I adore the God with a curved trunk from the temple of whose head ichor flows, the ichor that is haunted by swarms of bees - the God with a beautiful oscillating trunk and a shining shoot of a tusk is fondled with affection by Siva; He is remorseless in breaking the obstacles and is skilled in protecting all the worlds.

Notes: The ichor that flows from the temples of Gajanana is identified with "brahmavidya" in Mahagana-pati sahasranama "brahmavidyamadotkatah".

I extol the great Siva who has no beginning or end who stands for the Supreme primeval Truth, the one (peerless) Consciousness which is beyond the three states of existence and not measurable by any means of knowledge; the one Supreme Brahman who is beyond the range of thought or word and sought by even Hari and Brahma.
We bow to that five faced God, the companion of Parasakti, seated on a simhasana which stands for all potencies comprising His grace and the primeval sakti; the One who is captivating being adorned with gems all over His body, and the One whose head is marked by matted hair, serpents, the crescent Moon, the river Ganga and the bony bowl.

(4)

शिवेशानलतत्त्वूरुषाघोरवामा –
दिभि: पञ्चाभिः भुनसुरे: यज्ञिरझे: ।
अनौपस्मू पतीनिष्ठतं तत्त्वविद्या –
मतितं परं त्वं करं वेति को वा ॥

O peerless God, who knows thee the Supreme, how at all can anyone know Thee who is beyond the metaphysical knowledge pertaining to the thirty-six principles. No one can identify Thee by the five forms the Siva, Isana, tatpurusha aghora and Vamadeva nor by the five organs of knowledge nor again by the six limbs of the Vedas.

(5)

प्रवालप्रवाहप्रभाशोणमर्थ
मरुतवमणिश्रीमह:श्यामरथम ।
गुणस्यूतुमेतद्वयु: शेवमन: ।
स्मरासि रसराप्तिसंपत्तिहेतो: ॥

I meditate in my mind, with a view to destroy the lust and attain the good, that form of Siva which is full of noble qualities one half of which is red like the lustre of a coral string and the other half is blue black like the wondrous lusture of sapphire.
Smarapatti is a reference to the annihilation of Cupid who represents the lust, the flesh hunger, by Siva. When the flesh hunger yields place to the spirit hunger there is sublimation of the lust for dust into the bliss divine. This is illustrated in Parvati's initial setback and ultimate success "Sampattih" in winning the love of Siva celebrated in Kumarasambhava.

(6)

स्वसेवासमायातदेवासुरेन्द्रा
नममोहिलमन्दारसालाभिषिक्तम्।
नमस्यामि शंभो पदामाौरूह ते
भवामभोधिपोतं भवानीविभाव्यम्॥

O Sambhu, I bow to thy lotuslike foot which is associated with (adorned by) a garland of mandara flowers in the shape of the prostrated heads of gods and demons who resort to thee for worship. Thy food which is comprehensible with the grace of Bhavani serves as a ship to cross the ocean of mundane existence.

(7)

जगन्नाथ मन्त्राथ गोरीसनाथ
प्रपञ्चानुकम्यनिपञ्चार्तिहारिन्।
महः स्तोममूर्ते समस्तेकबन्धो
नमस्ते नमस्ते पुनस्ते नमोऽस्तु॥

O Lord of the Universe, My Lord, consort of Gauri, O God that bestows compassion on those who surrender themselves unto Thee and who removes the ills of the suffering, O embodiment of the great stomas (Vedic hymns), the one kinsman of all creations, I offer my salutations to Thee for ever and ever.

(8)

विरूपाक्ष विश्वेश विश्वादिदेव
त्रयीमूल शंभो शिव त्रयम्बक तवम्।
प्रसीद रूपरा हि पश्यावमुक्तवे
क्षमां प्राप्नुहि तियक्ष मां रक्ष मोदात्॥
O God with odd eyes, controller of everything, the primeval God of the Universe the source of RK, Yajus and Saman, O Siva the three-eyed God, the source of all auspiciousness, please bestow your grace, remember me, protect me, deign to look at me so that I may be released from bondage. Please extend you forbearance, O three eyed God and protect me from indulgence in pleasure.

The author here praises the glory of God Siva, "Kirtanam" (praise) is one of the modes of bhakti-and entreats him passionately in six different ways which truly reflects the humility of the suppliant, thereby showing us the way of appealing to the Supreme Power. 

