

# ശ്രീശാരദാഭുജങ്ഗമ്

{॥ ശ്രീശാരദാഭുജങ്ഗമ് ॥}

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 presence 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. സ ബ്രഹ്മ സ ശിവസ്തു ഹരിസ്തേൻദ്രസ്തോക്ഷരഃ  
പരമസ്വരാട് || (Narayana suktam.)

Thus, Sarasvathi has

these names in Her 108 namavali -

സർവദേവസ്തുതാ = She is worshipped by all gods, ചതുർവർഗ-

ഫലപ്രദാ = 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).

ബ്ദിനീശ്ശ്ലോകം

വദനാരവിൻദ്ര-വക്ഷോ-വാമാൺകതടി-വശംവദീഭൂതാ ।

പുരുഷതപ്രിയേ ത്വരയാ പുരംധിരൂപാ ത്വമേവ കാമാക്ഷി ॥

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ശ്ലോകം

വിദ്യേ വിധാത്യവിഷയേ കാത്യായിനി കാലി കാമകോടി കലേ ।

ഭാരതി ഭൈരവി ഭദ്രേ ശാകിനി ശാമഭവി ശിവേ സ്തുവേ ഭവതീ ॥

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ലോകം

യോ യോ യാം യാം തനും ഭക്തഃ ശ്രദ്ധയാ/രൂപിതുമിച്ഛതി ।  
തസ്യ തസയാചലാം ശ്രദ്ധാം താമേവ വിദധമ്യാഹമ് ॥ BG(7-21).

ഏന്ദശ്ലോകം

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

ബ്ദിനീശ്ലോകം

സ തയാ ശ്രദ്ധയാ യുക്തഃ തസയാരാധനമീഹതേ ।  
ലഭതേ ച തതഃ കാമാൻ മയൈവ വിഹിതാൻഹിതാൻ ॥ BG(7-22).

ഏന്ദശ്ലോകം

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 (നാമാവലിഃ) as :

ബ്രഹ്മ-വിഷ്ണു-ശിവാത്മികാ । The list of 108 names also have the names

ശാരദാ, രമാ, ശിവ-ശിവഭദ്രാ ശിവ, ചണ്ഡികാ, ചാമുണ്ഡീ, വാരാഹീ । 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.

ബ്ദിനീശ്ലോകം

പുരാണൈക-ജൻമാർജിതാഗണ്യപുണ്യൈഃ  
യദാപ്തം മയാ ശാരദാഭിഖ്യാദായമ് |  
ദയാർദ്രം ഗുരുത്വംസസംക്ലപ്തചക്ര-  
സ്ഥിതം തത്സദാ മൻമൻസ്യാവിരസ്തു || ൧൧ ||

ഏന്ദശ്ലോകം

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" – ശാരദാഭിഖ്യാദായമ് |. 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. അശബ്ദമ്സ്പർശമരുപമയയം തഥാരസം  
നിത്യമഗന്ധവച്യ യത് | 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 പര, ധൃതം,  
വിഭവ, അൻതർയാമി, അർചാ | 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.

ബ്ദിനീശ്ലോക

പരാഞ്ചി ഖാനി ധൃതം സവയംഭൂഃ  
തസ്മാത് പരാങ്പശ്യതി നാൻതരാത്മൻ |  
കശ്ചിദ്ധീരഃ പത്രയഗാത്മാനമൈക്ഷത്  
ആവൃത്തചക്ഷുരമൃതത്വമിച്ഛൻ || KU (2-1-1).

ഏന്ദശ്ലോക

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. പുജാദിഷ്ഠവനുരാഗ ഇതി പാരാശര്യഃ | Prahladha mentions devotion to be of nine types.

ബ്ദിനശ്ശ്ലോകം

ശ്രവണം കീർത്തനം വിഷ്ണോഃ സ്മരണം പാദസേവനമ് |  
അർചനം വന്ദനം ദാസ്യം സഖ്യമാത്മനിവേദനമ് || BH(7-5-23).

ഏന്ദശ്ശ്ലോകം

We may note that അർചനമ് 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 presence. 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.

ബ്ദിനീശ്ലോകം

പത്രം പുഷ്പം ഫലം തോയം യോ മേ ഭക്ത്യാ പത്രചുതി ।  
 തദഹം ഭക്ത്യുപഹൃതമശ്നാമി പത്രതാത്മനഃ ॥ BG(9-26).

ഏന്ദശ്ലോകം

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. ശുക്രിശിരസി വിദീപ്തേ ബ്രഹ്മണി ശ്രീനിവസേ ഭവതു മമ പരസ്ഥിൻ ശേമുഷി ഭക്തിരൂപാ I. 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" - ശാരദാഭിപ്രായഭാഗ്യമ് I.

