

Shivananda Lahari

Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
1	Source: Sanskritdocuments.org कलाभ्यां चूडालङ्कृतशशिकलाभ्यां निजतपः- फलाभ्यां भक्तेषु प्रकटितफलाभ्यां भवतु मे । शिवाभ्यामस्तोकत्रिभुवनशिवाभ्यां हृदि पुन- र्भवाभ्यामानन्दस्फुरदनुभवाभ्यां नतिरियम् ॥ १॥	Source: Sanskritdocuments.org kalābhyāṃ cūḍālāṅkṛtāśāśikalābhyāṃ nijatapaḥ- phalābhyāṃ bhakteṣu prakatitaphalābhyāṃ bhavatu me । śivābhyāmastokatribhuvanaśivābhyāṃ hr̥di puna- rbhavābhyāmānandasphuradanubhavābhyāṃ natiriyam ॥ 1 ॥	Let my salutations be dedicated , To those who are dedicated to art, To them who wear the moon in their head, To them who are the personification of mutual penance, To them who teach devotees about the results of penance, To them who grant only good to the three worlds, To them whose every memory becomes newer and newer, To them who are supremely happy due to their great knowledge,	Let my salutations be dedicated to the Duo of Siva and Sakthi, who are the personification of all knowledge such as Vedas, who wear crescents in their head, who are the donors of fruits of mutual penance, who grant (to devotees) the results of their penance, who bequeath much well-being to the three worlds, who live in the hearts (of devotees) and who glow in the experience of supreme bliss,
2	गलन्ती शंभो त्वच्चरितसरितः किल्बिषरजो दलन्ती धीकुल्यासरणिषु पतन्ती विजयताम् । दिशन्ती संसारभ्रमणपरितापोपशमनं वसन्ती मच्चेतोहृदभुवि शिवानन्दलहरी ॥ २॥	galantī śambho tvaccaritasaritaḥ kilbiṣarajo dalantī dhīkulyāsaraṇiṣu patantī vijayatām । diśantī saṃsārabhramaṇaparitāpopaśamanam vasantī maccetohṛdabhuvī śivānandalaharī ॥ 2 ॥	Flowing from the holy history of yours, Calming the dusts of sin for ever, Rushing from the canals of wisdom, Falling in to the whirlpool of life, Dousing the fires of sorrow, Living in my hearts as senses, Be always victorious.	O' Auspicious Lord! May Sivananda Lahari (Wave of Auspicious Bliss, also the name of this hymn) flowing from Thy holy history, falling into the streams of thoughts, removing for ever the dusts of sins, assuaging the miseries of cycles of births and deaths victoriously reside ever in my heart.
3	त्रयीवेद्यं हृद्यं त्रिपुरहरमाद्यं त्रिनयनं जटाभारोदारं चलदुरगहारं मृगधरम् । महादेवं देवं मयि सदयभावं पशुपतिं चिदालम्बं साम्बं शिवमतिविडम्बं हृदि भजे ॥ ३॥	trayīvedyaṃ hr̥dyaṃ tripuraharamādyam trinayanam jaṭābhārodāraṃ caladuragahāraṃ mṛgadharam । mahādevaṃ devaṃ mayi sadayabhāvaṃ paśupatiṃ cidālambaṃ sāmbaṃ śivamativīḍambaṃ hr̥di bhaje ॥ 3 ॥	I pray with all my heart, Him who is known by the three Vedas, Him who is pleasant to the mind, Him who destroyed the three cities, Him who is first among every thing, Him who has all-seeing three eyes, Him who carries the weight of matted lock, With eminence great, Him who wears the moving snake as necklace, Him who holds the jumping deer in his hand, Him who is greatest among devas, Him who shines with glitter, Him who has mercy on me, Him who is the lord of all beings, Him who is the only support to holy wisdom, Him who is always with my Goddess, And Him who is a great entertainer.	I pray with all my heart, to Him who is known by the three Vedas, who is dearest to heart, who destroyed the three cities, who preceded creation, who has all-seeing three eyes, who is eminently handsome with matted hair (symbol of penance), who wears the moving snake (time) as necklace, who holds a deer in hand, who is the greatest Deva among devas (dieties), who has mercy on me, who is the lord of all beings, who is the only refuge for obtaining holy wisdom (Knowledge of the Self), who imitates this world and who is always with His consort (Goddess Parvati - Universal Mother - Lord's own power of creation, sustenance and dissolution).
4	सहस्रं वर्तन्ते जगति विबुधाः क्षुद्रफलदा न मन्ये स्वप्ने वा तदनुसरणं तत्कृतफलम् । हरिब्रह्मादीनामापि निकटभाजामसुलभं चिरं याचे शंभो तव पदांभोजभजनम् ॥ ४॥	sahasraṃ vartante jagati vibudhāḥ kṣudraphaladā na manye svapne vā tadanusaraṇam tatkr̥taphalam । haribrahmādināmāpi nikaṭabhājāmasulabham ciraṃ yāce śambho tava padāmbhojabhajanam ॥ 4 ॥	Thousands of Gods abound, Offering trifling gifts to them who pray, And never even in my dreams would I pray. Or request gifts from them. To Shiva who is close to Vishnu, Brahma and other Gods, But who is difficult for them to near, I would beseech and beg always, For his lotus like feet.	Thousands of Gods abound in the worlds, offering trifling gifts to their devotees. Never even in my dreams would I desire for such petty gifts obtainable from them. O' Lord Siva! who is hard to reach even for Vishnu, Brahma and other deities close to Him, I pray always for devotion to Thy Lotus Feet.

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5	स्मृतौ शास्त्रे वैद्ये शकुनकवितागानफणितौ पुराणे मन्त्रे वा स्तुतिनटनहास्येष्वचतुरः । कथं राज्ञां प्रीतिर्भवति मयि कोऽहं पशुपते पशुं मां सर्वज्ञं प्रथितं कृपया पालय विभो ॥ ५ ॥	smṛtau śāstre vaidye śakunakavitāgānaphaṇitau purāṇe mantr̥e vā stutiṇaṭanahāsyesvachaturah । katham rājñāṃ prītibhavati mayi ko'haṃ paśupate paśuṃ māṃ sarvajñaṃ prathitaṃ kṛpayā pālaya vibho ॥ 5 ॥	Ignoramus I am in the science of law, In the science of life, In the art of medicine, In interpretation of events, In the art of poems and song, In the difficult tomes of arty grammar, In the holy books of yore, In the psalms of Vedas. In singing about your great deeds, In the art of dance and in art of comedy, And so how can I get favour of Kings? Oh Lord of all beings, Oh all knowing one, Of most famous one, And Oh , all pervading one, Tell me who am I? And be pleased to protect me , Showering on me your sea of mercy.	Ignorant as I am in law, sciences, medicine, omens, poems, songs, puranas (holy stories), chanting of mantras and in arts of praising, dancing and humor how can I be the receptor of Royal favours. Who am I? O' Omniscient Lord of all beings! Kindly protect this ignorant being. (Be merciful enough to grant me knowledge of my True Self.)
6	घटो वा मृत्पिण्डोऽप्यणुरपि च धूमोऽग्निरचलः पटो वा तन्तुर्वा परिहरति किं घोरशमनम् । वृथा कण्ठक्षीर्भं वहसि तरसा तर्कवचसा पदाम्भोजं शंभोर्भज परमसौख्यं ब्रज सुधीः ॥ ६ ॥	ghaṭo vā mṛtṭpiṇḍo'pṇanurapi ca dhūmo'gniracalah paṭo vā tanturvā pariharati kiṃ ghoraśamanam । vr̥thā kaṅṭhakṣobhaṃ vahasi tarasā tarkavacasā padāmbhojaṃ śambhorbhaja paramasaukhyaṃ vraja sudhīḥ ॥ 6 ॥	This is the pot, no, this is only mud, This is the earth, no, it is only atom, This is the smoke, no, it is only fire, This is the cloth, no, it is only the thread, Can all this debate ever cure the cruel God of death? Vainly you give pain to your throat, By these torrent of words, Instead worship the lotus like feet of Shambu, Oh, intelligent one, and attain supreme happiness.	This is pot, nay mud; this is earth, nay atom; this is smoke, nay fire; this is cloth, nay thread - so (philosophers) debate with strong logic. Can all this debate ever sooth the horror (of death)? Vainly one strains the throat by these torrent of words. Instead worship the lotus like feet of Shambu (Lord Siva), Oh, intelligent one, and attain supreme happiness.
7	मनस्ते पादाब्जे निवसतु वचः स्तोत्रफणितो करौ चाभ्यर्चायां श्रुतिरापि कथाकर्णनविधौ । तव ध्याने बुद्धिर्नयनयुगलं मूर्तिविभवे परग्रन्थान् कर्वा परमशिव जाने परमतः ॥ ७ ॥	manaste pādābje nivasatu vacaḥ stotrphaṇitau karau cābhyarcāyāṃ śrutirapi kathākarnanavidhau । tava dhyāne buddhirnayanayugalaṃ mūrtivibhave paragranthān kairvā paramaśiva jāne paramataḥ ॥ 7 ॥	Let the mind dwell on your two lotus like feet, Let my words dwell on your praise, Let my two hands dwell on your worship, Let my ears dwell on hearing your holy stories, Let my mind dwell meditating on you, Let my two eyes dwell on your beauty, And after this I do not find any use, Of other great books to me, Oh supreme God?	O' Great Lord! Let my mind dwell on Thy two lotus like feet, my words on Thy praise, my two hands on Thy worship, my ears on hearing Thy holy stories, my intellect on Thy meditation, my two eyes (on contemplation of) of Thy beauty, After this by which (organ of sense/action) shall I seize of other books (those dealing with subjects other than Thee).
8	यथा बुद्धिः शुक्तौ रजतमिति काचाश्मनि मणि- र्जले पैष्टे क्षीरे भवति मृगतृष्णासु सलिलम् । तथा देवभ्रान्त्या भजति भवदन्यं जडजनो महादेवेशं त्वां मनसि च न मत्वा पशुपते ॥ ८ ॥	yathā buddhiḥ śuktāu rajatamiti kācāśmani maṇi- rjale paiṣṭe kṣīraṃ bhavati mṛgatṛṣṇāsu salilam । tathā devabhrāntyā bhajati bhavadanyaṃ jaḍajano mahādeveśaṃ tvāṃ manasi ca na matvā paśupate ॥ 8 ॥	Similar to the intellect calling, The shell as silver, The stones of glass as precious gems, Water mixed with flour as milk, The mirage as water, Oh God of all beings, The foolish ones worship, Other gods than you, Without thinking of you, Who is the greatest God of all.	Just as a shell is mistaken for silver, pieces of glass for precious gems, water mixed with flour for milk, mirage as water, O' God of all beings!, the foolish ones worship, deities other than Thee, without thinking of Thee, the Lord of all deities (True form of Self of all),

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9	गभीरं कासारे विशति विजने घोरविपिने विशाले शैले च भ्रमति कुसुमार्थं जडमतिः । समर्प्यैकं चेतः सरसिजमुमानाथ भवते सुखेनावस्थातुं जन इह न जानाति किमहो ॥ ९ ॥	gabhīre kāsāre vīśati vijane ghoravipine vīśāle śaile ca bhramati kusumārtham jaḍamatiḥ । samarpyaikam cetaḥ sarasijamumānātha bhavate sukhenāvasthātum jana iha na jānāti kimaho ॥ 9 ॥	Searches and hunts the dim witted one, In the deep dark lake, In the lonely dangerous forest, And in the broad high mountains For a flower to worship thee. It is a wonder, That these people do not know, To offer to you the single lotus, From the lake of ones own mind, Oh God who is the consort of Uma, And be happy at ones own place.	O' Lord of Uma Devi (Goddess Parvathi), the Ignorant wanders in search of flowers (for Thy worship) entering deep lakes, uninhabited terrific forests, wide-spread mountains. Surprising that he knows not that by submitting the lotus of his mind to Thee he can be happy at his own place.
10	नरत्वं देवत्वं नगवनमृगत्वं मशकता पशुत्वं कीटत्वं भवतु विहगत्वादि जननम् । सदा त्वत्पादाब्जस्मरणपरमानन्दलहरी- विहारसक्तं चेद्दृढयमिह किं तेन वपुषा ॥ १० ॥	naratvaṃ devatvaṃ nagavanamṛgatvaṃ maśakatā paśutvaṃ kītatvaṃ bhavatu vihagatvādi jananam । sadā tvatpādābjaśmaranaparamānandalaharī- vihārāsaktam ceddhṛdayamiha kiṃ tena vapuṣā ॥ 10 ॥	Be it in a human form, Be it in the form of Gods, Be it in the form of animal, That wanders the forests and hills, Be it in the form of mosquito, Be it in the form of a domestic animal, Be it in the form of a worm, Be it in the form of flying birds, Or be it in any form whatsoever, If always the mind is engaged in play, Of meditation in thine lotus like feet, Which are the waves of supreme bliss, Then what does it matter, Whatever body we have.	Be it of a human, a divine being, an animal wandering in the forest and hills, a mosquito, a domestic animal, a worm, a flying bird or any other form whatsoever - How does the form of body matter, If one's mind is always engaged in the joyful & blissful meditation of Thy lotus-like feet.
11	वटुर्वा गेही वा यतिरपि जटी वा तदितरो नरो वा यः कश्चिद्भवतु भव किं तेन भवति । यदीयं हृत्पद्मं यदि भवदधीनं पशुपते तदीयस्त्वं शंभो भवसि भवभारं च वहसि ॥ ११ ॥	vaṭurvā gehī vā yatirapi jaṭī vā taditaro naro vā yaḥ kaścidbhavatu bhava kiṃ tena bhavati । yadiyaṃ hṛtpadmam yadi bhavadadhīnam paśupate tadiyastvaṃ śambho bhvasi bhavabhāram ca vahasi ॥ 11 ॥	Be it a celibate seeker of truth, Be it a man of the family, Be it a shaven headed seeker of truth, Be it the matted haired householder in the forest, Or be it one who is none of these, Hey, Lord of all beings, If his lotus heart is in your custody, Shambho, You would wholly become his, And help him to lift, This heavy burden of life.	Be one a celibate seeker of truth, a family-man, an ascetic, one with matted haired (tapasvi - one who is doing penance) or one who belongs to any other class, how does it matter? O" Lord of all beings, If one's heart surrenders to Thee, Thou not only lifts his burden of life but also wholly becomes his.
12	गुहायां गेहे वा बहिरपि वने वाऽद्रिशिखरे जले वा वह्नौ वा वसतु वसतेः किं वद फलम् । सदा यस्यैवान्तःकरणमपि शंभो तव पदे स्थितं चेद्योगोऽसौ स च परमयोगी स च सुखी ॥ १२ ॥	guhāyām gehe vā bahirapi vane vā'driśikhare jale vā vahnau vā vasatu vasateḥ kiṃ vada phalam । sadā yasyaivāntaḥkaraṇamapi śambho tava pade sthitam cedyogo'sau sa ca paramayogī sa ca sukhi ॥ 12 ॥	Be it in a cave, Be it in house, Be it outside, Be it in a forest, Be it in the top of a mountain, Be it in water, Be it in fire, Please tell, What does it matter, Where he lives? Always, if his inner mind, Rests on the feet of Shambhu, It is Yoga and He is the greatest Yogi And he will be happy forever..	Residing in a cave, in a house, outside in the woods, on top of a mountain, in water or in fire, O' Lord Sambhu , please tell how the place of residence matters, If one's inner mind always rests on the feet of Sambhu? What result does that yield? It is Yoga (Union with Lord) and he is great Yogi and enjoys happiness.

