

# ଶ୍ରୀଶାରଦାଭୁଜଙ୍ଗମ୍

{॥ ଶ୍ରୀଶାରଦାଭୁଜଙ୍ଗମ୍ ॥}

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 prescence 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. ସ ବ୍ରହ୍ମ ସ ଶିବସ୍ତ ସ ହରିସ୍ତ ସେନ୍ଦ୍ରସ୍ତ ସୋଷରଃ ପରମସ୍ବରାତ୍ ॥ (Narayana suktam.)

Thus, Sarasvathi has

these names in Her 108 namavali –

ସର୍ବଦେବସ୍ତୁତା = She is worshipped by all gods, ଚତୁର୍ବର୍ଗ-

ଫଳପ୍ରଦା = 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).

ବ୍ୱେଗିନଶ୍ଲୋକା

ବଦନାରବିନ୍ଦ-ବନ୍ଧୋ-ବାମାଙ୍କତଟୀ-ବଶଂବଦୀଭୂତା ।

ପୁରୁଷତ୍ରିତୟେ ହ୍ରେଧା ପୁରଂପ୍ରରୂପା ତ୍ବମେବ କାମାକ୍ଷି ॥

ଏନ୍ଦଶ୍ଲୋକାବ

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.

୧ginsmallshloka

ବିଦ୍ୟେ ବିଧାତୃବିଷୟେ କାତ୍ୟାୟନି କାଲି କାମକୋଟି କଲେ ।

ଭାରତି ଭୈରବି ଭଦ୍ରେ ଶାକିନି ଶାଂଭବି ଶିବେ ସ୍ତୁବେ ଉବତୀମ୍ ॥

୧ndshlokab

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.

୧ginsmallshloka

ଯୋ ଯୋ ଯାଂ ଯାଂ ତନ୍ମୁ ଭକ୍ତଃ ଶ୍ରଦ୍ଧୟାଃଚିତୁମିଚ୍ଛତି ।

ତସ୍ୟ ତସ୍ୟାତଲ୍ଲାଂ ଶ୍ରଦ୍ଧାଂ ତାମେବ ବିଦଧମ୍ୟହମ୍ ॥ BG(7-21).

୧ndshlokab

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

୧ginsmallshloka

ସ ତୟା ଶ୍ରଦ୍ଧୟା ଯୁକ୍ତଃ ତସ୍ୟାଂରାଧନମୀହତେ ।

ଲଭତେ ଚ ତତଃ କାମାନ୍ ମୟୈବ ବିହିତାନ୍ହିତାନ୍ ॥ BG(7-22).

୧ndshlokab

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  
(ନାମାବଲିଷ୍ଠ) as :

ବ୍ରହ୍ମ-ବିଷ୍ଣୁ-ଶିବାତିକ୍ତା । The list of 108 names also have  
the names

ଶାରଦା, ରମା, ଶିବା-(ଶିବାଭେଦା ଶିବା), ଚଣ୍ଡିକା,

ଚାମୁଣ୍ଡୀ, ବାରାହୀ । 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.

ବ୍ଵେଗିନଶ୍ଚାଳଶ୍ଳୋକା

ପୁରାନେକ-ଜନ୍ମାଜିତାଗଣ୍ୟପୁଣ୍ୟେଷାଃ

ଯଦାସ୍ତଂ ମୟା ଶାରଦାଭିଷ୍ୟଭାଗ୍ୟମ୍ ।

ଦୟାର୍ତ୍ତଂ ଗୁରୁତ୍ଵଂ ସଂକ୍ଷୁଦ୍ରଚକ୍ର-

ସ୍ଥିତଂ ତସ୍ମିନ୍ନାମନନ୍ଦ୍ୟାବିରସ୍ତୁ ॥ ୧ ॥

Endshlokab

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"

– ଶାରଦାଭିଷ୍ୟଭାଷ୍ୟମ୍ । 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. ଅଶବ୍ଦମ୍ଭୂତମରୂପମବ୍ୟୟଂ ତଥାରସଂ ନିତ୍ୟମଗଚ୍ଛତ ଯତ୍ । 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 ପର, ବ୍ୟୁତ୍, ବିଭବ, ଅନ୍ତର୍ଯାମି, ଅର୍ଚା । 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.

ଏଗିନସମାଶ୍ଳୋକା

ପରାସ୍ତି ଖାନି ବ୍ୟତୀତ ସ୍ବୟଂଭୂଃ

ତସ୍ମାତ୍ ପରାତ୍ପଣ୍ୟତି ନାନ୍ତରାତ୍ମନ୍ ।

କର୍ତ୍ତୃତ୍ବୀୟଃ ପ୍ରତ୍ୟଗାତ୍ମାନମୈଷତ୍

ଆବୃତ୍ତଚକ୍ଷୁରମୃତତ୍ବମିଚ୍ଛନ୍ ॥ KU (2-1-1).

ଏନ୍ଦଶ୍ଳୋକାବ

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. ପୂଜାଦିଷ୍ଟବନ୍ମୁରାଗ ଇତି ପାରାଶର୍ଯ୍ୟଃ । Prahladha mentions devotion to be of nine types.

ଏଗିନସମାଶ୍ଳୋକା

ଶ୍ରବଣଂ କର୍ତ୍ତବ୍ୟଂ ବିଷ୍ଣୋଃ ସ୍ମରଣଂ ପାଦସ୍ତୋତ୍ରମ୍ ।

ଅର୍ଚନଂ ବନ୍ଦନଂ ଦାସ୍ୟଂ ସଖ୍ୟମାତ୍ମନିବେଦନମ୍ ॥ BH(7-5-23).

ଏନ୍ଦଶ୍ଳୋକାବ

We may note that ଅର୍ଚ୍ଚନା

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 harried 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.

୧ଗିନସମାଶ୍ଲୋକା

ପତ୍ରଂ ପୁଷ୍ପଂ ଫଳଂ ତୋୟଂ ଯୋ ମେ ଭକ୍ତ୍ୟା ପ୍ରୟତ୍ନତଃ ।

ତଦହଂ ଭକ୍ତ୍ୟୁପହୃତମଶ୍ଳାମି ପ୍ରୟତାନୁନଃ ॥ BG(9-26).

୧ନ୍ଦଶ୍ଲୋକା

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 extolled by the scriptures. ଶୁଭିଶିରସି ବିଦୀୟେ ବ୍ରହ୍ମଣି

ଶ୍ରୀନିବସେ ଭବତୁ ମମ ପରସ୍ମିନ୍ ଶେମୁଷି ଭକ୍ତିରୂପା । 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" – ଶାରଦାଭିଶ୍ୟଭାଗ୍ୟମ୍ ।

In the Narayaneeyam (verse No.1) also the poet Narayana Namboodri

exclaims 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.