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.

ബ്ദിനീശ്ശ്ലോകം

അസ്ഥിപദം ദൃഷ്ടമാതരേ പുനരൂരുപുരൂഷാർഥമാത്മകം ബ്രഹ്മതത്ത്വം തത്ത്വാവദ്ഭാതി സാക്ഷാത് ഗുരുപവനപുരേ ഹന്ത ഭാഗ്യം ജനാനാമ് ||

ഏന്ദശ്ലോകം

One does not get the fortune to see and worship Shri Sharada at Shrigeri 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 understand 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 ദുർഗമാ (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 gracd 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 (കമലജദയിതാഷ്ടകമ്) composed in praise of the Devi by Shri Narasimha Bharati Swami, the 33rd pontiff of the peetam.

ബ്eginsmallshloka

കൽയാദൈ പാർവതീശഃ പവ്രസുരഗണ-പ്രാർതിതഃ ശ്ഠൈതവർത്ഥ  
 പ്രാബൽയം നേതുകാമോ യതിവരവപുഷാഗത്യ യാം ശൃങ്ഗശൈലേ |  
 സംസ്ഥാപ്യാർചാം പപ്രക്രേ ബഹുവിധനൃതിഭിഃ സാത്വമിൻദ്രവർധചൂഡാ  
 വിദ്യാം ശൃദ്യാം ച ബുദ്ധിം കമലജദയിതേ സത്വരം ദേഹി മഹ്യാമ് || ൨ ||

ഏndshlokab

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 ദയാർദ്രാ I or dripping with compassion. She is the very embodiment of mercy. ദയാമൂർതിഃ = ദയൈവ മൂർതിഃ സ്വരൂപം യസ്യാഃ | 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.

ബ്ദിനീശ്ലോകം

ന മന്ത്രം ന യന്ത്രം ന വാസ്തോതരീതിം  
 വിജാനേ/മ്ബ വക്തും ച മദ്ദുഃഖരീതിമ് |  
 ത്വദംഗപ്രണമരോ ന പാതം ശുചഃ സ്യാ-  
 ദിതി ത്വാം പ്രപദ്യേ തവൈവ പസ്രാദാത് || ൨ ||

ഏന്ദശ്ലോകം

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 മംത്രം is a formula or prayer sacred to a deity:

(e.g.) Om namah Shivaya ഓം നമഃ ശിവായ | Yantram യന്ത്രം

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 (ശ്രീഭദ്രയപരാധ-ക്ഷമാപണ-സ്തോത്രം).

ബ്ദിനീശ്ശ്ലോകം

ന മൻത്രം നോ യൻത്രം തദപി ച ന ജാനേ സ്തുതിമഹോ  
ന ചാഹ്വാനം ധ്യാനം തദപി ച ന ജാനേ സ്തുതി-കഥാഃ |  
ന ജാനേ മുദ്രാസ്തേ തദപി ച ന ജാനേ വിലപനം  
പരം ജാനേ മാത-സ്ത്വദനുസരണം ക്ലേശഹരണമ് || (1)..

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ശലോകം

ഭവാമ്ഭോദി-മഗ്നം ഭവാദ്യൈഃ സുദൂരം  
വിസൃഷ്ടം മഹാപാപ-ഗേഹായമാനമ് ।  
വിവേകാദി-ഹീനം ദയാനീരയേ തേ  
മമാത്മാന-മമ്ബാഘ്രിയുശ്ശേ/രപയാമി ॥ ൩ ॥

ഏന്ദശ്ശലോകം

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)

ബ്ദിനീശ്ശലോകം

ഭക്തായന്തഹിതൗഷധം ഭവഭയപ്രവംസനൈകൗഷധം  
ശരേയഃപ്രാപ്തികൗഷധം പിബ മനഃ ശ്രീകൃഷ്ണദിയൗഷധമ് ॥

ഏന്ദശ്ശലോകം

He has these names that express this truth. ഔഷധമ് | -

സംസാരരോഗഭേഷജത്വാത് ഔഷധമ് | He is the specific remedy for the disease samsara. VS(287). And ഭേഷജമ് - സംസാരരോഗസ്യൗഷധം ഭേഷജമ് | 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.

ബ്ദിനീശ്ലോകം

അപി ചേത് സുദുരാചാരോ ഭജതേ മാമനന്യഭാക് |  
സാധുരേവ സ മന്തായഃ സമ്യഗ്യാവസിതോ ഹി സഃ || (BG-9-30).

ഏന്ദശ്ലോകം

A conflagration reduces to ashes a piece of straw thrown into it in a trice. Similrly, 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.

