



रुद्र गीता

Rudra-gītā

Chanting the Song Sung by Lord Śiva
Śrīmad-Bhāgavatam (4.24.33-74)

The Rudra-gītā is Lord Śiva's song to the Supreme Lord, Vāsudeva (Viṣṇu) and is known as *the hymn of liberation*. These prayers, which are contained in Śrīmad-Bhāgavatam 4.24.33-74, are presented by Lord Śiva to the sons (Pracetās) of king Prācīnabarhi for reaching the ultimate spiritual perfection.

श्रीरुद्र उवाच

जितं त आत्मविद्वर्यं स्वस्तये स्वस्तिरस्तु मे ।
भवताराधसा राद्धं सर्वस्मा आत्मने नमः ॥ ३३ ॥

TEXT 33

śrī-rudra uvāca

jitaṁ ta ātma-vid-varya-
svastaye svastir astu me
bhavatārādhasā rāddhaṁ
sarvasmā ātmane namaḥ

Lord Śiva addressed the Supreme Personality of Godhead with the following prayer: O Supreme Personality of Godhead, all glories unto You. You are the most exalted of all self-realized souls. Since You are always auspicious for the self-realized, I wish that You be auspicious for me. You are worshipable by virtue of the all-perfect instructions You give. You are the Supersoul; therefore I offer my obeisances unto You as the supreme living being.

नमः पङ्कजनाभाय भूतसूक्ष्मेन्द्रियात्मने ।
वासुदेवाय शान्ताय कूटस्थाय स्वरोचिषे ॥ ३४ ॥

TEXT 34

*namaḥ paṅkaja-nābhāya
bhūta-sūkṣmendriyātmane
vāsudevāya śāntāya
kūṭa-sthāya sva-rociṣe*

My Lord, You are the origin of the creation by virtue of the lotus flower which sprouts from Your navel. You are the supreme controller of the senses and the sense objects, and You are also the all-pervading Vāsudeva. You are most peaceful, and because of Your self-illuminated existence, You are not disturbed by the six kinds of transformations.

सङ्कर्षणाय सूक्ष्माय दुरन्तायान्तकाय च ।
नमो विश्वप्रबोधाय प्रद्युम्नायान्तरात्मने ॥ ३५ ॥

TEXT 35

*saṅkarṣaṇāya sūkṣmāya
durantāyāntakāya ca
namo viśva-prabodhāya
pradyumnāyāntar-ātmane*

My dear Lord, You are the origin of the subtle material ingredients, the master of all integration as well as the master of all disintegration, the predominating Deity named Saṅkarṣaṇa, and the master of all intelligence, known as the predominating Deity Pradyumna. Therefore, I offer my respectful obeisances unto You.

नमो नमोऽनिरुद्धाय हृषीकेशेन्द्रियात्मने ।
नमः परमहंसाय पूर्णाय निभृतात्मने ॥ ३६ ॥

TEXT 36

*namo namo 'niruddhāya
hṛṣīkeśendriyātmane
namaḥ paramahaṁsāya
pūrṇāya nibhṛtātmane*

My Lord, as the supreme directing Deity known as Aniruddha, You are the master of the senses and the mind. I therefore offer my obeisances unto You again and again. You are known as Ananta as well as Saṅkarṣaṇa because of Your ability to destroy the whole creation by the blazing fire from Your mouth.

स्वर्गापवर्गद्वाराय नित्यं शुचिषदे नमः ।
नमो हिरण्यवीर्याय चातुर्होत्राय तन्तवे ॥ ३७ ॥

TEXT 37

*svargāpavarga-dvārāya
nityaṁ śuci-ṣade namaḥ
namo hiraṇya-vīryāya
cātur-hotrāya tantave*

My Lord, O Aniruddha, You are the authority by which the doors of the higher planetary systems and liberation are opened. You are always within the pure heart of the living entity. Therefore I offer my obeisances unto You. You are the possessor of semen which is like gold, and thus, in the form of fire, You help the Vedic sacrifices, beginning with cātur-hotra. Therefore I offer my obeisances unto You.