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13	असारे संसारे निजभजनदूरे जडधिया भ्रमन्तं मामन्धं परमकृपया पातुमुचितम् । मदन्यः को दीनस्तव कृपणरक्षातिनिपुण- स्त्वदन्यः को वा मे त्रिजगति शरण्यः पशुपते ॥ १३ ॥	asāre saṃsāre nijabhajanadūre jaḍadhiyā bhramantaṃ māmandhaṃ paramakṛpayā pātumucitam । madanyaḥ ko dīnastava kṛpaṇarakṣātīnīpuṇa- stvadanyaḥ ko vā me trijagati śaraṇyaḥ paśupate ॥ 13 ॥	In this useless worldly life, Which is unfit for real meditation, I the blind and foolish one am always on the move, And it is only right for you to protect me. Hey Lord of all beings, Who in this world is poorer, Than me to show your mercy? And which protector is there for me, In all these three worlds, Than you, who is an ace in protection of the poor?	O' Lord of all beings! It is only proper for Thee, with Thy great mercy, to protect me, who is wandering sightlessly in worldly life without meditating on Thee, because who else is poorer than me, worthy of Thy protection and who else other than Thee is there fit for seeking refuge and capable of protecting the pitiable.
14	प्रभुस्त्वं दीनानां खलु परमबन्धुः पशुपते प्रमुख्योऽहं तेषामपि किमुत बन्धुत्वमनयोः । त्वयैव क्षन्तव्याः शिव मदपराधाश्च सकलाः प्रयत्नात्कर्तव्यं मदवनमियं बन्धुसराणिः ॥ १४ ॥	prabhustvaṃ dīnānāṃ khalu paramabandhuḥ paśupate pramukhyo'haṃ teṣāmapi kimuta bandhutvamanayoḥ । tvayaiva kṣantavyāḥ śiva madaparādhāśca sakalāḥ prayatnātkartavyaṃ madavanamiyaṃ bandhusaraṇiḥ ॥ 14 ॥	Lord and the only close relation, of the poor, You are, Oh Lord of all beings, And what more needs there to tell about the relation between us When I am the poorest among the poor. You have to pardon all my sins, And my protection is to be done by your effort, For it is the only way between those who are related..	O' Lord of all beings! Thou art a relative to the poor and I am one of the most pitiable among them. Do I need to stress more on our relationship? May all my sins be pardoned and may Thou take all efforts to protect me, as befitting our relationship.
15	उपेक्षा नो चेत् किं न हरसि भवद्भ्रानविमुखां दुराशाभूयिष्ठां विधिलिपिमशक्तो यदि भवान् । शिरस्तद्वेधात्रं न खलु सुवृत्तं पशुपते कथं वा निर्यत्रं करनखमुखेनैव लुलितम् ॥ १५ ॥	upekṣā no cet kiṃ na harasi bhavadbhrānavimukhāṃ durāśābhūyiṣṭhāṃ vidhilipimaśakto yadi bhavān । śīrastadvaidhātraṃ na nakhalu suvṛttaṃ paśupate kathaṃ vā niryatnaṃ karanakhamukhenaiva lulitam ॥ 15 ॥	Indifferent you are my Lord, For no effort did you put to wipe out, The letters of fate written on my head, Which makes me, Incapable of meditation on you, And filled with evil desires to the rim, Oh Lord, If you claim you cannot change these letters, How come you crushed the head of the creator, Which is very stable and can never be plucked, By the mere tip of your nails?	If Thou art not Indifferent to me, my Lord, why art Thou not wiping out the letters of fate on my head, filling me with evil desires and making me averse to Thy meditation? (To think that) Thou art not capable (in this matter) is not right. The (fifth) head of the Creator, was it not firm? How then could Thou pluck that head, without effort, by Thy nailends?
16	विरिञ्चिर्दीर्घायुर्भवतु भवता तत्परशिर- श्रुतुष्कं संरक्ष्यं स खलु भुवि दैन्यं लिखितवान् । विचारः को वा मां विशद कृपया पाति शिव ते कटाक्षव्यापारः स्वयमपि च दीनावनपरः ॥ १६ ॥	virīñcīrdirghāyurbhavatu bhavata tatparaśira- ścatuṣkaṃ saṃrakṣyaṃ sa khalu bhuvi dainyaṃ likhitavān । vicāraḥ ko vā māṃ viśada kṛpayā pāti śiva te kaṭākṣavyāpāraḥ svayamapi ca dīnavanaparaḥ ॥ 16 ॥	Long live Brahma the creator. Let his four remaining heads, Be under your charge for protection. For was he not the one, Who wrote poverty on my head? Is there any need to worry about this?.. Oh , Lord who is crystal clear, And Lord who is all that is good, Your act of glancing which thirsts, At protecting the poor, Also tenderly protects me.	Long live Virincha (Brahmadeva, the creator). Let his four remaining heads, be under Thy protection. For was he not the one, who wrote grief on my head? O' Lord Siva, Thou, who art on Thy own, keen to protect the poor, by Thy most merciful glance, keepst protecting me. Why worry?

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17	फलाद्वा पुण्यानां मयि करुणया वा त्वयि विभो प्रसन्नेऽपि स्वामिन् भवदमलपादाब्जयुगलम् । कथं पश्येयं मां स्थागयति नमः संभ्रमजुषां निलिम्पानां श्रोणिर्निजकनकमाणिक्यमकुटेः ॥ १७ ॥	phalādvā puṇyānāṃ mayi karuṇayā vā tvayi vibho prasanne'pi svāmin bhavadamalapādābjayugalam   katham paśyeyaṃ mām sthagayati namaḥ saṃbhramajuṣām nilimpānām śroṇirnijakanakamāṇikyamakutaḥ ॥ 17 ॥	He who is omnipresent, As of result of deeds which are good, Or as a result of your mercy on me, Oh Lord, You have appeared before me, But how can I see your pure holy feet, For they are not visible to me, Because of the rubies studded crowns, Of the crowds of Devas, Who are intent on bowing and worshipping thine feet?	O' omnipresent, omnipotent Lord! as a result of my meritorious deeds or by Thy mercy on me, if Thou are pleased (to give me Thy vision), even then how can I see Thy holy feet, shrouded by the ruby-studded crowns of groups of confused Devas bent on bowing and worshipping Thee?
18	त्वमेको लोकानां परमफलदो दिव्यपदवीं वहन्तस्त्वन्मूलां पुनरपि भजन्ते हरिमुखाः । कियद्वा दाक्षिण्यं तव शिव मदाशा च कियती कदा वा मद्रक्षां वहसि करुणापूरितदृशा ॥ १८ ॥	tvameko lokānām paramaphalado divyapadavīm vahantastvanmūlām punarapi bhajante harimukhāḥ   kiyadvā dākṣiṇyaṃ tava śiva madāśā ca kiyatī kadā vā madrakṣāṃ vahasi karuṇāpūritadrśā ॥ 18 ॥	You alone grant great blessings and holy status, To the common people of the world, But carrying the holy position, Granted by thy kindness great, Vishnu and others pray you always, For getting more and more such positions great . Your grace my Lord is immeasurable And my desire too is immeasurable, And so when are you taking up the job, Of protecting me by your merciful glance?	O' Lord Siva! Thou alone grantst to people of the world greatest of the fruits (liberation). Prominent Devas such as Vishnu, by Thy Grace, holding high positions (such as Lord of Vaikunta etc.) continues serving Thee. How great is Thy Mercy? My desires too are high. When shall Thou take up the task of protecting me with Thy merciful glances?
19	दुराशाभूयिष्ठे दुरधिपगृहद्वारघटके दुरन्ते संसारे दुरितनिलये दुःखजनके । मदायासं किं न व्यपनयसि कस्योपकृतये वदेयं प्रीतिश्चेत्तव शिव कृतार्थाः खलु वयम् ॥ १९ ॥	durāśābhūyiṣṭhe duradhipagrhadvāraghaṭake durante saṃsāre duritanilaye duḥkhajanake   madāyāsaṃ kiṃ na vyapanayasi kasyopakṛtaye vadeyaṃ prītiścettava śiva kṛtārthāḥ khalu vayam ॥ 19 ॥	I am caught in the whirlpool of life, Filled with desires that are evil, Taking one to the door of evil masters, That which always end in evil, That which is store house of sins, And that which always leads to sorrow. Are you not giving solace from my mire of sorrow, So that the letters written by Brahma are true, Ne pleased to tell, my Lord. If this is your grace and affection, Oh Lord, We indeed are more than fulfilled.	Is it to favour Brahmadeva (Creator, who determined my fate ) that Thou tires me in this worldly life which is full of evil desires making one run to doorsteps of evil masters and storehouse of unending sins leading to more and more sorrows. Why dost Thou not remove my efforts (in this evil worldly life)? If this be pleasing to Thou, we indeed feel satisfied.
20	सदा मोहाटव्यां चरति युवतीनां कुचगिरी नटत्याशाशाखास्वटति झटिति स्वरमभितः । कपालिन् भिक्षो मे हृदयकपिमत्यन्तचपलं दृढं भक्त्या बद्ध्वा शिव भवदधीनं कुरु विभो ॥ २० ॥	sadā mohāṭavyāṃ carati yuvatīnām kucagirī naṭatyāśāśākhāsvaṭati jhaṭiti svairamabhitaḥ   kapālin bhikṣo me hṛdayakapimatyantacapalaṃ dṛḍhaṃ bhaktyā baddhvā śiva bhavadadhīnaṃ kuru vibho ॥ 20 ॥	Oh Lord Shiva, who is every where, Wanders my mind always in the forest of evil desires, It dances, always on the mountain of breasts of young maids, And it wanders at its will on all four directions, From the branches to branches of desires, Oh Lord who bears the skull for begging, Be pleased to take under your control, My mind that like a monkey, Wanders without control in all directions, And tie it with the rope of your affection.	O' Omnipresent Lord Siva, my monkey-like mind wanders in the woods of ignorance, jumping from hill to hill of breasts of young maids, swinging here and there from branch to branches of desires as it wishes. Kapalin Bhiksho! (One who begs with skull in hand), be merciful to tie up this wavering mind firmly with Thy devotion and bring it under Thy control.

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21	धृतिस्तंभाधारां दृढगुणनिबद्धां सगमनां विचित्रां पद्माढ्यां प्रतिदिवससन्मार्गघटिताम् । स्मरारे मच्चैतःस्फुटपटकुटीं प्राप्य विशदां जय स्वामिन् शक्त्या सह शिवगणैः सेवित विभो ॥ २१ ॥	dhṛtistambādhārāṃ dṛḍhaguṇanibaddhāṃ sagamanāṃ vicitrāṃ padmāḍhyāṃ pratidivasasanmārgaghaṭitām । smarāre maccetaḥsphuṭapaṭakuṭīṃ prāpya viśadāṃ jaya svāmin śaktyā saha śivagaṇaiḥ sevita vibho ॥ 21 ॥	Oh killer of the god of love, With courage as central pillars, Tied by the ropes of determination, This pretty, lotus shaped, Mobile crystal-clean white tent house of my mind, Which is built daily anew, In the good spotless path, May please be occupied by you with Shakthi, Oh All pervading one, who is served by your Ganas, And oh , Lord, may you be victorious.	O' Omnipresent Lord, the foe of Kamadeva (lord of love), May Thou be victorious. Along with Thy consort Sakthi, served by Ganas (attendants of Lord), may Thou reside in the clean, colorful tent-house of my heart, built with pillar of faith, tied by ropes of firmness, easy to move from place to place, built daily anew in virtuous paths and desirous of prosperity.
22	प्रलोभाद्यैरर्थाहरणपरतन्त्रो धनिगृहे प्रवेशोद्युक्तस्सन् भ्रमति बहुधा तस्करपते । इमं चेतश्चरं कथमिह सहे शंकर विभो तवाधीनं कृत्वा मयि निरपराधे कुरु कृपाम् ॥ २२ ॥	pralobhādyairarthāharaṇaparatanthro dhanigrhe praveśodyuktassan bhramati bahudhā taskarapate । imaṃ cetaścoraṃ kathamiha sahe śaṃkara vibho tavādhīnaṃ kṛtvā mayi niraparādhe kuru kṛpām ॥ 22 ॥	Filled with avarice and jealousy, Intent on stealing other's wealth, Trying to enter the houses of the rich, This my mind in many ways is wandering, Oh lord of all thieves. How will I ever tolerate, This mind which is a thief, Sankara, who is every where? So take it under your control, And show mercy on this innocent one.	O' Auspicious Lord! Controller of thieves, this heart (of mine), enticed (by the outside world) and having lost its control is wandering about, keen to enter into houses of the wealthy with the aim of stealing wealth. How do I tolerate this! O' Bestower of good to the World! Do take control of this mind which is a thief and show mercy on me who is not guilty.
23	करोमि त्वत्पूजां सपदि सुखदो मे भव विभो विधित्वं विष्णुत्वं दिशसि खलु तस्याः फलमिति । पुनश्च त्वां द्रष्टुं दिवि भुवि वहन् पक्षिमृगता- मदृष्ट्वा तत्खेदं कथमिह सहे शंकर विभो ॥ २३ ॥	karomi tvatpūjāṃ sapadi sukhado me bhava vibho vidhitvaṃ viṣṇutvaṃ diśasi khalu tasyāḥ phalamiti । punaśca tvāṃ draṣṭuṃ divi bhuvi vahan pakṣimṛgatā- madrṣtvā tatkhedaṃ kathamiha sahe śaṃkara vibho ॥ 23 ॥	Perform of I your worship, And you appear before me soon, And you become granter all pleasures to me , Oh Lord who is everywhere. But if you grant the position of creator, Or the position of Lord Vishnu instead, As a reward for my worship, Then I would have to become a bird and fly in the sky, Or Become an animal and dig deep in the earth, To see you again my Lord. How can I bear this sorrow of not seeing you, Oh Lord Sankara who is everywhere.	O' Lord! I worship Thee. Be the granter of all happiness to me. As a result of the worship, Thou shall grant me the position of Brahmadeva (the creator) or of Vishnu (the sustainer of the universe). Then in order to see Thee I would have to take the form of a bird or an animal and wander around on earth and sky without getting to see Thee. O' Lord, how can I withstand that sorrow?

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24	कदा वा कैलासे कनकमणिसौधे सहगणै- र्वसन् शंभोरग्रे स्फुटघटितमूर्धाञ्जलिपुटः । विभो साम्ब स्वामिन् परमशिव पाहीति निगदन् विधातृणां कल्यान् क्षणमिव विनेष्यामि सुखतः ॥ २४ ॥	kadā vā kailāse kanakamanisaudhe sahagaṇai- rvasan śambhoragre sphuṭaghaṭitamūrdhāñjalipuṭaḥ । vibho sām̐ba svāmin paramaśiva pāhīti nigadan vidhātṛṇām kalpān kṣaṇamiva vineṣyāmi sukhatāḥ ॥ 24 ॥	When would I live in Mount Kailas, Along with your attendants, In the stone-studded golden mansion of yours, Oh God, who is the giver of happiness With hands raised and clasped, In deference to you, Oh Lord, who is every where, Oh Lord Who is with Goddess, Oh God who is the master, Oh God, who is above all, Oh God, who is good, And chant with pleasure. "Oh God save me", And spend the time, As if the creator's Kalpa (1) is a second.	When would I, in the jewel-studded golden mansion of Thine in Mount Kailas, along with Thy attendants, facing Thee, with hands raised and clasped, chanting Thy names and praying, "O' Supreme, Omnipresent Lord with Mother of the Universe as consort - save me", would be able to pass happily a kalpa (period of time between beginning of creation and deluge), as a minute.
25	स्तवेब्रह्मादीनां जयजयवचोभिर्नयमिनां गणानां केलीभिर्मदकलमहोक्षस्य ककुदि । स्थितं नीलग्रीवं त्रिनयनमुमाश्लिष्टवपुषं कदा त्वां पश्येयं करधृतमृगं खण्डपरशुम् ॥ २५ ॥	stavairbrahmādinām jayajayavacobhirniyamīnām gaṇānām kelībhirmadakalamahokṣasya kakudi । sthitaṁ nīlagrīvam̐ trinayanamumāśliṣṭavapuṣam̐ kadā tvām̐ paśyeyaṁ karadhṛtamṛgam̐ khaṇḍaparaśum ॥ 25 ॥	When will I see Him, Who is praised by Brahma and other Gods, Who is surrounded by ascetics chanting "Victory, Victory", Who is crowded by the jesting and playing attendants, Who Sits on the hump of the fat rutting bull, Who has blue neck and three eyes, Who is embraced by his consort Uma, And who has the deer and hatchet in his hand.	When will I see Thee with blue neck and three eyes, holding in one hand a deer and an axe on the other, embraced by Uma, praised by Brahma and other Devas, surrounded by ascetics chanting Victory to Thee", crowded by the attendant singing and dancing playfully, sitting on the hump of the fat rutting bull (symbol of Dharma).
26	कदा वा त्वां दृष्ट्वा गिरिश तव भव्याङ्घ्रियुगलं गृहीत्वा हस्ताभ्यां शिरसि नयने वक्षसि वहन् । समाश्लिष्याम्राय स्फुटजलजगन्थान् परिमला- नलाभ्यां ब्रह्माद्यैर्मुदमनुभविष्यामि हृदये ॥ २६ ॥	kadā vā tvām̐ dṛṣṭvā giriśa tava bhavyāṅghriyugalam̐ grhītvā hastābhyām̐ śirasi nayane vakṣasi vahan । samāśliṣyāghrāya sphuṭajalajagandhān parimalā- nalābhyām̐ brahmādyairmudamanubhaviṣyāmi hrdaye ॥ 26 ॥	When will I see thine holy pair of feet, Oh king of the mountains, And be able to hold it, carry it on the head, eyes and chest, Embrace it, smell the scent of lotus flowers from it, And attain rapturous ecstasy, Which even Brahma and others do not get.	When will I see Thy holy pair of feet, Oh Lord residing in mount Kailasa, and be able to hold, embrace and carry them to my head, eyes and smell the aroma of lotus flowers from them and attain rapturous ecstasy, which even Brahmadeva and others do not get.
27	करस्थे हेमाद्रौ गिरिश निकटस्थे धनपतो गृहस्थे स्वभूजाऽमरसुरभिचिन्तामणिगणे । शिरस्थे शीतांशौ चरणयुगलस्थेऽखिलशुभे कमर्थं दास्येऽहं भवतु भवदर्थं मम मनः ॥ २७ ॥	karasthe hemādrau giriśa nikaṭasthe dhanapatau grhasthe svarbhūjā'marasurabhicintāmaṇigane । śirasthe śītāṁśau caraṇayugalasthe'khilāśubhe kamarthaṁ dāsyē'ham̐ bhavatu bhavadarthaṁ mama manaḥ ॥ 27 ॥	In your hands is the Golden mountain, Near you is the Lord of Riches, In your house is the wish giving tree, The Cow which grants everything, The precious stone fulfilling , Any wish that enters your mind, And such many others, On your head is the moon with cool rays, And all the good in the world is always on your feet, And so what can slave offer you my Lord, Except my mind which can be given as the offering.	What else than my heart shall I submit to Thee who has Golden Mountain in hands, Kubera the Lord of riches standing near, Kalpaka, Kamadhenu and Chintamani (wish-yielding tree, cow and precious stone respectively) in your house, nectarly moon on head and all the good in the world on feet.