ବିଶ୍ଵସ୍ମାଶ୍ଵଳୋକା

ଅସ୍ମନ୍ ଦୃଷ୍ଟମାତ୍ରେ ପୁନରୁପପୁରୁଷାର୍ଥମକଂ ବ୍ରହ୍ମତତ୍ତ୍ଵଂ

ତତ୍ତ୍ଵାବଭାତି ସାକ୍ଷାତ୍ ଗୁରୁପବନପୁରେ ହ୍ରଦ ଭାଗୟଂ ଜନାନାମ୍ ॥

ଏନ୍ଦଶ୍ଳୋକାବ

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, emoney 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 understood 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 ଦୁର୍ଗମା (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 Kamalajadayithashtakam (କମଳଜୟତାଷ୍ଟକମ୍) composed in praise of the Devi by Shri Narasimha Bharati Swami, the 33rd pontiff of the peetam.

ୱେଗିନସ୍ମାଲ୍ଲୋକା

କଲ୍ୟାଣୋ ପାର୍ବତୀଶଃ ପ୍ରବରସୁରଗଣ-ପ୍ରୀତିତଃ ଶ୍ରୋତବର୍ମ୍ମ  
ପ୍ରାବଲ୍ୟଂ ନେତୁକ୍ତମୋ ଯତିବରବପୁଷାଗତ୍ୟ ଯାଂ ଶୁଙ୍ଖଶୈଲେ ।  
ସଂସ୍ଥାପ୍ୟାର୍ତାଂ ପ୍ରଚକ୍ରେ ବହୁବିଧନୁତିଭିଃ ସାତ୍ବମିନ୍ଦ୍ବର୍ଧରୂତା  
ବିଦ୍ୟାଂ ଶୁଙ୍ଖାଂ ଚ ବୁଦ୍ଧିଂ କମଳଜୟତେ ସତ୍ବରଂ ଦେହି ମହ୍ୟମ୍ ॥ ୨ ॥

ୱେନ୍ଦସ୍ଲୋକା

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 ଦକ୍ଷିଣାଂଶୁଃ । or dripping with compassion. She is the very embodiment of mercy. ଦକ୍ଷିଣାଂଶୁଃ = ଦକ୍ଷିଣ ମୂର୍ତ୍ତିଃ ସ୍ବରୂପଂ ଯସ୍ୟାଃ । 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.

ୱେଗିନସ୍ମାଲ୍ଲୋକା

ନ ମନ୍ତ୍ରଂ ନ ଯନ୍ତ୍ରଂ ନ ବା ସ୍ତୋତ୍ରରୀତିଂ

ବିଜାନେନ୍ୟୁ ବକ୍ତୁଂ ଚ ମଦୁଃଖରୀତିମ୍ ।

ତ୍ବଦ୍ବନ୍ତ୍ରିପ୍ରଣମ୍ନୋ ନ ପାତ୍ରଂ ଶୁଚଃ ସ୍ୟା-

ଦିତି ତ୍ବଂ ପ୍ରପଦ୍ୟେ ତବୈବ ପ୍ରସାଦାତ୍ ॥ ୨ ॥

ଏନ୍ଦସ୍ଲୋକାବ

Meaning:-I do not know mantam 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 ମନ୍ତ୍ରମ୍ is a formula or prayer sacred to a deity:

(e.g.) Om namah Shivaya ଓଂ ନମଃ ଶିବାୟ । Yantram ଯନ୍ତ୍ରମ୍

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 Aparadhaxamapana stotram (ଶ୍ରୀଦେବ୍ୟପରାଧ-କ୍ଷମାପଣ-ସ୍ତୋତ୍ରମ୍).

ବିଶ୍ଵେନାମ୍ନିଶ୍ଵରାୟ ନମଃ

ନ ମନ୍ତ୍ରଂ ନୋ ଯନ୍ତ୍ରଂ ତଦପି ଚ ନ ଜାନେ ସ୍ଵତିମହୋ

ନ ଚାହ୍ନବାନଂ ଧ୍ୟାନଂ ତଦପି ଚ ନ ଜାନେ ସ୍ଵତି-କଥାଃ ।

ନ ଜାନେ ମୁଦ୍ରାସ୍ତେ ତଦପି ଚ ନ ଜାନେ ବିଲପନଂ

ପରଂ ଜାନେ ମାତ-ସ୍ତବଦନ୍ତୁସରଣଂ କ୍ଲେଶହରଣମ୍ ॥ (1)..

ଏନିଶ୍ଵରାୟ ନମଃ

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.

୧ଗିନସମାଶ୍ଳୋକା

ଭବାମ୍ଭୋଦି-ମଗ୍ନଂ ଭବାଦୈଃ ସୁଦୂରଂ

ବିବ୍ରୁଷ୍ଟଂ ମହାପାପ-ଗେହାନ୍ତମାନମ୍ ।

ବିବେକାଦି-ହୀନଂ ଦୟାନୀରଂ ଚେ

ମମାନୁଜ-ମୟାଂସ୍ତ୍ରୁଗ୍ଧୋର୍ଯ୍ୟମାମି ॥ ୩ ॥

୧ନ୍ଦଶ୍ଳୋକାବ

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)

୧ginsmallshloka

ଭକ୍ତାତ୍ୟନ୍ତହିତୈଷଧଂ ଭବଭୟପ୍ରଧଂ ସନୈକୈଷଧଂ  
ଶ୍ରେୟଃପ୍ରାପ୍ତିକରୈଷଧଂ ପିବ ମନଃ ଶ୍ରୀକୃଷ୍ଣଦିବ୍ୟୈଷଧମ୍ ॥

୧ndshlokab

He has these names that express this truth. ଔଷଧମ୍ । -  
ସଂସାରରୋଗଭେଷଜତ୍ବାତ୍ ଔଷଧମ୍ । He is the specific remedy for the  
disease samsara. VS(287). And ଭେଷଜମ୍ - ସଂସାରରୋଗସୌଷଧଂ  
ଭେଷଜମ୍ । 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.

୧ginsmallshloka

ଅପି ଚେତ୍ ସୁଦୁରାଚାରୋ ଭଜତେ ମାମନନ୍ୟଭାକ୍ ।  
ସାଧୁରେବ ସ ମନ୍ତ୍ରବ୍ୟଃ ସମ୍ୟଗ୍ବ୍ୟବହିତୋ ହି ସଃ ॥ (BG-9-30).

