

१ श्रीमदप्पय्यदीक्षितेन्द्रविरचिता आत्मार्पणस्तुतिः ॥

२ AtmArpaNastuti of shrlmad Appayya Dikshitendra
३ (With translation by S.N.Sastri)

४ Srimad Appayya Dikshitendra was one of the greatest
५ exponents of advaita. He is said to have lived from 1520 to
६ 1593 AD. One of his numerous works is AtmArpaNastuti. It is a
७ very moving work. The story is that once he wanted to test the
८ intensity of his devotion. For that purpose he consumed a
९ datura seed which produces intoxication and asked his
१० disciples to write down all that he said during that state. This
११ turned out to be the beautiful AtmArpaNastuti in praise of Lord
१२ Shiva.

१३ In this work he has praised Lord Shiva as the highest
१४ among the Trinity. This should not be understood to mean that
१५ he was a shaivite with a bias against viShNu. He was an
१६ advaitin and so made no distinction between shiva and viShNu.
१७ He says this clearly in the following shloka:--

१८ विष्णुर्वा शङ्करो वा श्रुतिशिखरगिरामस्तु तात्पर्यभूमिः
१९ नास्माकं तत्र वादः प्रसरति किमपि स्पष्टमद्वैतभाजाम् ।

२० किंत्वीशद्वेषगाढानलकलितहृदां दुर्मतीनां दुरुक्ती-
२१ र्भङ्क्तुं यत्नो ममायं न हि भवतु ततो विष्णुविद्वेषशङ्का ॥

२२ Meaning—Let viShNu or shankara be the purport of the words
२३ of the upaniShads. We advaitins have no dispute whatsoever
२४ on that point. My attempt is only to counter the biased
२५ statements of the evil-minded persons whose hearts are
२६ burning with the fire of hatred of Shiva. Let no one think that I
२७ am against viShNu.

२८ The greatness of Appayya DikShita as an exponent of advaita
२९ vedAnta has been brought out by the renowned scholar Bhattoji
३० DikShita in the following shloka:--

३१ अप्पय्यदीक्षितेन्द्रानशेषविद्यागुरुन्नमस्यामः ।
३२ यत्कृतिबोधाबोधौ विद्वदविद्वद्विभाजनोपाधी ॥

३३ Meaning:- I prostrate before Appayya DikShitendra, the Guru of
३४ all learning. The test whether a person is a vidvAn or not is
३५ whether he has studied the works of Appayya DikShita or not.
३६ The beauty of this work lies in the sound of the words and
३७ the intensity of the devotion behind them more than on the
३८ meaning of the shlokas.

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Now AtmarpaNastuti starts--

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कस्ते बोद्धुं प्रभवति परं देवदेव प्रभावं

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यस्मादित्थं विविधरचना सृष्टिरेषा बभूव ।

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भक्तिग्राह्यस्त्वमिह तदपि त्वामहं भक्तिमात्रात्

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स्तोतुं वाञ्छाम्यतिमहदिदं साहसं मे सहस्व ॥१

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1. O Lord of lords, Who can know the extent of Your

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supreme glory, You from whom this multifarious creation

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has emerged! You are attainable only through devotion,

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and so I wish to praise You only out of devotion. Be so

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kind as to pardon this rashness on my part.

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क्षित्यादीनामवयवतां निश्चितं जन्म तावत्

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तन्नास्त्येव क्वचन कलितं कर्त्रधिष्ठानहीनम् ।

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नाधिष्ठातुं प्रभवति जडो नाप्यनीशश्चभाव-

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स्तस्मादाद्यस्त्वमसि जगतां नाथ जाने विधाता ॥२

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2. The earth and other things which are made up of parts certainly have an origin. They are nowhere found to be without a creator and a material cause. Neither an inert object nor one who is powerless (like the jiva) is capable of creation. Therefore I know that You, Who alone existed before creation (AdyaH), are the creator of the universe, O Lord.

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इन्द्रं मित्रं वरुणमनिलं पद्मजं विष्णुमीशं

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प्राहुस्ते ते परमशिव ते मायया मोहितास्त्वाम् ।

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एतैस्सार्धं सकलमपि यच्छक्तिलेशे समाप्तं

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स त्वं देव श्रुतिषु विदितः शम्भुरित्यादिदेवः ॥३

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3. O Paramashiva! Deluded by Your mAyA, people speak variously of Indra, Mitra, VaruNa,vAyu, BrahmA , ViShNu, as the cause of the universe. Everything, including these, is but a fraction of Your power. O Lord, You are known in the vedas as shambhu, the supreme Lord.