पर्या अवनुक्ती : the look of a guru (caksushi diksha) is capable of yielding the fruit in the same way as sparsa diksha) and others. Siva combines in himself all the three sources of light, the Sun and the Moon being his two eyes together with the third eye (which is taken to detract from the beauty of a person "virupaksha) which stands for fire.

(9)

महादेव देवेश देवादीदेव
स्मरारे पुरारे दमारे हरेति।
ब्रह्मणः स्मरिष्यामि भक्तया भक्ततम्
ततो मे दयाशील देव प्रसीद॥

O Mahadeva Lord of Gods, first among the Gods, enemy of Cupid, foe of (the demons of) the three cities, destroyer of the God of death, annihilator of evils, so saying devotedly I shall remember Thee. Therefore, O compassionate Lord, be pleased to extend your grace to me,

(10)

त्वदन्यः शरण्यः प्रपञ्चस्य नेति
प्रसीद स्मरणेव हन्यास्तु देन्यम्।
न चेतेऽभवेदक्षवात्सल्यहानि
स्ततो मे दयालो सदा सनिधेहि॥

Because there is none else than Thee who offers solace to one who surrenders at thy feet, please do remember me and bestow Thy grace; may Thou put an end to my helplessness. If
it be a fact that you do not abandon your fondness towards your devotees, then thou, O benevolent God be ever present before me.

(11)
अर्थो दानकालस्तवं दानपार्त्र
भवानीव दाता त्वदन्यं न याचे ।
भवज्ञित्वेव स्थिरां देहि महामु
कृपाशील शंभो कृतार्थोऽरस्मि तरस्मात् ॥

This is the time for (Thy) gift; I, the poor, is the recipient of that gift. Thou art the benefactor and I shall not beg of any other than Thee. Please give me that unswerving devotion to Thee. O compassionate Sambhu, if this is done, I shall deem myself amply rewarded.

(Even for the expression of devotion to God, one requires His grace for everyone of our action is governed by His will. So Sri Sankara implores Siva to bestow on him the will to turn towards God.)

(12)
पशु वेदिति चेन्मात मनुष्याधिरुढः:
कलंकिति वा मूर्तिः धत्से तमेव ।
द्विजिह्य: पुन: सोपिपि ते कण्ठभूषा
त्वद्नीकृतः शर्व सर्वदपि धन्या: ॥

If thou consider me as a mere pasu (soul cattle) then (after all) thou art mounted, on it (bull); if thou say that I am a sinner, (kalanki) well, then thou bear the same (kalanki "Moon") on your head; If thou say that I am double tongued (deceitful) that (serpent with the cleft tongue) is held by Thee as an ornament round thy neck. O Sarva (destroyer) all these having been accepted by Thee are indeed good and auspicious.

(Sri Sankara uses certain words with two meanings which lend to a certain poetic charm. He seeks to please Siva as a child would its father by clever turns of expression. Pasu (soul and cattle); kalanki (sinner and the Moon with dark spot); dvijihva (hypocrite and double tongued serpent); the first meaning applies to the average suppliant in which position Sri Sankara places himself out of generosity and the second meaning is connected with Siva.)
(13)

न शक्तिमि कर्तु परद्रोहोलेशं
कथं प्रीयस्ये त्वं न जाने गिरिशं।
तथा हि प्रसन्नोपिसि कस्यापि कान्ता –
सुलद्रोहिणो वा पितुद्रोहिणो वा।

I am not capable of doing even the least injury to any one. How shalt Thou be not kind to me? I know 'O Lord of mountains, how gracious Thou were to some one who sought to harm his wife another his son and yet another his father.

(14)

स्तुतिं ध्यानमर्चा यथावल्लिधातुं
भजनप्यजानन्महेषाशर्लम्बे।
प्रसन्तं सुतं त्रातुमणं मृकंडो –
यम्प्राणगमर्वणं लत्वादाधर्म्म।

Though I resorted to several modes of worship such as prayer, meditation and ritualistic worship, being unaware of their performance, O Mahesa, I cling to your lotus like food which once took away the life of even Yama in order to protect the frightened son of Mrkandu.

