

அபிலாஷாஷ்டகீ உ

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This short but sweet hymn appears in Skanda Purana – Kasi Kanda.

It is said that a brahmin, by name Vishvanara prayed to the Lord with this stotra and got the Lord Himself as his son Vaishvanara. This shows that this prayer is capable of fulfilling one's desires if recited with fervor and sincerity. Since it is capable of yielding the desires of the devotee, it has got its name Abhilashashtakam.

Abhilasha (அபிலாஷா) means desire.

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

ஏகீ ப்ரஹ்மைவஸ்த்விதீயீ ஸமஸ்தீ
ஸத்யீ ஸத்யீ நேஹ நானாஸ்தி கீசித் ।
ஏகோ ருத்ரோ ந த்விதீயாய தஸ்தே
தஸ்மாதேகீ த்வரீ ப்ரபத்யே ஸதாஹம் ॥ ௧ ॥

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

And that brahman is Rudra. In view of this, I always surrender to You who is the One without a second.

ஏகஃ கர்தா த்வீ ஹி ஸர்வஸ்ய ஸ்போ
நானா ரூபேஷு ஏகரூபோஸி அரூபஃ ।

யத்வத் ப்ரத்யப்ஸு அர்கஃ ஏகோபி அநேகஃ
தஸ்மாத் நாந்யீ த்வரீ விநேஸ் ப்ரபத்யே ॥ ௨ ॥

Oh Sambho! You alone are the creator of every thing. You are without a form.
Yet You appear in many forms in one form. Just as the same sun is
seen as many suns in many collections of water, You also appear as many.
So, I will not surrender to any one else.

ரஜ்ஜௌ ஸர்பஃ ஸ,க்திகாயரீ ச ரூப்யீ
நரஃ பூரஃ தந்மகாக்யே மரீசௌ ।
யத்வத் தத்வத் விஷ்வக் ஏஷஃ ப்ரபஞ்சஃ
யஸ்மிந் ஜ்ஞாதே தீ ப்ரபத்யே மஹேஸ் ॥ ௩ ॥

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

தோயே ஸைத்யீ தாஹகத்வீ ச வந்ஹௌ
தாபோ பாநௌ மீத பாநௌ ப்ரஸாதஃ ।
புஷ்பே கண்தஃ துக்த மத்யே஽பி ஸர்பிஃ
யத்தத் மீபோ த்வீ ததஃ த்வரீ ப்ரபத்யே ॥ ௪ ॥

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

ஸப்தீ கண்ஹாஸி அஸ்ரவாஃ த்வீ ஹி ஜிக்ரேஃ
அக்ராணஃ த்வீ வ்யிக்ரிஃ ஆயாஸி தூராத் ।
வ்யக்ஷஃ பஸ்யேஃ த்வீ ரஸஜ்ஞோ஽பி அஜிஹ்வஃ

கஃ த்வரீ ஸம்யக் வேத்தி அதஃ த்வரீ ப்ரபத்யே ॥ ௬ ॥

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

நோ வேத த்வரீ ஈஸா ஸாக்ஷாத் விவேத
நோ வா விஷ்ணுஃ நோ விதாதாஃகிலஸ்ய ।
நோ யோகீந்த்ராஃ நேந்த்ர முக்யாம்ஸ தேவாஃ
பக்தோ வேதத்வர் அதஸ்த்வரீ ப்ரபத்யே ॥ ௬ ॥

O Lord! the veda itself has not known You properly. Nor have Vishnu,
Brahma the creator of all the worlds, the best among the yogis or the gods like
Indra have understood You properly. Only Your devotee knows You.
Therefoere I surrender to You.

நோ தே கோத்ரீ நேஸ ஜந்மாபி நாக்யா
நோவா ரூபி நைவ ஸீலீ ந தேஜஃ ।
இத்தீ பூதோபி ஈஸ்வரஃ த்வீ த்ரிலோக்யாஃ
ஸர்வாந் காமாந் பூரயேஃ தத் பஜேஹம் ॥ ௭ ॥

O Lord! You have no lineage. You have no birth, no name, no form
also. You have no manner of conducting Yourself or splendour.
Even though You are like this You are the lord of the three worlds.
You fulfil everyone's desires. Therefore I worship You.

த்வத்தஃ ஸர்வீ த்வஹி ஸர்வீ ஸ்மராரே
த்வீ கௌரீஸஃ த்வீ ச நக்நஃ அதிஸாந்தஃ ।
த்வீ வை வத்தஃ த்வீ யுவா த்வீ ச பாலஃ
தத்வீ யத்கீ நாஸி அதஃ த்வரீ நதோஸ்மி ॥ ௮ ॥

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

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