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आनन्दाब्धेः कमपि च घनीभावमास्थाय रूपं

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शक्त्या सार्धं परममुमया शाश्वतं भोगमिच्छन् ।

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अध्वातीते शुचिदिवसकृत्कोटिदीपे कपर्दिन्

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आद्ये स्थाने विहरसि सदा सेव्यमानो गणेशैः ॥४

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4. Taking on an indescribable solidified form of the ocean of Bliss, desiring eternal supreme enjoyment with Your consort Uma, O Lord with matted hair, You ever sport in

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८६ the primordial place, beyond the reach of speech and
८७ mind, which shines like a crore of suns and moons,
८८ served by the lords of the gaNas.
८९ (The idea brought out here is that Brahman who is pure
९० Bliss and without form takes a form by his mAyA for
९१ blessing devotees, as stated in Shankara
९२ Bhagavatpada's bhashya on Brahma sutra 1. 1. 20.)

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९४ त्वं वेदान्तैर्विविधमहिमा गीयसे विश्वनेत-
९५ स्त्वं विप्राद्यैर्वरद निखिलैरिज्यसे कर्मभिस्स्वैः ।
९६ त्वं दृष्टानुश्रविकविषयानन्दमात्रावितृष्णौ-
९७ रन्तर्ग्रन्थिप्रविलयकृते चिन्त्यसे योगिवृन्दैः ॥५
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१०० 5. O Lord of the Universe! Your innumerable glories are
१०१ sung in the upaniShads.. O Bestower of boons, You are
१०२ worshipped by Brahmanas and others by the
१०३ performance of the rites assigned to them. You are
१०४ meditated upon by yogis who have developed distaste
१०५ for all enjoyments in this world and in other (higher)
१०६ worlds, for the loosening of the internal knot (of
१०७ bondage).

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१०९ ध्यायन्तस्त्वां कतिचन भवं दुस्तरं निस्तरन्ति
११० त्वत्पादाब्जं विधिवदितरे नित्यमाराधयन्तः ।
१११ अन्ये वर्णाश्रमविधिरता पालयन्तस्त्वदाज्ञां
११२ सर्वं हित्वा भवजलनिधावेष मज्जामि घोरे ॥६

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११४ 6. Some cross over this transmigratory existence which is
११५ very difficult to cross by meditating on You, others by
११६ always worshipping Your lotus-feet in the manner laid
११७ down in the scriptures and yet others, who are devoted
११८ to the rules of varNa and Ashrama by obeying Your
११९ commands in that respect. Not following any of these
१२० paths, I am being submerged in the terrible ocean of
१२१ saMsAra.

१२२ उत्पद्यापि स्मरहर महत्युत्तमानां कुलेऽस्मि-
१२३ न्नास्वाद्य त्वन्महिमजलधेरप्यहं शीकराणून् ।
१२४ त्वत्पादार्चविमुखहृदयश्चापलादिन्द्रियाणां
१२५ व्यग्रस्तुच्छेष्वहह जननं व्यर्थयाम्येष पापः ॥७

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१२७ 7. O Destroyer of Cupid! In spite of having been born in
१२८ this lineage of great men, and having imbibed some
१२९ drops of the ocean of Your glories, with my mind turned
१३० away from the worship of Your feet, and because of the
१३१ fickleness of my senses, alas! I, this sinner, am
१३२ engaged in trifles and am making my birth futile.

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१३४ अर्कद्रोणप्रभृतिकुसुमैरर्चनं ते विधेयं
१३५ प्राप्यं तेन स्मरहर फलं मोक्षसाम्राज्यलक्ष्मीः ।
१३६ एतज्जानन्नपि शिव शिव व्यर्थयन् कालमात्म-
१३७ न्नात्मद्रोही करणविवशो भूयसाधःपतामि ॥८

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१३९ 8. Your worship can be performed even with wild flowers
१४० such as arka and drona. By that the supreme bliss of

१४१ liberation can be attained, O destroyer of Cupid. In spite
१४२ of knowing this, alas! I, traitor to myself, am wasting my
१४३ time, being under the control of my senses, and am
१४४ falling lower and lower, O supreme Self!

१४५ किं वा कुर्वे विषमविषयस्वैरिणा वैरिणाहं
१४६ बद्धः स्वामिन् वपुषि हृदयग्रन्थिना सार्धमस्मिन् ।
१४७ उक्षणा दर्पज्वरभरजुषा साकमेकत्र नद्धः
१४८ श्राम्यन् वत्सः स्मरहर युगे धावता किं करोतु ॥९

१४९ 9. What can I do! O Lord, in this body I am bound by the
१५० objects of sense which are uncontrollable along with the
१५१ knots of the heart (the vAsanas). How can a calf, in
१५२ spite of its best efforts, cope with an extremely haughty
१५३ bull running very fast when the two are yoked together,
१५४ O Slayer of Cupid!

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१५७ नाहं रोद्धुं करणनिचयं दुर्नयं पारयामि
१५८ स्मारं स्मारं जनिपथरुजं नाथ सीदामि भीत्या ।
१५९ किं वा कुर्वे किमुचितमिह क्वाद्य गच्छामि हन्त
१६० त्वत्पादाब्जप्रपदनमृते नैव पश्याम्युपायम् ॥१०

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१६२ 10. I am not able to control the wayward senses.
१६३ Thinking again and again of the sufferings of
१६४ transmigratory existence I tremble with fear, O Lord!
१६५ What should I do, what is the proper thing to do here,
१६६ where shall I go now, alas! I do not see any means
१६७ other than total surrender at Your lotus feet.