ബ്ദിനീശ്ലോകം

പാപനാശിനീ - പാപം നാശയതി സ്വീയവിദ്യയാ ജപാദിനാ ഭക്താനാമിതി തഥാ |  
യഥേഷീകാതുലമഗ്നൌ പരോതം പദ്രുയേതൈവമേവാസ്യ പാപമനഃ  
പദ്രുയന്തേ" ഇതി ശ്ലോകഃ | LS(168).

ഏന്ദശ്ലോകം

ഭവനാശിനീ - ഭവം  
സംസാരം നാശയതീതി തഥാ | LS(175).

The devotee says he is  
distanced by Shiva and others (ഭവാദ്യൈഃ സുദുരമ് വിസൃഷ്ടം |)

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 ഭക്തിഗമ്യാ - ഭക്ത്യാ സംരാധനേന ഗമ്യാ | 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).

ബ്ദിനീശ്ലോകം

പ്രഗായതഃ സ്വവീരയാണി തീർഥപാദഃ പ്രിയശബ്രവഃ |  
 ആഹൂത ഇവ മേ ശീഘ്രം ദർശനം യാതി ചേതസി ||

ഏന്ദ്രശ്ലോകം

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).

ബ്ദിനീശ്ലോകം

പരാഞ്ചി ഖാനി യത്യുണത് സവയമ്ഭൂഃ-  
സ്തസ്മാത്പരാങ്പശ്യാതി നാനുതരാത്മൻ ।  
കശ്ചിദ്ധീരഃ പത്ര്യഗാത്മാനമൈക്ഷ-  
ദവ്യത്ചക്ഷുരമൃതത്വമിച്ഛൻ ॥

ഏന്ദശ്ലോകം

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 മഹാപാപ-ഭേദായമാനമ് । "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).

ബ്ദിനീശ്ലോകം

നാപിരതോ ദുഷ്ചരിതൻനാശാൻതോ നാസമാഹിതഃ ।  
നാശാൻതമാനസോ വാപി പജ്ഞാനേനൈനമാപ്നുയാത് ॥

ഏന്ദശ്ലോകം

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 സാധനചതുഷ്ടയ സംപത്തിഃ I. 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. സാധനചതുഷ്ടയം കിമ്? നിത്യാനിത്യവസ്തുവിവേകഃ | ഇഹാമുത്രാർഥഹലഭോഗവിരാഗഃ |ശമാദിഷ്ട്കസംപത്തിഃ | മുമുക്ഷുത്വം ചേതി | 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 (ശമ)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. സതു ദീർഘകാല-നൈരന്തര്യ-സത്കാരാസേവിതോ ദൃഢഭൂമിഃ | (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. മച്ചിത്തഃ സർവദുർഗാണി മത്പ്രസാദാത് തരിഷ്യസി | 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.

ശരീരം സുവതന്ത്രം തഥാ/ക്ഷാണി സർവാ-  
ണ്യഹോ കിം കരോമി ക്വ യാമ്യമ്ബികേ വാ |  
മയാ പോഷ്യമാണാനി മദ്വശ്യാതാം ന  
പ്രയാന്ത്യഞ്ജസാ മദ്വശേ താനി തന്യാഃ || ൪ ||

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

ബ്ദിനീശ്ലോകം

യതതോ ഹ്യപി കൈന്ദ്രേയ പുരുഷസ്യാ വിപശ്ചിതഃ |  
ഇന്ദ്രിയാണി പഥാഥീനി ഹരന്തി പ്രസഭം മനഃ || BG(2-60).

ഏന്ദ്രശ്ലോകം

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. ഇൗശ്വരപ്രണിധാനാദ്വാ | (1-22).

ബ്ദeginssmallshloka

കദാചിച്ഛ തേ പാദപദ്മസ്യ പുജാം  
സ്ഥൃതിം ദർശനം വാ വിതന്യുസ്ത്വിമാനി |  
വിജനന്തഹം താനി രക്ഷാമി മാതഃ  
മൃഷ്ണൈവ വക്ഷ്യയാമി ശീഘ്രം പസ്രീദ || ൫ ||

ഏndshlokab

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.

ബ്ദeginssmallshloka

ലബ്ധ്വാ സുദുർലഭമിദം ബഹുസംഭവാനുതേ  
മാനുഷ്യമർഥമനിത്യമപീഹ ധീരഃ  
തുർണം യതേത ന പതേദനുമൃത്യു യാവ-  
ന്തിഃശ്ചരേയസായ വിഷയഃ ഖലു സർവതഃ സ്യാത് || BH(11-9-29).

