ್ಷುರಮೃತತ್ವಮಿಚ್ಛನ್ .. 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. ಪೂಜಾದಿಷ್ಟನುರಾಗ ಇತಿ ಪಾರಾಶರ್ಯಃ . Prahladha mentions devotion to be of nine types.

ಶ್ರವಣಂ ಕೀರ್ತನಂ ವಿಷ್ಣೋಃ ಸ್ಮರಣಂ ಪಾದಸೇವನಂ .

ಅರ್ಚನಂ ವಂದನಂ ದಾಸ್ಯಂ ಸಖ್ಯಮಾತ್ಮನಿವೇದನಂ .. BH(7-5-23).

We may note that ಅರ್ಚನಂ 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 prescence. 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.

ಪತ್ರಂ ಪುಷ್ಪಂ ಫಲಂ ತೋಯಂ ಯೋ ಮೇ ಭಕ್ತ್ಯಾ ಪ್ರಯಚ್ಛತಿ .

ತದಹಂ ಭಕ್ತ್ಯುಪಹೃತಮಶ್ವಾಮಿ ಪ್ರಯತಾತ್ಮನಃ .. 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 ekShhstolled by the scriptures. ಶ್ರುತಿಶಿರಸಿ ವಿದೀಪ್ತೇ ಬ್ರಹ್ಮಣಿ ಶ್ರೀನಿವಸೇ ಭವತು ಮಮ ಪರಸ್ಮಿನ್ ಶೇಮುಷಿ ಭಕ್ತಿರೂಪಾ .. 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" - ಶಾರದಾಭಿಖ್ಯಭಾಗ್ಯಂ .. In the Narayaneeyam (verse No.1) also the poet Narayana Namboodri ekShhclaims 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.

ಅಸ್ಪಷ್ಟಂ ದೃಷ್ಟಮಾತ್ರೇ ಪುನರುಪುರುಷಾರ್ಥಾತ್ಕಂ ಬ್ರಹ್ಮತತ್ತ್ವಂ

ತತ್ತಾವದ್ಭಾತಿ ಸಾಕ್ಷಾತ್ ಗುರುಪವನಪುರೇ ಹಂತ ಭಾಗಯಂ ಜನಾನಾಂ ..

One does not get the fortune to see and worship Shri Sharada at Shringeri 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 ದುರ್ಗಮಾ (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 grace 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 (ಕಮಲಜದಯಿತಾಷ್ಟಕಂ) composed in praise of the Devi by Shri Narasimha Bharati Swami, the 33rd pontiff of the peetam.

ಕಲ್ಯಾಣೌ ಪಾರ್ವತೀಶಃ ಪ್ರವರಸುರಗಣ-ಪ್ರಾರ್ಥಿತಃ ಶ್ರುತವತ್ಕೃ
ಪ್ರಾಬಲ್ಯಂ ನೇತುಕಾಮೋ ಯತಿವರವಪುಷಾಗತ್ಯ ಯಾಂ ಶೃಂಗಶೈಲೇ .
ಸಂಸ್ಥಾಪ್ಯಾರ್ಚಾಂ ಪ್ರಚಕ್ರೇ ಬಹುವಿಧನುತಿಭಿಃ ಸಾತ್ವಮಿಂದ್ವರ್ಧಚೂಡಾ
ವಿದ್ಯಾಂ ಶುದ್ಧಾಂ ಚ ಬುದ್ಧಿಂ ಕಮಲಜದಯಿತೇ ಸತ್ವರಂ ದೇಹಿ ಮಹ್ಯಂ .. 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 ದಯಾದ್ರಾಢ . or dripping with compassion. She is the very embodiment of mercy. ದಯಾಮೂರ್ತಿಃ = ದಯೈವ ಮೂರ್ತಿಃ ಸ್ವರೂಪಂ ಯಸ್ಯಾಃ . 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.

ನ ಮಂತ್ರಂ ನ ಯಂತ್ರಂ ನ ವಾ ಸ್ತೋತ್ರರೀತಿಂ
ವಿಜಾನೇಽಮ್ಭ ವಕ್ತುಂ ಚ ಮದ್ಭೂಃಖರೀತಿಂ .
ತ್ವದಂಘ್ರಿಪ್ರಣಮೋ ನ ಪಾತ್ರಂ ಶುಚಃ ಸ್ಯಾ-
ದಿತಿ ತ್ವಾಂ ಪ್ರಪದ್ಯೇ ತವೈವ ಪ್ರಸಾದಾತ್ .. 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 ಮಂತ್ರಂ is a formula or prayer sacred to a deity: (e.g.) Om namah Shivaya ಓಂ ನಮಃ ಶಿವಾಯ . Yantram ಯಂತ್ರಂ 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 (ಶ್ರೀದೇವ್ಯಪರಾಧ-ಕ್ಷಮಾಪಣ-ಸ್ತೋತ್ರಂ).

ನ ಮಂತ್ರಂ ನೋ ಯಂತ್ರಂ ತದಪಿ ಚ ನ ಜಾನೇ ಸ್ತುತಿಮಹೋ
ನ ಚಾಹ್ವಾನಂ ಧ್ಯಾನಂ ತದಪಿ ಚ ನ ಜಾನೇ ಸ್ತುತಿ-ಕಥಾಃ .
ನ ಜಾನೇ ಮುದ್ರಾಸ್ತೇ ತದಪಿ ಚ ನ ಜಾನೇ ವಿಲಪನಂ
ಪರಂ ಜಾನೇ ಮಾತ-ಸ್ತ್ವದನುಸರಣಂ ಕ್ಲೇಶಹರಣಂ .. (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.

ಭವಾಂಭೋದಿ-ಮಗ್ನಂ ಭವಾದ್ಯೈಃ ಸುದೂರಂ
ವಿಸೃಷ್ಟಂ ಮಹಾಪಾಪ-ಗೇಹಾಯಮಾನಂ .
ವಿವೇಕಾದಿ-ಹೀನಂ ದಯಾನೀರಥೇ ತೇ
ಮಮಾತ್ಮಾನಮಂಭಾಂಘ್ರಿಯುಗ್ಗೇರ್ಪಯಾಮಿ .. 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)

ಭಕ್ತಾತ್ಯಂತಹಿತೌಷಧಂ ಭವಭಯಪ್ರದ್ವಂಸನೈಕೌಷಧಂ
ಶ್ರೇಯಃಪ್ರಾಪ್ತಿಕರೌಷಧಂ ಪಿಬ ಮನಃ ಶ್ರೀಕೃಷ್ಣದಿವ್ಯೌಷಧಂ ..

He has these names that ekShpress this truth. ಔಷಧಂ . - ಸಂಸಾರರೋಗಭೇಷಜತ್ವಾತ್ ಔಷಧಂ . He is the specific remedy for the disease samsara. VS(287). And ಭೇಷಜಂ - ಸಂಸಾರರೋಗಸ್ಯೌಷಧಂ ಭೇಷಜಂ . 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.

ಅಪಿ ಚೇತ್ ಸುದುರಾಚಾರೋ ಭಜತೇ ಮಾಮನನ್ಯಭಾಕ್ .