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28	सारूप्यं तव पूजने शिव महादेवेति संकीर्तने सामीप्यं शिवभक्तिधुर्यजनतासांगत्यसंभाषणे । सालोक्यं च चराचरात्मकतनुध्याने भवानीपते सायुज्यं मम सिद्धमत्र भवति स्वामिन् कृतार्थोऽस्यहम् ॥ २८ ॥	sārūpyam tava pūjane śiva mahādeveti saṃkīrtane sāmīpyam śivabhaktidhuryajanatāsāngatyasambhāṣaṇe । sālokyam ca carācarātmakanatanudhyāne bhavānīpate sāyujyam mama siddhamatra bhavati svāmin kṛtārtho'smyaham ॥ 28 ॥	The Mukthi of my becoming you is in thine worship, The Mukthi of my coming near you is in singing, About you and calling you "Hey , Shiva" and "Hey Madhava" The Mukthi of living with you is in sweet conversation, With thine devotees , who in their mind live with you, The Mukthi of forever mixing with you is in thinking, For ever of your moving and stable form which is the universe, And so I get all these in this birth itself, Oh God who is the consort of Bhavani, I am thankful to you for all these.	O' Lord of Bhavani (Parvati), here (in this world), in Thy worship shall I get sarupya (taking the form of Lord), in chanting Thy holy names - Siva Siva Mahadeva etc. - samipya (being close to the Lord), in the company and conversation with Thy devotees, salokya (being in the world of the Lord) and in meditation of the entire creation, moving and unmoving as Thy physical form, sayujya (merging in Thee - ultimate liberation). O' Lord! my mission is accomplished.
29	त्वत्पादाम्बुजमर्चयामि परमं त्वां चिन्तयाम्यन्वहं त्वामीशं शरणं व्रजामि वचसा त्वामेव याचे विभो । वीक्षां मे दिश चाक्षुषीं सकरुणां दिव्यैश्चिरं प्रार्थितां शंभो लोकगुरो मदीयमनसः सौख्योपदेशं कुरु ॥ २९ ॥	tvatpādāmbujamarcayāmi paramaṃ tvāṃ cintayāmyanvahaṃ tvāmīśaṃ śaraṇaṃ vrajāmi vacasā tvāmeva yāce vibho । vīkṣāṃ me diśa cākṣuṣīm sakaruṇāṃ divyaiściraṃ prārthitāṃ śambho lokaguro madīyamanasaḥ saukhyopadeśaṃ kuru ॥ 29 ॥	I offer devotions to thine lotus like feet, I meditate on thee who is the greatest, I seek thy refuge, Oh my Lord, And by my words I beg from you, Oh Vibhu, To bless me with the merciful divine sight, Which is always sought by the Gods, Oh teacher of the universe, Teach me the way of the lesson happy living.	I worship Thy lotus feet, meditate everyday on Thee the Supreme, take refuge in Thee my Lord, beg only from Thee worshipped for long by Divine beings, for fulfilment of my wishes - O' Auspicious Instructor of the World, be merciful to cast Thy glance on me and give me advice on what will give my mind (eternal) happiness.
30	वस्त्रोद्धृतविधो सहस्रकरता पूष्पाचने विष्णुता गन्धे गन्धवहात्मताऽत्रपचने बर्हिर्मुखाध्यक्षता । पात्रे काञ्चनगर्भतास्ति मयि चेद् बालेन्दुचूडामणे शुश्रूषां करवाणि ते पशुपते स्वामिन् त्रिलोकीगुरो ॥ ३० ॥	vastroddhūtavīdhau sahasrakarata pūṣpacane viṣṇutā gandhe gandhavahātmatā'nnapacane barhirmukhādhyakṣatā । pātre kāñcanagarbhatāsti mayi ced bāleṇducūḍāmaṇe śuśrūṣāṃ karavaṇi te paśupate svāmin trilokīguro ॥ 30 ॥	Like Sun I do not have, Thousand rayed hands to dress your holy icon, Like Vishnu I do not have ability , To worship thee who is every where, Like God of Wind ,I don't have ability, To spread incense of sandal and the like, And serve you in the most better way, Like Indra who presides over Fire, I don't have the ability, To cook and offer you food, I don't have the ability of Hiranya Grabha, To offer you vessels of Gold, Oh God, who wears the young crescent, Oh God of all beings, Oh God who is the Lord of us all, And Oh God who is teacher of all the three worlds, If only I had all these, I would have ability to serve you in a better way.	If I have thousand rays to dress Thee up like Sun, ability to worship Thee with flowers like Vishnu the omnipresent, to worship Thee with incense like Vayu (air), to worship Thee with food like Indra (One who presides over all natural powers), offer Thee vessels of Gold like Brahmadeva (Creator), O' Lord wearing Crescent on head, I shall worship Thee (in the manner Thou deserves).



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Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
31	नालं वा परमोपकारकमिदं त्वेकं पशूनां पते पश्यन् कुक्षिगतान् चराचरगणान् बाह्यस्थितान् रक्षितुम् । सर्वामर्त्यपलायनौषधमतिज्वालाकरं भीकरं निक्षिप्तं गरलं गले न गिलितं नोद्गीर्णमेव त्वया ॥ ३१ ॥	nālaṃ vā paramopakārakamidaṃ tvekaṃ paśūnāṃ pate paśyan kukṣigatān carācaragaṇān bāhyasthitān rakṣitum । sarvāmartyapalāyānauṣadhamatijvālākaraṃ bhīkaraṃ nikṣiptaṃ garalaṃ gale na gilitaṃ nodgīrṇameva tvayā ॥ 31 ॥	Oh lord of all beings, Is not your one and only one great help sufficient? For with a view to give protection, To those beings which are movable and immovable, And which are placed inside thine belly, And also to those who are placed outside, The ultra fire producing and fearful herbal poison, Which makes all the devas flee in fright, Has been stopped by you in your neck itself. It is neither swallowed nor spit out!	O' Protector of all beings, in order to save the beings movable and immovable placed within Thy belly and outside, the terrible flaming poison making all divine beings flee in fright was held in Thy neck by Thou, without swallowing or spitting it out. Was this not the greatest service to others?
32	ज्वालीग्रः सकलामरातिभयदः क्ष्वेलः कथं वा त्वया दृष्टः किं च करे धृतः करतले किं पक्वजंबूफलम् । जिह्वायां निहितश्च सिद्धघृटिका वा कण्ठदेशे भूतः किं ते नीलमणिविभूषणमयं शंभो महात्मन् वद ॥ ३२ ॥	javālograḥ sakalāmarātibhayaḍaḥ kṣvelaḥ kathaṃ vā tvayā dṛṣṭaḥ kiṃ ca kare dhṛtaḥ karatale kiṃ pakvajambūphalam । jihvāyāṃ nihitaśca siddhagṛṭikā vā kaṇṭhadeśe bhṛtaḥ kiṃ te nīlamanivibhūṣaṇamayaṃ śambho mahātman vada ॥ 32 ॥	How was the fierce flame like poison Which made, all the courageous devas fear, Seen by you , my Lord? Was that fire carried in your hand, Did it appear like the fully ripe plum fruit to you? Was it not kept on your tongue, Did it appear as pills from the Siddha doctor? Was it not worn in your neck, Did it appear like a blue gem ornament to you? Oh , Shmabhu the great one , be pleased to tell.	O' Lord Shambu! How could Thou keep looking at the fierce flaming poison causing extreme fear to Devas? Not only that, Thou took it in Thy palm. Was it a ripe rose apple? Thou did keep it on Thy tongue. Was it a medicinal pill? Thou swallowed it upto just below Thy throat giving Thy neck a bluish hue. Is it Thy blue-stone neck ornament?
33	नालं वा सकृदेव देव भवतः सेवा नतिर्वा नुतिः पूजा वा स्मरणं कथाश्रवणमप्यालोकनं मादृशाम् । स्वामिन्नस्थिरदेवतानुसरणायासेन किं लभ्यते का वा मुक्तिरितिः कुतो भवति चेत् किं प्रार्थनीयं तदा	nālaṃ vā sakṛdeva deva bhavataḥ sevā natirvā nutiḥ pūjā vā smaraṇaṃ kathāśravaṇamapyālokanam mādrśām । svāminnasthiradevatānūsaraṇāyāsena kiṃ labhyate kā vā muktiritaḥ kuto bhavati cet kiṃ prārthanīyaṃ tadā	Is it not sufficient oh, God of Gods, For attaining liberation for people like me- To do either service to you, Salutations to you, Singing about you, Worshipping you, Meditating on you, hearing your stories, Or seeing you once . What other liberation is there at all? If I can attain liberation by these, What else should I wish for? What would I get by getting tired, By following other unstable gods?	O' Omnipotent Lord, prostrations to Thee. Singing Thy praise, performing Thy worship, remembering Thee, listening to Thy stories or sight of Thy holy idols - Is not any one of these sufficient for Moksha (liberation from cycle of births and deaths) for a person like me? If just one of these is adequate, what is to be gained by taking trouble to worship unstable Devas? What is there to be sought from them through prayers?
34	किं ब्रूमस्तव साहसं पशुपते कस्यास्ति शंभो भव- द्भयं चेदृशमात्मनः स्थितिरियं चान्यैः कथं लभ्यते । भ्रश्यद्देवगणं त्रसन्मुनिगणं नश्यत्प्रपञ्चं लयं पश्यन्निर्भय एक एव विहरत्यानन्दसान्द्रो भवान् ॥ ३४ ॥	kiṃ brūmastava sāhasaṃ paśupate kasyāsti śambho bhava- ddhairyaṃ cedṛśamātmanaḥ sthitiriyam cānyaiḥ kathaṃ labhyate । bhraśyaddevagaṇam trasanmunigaṇam naśyatprapañcam layam paśyannirbhaya eka eva viharatyānandasāndro bhavān ॥ 34 ॥	Who can ever estimate thine valour, Pasupathe? Who has the courage that you have, Oh Shambhu? How can any one else attain thine state of mind? While all devas lose their stability, While all the crowd of sages tremble, When the world is destroyed. At the end of all-the great deluge, You in solitude , fearlessly carry on thine play, In intense rapture and pleasure.	O' Lord of beings, how can we describe Thy valour, who else has courage like Thine, other than Thee, how can anyone else get firmness of mind that Thou has? Thou who art bliss personified witnessing the displacement of Devas, fright of Rishis and the destruction of all things movable and immovable during the dissolution of the universe, fearlessly remain alone in Thy sportive state.

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Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
35	योगक्षेमधुरंधरस्य सकलश्रेयःप्रदोद्योगिनो दृष्टादृष्टमतोपदेशकृतिनो बाह्यान्तरव्यापिनः । सर्वज्ञस्य दयाकरस्य भवतः किं वेदितव्यं मया शंभो त्वं परमान्तरङ्ग इति मे चित्ते स्मराम्यन्वहम् ॥ ३५ ॥	yogakṣemadhuraṁdharasya sakalaśreyahpradodyogino dṛṣṭādṛṣṭamatopadeśakṛtino bāhyāntaravyāpinaḥ   sarvajñasya dayākarasya bhavataḥ kiṁ veditavyaṁ mayā śambho tvam paramāntaraṅga iti me citte smarāmyanvahaṁ ॥ 35 ॥	Engaged in gathering and preservation, And giving of all the good things in life, Teacher great of the known and the unknown, Who has spread within and without, Knower of all that is to be known, And doer of all possible mercies, What is there for me to tell you? I daily think in my mind, That you are very close to my mind, And you are doer of god to me. Oh Lord Shambhu.	O' Lord Sambhu, What is there to be made known to Thee, who is engaged in fetching and preservation (of the needs of the world), confers all virtuous results in life, gives advice on how to obtain results on matters visible and invisible, is present within and without and is all-knowing? Daily I think of Thee as very dear to me and doer of good to me.
36	भक्तो भक्तिगुणावृते मुदमृतापूर्णं प्रसन्ने मनः कुम्भे साम्ब तवाङ्घ्रिपल्लवयुगं संस्थाप्य संवित्कलम् । सत्त्वं मन्त्रमुदीरयन्निजशरीरागारशुद्धिं वहन् पुण्याहं प्रकटीकरोमि रुचिरं कल्याणमापादयन् ॥ ३६ ॥	bhakto bhaktiguṇāvṛte mudamṛtāpūrṇaṁ prasanne manah kumbhe sāmba tavāṅghripallavayugaṁ saṁsthāpya saṁvitphalam   satvaṁ mantramudīrayannijaśarīrāgāraśuddhiṁ vahan puṇyāhaṁ prakāṭikaromi ruciraṁ kalyāṇamāpādayan ॥ 36 ॥	Oh Lord , who is with your consort, I who am the devotee, Having tied the thread of devotion, Filled with water of happiness, In the pot of my mind which is golden clear, Have kept the mango leaves of your feet, And the coconut of real knowledge, And chant the holy peaceful five lettered Manthra And am purifying this body which carries my soul, And am searching good things which are pleasant to the mind, And thus performing this ceremony of purification..	O' Lord of Parvati, as Thy devotee, in order to attain bliss, having made Thy house of my body pure, with the holy thread of devotion tied around, having filled the pot of my mind filled with nectar-like water of happiness, establishing therein the pair of Thy bud-like holy feet, with the fruit of knowledge suitably placed, uttering holy chants, I shall perform the purification rites.
37	आम्नायाम्बुधिमादरेण सुमनस्संघाः समुद्यन्मनो मन्थानं दृढभक्तिरज्जुसहितं कृत्वा मथित्वा ततः । सोमं कल्पतरुं सुपर्वसुरभिं चिन्तामणिं धीमतां नित्यानन्दसुधां निरन्तररमासौभाग्यमातन्वते ॥ ३७ ॥	āmnāyāmbudhimādareṇa sumanassanḡhāḥ samudyannmano manthānaṁ dṛḍhabhaktirajjusahitaṁ kṛtvā mathitvā tataḥ   somaṁ kalpataruṁ suparvasurabhiṁ cintāmaṇiṁ dhīmatāṁ nityānandasudhāṁ nirantararamāsaubhāgyamātanvate ॥ 37 ॥	The crowd of good minded people, Are churning the ocean of Vedas with dedication, Using the rope of stable devotion , And the churning stick of the attentive mind, And get from it , the Lord with Uma , his consort, Who is like the wish giving tree, Who is like the wish yielding Kamadhenu, Who is like the wish yielding gem , Chintamani, Who for the knowledgeable is like the stable nectar of happiness, And permanent granter of all luck given by Rema.	In this verse some words can be interpreted to mean the good things obtained by Devas churning the milky ocean as described in Puranas, as well as adjectives of the Lord. The adjectives of the Lord are given in brackets. Groups of good hearted people devotedly churning the ocean of Vedas with the churning rod of uplifted mind, from it they obtain the -moon (Lord along with Parvati Devi), celestial wish-yielding tree (all-giving Lord), wish-yielding cow (Lord of boons), philosopher's stone (goal of philosophy), nectar of eternal bliss (who for those in the know is Ever Blissful Lord) and unending prosperity (Lord with constant company of Goddess of wealth).