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ശ്ലോകം

ജിഹ്വേ കീർതയ കേശവം, മുരരിപും ചേതോ ഭജ, ശ്രീധരം  
പാണിദ്വന്ദ്വ സമർചയാച്യുതകഥാഃ-ശ്ലോരോതദ്വയ ത്വം ശൃണു ।  
കൃഷ്ണം ലോകയ ലോചനദ്വയ, ഹരേർഗച്ഛാങ്-ഘ്രിയുശ്ചാലയം  
ജിഹ്വഘ്രാണ മുക്തൻദപാദതുലസീം മുരീധൻ നമായോക്ഷജമ് ॥

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ശ്ലോകം

ബാലസ്താവത് ക്രിഡാസക്തഃ തരുണസ്താവത് തരുണീസക്തഃ ।  
വൃദ്ധസ്താവ-ചിന്താ-സക്തഃ പരേ ബഹ്വമണി കോ/പി ന സക്തഃ ॥

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ശ്ലോകം

മയാ ബാലഭാവ-സ്ഥിതേനാംബികേ ത്വത്-  
പദാംഭോജയുഗ്മം സ്മൃതം നൈവ ജാതം ।  
ക്ഷമസ്വാപരാധം ദയാ-വാരിരാശേ  
ത്വദന്യപരന്യം ന മേ ശാരദേ/സ്തി ॥ ൬ ॥

ഏന്ദശ്ലോകം

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).

ബ്ദിനീശ്ശ്ലോകം

ബാല്യേ ദുഃഖാതിരേകാത് മല-ലുലിത-വപുഃ സ്മൃതപാനേ പിപാസുഃ  
നോ ശക്തശ്ചേന്ദ്രിയേഭ്യോ ഭവ! മല-ജനിതാ ജന്തവോ മാം തുദന്തി ।  
നാനാ-രോഗാതിദുഃഖാത് രുദിത-പരവശഃ ശങ്കരം ന സ്മരാമി  
ക്ഷന്തായോ മേ/പരാധഃ ശിവ ശിവ ശിവ ഭോഃ ശ്രീമഹാദേവ ശംഭോ! ॥

ഏന്ദശ്ലോകം

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

ബ്ദിനീശ്ശ്ലോകം

തഥാ യൌവനേ മത്ത്ചിത്തോഹമാസം  
ത്വദീയം പദാബ്ജം സ്മൃതം നൈവ നൈവ ।  
ക്ഷമസ്വാപരാധം വിധി-പ്രേമകാന്തേ  
ന പുത്രേ മനാഗപ്യുപേക്ഷാ ജനന്യാഃ ॥ 9 ॥

ഏndshlokab

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).

ബ്eginsmallshloka

പ്രൌഢോ/ഹം യൌവനസ്ഥോ വിഷയ-വിഷധരം പഞ്ചഭിർമർമ-സന്ധൌ  
ദഷ്ടോ നഷ്ടോ വിവേകഃ സുത-ധന-യുവതി-സ്വാദ-സൌഖ്യേ നിഷ്ണഃ ।  
ശൈവേ ചിന്താ-വിഹീനം മമ ഹൃദയം അഹോ മാന-ഗർവാധിരൂഢം  
ക്ഷന്തായോ മേ/പരാധഃ ശിവ ശിവ ശിവ ഭോഃ ശ്രീമഹാദേവ ശംഭോ! ॥

ഏndshlokab

The poet says that "a mother will not ignore a child" - ന പുത്രേ മനാഗപ്യുപേക്ഷാ ജനന്യാഃ । and overlook the mistakes committed. The ദ്വൈപരാധ-ക്ഷമാപണ-സ്തോത്രം 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.

ബ്ദിനീശ്ലോകം

വിധേരജ്ഞാനേന ദ്രവിണ-വിരഹേണാലസതയാ  
വിധേയാശക്യത്വാത്ത്വ ചരണയോ-ർയാചയുതിരഭൂത് |  
തദേതത് ക്ഷമന്തായം ജനനി സകലോദ്യാരിണി ശിവേ  
കൃപുന്തരോ ജായേത്തത ക്വചിദപി കൃമാതാ ന ഭവതി ||

ഏന്ദശ്ലോകം

Now, the poet explains as to why he could not even think of Devi in his old age.

ബ്ദിനീശ്ലോകം

ജരാരോഗ-സംപീഡിതാങ്ഗോ ജരായാം  
കഥം വാ സ്മരേയം പദം ശാരദാമ്ബ |  
ക്ഷമസ്വാപരാധം സമസ്തം മദീയം  
ക്ഷമാധൃത-സർവം സഹാഖർവ-ഗർവേ || ൮ ||

ഏന്ദശ്ലോകം

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

ബ്ദിനീശ്ലോകം

വാർദക്യേ ചേന്ദ്രിയാണാം വികല-ഗതിമതശ്ചാധിദൈവാദി-താപൈഃ  
പ്രാപ്തൈ രോഗൈർവിയോഗൈ-ഽയസന-കൃശതനോർജ്ഞപ്തി-ഹീനം ച ദീനമ് |

മിഥ്യാ-മോഹാഭിലാഷൈ-ഭവതി മമ മനോ ധൂർജ്ജടൈർജ്ഞാന-ശൂന്യം  
ക്ഷൻത്യായോ മേ/പരാധഃ ശിവ ശിവ ശിവ ഭോഃ ശ്രീമഹാദേവ ശംഭോ! ॥

ഏന്ദശ്ലോക

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.