ಸಾಧುರೇವ ಸ ಮಂತವ್ಯಃ ಸಮ್ಯಗ್ವ್ಯವಸಿತೋ ಹಿ ಸಃ .. (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.

ಪಾಪನಾಶಿನೀ - ಪಾಪಂ ನಾಶಯತಿ ಸ್ವೀಯವಿದ್ಯಯಾ ಜಪಾದಿನಾ ಭಕ್ತಾನಾಮಿತಿ ತಥಾ .

ಯಥೇಷೀಕಾತೂಲಮಗ್ನೌ ಪ್ರೋತಂ ಪ್ರದೂಯೇತ್ಯೈವಮೇವಾಸ್ಯ ಪಾಪ್ಮನಃ
ಪ್ರದೂಯಂತೇ ಇತಿ ಶ್ರುತೇಃ . LS(168).

ಭವನಾಶಿನೀ - ಭವಂ ಸಂಸಾರಂ ನಾಶಯತೀತಿ ತಥಾ . LS(175).

The devotee says he is distanced by Shiva and others (ಭವಾದ್ಯೈಃ ಸುದೂರಂ ವಿಸೃಷ್ಟಂ .) 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 ಭಕ್ತಿಗಮ್ಯಾ - ಭಕ್ತ್ಯಾ ಸಂರಾಧನೇನ ಗಮ್ಯಾ . 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).

ಪ್ರಗಾಯತಃ ಸ್ವವೀರ್ಯಾಣಿ ತೀರ್ಥಪಾದಃ ಪ್ರಿಯಶ್ರವಾಃ .
ಆಹೂತ ಇವ ಮೇ ಶೀಘ್ರಂ ದರ್ಶನಂ ಯಾತಿ ಚೇತಸಿ ..

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).

ಪರಾಂಚಿ ಖಾನಿ ವ್ಯತ್ಯಣತ್ ಸ್ವಯಂಭೂಃ-
ಸ್ತಸ್ಮಾತ್ಪರಾಜ್ಞಶ್ಯತಿ ನಾಂತರಾತ್ಮನ್ .
ಕಶ್ಚಿದ್ಧೀರಃ ಪ್ರತ್ಯಗಾತ್ಮಾನಮೈಕ್ಷ-
ದವೃತ್ತಚಕ್ಷುರಮೃತತ್ವಮಿಚ್ಛನ್ ..

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 ಮಹಾಪಾಪ-ಗೇಹಾಯಮಾನಂ . "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).

ನಾವಿರತೋ ದುಶ್ಚರಿತನ್ನಾಶಾಂತೋ ನಾಸಮಾಹಿತಃ .
ನಾಶಾಂತಮಾನಸೋ ವಾಪಿ ಪ್ರಜ್ಞಾನೇನೈನಮಾಪ್ನುಯಾತ್ ..

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 ಸಾಧನ ಚತುಷ್ಟಯ ಸಂಪತ್ತಿಃ .. 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. ಸಾಧನಚತುಷ್ಟಯಂ ಕಿಂ? ನಿತ್ಯಾನಿತ್ಯವಸ್ತುವಿವೇಕಃ . ಇಹಾಮುತ್ರಾರ್ಥಫಲಭೋಗವಿರಾಗಃ . ಶಮಾದಿಷಟ್ಕಸಂಪತ್ತಿಃ . ಮುಮುಕ್ಷುತ್ವಂ ಚೇತಿ . 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 (ಶಮ)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.

Aquiring these qualifications is a long and arduous process. This is said by the sage Patanjali in his Yogasutra. ಸ ತು ದೀರ್ಘಕಾಲ-ನೈರಂತರ್ಯ-ಸತ್ಕಾರಾಸೇವಿತೋ ದೃಢಭೂಮಿಃ .(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. ಮಚ್ಚಿತ್ತಃ ಸರ್ವದುರ್ಗಾಣಿ ಮತ್ಪ್ರಸಾದಾತ್ ತರಿಷ್ಯಸಿ . 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.

ಶರೀರಂ ಸ್ವತಂತ್ರಂ ತಥಾಽಕ್ಷಾಣಿ ಸರ್ವಾ-
ಣ್ಯಹೋ ಕಿಂ ಕರೋಮಿ ಕ್ವ ಯಾಮ್ಯಂಬಿಕೇ ವಾ .
ಮಯಾ ಪೋಷ್ಯಮಾಣಾನಿ ಮದ್ವಶ್ಯತಾಂ ನ
ಪ್ರಯಾಂತ್ಯಂಜಸಾ ಮದ್ವಶೇ ತಾನಿ ತನ್ಯಾಃ .. 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.

ಯತತೋ ಹ್ಯಪಿ ಕೌಂತೇಯ ಪುರುಷಸ್ಯ ವಿಪಶ್ಚಿತಃ .

ಇಂದ್ರಿಯಾಣಿ ಪ್ರಮಾಥೀನಿ ಹರಂತಿ ಪ್ರಸಭಂ ಮನಃ .. 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.

ಈಶ್ವರಪ್ರಣಿಧಾನಾದ್ವಾ . (1-22).

ಕದಾಚಿಚ್ಛ ತೇ ಪಾದಪದ್ಮಸ್ಯ ಪೂಜಾಂ

ಸ್ಮೃತಿಂ ದರ್ಶನಂ ವಾ ವಿತನ್ಯಸ್ತಿ ಮಾನಿ .

ವಿಜನನ್ನಹಂ ತಾನಿ ರಕ್ಷಾಮಿ ಮಾತಃ

ಮೃಷ ನೈವ ವಕ್ಷ್ಯಾಮಿ ಶೀಘ್ರಂ ಪ್ರಸೀದ .. 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.

ಲಬ್ಧ್ವಾ ಸುದುರ್ಲಭಮಿದಂ ಬಹುಸಂಭವಾಂತೇ

ಮಾನುಷ್ಯಮರ್ಥದಮನಿತ್ಯಮಪೀಹ ಧೀರಃ

ತೂರ್ಣಂ ಯತೇತ ನ ಪತೇದನುಮೃತ್ಯು ಯಾವ-

ನ್ನಿಃಶ್ರೇಯಸಾಯ ವಿಷಯಃ ಖಲು ಸರ್ವತಃ ಸ್ಯಾತ್ .. 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.

ಜಿಹ್ವೇ ಕೀರ್ತಯ ಕೇಶವಂ, ಮುರರಿಪುಂ ಚೇತೋ ಭಜ, ಶ್ರೀಧರಂ
ಪಾಣಿಂ ದ್ವಂದ್ವ ಸಮರ್ಚಯಾಚ್ಯುತಕಥಾಃ-ಶ್ರೋತ್ರದ್ವಯ ತ್ವಂ ಶೃಣು .
ಕೃಷ್ಣಂ ಲೋಕಯ ಲೋಚನದ್ವಯ, ಹರೇರ್ಗಚ್ಛಾಜ್ಞಾ-ಘ್ರಿಯುಗ್ಮಾಲಯಂ
ಜಿಹ್ವಾ ಘ್ರಾಣ ಮುಕುಂದಪಾದತುಲನೀಂ ಮೂರ್ಧನ್ ನಮಾಧೋಕ್ಷಜಂ ..