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Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
38	प्राक्पुण्याचलमार्गदर्शितसुधामूर्तिःप्रसन्नः शिवः सोमः सद्गुणसेवितो मृगधरः पूर्णस्तमोमोचकः । चेतः पुष्करलक्षितो भवति चेदानन्दपाथोनिधिः प्रागल्भ्येन विजृम्भते सुमनसां वृत्तिस्तदा जायते ॥ ३८ ॥	prākpuṇyācalamārgadarśitasudhāmūrtiḥprasanna ḥ śivaḥ somaḥ sadguṇasevito mrgadharaḥ pūrṇastamomocakaḥ । cetaḥ puṣkaralakṣīto bhavati cedānandapāthonidhiḥ prāgalbhyena vijrumbhate sumanasāṃ vṛttistadā jāyate ॥ 38 ॥	THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN LORD SHIVA OR THE MOON IN THE SKY. BOTH ARE GIVEN BELOW  Obtained through the path of mountain like good deeds, Personification of happiness and nectar divine Doer of good, who holds deer in his hand, Who is complete and who removes the darkness of ignorance, Who is seen clearly by the mind and who is with his consort Uma, If he is then, Sea of happiness would raise royally within ourselves, And Good people like us will know how to live.  Or Seen through the holy mountain in the east, Personification of clarity and white nectar,, Doer of good who is served by the stars, Who is full and who removes darkness of night, Who is Soma the moon and who is seen in the sky If he is then	This verse has two meanings. It could be interpreted to mean the rise of moon to a commoner or the appearance of Lord Siva to a devotee. <b>Meaning 1:</b> Seen in the eastern mountains, in nectar- like form, pleasant, served around by the stars, one with the mark of a rabbit, casting off darkness, the full moon when it rises in the sky provides, by its appearance, livelihood to the good- hearted. <b>Meaning 2:</b> Manifesting in the blissful form, by virtue of merits gained in earlier lives, graceful, holding a deer on hand, removing ignorance, worshipped by the good-hearted, the Lord with Uma (Parvati) appearing in the mind of the devotee, causes high-tide of the ocean of happiness to devotees and those with spiritual knowledge.
39	धर्मो मे चतुरङ्घ्रिकः सुचरितः पापं विनाशं गतं कामक्रोधमदादयो विगलिताः कालाः सुखाविष्कृताः । ज्ञानानन्दमहौषधिः सुफलिता कैवल्यनाथे सदा मान्ये मानसपुण्डरीकनगरे राजावतसे स्थिते ॥ ३९ ॥	dharmo me caturāṅghrikah sucaritaḥ pāpaṃ vināśaṃ gataṃ kāmakrodhamadādayo vīgalitāḥ kālāḥ sukhāviṣkṛtāḥ । jñānānandamahauśadhiḥ suphalitā kaivalyanāthe sadā mānye mānasapuṇḍarīkanagare rājāvatase sthite ॥ 39 ॥	Since the only emperor who is Lord Shiva, Who is respected and royal, Sits in the city of the lotus of mind, The four legged Dharma (2) is well observed, The Sins attain their last, Passion anger and arrogance have gone away, The seasons do only good, And the royal curative crop of happiness and knowledge gives good yield.	When the respected crescent wearing emperor (Lord Siva) ever resides in the lotus city of mind as all-powerfull Lord of Liberation, Dharma with its four feet is well-established, sins are totally removed, good times have arrived and the plants of right knowledge and bliss have fructified.
40	धीयन्त्रेण वचोघटेन कविताकुल्योपकुल्याक्रमै- रानीतैश्च सदाशिवस्य चरिताम्भोराशिव्यामृतैः । हृत्केदारयुताश्च भक्तिकलमाः साफल्यमातन्वते दुर्भिक्षान् मम सेवकस्य भगवन् विश्वेश भीतिः कुतः ॥ ४० ॥	dhiyantreṇa vacoghaṭena kavitākulyopakulyākramai- rānītaiśca sadāśivasya caritāmbhorāśividivyaṃrṭaiḥ । hr̥tkedārayutaśch bhaktikalamāḥ sāphalyamātanvate durbhikṣān mama sevakasya bhagavan viśveśa bhītiḥ kutaḥ ॥ 40 ॥	Irrigated using the machinery of wisdom, Using the pot of words, Brought through the canals and sub canal of poems, The nectar like water of the story of Sadashiva, Would make the crop of devotion growing in the field of heart, Bloom and give heavy yield. And so god of gods who is the god of universe, How can this servant of yours fear famine ever.	O' Lord of Lords! When the crop of devotion growing in the field of heart bloom, irrigated with the nectar-like water of the story of Sadashiva, pumped by wisdom using the pot of words through canals and sub-canals of poetry, yielding good harvest why should this servant of Thine ever fear of famine.

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Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
41	पापोत्पातविमोचनाय रुचिरैश्वर्याय मृत्युञ्जय स्तोत्रध्यानतिप्रदक्षिणसपर्यालोकनाकर्णने । जिह्वाचित्तशिरोऽभिहस्तनयनश्रोत्रैरहं प्रार्थितो मामाज्ञापय तन्निरूपय मुहुर्ममिव मा मेऽवचः ॥ ४१ ॥	pāpotpātavimocanāya ruciraiśvaryaīya mṛtyuñjaya stotradhyānanatipradakṣiṇasaparyālokanākarnane । jihvācittāśiroṅghrihastanayanaśrotrairahaṃ prārthito māmāññāpaya tannirūpaya muhurumāveva mā me'vacaḥ ॥ 41 ॥	To get released from the tragedy of sin, And to taste the immortal wealth, Oh Lord who has won over death, The Tongue, mind, head, legs, hands, eyes and ears of mine, Each request me respectively, To do thine praise, to meditate on you, To bow before thy great self, To go round and round you, To see you soulfully and clearly, And to hear thine praise and stories, So please be kind to order me to do the above, Oh Lord, And also again and again remind me to do these, And please do not be mute with me for any reason.	O' Lord who has won over death! I devotedly pray Thee by hymns, meditation, prostrations, circumambulations, worships (in prescribed manner) with my tongue, mind, head, feet, hands, eyes and ears for cleansing me of sins and for grace and prosperity. O' Lord! Order me to do the above rightly. Remind me to do these. Please do not be mute with me for any reason.
42	गाम्भीर्यं परिखापदं घनधृतिः प्राकार उद्यद्गुण- स्तोमश्चाप्तबलं घनेन्द्रियचयो द्वाराणि देहे स्थितः । विद्यावस्तुसमृद्धिरित्यखिलसामग्रीसमेते सदा दुर्गातिप्रियदेव मामकमनोदुर्गे निवासं कुरु ॥ ४२ ॥	gāmbhīryaṃ parikhāpadaṃ ghanadhṛtiḥ prākāra udyadguṇa- stomaścāptabalaṃ ghanendriyacayo dvārāṇi dehe sthitaḥ । vidyāvastusamṛddhirityakhilasāmagrīsamete sadā durgātipriyadeva māmakamanodurge nivāsaṃ kuru ॥ 42 ॥	Oh Lord, who likes to live in an unapproachable fort (3), With fathomless mind as its moat, With strong determined courage as its walls, With outstanding good qualities as its friendly army, With the inlets of strong senses as its gates, With immeasurable knowledge as its wealth, And thus blessed with all that is needed, Is the fort of my mind, And so be pleased to live here forever.	Oh Lord, who likes to live in a fort (Who is dear to Durga Devi), be pleased to live in the fort of my mind which has profundity as its moat, strong courage as its walls, outstanding virtues in place of reliable army, sense organs in different parts of the body as its gates, true knowledge as its opulence.
43	मा गच्छ त्वमितस्ततो गिरिश भो मय्येव वासं कुरु स्वामिन्नादिकिरात मामकमनःकान्तरसीमान्तरे । वर्तन्ते बहुशो मृगा मदजुषो मात्सर्यमोहादय- स्तान् हत्वा मृगयाविनोदरुचितालाभं च सम्प्राप्स्यसि ॥ ४३ ॥	mā gaccha tvamitatstato giriśa bho mayyeva vāsaṃ kuru svāminnādikirāta māmakamanahkāntārasīmāntare । vartante bahuśo mṛgā madajuṣo mātsaryamohādaya- stān hatvā mṛgayāvinodarucitālābhaṃ ca sampprāpsyasi ॥ 43 ॥	Don't go here and there, Oh God of mountains, And please my lord always live in me, For Oh primeval hunter, within the limits Of the dreary forest of my mind, Live many wild rutted animals like envy, delusion and others, And you can kill and play thine sport of hunting, And enjoy there yourself.	O' Lord of mountains! Live in me without going here and there. O' Lord who took the form of a hunter (to test and bless Arjuna), within the limits of the forest of my mind there are many rutted animals like envy, delusion etc. killing which Thou can get hunting pleasure.

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Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
44	करलग्नमृगः करीन्द्रभङ्गो घनशार्दूलविखण्डनोऽस्तजन्तुः । गिरिशो विशदाकृतिश्च चेतः- कुहरे पञ्चमुखोस्ति मे कुतो भीः ॥ ४४ ॥	karalagnamṛgaḥ karīndrabhaṅgo ghanaśārdūlavikhaṇḍano'stajantuh   giriśo viśadākṛtiśca cetaḥ- kuhare pañcamukhosti me kuto bhīḥ    44	THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN LORD SHIVA OR THE LION IN THE CAVE. BOTH ARE GIVEN BELOW He who has the deer in his hand, He who killed Gajasura, He who cut cruel Vyagrasura in to pieces, He who makes all beings to merge in Him, He who is the lord of the mountains, He who has a white body, And he who has five faces, Lives in the cave of my mind, And how will fear ever come to me? OR The being that holds the deer in its hand, The being that kills wild elephants, The being that can kill the ferocious tiger, The being that can kill all other beings, The being that is the Lord of the mountains, The being that has a bright body, The being that is called Lion, Lives in the cave of my mind, And how will fear ever come to me?	This verse has two meanings and could be taken to mean five- faced Lord Siva or a Lion in the cave. Both are given. <b>Meaning</b> <b>1.</b> Why fear, when the Lord who holds deer on his hand, who vanquished the pride of Gajasura, who cut cruel Vyagrasura into pieces, who dissolves all beings into Him, who is the Lord of mountains with a pure form and five faces lives in the cave of my mind. <b>Meaning 2:</b> Why fear, when a Lion, the Lord of the mountains with a bright body, holding deer in its hand, which can vanquish a wild elephant, kill a ferocious tiger, kill all other beings, lives in the cave of my mind,
45	छन्दःशाखिशिखान्वितेद्विजवरैः संसेविते शाश्वते सौख्यापादिनि खेदभेदिनि सुधासारैः फलेदीपिते । चेतःपक्षिशिखामणे त्यज वृथासंचारमन्यैरलं नित्यं शंकरपादपद्मयुगलीनीडे विहारं कुरु ॥ ४५ ॥	chandaḥśākhiśikhānvitairvijavaraiḥ saṁsevite śāśvate saukhyāpādinī khedabhedini sudhāsāraiḥ phalairdīpīte   cetaḥpakṣiśikhāmaṇe tyaja vr̥thāsaṁcāramanyairalaṁ nityaṁ śaṅkarapādapadmayugalinīḍe vihāraṁ kuru    45	Hey mind , which is the greatest bird, In the tree with parts of Vedas as branches, With Upanishads as its crown, Being served by learned Brahmins as birds, Which is indestructible, Which gives pleasure giving joy, Which destroys sorrow, Whose fruits give out nectar as its juice, And that which shines for ever, Exists the two lotus feet of Sankara as cage. Live in there iand daily play, And stop your wanderings forever. Suffice this wanderings of yours.	O' Great bird called mind, stay happily for ever in the nest of Lord Siva's lotus feet in the eternally glowing blissful tree with vedas as its branches and upanishads as crown, ever served by birds of learned Brahmins, which removes all sorrows and gives nectar like fruits. Give up wandering. No need to search for another place.
46	आकीर्णं नखराजिकान्तिविभवैरुद्यत्सुधावैभवे- राधीतेपि च पद्मरागललिते हंसव्रजैराश्रिते । नित्यं भक्तिवधुगणैश्च रहसि स्वेच्छाविहारं कुरु स्थित्वा मानसराजहंस गिरिजानाथाङ्घ्रिसौधान्तरे ॥ ४६ ॥	ākīrṇaṁ nakharājīkāntivibhavairudyatsudhāvibhavai- rādhitēpi ca padmarāgalalite haṁsavrajairāśrite   nityaṁ bhaktivadhugaṇaiśca rahasi svecchāvihāraṁ kuru sthitvā mānasarājahaṁsa girijānāthāṅghrisaudhāntare    46	Oh mind , the king of swans, Live secretly along with damsels of devotion to God, In the house of lotus feet of the Lord of Girija Filled with the luster of rows of nails of the lord, Glistening with glorious tides of nectar , Made pretty red by bright red rubies, Surrounded by ascetics who are like swans, And live as you like with peace.	O' mind , the king of swans, live with brides of devotion to the Lord, undisturbed by others in the mansion of feet of Lord of Girija with rows of nails filled with lustre, glistening with nectar- like rays of the crescent (worn in the head by the Lord), made pretty red by bright rubies and surrounded by swans of ascetics.

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Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
47	शंभुध्यानवसन्तसंगिनि हृदारामेऽघजीर्णच्छदाः स्रस्ता भक्तिलताच्छटा विलसिताः पुण्यप्रवालश्रिताः । दीप्यन्ते गुणकोरका जपवचःपुष्पाणि सद्वासना ज्ञानानन्दसुधामरन्दलहरी संवितफलाभ्युन्नतिः ॥ ४७ ॥	śambhudhyānavasantasamgini hṛdārāme'ghajīrṇacchadhāḥ sraṣṭā bhaktilatācchaṭā vilasitāḥ puṇyapravālaśritāḥ । dīpyante guṇakorakā japavacaḥpuṣpāṇi sadvāsanā jñānānandasudhāmarandalaharī samvitphalābhyunnatiḥ ॥ 47 ॥	In the season of spring of meditation on Shambhu, In the garden of the heart, The dried leaves of sin fall off, The throng of creepers of devotion glow, The leaf buds of good action appear, The flower bud of good character, The flowers of prayer, The heavenly scent of good deeds, The flow of honey like ambrosia of joy of knowledge, And the fruit of knowledgeable experience glow.	During the season of spring of meditation on Shambhu, in the garden of the heart, the dried leaves of sin fell off, the throng of creepers of devotion with sprouts of merits glowed, buds of virtues, flowers of chants (of Lord's names), aroma of virtuous qualities, the flow of honey-like ambrosia of knowledge and bliss and the fruits of the knowledge of Brahman (the Supreme Truth) brightened up more and more.
48	नित्यानन्दरसालयं सुरमुनिस्वान्ताम्बुजाताश्रयं स्वच्छं सद्द्विजसेवितं कलुषहृत्सद्वासनाविष्कृतम् । शंभुध्यानसरोवरं व्रज मनो हंसावतंस स्थिरं किं क्षुद्राश्रयपत्वलभ्रमणसंजातश्रमं प्राप्स्यसि ॥ ४८ ॥	nityānandarasālayam suramunisvāntāmbujātāśrayam svacchaṁ saddvijasevitam kaluṣahr̥tsadvāsanāviṣkṛtam । śambhudhyānasarovaram vraja mano haṁsāvataṁsa sthiram kiṁ kṣudrāśrayapalvalabhraṇasaṁjātaśramam prāpsyasi ॥ 48 ॥	Filled with water of perennial happiness, Seat of the lotus like heart of sages and devas, Clear and approached by the birds of good people, That which removes the dirt of sins, Which emits the smell of goodness, And which is the lake of meditation of Shiva, May be reached permanently by you, Of mind which is the best of swans, Why instead go and reach, This small puddle of common world which is the resort of the mean,, And suffer the strains of aimless travel.	O' Great swan of mind! Take to the waters of perennial happiness of the lake of meditation of Lord Siva which is pure, the seat of lotus-like hearts of sages & Devas, served by the birds of good Brahmins, removes the dirt of sins, emits the smell of goodness (brightens good desires). Why suffer strains going to the small puddles which give only perishable pleasures.
49	आनन्दामृतपूरिता हरपदाम्भोजालवालोद्यता स्थैर्योपग्नमुपेत्य भक्तिलतिका शाखोपशाखान्विता । उच्छैर्मानसकायमानपटलीमाक्रम्य निष्कल्मषा नित्याभीष्टफलप्रदा भवतु मे सत्कर्मसंवर्धिता ॥ ४९ ॥	ānandāmṛtapūrītā harapadāmbhojālavāloodyatā sthairyopagṇamupetya bhaktilatikā śākhopaśākhānvitā । ucchairmānasakāyamaṇapṭalīmākramya niṣkalmaṣā nityābhiṣṭaphalapradā bhavatu me satkarmasamvardhitā ॥ 49 ॥	Irrigated by the water of joy which is like nectar, And sprouted from the devotion to the lotus feet of Shiva, This creeper of devotion would catch on the branches of the firm character, And climb and spread on the high frame of mind Which has branches and sub branches, And grow luxuriantly with sinless actions and deeds of devotion, And give me daily for ever the sweet fruit of salvation, Which is sweet to the mind.	May the creeper of true devotion to Lord, sprouted from the lotus feet of the Lord Siva, Irrigated by the water of nectar-like bliss, supported by firmness of mind, climb and spread around with branches and sub-branches by meritorious deeds fulfil my wishes for ever.