ബ്ദിനീശ്ലോക

ത്വദീയം പദാബ്ജം സദാ പുജയേയം  
തഥാ സംസ്മരേയം ച പശ്യേയമേവമ് |  
സമീപ്തംശ്ച മത്പൂർവ-ദൂർവാസനാഭിഃ  
ബലാദാഹൃതം മൻമനഃ കിം കരോമി ॥ ന്ബ ॥

ഏന്ദശ്ലോക

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. സദ്യശം ചേഷ്ടതേ സ്വസ്യാഃ പക്രൂതേർജ്ഞാനവാനപി |  
പക്രൂതിം യാൻതി ഭൂതാനി നിഗ്രഹഃ കിം കരിഷ്യതി || 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.

ബ്ദിനീശ്ലോകം

യദി ത്വം വദസ്യമ്ബ തേ പുർവ-കർമ്മ  
ത്വയൈവ പത്രത്നേന ജേതായമേവമ് |  
തദാ മയ്യജസ്രം കൃപാ സംവിധേയാ  
പത്രത്നം കരോമ്യേവ തത്രാപി സമ്യക് || ൧൦||

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ലോകം

പാപോത്പാത-വിമോചനായ രുചിരൈശ്വര്യായ മൃത്യുഞ്ജയ  
സ്തോതൃ-ധ്യാന-നതി-പ്രക്ഷിണ-സപരയാലോകനാകർണനേ ।  
ജിഹ്വാ-ചിത്ത-ശിരോ/ങ്ഘ്രി-ഹസ്ത-നയന-ശ്ശരോത്രൈരഹം പ്രാർത്ഥിതോ  
മമാജ്ഞാപയ തൻനിരൂപയ മുഹു-ർമാമേവ മാ മേ/വചഃ ॥

ഏndshlokab

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

ഭക്തിം മുഹുഃ പവ്രഹതാം ത്വയി മേ പസ്രങ്ഗോ  
ഭൂയാദനന്ത മഹതാമമലാശയാനാമ് ।

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

ബ്eginsmallshloka

യദി ത്വം മദീയാം ശുചം നാപനുദ്യാഃ  
തദാ ദുഃഖ-വഹ്നി-പത്രപത്രേ/ന്തരങ്ഗേ ।

മദീയേ സ്ഥിതായാ-സ്തവാപ്യാമ്ബ ഖേദോ  
ഭവേദിത്യഹം ചിന്തയാ-//രതോ/സ്ഥി ഭൂയഃ || ൧൧൧ ||

ഏന്ദശ്ലോക

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. ഇഹസ്വരഃ സർവഭൂതാനാം ഹൃദ്ദേഹേശ്വരജന  
തിഷ്ഠതി | 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.

ബ്ദിഗ്നശ്ലോക

വദന്തീഹ ശാസ്ത്രാണി സത്യശ്ചിദാത്മാ  
/ഭവയശ്ചാന്യദാർത്ഥം സമസ്തം മൃഷേതി |  
തഥാപ്യാമ്ബ മോഹോ ന മേ വിപ്രസൃജ്യതേ  
ത്വദിത്യമ്ബ തം നാശ്യാനർഥ-മുലമ് || ൧൧൨ ||

ഏന്ദശ്ലോകം

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 - ഈശ്വരാനുഗ്രഹാദേവ പുംസാമദ്ഭൈതവാസനാ | മഹദ്ഭയപരിത്രാണാദ്വിപ്രാണാമുപജായതേ || \

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

ബ്ദിനീശ്ലോകം

തേഷാമേവാനുകമ്പാർഥമഹമജ്ഞാനജം തമഃ |  
നാശയാമ്യാത്മഭാവസ്ഥോ ജ്ഞാന-ദീപേന ഭാസ്വതാ ||

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ലോകം

യദാ ദൺഡധൃത്പരേഷിതാഃ ഭീമദൂതാഃ  
മഹാപാപിനം മാം സമാകൃഷ്ടുമാരാത് |  
സമായന്തി തസ്മിൻ ഹി കാലേ ദയാഞ്ഛ  
മദീയേ മനസ്യാവീരേധി ത്വമമ്ബ || ൧൩ ||

ഏന്ദശ്ലോകം

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).