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.

ಬಾಲಸ್ತಾವತ್ ಕ್ರೀಡಾಸಕ್ತಃ ತರುಣಸ್ತಾವತ್ ತರುಣೀಸಕ್ತಃ .
ವೃದ್ಧಸ್ತಾವ-ಚ್ಚಿಂತಾ-ಸಕ್ತಃ ಪರೇ ಬ್ರಹ್ಮಣಿ ಕೋಽಪಿ ನ ಸಕ್ತಃ ..

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.

ಮಯಾ ಬಾಲಭಾವ-ಸ್ಥಿತೇನಾಂಬಿಕೇ ತ್ವತ್-
ಪದಾಂಭೋಜಯುಗ್ಮಂ ಸ್ಮೃತಂ ನೈವ ಜಾತು .

ಕ್ಷಮಸ್ವಾಪರಾಧಂ ದಯಾ-ವಾರಿರಾಶೇ
ತ್ವದನ್ಯಚ್ಛರಣ್ಯಂ ನ ಮೇ ಶಾರದೇಽಸ್ಮಿ .. 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).

ಬಾಲೈಃ ದುಃಖಾತಿರೇಕಾತ್ ಮಲ-ಲುಲಿತ-ವಪುಃ ಸ್ತನ್ಯಪಾನೇ ಪಿಪಾಸುಃ

ನೋ ಶಕ್ತಶ್ಚೇಂದ್ರಿಯೇಭ್ಯೋ ಭವ! ಮಲ-ಜನಿತಾ ಜಂತವೋ ಮಾಂ ತುದಂತಿ .
ನಾನಾರೋಗಾತಿದುಃಖಾತ್ ರುದಿತ-ಪರವಶಃ ಶಂಕರಂ ನ ಸ್ಮರಾಮಿ
ಕ್ಷಂತವ್ಯೋ ಮೇಽಪರಾಧಃ ಶಿವ ಶಿವ ಶಿವ ಭೋಃ ಶ್ರೀಮಹಾದೇವ ಶಂಭೋ! ..

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

ತಥಾ ಯೌವನೇ ಮತ್ತಚಿತ್ತೋಹಮಾಸಂ
ತ್ವದೀಯಂ ಪದಾಬ್ಜಂ ಸ್ಮೃತಂ ನೈವ ನೈವ .
ಕ್ಷಮಸ್ವಾಪರಾಧಂ ವಿಧಿ-ಪ್ರೇಮಕಾಂತೇ
ನ ಪುತ್ರೇ ಮನಾಗಪ್ಯುಪೇಕ್ಷಾ ಜನನ್ಯಾಃ .. 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).

ಪ್ರೌಢೋಽಹಂ ಯೌವನಸ್ಥೋ ವಿಷಯ-ವಿಷಧರಂ ಪಂಚಭಿರ್ಮರ್ಮ-ಸಂಧೌ
ದಷ್ಟೋ ನಷ್ಟೋ ವಿವೇಕಃ ಸುತ-ಧನ-ಯುವತಿ-ಸ್ವಾದ-ಸೌಖ್ಯೇ ನಿಷಣ್ಣಃ .
ಶೈವೇ ಚಿಂತಾ-ವಿಹೀನಂ ಮಮ ಹೃದಯಂ ಅಹೋ ಮಾನ-ಗರ್ವಾಧಿರೂಢಂ
ಕ್ಷಂತವ್ಯೋ ಮೇಽಪರಾಧಃ ಶಿವ ಶಿವ ಶಿವ ಭೋಃ ಶ್ರೀಮಹಾದೇವ ಶಂಭೋ! ..

The poet says that “a mother will not ignore a child” - ನ ಪುತ್ರೇ ಮನಾಗಪ್ಯುಪೇಕ್ಷಾ ಜನನ್ಯಾಃ . and overlook the mistakes committed. The ದೇವ್ಯಪರಾಧ-ಕ್ಷಮಾಪಣ-ಸ್ತೋತ್ರಂ 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.

ವಿಧೇರಜ್ಞಾನೇನ ದ್ರವಿಣ-ವಿರಹೇಣಾಲಸತಯಾ
ವಿಧೇಯಾಶಕ್ಯತ್ವಾತ್ತವ ಚರಣಯೋರ್ಯಾಚ್ಯುತಿರಭೂತ್ .
ತದೇತತ್ ಕ್ಷಂತವ್ಯಂ ಜನನಿ ಸಕಲೋದ್ಧಾರಿಣಿ ಶಿವೇ
ಕುಪುತ್ರೋ ಜಾಯೇಅತ ಕ್ವಚಿದಪಿ ಕುಮಾತಾ ನ ಭವತಿ ..

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

ಜರಾರೋಗ-ಸಂಪೀಡಿತಾಂಗೋ ಜರಾಯಾಂ

ಕಥಂ ವಾ ಸ್ಮರೇಯಂ ಪದಂ ಶಾರದಾಂಬ್ .

ಕ್ಷಮಸ್ವಾಪರಾಧಂ ಸಮಸ್ತಂ ಮದೀಯಂ

ಕ್ಷಮಾಧೂತ-ಸರ್ವಂ ಸಹಾಖರ್ವ-ಗರ್ವೇ .. 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).

ವಾರ್ಧಕ್ಯೇ ಚೇಂದ್ರಿಯಾಣಾಂ ವಿಕಲ-ಗತಿಮತಶ್ಚಾಧಿದೈವಾದಿ-ತಾಪೈಃ

ಪ್ರಾಪ್ತೈ ರೋಗೈರ್ವಿವಿಧೋಗೈ-ವ್ಯಸನ-ಕೃಶತನೋರ್ಜ್ವಲ-ಹೀನಂ ಚ ದೀನಂ .

ಮಿಥ್ಯಾ-ಮೋಹಾಭಿಲಾಷೈರ್ಭವತಿ ಮಮ ಮನೋ ಧೂರ್ಜಟೈರ್ಜ್ಞಾನ-ಶೂನ್ಯಂ

ಕ್ಷಂತವ್ಯೋ ಮೇಽಪರಾಧಃ ಶಿವ ಶಿವ ಶಿವ ಭೋಃ ಶ್ರೀಮಹಾದೇವ ಶಂಭೋ! ..

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.

ತ್ವದೀಯಂ ಪದಾಬ್ಜಂ ಸದಾ ಪೂಜಯೇಯಂ

ತಥಾ ಸಂಸ್ಕರೇಯಂ ಚ ಪಶ್ಯೇಯಮೇವಂ .

ಸಮಿಚ್ಛಂಶ್ಚ ಮತ್ಪೂರ್ವ-ದುವಾಸನಾಭಿಃ

ಬಲಾದಾಹೃತಂ ಮನ್ಮನಃ ಕಿಂ ಕರೋಮಿ .. 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.

ಸದೃಶಂ ಚೇಷ್ಟತೇ ಸ್ವಸ್ಯಾಃ ಪ್ರಕೃತೇರ್ಜ್ಞಾನವಾನಪಿ .

