SUVARÑAMALÄSTUTHI

(1)

अथ कथमपि मद्रसना त्वदुण –
लेशीशोधयामि विभो ।
साम्ब सदाशिव शम्भो शंकुर
शरणे मे तव चरणायुगम् ॥

O my Lord, I shall, albeit with difficulty, purify my tongue (by praising) quite a few of your noble qualities O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, Thy Pair of feet is my refuge.

(Saṅkara Bhagavatpāda approaches his task in all humility. None indeed can exhaust the innumerable qualities of the Lord. Sadasiva with Ambā (Sa+ambā) is invoked while seeking refuge, because Divine Mother is full of compassion towards her children on earth. The ultimate refuge is the pair of feet, the source of Bliss of Liberation.)

(2)

आखण्डलमदखण्डनपणित
तान्तुरिय चण्डीश विभो ।
साम्ब सदाशिव शम्भो शंकुर
शरणे मे तव चरणायुगम् ॥

O my Lord who is an adept in humbling the pride of Indra, One who is fond of Tandu, Consort of Candi, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, Thy pair of feet is my refuge.

(3)

इभचरमाङ्कशम्भपरिपुषु –
रपहरणोज्ज्वलनयन विभो ।
साम्ब सदाशिव सम्भो शंकुर
शरणे मे तव चरणायुगम् ॥
O my Lord who wears the elephant hide as dress, endowed with bright eyes that destroyed the body of the enemy of Sambara (Cupid). O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, Thy pair of feet is my refuge.

Siva tore the body of Gajasura and wore the elephant hide over his body. Manmatha being burnt is celebrated in Kālidāsa’s Kumārasambhava.

(4)

ईश गिरीश नरेश वरेश
महेश विलेशयभूषण भो।
साम्भ सदाशिव शम्भो शंकु
शरण मे तत्व चरणयुगम्॥

O Isa, Lord residing on mountains, Lord of men, the Supreme Lord who wears as his ornaments serpents that dwell in holes; O Sadasiva, Consort of Divine Mother, Sambhu, Sankara. Thy pair of feet is my refuge.

(5)

उमया दिव्यसुमझलविग्रह –
यालिक्कितवामाझ विभो।
साम्भ सदाशिव शम्भो शंकु
शरण मे तत्व चरणयुगम्॥

O Lord whose left limbs are in the pose of embracing Uma, the divinely auspicious form! O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, Thy pair of feet is my refuge.

Umāmaheśvara is one of the varied forms that He undertakes to bless His devotees.

(6)

उर्मिकुरु मामज्ञमनाथं
दूरिकुरु मे दुरितम्भो।
साम्भ सदाशिव शम्भो शंकु
शरण मे तत्व चरणयुगम्॥
O Lord! please accept me, the dullard and orphan as yours
and remove my sins. O Sadasiva, Consort of Divine Mother,
Sambhu, Sankara, Thy pair of feet is my refuge.

(A devotee should approach the Lord in all humility and so the author
describes himself as a man of little knowledge and a helpless soul.)

(7)

अङ्गिकेर्मनसांहस्र चराचर -
ज्ञानस्थितितलयकारण भो ।
साम्भ सराशिव शम्भो श्रंधुर
शरणं मे तव चरणयुगम् ॥

O Lord, who dwells in the minds of great seers, and who
causes the creation, sustenance and dissolution of the things
movable and immovable, Sadasiva, Consort of Divine Mother,
Sambhu, Sankara, Thy pair of feet is my refuge.

(It is only in the mind that is pure and tranquil, not hankering after worldly
things that the Lord will be apparent.)

(8)

त्र्यक्षाधीश किरीटमहोक्षा -
रूढ विध्वस्तरुदाक्ष विनो ।
साम्भ संदर्शिव शम्भो श्रंधुर
शरणं मे तव चरणयुगम् ॥

O Lord who has on His jaṭāmakuṭa the Moon, the great
bull as his mount and wears the rudrakṣa beads, O Sadasiva,
Consort of Divine Mother, Sambhu, Sankara, let Thy pair of
feet be my refuge.

