

## অভিলাষাষ্টকং ২

{॥ অভিলাষাষ্টকং ২ ॥}

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 (অভিলাষা) 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.

একং ব্রহ্মৈবহৃদ্বিতীয়ং সমস্তং

সত্যং সত্যং নেহ নানাস্তি কিংচিত্ ।

একো রুদ্রো ন দ্বিতীয়ায় তস্থে

তস্মাদেকং ত্বাং প্রপদ্যে সদাহম্ ॥ ১ ॥

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.

একঃ কৰ্তা ত্বং হি সৰ্বস্য শংভো

নানা ৰূপেষু একৰূপোসি অৰূপঃ ।

যদ্বত্ প্রত্যক্ষু অৰ্কঃ একোপি অনেকঃ

তস্মাত্ নান্যং ত্বাং বিনেশং প্রপদ্যে ॥ ২ ॥

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.

ৰজ্জৌ সৰ্পঃ শুক্তিকায়াং চ ৰূপ্যং

নরঃ পূৰঃ তন্মুগাথ্যে মৰীচৌ ।

যদ্বত্ তদ্বত্ বিষুক্ এষঃ প্রপঞ্চঃ

যস্মিন্ জ্ঞাতে তং প্রপদ্যে মহেশং ॥ ৩ ॥

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.

তোমে শৈত্যং দাহকত্বং চ বন্থৌ

তাপো ভানৌ শীত ভানৌ প্রসাদঃ ।

পুষ্পে গন্ধঃ দুগ্ধ মধ্যৈহপি সর্পিঃ

যত্ত্ব শংভো ত্বং ততঃ ত্বাং প্রপদ্যে ॥ ৪ ॥

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.

শব্দং গৃহাসি অশ্রবাঃ ত্বং হি জিহ্বেঃ

অগ্রাণঃ ত্বং ব্যংঘ্রিঃ আযাসি দূরাত্ ।

ব্যক্ষঃ পশ্যোঃ ত্বং রসজ্ঞোহপি অজিহ্বঃ

কঃ ত্বাং সম্যক্ বেত্তি অতঃ ত্বাং প্রপদ্যে ॥ ৫ ॥

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

নো বেদ ত্বাং ঈশ সাক্ষাত্ বিবেদ

নো বা বিষ্ণুঃ নো বিধাতাহখিলস্য ।

নো যোগীন্দ্রাঃ নেদ্র মুখ্যাশ্চ দেবাঃ

ভক্তো বেদত্বাং অতস্ত্বাং প্রপদ্যে ॥ ৬ ॥

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.  
Therefore I surrender to You.

নো তে গোত্রং নেশ জন্মাপি নাখ্যা  
নোবা রূপং নৈব শীলং ন তেজঃ ।  
ইথাং ভূতোপি ঈশ্বরঃ ত্বং ত্রিলোখ্যাঃ  
সর্বান্ কামান্ পূরযেঃ তত্ ভজেহম্ ॥ ৭ ॥

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.

ত্বতঃ সর্বং ত্বহি সর্বং স্মরারে  
ত্বং গৌরীশঃ ত্বং চ নগ্নঃ অতিশান্তঃ ।  
ত্বং বৈ বৃদ্ধঃ ত্বং যুবা ত্বং চ বালঃ  
তত্বং যৎকিং নাসি অতঃ ত্বাং নতোস্মি ॥ ৮ ॥

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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