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१६९ उल्लङ्घ्याङ्गामुडुपतिकलाचूड ते विश्ववन्द्य
१७० त्यक्ताचारः पशुवदधुना मुक्तलज्जश्चरामि ।
१७१ एवं नानाविधभवततिप्राप्तदीर्घापराधः
१७२ क्लेशाम्भोधिं कथमहमृते त्वत्प्रसादात् तरेयम् ॥११

१७३ 11. O Lord wearing the crescent moon on Your forehead
१७४ and worshipped by the whole world! Transgressing
१७५ Your commands, giving up all good conduct, I am now
१७६ going about shamelessly like an animal. Having thus
१७७ committed so many kinds of transgressions arising from
१७८ this mundane existence, how can I cross over this
१७९ ocean of sorrow but for Your grace.

१८० क्षाम्यस्येव त्वमिह करुणासागरः कृत्स्नमागः
१८१ संसारोत्थं गिरिश सभयप्रार्थनादैन्यमात्रात् ।
१८२ यद्यप्येवं प्रतिकलमहं व्यक्तमागस्सहस्रं
१८३ कुर्वन् मूकः कथमिव तथा निस्त्रपः प्रार्थयेयम् ॥१२

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१८५ 12. You, O Lord Girisha, ocean of compassion, will
१८६ certainly forgive all the sins which have arisen due to
१८७ this transmigratory state if one merely prays for
१८८ forgiveness in fear. Even though this is so, still, clearly
१८९ committing thousands of sins every moment and so
१९० being like one become dumb (by shame), how can I
१९१ pray shamelessly!

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सर्वं क्षेप्तुं प्रभवति जनः संसृतिप्राप्तमाग-
श्वेतः श्वासप्रशामसमये त्वत्पदाब्जे निधाय ।

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तस्मिन् काले यदि मम मनो नाथ दोषत्रयार्तं

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प्रज्ञाहीनं पुरहर भवेत् तत्कथं मे घटेत् ॥१३

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13. One can become free from all sins incurred during worldly life if one fixes his mind on Your lotus feet at the moment of death. If, at that time my mind is afflicted by the three evils (AdhyAtmika, Adhibhautika and Adhidaivika—those arising from one's own body, those arising from surroundings and those arising from acts of God like earthquake, flood, etc.) and becomes devoid of consciousness, O Destroyer of the three cities (or destroyer of the gross, subtle and causal bodies by conferring liberation), how will that (fixing my mind on Your lotus feet) be possible for me?

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प्राणोत्क्रान्तिव्यतिकरदलत्सन्धिबन्धे शरीरे

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प्रेमावेशप्रसरदमिताक्रन्दिते बन्धुवर्गे ।

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अन्तःप्रज्ञामपि शिव भजन्नन्तरायैरनन्तै-

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राविद्धोऽहं त्वयि कथमिमामर्पयिष्यामि बुद्धिम् ॥१४

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14. At the time life leaves my body, and all my limbs have become weak, and my relatives cry uncontrollably out of affection for me, even if I am conscious, O Lord, how can I concentrate my mind on You when distracted by so many obstructions!

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२२२ अद्यैव त्वत्पदनलिनयोरर्पयाम्यन्तरात्म-
२२३ न्नात्मानं मे सह परिकरैरद्रिकन्याधिनाथ ।
२२४ नाहं बोद्धुं शिव तव पदं न क्रिया योगचर्याः
२२५ कर्तुं शक्नोम्यनितरगतिः केवलं त्वां प्रपद्ये ॥१५

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२२७ 15. O Indwelling Self! I surrender myself along with my
२२८ descendents at Your lotus feet now itself, O Lord of the
२२९ Daughter of the Mountain! I cannot know Your nature
२३० (which is Existence-Consciousness-Bliss); nor am I
२३१ capable of performing the vedic rituals or yoga
२३२ practices. Being without any other means, I take refuge
२३३ in You alone.

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२३५ यः स्रष्टारं निखिलजगतां निर्ममे पूर्वमीश-
२३६ स्तस्मै वेदानदित सकलान् यश्च साकं पुराणैः ।
२३७ तं त्वामाद्यं गुरुमहमसावात्मबुद्धिप्रकाशं
२३८ संसारार्तः शरणमधुना पार्वतीशं प्रपद्ये ॥१६

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२४० 16. I, tormented by this transmigratory existence, now
२४१ take refuge in You, the Lord who first created the
२४२ Creator of all the worlds (BrahmA) and imparted to him
२४३ the Vedas along with the purANas, who are the Lord of
२४४ Goddess pArvatI, the primordial Guru who confer self-
२४५ knowledge.