(9)

लूण्डान्द्रद्वन्तसुकुमुषुम -
भिवाण्यो तवार्पयामि विनो ।
साम्भ संदर्शिव शम्भो श्रंधुर
शरणं मे तव चरणयुगम् ॥
O Lord, I offer at Thy feet, my two eyes that resemble the letters \( l \) and \( r \) as an offering of flowers sans the stem. I Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(The devotee who is sincere will not hesitate to offer even his most valuable possession. Of all the limbs in the human body, the eyes are the most valuable. The determination to offer one’s eyes shows the absolute will to surrender himself and all his possession. The state of egolessness is emphasised here.)

\[(10)\]

एकं सदितिष्ठत्या त्वपेतः
सदसीत्युपास्तः मृदृं भो।
सम्ब सदाशिव शम्भो शंकर
शरण मे तव चरणयुगम्।।

O Benign Lord, I worship Thee alone as "Thou art ever existent", based on the \textit{sruti} text: "There is but one who is ever existent". O Sadasica, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

\[(11)\]

ऐेकं निजभक्तेभ्यो वितरसि
विश्वमभरोऽस्त्र साक्षी भो।
सम्ब सदाशिव शम्भो शंकर
शरण मे तव चरणयुगम्।।

Thou bestowest on Thy devotees oneness with Thee. Thou sustainest the universe. Thou art the witness - consciousness in everyone. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(The means of attaining the ultimate 'Oneness' is described in the \textit{Upaniṣads}.)

\[(12)\]

आभिति तव निर्रेण्ट्रि माया –
उस्मार्के सृष्टोपकर्ष्ठि भो।
सम्ब सदाशिव शम्भो शंकर
शरण मे तव चरणयुगम्।।
The Pranava, (Onkara) is an indicator of Thee who is beyond transcending Maya! This is helpful in my understanding Thee, O Mrda (the compassionate). O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(13)

ओदार्यं स्फुटयति विषयेषु
दिगम्बर्ता च तत्वेव विभो ॥
साम्प सदाशिव शाभो श्रंकुर
शरणे मे तव चरणयुगम् ॥

O Lord, the fact that You do not have any dress only discloses Your detachment to things of the world. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(In the Kumārasambhava, Śiva, in the guise of a brahmācāri in order to test Parvati’s depth of love to Śiva, tells her that the fact Śiva is Digambara (one has the quarters as clothes) is an index of his poverty. Parvati rebutes his argument and says, “Whether He wears elephant hide or silken garment, it matters little in deciding the true worth of a person.” She says that the real nature of Śiva is inscrutable. (V. 77, 78.))

(14)

अन्त: करणविशुद्धिस्मृत्ति –
श्र तवय सतीम्प्रदेहि विभो ॥
साम्प सदाशिव शाभो श्रंकुर
शरणे मे तव चरणयुगम् ॥

O Lord, be pleased to bestow on me purity of mind and steadfast devotion to Thee. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(15)

अस्तोपाधिस्मस्ततव्यस्ते:—
रूपेजगन्नयोक्षिष्ठि विभो ॥
साम्प सदाशिव शाभो श्रंकुर
शरणे मे तव चरणयुगम् ॥
O Lord, Thou art in the form of this vast universe both collectively and individually without even any adventitious condition. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(16)  
करुणारूपालय मयि दास
उदासस्तवचितो न हि भो ।
सांभ सदाशिव शम्भो शंकर
शरण मे तव चरणयुग्मः॥

O Lord, Ocean of Compassion, indifference towards me on your part is not proper. O sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(17)  
खालसहवासं विगतपं घग्टम ।
सतामद्व सज्जननिश्चम्भो ।
सांभ सदाशिव शम्भो शंकर
शरण मे तव चरणयुग्मः॥

O Lord, please keep me away from the company of the wicked; enable me to associate myself, only with the good souls. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara let Thy pair of feet be my refuge.

(If one seeks refuge at the pair of feet of the Lord he has no further rebirth. "Mām - upetya tu kaunteya punarjanma na vidyte," says Lord Kṛṣṇa in the Gītā (VIII. 16). "Satsaṅga" leads to jīvanmukti. Śaṅkara Bhagavatpāda declares how this happens: " Association with good leads to detachment, detachment leads to removal of delusion, which in turn is followed by mental equipoise that leads to jīvanmukti." (Mohamudgara, 9)

(18)  
गरलं जगदुपकृत्ये गिलित
स्म्भवता समोड्भ्वति कोष्ठत्र विभो ।
सांभ सदाशिव शम्भो शंकर
शरण मे तव चरणयुग्मः॥
O Lord, who is here equal to Thee who drank the poison to help the world (from being destroyed)? O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(19)

धनसारगौरगात्र प्रचुर-
जटाजूटबद्रगात विभो।
साम्ब सदाशिव शम्भो शंकुर
शरण मे तव चरणयुगम्॥

O Lord whose body is white like camphor and who has fastened the river Ganges in his massive tresses, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(His body is white with the holy ash smeared over it. The Ganges that was brought down from heaven by Bhagiratha came down with such force that it might have destroyed the earth. Lord Siva out of his consideration for the people on earth held the Ganges captive in the thicket of his tresses. This is yet another beneficent act of Siva to ensure loka-kshema.)

