

## ଅଭିଳାଷାଷ୍ଟକଂ ୨

{॥ ଅଭିଳାଷାଷ୍ଟକଂ ୨ ॥}

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 (ଅଭିଳାଷା) 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.

ଏକଂ ବ୍ରହ୍ମୈବଃସ୍ଵଭିତୀୟଂ ସମସ୍ତଂ

ସତ୍ୟଂ ସତ୍ୟଂ ନେହ ନାନାସ୍ତି କିଂଚିତ୍ ।

ଏକୋ ରୁଦ୍ରୋ ନ ଦ୍ଵିତୀୟାୟ ତସ୍ମେ

ତସ୍ମାଦେକଂ ତ୍ଵାଂ ପ୍ରପଦ୍ୟେ ସଦାହମ୍ ॥ ୧ ॥

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.

ଏକଃ କର୍ତା ତ୍ବଂ ହି ସର୍ବସ୍ୟ ଶଂଭୋ

ନାନା ରୂପେଷୁ ଏକରୂପୋସି ଅରୂପଃ ।

ଯଦ୍ବତ୍ ପ୍ରତ୍ୟସ୍ତୁ ଅର୍କଃ ଏକୋପି ଅନେକଃ

ତସ୍ମାତ୍ ନାନ୍ୟଂ ତ୍ବଂ ବିନେଶଂ ପ୍ରପଦ୍ୟେ ॥ ୨ ॥

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.

ରଜ୍ଞୌ ସର୍ପଃ ଶୁକ୍ତିକାୟାଂ ଚ ରୂପ୍ୟଂ

ନରଃ ପୂରଃ ତନ୍ମୁଗାଶ୍ୟେ ମରୀଚିତୌ ।

ଯଦ୍ବତ୍ ତଦ୍ବତ୍ ବିଷ୍ଭକ୍ ଏଷଃ ପ୍ରପଞ୍ଚଃ

ଯସ୍ମିନ୍ ଜ୍ଞାତେ ତଂ ପ୍ରପଦ୍ୟେ ମହେଶଂ ॥ ୩ ॥

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.

ତୋୟେ ଶୈତ୍ୟଂ ଦାହକତ୍ବଂ ଚ ବନ୍ଧ୍ୱୌ

ତାପୋ ଭାନୌ ଶୀତ ଭାନୌ ପ୍ରସାଦଃ ।

ପୁଞ୍ଜେ ଗଣ୍ଧଃ ଦୁଗ୍ଧ ମଧ୍ୟଃସି ସର୍ପଃ

ଯତ୍ତ୍ ଶଂଭୋ ତ୍ବଂ ତତଃ ତ୍ବଂ ପ୍ରପଦ୍ୟେ ॥ ୪ ॥

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.

ଶବ୍ଦଂ ଶୁଣ୍ଠାସି ଅଶ୍ରବୀଃ ତ୍ବଂ ହି ଜିହ୍ଵେଃ  
ଅଗ୍ରାଣଃ ତ୍ବଂ ବ୍ୟଂହିଃ ଆୟାସି ଦୂରାତ୍ ।  
ବ୍ୟକ୍ଷଃ ପଶ୍ୟେଃ ତ୍ବଂ ରସଜ୍ଞୋଽପି ଅଜିହ୍ଵଃ  
କଃ ତ୍ବଂ ସମ୍ୟକ୍ ଭେତ୍ତି ଅତଃ ତ୍ବଂ ପ୍ରପଦ୍ୟେ ॥ ୫ ॥

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.

ନୋ ବେଦ ତ୍ବଂ ଈଶ ସାକ୍ଷାତ୍ ବିବେଦ  
ନୋ ବା ବିଷ୍ଣୁଃ ନୋ ବିଧାତାଽଗିଲସ୍ୟ ।  
ନୋ ଯୋଗୀନ୍ଦ୍ରାଃ ନେନ୍ଦ୍ର ମୁଖ୍ୟାଶ୍ଚ ଦେବାଃ  
ଭକ୍ତୋ ବେଦତ୍ବଂ ଅତସ୍ତ୍ବଂ ପ୍ରପଦ୍ୟେ ॥ ୬ ॥

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.

ନୋ ତେ ଗୋତ୍ରଂ ନେଶ ଜନ୍ମାପି ନାଶ୍ୟା  
ନୋବା ରୂପଂ ନୈବ ଶୀଲଂ ନ ତେଜଃ ।  
ଇତ୍ଵଂ ଭୂତୋପି ଈଶ୍ଵରଃ ତ୍ବଂ ତ୍ରିଲୋକ୍ୟାଃ  
ସର୍ବାନ୍ କାମାନ୍ ପୂରୟେଃ ତତ୍ ଭଜେହମ୍ ॥ ୭ ॥

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.

ତ୍ବଭ୍ୟଃ ସର୍ବଂ ତ୍ବହି ସର୍ବଂ ସ୍ତୁରାରେ

ତ୍ବଂ ଗୌରୀଶଃ ତ୍ବଂ ଚ ନଗ୍ନଃ ଅତିଶାନ୍ତଃ ।

ତ୍ବଂ ବୈ ବୃଦ୍ଧଃ ତ୍ବଂ ଯୁବା ତ୍ବଂ ଚ ବାଲ୍ୟଃ

ତତ୍ତ୍ବଂ ଯତ୍ନଂ ନାସି ଅତଃ ତ୍ବାଂ ନତୋସ୍ମି ॥ ୮ ॥

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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