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२४७ ब्रह्मादीन् यः स्मरहर पशून् मोहपाशेन बद्ध्वा
२४८ सर्वानेकश्चिदचिदधिकः कारयित्वात्मकृत्यम् ।
२४९ यश्चैतेषु स्वपदशरणान् विद्यया मोचयित्वा
२५० सान्द्रानन्दं गमयति परं धाम तं त्वां प्रपद्ये ॥१७

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२५२ 17. I surrender myself to You, O Destroyer of Cupid, who
२५३ are the only One and beyond all animate and
२५४ inanimate, who have tied down with the rope of
२५५ delusion all beings from BrahmA downwards, and made
२५६ them do Your work, who release from bondage by
२५७ conferring self-knowledge those who take refuge in You
२५८ and make them attain the state of supreme bliss.

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२६० भक्ताग्र्याणां कथमपि परैर्योऽचिकित्स्याममर्त्यैः
२६१ संसाराख्यां शमयति रुजं स्वात्मबोधौषधेन ।
२६२ तं सर्वाधीश्वर भवमहादीर्घतीव्रामयेन
२६३ क्लिष्टोऽहं त्वां वरद शरणं यामि संसारवैद्यम् ॥१८

२६४ 18. O Lord of all! All other gods are absolutely incapable of
२६५ relieving even the greatest of devotees from the affliction of
२६६ transmigration. But You cure this disease by the medicine of
२६७ Self-knowledge. I am suffering from the severe disease of long-
२६८ standing saMsAra and so I take refuge in You, the dispeller of
२६९ the disease of saMsAra.

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२७१ ध्यातो यन्नाद्विजितकरणैर्योगिभिर्यो विमृग्य-
२७२ स्तेभ्यः प्राणोत्क्रमणसमये सन्निधायात्मनैव ।

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तद्व्याचष्टे भवभयहरं तारकं ब्रह्म देव-

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स्तं सेवेऽहं गिरिश सततं ब्रह्मविद्यागुरुं त्वाम् ॥१९

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19. O Girisha! I worship You, the guru who imparts

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brahmavidya, who are meditated on strenuously and sought

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after by yogis who have controlled their senses, before whom

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You appear Yourself at the time of death and impart the tAraka

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mantra which removes all fear of transmigration,

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दासोऽस्मीति त्वयि शिव मया नित्यसिद्धं निवेद्यं

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जानास्येतत् त्वमपि यदहं निर्गतिः सम्भ्रमामि ।

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नास्त्येवान्यन्मम किमपि ते नाथ विज्ञापनीयं

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कारुण्यान्मे शरणवरणं दीनवृत्तेर्गृहाण ॥२०

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20. I have to submit before You the well established fact that I

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am Your servant, O shiva! You also know that I am despairing

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without any means of escape. There is nothing else that I have

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to submit before You, O Lord. Out of compassion kindly accept

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the surrender of this miserable one.

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ब्रह्मोपेन्द्रप्रभृतिभिरपि स्वेप्सितप्रार्थनाय

२९४

स्वामिन्नग्रे चिरमवसरस्तोषयद्भिः प्रतीक्ष्यः ।

२९५

द्रागेव त्वां यदिह शरणं प्रार्थये कीटकल्प-

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स्तद्विश्वाधीश्वर तव कृपामेव विश्वस्य दीने ॥२१

२९७

२९८ 21. O Lord, even Brahma, ViShNu and other gods have to wait
२९९ long before You propitiating You, seeking an opportunity to
३०० pray for the fulfilment of their desires. I, who am only like a
३०१ worm. pray for quick refuge in You, only because of my faith in
३०२ Your compassion, O Lord of the universe.

३०३

३०४ कर्मज्ञानप्रचयमखिलं दुष्करं नाथ पश्यन्
३०५ पापासक्तं हृदयमपि चापारयन् सन्निरोद्धुम् ।
३०६ संसाराख्ये पुरहर महत्यन्धकूपे विषीदन्
३०७ हस्तालम्बप्रपतनमिदं प्राप्य ते निर्भयोऽस्मि ॥२२

३०८

३०९ 22. O Lord, seeing that the paths of karma and jnAna are
३१० difficult, and being unable to control my mind which is inclined
३११ towards sin, suffering in the great bottomless pit that is
३१२ saMsAra, O Lord Shiva, I am now free from fear, having
३१३ surrendered myself into Your supporting hands.

३१४ त्वामेवैकं हतजनिपथे पान्थमस्मिन् प्रपञ्चे
३१५ मत्वा जन्मप्रचयजलधेर्बिभ्यतः पारशून्यात् ।
३१६ यत्ते धन्याः सुरवर मुखं दक्षिणं संश्रयन्ति
३१७ क्लिष्टं घोरे चिरमिह भवे तेन मां पाहि नित्यम् ॥२३

३१८ 23. Frightened by this shoreless ocean of births, I am suffering
३१९ intensely since long. Knowing that You are the only companion
३२० in this world that is a path of terrible suffering due to repeated
३२१ births and deaths, I beseech You to protect me always with
३२२ Your face turned towards the south which the fortunate ones
३२३ (the great sages) take refuge in, O greatest of gods.