(15)

शिरोदस्ति हृद्द्रोणशूलप्रमेह –
ज्वराशों जरायक्षमहिककाविष्ठात्ताम।
त्वमाद्रों भिषंभेषजं भस्म शभो
त्वमुलाधयास्मान्वपुर्लोप्पाय।

O Sambhu, Thou being the first physician, please relieve us who are afflicted by illness affecting the head, eyes and heart, by acute pain, urinary disease, fever, piles, senility, consumption, hiccup and poison, of the suffering caused by these by administering medicine and ashes so that we may regain physical alacrity.
(16)  
दिरिद्रोधस्यभद्रोधस्य भयोधस्य दूये  
विघणोदस्य भद्रोदस्य निर्घणोदस्य चाहम्।  
भवान्निमन्तकस्यस्मात्मासि शंभो  
समाधिन्येन वेळिस्य प्रभो रक्ष मां त्वम्॥

Being poor, wretched and ruined I suffer. I am overwhelmed by sorrow depressed and fatigued. Thou art the inner spirit of all creatures. O Sambhu, dost Thou not know my affliction? Please protect me, O my lord.

*antarātma* The Isavasya refers to this aspect of the inheritance of God in every being. Isavasyam idam sarvam, yat kin ca jagatyam jagat - "All this is pervaded by the Lord each moving thing on this moving world'.

(17)  
त्वदक्षणोऽऽताक्षः पतेल्यक्ष्य यत्र  
क्षणक्षणं क्षणम् च लक्ष्मी: स्वयं ते वृणाते।  
किरीटस्फुर्दामस्चछन्त्रमाला  
कलाच्छीत्जक्षिष्टम् भूषाविशेषपैः॥

O three-eyed God, if for only a moment Thy eye glance falls on whomsoever it be, then the earth and the goddess of fortune themselves choose him and provide him the crown, gleaming chowrie, umbrella, garland maker, elephant, silk and valuable ornaments.

The graceful look of Siva is capable of bestowing on the devotee not only sreyas but also preyas or material prosperity which of course is to be utilised for the common good.

(18)  
भवान्ये भवान्यापि मात्रेच पित्रेच  
मृदान्ये मृदायाप्यघड्न्ये महत्त्वाः।  
शिवािझ्वे शिवाज्ञाय कुर्म: शिवाय  
शिवायाम्बिकाये मानस्यमिन्काय॥
We offer our obeisance to our father and mother who are variously called Bhavani and Bhava, Mrdani the destroyer of sins and Mrda the destroyer of (Daksha's) sacrifice, Sivangi (who has Siva as a part of herself or whose limbs are auspicious) and Sivanga (who has Siva as a part of himself or whose limbs are auspicious) Siva and Siva, Ambika and Tryambaka (three-eyed.)

(19)

भवद्गौरवं मलघुतं विदितवा
प्रभो रक्ष कारूण्याहः व्यानुर्ग्राम चाँ
शिवात्सानुभावसुतावक्षमोऽऽ
स्वशक्तया कृत्ये मेंसाराध्य क्षणस्य

O my lord, knowing as thou dost Thy greatness and my levity, protect me Thy follower with Thy compassionate look; I am incapable of praising the dignity of Thy auspicious Self. Please forgive the faults of mine with Thy grace.

(20)

यदा कर्णरङ्ग्ध्रं प्रजेताकालवाह
प्रश्नकण्ठां घण्ठां घण्ठाकालवाह
वृष्णीधिशामताः देवोपवाह
तदा बत्स मा भीरिति प्रीणय त्वम्

As and when the detesting clang of the bell tied to the neck of the vehicle of Yama enters my ear, then O God, mounted on thy vehicle the lordly bull, comfort me with the words "my dear child, fear, not."

The author is concerned about the possibility of his failing to remember God to the last moment of his life when the senses begin to fail. So he implores the Lord to comfort him even then. The Hindu faith in the remembrance of God, in one's last moments leading to liberation is reflected in the Gita.
(21)

When the messengers of Yama of frightful look and harsh words approach me, then how can my mind be firmly planted on thy lotuslike feet? O Sambhu, I offer my obeisance to Thee.

Of all fears, fear of death is the most disturbing and naturally mere strong will is of no avail unless Divine grace lends support to it.

(22)

When my ailment becomes irremediable and I am on my bed rolling restlessly, heaving deep sighs and uttering incoherent words, then pray, let my mind find its abode in thy matted hair adorned by the waters of the Ganges.