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Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
50	सन्धारंभविर्जुमितं श्रुतिशिरस्थानान्तराधिष्ठितं सप्रेमभ्रमराभिराममसकृत् सद्वासनाशोभितम् । भोगीन्द्राभरणं समस्तसुमनःपूज्यं गुणाविष्कृतं सेवे श्रीगिरिमल्लिकार्जुनमहालिङ्गं शिवालङ्कितं ॥ ५० ॥	sandhyāraṃbhavīrmbhitam śrutiśirasthānāntarādhiṣṭhitam sapremabhramarābhīrāmamasakṛt sadvāsanaśobhitam । bhogīndrābharaṇaṃ samastasumanahpūjyaṃ guṇāviṣkṛtam seve śrīgīrimallikārjunamahāliṅgaṃ śivāliṅgitam ॥ 50 ॥	THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN LORD SHIVA OR SWEET FLOWER OF JASMINE.BOTH ARE GIVEN BELOW He who enjoys dancing in the evening. He who lives in the Upanishads , Which are in the end of Vedas, He who is very handsome, Because he is deeply in love with Bramarambika, (4) He who always has the scent of devotion of sages, He who wears king of snakes as ornament, He who is worshipped by all with good mind, He who is known for his good qualities, He who is in the embrace of Parvathy, And He , the Mallikarjuna (5) who lives atop the Srigiri(6) , Would be served by me. OR That whose flower opens in the evenings, That which is worn on the head over the ears, That which is followed by sweet pretty bees, That which for ever has sweet scent, That which decorates the pleasure loving	This verse has two meanings and could be taken to describe Lord Siva embraced by Parvati Devi or Jasmine flower in a creeper around an Arjuna Tree. <b>Meaning 1:</b> I worship the handsome Mallikarjuna (Lord Siva) embraced by Parvati Devi (idol installed) at Srisailam temple, wearing the king of serpents as an ornament, who enjoys dancing at dusk, who lives in the peak of Upanishads, the concluding part of Vedas, who is very dear to Bramarambika (an incarnation of Devi), who glows by the good deeds of sages, who is worshipped by the good-hearted and shines with knowledge. <b>Meaning 2:</b> I enjoy the sight of the jasmine flowers in the creeper around the Arjuna tree, worn on the head and ears (by people), liked by big black bees attracted by its fragrance, used by the worldly people as decoration, well-known as a great flower and which merges with the string in the garland.
51	भृगीच्छानटनोक्तः करमदिग्राही स्फुरन्माधवा- ह्लादो नादयुतो महासितवपुः पञ्चेषुणा चादतः । सत्पक्षः सुमनोवनेषु स पुनः साक्षान्मदीये मनो- राजीवे भ्रमराधिपो विहरतां श्रीशैलवासी विभुः ॥ ५१ ॥	bhṛgīcchāṇaṇatokatāḥ karamadigrāhī sphuranmādhavā- hlādo nādayuto mahāsītavapuḥ pañceṣuṇā cādrtaḥ । satpakṣaḥ sumanovaneṣu sa punaḥ sākṣānmaḍīye mano- rājīve bhramarādhipo viharatāṃ śrīśailavāsī vibhuः ॥ 51 ॥	THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN LORD SHIVA OR THE BEE.BOTH ARE GIVEN BELOW May he who likes to dance, As per the wish of sage Bhṛngi, May he who tamed Gajasura, May he whose joy increased, On seeing Vishnu in Mohini form, May he who is the holy sound, May he whose mien is crystal white, May he who was slaved by the arrow, Of the God of love, May he who is interested in saving good people, May he who lives in the Sri Shaila mountain, May he who is everywhere, And may he who is the consort of Goddess Bramarambika, Appear before me and play in the lotus of my mind. OR May that which likes to dance , As per the wish of the female bee, May that which drinks the oozing rut from the elephant, May that that whose joy increased	This verse can also be interpreted in two ways - one describing Lord Siva and the other a black bee. <b>Meaning 1:</b> May the omnipresent Lord Siva, who likes to dance as per the wish of Sage Bhṛngi, who quenched the pride of Gajasura, who is pleased with Vishnu, who is known by the sound "Om", who is crystal white, who is revered by Kamadeva (the God of Love), who protects the good-hearted, living along with Bhramarambika in Srisailam appear and play in the lotus of my mind. <b>Meaning 2:</b> May that humming holy male bee which likes to dance as per the wish of the female bee, drinking the oozing rut of the elephant, whose joy enhances during spring, black in colour, liked by the God of Love, likes flowering gardens and travels everywhere, living in the holy mountain appear and dance on seeing the lotus of my mind

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Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
52	कारुण्यामृतवर्षिणं घनविपद्भीष्मच्छिदाकर्मठं विद्यासस्यफलोदयाय सुमनःसंसेव्यमिच्छाकृतिम् । नृत्यद्भक्तमयूरमद्रिनिलयं चञ्चलमण्डलं शंभो वाञ्छति नीलकन्धर सदा त्वां मे मनश्चातकः ॥ ५२ ॥	kāruṇyāmṛtavarṣiṇam ghanavipadgrīṣmacchidākarmaṭham vidyāsasyaphalodayāya sumanaḥsaṃsevyamicchākṛtim । nrtyadbhaktamayūramadrinilayaṃ cañcalajātamaṇḍalaṃ śambho vāñchati nīlakandhara sadā tvāṃ me manaścātakaḥ ॥ 52 ॥	THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN LORD SHIVA OR THE CLOUD. BOTH ARE GIVEN BELOW Hey Shambho , Hey God who has blue neck, Who showers the nectar like mercy, Who wants to cure painful aches of the mind, Which are like the trouble caused by heat in summer, Who is served by the good, Wishing for a heavy harvest of the plant of knowledge, Who can take any form, Who has devotees who dance like the peacock, Who lives on mountains, And who has the waving tuft of hair, My mind which is the Chataka bird, Desires for you always,  OR Hey blue cloud , Hey harbinger of good, Who showers the nectar like rain laced with mercy, Who likes to cure the aches of hot summer, Who is loved by the farmers, Wishing for a heavy crop, Who can assume any form, Who has several peacocks dancing	This verse too has two meanings and could be taken to describe Lord Siva or a cloud. <b>Meaning 1:</b> My mind, like a chataka bird, always desires Thee, O' blue-necked Lord Sambhu, who removes great dangers similar to summer-heat by showering nectar-like mercy, who is served by the good-hearted wishing to cultivate heavy harvest of knowledge, who is capable of taking any form, who has devotees dancing like peacocks, who lives in the mountain and who has waving tufts of hair (similar to flashes of lightning.) <b>Meaning 2:</b> O' Blue Cloud! harbinger of good, who mercifully showers nectar-like rain, who calms summer-heat, who is loved by farmers wishing for a heavy crop, who can assume many forms, who makes peacocks to dance, who is stopped by the mountains and who has several waves of lightning, my mind which is a Chataka bird, always desires for you.
53	आकाशेन शिखी समस्तफणिनां नेत्रा कलापी नता- ऽनुग्राहिप्रणवोपदेशनिन्दैः केकीति यो गीयते । श्यामां शैलसमुद्भवां घनरुचिं दृष्ट्वा नटन्तं मुदा वेदान्तोपवने विहारसिकं तं नीलकण्ठं भजे ॥ ५३ ॥	ākāśena śikhī samastaphaṇināṃ netrā kalāpī natā- nugrahīpraṇavopadeśaninadaiḥ kekīti yo gīyate । śyāmāṃ śailasamudbhavāṃ ghanaruciṃ drṣṭvā naṭantaṃ mudā vedāntopavane vihārasikam taṃ nīlakaṇṭham bhaje ॥ 53 ॥	I serve and worship that Lord, Who has the blue sky as the plume, Who has thousands of eyes, Like Adishesha who is the lord of snakes, Who teaches Pranava to those who bow, With blessings and wishes, Who is sung about like the peacock, Which sings "Ke" – "Ki", Who dances with joy, On seeing cloud coloured Goddess Parvathy, Who likes to play in the garden of Vedantha, And who has a blue neck like the peacock.	In this verse is described a few similarities between the Lord and a peacock. I serve and worship Lord Nilakanta (meaning blue-necked - both Lord Siva and the peacock have blue necks), who has the sky as pigtail, plumes with thousands of eyes like Adishesha (the Lord of snake - an ornament of the Lord), who blesses those who bow by teaching Pranava ("Om") with sounds similar to that of a peacock, who dances with joy on seeing cloud coloured Parvathy and who likes playing in the garden of Vedanta.
54	सन्ध्याघर्मादिनात्ययो हरिकराघातप्रभूतानक- ध्वानो वारिदगर्जितं दिविषदां दृष्टिच्छटा चञ्चला । भक्तानां परितोषबाष्पविततिवृष्टिर्मयूरी शिवा यस्मिन्नुज्ज्वलताण्डवं विजयते तं नीलकण्ठं भजे ॥ ५४ ॥	sandhyāgharmadinātyayo harikarāghātaprabhūtānaka- dhvāno vāridagarjitam diviṣadāṃ drṣṭicchaṭā cañcalā । bhaktānāṃ paritoṣabāṣpavitatirvṛṣṭirmayūri śivā yasminnujjvalatāṇḍavaṃ vijayate taṃ nīlakaṇṭham bhaje ॥ 54 ॥	I pray the blue necked God who is like a peacock. Whose glittering dance excels, Done in the dusk in the end of summer, With drum beats from the hands of Vishnu, Like the thunder of the clouds, With the shifting sights of Devas, Like the bright changing lightning, With the happy tears from eyes of devotees, Like the rainfall from the sky, And in front of Goddess Parvathy who is like the peahen.	In this verse the comparison to peacock continues. I pray to Nilakanta, (the blue-necked God note that peacock also has a blue-neck), dancing in the dusk at the end of summer with thundering drum-beats by the hands of Vishnu, shifting sights of Devas flashing like lightning, happy tears pouring down from the eyes of devotees like rainfall from the sky and Goddess Parvathy, in front, as dance partner like a peahen.



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Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
55	आद्यायामिततेजसे श्रुतिपदैर्वेद्याय साध्याय ते विद्यानन्दमयात्मने त्रिजगतः संरक्षणोद्योगिने । ध्येयायाखिलयोगिभिः सुरगणैर्गेयाय मायाविने सम्यक्ताण्डवसंभ्रमाय जटिने सेयं नतिः शंभवे ॥ ५५ ॥	ādyāyāmitatejase śrutipadairvedyāya sādhyāya te vidyānandamayātmane trijagataḥ saṁrakṣaṇodyogine । dhyeyāyākhilayogibhiḥ suragaṇairgeyāya māyāvīne samyaktāṇḍavasambhramāya jaṭīne seyam natiḥ śambhave ॥ 55 ॥	To whom who is the first, To whom who has great luster, To whom who is known by the Vedas, To whom who is possible to be known, To whom who is of the form of knowledge and happiness, To whom who is interested in saving the three worlds, To whom who is meditated on by all Yogis, To whom who is sung about by Devas, To whom who keeps illusion with him, To whom who is interested in vigorous dance, To whom who has a matted lock, And to whom who is personification of good, Are my prostrations.	My prostrations to the Auspicious Lord who is the first, the seat of immeasurable lustre, personification of knowledge and bliss, ever eager to protect the three worlds, subject of meditation by Yogis, known through Vedas, accessible to devotees, deserving praise by Devas, controller of all illusory powers, one who performs vigorous dance and one who has matted locks.
56	नित्याय त्रिगुणात्मने पुरजिते कात्यायनीश्रेयसे सत्यायादिकुटुम्बिने मुनिमनः प्रत्यक्षचिन्मूर्तये । मायासृष्टजगत्त्रयाय सकलाम्नायान्तसंचारिणे सायं ताण्डवसंभ्रमाय जटिने सेयं नतिः शंभवे ॥ ५६ ॥	nityāya triguṇātmāne purajite kātyāyanīśreyase satyāyādikuṭumbīne munimanah pratyaḥkṣacinmūrtaye । māyāsṛṣṭajagattṛayāya sakalāmnāyāntsaṁcāriṇe sāyam tāṇḍavasambhramāya jaṭīne seyam natiḥ śambhave ॥ 56 ॥	To whom who is forever, To whom who is the soul of the holy trinity, To whom who won over the three cities, To whom who is the fame of Kathyayani, To whom who is personification of truth, To whom who was the first to have family, To whom who appears before mind of sages, To whom who created the three worlds by illusion, To whom who is at the end of all Vedas, To whom who enjoys dancing in the evening, To whom who wears the matted lock, To whom who is lord Shambhu., Are my prostrations.	My prostrations to the Auspicious Lord, manifesting as Creator, Sustainer and Dissolver, conqueror of the three cities, fame of Goddess Kalyani. Truth personified, the first family-man, one who reveals himself to the sages, creator of the three worlds by His illusory power, the goal of all Vedas, keen on dancing during dusk and who has matted locks.
57	नित्यं स्वोदरपोषणाय सकलानुद्दिश्य वित्ताशया व्यर्थं पर्यटनं करोमि भवतः सेवां न जाने विभो । मज्जन्मान्तरपुण्यपाकबलतस्त्वं शर्व सर्वान्तर- स्तिष्ठस्येव हि तेन वा पशुपते ते रक्षनीयोऽस्म्यहम् ॥ ५७ ॥	nityam svodarapoṣaṇāya sakalānuddiśya vittāśayā vyartham paryatanaṁ karomi bhavataḥ sevāṁ na jāne vibho । majjanmāntarapuṇyapākabalatastavam śarva sarvāntara- stiṣṭhasyeva hi tena vā paśupate te rakṣaṇīyo'smyaham ॥ 57 ॥	Always For filling my stomach, And desirous of becoming rich. Many I have contacted, And have traveled without aim, But knew not service to you, Oh all pervading one. Oh, Lord of all beings, Oh . Lord who wipes away sin of his devotees, Because of the good that I did in my previous birth, Knew I, that you are within all beings, And so I become fit to be saved by you.	For filling my belly, desirous of earning wealth I always wander without aim contacting one and all, but O' Lord! I do not know how to serve Thee. O'Lord of all beings, remover of sins of devotees, by the power of my merits in the past lives and as Thou resides within all beings, I become fit to be saved by Thee.