୧ndshlokab

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.

ଶ୍ରେଣୀଶ୍ଳୋକ

ପାପନାଶିନୀ - ପାପଂ ନାଶୟତି ସ୍ବୀକ୍ଷୟା ଲପାଦିନା ଭକ୍ତାନାମିତି ତଥା ।

ଯଥେଷ୍ଟକାତୁଲ୍ୟମଗ୍ନୌ ପ୍ରୋତଂ ପ୍ରଭୁଋତୈବମେବାସ୍ୟ ପାପୁନଃ

ପ୍ରଭୁଋତ୍ସେ" ଇତି ଶ୍ରୁତେଃ । LS(168).

ଏନ୍ଦଶ୍ଳୋକ

ଭବନାଶିନୀ - ଭବଂ

ସଂସାରଂ ନାଶୟତି ତଥା । LS(175).

The devotee says he is

distanced by Shiva and others (ଭବାଦୈଃ ସୁଦୂରମ୍ ବିସ୍ତୃଷ୍ଟଂ ।)

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 explained by an example. 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 ଭକ୍ତିଗମ୍ୟା - ଭକ୍ତ୍ୟା ସଂରାଧନେନ ଗମ୍ୟା । 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).

ବ୍ଵେଗିନଶ୍ଳୋକା

ପ୍ରଗାୟତଃ ସ୍ବବୀର୍ଯ୍ୟାଣି ତୀର୍ଥପାଦଃ ପ୍ରିୟଶ୍ରବୀଃ ।

ଆହୂତ ଇବ ମେ ଶୀଘ୍ରଂ ଦର୍ଶନଂ ଯାତି ଚେତସି ॥

ଏନ୍ଦଶ୍ଳୋକାବ

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).

ବ୍ଵେଗିନଶ୍ଳୋକା

ପରାସ୍ଥି ଖାନି ବ୍ୟତୃଷ୍ଣତ୍ ସ୍ବୟମ୍ଭୂଃ-

ସ୍ତସ୍ମାତ୍ପରାତ୍ପଶ୍ୟତି ନାନ୍ତରାତ୍ମନ୍ ।

କର୍ତ୍ତୃକୀରଃ ପ୍ରତ୍ୟଗାତ୍ମାନମୈଷ-

ଦତ୍ତଃ ଶ୍ଚକ୍ଷୁରମୃତତ୍ବମିଚ୍ଛନ୍ ॥

ଏନ୍ଦଶ୍ଳୋକାବ



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 ମହାପାପ-ଗେହାୟମାନମ୍ । "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).

୧୧୩smallshloka

ନାବିରତୋ ଦୁଷ୍ଟଚିତ୍ତନାଶାନ୍ତୋ ନାସମାହିତଃ ।  
ନାଶାନ୍ତମାନସୋ ବାପି ପ୍ରଜ୍ଞାନେନୈନମାୟତାତ୍ ॥

୧୧୩shloka

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 ସାଧନ ଚତୁଷ୍ଟୟ ସଂପତ୍ତିଃ । These are to be acquired by one who wants to take to the spiritual path. They are described in detail in texts like Viveka Chudamani. The text Tattvabodha defines them as follows. ସାଧନଚତୁଷ୍ଟୟଂ କିମ୍? ନିତ୍ୟାନିତ୍ୟବସ୍ତୁବିବେକଃ । ଇହାମୁତ୍ରାର୍ଥଲଭୋଗବିରାଗଃ । ଶମାଦିଷଟ୍ଟକସଂପତ୍ତିଃ । ମୁମୁକ୍ଷୁର୍ବଂ

ଚେତି । 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 six accomplishments (inner wealth) beginning with shama (ଶମ) and the yearning for liberation. The details are available in this text and Viveka Chudamni. These four qualifications purge the mind of pollutants like anger, jealousy, avarice and bless the student with a keen razor sharp intellect that is capable of understanding the subtle teachings of spiritual texts imparted by the teacher. Having got a pure mind by the above said practices one will be able to tune his mind to God and receive His signals clearly and without disturbance. The devotion will be fruitful. Else the devotion cannot bring any result and God will be far away from him.

Aquiring these qualifications is a long and arduous process. This is said by the sage Patanjali in his Yogasutra. ଏତଦ୍ଦୃଢ଼-ଦୀର୍ଘକାଳ-ନୈରନ୍ତର୍ଯ୍ୟ-ସଂକ୍ରାନ୍ତାସେବିତୋ ଦୃଢ଼ଭୂମିଃ ।(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. ମଜ୍ଜିତ୍ତଃ ସର୍ବଦୁର୍ଗାଣି ମସ୍ତ୍ରସାଦାତ୍ ତରିଷ୍ୟସି । 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.

ଶରୀରଂ ସ୍ବତନ୍ତ୍ରଂ ତଥାକ୍ଷୀଣୀ ସର୍ବା-  
ଶ୍ୟହୋ କିଂ କରୋମି କ୍ବ ଯାମ୍ୟମ୍ଭିକେ ବା ।  
ମୟା ପୋଷ୍ୟମାଶୀନି ମଦ୍ବଶ୍ୟତାଂ ନ  
ପ୍ରଯାନ୍ତ୍ୟଞ୍ଜୟା ମଦ୍ବଶେ ତାନି ତନ୍ୟାଃ ॥ ୪ ॥

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 pull us in  
the directions they want to go. It is very difficult to control them  
and make them follow our wishes.

ୱeginsmallshloka

ଯତତୋ ହ୍ୟପି କୌହ୍ରେୟ ପୁରୁଷସ୍ୟ ବିପକ୍ଷିତଃ ।  
ଇନ୍ଦ୍ରିୟାଣି ପ୍ରମାଥୀନି ହରନ୍ତି ପ୍ରସଭଂ ମନଃ ॥ BG(2-60).

ୱndshlokab

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. ଈଶ୍ଵରପ୍ରଣିଧାନାଦ୍ବା । (1-22).

ୱେଗିନସମ୍ଭାଶ୍ଳୋକା

କଦାଚିତ୍ତେ ପାଦପଦ୍ମସ୍ୟ ପୂଜାଂ

ସ୍ମୃତିଂ ଦର୍ଶନଂ ବା ବିଚିନ୍ତ୍ୟସ୍ତୁ ବିମାନି ।

ବିଜନନୁହଂ ତାନି ରକ୍ଷାମି ମାତଃ

ମୃଷ ନୈବ ବକ୍ଷ୍ୟାମି ଶୀଘ୍ରଂ ପ୍ରସୀଦ ॥ ୫ ॥

ଏନ୍ଦଶ୍ଳୋକାବ

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.