The "tapa" which one experiences on the eve of death has only one remedy and that is to allow the mind dwell in the benign countenance of Siva which is poetically represented by the matted hair of the Lord rendered cool by the waters of the Ganges which, naturally, can be expected to remove the tapa "heat" of the pangs of death.

(23)
When my children, friends and others weep by my side and exclaim "Ha, what a pitiable state it is for him, then O Lord of Gods, companion of Gauri, Sambhu, may I turn to Thee and utter frequently "Namah Sivaya".

"Sambhu" means the source of everything that is good and auspicious. The seventh anuvaka of Rudro-panisad contains the holy mantra "Namah Sivaya".

(24)

यदा पश्यतां मामसो वेति नारसमा -
नयं शास एवेति वाचो भवेयुः।
तदा भूतिभूषण भुजंगावनन्द्र
पुरासो भवन्ते स्फुर्तेन भाववेयम्॥

When people looking at me happen to say "he does not recognise us, he is just breathing, "then may I, O enemy of the three cities, be enabled to reflect clearly on Thee adorned with the holy ash and entwined by serpents.

(25)

यदा यातनादेहसंदेहवाही
भवेदाल्मदेहे न मोहो महानमे।
तदा काशीतांशुसंकाशाशीश
स्मरारे दपुरस्ते नमस्ते स्मरणि।॥

When I begin to suspect the possibility of my body being subjected to the torments of hell, then I shall not have any great bewilderment. O destroyer of cupid, let me then remember Thy body resembling the (white) kasa grass and the Moon. Obeisance to Thee my Lord.

(26)

यदापारमस्थानमस्थानमद्रि -
जनेन्द्र विशिष्ठं गमिष्याभि मार्गं।
तदा तेन निरूपनकृतात्त्स्य मार्गं
महादेव महां मनोजं प्रयच्छ॥
If I were to traverse (after death) the endless path with no shade or place of rest, waterless and desolate, then please close that path of Death, O Mahadeva, and confer on me what is pleasant.

(27)

यदा रौरवादि समरश्रेव भीत्या
व्रजाम्यत्र मोहं महादेव घोरम्।
तदा मामहो नाथ कर्त्तारविष्टे -
त्यनाथं पराधीनमर्यंदुमोले॥

O Mahadeva, if I were to fall into a deadly swoon due to dread at the mere recollections of Raurava hell and such others, then alas, O Lord with the crescent on his head who will rescue me, an orphan with no independence of will?

Sri Sankara aware as he is of the need to be ever absorbed in thoughts about God to the last moment of existences, visualises his incapacity to think of Him then; mortal as he is, fear is likely to grip his mind. Hence his frantic appeal more than once to his sole dependence of Him for succour.

(28)

यदा श्वेतपनायताललङ्क्षायेषे:
कृत्यान्ताष्ट्रं भक्तवात्सल्यभावात्।
तदा पाहि मां पार्वतीवल्लभायं
न पश्यामि पातास्मेताद्भविशे मे॥

When I am possessed by fear the God of Death wielding the unsurpassable trident with gleaming feathers, then please protect me, fond of devotees as thou art. I do not find any one other than Thee the consort of Parvati, so capable in offering protection.

(29)

इदानीमिदानां मृतिमें भविष्टी -
त्यहो संततं चिन्तया पीडितोप्यस्मि।
कथं नाम वा भून्मृतां भविष्येला
नमस्ते गतीनां गते नीलकण्ठ॥
I am perpetually afflicted every moment by the dread that
death is imminent. How at all can one prevent such fear of
death? O blue necked One, ultimate goal of all paths, I offer
Thee my obeisance.

(30)

अमर्याःदेवमेवाहमाबालवृद्धं
हर्न्तं कुटान्तं समीक्षयस्मि भीतः।
मृत्यूः तावकाव्यक्षज्ञजिव्वप्रसादः
इवानीपते निर्भयोऽहं भवानि॥

From my boyhood to this old age I failed to follow the
righteous path. On visualising the God of Death who takes
away (the life) I am terrified, O consort of Bhavani, may I,
at the approach of death, be free (from fear) by the divine grace
of Thine represented by Thy lotus like foot.