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३२५ एकोऽसि त्वं शिव जनिमतामीश्वरो बन्धमुक्त्योः
३२६ क्लेशाङ्गारावलिषु लुठतः का गतिस्त्वां विना मे ।
३२७ तस्मादस्मिन्निह पशुपते घोरजन्मप्रवाहे
३२८ खिन्नं दैन्याकरमतिभयं मां भजस्व प्रपन्नम् ॥२४

३२९ 24. O Shiva, You alone are the controller of the bondage and
३३० liberation of those who are subject to birth. What refuge is there
३३१ other than You for me who am wallowing in the embers of
३३२ suffering! Therefore, O Pashupati, save me who am suffering in
३३३ this terrible torrent of transmigratory existence which is the
३३४ most dreadful repository of all misery.

३३५ यो देवानां प्रथममशुभद्रावको भक्तिभाजां
३३६ पूर्वं विश्वाधिक शतधृतिं जायमानं महर्षिः ।
३३७ दृष्ट्यापश्यत् सकलजगतीसृष्टिसामर्थ्यदान्या
३३८ स त्वं ग्रन्थिप्रविलयकृते विद्यया योजयास्मान् ॥२५

३३९ 25. O Lord who are beyond this universe, You who are the
३४० foremost among the gods to eliminate all inauspiciousness
३४१ (suffering) of devotees, who are the great seer who cast your
३४२ glance capable of creating the whole universe on BrahmA (the
३४३ four-faced God) on his birth, be kind enough to endow me with
३४४ knowledge for loosening the knot of bondage. (This is based on
३४५ the shruti, taitt.up. 4. 12-13).

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३४८ यद्याकाशं शुभद मनुजाश्चर्मवद्वेष्टयेयुः
३४९ दुःखस्यान्तं तदपि पुरुषस्त्वामविज्ञाय नेति ।
३५० विज्ञानं च त्वयि शिव ऋते त्वत्प्रसादान्न लभ्यं
३५१ तद्दुःखार्तः कमिह शरणं यामि देवं त्वदन्यम् ॥२६

३५२ 26. O Bestower of good! Even if men can roll up the sky like a
३५३ sheet of leather, man will not be able to end all sorrow without
३५४ knowing You. Knowledge of You cannot be attained without
३५५ Your grace. So I who am overcome by sorrow, which god can
३५६ seek refuge in other than You! (This is based on
३५७ shvetAshvatara upaniShad, 7.20).

३५८ किं गूढार्थैरकृतकवचोगुम्भनैः किं पुराणै-
३५९ स्तन्नाद्यैर्वा पुरुषमतिभिर्दुर्निरूप्यैकमत्यैः ।
३६० किं वा शास्त्रैरफलकलहोल्लासमात्रप्रधानै-
३६१ विद्या विद्येश्वर कृतधियां केवलं त्वत्प्रसादात् ॥२७

३६२ 27. What is the use of the collection of words which are
३६३ uncreated by any one (apauruSheya) and whose meaning is
३६४ hidden (the vedas), or the purANas or the tantra which are
३६५ difficult for the human intelligence to understand! What is the
३६६ use of the shAstras which indulge only in futile disputes! For
३६७ those whose minds are fixed on You, knowledge is attainable
३६८ by Your grace alone, O Lord of knowledge.

३६९
३७० पापिष्ठोऽहं विषयचपलः सन्ततद्रोहशाली
३७१ कार्पण्यैकस्थिरनिवसतिः पुण्यगन्धानभिज्ञः ।
३७२ यद्यप्येवं तदपि शरणं त्वत्पदाब्जं प्रपन्नं
३७३ नैनं दीनं स्मरहर तवोपेक्षितुं नाथ युक्तम् ॥२८

३७४ 28. I am the worst among sinners, fickle-minded towards
३७५ sense-objects, always harming myself (by looking upon my
३७६ body-mind complex as my self), the very abode of all
३७७ weaknesses, and ignorant of even the scent of meritorious
३७८ actions. Even though this is so, it is not proper for You to reject
३७९ this miserable one who has surrendered himself at Your lotus

- ३८० feet, O Lord, Destroyer of Cupid.
 ३८१ Note- The term 'Atmadrohi' here is based on the following well-
 ३८२ known shloka, the source of which is not available:-
 ३८३ अन्यथासन्तमात्मानं योऽन्यथा प्रतिपद्यते ।
 ३८४ किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥
 ३८५ Meaning; One who understands the Atma as something other
 ३८६ than what it is, what sin has not been committed by him who is
 ३८७ a thief of the Arma itself!