ୱେଗିନସମ୍ଭାଶ୍ଳୋକା

ଲବ୍ଧ୍ଵା ସୁଦୁର୍ଲଭମିଦଂ ବହୁଫଳଭାନ୍ତେ

ମାନୁଷ୍ୟମର୍ଥକମନିତ୍ୟମପୀହ ଧୀରଃ

ତୁର୍ଣ୍ଣଂ ଯତେତ ନ ପତେଦନୁମୃତ୍ୟୁଂ ଯାବ-

ନିଃଶ୍ରେୟସାୟ ବିଷୟଃ ଶଲୁ ସର୍ବତଃ ସ୍ୟାତ୍ ॥ BH(11-9-29).

¶ndshlokab

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.

ୱେginsmallshloka

ଜିହ୍ୱେ କୀର୍ତ୍ତୟ କେଶବଂ, ମୁରରିପୁଂ ଚେତୋ ଭଜ, ଶ୍ରୀଧରଂ  
ପାଣିଦ୍ୱନ୍ଦ୍ୱ ସମର୍ଚୟାତୁ୍ୟତକଥାଃ-ଶ୍ରେଷ୍ଠାଦ୍ୱନ୍ଦ୍ୱ ଚ୍ଚକ୍ଷୁଃଶ୍ରୀ ।  
କୃଷ୍ଣଂ ଲୋକୟ ଲୋଚନଦ୍ୱନ୍ଦ୍ୱ, ହରେର୍ଗଞ୍ଜାତ୍-ଦ୍ୱିମୁଗ୍ଧାଲୟଂ  
ଜିହ୍ୱା ଦ୍ରାଶ ମୁକୁନ୍ଦପାଦଭୁଜସଂ ମୂର୍ଧନ୍ ନମାଧୋଷ୍ଠଜମ୍ ॥

¶ndshlokab

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.

ୱେginsmallshloka

ବାଲସ୍ତ୍ରାବତ୍ କ୍ରୀଡ଼ାସକ୍ତଃ ତରୁଣସ୍ତ୍ରାବତ୍ ତରୁଣୀସକ୍ତଃ ।

ବୃଦ୍ଧସ୍ତ୍ରାବ-ଜିହ୍ଵା-ସକ୍ତଃ ପରେ ବ୍ରହ୍ମଣି କୋଽପି ନ ସକ୍ତଃ ॥

◌ndshlokab

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.

eginsmallshloka

ମୟା ବାଲଭାବ-ସ୍ଥିତେନାଂବିକେ ତ୍ବତ୍-

ପଦାଂଭୋଜୟୁର୍ଗ୍ଘଂ ସ୍ଥୂତଂ ନୈବ ଜାତୁ ।

କ୍ଷମସ୍ତ୍ବାପରାଧଂ ଦୟା-ବୀରିରାଶେ

ତ୍ବଦନ୍ୟକ୍ଷରଣ୍ୟଂ ନ ମେ ଶାରଦେଽସ୍ତ୍ରୁ ॥ ୨ ॥

◌ndshlokab

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).

ୱେଗିନସମାଲଶ୍ଳୋକା

ବାଲ୍ୟେ ଦୁଃଖାତିରେକାତ୍ ମଲ୍ଲ-ଲୁଲିତ-ବୟଃ ସୁନ୍ୟପାନେ ପିପାସୁଃ  
ନୋ ଶକ୍ତଶ୍ଚେନ୍ଦ୍ରିୟେ ଭୋ! ଭବ! ମଲ୍ଲ-ଜନିତା ଜନ୍ତବୋ ମାଂ ତୁ ଦନ୍ତି ।  
ନାନା-ରୋଗାତିଦୁଃଖାତ୍ ରୁଦ୍ଧିତ-ପରବଶଃ ଶଙ୍କରଂ ନ ସ୍ମରାମି  
କ୍ଷନ୍ତବ୍ୟୋ ମେଽପରାଧଃ ଶିବ ଶିବ ଶିବ ଭୋଃ ଶ୍ରୀମହାଦେବ ଶଂଭୋ! ॥

ଏନ୍ଦଶ୍ଳୋକାବ

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

ୱେଗିନସମାଲଶ୍ଳୋକା

ତଥା ଯୌବନେ ମଉଚିତ୍ତୋହମାସଂ  
ତ୍ବଦୀୟଂ ପଦାଙ୍କୁଂ ସ୍ମୃତଂ ନୈବ ନୈବ ।  
କ୍ଷମସ୍ବାପରାଧଂ ବିଧି-ପ୍ରେମକାନ୍ତେ  
ନ ପୁତ୍ରେ ମନାଗୟାପେକ୍ଷା ଜନନୀଃ ॥ ୭ ॥

ଏନ୍ଦଶ୍ଳୋକାବ

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).

ୱେଗିନସମାଲଶ୍ଳୋକା

ପ୍ରୌତୋଽହଂ ଯୌବନସ୍ଥୋ ବିଷୟ-ବିଷୟରଂ ପଞ୍ଚଭିର୍ମମ-ସକ୍ତୌ

ଦକ୍ଷୋ ନକ୍ଷୋ ବିବେକଃ ସୁତ-ଧନ-ଯୁବତି-ସ୍ବାଦ-ସୌଖ୍ୟ ନିଷଣ୍ଠଃ ।

ଶୈବେ ଚିନ୍ତା-ବିହୀନଂ ମମ ହୃଦୟଂ ଅହୋ ମାନ-ଗର୍ବାଧିରୁତଂ

କ୍ଷନ୍ତବ୍ୟା ମେଽପରାଧଃ ଶିବ ଶିବ ଶିବ ଭୋଃ ଶ୍ରୀମହାଦେବ ଶଂଭୋ!! ॥

ଏନ୍ଦଶ୍ଳୋକାବ

The poet says that "a mother will not ignore a child" – ନ ପୁତ୍ରେ

ମନାଗପ୍ୟାପେକ୍ଷା ଜନନୀଃ । and overlook the mistakes committed. The

ଦେବ୍ୟପରାଧ-କ୍ଷମାପଣ-ସ୍ତୋତ୍ରମ୍ 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.