ബ്ദിനീശ്ലോകം

അന്തകാലേ ച മാമേവ സ്മരൻമുക്ത്വാ കലേവരമ് |  
യഃ പത്രാതി സ മദ്ഭാവം യാതി നാസ്ത്യത്ര സംശയഃ ||  
യം യം വാപി സ്മരൻഭാവം ത്യാജത്യന്തേ കലേഭരമ് |  
തം തമേവൈതി കൌന്തേയ-സ്സദാ തദ്ഭാവ-ഭാവിതഃ ||

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ലോകം

കൃഷ്ണ ത്വദീയപദപങ്ക്ജപഞ്ജരാൻതഃ അദ്യൈവ മേ വിശതു  
മാനസരാജഹംസഃ ।

പ്രാണപ്രയാണസമയേ കഹവാതപിതതൈഃ കൺഠാവരോധനവിധൗ സ്മരണം  
കൃതസ്മതേ ॥ (9).

ഏന്ദശ്ലോകം

So, the author

prays that he should be blessed with Her presence 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.

ബ്ദിനീശ്ലോകം

മഹാപാപിനം മാം സമുദ്യർതുമേവ  
ത്വയാ പുണ്യ-പാപേ പരോക്ഷേഷ കൃതേ ഹി ।  
ന ചേത്സർവലോകോ വിജാനീയുരേനം  
മഹാപാപിനം ത്വാം ച വൈഷമ്യ-യുക്താമ് ॥ ൧൪ ॥

ഏന്ദശ്ലോകം

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 അദൃശ്യം (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.

ബിംഗിംശ്ലോകം

തസ്യ സംവൃതമന്തസ്ത്രയ ഗുഹ്യാകാരേണഗിതസ്യ ച |  
ഫലാനുമേയാഃ പ്രാരംഭാഃ സംസ്കാരാഃ പ്രകൃതനാ ഇവ ||

ഏന്ദശ്ലോകം

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.

ബിംഗിംശ്ലോകം

സദ്യശം ചേഷ്ടതേ സ്വസ്യാഃ പ്രകൃതേ-രജ്ഞാനവാനപി |  
പ്രകൃതിം യാന്തി ഭൂതാനി നിഗ്രഹഃ കിം കരിഷ്യാതി || BG (3-33).

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ലോകം

സമോഹം സർവഭൂതേഷു ന മേ ദ്വേഷ്യായോ/സ്തി ന പിര്യഃ |  
യേ ഭജന്തി തു മാം ഭക്ത്യാ മയി തേ തേഷു ചാപ്യഹമ് || (Gita 9-29).

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ലോകം

ശരീരേ സ്വകേ-/ഹംത്വമസ്തം പത്രായാ-@@  
ദിതി ത്വാം പ്രപന്നാഃ ജനാഃ ശാരദാമ്ബ |  
സമസ്തേഷു വസ്തുഷ്വഹംതാം ഭജന്തേ

കിമേതദ്വിചിത്രം ചിദാനന്ദ-രൂപേ ॥ ൧൫ ॥

ഏndshlokab

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). സർവഭൂതസ്ഥമത്മാനം സർവഭൂതാനി ചാത്മനി | \ ഈക്ഷതേ യോഗ-യുക്താത്മാ സർവത്രസമദർശനഃ ॥ \

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.

ബ്eginsmallshloka

മൃഗോഷ്ട്ര-വര-മർകാബു-സരീസ്യപ്ഖഗ-മക്ഷികാഃ |

ആത്മനഃ പുത്രവ്രത് പശ്യേത് തൈരേഷാമന്തരം കിയത് ॥ BH(7-14-8).

ഏndshlokab

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.

ബ്ദിനീശ്ലോകം

ശിവ ശിവ പശ്ചന്തി സമം ശ്രീകാമാക്ഷീകടാക്ഷിതാഃ പുരുഷാഃ |  
വിപിനം ഭവനമമിത്രം മിത്രം ലോഷം ച യുവതിബിംബോഷ്മം ||

ഏന്ദശ്ലോകം

(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 ദ്വിതീയാദ്വൈ ഭയം ഭവതി | 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.

ബ്ദിനീശ്ലോകം

ക്ഷേത്രജ്ഞം ച മാം വിദ്ധി സർവക്ഷേത്രേഷു ഭാരത | BG(13-2)

ഏന്ദശ്ലോകം

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.

ബ്ലിഗിനീശ്ലോകം

യസ്മിൻ സർവ്വമിദം ഭൂതാനി-നൃപായാത്മൈവ ഭൂ-ദേവീജാനതഃ ।

തത്ര കോ മോഹഃ കഃ ശോകഃ ഏകത്വമനുപശ്യതഃ ॥

ഏന്ദശ്ലോകം

Intense devotion to Her

yields such a vision. So, She has the name ഭേദനാശിനീ - One

who destroys distinctions. LS(179).