ಪ್ರಕೃತಿಂ ಯಾಂತಿ ಭೂತಾನಿ ನಿಗ್ರಹಃ ಕಿಂ ಕರಿಷ್ಯತಿ .. 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.

ಯದಿ ತ್ವಂ ವದಸ್ಯಂಬ ತೇ ಪೂರ್ವ-ಕರ್ಮ
ತ್ವಯೈವ ಪ್ರಯತ್ನೇನ ಜೇತವ್ಯಮೇವಂ .
ತದಾ ಮಯ್ಯಜಸ್ರಂ ಕೃಪಾ ಸಂವಿಧೇಯಾ
ಪ್ರಯತ್ನಂ ಕರೋಮ್ಯೇವ ತತ್ರಾಪಿ ಸಮ್ಯಕ್ .. 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.

ವಾಪೋತ್ಪಾತ-ವಿಮೋಚನಾಯ ರುಚಿರೈಶ್ವರ್ಯಾಯ ಮೃತ್ಯುಂಜಯ
ಸೋತ್ರ-ಧ್ಯಾನ-ನತಿ-ಪ್ರದಕ್ಷಿಣ-ಸಪರ್ಯಾಲೋಕನಾಕರ್ಣನೇ .
ಜಿಹ್ವಾ-ಚಿತ್ತ-ಶಿರೋಽಜ್ಞಿ-ಹಸ್ತ-ನಯನ-ಶ್ರೋತ್ರೈರಹಂ ಪ್ರಾರ್ಥಿತೋ
ಮಮಾಜ್ಞಾಪಯ ತನ್ನಿರೂಪಯ ಮುಹುರ್ಮಾಮೇವ ಮಾ ಮೇಽವಚಃ ..

The Acharya prays in the last line that the Lord should repeatedly make his mind engage in His worship. ತನ್ನಿರೂಪಯ ಮುಹುಃ . 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 extends 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).

ಭಕ್ತಿಂ ಮುಹುಃ ಪ್ರವಹತಾಂ ತ್ವಯಿ ಮೇ ಪ್ರಸಂಗೋ

ಭೂಯಾದನಂತ ಮಹತಾಮಮಲಾಶಯಾನಾಂ .

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

ಯದಿ ತ್ವಂ ಮದೀಯಾಂ ಶುಚಂ ನಾಪನುದ್ಯಾಃ
ತದಾ ದುಃಖ-ವಹ್ನಿ-ಪ್ರತಪ್ತೇಽನ್ತರಂಗೇ .
ಮದೀಯೇ ಸ್ಥಿತಾಯಾ-ಸ್ತವಾಪ್ಯಂಬ ಖೇದೋ
ಭವೇದಿತ್ಯಹಂ ಚಿಂತಯಾಽಽತೋಽಸ್ಮಿ ಭೂಯಃ .. 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. ಈಸ್ವರಃ ಸರ್ವಭೂತಾನಾಂ ಹೃದ್ಧೇಶೇಽರ್ಜುನ ತಿಷ್ಠತಿ . 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.

ವದಂತೀಹ ಶಾಸ್ತ್ರಾಣಿ ಸತ್ಯಶ್ಚಿದಾತ್ಮಾ-
ಽದ್ವಯಶ್ಚಾನ್ಯದಾತಂ ಸಮಸ್ತಂ ಮೃಷೇತಿ .
ತಥಾಪ್ಯಂಬ ಮೋಹೋ ನ ಮೇ ವಿಪ್ರನಷ್ಟೋ
ಝಟಿತ್ಯಂಬ ತಂ ನಾಶ್ಯಾನರ್ಥ-ಮೂಲಂ .. 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 - ಈಶ್ವರಾನುಗ್ರಹಾದೇವ ಪುಂಸಾಮದ್ವೈತವಾಸನಾ . ಮಹದ್ಭಯಪರಿತ್ರಾಣಾದ್ವಿಪ್ರಾಣಾಮುಪ

..

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

ತೇಷಾಮೇವಾನುಕಂಪಾರ್ಥಮಹಮಜ್ಞಾನಜಂ ತಮಃ .
ನಾಶಯಾಮ್ಯಾತ್ಮಭಾವಸ್ಥೋ ಜ್ಞಾನ-ದೀಪೇನ ಭಾಸ್ವತಾ ..

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.

ಯದಾ ದಂಡಧೃತ್ವೇಷಿತಾಃ ಭೀಮದೂತಾಃ
ಮಹಾಪಾಪಿನಂ ಮಾಂ ಸಮಾಕ್ರಷ್ಟುಮಾರಾತ್ .
ಸಮಾಯಂತಿ ತಸ್ಮಿನ್ ಹಿ ಕಾಲೇ ದಯಾಭ್ಯೇ
ಮದೀಯೇ ಮನಸ್ಯಾವಿರೇಧಿ ತ್ವಮಂಬ .. 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).

ಅಂತಕಾಲೇ ಚ ಮಾಮೇವ ಸ್ಮರನ್ಮುಕ್ತ್ವಾ ಕಲೇವರಂ .
ಯಃ ಪ್ರಯಾತಿ ಸ ಮದ್ಭಾವಂ ಯಾತಿ ನಾಸ್ತ್ಯತ್ರ ಸಂಶಯಃ ..
ಯಂ ಯಂ ವಾಪಿ ಸ್ಮರನ್ಭಾವಂ ತ್ಯಜತ್ಯಂತೇ ಕಲೇಭರಂ .
ತಂ ತಮೇವೈತಿ ಕೌಂತೇಯ-ಸ್ಸದಾ ತದ್ಭಾವ-ಭಾವಿತಃ ..

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.

ಕೃಷ್ಣ ತ್ವದೀಯಪದಪಂಕಜಪಂಜರಾಂತಃ ಅದ್ವೈವ ಮೇ ವಿಶತು ಮಾನಸರಾಜಹಂಸಃ

ಪ್ರಾಣಪ್ರಯಾಣಸಮಯೇ ಕಫವಾತಪಿತ್ತೈಃ ಕಂಠಾವರೋಧನವಿಧೌ ಸ್ಮರಣಂ
ಕುತಸ್ತೇ .. (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.

ಮಹಾಪಾಪಿನಂ ಮಾಂ ಸಮುದ್ಧರ್ತುಮೇವ
ತ್ವಯಾ ಪುಣ್ಯ-ಪಾಪೇ ಪರೋಕ್ಷೇ ಕೃತೇ ಹಿ .
ನ ಚೇತ್ಸರ್ವಲೋಕೋ ವಿಜಾನೀಯುರೇನಂ
ಮಹಾಪಾಪಿನಂ ತ್ವಾಂ ಚ ವೈಷಮ್ಯ-ಯುಕ್ತಾಂ .. 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 ಅದೃಷ್ಟಂ . (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.

ತಸ್ಯ ಸಂವೃತಮಂತ್ರಸ್ಯ ಗುಢಾಕಾರೇಂಗಿತಸ್ಯ ಚ .
ಫಲಾನುಮೇಯಾಃ ಪ್ರಾರಂಭಾಃ ಸಂಸ್ಕಾರಾಃ ಪ್ರಾಕ್ತನಾ ಇವ ..