ୱେଗିନସମାଲଶ୍ଳୋକା

ବିଧେରଞ୍ଜାନେନ ଦ୍ରବିଶ-ବିରହେଶାଲସତୟା

ବିଧେୟାଶକ୍ୟତ୍ବାତ୍ତବ ଚରଣଯୋ-ର୍ଯାତୁ୍ୟତିରତୁତ୍ ।

ତଦେତତ୍ କ୍ଷନ୍ତବ୍ୟଂ ଜନନି ସକଲୋଦ୍ଧାରିଣି ଶିବେ

କୁପୁତ୍ରୋ ଜାୟେଥତ କ୍ବଚିଦପି କୁମାତା ନ ଭବତି ॥

ଏନ୍ଦଶ୍ଳୋକାବ

Now, the poet explains as to why he could not even think of Devi

in his old age.



ୱେଗିନସମାଲ୍ଲୋକା

ଜରାଭୋଗ-ସଂପ୍ରତିତାଜ୍ଞା ଜରାୟାଂ

କଥଂ ବା ସ୍ମରେୟଂ ପଦଂ ଶାରଦାୟା ।

କ୍ଷମସ୍ତ୍ବାପରାଧଂ ସମସ୍ତଂ ମଦୀୟଂ

କ୍ଷମାଧୃତ-ସର୍ବଂ ସହାଶର୍ବ-ଗର୍ବେ ॥ ୮ ॥

ଏନ୍ଦଶ୍ଲୋକାବ

Meaning:- In the old age, when my body would have become

decripit 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).

ୱେଗିନସମାଲ୍ଲୋକା

ବାର୍ଦ୍ଧକ୍ୟେ ଚେନ୍ଦ୍ରିୟାଣାଂ ବିକଳ-ଗତିମତଶ୍ଚାଧିଦୈବାଦି-ତାପ୍ତେଃ

ପ୍ରାପ୍ତେ ରୋଗେର୍ବିଯୋଗେ-ବ୍ୟସନ-କ୍ଳେଶତନୋଜ୍ଞସ୍ତି-ହୀନଂ ଚ ଦୀନମ୍ ।

ମିଥ୍ୟା-ମୋହାଭିଲାଷେ-ଭବତି ମମ ମନୋ ଧୂର୍ଜଟୈର୍ଜାନ-ଶୂନ୍ୟଂ

କ୍ଷନ୍ତବ୍ୟା ମେଃପରାଧଃ ଶିବ ଶିବ ଶିବ ଭୋଃ ଶ୍ରୀମହାଦେବ ଶଂଭୋ! ॥

ଏନ୍ଦଶ୍ଲୋକାବ

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.

୧ginsmallshloka

ଭବଦୀୟଂ ପଦାଙ୍କୁଂ ସଦା ପୂଜୟେୟଂ  
ତଥା ସଂସ୍ମରେୟଂ ଚ ପଶ୍ୟେୟମେବମ୍ ।  
ସମିଚ୍ଛଂଶୁ ମୟୂର୍ବ-ଦୁର୍ବାସନାଭିଃ  
ବଲ୍ଲଦାହୁତଂ ମନ୍ଥନଃ କିଂ କରୋମି ॥ ୯ ॥

୧ndshlokab

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. ସଦୃଶଂ ଚେଷ୍ଟତେ ସ୍ବସ୍ୟାଃ ପ୍ରକୃତେଜ୍ଞାନବାନପି ।\ ପ୍ରକୃତିଂ ଯାନ୍ତି ଭୂତାନି ନିଗ୍ରହଃ କିଂ କରିଷ୍ୟତି ॥ 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.

୧ginsmallshloka

ଯଦି ତ୍ବଂ ବଦସ୍ୟମ୍ ତେ ପୂର୍ବ-କର୍ମ  
ତ୍ବଯୈବ ପ୍ରୟତ୍ନେନ ଜେତବ୍ୟମେବମ୍ ।  
ତଦା ମଧ୍ୟଜସ୍ରଂ କୃପା ସଂବିଧେୟା ।  
ପ୍ରୟତ୍ନଂ କରୋମ୍ୟେବ ତତ୍ରାପି ସମ୍ୟକ୍ ॥ ୧୦ ॥

୧ndshloka

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.

୧ginsmallshloka

ପାପୋଘାତ-ବିମୋଚନାୟ ରୁଚିରୈଶ୍ବରୀୟ ମୁଖ୍ୟଞ୍ଜୟ  
ସ୍ତୋତ୍ର-ଧ୍ୟାନ-ନତି-ପ୍ରଦକ୍ଷିଣ-ସପୟାଲୋକନାକର୍ଣ୍ଣନେ ।  
ଜିହ୍ବା-ଚିତ୍ତ-ଶିରୋଽଂଘ୍ରୀ-ହସ୍ତ-ନୟନ-ଶ୍ରୋତ୍ରେରହଂ ପ୍ରୀତିତୋ  
ମମାଞ୍ଜାପୟ ତନ୍ନିରୂପୟ ମୁହୁ-ମାମେବ ମା ମେଽବତଃ ॥

ᱵᱚᱠᱷᱚᱨᱤᱠᱚ

The Acharya prays in the last line that the Lord should repeatedly make his mind engage in His worship. ଚନ୍ଦ୍ରିଭୂପାଳ ମୁଦୁଃ । 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).

ଭକ୍ତିଂ ମୁଦୁଃ ପ୍ରବହତାଂ ତ୍ବୟ ମେ ପ୍ରସଙ୍ଗେ ।

ଭୂୟାଦନନ୍ତ ମହତାମମଲାଶୟାନାମ୍ ।

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

ᱵᱚᱠᱷᱚᱨᱤᱠᱚ

ଯଦି ତ୍ବଂ ମଦୀୟାଂ ଶୂଚଂ ନାପଦୁଦ୍ୟାଃ

ତଦା ଦୁଃଖ-ବଦ୍ଧି-ପ୍ରତସ୍ତେଃକ୍ତରଙ୍ଗେ ।

ମଦୀୟେ ହିତାୟା-ସୁବାପ୍ୟମ୍ ଖେଦେ

ଭବେଦିତ୍ୟହଂ ଚିନ୍ତୟା-ଃତୋଽସ୍ମି ଭୂୟଃ ॥ ୧୧ ॥

¶ndshlokab

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. ଇନ୍ଦ୍ରଋଷିଃ ସର୍ବଭୂତାନାଂ ହୃଦେଶେଷଂଦୁନ

ତିଷ୍ଠତି । 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.