ബ്ലിഗിനീശ്ലോകം

മഹാ-പ്രയാധി-ശാന്തയൈ തഥാ നിഃസ്വതായാഃ

പ്രണാശായ യേ ത്വാം ഭജന്തേ നരാസ്തേ ।

ജവാഹ്ലുലിനഃ സ്തുത്യ കൃത്തിം വസാനാഃ

ക ഏഷ പക്രാഃ പ്രപന്നേഷു തേ/മ്ബ ॥ ൧൩ ॥

ഏന്ദശ്ലോകം

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. ശിവ = ശിവഭേദം ശിവ । She is not different from Siva,

so Devi has the name Siva. LS(53). The devotees become one like Devi.

This is known as സാരൂപ്യമ് or similar form and is one form of liberation.

ബ്ദിനീതിശ്ലോകം

തഥാ മോഹശാന്തയൈ ജനാഃ യേ പപ്രൻനാഃ@@  
തദാസ്യേക്ഷണാ-ത്സർവ-ലോകോ/പി സദ്യഃ |  
പമുഹ്യത്യവശ്യം വിചിത്രമുഗ്രാശൗ  
മനോ മാമകം ശാരദേ മഗ്നമാസതേ || ൧൧൭ ||

ഏന്ദശ്ലോകം

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 . യേന വാ യാവകാഭാകൃതിർഭവായസേ, തസ്യ വശ്യോ ഭവൻതി\ സ്ത്രീയഃ പുരുഷാഃ | Men and women will come under the control of the one who meditates on Your shining complexion, possessing the hue of the red lac.

ബ്ദിനീതിശ്ലോകം

കനദദേഹ-ഭാധൂത-സച്ഛാതകുർഭാഃ@@  
ലസത്താര-ഹാരായ-വക്ഷോജകുർഭാമ് |  
സദാ ത്വാം ജനാ യേ ഹൃദബ്ജേ സമരൻതി  
സമരൻത്യേവ തേ ദേവി ശാരീര-കാന്തയാ || ൧൧൮ ||

ഏന്ദശ്ലോകം

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 ചൊരുരുപാ - ചൊരു

സുന്ദരം രൂപം ലാവണ്യം യസയാഃ | 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.

ബ്ദിനശ്ലോക

കദാ വാ സുധാകുന്ദ-പുസ്തകാക്ഷമാലാ-@@  
വിബോധായമുദ്രാഃ കരാബ്ജൈ-രദയാനാമ് |  
മുഖശ്രീ-പരാഭൂത-പുർണേന്ദു-ബിംബാം  
സദാ ത്വാം സ്മരൻവീത-ശോകോ ഭവേയമ് || ൧൯ ||

ഏന്ദശ്ലോക

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 ദുഃഖഹൻതരി - ദുഃഖസ്യ\

സംസാരികസ്യ ഹൻതരി | 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.

ബ്ദിനീശ്ലോക

കദാ തുങ്ഗഭദ്രാ-സരിതീര-ദേശേ@@  
ചരന്തീം സമുത്തുങ്ഗ-കർയാണ-ദാതീമ് |  
സദാ ഭാവയംസ്ത്വാം മുദാ യാപയേയം  
മദായു-ർമദേദേൻദ്ര-യാനേ-/മ്ബ വാണി || ൨൦ ||

ഏന്ദശ്ലോക

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 സുഖപദ്രാ - സുഖാനി ഇഹികാമുഷ്മിക, കൈവൽയരുപാണി പക്രഷേണ\

ദതേ സുഖപദ്രാ | 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.

ബ്ദിനീശ്ലോക

കദാ വാരണസ്യാമമരതടിനീരോധസി വസ-  
ൻവസാനഃ കൌപീനം ശിരസി നിദയാനോ/ൻജ്ജലിപുടമ് |

അയേ ഗൌരീനാഥ ത്രിപുരഹര ശംഭോ ത്രിനയന

പ്രസീദേതി ക്കരോശൻനിമിഷമിവ നേഷ്യാമി ദിവസാൻ || Vairagayashatakam (87).

ഏndshlokab

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

ബ്ബeginsmallshloka

കരാബ്ജേ-/ക്ഷമാലാം വഹൻതീം സദാ ത്വാം

ഭജൻഭൃങ്ഗകീട-പ്രകാരേണ മാതഃ |

കരേ മേ-/ക്ഷമാലം കരോമ്യേവ നൂനം

പരം ത്വൻമനസ്ത്വം സദാ ദേഹി മഹ്യാമ് || ൨൧ ||

ഏndshlokab

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).