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.

ಸದೃಶಂ ಚೇಷ್ಟತೇ ಸ್ವಸ್ಯಾಃ ಪ್ರಕೃತೇರ್ಜ್ಞಾನವಾನಪಿ .
ಪ್ರಕೃತಿಂ ಯಾಂತಿ ಭೂತಾನಿ ನಿಗ್ರಹಃ ಕಿಂ ಕರಿಷ್ಯತಿ .. 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.

ಸಮೋಹಂ ಸರ್ವಭೂತೇಷು ನ ಮೇ ದ್ವೇಷ್ಯೋಽಸ್ಮಿ ನ ಪ್ರಿಯಃ .

ಯೇ ಭಜಂತಿ ತು ಮಾಂ ಭಕ್ತ್ಯಾ ಮಯಿ ತೇ ತೇಷು ಚಾಪ್ಯಹಂ .. (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.

ಶರೀರೇ ಸ್ವಕೇಹಂತ್ವಮಸ್ತಂ ಪ್ರಯಾಯಾ-

ದಿತಿ ತ್ವಾಂ ಪ್ರಪನ್ನಾಃ ಜನಾಃ ಶಾರದಾಂಬ .

ಸಮಸ್ತೇಷು ವಸ್ತುಷ್ಟಹಂತಾಂ ಭಜಂತೇ

ಕಿಮೇತದ್ವಿಚಿತ್ರಂ ಚಿದಾನಂದ-ರೂಪೇ .. 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).

ಸರ್ವಭೂತಸ್ಥಮತ್ಮಾನಂ ಸರ್ವಭೂತಾನಿ ಚಾತ್ಮನಿ .

ಈಕ್ಷತೇ ಯೋಗ-ಯುಕ್ತಾತ್ಮಾ ಸರ್ವತ್ರ ಸಮದರ್ಶನಃ ..

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.

ಮೃಗೋಷ್ಠ್ಯ-ಖರ-ಮರ್ಕಾಖು-ಸರೀಸೃಷ್ಟಗ-ಮಕ್ಷಿಕಾಃ .

ಆತ್ಮನಃ ಪುತ್ರವತ್ ಪಶ್ಯೇತ್ ತೈರೇಷಾಮಂತರಂ ಕಿಯತ್ .. 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.

ಶಿವ ಶಿವ ಪಶ್ಯಂತಿ ಸಮಂ ಶ್ರೀಕಾಮಾಕ್ಷೀಕಟಾಕ್ಷಿತಾಃ ಪುರುಷಾಃ .

ವಿಪಿನಂ ಭವನಮಮಿತ್ರಂ ಮಿತ್ರಂ ಲೋಷ್ಠಂ ಚ ಯುವತಿಬಿಂಬೋಷ್ಠಂ ..

(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 ದ್ವಿತೀಯಾದ್ವೈ ಭಯಂ ಭವತಿ . 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 tekShits 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.

ಕ್ಷೇತ್ರಜ್ಞಂ ಚ ಮಾಂ ವಿಧಿ ಸರ್ವಕ್ಷೇತ್ರೇಷು ಭಾರತ . 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.

ಯಸ್ಮಿನ್ ಸರ್ವಣಿ ಭೂತಾ-ನ್ಯಾತ್ಮೈವಾಭೂ-ದ್ವಿಜಾನತಃ .

ತತ್ರ ಕೋ ಮೋಹಃ ಕಃ ಶೋಕಃ ಏಕತ್ವಮನುಪಶ್ಯತಃ ..

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

ಮಹಾ-ವ್ಯಾಧಿ-ಶಾಂತ್ಯೈ ತಥಾ ನಿಃಸ್ವತಾಯಾಃ

ಪ್ರಣಾಶಾಯ ಯೇ ತ್ವಾಂ ಭಜಂತೇ ನರಾಸ್ತೇ .

ಜವಾಚ್ಛೂಲಿನಃ ಸ್ಯುಶ್ಚ ಕೃತ್ತಿಂ ವನಾನಾಃ

ಕ ಏಷ ಪ್ರಕಾರಃ ಪ್ರಪನ್ನೇಷು ತೇಽಮ್ಬು .. 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. ಶಿವಾ = ಶಿವಾಭೇದಾ ಶಿವಾ . She is not different from Siva, so Devi has the name Siva. LS(53). The devotees become one like Devi. This is known as ಸಾರೂಪ್ಯಂ or similar form and is one form of liberation.

ತಥಾ ಮೋಹಶಾಂತೈಃ ಜನಾಃ ಯೇ ಪ್ರಪನ್ನಾಃ

ತದಾಸ್ಯೇಕ್ಷಣಾ-ತ್ಸರ್ವ-ಲೋಕೋಽಪಿ ಸದ್ಯಃ .

ಪ್ರಮುಹ್ಯತ್ಯವಶ್ಯಂ ವಿಚಿತ್ರಾಂಬುರಾಶೌ

ಮನೋ ಮಾಮಕಂ ಶಾರದೇ ಮಗ್ನಮಾಸ್ತೇ .. 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 .

ಯೇನ ವಾ ಯಾವಕಾಭಾಕೃತಿರ್ಭಾವ್ಯಸೇ, ತಸ್ಯ ವಶ್ಯಾ ಭವಂತಿ ಸ್ತ್ರಿಯಃ ಪುರುಷಾಃ
. Men and women will come under the control of the one who meditates on Your shining complexion, possessing the hue of the red lac.

ಕನದ್ಧೇಹ-ಭಾಧೂತ-ಸಚ್ಚಾತಕುಂಭಾಂ

ಲಸತ್ತಾರ-ಹಾರಾಡ್ಯ-ವಕ್ಷೋಜಕುಂಭಾಂ .

ಸದಾ ತ್ವಾಂ ಜನಾ ಯೇ ಹೃದಭ್ಜೇ ಸ್ಮರಂತಿ

ಸ್ಮರಂತೈವ ತೇ ದೇವಿ ಶಾರೀರ-ಕಾಂತ್ಯಾ .. 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 ಚಾರುರೂಪಾ - ಚಾರು ಸುಂದರಂ ರೂಪಂ ಲಾವಣ್ಯಂ ಯಸ್ಯಾಃ . 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.

ಕದಾ ವಾ ಸುಧಾಕುಂಭ-ಪುಸ್ತಾಕ್ಷಮಾಲಾ-
ವಿಬೋಧಾಖ್ಯಮುದ್ರಾಃ ಕರಾಬ್ಜೈರ್ಧಧಾನಾಂ .
ಮುಖಶ್ರೀ-ಪರಾಭೂತ-ಪೂರ್ಣೇಂದು-ಬಿಂಬಾಂ
ಸದಾ ತ್ವಾಂ ಸ್ಮರನ್ವೀತ-ಶೋಕೋ ಭವೇಯಂ .. 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 ದುಃಖಹಂತ್ರೀ - ದುಃಖಸ್ಯ ಸಂಸಾರಿಕಸ್ಯ ಹಂತ್ರೀ . 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.