(31)

जराजन्मगमिवासासामिदुःखा
न्यस्थानी जहाँ जगवाथ देव।
भवन्ति विन्य मे गतिनेव शंभो
द्वालो न जागरिति किं वा द्वा ते॥

May I get rid of the unbearable miseries caused by old
age, birth, dwelling in the foetus (of the mother) etc., O my
God, lord of the universe; Sambhu, there is no escape from all
these except with your help. O merciful God, is your
compassion defunct?

Sri Sankara refers here to the miseries of the world which he prays, he should
be enabled to get rid of with divine grace coupled with his own resolution to
surrender everything that is his to Him the sole refuge.
The word "Namah-sivaya" of metaphysical significance, if reflected, will destroy death and confer release. O Mahesana, let not these holy syllables ever slip from my thought or speech. Be pleased to grant me this my prayer.

And you too, O mother, beloved of the Moon (of cool rays) crested Lord please look at me; thou art the remedy in quelling the illness attendant on mundane existence. Please take me who has been suffering immensely across the ocean of this worldly existence in the boat viz. thy lotuslike foot.

Sri Sankara seeks the intercession of Devi, the consort of Siva to take him across the ocean of misery that this world is. The attribute "Sitamsumauli-priya" is significant as her inseparable association with the Lord having on his crest the cool rayed Moon will surely assuage the "tapa" of this "samsara". Being His "priya" she must be in a position to persuade her Lord show compassion to the devotee. In fact she is not different from Siva (Sivabhimarupa). There can be a cruel father but nowhere do we find a cruel mother. She is karunapuraratarangi. Hence the appeal to "Amba". The second half off the verse has its echo in Devibhujanga of Acarya Sri Sankara - "Kada va bhavatpada potena-turnam bhavam bhodhim uttirya punantarangah" (v.19).
We have no dealings with Gods who have no eye in their forehead from which shoot forth sparks of fire, to whose left there is nothing sparkling as the marks of beauty caused by the presence of that beautiful lady (Uma) are absent, on whose limbs conspicuous ornaments in the form of serpents do not dangle and on whose crest there is no crescent Moon.

I never think of a God, never do I, one who has no black stain on his neck, no serpent on his limbs, no skull in his hand, no eye on his forehead, no Moon on his head no spouse to his left.

Firm and deeprooted faith in a particular form of mani-festation of the One Supreme God is not inconsistent with the teachings of scriptures.
O Mahadeva, Sambhu, Girisa, Trisuli, because everything in the Universe in meaningful being grounded in Thee, I do not recognise any God other than Siva. Siva am I. Siva am I. Siva am I.

The Namasankirtana form of devotion is typified in the first line. “Trisula is the weapon made by Visvakarma with the Vaisnava tejas obtained by churning the Sun according to Vishnu Purana. The trident is a symbol of destruction of evil and death. Brahma, Vishnu, Isa, the five faced God, Sakti, Sivam nada, bindu and the entire evolutes of Prakrti all these are not different from Siva. They constitute an integrated whole. Hence, says Acarya, he worships none else than Him.

(37)

यतःकाजातेर्द प्रपज्ञ विचिन्त्र
स्थितिः याति यस्मिन्यदेकान्तमन्ते ।
स कर्मोदिलिन्न: स्वयंज्ञोतिराल्मा
शिवोऽह शिवोऽह शिवोऽह शिवोऽहम् ॥

He indeed is the Self luminous spirit, free from the taint of action from whom this multifaceted universe sprang, by whom it is sustained and which remains the one residual power at the end. Siva am I, Siva am I, Siva am I, Siva am I.

(38)

करीटे निशेषो लतारे हुताशो
भुजेवगिराजो गले कालिमा च ।
तनो कामिनी यस्य तत्तत्त्वदेवं
न जानें न जानें न जानें न जानें ॥

I am not aware, never, never of a God who is equal to the One who has the Moon (Lord of the night) on his head, fire (devourer of oblations) on his forehead, great serpents on his arm, stain on his neck and a beloved consort in his own body.
Those who imbued with great devotion offer their homage with reverence to the consort of Ambika (the universal mother) by means of this hymn of praise, are freed from the fear of death and reach Him the Lord who indeed is every present in the centre of one's lotuslike heart.

O Sambhu who has his fond ornament in the shape of serpents, by me this hymn is composed in "bhujangaprayayata" metre. Any person who recites with ardent devotion this hymn of praise shall be the recipient of noble children, long life and sound health and prosperity.