(20)

ज्ञि: सर्वशरीरेऽर्थकिता
या विभाति सा त्वमेव।
साम्ब सदाशिव शम्भो शंकुर
शरण मे तव चरणयुगम्॥

O Lord, that one unitary knowledge which shines in all bodies is yourself. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(21)

चपलं सम हृदयकपिणि विषय-
दुरं दशमधान विभो।
साम्ब सदाशिव शम्भो शंकुर
शरण मे तव चरणयुगम्॥
O Lord, bind fast my fickle mind, the monkey which is hopping (form one branch to another) in the tree of worldly pleasures. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(22)

छाया स्थाणोरिपि तव ताप्य
नमतां हरत्यहो शिव भो।
साम्भ सदाशिव शम्भो शंकर
शरण मे तव चरणयुग्मम्।

O Lord, what a wonder! that the shadow of a shanu (fossilised tree trunk, Siva) removes the worldly sorrow of those who bow to Thee! O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(Here is a pun on the word "sthūnu" which stands for a fossil of a tree shorn of its branches and leaves, the shadow of which is very small. The word “sthūnu” also refers to God who stands (from the root "Sthā") for all time i.e. eternal.)

(23)

जय कैलासनिवास प्रमथ
गणाधीश भूसुरार्थि भो।
साम्भ सदाशिव शम्भो शंकर
शरण मे तव चरणयुग्मम्।

Hail to Thee, the dweller in Kailasa, the Lord of pramathaganas (attendants) and one who is worshipped by the brahmins. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(Pramathaganas are the attendants of Lord Śiva in the mount Kailāsa.)

(24)

झण्टक–शंक्रु–झण्टतपकतक  
शब्दंहरिदो महानट भो।
साम्भ सदाशिव शम्भो शंकर
शरण मे तव चरणयुग्मम्।

12
O Lord, the great Dancer who dances to the accompaniment of the sounds - "jhanu, taka, jhankinu, jhanu, tatkita, taka,' O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(25)

ज्ञान विक्षेपणोऽवितरित्न
कुरु मे गुरूस्तव्येव दिभी
साम्व सदाशिव शम्भो शंकर
शरणं मे तव चरणयुगम्।

O Lord, Thou alone art my Perceptor! Please give me that knowledge free from projection of the false and concealment of the true (the work of maya). O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(Sri Sañkara pleads for true knowledge from Dakshinamurti who is uncontaminated by the twin power of maya, viz., to project the unreal and conceal the reality.)

(26)

तुज्जारस्तव धनुशो दलव्यति
हदयं द्विषामशानिरिव भो
साम्व सदाशिव शम्भो शंकर
शरणं मे तव चरणयुगम्।

O Lord, the twang of the bow of yours (pinaka) breaks the heart of your enemies like the thunder-bolt. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(27)

ठाकुतिरिव तव माया बहि-
रन्ते शून्यवृपिणी खलु भो
साम्व सदाशिव शम्भो शंकर
शरणं मे तव चरणयुगम्।

O Lord, Thy maya (illusion) is like a cypher, a void both in and out. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.
O Lord, Thy pure pair of feet excels the fame of the red lotus. O Sadasiva, Consort of Divine Mother, Sambhū, Sankara, let Thy pair of feet be my refuge.

O Lord holding the tiny drum, the garland of rosary, trident and brahmakapala in your hands, O Sadasiva, Consort of Divine Mother, Sambhū, Sankara, let Thy pair of feet be my refuge.

O Lord, if the arrow of yours is not discharged and kept only in the "na"-shaped quiver, it is only for the good of the people. O Sadasiva, Consort of Divine Mother, Sambhū, Sankara, let Thy pair of feet be my refuge.

(Śrī - Rudram refers to the auspicious nature of His arrow in mantras such as the following: "Ya ta iṣūḥ śriatamā śiṣvam - bahītvam iva dhanuk; śiva śarvasyā ya tava tayā no rudra mṛdaya." (L2) Here the supplicant appeals to Lord Rudra, keeping his bow in the quiver, to show compassion to him.)
O Lord, the man who chants your mantra (namahsivaya) at once crosses the ocean of worldly existence. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(The five letters, "Na, ma, ſi, və and ya' stand for the paniṣadārya, viz., creation, sustenance, destruction, concealment (of reality) and bestowal of grace (liberation). These letters are associated with the hands and feet of Nāgarāja thus: ſi with the hand holding the little drum, 'və' with the hand extended, 'ya' with the abhayāhasta, 'na' with the hand holding fire and 'ma' with the foot trampling Muyalaka.)