ಕದಾ ತುಂಗಭದ್ರಾ-ಸರಿತ್ತೀರ-ದೇಶೇ
ಚರಂತೀಂ ಸಮುತ್ತಂಗ-ಕಲ್ಯಾಣ-ದಾತ್ರೀಂ .
ಸದಾ ಭಾವಯಂಸ್ತ್ವಾಂ ಮುದಾ ಯಾಪಯೇಯಂ
ಮದಾಯುರ್ಮದೇಭೇಂದ್ರ-ಯಾನೇಕಮ್ಭ ವಾಣಿ .. 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 ಸುಖಪ್ರದಾ - ಸುಖಾನಿ ಇಹಿಕಾಮುಷ್ಮಿಕ, ಕೈವಲ್ಯರೂಪಾಣಿ ಪ್ರಕರ್ಷೇಣ ದತ್ತೇ ಸುಖಪ್ರದಾ . 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.

ಕದಾ ವಾರಣಸ್ಯಾಮಮರತಟಿನೀರೋಧಸಿ ವಸ-
ನ್ವಸಾನಃ ಕೌಪೀನಂ ಶಿರಸಿ ನಿದಧಾನೋನ್ವ ಲಿಪುಟಂ .
ಅಯೇ ಗೌರೀನಾಥ ತ್ರಿಪುರಹರ ಶಂಭೋ ತ್ರಿನಯನ

ಪ್ರಸೀದೇತಿ ಕ್ರೋಶನ್ನಿಮಿಷಮಿವ ನೇಷ್ಯಾಮಿ ದಿವಸಾನ್ .. Vairagayashatakam (87).

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

ಕರಾಭ್ಜೇಕ್ಷಮಾಲಾಂ ವಹಂತೀಂ ಸದಾ ತ್ವಾಂ

ಭಜನ್ಮೃಂಗಕೀಟ-ಪ್ರಕಾರೇಣ ಮಾತಃ .

ಕರೇ ಮೇಽಕ್ಷಮಾಲಂ ಕರೋಮ್ಯೇವ ನೂನಂ

ಪರಂ ತ್ವನ್ಮನಸ್ವಂ ಸದಾ ದೇಹಿ ಮಹ್ಯಂ .. 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).

ಯತ್ರ ಯತ್ರ ಮನೋ ದೇಹೀ ಧಾರಯೇತ್ಸಕಲಂ ಧಿಯಾ .

ನ್ನೇಹಾದ್ವೇಷದ್ಭಯಾದ್ವಾಪಿ ಯಾತಿ ತತ್ತತ್ಸರೂಪತಾಂ ..

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

ಕೀಟಃ ಪೇಶಸ್ಮೃತಂ ಧ್ಯಾಯನ್ಕುಡ್ಯಾಂ ತೇನ ಪ್ರವೇಶಿತಃ .

ಯಾತಿ ತತ್ಸಾತ್ಮತಾಂ ರಾಜನ್ ಪೂರ್ವರೂಪಮಸ್ತ್ವಜನ್ ..

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.

ದೃಶೌ ದರ್ಶನೇ ತೇ ಕರೌ ಪೂಜನೇ ಸ್ತಾಂ

ಶ್ರುತೀ ತ್ವಚ್ಚರಿತ್ರ-ಶ್ರುತೌ ವಾಕ್ಸುತೌ ಸ್ಯಾತ್ .

ಶಿರಸ್ತ್ವತ್ಪದಾಬ್ಜ-ಪ್ರಣತೈಕ-ಸಕ್ತಂ

ಭವತ್ಚಂಬಿಕೇ ಧ್ಯಾನಸಕ್ತಂ ಮನೋ ಮೇ .. 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.

ಆಯುರ್ಹರತಿ ವೈ ಪುಂಸಾಮುದ್ಯನ್ನಸ್ತಂ ಚ ಯನ್ನಸೌ .

ತಸ್ಯತೇ ಯತ್ ಕ್ಷಣೋ ನೀತ್ ಉತ್ತಮ್ನೋಕ್ತವಾರ್ತಯಾ .. 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).

ಮನಸ್ತೇ ಪಾದಾಭ್ಜೇ ನಿವಸತು ವಚಸ್ತೋತ್ರ-ಘಣಿತೌ

ಕರೌಚಾಭ್ಯರ್ಚಾಯಾಂ ಶ್ರುತಿರಪಿ ಕಥಾಕರ್ಣನ-ವಿಧೌ .

ತವ ಧ್ಯಾನೇ ಬುದ್ಧಿರ್ನಯನ-ಯುಗಲಂ ಮೂರ್ತಿ-ವಿಭವೇ

ಪರಗ್ರಂಥಾನ್ ಕೈರ್ವಾ ಪರಮಶಿವ ಜಾನೇ ಪರಮತಃ ..

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).

ಅನನ್ಯಾ-ಶ್ಚಿಂತಯಂತೋ ಮಾಂ ಯೇ ಜನಾಃ ಪರ್ಯುಪಾಸತೇ .

ತೇಷಾಂ ನಿತ್ಯಾಭಿಯುಕ್ತಾನಾಂ ಯೋಗಕ್ಷೇಮಂ ವಹಾಮ್ಯಹಂ ..

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.

ತಸ್ಮಾತ್ಸರ್ವೇಷು ಕಾಲೇಷು ಮಾಮನುಸ್ಮರ ಯುಧ್ಯ ಚ .

ಮಯ್ಯರ್ಪಿತ-ಮನೋ-ಬುದ್ಧಿರ್ಮಾಮೇವೈಷ್ಯಸ್ಯಸಂಶಯಃ .. BG(8-7).

ಭುಜಂಗಪ್ರಯಾತಾಖ್ಯ-ವೃತ್ತೇನ ಕ್ಲಪ್ತಾಂ

ಸ್ತುತಿಂ ಯೇ ನರಾಃ ಭಕ್ತಿ-ಯುಕ್ತಾಃ ಪಠಂತಿ .

ಸುವಿದ್ಯಾಂ ಮತಿಂ ನಿರ್ಮಲಾಂ ಚಾರು-ಕೀರ್ತಿಂ

ಪ್ರಯಚ್ಛಾಂಬ ತೇಷಾಂ ಭುಜಂಗಾಭ-ವೇಣಿ .. 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 shrIchandrashekharaAbhAratisvAmi virachitaM shrIshAradAbhujangaM sampUrNam .
.. ಓಂ ತತ್ರತ್ ..

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

ಶ್ರೀಶಾರದಾಭುಜಂಗಂ

ಅಥ ಶ್ರೀಶಾರದಾಭುಜಂಗಂ .