¶eginsmallshloka

ବଦନ୍ତୀହ ଶାସ୍ତ୍ରାଣି ସତ୍ୟଶ୍ଚିଦାମ୍ବା

ଋବଦ୍ଭାଷ୍ଟ୍ରାନ୍ୟଦାର୍ତ୍ତଂ ସମସ୍ତଂ ମୁଷେତି ।

ତଥାପ୍ୟମ୍ବ ମୋହୋ ନ ମେ ବିପ୍ରନଶ୍ଵେ

ଋଚିତ୍ୟମ୍ବ ତଂ ନାଶ୍ୟାନର୍ଥ-ମୁଲମ୍ ॥ ୧୨ ॥

¶ndshlokab

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 example, the Avadhuta Gita says - ଈଶ୍ଵରାନୁଗ୍ରହାଦେବ ପୁଂସାମଦ୍ଭୈତବାସନା । ମହତ୍ତ୍ଵମପରିତ୍ରାଣାଦ୍ଭିପ୍ରାଣାମୁପକାୟତେ ॥ \

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

¶eginssmallshloka

ତେଷାମେବାନୁକଂପାର୍ଥମହମଜ୍ଞାନଜଂ ତମଃ ।

ନାଶୟାମ୍ୟାତ୍ମଭାବଞ୍ଛା ଜ୍ଞାନ-ଦୀପେନ ଭାସ୍ବତା ॥

¶ndshlokab

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.

୧୩ଶ୍ଳୋକ

ଯଦା ଦଶଧୂୟୋଷିତାଃ ଭୀମଦୂତାଃ  
ମହାପାପିନଂ ମାଂ ସମାକ୍ରନ୍ତୁମାରାତ୍ ।  
ସମାୟନ୍ତି ତସ୍ମିନ୍ ହି କାଲେ ଦୟାଭ୍ୟୁ  
ମଦୀୟେ ମନସ୍ୟାବିରେଧି ଚ୍ଚମମ୍ ॥ ୧୩ ॥

୧୩ଶ୍ଳୋକ

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).

ୱେଗିନସମାଲ୍ଲୋକା

ଅନ୍ତକାଳେ ଚ ମାମେବ ସ୍ମରନ୍ନୁକ୍ତ୍ବା କଲେବରମ୍ ।

ଯଃ ପ୍ରଯାତି ସ ମଭାବଂ ଯାତି ନାସ୍ତ୍ୟତ୍ର ସଂଶୟଃ ॥

ଯଂ ଯଂ ବାପି ସ୍ମରନ୍ଭାବଂ ତ୍ୟକତ୍ୟନ୍ତେ କଲେଭରମ୍ ।

ତଂ ତମେବୈତି କୌନ୍ତେୟ-ସ୍ୱଦା ତଭାବ-ଭାବିତଃ ॥

ଏନ୍ଦଶ୍ଳୋକାବ

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.

ୱେଗିନସମାଲ୍ଲୋକା

କୃଷ୍ଣ ଉବଦୀୟଦପଙ୍କଜପଞ୍ଜରାନ୍ତଃ ଅଦୈବ ମେ ବିଶତୁ ମାନସରାଜହଂସଃ ।

ପ୍ରାଣପ୍ରୟାଣସମୟେ କଫବାତପିତ୍ତୈଃ କଣ୍ଠାବରୋଧନବିଧୌ ସ୍ମରଣଂ କୁତସ୍ତେ ॥ (୭).

ଏନ୍ଦଶ୍ଳୋକାବ

So, the author

prays that he should be blessed with Her prescence 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.

beginning small shloka

ମହାପାପିନଂ ମାଂ ସମୁଦ୍ଧର୍ତ୍ତମେବ

ତ୍ବୟା ପୁଣ୍ୟ-ପାପେ ପରୋକ୍ଷେ କୃତେ ହି ।

ନ ଚେହ୍ନର୍ଭଲୋକୋ ବିଜାନୀୟୁରେନଂ

ମହାପାପିନଂ ତ୍ବାଂ ଚ ବୈଷମ୍ୟ-ଯୁକ୍ତାମ୍ ॥ ୧୪ ॥

End shloka b

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 ଅଦୃଶ୍ୟମ୍ । (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.

ୱେଗିନସମାଲ୍ଲୋକା

ତସ୍ୟ ସଂହୃତମନ୍ଦସ୍ୟ ଗୁଣାକାରେଞ୍ଜିତସ୍ୟ ଚ ।

ଫଳାନୁମେୟାଃ ପ୍ରାରଂଭାଃ ସଂସ୍କାରାଃ ପ୍ରାକ୍ତନା ଇବ ॥

ଏନ୍ଦଶ୍ଲୋକାବ

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.

ୱେଗିନସମାଲ୍ଲୋକା

ସଦୃଶଂ ଚେଷ୍ଟତେ ସ୍ବସ୍ୟାଃ ପ୍ରକୃତେ-ଜ୍ଞାନବାନପି ।

ପ୍ରକୃତିଂ ଯାନ୍ତି ଭୂତାନି ନିଗ୍ରହଃ କିଂ କରିଷ୍ୟତି ॥ BG (3-33).

ଏନ୍ଦଶ୍ଲୋକାବ

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.

ୱେଗିନସମାଲ୍ଲୋକା

ସମୋହଂ ସର୍ବଭୂତେଷୁ ନ ମେ ଦ୍ବେଷ୍ୟୋଽସ୍ତି ନ ପ୍ରିୟଃ ।

ଯେ ଭଜନ୍ତି ତୁ ମାଂ ଭକ୍ତ୍ୟା ମୟ ତେ ତେଷୁ ଚାପ୍ୟହମ୍ ॥ (Gita 9-29).

ଏନ୍ଦଶ୍ଲୋକାବ

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.

୧୩ଶ୍ଳୋକ

ଶରୀରେ ସ୍ୱକ୍ଷେ-ହୃଦ୍‌ବମ୍ବୁ ପ୍ରମାୟା-@@

ଦିତି ତ୍ୱାଂ ପ୍ରପନ୍ନାଃ ଜନାଃ ଶାରଦାମ୍ ।

ସମସ୍ତେଷୁ ବସୁଷ୍‌ବହୃତାଂ ଭଜନ୍ତେ

କିମେତଦ୍‌ବିଚିତ୍ରଂ ଚିଦାନନ୍ଦ-ରୂପେ ॥ ୧୪ ॥

୧୩ଶ୍ଳୋକ

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). ସର୍ବଭୂତସ୍ତମ୍ଭାନଂ ସର୍ବଭୂତାନ୍ତି ଚାତ୍ମନି ।\

ଇକ୍ଷତେ ଯୋଗ-ଯୁକ୍ତାମ୍ନା ସର୍ବତ୍ର ସମଦର୍ଶନଃ ॥ \

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.