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58	एको वारिजबान्धवः क्षितिनभो व्याप्तं तमोमण्डलं भित्वा लोचनगोचरोऽपि भवति त्वं कोटिसूर्यप्रभः । वेद्यः किन्न भवस्यहो घनतरं कीदृग्भवेन्मत्तम- स्तत्सर्वं व्यपनीय मे पशुपते साक्षात् प्रसन्नो भव ॥ ५८ ॥	eko vārijabāndhavaḥ kṣitinabho vyāptaṃ tamaṃḍalaṃ bhītvā locanagocaro'pi bhavati tvam koṭisūryaprabhaḥ । vedyaḥ kinna bhavasyaho ghanataraṃ kīdṛgbhavenmattama- statsarvaṃ vyapanīya me paśupate sāksāt prasanno bhava ॥ 58 ॥	The sun , the friend of the lotus, Tearing the darkness pervading in sky and earth. Becomes visible to the eye, But you having the luster of billions of suns, Are not known to me. Alas! the darkness of ignorance, Surrounding me must be very dense! Oh , Lord of all beings, Remove all that darkness, And become really visible to me.	The (brightness of the) sun , the friend of the lotus, tearing the darkness, pervades the sky and earth, becomes visible to the eyes, but how come Thou having the lustre of billions of suns are not known to me? Alas! how dense is the darkness of ignorance (that blinds me from seeing Thee). O' Lord of all beings, remove all that darkness and become really visible to me.
59	हंसः पद्मवनं समिच्छति यथा नीलाम्बुदं चातकः कोकः कोकनदप्रियं प्रतिदिनं चन्द्रं चकोरस्तथा । चेतो वाञ्छति मामकं पशुपते चिन्मार्गमृग्यं विभो गौरीनाथ भवत्पदाब्जयुगलं कैवल्यसौख्यप्रदम् ॥ ५९ ॥	haṃsaḥ padmavanaṃ samicchati yathā nīlāmbudaṃ cātakaḥ kokaḥ kokanadapriyaṃ pratidinam candraṃ cakorastathā । ceto vāñchati māmakaṃ paśupate cinmārgamṛgyaṃ vibho gaurinātha bhavatpadābjayugalaṃ kaivalyasaukhyapradam ॥ 59 ॥	Oh Lord of all beings, Oh Consort of Goddess Gowri (7), Oh all pervading one, Just like the swan desires the cluster of lotus flowers, Just like the Chataka (8) bird intensely longs for the blue dark cloud, Just like the Chakravaka (9) bird longs for Sun, the Lord of lotus flowers, And just like the Chakora (10) bird longs for the moon every day, My mind longs for thine pair of lotus like feet, Which can be searched only by path of knowledge, And which bestows the bliss of emancipation.	O'h Lord of all beings! O' Consort of Goddess Gowri! Like a swan desiring for the cluster of lotus flowers, a Chataka bird intensely longing for the blue dark cloud, a Chakravaka bird longing for the Sun, and chakora for the moon, O' All pervading Lord! my mind longs for the pair of Thy lotus feet bestowing the bliss of emancipation, which can be attained only through the path of knowledge.
60	रोधस्तोयहृतः श्रमेण पथिकश्छायां तरोर्वीष्टितो भीतः स्वस्थगृहं गृहस्थमतिथिर्दिनः प्रभुं धार्मिकम् । दीपं सन्तमसाकुलश्च शिखिनं शीतावृतस्त्वं तथा चेतः सर्वभयापहं व्रज सुखं शंभोः पदाम्भोरुहम् ॥ ६० ॥	rodhastoyahṛtaḥ śrameṇa pathikaśchāyāṃ tarorvṛṣṭito bhītaḥ svasthagrhaṃ gṛhasthamatithirdinaḥ prabhuṃ dhārmikam । dīpaṃ santamasākulaśca śikhinaṃ śītāvṛtastvaṃ tathā cetaḥ sarvabhayāpahaṃ vraja sukhaṃ śambhoḥ padāmbhoruham ॥ 60 ॥	Just like the man dragged by flood longs for the bank, Just like the tired traveler longs for the tree shade, Just like the one who is afraid of rain longs for a pleasant home, Just like the traveling guest longs for the sight of hospitable householder, Just like the poor longs for the charitable rich, Just like the one terrified by darkness longs for the light, And just like one suffering from biting cold longs for the open fire, Oh my mind, you long for the lotus feet of Shambhu. Which removes all fears and phobias and gives pleasure.	O' mind! like a person being dragged by flood-waters longs for the bank, a traveler longs for the shade of a tree, one fearing rain for the refuge of a home, a guest for a hospitable house-holder, poor for the charitable, one terrified by darkness for the light and one suffering from biting cold for open fire, you too long for the lotus feet of the Auspicious Lord, which removes all fears and provides happiness.
61	अङ्गोलं निजबीजसन्ततिरयस्कान्तोपलं सूचिका साध्वी नैजविभुं लता क्षितिरुहं सिन्धुः सरिद्वल्लभम् । प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयं चेतोवृत्तिरुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ॥ ६१ ॥	aṅkolaṃ nijabījasantatirayaskāntopalaṃ sūcikā sādhvī naijavibhuṃ lata kṣitiruhaṃ sindhuḥ saridvallabham । prāpnotīha yathā tathā paśupateḥ pādāravindadvayaṃ cetovṛtṭirupetya tiṣṭhati sadā sā bhaktirityucyate ॥ 61 ॥	Like the real seed progeny reaches for the mother ankola tree, Like the iron needle reaches for the load stone. Like the chaste woman reaches for her lord, Like the tender creeper reaches for near by trees, Like the river reaches for the sea, If the spirit of the mind, Reaches for the lotus feet of Pasupathi, And stays there always, Then that state is called devotion.	Like the Ankola seed reaches for its mother tree, iron needle for the load stone, a chaste woman for her husband, a creeper for a supporting tree, a river for the sea, if the spirit of the mind reaches for the lotus feet of Pasupathi (Lord of All beings) and stays there always - that state is called devotion.

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62	आनन्दाश्रुभिरातनोति पुलकं नैर्मल्यतच्छादनं वाचा शङ्खमुखे स्थितैश्च जठरापूर्तिं चरित्रामृतैः । रुद्राक्षैर्भसितेन देव वपुषो रक्षां भवद्भावना- पर्यङ्के विनिवेश्य भक्तिजननी भक्ताभिकं रक्षति ॥ ६२ ॥	ānandāśrubhirātanoti pulakam nairmalyatacchādanam vācā śāṅkhamukhe sthitaiśca jaṭharāpūrtim caritrāmṛtaiḥ । rudrākṣairbhasitena deva vapuṣo rakṣām bhavadbhāvanā- paryāṅke viniveśya bhaktijananī bhaktārbhakam rakṣati ॥ 62 ॥	Oh Lord, the mother called devotion, Bathes with tears of joy and feels enthralled, Dresses she using the clean and pure mind, Feeds and fills up the belly she with the nectar of your stories, Found in words at the tip of the conch like vessel, Protects she the body with Rudraksha and ash as amulets, And takes care of the devotee child,	O' Lord! the mother called devotion bathes the devotee child with tears of joy, covers it with the blanket of purity, feeds it filling the belly with the nectar of Thy stories drawn from the conch filled with words (of Vedas), protects its body with Rudraksh and ashes as amulets and places it in the cradle of thoughts about Thee.
63	मार्गावर्तितपादुका पशुपतेरङ्गस्य कूर्चायते गण्डुषांबुनिषेचनं पुररिपोर्दिव्याभिषेकायते । किंचिद्रक्षितमांसशेषकबलं नव्योपहारायते भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥ ६३ ॥	mārgāvartitapādukā paśupaterāṅgasya kūrçāyate gaṇḍuṣāmbuniṣecanam puraripordivyābhiṣekāyate । kiṁcidbhakṣitamāṁśaśeṣakabalam navyopahārāyate bhaktiḥ kiṁ na karotyaho vanacaro bhaktāvataṁsāyate ॥ 63 ॥	The way faring sandals become the kusa crown of Pasupathi, The gargled mouthful of water become the holy water of bath , To him who destroyed the three cities, The just tasted pieces of the remaining meat , Become the holy offering to the Lord, And wonder of wonders,the hunter who lives in the forest Becomes the king of devotees. What is there in this world that devotion to the Lord cannot do?  (This sloka refers to the devotion shown by Kannappa a hunter devotee of Lord Shiva.In the forest he used to remove his sandals and place it on the top of the idol, bring water in his mouth to bathe the idol and offer to the lord	The way faring sandals become the place between Thy eyebrows, the gargled mouthful of water becomes the holy water of bath for Thee who destroyed the three cities, the pieces of meat remaining after eating becomes holy offering to Thee. How wonderful! the hunter who lives in the forest (who worshipped Thee thus) becomes the greatest of Thy devotees. What is there in this world that devotion to Thee cannot do? (This sloka refers to the devotion shown by Kannappa a hunter devotee of Lord Shiva. In the forest he used to remove his sandals and place it on the top of the idol, bring water in his mouth to bathe the idol and offer to the lord the meat pieces which he found were tasty.)
64	वक्षस्ताडनमन्तकस्य कठिनापस्मारसंमर्दनं भूभृत्पर्यटनं नमस्सुरशिरःकोटीरसंघर्षणम् । कर्मदं मुदुलस्य तावकपदद्वन्द्वस्य गौरीपते मच्चेतोमणिपादुकाविहरणं शंभो सदाङ्गीकुरु ॥ ६४ ॥	vakṣastāḍanamantakasya kaṭhināpasmārasaṁmardanam bhūbhṛtparyaṭanam namassuraśiraḥkoṭīrasaṁgharṣaṇam । karmedaṁ mṛdulasya tāvakapadadvandvasya gaurīpate maccetomaṇipādukāviharāṇam śambho sadāṅgīkuru ॥ 64 ॥	Hey , Consort of Gowri, Your tiny tender pair of feet is engaged, In kicking at the chest of God of Death, In trampling over hard hearted Apasmara, In traveling on the mountains, And in being beside the crowns on the heads of Devas, Who prostrate before you. Oh, Lord Shambhu, Always recognize and be pleased to wear, The gem studded shoes of my mind and travel.	O, Auspicious Lord! Consort of Gowri! The Thy tender pair of feet are always engaged in kicking and splitting the chest of Yama (the Lord of Death), trampling over the terrific Apasmara (epilepsy), travelling on the mountains and being rubbed by the crowns of Devas who prostrate before Thee. Therefore, be pleased to wear the gem studded foot-wear of my heart and travel.

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65	वक्षस्ताडनशङ्कया विचलितो वैवस्वतो निर्जराः कोटीरोज्ज्वलरत्नदीपकलिकानीराजनं कुर्वते । दृष्ट्वा मुक्तिवधूस्तनोति निभृताश्लेषं भवानीपते यच्चतस्तव पादपद्मभजनं तस्येह किं दुर्लभम् ॥ ६५ ॥	vakṣastāḍanaśaṅkayā vicalito vaivasvato nirjarāḥ koṭīrojivalaratnadīpakalikānīrajanam kurvate । dṛṣṭvā muktivadhūstanoṭi nibhṛtāśleṣam bhavānīpate yaccestastava pādapadmabhajanam tasyeha kiṁ durlabham ॥ 65 ॥	Nothing impossible is there to attain, For him who sings about your holy feet, Oh consort of Bhavani, For the god of death runs away, Afraid of the kick from the Lord's feet, The lights shining in those jeweled tiara, Of all the devas shows the offering of the camphor light, And the pretty bride called liberation, Folds him in tight embrace, As soon as she sees him.	O' Consort of Bhavani! For the devotee whose mind is absorbed in chanting the glory of Thy louts feet, nothing is impossible to attain, as Yama (Lord of death) flees fearing Thy kick. The lights shining in the jeweled crowns of Devas perform light worship to Thee on behalf of the devotee and the pretty bride called liberation, pleased by the worship tightly embraces the devotee.
66	क्रौडार्थं सृजसि प्रपञ्चमखिलं क्रौडामृगास्ते जनाः यत्कर्माचरितं मया च भवतः प्रीत्यै भवत्येव तत् । शंभो स्वस्य कुतूहलस्य करणं मच्चष्टितं निश्चितं तस्मान्मामकरक्षणं पशुपते कर्तव्यमेव त्वया ॥ ६६ ॥	krīḍārtham sṛjasi prapañcamakhilam krīḍāmrgāste janāḥ yatkarṁācaritam mayā ca bhavataḥ prītyai bhavatyeva tat । śambho svasya kutūhalasya karaṇam macceṣṭitam niścitam tasmānmāmakarakṣaṇam paśupate kartavyameva tvayā ॥ 66 ॥	Oh bestower of happiness, You create the world for your sport, All the people there are but animal toys to you, All that I do is for your pleasure, And it is true that all my actions are instrument fine. For the pleasure of your devotees, So, Lord of All beings, My protection should indeed be done by you.	Oh bestower of happiness, Thou create the whole universe and the people act as sporting animals at Thy wish. Whatever is done by me is also, therefore, for Thy pleasure. O' Lord of all beings, now it is certain that the aim of all my actions is Thy satisfaction. Therefore my protection should indeed be undertaken by Thee.
67	बहुविधपरितोषबाष्प- स्फुटपुलकाङ्कितचारुभोगभूमिम् । चिरपदफलकाङ्क्षिसेव्यमानां परमसदाशिवभवानां प्रपद्ये ॥ ६७ ॥	bahuvīdharītoṣabāṣpā- sphuṭapulakāṅkītacārubhogabhūmim । cīrapadaphalakāṅkṣisevyamānām paramasadaśivabhāvanām prapadye ॥ 67 ॥	I seek refuge in meditation on the eternal Sadashiva Which is the pretty land that can grow, Vivid types of joy, pleasure full copious tears, And real innate thrills in life, Which is also the eternal stable state, And which is sought by people searching for fruits,	I seek refuge in meditation on the Sadasiva served by those who desire the eternal fruit called liberation and which is the pretty land where a devotee can cultivate vivid pleasant experiences such as tears of joy, horripilation and innate thrills of life.
68	अमितमुदमृतं मुहुर्दुहन्तीं विमलभवत्पदगोष्ठमावसन्तीम् । सदय पशुपते सुपुण्यपाकां मम परिपालय भक्तिधेनुमेकाम् ॥ ६८ ॥	amitamudamṛtam muhurduhantīm vimalabhavatpadagoṣṭhamāvasantīm । sadayā paśupate supuṇyapākām mama paripālaya bhaktidhenumekāṁ ॥ 68 ॥	Oh, store house of mercy, Oh, Lord of all beings, Please be kind enough to look after, The cow of my devotion to you, Which constantly yields the ambrosia of happiness, Which lives in the stable of your feet, And which is the result of great and good deeds.	Oh, Merciful Lord of all beings! Be kind enough to look after the cow of my devotion to Thee which is the result of meritorious deeds, constantly yields the ambrosia of happiness and lives in the cow-shed of Thy feet.

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69	जडता पशुता कलङ्किता कुटिलचरत्वं च नास्ति मयि देव । अस्ति यदि राजमौले भवदाभरणस्य नास्मि किं पात्रम् ॥ ६९ ॥	jaḍatā paśutā kalaṅkitā kuṭilacaratvaṃ ca nāsti mayi deva । asti yadi rājamaule bhavadābharaṇasya nāsmi kiṃ pātram ॥ 69 ॥	Idiocy , irrationality , blemishes, And crooked gait , I do not have., Oh Lord, And if I had , Lord with moon as a crown, Perhaps I would be suitable as an ornament to you Or in more detail Inanimate skin of the tiger, The deer which is not rational, The moon which is blemished, The serpent which has a crooked gait, Are all worn by you as ornament, Oh Lord who wears the crown with moon, And by misfortune, I do not possess, Any quality such as this. If but I had, I may perhaps be, Suitable as your ornament.	O' Lord of all Royalty, In me there is no dullness (jadatha to signify inanimate tiger-skin worn by the Lord or some interpret this as waterliness (jalatha) to signify Ganga worn by Lord in His tress), state of being an animal signifying the deer which is held by the Lord, blemishes signifying the marks on the moon worn as head-ornament or the crooked gait of the serpent worn by the Lord as a necklace. If I had any of these, I could have been fit to be Thy ornament.
70	अरहसि रहसि स्वतन्त्रबुद्ध्या वरिवसितुं सुलभः प्रसन्नमूर्तिः । अगणितफलदायकः प्रभुर्मे जगदधिको हृदि राजशेखरोऽस्ति ॥ ७० ॥	arahasi rahasi svatantrabuddhyā varivasituṃ sulabhaḥ prasannamūrtiḥ । agaṇitaphaladāyakaḥ prabhurme jagadadhiko hṛdi rājaśekhara'sti ॥ 70 ॥	In public and in secret, And with independent intellect, You are suitable to be worshipped. Oh Lord ,who is pinnacle of graciousness, And oh my Lord ,who can grant countless blessings, So more than the impermanent world, You ,the lord with the moon, Is always in my heart.	O' Gracious Lord wearing the crescent as head-ornament, capable of granting immeasurable blessings and much more than the impermanent world, there is enough room to publicly and secretly worship Thee in my heart, treating Thee as my own.
71	आरूढभक्तिगुणकुञ्चितभावचाप- युक्तैः शिवस्मरणबाणगणैरमोघैः । निर्जित्य किल्बिषरिपून् विजयी सुधीन्द्रः सानन्दमावहति सुस्थिरराजलक्ष्मीम् ॥ ७१ ॥	ārūḍhabhaktiguṇakuñcitabhāvachāpa- yuktaiḥ śivasmaranabāṇagaṇairamoghaiḥ । nirjitya kilbiṣaripūn vijayī sudhīndraḥ sānandamāvahati susthīrarājalakṣmīm ॥ 71 ॥	With the bow string of peak devotion, With the bow of meditation, With memory of Shiva as the collection of arrows, Which never gets depleted, The best among the intellects, Becomes victorious after winning, Over the enemies called sin, And attains the stable kingdom of heaven.	The best among the wise, after completely defeating the enemies called sins, with never-failing arrows of memories of Lord Siva from the bow with bow-string of one-pointed devotion and wisdom with humility attains the immortal royal prosperity with blissful state of mind. (attains the same form of Lord Siva).
72	ध्यानाञ्जनेन समवेक्ष्य तमःप्रदेशं भित्वा महाबलिभिरिश्वरनाममन्त्रैः । दिव्याश्रितं भुजगभूषणमुद्रहन्ति ये पादपद्ममिहा ते शिव ते कृतार्थाः ॥ ७२ ॥	dhyānāñjanena samavekṣya tamaḥpradeśaṃ bhitvā mahābalibhirīśvaraṇāmantrañiḥ । divyāśritaṃ bhujagabhūṣaṇamudrahanti ye pādapadmamiha te śiva te kṛtārthāḥ ॥ 72 ॥	Having located with the magic collyrium of meditation, Having thrown light and destroyed darkness, Using the chanting of the name of the Lord, If any one can bring to the top, Your lotus feet with serpentine ornaments, Which is worshipped by devas by the great sacrifice, Of repetition of your great story, They attain the meaning of life.	O' Lord Siva! They are the ones who have attained the purpose of life, who lifts up the treasure of Thy holy lotus feet with serpentine ornaments protected by those with divine powers, by locating it with the magic collyrium of meditation and destroying the darkness by the light of chanting Thy names, recounting Thy stories and worshipful acts.