ಪುರಾನೇಕ-ಜನ್ಮಾರ್ಜಿತಗಣ್ಯಪುಣ್ಯೈಃ
ಯದಾಪ್ತಂ ಮಯಾ ಶಾರದಾಭಿಖ್ಯಾಭಾಗ್ಯಂ .
ದಯಾದ್ರ್ವಂ ಗುರೂತ್ತಂಸಸಂಕೃಪ್ತಚಕ್ರ-
ಸ್ಥಿತಂ ತತ್ರದಾ ಮನ್ಮನ್ಯಾವಿರಸ್ತು .. 1..
ಕಲ್ಯಾಣೌ ಪಾರ್ವತೀಶಃ ಪ್ರವರಸುರಗಣ-ಪ್ರಾರ್ತಿತಃ ಶ್ರುತವರ್ತು
ಪ್ರಾಬಲ್ಯಂ ನೇತುಕಾಮೋ ಯತಿವರವಪುಷಾಗತ್ಯ ಯಾಂ ಶೃಂಗಶೈಲೇ .
ಸಂಸ್ಥಾಪ್ಯಾರ್ಚಾಂ ಪ್ರಚಕ್ರೇ ಬಹುವಿಧನುತಿಭಿಃ ಸಾತ್ವಮಿಂದ್ವರ್ಧಚೂಡಾ
ವಿದ್ಯಾಂ ಶುದ್ಧಾಂ ಚ ಬುದ್ಧಿಂ ಕಮಲಜದಯಿತೇ ಸತ್ವರಂ ದೇಹಿ ಮಹ್ಯಂ .. 2..
ಭವಾಂಭೋದಿ-ಮಗ್ನಂ ಭವಾದ್ಯೈಃ ಸುದೂರಂ
ವಿಸೃಷ್ಟಂ ಮಹಾಪಾಪ-ಗೇಹಾಯಮಾನಂ .
ವಿವೇಕಾದಿ-ಹೀನಂ ದಯಾನೀರಧೇ ತೇ
ಮಮಾತ್ಮಾನ-ಮಂಬಾಂಘ್ರಿಯುಗ್ಮೇಽರ್ಪಯಾಮಿ .. 3..
ಶರೀರಂ ಸ್ವತಂತ್ರಂ ತಥಾಽಕ್ಷಾಣಿ ಸರ್ವಾ-
ಣ್ಯಹೋ ಕಿಂ ಕರೋಮಿ ಕ್ವ ಯಾಮ್ಯಂಬಿಕೇ ವಾ .
ಮಯಾ ಪೋಷ್ಯಮಾಣಾನಿ ಮದ್ವಶ್ಯತಾಂ ನ
ಪ್ರಯಾಂತ್ಯಂಜಸಾ ಮದ್ವಶೇ ತಾನಿ ತನ್ಯಾಃ .. 4..
ಕದಾಚಿಚ್ಛ ತೇ ಪಾದಪದ್ಮಸ್ಯ ಪೂಜಾಂ
ಸ್ಮೃತಿಂ ದರ್ಶನಂ ವಾ ವಿತನ್ಯುಸ್ತ್ವಿಮಾನಿ .
ವಿಜನನ್ನಹಂ ತಾನಿ ರಕ್ಷಾಮಿ ಮಾತಃ
ಮೃಷ ನೈವ ವಕ್ಷ್ಯಾಮಿ ಶೀಘ್ರಂ ಪ್ರಸೀದ .. 5..
ಮಯಾ ಬಾಲಭಾವ-ಸ್ಥಿತೇನಾಂಬಿಕೇ ತ್ವತ್-
ಪದಾಂಭೋಜಯುಗ್ಮಂ ಸ್ಮೃತಂ ನೈವ ಜಾತು .
ಕ್ಷಮಸ್ವಾಪರಾಧಂ ದಯಾ-ವಾರಿರಾಶೇ
ತ್ವದನ್ಯಚ್ಛರಣ್ಯಂ ನ ಮೇ ಶಾರದೇಽಸ್ತಿ .. 6..
ತಥಾ ಯೌವನೇ ಮತ್ತಚಿತ್ತೋಹಮಾಸಂ

ತ್ವದೀಯಂ ಪದಾಬ್ಜಂ ಸ್ಮೃತಂ ನೈವ ನೈವ .
 ಕ್ಷಮಸ್ವಾಪರಾಧಂ ವಿಧಿ-ಪ್ರೇಮಕಾಂತೇ
 ನ ಪುತ್ರೇ ಮನಾಗಪ್ಯುಪೇಕ್ಷಾ ಜನನ್ಯಾಃ .. 7..
 ಜರಾರೋಗ-ಸಂಪೀಡಿತಾಂಗೋ ಜರಾಯಾಂ
 ಕಥಂ ವಾ ಸ್ಮರೇಯಂ ಪದಂ ಶಾರದಾಂಬ್ .
 ಕ್ಷಮಸ್ವಾಪರಾಧಂ ಸಮಸ್ತಂ ಮದೀಯಂ
 ಕ್ಷಮಾಧೂತ-ಸರ್ವಂ ಸಹಾಖರ್ವ-ಗರ್ವೇ .. 8..
 ತ್ವದೀಯಂ ಪದಾಬ್ಜಂ ಸದಾ ಪೂಜಯೇಯಂ
 ತಥಾ ಸಂಸ್ಮರೇಯಂ ಚ ಪಶ್ಯೇಯಮೇವಂ .
 ಸಮಿಚ್ಛಂಶ್ಚ ಮತ್ಪೂರ್ವ-ದುವಾಸನಾಭಿಃ
 ಬಲಾದಾಹೃತಂ ಮನ್ಮನಃ ಕಿಂ ಕರೋಮಿ .. 9..
 ಯದಿ ತ್ವಂ ವದಸ್ಯಂಬ ತೇ ಪೂರ್ವ-ಕರ್ಮ
 ತ್ವಯೈವ ಪ್ರಯತ್ನೇನ ಜೇತವ್ಯಮೇವಂ .
 ತದಾ ಮಯ್ಯುಜಸ್ತಂ ಕೃಪಾ ಸಂವಿಧೇಯಾ
 ಪ್ರಯತ್ನಂ ಕರೋಮ್ಯೇವ ತತ್ರಾಪಿ ಸಮ್ಯಕ್ .. 10..
 ಯದಿ ತ್ವಂ ಮದೀಯಾಂ ಶುಚಂ ನಾಪನುದ್ಯಾಃ
 ತದಾ ದುಃಖ-ವಹ್ನಿ-ಪ್ರತಪ್ತೇಽನ್ತರಂಗೇ .
 ಮದೀಯೇ ಸ್ಥಿತಾಯಾ-ಸ್ತವಾಪ್ಯಂಬ ಖೇದೋ
 ಭವೇದಿತ್ಯಹಂ ಚಿಂತಯಾಽಽತೋಽಸ್ಮಿ ಭೂಯಃ .. 11..
 ವದಂತೀಹ ಶಾಸ್ತ್ರಾಣಿ ಸತ್ಯಶ್ಚಿದಾತ್ಮಾ-
 ಽದ್ವಯಶ್ಚಾನ್ಯದಾರ್ತಂ ಸಮಸ್ತಂ ಮೃಷೇತಿ .
 ತಥಾಪ್ಯಂಬ ಮೋಹೋ ನ ಮೇ ವಿಪ್ರನಷ್ಟೋ
 ರ್ಘುಟಿತ್ಯಂಬ ತಂ ನಾಶ್ಯಾನರ್ಥ-ಮೂಲಂ .. 12..
 ಯದಾ ದಂಡಧೃತ್ಯೇಷಿತಾಃ ಭೀಮದೂತಾಃ
 ಮಹಾಪಾಪಿನಂ ಮಾಂ ಸಮಾಕ್ರಷ್ಟುಮಾರಾತ್ .
 ಸಮಾಯಂತಿ ತಸ್ಮಿನ್ ಹಿ ಕಾಲೇ ದಯಾಭ್ಯೇ
 ಮದೀಯೇ ಮನಸ್ಯಾವಿರೇಧಿ ತ್ವಮಂಬ .. 13..
 ಮಹಾಪಾಪಿನಂ ಮಾಂ ಸಮುದ್ಧರ್ತುಮೇವ
 ತ್ವಯಾ ಪುಣ್ಯ-ಪಾಪೇ ಪರೋಕ್ಷೇ ಕೃತೇ ಹಿ .
 ನ ಚೇತ್ಸರ್ವಲೋಕೋ ವಿಜಾನೀಯುರೇನಂ
 ಮಹಾಪಾಪಿನಂ ತ್ವಾಂ ಚ ವೈಷಮ್ಯ-ಯುಕ್ತಾಂ .. 14..
 ಶರೀರೇ ಸ್ವಕೇಽಹಂತ್ವಮಸ್ತಂ ಪ್ರಯಾಯಾ-