३८८

- ३८९ आलोच्यैवं मयि यदि भवान्नाथ दोषाननन्ता-
 ३९० नस्मत्पादाश्रयणपदवीं नार्हतीति क्षिपेन्माम् ।
 ३९१ अद्यैवेमं शरणविरहाद्विद्धि भीत्यैव नष्टं
 ३९२ ग्रामो गृह्णात्यहिततनयं किं नु मात्रा निरस्तम् ॥२९

- ३९३ 29. O Lord, if, considering all these innumerable faults of mine
 ३९४ You reject me saying that I do not deserve to be given refuge at
 ३९५ Your feet, then know that I am lost now itself out of the fear of
 ३९६ lack of a protector. Will the village accept an unfavourable son
 ३९७ who has been rejected by his mother herself?

३९८

- ३९९ क्षन्तव्यं वा निखिलमपि मे भूतभाविव्यलीकं
 ४०० दुर्व्यापारप्रवणमथवा शिक्षणीयं मनो मे ।
 ४०१ न त्वेवार्त्या निरतिशयया त्वत्पदाब्जं प्रपन्नं
 ४०२ त्वद्विन्यस्ताखिलभरममुं युक्तमीश प्रहातुम् ॥३०

- ४०३ 30. Either all my past and future sins should be forgiven, or my
 ४०४ mind which is inclined towards evil actions should be instructed
 ४०५ (by You to proceed in the right way). It is not proper for You, O
 ४०६ Lord, to reject one who has surrendered at Your lotus feet in

४०७ unsurpassed anguish and who has placed all his burden on
४०८ You.

४०९

४१० सर्वज्ञस्त्वं निरवधिकृपासागरः पूर्णशक्तिः
४११ कस्मादेनं न गणयसि मामापदब्धौ निमग्नम् ।
४१२ एकं पापात्मकमपि रुजा सर्वतोऽत्यन्तदीनं
४१३ जन्तुं यद्युद्धरसि शिव कस्तावतातिप्रसङ्गः ॥३१

४१४ 31. You are omniscient, an ocean of boundless compassion, of
४१५ infinite power. Why do you not have consideration for me who
४१६ am immersed in the ocean of suffering? If You uplift one
४१७ creature, though a sinner, who is intensely miserable because
४१८ of suffering, how will that be too much, O Shiva?

४१९

४२० अत्यन्तार्तिव्यथितमगतिं देव मामुद्धरेति
४२१ क्षुण्णो मार्गस्तव बत पुरा केन वानाथनाथ ।
४२२ कामालम्बे बत तदधिकां प्रार्थनारीतिमन्यां
४२३ त्रायस्वैनं सपदि कृपया वस्तुतत्त्वं विचिन्त्य ॥३२

४२४ 32. O Lord, has anyone made unavailable the path of surrender
४२५ to You in the form “uplift me who am tormented by extreme
४२६ suffering and am without any recourse”, O Protector of the
४२७ helpless! (The idea is that this path is always available). What
४२८ method of prayer greater than this can I adopt? Considering the
४२९ actual state of things, save me immediately by Your
४३० compassion. (The path of total surrender is stressed as
४३१ superior to the other paths).

४३२

४३३ एतावन्तं भ्रमणनिचयं प्रापितोऽयं वराकः
४३४ श्रान्तः स्वामिन्नगतिरधुना मोचनीयस्त्वयाहम् ।
४३५ कृत्याकृत्यव्यपगतमतिर्दीनशाखामृगोऽयं
४३६ सन्ताड्यैनं दशनविवृतिं पश्यतस्ते फलं किम् ॥३३

४३७ 33. This miserable one has been subjected to wandering
४३८ (through innumerable births) so long. I am tired and without any
४३९ means of escape, O Lord. Now I should be released by You.
४४० What do You gain by beating this miserable monkey who does
४४१ not know what should and what should not be done and seeing
४४२ him baring his teeth?

४४३

४४४ माता तातः सुत इति समाबध्य मां मोहपाशै-
४४५ रापात्यैवं भवजलनिधौ हा किमीश त्वयाप्तम् ।
४४६ एतावन्तं समयमियतीमार्तिमापादितेऽस्मिन्
४४७ कल्याणी ते किमिति न कृपा कापि मे भाग्यरेखा ॥३४

४४८ 33. O Lord, what have You gained by binding me with the rope
४४९ of delusion to mother, father, son and others and throwing me
४५० into the ocean of transmigratory existence? Why is it that Your
४५१ benevolent compassion has not fallen on me who have been
४५२ suffering so long? It is only my fate.

४५३

४५४ भुङ्क्षे गुप्तं बत सुखनिधिं तात साधारणं त्वं
४५५ भिक्षावृत्तिं परमभिनयन् मायया मां विभज्य ।
४५६ मर्यादायाः सकलजगतां नायकः स्थापकस्त्वं
४५७ युक्तं किं तद्वद विभजनं योजय स्वात्मना माम् ॥३५

४५८ 35. O Father, You enjoy secretly the treasure of bliss that is the
४५९ common property of both of us, taking on the role of a
४६० mendicant and separating me by Maya. You who are the maker
४६१ and the controller of the rules of contact for the whole world,
४६२ say whether such a separation (of me) is proper. Unite me with
४६३ You.