ୱeginsmallshloka

ମୃଗୋଷ୍ଠ-ଶର-ମର୍କାଶୁ-ସରୀସୃପ୍ପଶଗ-ମକ୍ଷିକାଃ ।

ଆତ୍ମନଃ ପୁତ୍ରବତ୍ ପଶ୍ୟେତ୍ ତୈରେଷାମନ୍ତରଂ କିମିତ୍ ॥ BH(7-14-8).

ୱndshlokab

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.

ୱeginsmallshloka

ଶିବ ଶିବ ପଶ୍ୟନ୍ତି ସମଂ ଶ୍ରୀକାମାକ୍ଷୀକଟାକ୍ଷିତାଃ ପୁରୁଷାଃ ।

ବିପିନଂ ଭବନମମିତ୍ରଂ ମିତ୍ରଂ ଲୋଷ୍ଠଂ ଚ ଯୁବତିବିବୋଷୟ୍ ॥

¶ndshlokab

(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 ଦ୍ଵିତୀୟାଦୈଭ୍ୟଂ ଭବତି । 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 example is given by our texts to explain 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.

ବ୍ଵେଗିନଶ୍ଳୋକା

କ୍ଷେତ୍ରଜଂ ଚ ମାଂ ବିଦ୍ଧି ସର୍ବକ୍ଷେତ୍ରେଷୁ ଭାରତ । BG(13-2)

¶ndshlokab

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.

ବ୍ଵେଗିନଶ୍ଳୋକା

ଯସ୍ମିନ୍ ସର୍ବଶି ଭୂତା-ନ୍ୟାତ୍ମେବାଭୁ-ଦ୍ଵିଜାନତଃ ।

ତତ୍ର କୋ ମୋହଃ କଃ ଶୋକଃ ଏକତ୍ବମନୁପଶ୍ୟତଃ ॥

¶ndshlokab

Intense devotion to Her

yields such a vision. So, She has the name ଉଦନାଶିନୀ - One who destroys distinctions. LS(179).

ୱeginsmallshloka

ମହା-ବ୍ୟାଧି-ଶାନ୍ତ୍ୟେ ତଥା ନିଃସ୍ବତାୟାଃ

ପ୍ରଣାଶାୟ ଯେ ତ୍ବଂ ଭଜନ୍ତେ ନରାସ୍ତେ ।

ଜବାଞ୍ଜୁଲିନଃ ସୁଧଂ କୃତ୍ତିଂ ବସାନାଃ

କ ଏଷ ପ୍ରକାରଃ ପ୍ରପନ୍ନେଷୁ ତେନୁ ॥ ୧୭ ॥

¶ndshlokab

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

ୱେଗିନସମାଲଶ୍ଳୋକା

ତଥା ମୋହଶାନ୍ତ୍ୟେ ଜନାଃ ଯେ ପ୍ରପନ୍ନାଃ@@

ତଦାସ୍ୟେକ୍ଷଣା-ହର୍ଷ-ଲୋକୋଽପି ସଦ୍ୟଃ ।

ପ୍ରମୁହ୍ୟତ୍ୟବଶ୍ୟଂ ବିଚିତ୍ରାମ୍ଭୁରାଣୌ

ମନୋ ମାମକଂ ଶାରଦେ ମଗ୍ନମାସ୍ତେ ॥ ୧୬ ॥

ଏନ୍ଦଶ୍ଳୋକାବ

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 . ଯେନ ବା ଯାବକାଭାକ୍ତୁତିର୍ଭାବ୍ୟସେ, ତସ୍ୟ ବଶ୍ୟା ଭବନ୍ତି\

ସ୍ତ୍ରୀଃ ପୁରୁଷାଃ । Men and women will come under the control of the

one who meditates on Your shining complexion, possessing the hue of  
the red lac.

ୱେଗିନସମାଲଶ୍ଳୋକା

କନକେହ-ଭାଧୂତ-ସଞ୍ଜାତକୁମ୍ଭାଂ@@

ଲସତାର-ହାରାତ୍ୟ-ବକ୍ଷୋଜକୁମ୍ଭାମ୍ ।

ସଦା ତ୍ବଂ ଜନା ଯେ ହୃଦୟେ ସ୍ଥରନ୍ତି

ସ୍ଥରନ୍ତ୍ୟେବ ତେ ଦେବି ଶାରୀର-କାନ୍ତ୍ୟା ॥ ୧୮ ॥

¶ndshlokab

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 exceedingly attractive form. Sharada Devi has an exceedingly beautiful form. She has the name ଚାରୁରୂପା – ଚାରୁ

ସୁନ୍ଦରଂ ରୂପଂ ଲାଭଣ୍ୟଂ ଯସ୍ୟାଃ । 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. Next, the poet describes in the next four verses the state of mind of those who worship Devi.

ୱeginsmallshloka

କଦା ବା ସୁଧାକୁଂଭ-ପୁଷ୍ପାକ୍ଷମାଲୀ-@@

ବିବୋଧାଖ୍ୟମୁଦ୍ରାଃ କରାଢ୍ଵେ-ଦିଧାନାମ୍ ।

ମୁଖଶ୍ରୀ-ପରାଭୂତ-ପୂର୍ଣ୍ଣେନ୍ଦୁ-ବିଂବାଂ

ସଦା ତ୍ବଂ ସ୍ଥରନ୍ବୀତ-ଶୋକୋ ଭବେୟମ୍ ॥ ୧୯ ॥

¶ndshlokab

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 ଦୁଃଖହରୀ - ଦୁଃଖସ୍ୟ\

ସଂସାରିକସ୍ୟ ହରୀ । 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.

ୱegins small shloka

କଦା ତୁଙ୍ଗଭଦ୍ରା-ସରିତ୍ରୀ-ଦେଶେ @@

ଚରନ୍ତୀଂ ସମୁତ୍ଥୁଙ୍ଗ-କଲ୍ୟାଣ-ଦାତ୍ରୀମ୍ ।

ସଦା ଭାବନ୍ତଃସ୍ତ୍ୱାଂ ମୁଦା ଯାପୟେନ୍

ମଦାୟୁ-ର୍ମଦେଭେନ୍ଦ୍ର-ଯାନେ-ଽମ୍ବ ବାଣି ॥ ୨୦ ॥

ୱndshloka b

Meaning:- When will I spend my days happily by meditating on You, moving around the banks of the Tungabadra river, showering on all the worlds wonderful bliss and having the gait of a proud elephant ?