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73	भूदारतामुदवहद्यदपेक्षया श्री- भूदार एव किमतः सुमते लभस्व । केदारमाकलितमुक्तिमहौषधीनां पादारविन्दभजनं परमेश्वरस्य । ७३ ॥	bhūdāratā mudavahadyadapekṣayā śrī- bhūdāra eva kimataḥ sumate labhasva । kedāramākalitamuktimahauśadhīnāṃ pādāravindabhajanam parameśvarasya । 73 ॥	Oh good mind of mine, Do the chanting of the names, Of the lotus feet of the God of universe, In search of which even lord Vishnu, Who has Lakshmi and Goddess Earth as consorts, Took the form of a wild boar, And which is the fertile land, In which the panacea giving salvation from life grows. What else great can you attain in this world?	O! Good mind of mine! Attempt to attain the lotus feet of the Almighty Lord, which is the fertile land where grows the great medicine called mukthi (liberation from the cycle of births and deaths), desiring to find which even Lord Vishnu who has Lakshmi (the Goddess of prosperity) and Goddess of Earth as His consorts took the form of a wild boar. What greater attainment could be there in life?
74	आशापाशक्लेशदुर्वसनादि- भेदोदयुक्तैर्दिव्यगन्धैरमन्दिः । आशाशाटीकस्य पादारविन्दं चेतःपेटं वासितां मे तनोतु ॥ ७४ ॥	āśāpāśakleśadurvāsānādi- bhedodyuktairdivyagandhairamandīḥ । āśāśāṭīkasya pādāravindam cetaḥpeṭīm vāsītām me tanotu ॥ 74 ॥	Engaged in removing by the ceaseless divine smell, The desire, bondage, suffering and bad conduct within us, Is the lotus feet of Him who wears the ether as garment, And so let the box of my mind may be bestowed with divine fragrance.	May the Lord who wears the sky as His garment spreading the unceasing divine smell of His lotus feet remove the obnoxious smell of desires, bondage, sufferings and misconducts with which my mind is filled.
75	कल्याणिनां सरसचित्रगतिं सर्वेणं सर्वेङ्गितज्ञमनघं ध्रुवलक्षणाढ्यम् । चेतस्तुरङ्गमधिरुह्य चर स्मरारे नेतः समस्तजगतां वृषभाधिरुढ ॥ ७५ ॥	kalyāṇināṃ sarasacitragatiṃ savegaṃ sarveṅgītaññamanaghaṃ dhruvalakṣaṇāḍhyam । cetasturaṅgamadhīruhya cara smarāre netāḥ samastajagatāṃ vṛṣabhādhīrūḍha ॥ 75 ॥	Oh enemy of the cupid, Oh leader of the universe, Oh God who travels on a bull, Please mount and travel, My mind which is a horse, Which is auspicious, Which has varied charming gaits, Which moves with speed, Which is skilled in knowing gestures of others, Which does not have blemishes, And which has auspicious looks.	O' Lord of the Universe! Enemy of Cupid! One who has bull as His vehicle! Be gracious to mount and travel on my mind which is an horse with auspicious signs and without blemishes, with varied charming gaits, capable of running fast and skilled in knowing all the wishes and gestures of the rider.
76	भक्तिमहेशपदपुष्करमावसन्ती कादम्बिनीव कुरुते परितोषवर्षम् । सम्पूरितो भवति यस्य मनस्तटाक- स्तज्जन्मसस्यमखिलं सफलं च नाऽन्यत् ॥ ७६ ॥	bhaktirmahēśapadapuṣkaramāvasantī kādambinīva kurute paritoṣavarṣam । sampūrito bhavati yasya manasttāka- stajjanmasasyamakhilam saphalam ca nā'nyat ॥ 76 ॥	The devotion to the great lord, Lives in the sky of the Lord's feet, And like clusters of clouds gives out the sweet rain, And those whose lake of the mind, Gets filled up by this rain, The crop of his whole life, Becomes greatly profitable. How else could it be?	Devotion to Lord, living in the sky of Lord's feet, showers sweet rain like clusters of cloud, filling the lake of the mind. For one whose mind is thus filled the plant of his life becomes totally fruitful. Not for others (whose mind is dry of devotional rain).
77	बुद्धिःस्थिरा भवितुमीश्वरपादपद्म- सक्ता वधूर्विरहिणीव सदा स्मरन्ती । सद्भावनास्मरणदर्शनकीर्तनादि संमोहितेव शिवमन्त्रजपेन विन्ते ॥ ७७ ॥	buddhiḥsthirā bhavitumīśvarapādapadma- saktā vadhūrvirahīṇīva sadā smarantī । sadbhāvanāsmaraṇadarśanakīrtanādi samhohiteva śivamantrajapena vinte ॥ 77 ॥	My mind to get fixed on the lotus feet of the Lord, Resembles the sweetheart separated from her lover, And always remembers, has sweet dreams, Recollects of early meetings and sings about it, And in similar fashion chants the names of Lord Shiva, In a trance and gets worried.	To get enchanted by the lotus feet of the Lord, my mind, in order to get fixed there, keeps on chanting Siva, Siva, always remembering, meditating, visualising and singing praises like a bride separated from her husband, captivated (by his thoughts) remembering him.

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78	सदुपचारविधिष्वनुबोधितां सविनयां सहृदयं सदुपाश्रिताम् । मम समुद्धर बुद्धिमिमां प्रभो वरगुणेन नवोढवधूमिव ॥ ७८ ॥	sadupacāravadhishvanubodhitām savinayām sahr̥dayam sadupāśritām । mama samuddhara buddhimimām prabho varaguṇena navoḍhavadhūmiva ॥ 78 ॥	Teach me the etiquette of serving the great, With devotion, with clean mind and with attachment to the good, And exalt my intellect, Oh, my Lord, Like the noble groom leads his new bride.	O' Almighty Lord, be merciful to uplift the young maid of my intellect, which is trained adequately in performing proper service, humble and dependant on good-hearted people, just as a noble man uplifts his newly married wife with his good qualities.
79	नित्यं योगिमानः सरोजदलसञ्चारक्षमस्त्वक्क्रमः शंभो तेन कथं कठोरयमराड्वक्षःकवाटक्षतिः । अत्यन्तं मृदुलं त्वदङ्घ्रियुगलं हा मे मनश्चिन्तय- त्येतल्लोचनगोचरं कुरु विभो हस्तेन संवाहये ॥ ७९ ॥	nityam yogimanaḥ sarojadalasañcāraḥsamastvatkramaḥ śambho tena katham kaṭhorayamarāḍvākṣaḥkavāṭakṣatiḥ । atyantaṁ mṛdulaṁ tvadāṅghriyugalaṁ hā me manaścintaya- tyetallocanagocaram̐ kuru vibho hastena samvāhaye ॥ 79 ॥	Daily used to move in soft lotus petalled mind of Yogis, Oh Lord who is bestower of happiness, How did it wound, the hard doors of the chest of God of death, My mind is worried about your pair of feet that are tender and soft, Oh God who is everywhere, Make them visible to my eye, And I will gently massage it with my hands.	O' Omnipotent Lord! Thy soft pair of feet are used to move on the soft lotus-petalled minds of Yogis. How could Thou kick and split open the hard chest of Yama (Lord of death) with this tender pair of feet. My mind is concerned about the condition of Thy feet. Be kind enough to make them visible to my eyes. I shall gently massage them with my hands.
80	एष्यत्येष जनिं मनोऽस्य कठिनं तस्मिन्नटानीति म- द्रक्षायै गिरिसीमिन्नि कोमलपदन्यासः पुराभ्यासितः । नोचेद्व्यगृहान्तरेषु सुमनस्तल्पेषु वेद्यादिषु प्रायः सत्सु शिलातलेषु नटनं शंभो किमर्थं तव ॥ ८० ॥	eṣyatyeṣa janim̐ mano'sya kaṭhinaṁ tasminnaṭānīti ma- drakṣāyai girisīmni komalapadanyāsaḥ purābhyāsitaḥ । noceddivyagr̥hāntareṣu sumanastalpeṣu vedyādiṣu prāyaḥ satsu śilātaleṣu ṇaṭanaṁ śambho kimarthaṁ tava ॥ 80 ॥	This one will be born, his mind is hard, And I have to dance on it. So thinking my lord , To save me ,you walked with your tender soft feet, On hard surfaced mountains, During yore and practiced and learnt. If it is not so instead of walking, In divine homes, beds of flowers, And well laid out paths., You danced on rocky surfaces. Is it the meaning of that, Oh Shambhu?	O' Lord Sambhu! Thou practiced walking with Thy tender soft feet on hard-surfaced mountains and danced on rocky surfaces, when inner courts of divine homes, beds of flowers and well-laid out stages were all available. What other reason is there but Thy mercy foreseeing my birth with a hard mind and to save me Thou shall have to dance on it.
81	कंचित्कालमुमामहेश भवतः पादारविन्दाचनेः कंचिद्भ्यानसमाधिभिश्च नतिभिः कंचित्कथाकर्णनेः । कंचित् कंचिदवेक्षनैश्च नुतिभिः कंचिद्दशामीदृशीं यः प्राप्नोति मुदा त्वदर्पितमना जीवन् स मुक्तः खलु ॥ ८१ ॥	kaṁcitkālamumāmaheśa bhavataḥ pādāravindārcanaiḥ kaṁciddhyānasamādhibhiśca natibhiḥ kaṁcitkathākarnanaiḥ । kaṁcit kaṁcidavekṣanaīśca nutibhiḥ kaṁciddaśāmīdṛśīm̐ yaḥ prāpnoti mudā tvadarpitamanā jīvan sa muktaḥ khalu ॥ 81 ॥	Hey , Lord who is with his consort Uma, He who can spend some time For worshipping your lotus feet, For doing meditation and mixing with you, For saluting you, For hearing your holy stories, For being in your presence, For singing your fame, And being happy with his mind offered to you, Attains salvation even when he is alive.	O' Lord! Consort of Uma! He who, with his mind submitted fully to Thee, spends some time worshipping Thy lotus feet, some time prostrating and meditating, absorbed in Thy thought, some time listening to Thy stories, some time viewing Thy holy idols and some time singing Thy praises - doubtless that soul is liberated.

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82	बाणत्वं वृषभत्वमर्धवपुषा भार्यात्वमार्यापिते घोषित्वं सखिता मृदङ्गवहता चेत्यादि रूपं दधौ । त्वत्पादे नयनार्पणं च कृतवान् त्वद्देहभागो हरिः पूज्यात्पूज्यतरः स एव हि न चेत् को वा तदान्योऽधिकः ॥ ८२ ॥	bāṇatvaṃ vṛṣabhatvamardhavapuṣā bhāryātvamāryāpate ghoṣitvaṃ sakhitā mṛdaṅgavahatā cetyādi rūpaṃ dadhau । tvatpāde nayanārpaṇaṃ ca kṛtavān tvaddehabhāgo hariḥ pūjyātpūjyatarah sa eva hi na cet ko vā tadānyo'dhikah ॥ 82 ॥	Oh Lord of Arya (11), The lord Vishnu became your arrow (12) and bull (13), Occupied half your body, Became transformed to be your wife, Occupying half your body Became a boar to search for you, Became your lady friend to serve the nectar, Became the player of drum while you danced, And offered his eye in worship at your feet, He also took half the share of your body as Harihara, And so he becomes eminently suitable for worship, For who else is there greater than him.	O' Lord of Arya (Parvati)! Who else other than Hari (Vishnu), who took the forms of Thy arrow (for burning the three cities), bull (symbol of Dharma - Thy vehicle), consort Parvati occupying half of Thy body, a boar (Varaha) to search for Thy holy feet, a lady friend (Mohini who served nectar to Devas), played drum for Thy dance, offered His eye in worship (when He found one flower short for worship) and took half of Thy body (as Harihara) is eminently suitable to be worshipped? Who else is greater than him?
83	जननमृतियुतानां सेवया देवतानां न भवति सुखलेशः संशयो नास्ति तत्र । अजनिममृतरूपं साम्बमीशं भजन्ते य इह परमसौख्यं ते हि धन्या लभन्ते ॥ ८३ ॥	jananamṛtiyutānāṃ sevayā devatānāṃ na bhavati sukhaleśaḥ saṃśayo nāsti tatra । ajanimamṛtarūpaṃ sāmamiśaṃ bhajante ya iha paramasaukhyam te hi dhanyā labhante ॥ 83 ॥	There is no doubt that worship of mortal gods Subject to birth and death will ever give even little happiness, Worship of birthless Lord with Amba, who has deathless body,	iNo doubt that worship of mortal deities, subject to birth and death will not give even little happiness. Those who worship the birthless immortal Lord along with Amba (Mother of the Universe), attains the supreme bliss. They indeed are the blessed.
84	शिव तव परिचर्यासन्निधानाय गौर्या भव मम गुणधुर्या बुद्धिकन्यां प्रदास्ये । सकलभुवनबन्धो सच्चिदानन्दसिन्धो सदय हृदयगेहे सर्वदा संवस त्वम् ॥ ८४ ॥	śiva tava paricaryāsannidhānāya gauryā bhava mama guṇadhuryāṃ buddhikanyāṃ pradāsyē । sakalabhuvanabandho saccidānandasindho sadayā hṛdayagehe sarvadā saṃvasa tvam ॥ 84 ॥	Oh , Lord Shiva who rules all the world, And who is the friend of all the world, Oh Lord who is ocean of bliss, Oh store house of mercy, To serve you besides your consort Gowri, I am presenting you the maid of my intellect, Who has all good qualities, With a request to you. To live in the house of my mind.	O' Lord Siva! Friend of all the world! Ocean of bliss! I present the young maid of my intellect who has all the virtues to serve Thee, beside Thy consort Gowri. Please be merciful to live always in the house of my heart.
85	जलधिमथनदक्षो नैव पातालभेदी न च वनमृगयायां नैव लुब्धः प्रवीणः । अशनकुसुमभूषावस्तमुख्यां सपर्या कथय कथमहं ते कल्पयानीन्दुमौले ॥ ८५ ॥	jaladhimathanadakṣo naiva pātālabhedī na ca vanamṛgayāyāṃ nāiva lubdhah pravīṇah । aśanakusumabhūṣāvastamukhyāṃ saparyāṃ kathaya kathamaḥam te kalpayānīndumaule ॥ 85 ॥	Ignorant I am , as to how to churn the ocean, Incapable I am of digging and going to Patala (14) , Nor am I a skilled hunter of wild animals, So how will I ever arrange your worship,Lord who wears the moon, With food (15) , ornament (16) and cloths (17) that you like.	O' Lord wearing moon as head ornament! I do not know how to churn the ocean, am incapable of digging and going to Patala (netherworld), nor am I a skilled hunter of wild animals. How shall I arrange Thy worship with food, ornament and clothes Thou likes. (Note: poison consumed by the Lord, out of mercy, to protect the worlds and nectar which is the food of Devas were obtained churning the Milky ocean. Lord's ornaments are the moon and the snakes - moon was obtained by churning the ocean and snakes live in Patala. What the Lord wears is Elephant-skin and Tiger-skin. These can be obtained only by a skilled hunter).
86	पूजाद्रव्यसमृद्धयो विरचिताः पूजां कथं कुर्महे पक्षित्वं न च वा कित्त्वमपि न प्राप्तं मया दुर्लभम् । जाने मस्तकमङ्घ्रिपल्लवमुमाजाने न तेऽहं विभो न ज्ञातं हि पितामहेन हरिणा तत्त्वेन तद्रूपिणा ॥ ८६ ॥	pūjādravyasamṛddhaya viracitāḥ pūjāṃ katham kurmahe pakṣitvam na ca vā kiṭṭvamapi na prāptaṃ mayā durlabham । jāne mastakamaṅghripallavamumājāne na te'ham vibho na jñātaṃ hi pitāmahena hariṇā tattvena tadrūpiṇā ॥ 86 ॥	Oh Consort of Uma, Oh Lord who is everywhere, Heaps of material for thine worship is ready, But how will I ever worship thee? Neither I can become a swan nor a boar, And how will I ever find your crown and your tender feet, When even Brahma and Vishnu who took those forms , Could not ever know about them.	O' Consort of Uma, Omnipresent Lord! Plenty of materials have been gathered for Thy worship, but how shall I worship Thee? I can neither take the form of a swan nor a boar to find Thy head or feet. Even Brahmadeva and Vishnu who took those forms could not know about them, in principle.