४६४ Note- The jiva (individual human being) is none other than
४६५ Brahman and so his nature is bliss, but because of Maya he
४६६ does not know it. This is what is meant by saying that he has
४६७ been separated by Maya. The poet prays for liberation.

४६८

४६९ न त्वा जन्मप्रचयजलधेरुद्धरामीति चेद्धी-
४७० रास्तां तन्मे भवतु च जनिर्यत्र कुत्रापि जातौ ।
४७१ त्वद्भक्तानामनितरसुखैः पादधूळीकिशोरै-
४७२ रारब्धं मे भवतु भगवन् भावि सर्वं शरीरम् ॥३६

४७३ 36. If You decide not to lift me out of the ocean of repeated
४७४ births, then let me be born as any creature. But let all my future
४७५ bodies be blessed by the incomparable bliss of contact with the
४७६ dust of the feet of Your devotees.

४७७

४७८ कीटा नागास्तरव इति वा किं न सन्ति स्थलेषु
४७९ त्वत्पादाम्भोरुहपरिमलोद्वाहिमन्दानिलेषु ।
४८० तेष्वेकं वा सृज पुनरिमं नाथ दीनार्तिहारिन्
४८१ आतोषान्मां मृड भवमहाङ्गारनद्यां लुठन्तम् ॥३७

४८२ 37. Worms, mountains, trees and what else are not there in
४८३ the places where the gentle breeze brings in the fragrance of
४८४ Your lotus feet! Create me who am wallowing in this river of the

४८५ embers of saMsAra as one of these (again and again) until You
४८६ are satisfied. O Lord shiva, Remover of the suffering of the
४८७ weak.

४८८

४८९ काले कण्ठस्फुरदसुकलालेशसत्तावलोक-
४९० व्यग्रोदग्रव्यसनिसकलस्निग्धरुद्धोपकण्ठे ।
४९१ अन्तस्तोदैरवधिरहितामार्तिमापद्यमाने-
४९२ ऽप्यङ्घ्रिद्वन्द्वे तव निविशतामन्तरात्मन् ममात्मा ॥३८

४९३ 38. O Indwelling Self of all! When, at the time of my death, I am
४९४ suffering countless internal pangs and the throats of those
४९५ around me are choked by grief on seeing my breathing
४९६ becoming faint, let my self be united with Your two feet (let me
४९७ attain liberation).

४९८

४९९ अन्तर्बाष्पाकुलितनयनानन्तरङ्गानपश्यन्
५०० अग्रे घोषं रुदितबहुलं कातराणामशृण्वन् ।
५०१ अत्युत्क्रान्तिश्रममगणयन्नन्तकाले कपर्दिन्
५०२ अङ्घ्रिद्वन्द्वे तव निविशतामन्तरात्मन् ममात्मा ॥३९

५०३ 39. O One with matted hair! Without seeing those dear to me
५०४ whose eyes are filled with tears of grief and without hearing the
५०५ sound of weeping of the frightened ones in front of me and
५०६ without feeling the pain caused by departing life, let my self
५०७ merge in Your two feet at the last moment of my life, O
५०८ Indwelling Self!
५०९ (The poet prays that at the time of his death his mind should be
५१० so totally absorbed in the Lord that he does not see, hear or
५११ feel anything else.)

५१२

५१३

चारुस्मेराननसरसिजं चन्द्रेखावतंसं

५१४

फुल्लन्मल्लीकुसुमकलिकादामसौभाग्यचोरम् ।

५१५

अन्तः पश्याम्यचलसुतया रत्नपीठे निषण्णं

५१६

लोकातीतं सततशिवदं रूपमप्राकृतं ते ॥४०

५१७

40. I see in my mind Your supreme form with Your lotus face

५१८

with a charming smile, with the crescent moon on Your

५१९

forehead, that defeats the beauty of a garland of jasmine buds,

५२०

sitting on a throne of gems with the Daughter of the Mountain,

५२१

beyond the worlds, ever bestowing auspiciousness.

५२२

५२३

स्वप्ने वापि स्वरसविकसद्दिव्यपङ्केरुहाभं

५२४

पश्येयं किं तव पशुपते पादयुग्मं कदाचित् ।

५२५

क्वाहं पापः क्व तव चरणालोकभाग्यं तथापि

५२६

प्रत्याशां मे घटयति पुनर्विश्रुता तेऽनुकम्पा ॥४१

५२७

41. O Pashupati, may I see some time in dream Your two feet

५२८

which have the splendour of lotuses in full bloom! Where am I,

५२९

a sinner and where is the good fortune to see Your feet! Still,

५३०

Your well known compassion induces this hope in me.

५३१

५३२

भिक्षावृत्तिं चर पितृवने भूतसङ्घैर्भ्रमेदं

५३३

विज्ञातं ते चरितमखिलं विप्रलिप्सोः कपालिन् ।

५३४

आवैकुण्ठद्रुहिणमखिलप्राणिनामीश्वरस्त्वं

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नाथ स्वप्नेऽप्यहमिह न ते पादपद्मं त्यजामि ॥४२

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42. O KapAlin! Act as a mendicant on the cremation ground or

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roam about with the Bhutas. This entire conduct of Yours,

५३८ which is like that of one who wishes to mislead, is well known.
५३९ You are the Lord of all beings from ViShNu and BrahmA
५४० downward. O Lord, I will not forsake Your lotus feet even in
५४१ dream.