ബ്ബeginsmallshloka

യത്രയത്ര മനോ ദേഹീ ധാരയേത്സകലം ധിയാ |

സ്നേഹാദ്ഭവേഷദ്ഭയാദ്വാപി യാതി തത്ത്സരൂപതാമ് ॥

ഏndshlokab

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

ബ്eginsmallshloka

കീടഃ പേശസ്കൃതം ധ്യാനംകുഡ്യാം തേന പഭ്രവേശിതഃ ।  
യാതി തത്സാത്മതാം രാജൻ പൂർവരൂപമസ്ത്യാജൻ ॥

ഏndshlokab

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.

ബ്eginsmallshloka

ദൃശൗ ദർശനേ തേ കരൗ പുജനേ സ്താം  
ശൃതീ ത്വചുരിതശൃതൗ വാക്സ്തുതൗ സ്യാത് ।  
ശിരസ്ത്വത്പദാബ്ജ-പ്രണതയേക-സക്തം  
ഭവത്വമ്ബികേ ധ്യാനസക്തം മനോ മേ ॥ ൨൨ ॥

ഏndshlokab

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.

ബ്ദിനീശ്ലോകം

ആയുർഹരതി വൈ പുംസാമുദ്യന്തസ്മിൻ ച യന്തസ്മിൻ ।  
തസ്മയർതേ യത് ക്ഷണോ നീത് ഉത്തമ്ശ്ലോകവാർതയാ ॥ BH(2-3-17)

ഏന്ദശ്ലോകം

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).

ബ്ദിനീശ്ലോകം

മനസ്തേ പാദാബ്ജേ നിവസതു വചസ്തോതൃഹണിതൌ  
കരൌചാദ്യർചായാം ശുഭിരപി കഥാകർണന-വിധൌ ।  
തവ ധ്യാനേ ബുദ്ധി-രനയന-യുഗലം മുർതി-വിഭവേ  
പരഗന്ധമാൻ കൈർവാ പരമശിവ ജാനേ പരമതഃ ॥

ഏന്ദശ്ലോകം

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).

ബ്ദിനീശ്ലോകം

അനന്യാ-ശ്ചിന്തയന്തോ മാം യേ ജനാഃ പര്യുപാസതേ ।  
തേഷാം നിത്യാഭിയുക്താനാം യോഗക്ഷേമം വഹാമ്യഹമ് ॥

ഏന്ദശ്ലോകം

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.

ബ്ദിനീശ്ലോകം

തസ്മാത്സർവേഷു കാലേഷു മാമനുസ്മര യുധ്യാ ച ।  
മയ്യർപിത-മനോ-ബുദ്ധിർമാമേവൈഷ്യാസായസംശയഃ ॥ BG(8-7).

ഏന്ദശ്ലോകം

ബ്ദിനീശ്ലോകം

ഭുജങ്ഗപത്രയാതാവ്യ-വൃത്തേന ക്ലപ്താം  
സ്തുതിം യേ നരാഃ ഭക്തി-യുക്താഃ പഠന്തി ।  
സുവിദ്യാം മതിം നിർമലാം ചാരു-കീർതിം  
പത്രച്ഛാമ്ബ തേഷാം ഭുജങ്ഗാഭ-വേണി ॥ ൨൩ ॥

ഏന്ദശ്ലോകം

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.

॥ ഓം തത്സത് ॥

Encoded and proofread by N.Balasubramanain bbalu at sify.com

Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

Last updated ऐoday

<http://sanskritdocuments.org>

Sharada Bhujangam Lyrics in Malayalam PDF

% File name : shAradAbhujangamchandra.itx

% Category : bhujanga

% Location : doc\\_devii

% Author : Shri Chandrashekhara Bharathi Swami of Shringeri

% Language : Sanskrit

% Subject : philosophy/hinduism/religion

% Transliterated by : N.Balasubramanain bbalu at sify.com

% Proofread by : N.Balasubramanain bbalu at sify.com

% Translated by : N.Balasubramanain bbalu at sify.com

% Latest update : March 9, 2007

% Send corrections to : [Sanskrit@cheerful.com](mailto:Sanskrit@cheerful.com)

% Site access : <http://sanskritdocuments.org>

%

% This text is prepared by volunteers and is to be used for personal study

% and research. The file is not to be copied or reposted for promotion of

% any website or individuals or for commercial purpose without permission.

% Please help to maintain respect for volunteer spirit.

%

We acknowledge well-meaning volunteers for [Sanskritdocuments.org](http://Sanskritdocuments.org) and other sites to have built the collection of Sanskrit texts.

Please check their sites later for improved versions of the texts.

This file should strictly be kept for personal use.

PDF file is generated [ December 11, 2015 ] at [Stotram](http://Stotram) Website