ದಿತಿ ತ್ವಾಂ ಪ್ರಪನ್ನಾಃ ಜನಾಃ ಶಾರದಾಂಬ .
 ಸಮಸ್ತೇಷು ವಸ್ತುಷ್ಟಹಂತಾಂ ಭಜಂತೇ
 ಕಿಮೇತದ್ವಿಚಿತ್ರಂ ಚಿದಾನಂದ-ರೂಪೇ .. 15..
 ಮಹಾ-ವ್ಯಾಧಿ-ಶಾಂತ್ಯೈ ತಥಾ ನಿಃಸ್ವತಾಯಾಃ
 ಪ್ರಣಾಶಾಯ ಯೇ ತ್ವಾಂ ಭಜಂತೇ ನರಾಸ್ತೇ .
 ಜವಾಚ್ಛೂಲಿನಃ ಸ್ಯುಶ್ಚ ಕೃತ್ತಿಂ ವನಾನಾಃ
 ಕ ಏಷ ಪ್ರಕಾರಃ ಪ್ರಪನ್ನೇಷು ತೇಽಮ್ಬ .. 16..
 ತಥಾ ಮೋಹಶಾಂತ್ಯೈ ಜನಾಃ ಯೇ ಪ್ರಪನ್ನಾಃ
 ತದಾಸ್ಯೇಕ್ಷಣಾ-ತ್ಸರ್ವ-ಲೋಕೋಽಪಿ ಸದ್ಯಃ .
 ಪ್ರಮುಹ್ಯತ್ಯವಶ್ಯಂ ವಿಚಿತ್ರಾಂಬುರಾಶೌ
 ಮನೋ ಮಾಮಕಂ ಶಾರದೇ ಮಗ್ನಮಾಸ್ತೇ .. 17..
 ಕನದ್ಧೇಹ-ಭಾಧೂತ-ಸಚ್ಚಾತಕುಂಭಾಂ
 ಲಸತ್ತಾರ-ಹಾರಾಡ್ಯ-ವಕ್ಷೋಜಕುಂಭಾಂ .
 ಸದಾ ತ್ವಾಂ ಜನಾ ಯೇ ಹೃದಭ್ಜೇ ಸ್ಮರಂತಿ
 ಸ್ಮರಂತ್ಯೇವ ತೇ ದೇವಿ ಶಾರೀರ-ಕಾಂತ್ಯಾ .. 18..
 ಕದಾ ವಾ ಸುಧಾಕುಂಭ-ಪುಸ್ತಾಕ್ಷಮಾಲಾ-
 ವಿಬೋಧಾಖ್ಯಮುದ್ರಾಃ ಕರಾಭ್ಜೈರ್ಧಧಾನಾಂ .
 ಮುಖಶ್ರೀ-ಪರಾಭೂತ-ಪೂರ್ಣೇಂದು-ಬಿಂಬಾಂ
 ಸದಾ ತ್ವಾಂ ಸ್ಮರನ್ವೀತ-ಶೋಕೋ ಭವೇಯಂ .. 19..
 ಕದಾ ತುಂಗಭದ್ರಾ-ಸರಿತ್ತೀರ-ದೇಶೇ
 ಚರಂತೀಂ ಸಮುತ್ತಂಗ-ಕಲ್ಯಾಣ-ದಾತ್ರೀಂ .
 ಸದಾ ಭಾವಯಂಸ್ತ್ವಾಂ ಮುದಾ ಯಾಪಯೇಯಂ
 ಮದಾಯುರ್ಮದೇಭೇಂದ್ರ-ಯಾನೇಽಮ್ಬ ವಾಣಿ .. 20..
 ಕರಾಭ್ಜೇಕ್ಷಮಾಲಾಂ ವಹಂತೀಂ ಸದಾ ತ್ವಾಂ
 ಭಜನ್ಭೃಂಗಕೀಟ-ಪ್ರಕಾರೇಣ ಮಾತಃ .
 ಕರೇ ಮೇಽಕ್ಷಮಾಲಂ ಕರೋಮ್ಯೇವ ನೂನಂ
 ಪರಂ ತ್ವನ್ಮನಸ್ತ್ವಂ ಸದಾ ದೇಹಿ ಮಹ್ಯಂ .. 21..
 ದೃಶೌ ದರ್ಶನೇ ತೇ ಕರೌ ಪೂಜನೇ ಸ್ತಾಂ
 ಶ್ರುತೀ ತ್ವಚ್ಚರಿತ್ರ-ಶ್ರುತೌ ವಾಕ್ಸುತೌ ಸ್ಯಾತ್ .
 ಶಿರಸ್ತ್ವತ್ಪದಾಬ್ಜ-ಪ್ರಣತ್ಯೇಕ-ಸಕ್ತಂ
 ಭವತ್ಚಂಬಿಕೇ ಧ್ಯಾನಸಕ್ತಂ ಮನೋ ಮೇ .. 22..

ಭುಜಂಗಪ್ರಯಾತಾಖ್ಯ-ವೃತ್ತೇನ ಕ್ಲಪ್ತಾಂ
ಸ್ತುತಿಂ ಯೇ ನರಾಃ ಭಕ್ತಿ-ಯುಕ್ತಾಃ ಪಠಂತಿ .
ಸುವಿದ್ಯಾಂ ಮತಿಂ ನಿರ್ಮಲಾಂ ಚಾರು-ಕೀರ್ತಿಂ
ಪ್ರಯಚ್ಛಾಂಬ ತೇಷಾಂ ಭುಜಂಗಾಭ-ವೇಣಿ .. 23..
ಇತಿ ಶ್ರೀಚಂದ್ರಶೇಖರಭಾರತಿಸ್ವಾಮಿ ವಿರಚಿತಂ ಶ್ರೀಶಾರದಾಭುಜಂಗಂ ಸಂಪೂರ್ಣಂ
.. ಓಂ ತತ್ಸತ್ ..

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