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५४४ आलेपनं भसितमावसथः श्मशान-
५४५ मस्थीनि ते सततमाभरणानि सन्तु ।
५४६ निहोतुमीश सकलश्रुतिपारसिद्ध-
५४७ मैश्वर्यमम्बुजभवोऽपि च न क्षमस्ते ॥४३

५४८ 43. Let it be that Your unguent is only ash, Your abode is the
५४९ cremation ground, and Your ornaments are always only bones.
५५० But, O Lord, even Lord Brahma cannot deny Your lordliness
५५१ which is established by all the shrutis.

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विविधमपि गुणौघं वेदयन्त्वर्थवादाः
परिमितविभवानां पामराणां सुराणाम् ।
तनुहिमकरमौले तावता त्वत्परत्वे
कति कति जगदीशाः कल्पिता नो भवेयुः ॥४४

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44. Let the arthavAdAs (statements of praise) in the Vedas
attribute various kinds of merits to the other gods who are of
limited power and glory. O Lord with the crescent moon on
Your forehead! That way how many lords of the world are being
(wrongly) imagined as superior to You!

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विहर पितृवने वा विश्वपारे पुरे वा
रजतगिरितटे वा रत्नसानुस्थले वा ।

५६५

दिश भवदुपकण्ठं देहि मे भृत्यभावं

५६६

परमशिव तव श्रीपादुकावाहकानाम् ॥४५

५६७

45. O Paramashiva! Sport in the cremation ground or in an

५६८

abode beyond the universe, or on the Silver Mountain

५६९

(Kailasa), or in the valley of gems. Make me the servant of

५७०

those who carry Your sacred sandals and bless me with

५७१

proximity to You.

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बलमबलममीषां बल्वजानां विचिन्त्यं

५७४

कथमपि शिव कालक्षेपमात्रप्रधानैः ।

५७५

निखिलमपि रहस्यं नाथ निष्कृष्य साक्षात्

५७६

सरसिजभवमुख्यैः साधितं नः प्रमाणम् ॥४६

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46. The strength or weakness of these weak ones (the various

५७८

gods) may be a matter of discussion among those whose

५७९

object is only to spend the time, O Lord Shiva! For us, what has

५८०

been established by BrahmA and others after delving into the

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secrets of the scriptures is what is valid.

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न किञ्चिन्मेनेऽतः समभिलषणीयं त्रिभुवने

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सुखं वा दुःखं वा मम भवतु यद्भावि भगवन् ।

५८५

समुन्मीलत्पाथोरुहकुहरसौभाग्यमुषि ते

५८६

पदद्वंद्वे चेतः परिचयमुपेयान्मम सदा ॥४७

५८७

47. I do not consider anything in the three worlds to be worthy

५८८

of being desired. O Bhagavan, let me have happiness or

५८९

sorrow as destined. Let my mind always rest on Your two feet

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which excel the splendour of the inside of a lotus in full bloom.

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उदरभरणमात्रं साध्यमुद्दिश्य नीचे-

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ष्वसकृदुपनिबद्धामाहितोच्छिष्टभावाम् ।

५९४

अहमिह नुतिभङ्गीमर्पयित्योपहारं

५९५

तव चरणसरोजे तात जातोऽपराधी ॥४८

५९६

48. After having been repeatedly engaged in composing

५९७

various works of a low order with the sole object of earning my

५९८

livelihood, I am now offering at Your lotus feet only the

५९९

remnants of praise and thus I have become guilty, O Father!

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सर्वं सदाशिव सहस्व ममापराधं

६०२

मग्नं समुद्धर महत्यमुमापदब्धौ ।

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सर्वात्मना तव पदाम्बुजमेव दीनः

६०४

स्वामिन्ननन्यशरणः शरणं प्रपद्ये ॥४९

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49. O Sadashiva, forgive all my transgressions. Uplift this one

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submerged in the ocean of suffering. I, helpless and with no

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other refuge, surrender at Your lotus feet alone with all my

६०८

heart, O Lord.

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आत्मार्पणस्तुतिरियं भगवन्निबद्धा

६११

यद्यप्यनन्यमनसा न मया तथापि ।

६१२

वाचापि केवलमयं शरणं वृणीते

६१३

दीनो वराक इति रक्ष कृपानिधे माम् ॥५०

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50. O Bhagavan, though this AtmArpaNastuti has been

६१५

composed by me without my mind being totally concentrated

६१६

on You, protect me, O Abode of Compassion, considering that

६१७ this helpless, miserable one is surrendering to You at least by
६१८ words.

इति आत्मार्पणस्तुतिः सम्पूर्णा ॥

End of AtmArpaNastuti

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