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Line No.	In Sanskrit	in IAST	Meanings Line by Line	Description of Meanings in another form
87	अशलं गरलं फणी कलापो वसनं चर्म च वाहनं महोक्षः । मम दास्यसि किं किमस्ति शंभो तव पादाम्बुजभक्तिमेव देहि ॥ ८७ ॥	aśalaṃ garalaṃ phaṇī kalāpo vasanaṃ carma ca vāhanaṃ mahokṣaḥ । mama dāsyaṣi kiṃ kimasti śambho tava pādāmbujabhaktimeva dehi ॥ 87 ॥	Oh Lord Shambhu, Your food is poison (18), Your ornaments are the snakes, Your clothes are thick hides, And your vehicle is the big , majestic bull. What are you ever going to offer me, That I need out of these? What else have you got? Please give me only devotion, To your lotus like feet.	O' Lord Sambhu, Thy food is poison, ornaments are snakes, clothes are thick hides, and vehicle is a big, majestic bull. What shall Thou offer me? What else is there to offer? Give me only devotion to Thy lotus feet.
88	यदा कृतांभोनिधिसेतुबन्धनः करस्थलाधःकृतपर्वताधिपः । भवानि ते लङ्घितपद्मसंभवः तदा शिवाचस्तवभावनक्षमः ॥ ८८ ॥	yadā kṛtāmbhonidhisetubandhanaḥ karasthalādhakṛtaparvatādhipaḥ । bhavāni te laṅghitapadmasambhavaḥ tadā śivārcāstavabhāvanakṣamaḥ ॥ 88 ॥	How will I ever worship thee lord. For I have not built the bridge across the sea (19), I have not subdued the king of the mountain (20), By palm of my hands, And I am nor born out of lotus from the belly of Lord Vishnu (21), If I ever do or attain these, Then I would become capable, Of offering flowers, singing your praise and meditating on you.	I shall worship Thee, O' Lord! when I (have the capability to) build a bridge across the sea, subdue the king of mountains by palm of my hands and excel Brahmadeva, the creator in devotion, I shall then offer Thee flowers, sing Thy praises and meditate on Thee. (Indirectly, the prayer of the devotee is to grand the same power of devotion as of Sri Rama, who built the bridge over the sea, Agastya who could subdue Vindhya mountains with his palms and Brahmadeva (Creator) who worships Lord with His creations.)
89	नतिभिर्नृतिभिस्त्वमीशपूजा- विधिभिर्ध्यानसमाधिभिर्न तुष्टः । धनुषा मुसलेन चाश्रमभिर्वा वद ते प्रीतिकरं तथा करोमि ॥ ८९ ॥	natibhirnṛtibhistvamīśapūjā- vidhibhirrdhyānasamādhibhirna tuṣṭaḥ । dhanuṣā musalena cāśramabhirvā vada te prītikaraṃ tathā karomi ॥ 89 ॥	Hey, Lord, who rules over the universe, You seem to become more pleased, With bow or with pestle or with stones. (22) Than with prostrations or singing of your praise or worship, Or meditation or Samadhi (23) Please tell me which you like most, And I will do the same.	O' Lord! If Thou art not pleased with prostrations, singing of Thy praises, meditation or samadhi, tell me whether I should do what pleases Thee, with bow, pestle or stones and I shall do the same. (Reference here is to the fight between Arjuna and Lord Siva, where the Lord after defeating Arjuna in the fight expressed his pleasure to Arjuna for his worship with bow and arrows.)
90	वचसा चरितं वदामि शंभो- रहमुद्योगविधासु तेऽप्रसक्तः । मनसा कृतिमीश्वरस्य सेवे शिरसा चैव सदाशिवं नमामि ॥ ९० ॥	vacasā caritaṃ vadāmi śambho- rahamudyogavidhāsu te'prasaktaḥ । manasā kṛtimīśvarasya seve śirasā caiva sadāśivaṃ namāmi ॥ 90 ॥	By words I would sing your story, Oh, Lord Shambhu. Because I am unsuited for the hard methods of Yoga, And I would worship thee with my mind, oh , Easwara, And also I would bow before you with my head, Oh Sadashiva..	O' Lord Sambhu! I am not dexterous in the hard methods of Yoga (requiring concentration of mind), therefore by words, I shall recount Thy stories, with my mind I shall think of Thy forms and with my head I shall bow to Thee, Lord Sadasiva.
91	आद्याऽविद्या हृद्गता निर्गतासी- द्विद्या हृद्या हृद्गता त्वत्प्रसादात् । सेवे नित्यं श्रीकरं त्वत्पदाब्जं भावे मुक्तेर्भाजनं राजमौले ॥ ९१ ॥	ādyā'vidyā hṛdgatā nirgatāsi- dvidyā hṛdyā hṛdgatā tvatprasādāt । seve nityaṃ śrīkaraṃ tvatpadābjaṃ bhāve mukterbhājanaṃ rājamaule ॥ 91 ॥	He who shines with the moon in his crown, The primeval ignorance that used to live in my heart , From the beginning of time has disappeared by your grace. And that knowledge which solves problems is living there. And so I meditate on your lotus feet,	O' Lord wearing moon as head ornament! By Thy grace, the primeval ignorance has disappeared from my heart and right knowledge pleasing to the heart has been obtained. I worship Thy lotus feet which confers all that is good (on the devotee). Please make me fit for liberation.
92	दूरीकृतानि दुरितानि दुरक्षराणि दोर्भाग्यदुःखदुरहंकृतिदुर्वचसां । सारं त्वदीयचरितं नितरां पिबन्तं गौरीश मामिह समुद्धर सत्कटाक्षैः ॥ ९२ ॥	dūrikṛtāni dūritāni durakṣarāṇi dauṛbhāgyaduḥkhadurahaṃkṛtidurvacaṃsi । sāraṃ tvadiyacaritaṃ nitarāṃ pibantaṃ gaurīśa māmiha samuddhara satkaṭākṣaiḥ ॥ 92 ॥	Bad events, bad fate, bad luck, sorrow, Bad egotism and bad words, Have been driven away from me. And uplift me ,who has been constantly drinking, The tasty stories of yours, Oh Lord of Uma with your looks of blessing.	Maladies, bad fate, misfortune, sorrow, egotism and evil words are now removed from me. May I be uplifted, O' Lord of Uma, by drinking constantly Thy tasty stories and with Thy blessed glances.

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93	सोमकलाधरमौलौ कोमलग्नकन्धरे महामहसि । स्वामिनि गिरिजानाथे मामकहृदयं निरन्तरं रमताम् ॥ ९३ ॥	somakalādharamaulau komalaghanakandhare mahāmahasi । svāmīni girijānāthe māmakahṛdayaṃ nirantaraṃ ramatām ॥ 93 ॥	Oh Lord who wears the crescent of the moon, Oh Lord, who has a neck with the colour of black cloud, Oh Lord , who is the brightest light, Oh Lord, who owns every thing, Oh Lord, who is the consort of Girija, Let my heart be delighted without break.	May my heart, incessantly rest with delight on the Thee, the Lord of Uma, who shines brightly as a treasure of light, with tress wearing the half-moon, neck with the colour of black cloud.
94	सा रसना ते नयने तावेव करौ स एव कृतकृत्यः । या ये यो यो भर्ग वदतीक्षेते सदार्चतः स्मरति ॥ ९४ ॥	sā rasanā te nayane tāveva karau sa eva kṛtakṛtyaḥ । yā ye yau yo bhargam vadatikṣete sadārcataḥ smarati ॥ 94 ॥	That which speaks of Lord Shiva , is the tongue, That which see Him, are the eyes, That which worship Him , are the hands, And he who always remembers him, is the fulfilled man.	The tongue that speaks of the eternal and glowful Lord Siva, the eyes that see Him, the hands that worship Him and he who remembers Him constantly only have fulfilled the purpose of life.
95	अतिमृदुलौ मम चरणा- वतिकठिनं ते मनो भवानीश । इति विचिकित्सां संत्यज शिव कथमासीद्गिरौ तथा प्रवेशः ॥ ९५ ॥	atimṛdulau mama caraṇa- vatikaṭhinaṃ te mano bhavānīśa । iti vicikitsāṃ saṃtyaja śiva kathamāsīdgirau tathā praveśaḥ ॥ 95 ॥	Leave off such doubts Oh Lord of Bhavani, like, “My feet are tender and your mind is hard” For if that were so, how did you enter and live in the mountains hard ?	O' Lord! Cast of thoughts such as my feet are tender and your mind is hard”. If that was so, how could Thou enter and walk on the hard mountains.
96	धैर्याङ्कुशेन निभूतं रभसादाकृष्य भक्तिशृङ्खलया । पुरहर चरणालाने हृदयमदेभं बधान चिद्यन्त्रैः ॥ ९६ ॥	dhairyāṅkuśena nibhūtaṃ rabhasādākṛṣya bhaktiśṛṅkhlayā । purahara caraṇālāne hṛdayamadebhaṃ badhāna cidyantraih ॥ 96 ॥	Oh Lord who destroyed the three cities, Control the rutting elephant of my mind, With the goad of courage, Pull it strongly with the chain of devotion, And tie it with the fetter of intellect , To the post of your holy feet.	O' Lord who destroyed the three cities, control the elephant of my mind with the goad of courage, pulling it strongly with the chain of devotion and tie it to the post of Thy holy feet with the fetter of intellect.
97	प्रचरत्यभितः प्रगल्भवृत्त्या मदवानेष मनः करी गरीयान् । परिगृह्य नयेन भक्तिरज्ज्वा परम स्थाणुपदं दृढं नयामुम् ॥ ९७ ॥	pracaratyabhitah pragalbhavṛtṭyā madavāneṣa manaḥ karī garīyān । parigrhya nayeṇa bhaktirajjvā param sthāṇupadaṃ dṛḍhaṃ nayāmuṃ ॥ 97 ॥	This big rutted elephant of my mind, Wanders uncontrollably everywhere, Oh Lord tie it with tact with the rope of devotion, Hold it well and lead it to the ultimate stable state	This big rutted elephant of my mind wanders uncontrollably everywhere. O' Lord tie it tactfully with the rope of devotion, hold it well and lead it to the ultimate stable state.

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98	सर्वालंकारयुक्तां सरलपदयुतां साधुवृत्तां सुवर्णां सद्भिः संस्तुयमानां सरसगुणयुतां लक्षितां लक्षणाढ्याम् । उद्यद्भूषाविशेषामुपगतविनयां द्योतमानार्थरिखां कल्याणीं देव गौरीप्रिय मम कविताकन्यकां त्वं गृहाण	sarvālaṅkārayuktāṃ saralapadayutāṃ sādhuvṛttāṃ suvarṇāṃ sadbhīḥsamstūyamānāṃ sarasagūṇayutāṃ lakṣitāṃ lakṣaṇāḍhyāṃ । udyadbhūṣāvīśeṣāmupagatavinayāṃ dyotamānārtharekhāṃ kalyāṇīm deva gaurīpriya mama kavītākanyakāṃ tvam grhāṇa	THIS SLOKA HAS TWO MEANINGS AND COULD BE TAKEN TO MEAN QUALITIES OF A GIRL ATTRIBUTED TO THE POEM OR QUALITIES OF A POEM ATTRIBUTED TO THE GIRL. Qualities of a girl Oh Lord, darling of Goddess Gowri, Please accept and marry my poem, which is like a girl, Who is well made up and ornamented, Who has a pretty lovable gait, Who is of very good character, Who is of very attractive colour, Who is being praised by all good people, Who has sweet pleasant behavior, Who is model among girls, Who possess all ideals, Who wears glittering ornaments, Who behaves with decorum, Who has the line of wealth in her palms, And who is store house of all that is good. Qualities of a poem Oh Lord, darling of Goddess Gowri, Please accept and marry my poem maid, Which has good figures of speech, Which is made up of simple lovable words, Which has musical meter, Which shines in well chosen letters, Which is being praised by intellectuals, Which has all good qualities, Which aims at propagating devotion, Which is a model poem, Which has attractive phrases, Which sounds soft and sweet, Which has glittering and attractive import, And which grants good to all	This verse compares the poem to a young beautiful maiden using adjectives with more than one meaning suiting both the poem and a young girl and submits the poem to Lord as a bride offered in marriage. O' Lord, Dear to Goddess Gowri, please accept this poem of mine (which is like a maiden girl) well-composed and enriched with imageries, similes and poetic exaggerations (well made up and ornamented) in attractive meters (with good character) using simple lovable words (with pretty lovable gait), in well-chosen letters (of attractive complexion), expressing various sentiments (with sweet pleasant behaviour), having suitable literary properties (with auspicious physical features), humble and praised by all good people and a store-house of all that is good.
99	इदं ते युक्तं वा परमशिव कारुण्यजलधे गतौ तिर्यग्रूपं तव पदशिरोदर्शनधिया । हरिब्रह्माणी तौ दिवि भुवि चरन्तौ श्रमयुतौ कथं शंभो स्वामिन् कथय मम वेद्योऽसि पुरतः ॥ ९९ ॥	idaṃ te yuktam vā paramaśiva kāruṇyajaladhe gatau tiryagrūpaṃ tava padaśirodarśanadhīyā । haribrahmāṇau tau divi bhuvi charantau śramayutau katham śambho svāmin kathaya mama vedyo'si purataḥ ॥ 99 ॥	Is it proper for you my Lord who is the ocean of mercy? That while Lord Vishnu and Brahma took the forms of boar and bird, With intention of seeing your head and feet, Searched in vain the earth and sky, Toiled and got tired but did not succeed. You appeared and made yourself known before me easily, Oh granter of all that is good, Oh my Lord.	O' Lord! Ocean of Mercy! Desirous of seeing Thy holy feet and head, Lord Vishnu and Brahmadeva took the forms of a boar and a bird respectively, toiled to search the earth and sky in vain and got exhausted. Does it suit Thee, Lord? Tell me Lord Sambhu, how is it that Thou has made Thyself known before me?
100	स्तोत्रेणालमहं प्रवचि न मूषा देवा विरिञ्चादयः स्तुत्यानं गणनाप्रसङ्गसमये त्वामग्रगण्यं विदुः । माहात्म्याग्रविचारणप्रकरणे धानातुषस्तोमव- द्भूतास्त्वां विदुरुत्तमोत्तमफलं शंभो भवत्सेवकाः ॥ १०० ॥	stotreṇālamahaṃ pravacmi na mṛṣā devā virīñcādayḥ stutyānaṃ gaṇanāprasaṅgasamayē tvāmagraganyaṃ viduḥ । māhātmyāgravicāraṇaprakaraṇe dhānātuṣastomava- ddhūtāstvāṃ viduruttamottamaphalaṃ śambho bhavātsevakaḥ ॥ 100 ॥	Oh Shambhu, all this praise I feel is enough, Though I never wrote anything that is false. When Lord Brahma and other Gods, List all the great Gods, They always put you as first. And when your devotees search for the greatest God, The other gods are moved away like the chaff from the grain, And you are reckoned as the best among best of all	O' Lord Sambhu, No praise is enough to describe Thee. I am not blabbering. When Lord Brahma and other Devas list those to be worshipped they always put Thy name first. When devotees search for the greatest, others are moved away like chaff from the grain and Thou art reckoned as the best of all grains.
	॥ इति श्रीमच्छंकराचार्यविरचित शिवानन्दलहरी समाप्ता ॥	Ithi Srimat Sankaracharya virachitha Shivananda lahari Samaptham.	Thus ends Shivananda Lahari written by Sri Sankaracharya the Paramahansa and Parivrajacharya.	Thus ends Shivananda Lahari written by Sri Sankaracharya the Paramahansa and Parivrajacharya.