I seek refuge at the feet of Lord Somanātha who is seen in this vast earth in the Saurashtra country. He is at once in the form of luminous object as well as One with the crest jewel in the form of a digit of the Moon. He has come down (on earth) to instil a sense of devotion in us.

(Somanātha temple in Gujarat is one of the twelve abodes of Śivaliṅga of hallowed memory. A 'linga' is so called because it 'points to' the Supreme Reality. It may also be taken to represent the One wherein this manifest Universe merges (laya) and whence it emerges (gamana) at the time of every creation. 'Jyoti' is a form without distinguishing features. Hence it is both form and formless (rupārupa). Siva represented in human form with limbs and a crest jewel on His head in the form of Moon's digit is called Candraśekhara, one of the twentyfive forms (rupas) of Śiva.)
I offer my obeisance to Lord Mallikārjuna, a bridge to cross over the vast ocean of the cycle of births and deaths, who ever dwells on the peak of Śrīśaila, a place of many holy associations as well as on the peak of Śeṣhādri.

('Arjuna' is the Sanskrit name for the 'marudu' tree which is the sthalavṛkṣa in three temples in South India. Mallikārjuna referred to here is in Śrīśailam in Andhra Pradesh. Madhyārjuna (Tiruviddaimarudūr, Taṅjavūr District) is in the centre. The liṅga there is called Mahāliṅga. The third is Puṭārjuna at Ambāsamudram in Tirunelveli District. In all these three temples Arjuna (marudu) tree is the sthalavṛkṣa. According to Purānic account Nandikesvara took the form of Śrīśaila mountain and worshipped the Lord.)

I offer my obeisance to Mahākāla, the Lord of Gods who has descended on Ujjain with a view to
confer liberation to the good people and to protect people from untimely death.

(4)

कावेरिकान्नर्दनोऽपि: पवित्रे
समागमे सज्जनतारणाय ।
सदीव मान्यातुपूरे वसन्त-
मोक्षारमीशं शिवमेकमः ॥

I offer my praise to Lord Śiva, the One (without a second) Oṅkāranātha who dwells for ever in the city of Māndhātā at the holy confluence of Kāverī and Narmadā with a view to rescue (from worldly misery) the good people.

(Kāverī here is a tributary of Narmadā different from the Kāverī in Tamil Nadu. Māndhāṭrpura is to the north of Bombay. "Śiva is the 'one' who presides over the Universe"—says the śvetāśvatara Upanisad - sarvam-etad viśvam-adhitisthatyekah, V.5. Oṅkāra stands for the Nāda Brahman. 'Om-ītyetadaksāram idāṁ sarvam' says the Māndūkya Upanisad (I.1) "The letter Om is all this.")

(5)

पूर्वोऽथे परलिकायिनाने
सदासि तं गिरिजासेवेतम् ।
सुरासुराधिपतिपादप्रभृ
श्रीवैद्यनाथं सतं स्मरामि ॥

I always recount the name of Śrī Vaidyanātha of Pārle (in Maharashtra) in the north-east who is known as Sadāśiva accompanied by Pārvati and
whose lotus-like feet are worshipped by Gods and demons alike.

Śaṅkara Bhagavatpāda in his Svarṇamālāstuti reiterates in the form of a refrain in each of the fifty verses his utter dependence on Sāmā Sadāśiva (Sadāśiva with Ambā) and the same Sadāśiva with Bhavāni is invoked here.

(6)

आर्द्रशंस्ति नागरे च रम्ये
विभूषिताम्र विविधैश्च भोगः।
सदुलक्तिमुक्तिप्रदमीशमेकं
श्रीनागानाथं शरणाप्रपृचे॥

I seek refuge under Śrī Nāganātha who dwells in the beautiful city of Āmarda (Dārūkāvanam) adorned with a variety of serpents that lend beauty to his limbs. He is the one God that bestows enjoyment through virtuous means and liberation.

(Āmarda is to the north Parle. It is now known as Aundh. To the transcendent God who is above fear or joy, serpent as well as the Moon are ornaments. He confers bhukti or enjoyment of worldly things only to enable the soul to spend the acquired punya and pāpā and help its onward spiritual progress (sad-bhukti). The doctrine of surrender is easy only to those who efface their ego.)

(7)
I seek refuge under Śri Visvanātha, the Lord of Vārānāsi who dwells happily in Ānandavana (Benares). He, the very source of Bliss, the protector of the destitute, destroys all the sins.

I offer my obeisance to Śaṅkara, the well wisher of devotees who is well known at all times by the appellations such as Bhīma, etc. He is served by goblins when He is surrounded by saktis such as Dākini and Śakini.

(He is associated with magic rites in which Dākini and Śakini are adepts. He is called by various names such as Bhava, Sarva, Mṛda etc. Punishment and reward given by Him are alike actuated by his benignity (hitam), and hence he is truly Śaṅkara.)
I offer my salutations to Lord Rāmeśvara at all times. He was worshipped by Śrī Rāmachandra at night with bilva leaves after constructing, the bridge at the confluence of the river Tāmraparāṇī and the ocean.

(10)

सिंहाद्रिपार्श्वं तते रमन्तं
गोदावरीनिरपविविक्षे षोः

यद्यर्थनात्यत्तत्कजातनाशः

प्रजायंते व्यङ्कमीर्षमीहिमैः ॥

I praise the glory of Tryambaka who exults in the holy spot on the bank of the river Godāvari adjoining the slopes of the Simhādri mountain. On seeing Him all the sins are destroyed.

(The place is called Gautamita and is on the Nasik Road. Tryambaka refers to the three-eyed God. It is also one of the eleven names of Rudra. It is mentioned as a līṅga in the Siva-purāṇa. I, 38, 19. “Tryambakamāhātmya” is a part of the Padmapurāṇa.)

(11)

हिमाद्रिपार्श्वं तते रमन्तं
सम्पूज्यमानं सततं मुनि-नद्रे: ।

सुरासुर-विभक्तमहोरावीः

केदारसांज्ञ किशमीश्चामीहिमैः ॥

I offer my praise to Śiva known as Kedāreśvara who feels delighted on the slopes of Himalayas where he is for ever being worshipped by sages, Gods, demons, Yakṣas, Nāgas, and others.
(He is easy of access to everyone whether he is a highly evolved soul like 'munindra' or sub-human being like 'uraga'.)

(12)

एलापीर्यश्चिवालयेदसिनू
समुल्लसंतं त्रिजगद्वेषयमु ।
वन्दे महोदातस्यभावं
सदासिंहं तं धिष्णुवरावर्यम् ॥

I salute Sadāsiva called Dhiṣanēśvara, who is held in high esteem in three worlds and is of a highly exalted nature. He rejoices in the beautiful Śiva temple at Ellora.

(Dhiṣanéśvara means jñāna. He is of the essence of jñāna, the supreme knowledge. The temple is situated near the famous Ellora caves. Being exalted He pardons the infirmities of mortals and extends his grace to all; but the variation in the beneficial result for the individuals is to be attributed to the level of spiritual ripeness of each in the same way as the sunlight that is uniformly radiated does not cause the bloom of all flowers.)

(13)

पतानि लिङ्गानि सत्तैव मल्लां:
प्रात: पठन्तोत्तोमलामानसारः
ते पुत्रपौत्रैशु धनौदराँ:
सत्कीर्तिभाज: सुखिनो भवनि ॥

Those mortals, who recite these verses often pertaining to the Lingas at dawn with a mind that is pure, will enjoy happiness and be endowed with children and grandchildren, immense wealth and noble fame.

(Translation continued...)