Note:- Devi is known as ସୁଖପ୍ରଦା - ସୁଖାନ୍ତି ଇହିକାମୁଷ୍ଟିକ,

କୈବଲ୍ୟରୂପାଣି ପ୍ରକର୍ଷଣ\

ଦତ୍ତେ ସୁଖପ୍ରଦା । 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 expresses 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.

ୱେଗିନସମାଲଶ୍ଳୋକା

କଦା ବାରଣସ୍ୟାମମରତଚିନିରୋଧସି ବସ-

ନବସାନଃ କୌପୀନଂ ଶିରସି ନିଦଧାନୋଽନୁଞ୍ଜଲିପୁଟମ୍ ।

ଅଥେ ଗୌରୀନାଥ ତ୍ରିପୁରହର ଶଂଭୋ ତ୍ରିନୟନ

ପ୍ରସାଦେତି କ୍ରୋଶନ୍ତିମିଷମିବ ନେଷ୍ୟାମି ଦିବସାନ୍ ॥ Vairagayashatakam (87).

ଏନ୍ଦଶ୍ଳୋକାବ

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

ୱେଗିନସମାଲଶ୍ଳୋକା

କରାବ୍ଧେ-କ୍ଷମାଲଂ ବହୁନ୍ତ୍ରୀଂ ସଦା ତ୍ୱାଂ

ଭଜନ୍ତୁଙ୍ଗକୀଟ-ପ୍ରକାରେଣ ମାତଃ ।

କରେ ମେ-କ୍ଷମାଲଂ କରୋମ୍ୟେବ ନୂନଂ

ପରଂ ତ୍ୱବନ୍ତନସ୍ତ୍ୱଂ ସଦା ଦେହି ମହ୍ୟମ୍ ॥ ୨୧ ॥

ଏନ୍ଦଶ୍ଳୋକାବ

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).

ୱେଗିନସମ୍ଭାଷଣ

ଯଦ୍ ଯଦ୍ ମନୋ ଦେହୀ ଧାରୟେତ୍ସକଳଂ ପିୟା ।  
ସ୍ନେହାଦ୍ବେଷଭୟାଦ୍ବାପି ଯାତି ତତ୍ତ୍ୱସ୍ମରୂପତାମ୍ ॥

ଏନ୍ଦଶ୍ଳୋକ

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

ୱେଗିନସମ୍ଭାଷଣ

କୀଟଃ ପେଶସ୍ତୁତଂ ଧ୍ୟାୟନ୍ କୁତ୍ୟାଂ ତେନ ପ୍ରବେଶିତଃ ।  
ଯାତି ତସ୍ମାନ୍ମତାଂ ରାଜନ୍ ପୂର୍ବରୂପମସ୍ତ୍ୟକନ୍ ॥

ଏନ୍ଦଶ୍ଳୋକ

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.

ୱେଗିନସମ୍ଭାଷଣ

ଦୃଶୌ ଦର୍ଶନେ ତେ କରୌ ପୂଜନେ ସ୍ତ୍ରୀଂ  
ଶ୍ରୁତୀ ଚ୍ଚକ୍ଷୁରିତ୍ର-ଶ୍ରୁତୌ ବାକ୍ସୁତୌ ସ୍ୟାତ୍ ।  
ଶିରସ୍ତ୍ବଦୃଦାହ୍ନ-ପ୍ରଣତ୍ୟେକ-ସକ୍ରଂ  
ଭବତ୍ବମ୍ବିକେ ଧ୍ୟାନସକ୍ରଂ ମନୋ ମେ ॥ ୨୨ ॥

ୱndshlokab

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.

ୱeginsmallshloka

ଆତ୍ମୁର୍ହରତି ବୈ ପୁଂସାମୁଦ୍ୟନ୍ନସ୍ତଂ ଚ ମନୁସୌ ।  
ତସ୍ୟର୍ତ୍ତେ ଯତ୍ ଷଣୋ ନୀତ୍ ଉତ୍ତମ୍ଶ୍ଳୋକବାଚିନା ॥ BH(2-3-17)

ୱndshlokab

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).

ୱେଗିନସମାଲ୍ଲୋକା

ମନସ୍ତେ ପାଦାବ୍ଜେ ନିବସତୁ ବଚସ୍ତୋତ୍ର-ଫଣିତୌ  
କରୌଚାତ୍ୟର୍ଚାୟାଂ ଶୁଭିରପି କଥାକର୍ଣ୍ଣନ-ବିଧୌ ।  
ତବ ଧ୍ୟାନେ ବୁଦ୍ଧି-ନିୟନ-ଯୁଗଲଂ ମୂର୍ତ୍ତି-ବିଭବେ  
ପରଗ୍ରହାନ୍ କୈର୍ବା ପରମଶିବ ଜାନେ ପରମତଃ ॥

ଏନ୍ଦଶ୍ଲୋକାବ

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).

ୱେଗିନସମାଲ୍ଲୋକା

ଅନନ୍ୟା-ଶ୍ଚିନ୍ତୟନ୍ତୋ ମାଂ ଯେ ଜନଃ ପର୍ଯ୍ୟୁପାସତେ ।  
ତେଷାଂ ନିତ୍ୟାଭିଯୁକ୍ତାନାଂ ଯୋଗକ୍ଷେମଂ ବହାମ୍ୟହମ୍ ॥

ଏନ୍ଦଶ୍ଲୋକାବ

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.

beginsmallshloka

ତସ୍ମାତ୍ତ୍ରବେଷୁ କାଲେଷୁ ମାମନୁସ୍ମର ଯୁଧ୍ୟ ଚ ।

ମୟାପିତ-ମନୋ-ବୁଦ୍ଧିମାମେବୈଷ୍ୟସ୍ୟସଂଶୟଃ ॥ BG(8-7).

Endshlokab

beginsmallshloka

ଭୁଜଙ୍ଗପ୍ରୟାତାଗ୍ୟ-ବୃତ୍ତେନ କୃତ୍ୱା

ସ୍ମୃତିଂ ଯେ ନରାଃ ଭକ୍ତି-ଯୁକ୍ତାଃ ପଠନ୍ତି ।

ସୁବିଦ୍ୟାଂ ମତିଂ ନିର୍ମଳାଂ ଚାରୁ-କୀର୍ତିଂ

ପ୍ରୟଜ୍ଞାନ୍ତୁ ତେଷାଂ ଭୁଜଙ୍ଗାଭ-ବେଶି ॥ ୨୩ ॥

Endshlokab

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.

॥ ଓଂ ତସ୍ମାତ୍ ॥

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