O Lord, fie upon him who does not utter your word. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

"Who is there other than me who is a supplicant? Who is there other than Thee who is compassionate?" - please tell me, O Lord. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.
(34)
धर्मस्थापनदंक्ष्वनकुगुरो
दक्षयज्ञकशक्ति ेः।
साम्ब सदाशिवशंभोश्रेष्ठर
शरणंमेतवचरणयुगम्॥

O Lord who is an adept in establishing *dharma*, O the three-eyed God, O Preceptor, the destroyer of Daksha’s sacrifice. O Sadasiva, Consort of Divine Mother. Sambhu, Sankara, let Thy pair of feet be my refuge.

(35)
ननु ताहितोपसि धनुषा लुधि—
धिया लम्पुरा नरेण विभो।
साम्ब सदाशिवशंभोश्रेष्ठर
शरणंमेतवचरणयुगम्॥

O Lord, You were struck, in days of yore, by a man (Arjuna) out of greed with his bow. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(36)
परिमातुंतव्युत्तींनालमज—
स्तवप्रात्तरोङसि विभो।
साम्ब सदाशिवशंभोश्रेष्ठर
शरणंमेतवचरणयुगम्॥

Neither Brahma nor Vishnu was able to measure Your form. You are far beyond their reach. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(37)
फलमिह नृत्यां जनुःस्त्व—
स्तवसेवा सनातनेवि विभो।
साम्ब सदाशिवशंभोश्रेष्ठर
शरणंमेतवचरणयुगम्॥
O Eternal God, here service to your feet is the reward of human birth. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(38)

बल्मारोगव चायुस्ववदुर्युप
रुचिता चिंताम प्रदेहि विभो
साम्ब सदाशिव शाम्भो शंकर
शरणेः में तव चरणयुगम् ॥

O Lord, please give me for a long period strength, health, longevity of life, and a longing to utter Thy names. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(39)

भगवन्मर्ग भयापह भूतम
पल्नमृतिभूषिताथ विभो।
साम्ब सदाशिव शाम्भो शंकर
शरणेः में तव चरणयुगम् ॥

O Lord Bharga (Sun), One who is the banisher of fear, the Lord of Bhutaganas Siva’s attendants), One whose limbs are smeared with the holy ash, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(40)

महिमा तव न हि माति श्रृंतिः
हिमानीधरातमजाधव भो।
साम्ब सदाशिव शाम्भो शंकर
शरणेः में तव चरणयुगम् ॥

O Lord, the Consort of Parvati (the daughter of Himavan), Thy greatness has not been measured by the Vedas. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.
(41)  
Yogins meditate on you in their minds by following the yogenic methods (viz., yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi). O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(42)  
As serpent appears in the place of a rope, and as silver appears in the place of a shell, the world merely appears as an entity in you. O Lord, Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(According to Advaita, the knowledge of the world, being separate from Brahman, is illusory as the former is only an appearance, the ultimate reality being Brahman. The two stock examples - 'a serpent appearing to be present where there is in reality a rope' and 'a piece of silver appearing to be present where in fact there is only a shell' - are cited here. This false knowledge (bhramana) is removed when instructed by another who has real knowledge.)

(43)  
O Lord, by your Grace, the Lord Vishnu obtained the disc (cakra) and protects the entire world. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.
Having had the earth, the one that bears it (Adisesha), and the one that sleeps on the latter (Vishnu) serve as chariot, bow-string and arrow respectively. You have defeated the demons. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge,

(When Śiva undertook to kill the three Asuras, Vishnu served as an arrow in the bow which was the Mount Meru. Adisesha served as the bow-string.)

O Lord, the destroyer (of the Universe at the time of mahapralaya), the foremost among the gods, One who grants everything, One who extirpates the pride of men of evil action, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

O Lord, the remover of six enemies, six waves and six changes (of the self), Father of the six-faced (Subrahmanyā) whose essence is eternity, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(The six enemies of the self are lust, anger, greed, delusion, pride and jealousy. The six waves are: hunger, disease, senility, death, happiness and misery. The six changes are: birth, being, growing, changing, decay and destruction.)
Brahman is truth, knowledge and infinite. This is the definition by which Brahman is identified. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

O the blemishless Lord whose feet are praised in songs by Gandharvas headed by Haha and Huhu, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

There is no usage in language of a word beginning with 'la'. But the word ending in 'la' viz. mangala or auspiciousness be for all. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

The person who is anxious to worship your feet, O Lord, spends many a day as a moment. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.