नम ऊर्ज इषे त्रय्याः पतये यज्ञरेतसे ।
तृप्तिदाय च जीवानां नमः सर्वरसात्मने ॥ ३८ ॥

TEXT 38
*nama ūrja iṣe trayyāḥ
pataye yajña-retase
tṛpti-dāya ca jīvānām
namaḥ sarva-rasātmane*

My Lord, You are the provider of the Pitṛlokas as well as all the demigods. You are the predominating deity of the moon and the master of all three Vedas. I offer my respectful obeisances unto You because You are the original source of satisfaction for all living entities.

सर्वसत्त्वात्मदेहाय विशेषाय स्थवीयसे ।
नमस्त्रैलोक्यपालाय सह ओजोबलाय च ॥ ३९ ॥

TEXT 39
*sarva-sattvātma-dehāya
viśeṣāya sthavīyase
namas trailokya-pālāya
saha ojo-balāya ca*

My dear Lord, You are the gigantic universal form which contains all the individual bodies of the living entities. You are the maintainer of the three worlds, and as such You maintain the mind, senses, body, and air of life within them. I therefore offer my respectful obeisances unto You.

अर्थलिङ्गाय नभसे नमोऽन्तर्बहिरात्मने ।
नमः पुण्याय लोकाय अमुष्मै भूरिवर्चसे ॥ ४० ॥

TEXT 40
*artha-liṅgāya nabhase
namo 'ntar-bahir-ātmane
namaḥ puṇyāya lokāya
amuṣmai bhūri-varcase*

My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything. You are the all-pervading sky within and without, and You are the ultimate goal of pious activities executed both within this material world and beyond it. I therefore offer my respectful obeisances again and again unto You.

प्रवृत्ताय निवृत्ताय पितृदेवाय कर्मणे ।
नमोऽधर्मविपाकाय मृत्यवे दुःखदाय च ॥ ४१ ॥

TEXT 41

*pravṛttāya nivṛttāya
pitṛ-devāya karmaṇe
namo 'dharma-vipākāya
mṛtyave duḥkha-dāya ca*

My dear Lord, You are the viewer of the results of pious activities. You are inclination, disinclination and their resultant activities. You are the cause of the miserable conditions of life caused by irreligion, and therefore You are death. I offer You my respectful obeisances.

नमस्त आशिषामीश मनवे कारणात्मने ।
नमो धर्माय बृहते कृष्णायकुण्ठमेधसे ॥ ४२ ॥

TEXT 42

*namas ta āśiṣām īśa
manave kāraṇātmane
namo dharmāya bṛhate
kṛṣṇāyākunṭha-medhase
puruṣāya purāṇāya
sāṅkhya-yogeśvarāya ca*

My dear Lord, You are the topmost of all bestowers of all benediction, the oldest and supreme enjoyer amongst all enjoyers. You are the master of all the worlds' metaphysical philosophy, for You are the supreme cause of all causes, Lord Kṛṣṇa. You are the greatest of all religious principles, the supreme mind, and You have a brain which is never checked by any condition. Therefore I repeatedly offer my obeisances unto You.

शक्तित्रयसमेताय मीढुषेऽहङ्कृतात्मने ।
चेतआकृतिरूपाय नमो वाचो विभूतये ॥ ४३ ॥

TEXT 43

*śakti-traya-sametāya
mīdhuse 'hankṛtātmane
ceta-ākūti-rūpāya
namo vāco vibhūtaye*

My dear Lord, You are the supreme controller of the worker, sense activities and results of sense activities [karma]. Therefore You are the controller of the body, mind and senses. You are also the supreme controller of egotism, known as Rudra. You are the source of knowledge and the activities of the Vedic injunctions.

दर्शनं नो दिदृक्षुणां देहि भागवतार्चितम् ।
रूपं प्रियतमं स्वानां सर्वेन्द्रियगुणाञ्जनम् ॥ ४४ ॥

TEXT 44

*darśanaṁ no didṛkṣūṇāṁ
dehi bhāgavatārcitam
rūpaṁ priyatamaṁ svānāṁ
sarvendriya-guṇāñjanam*

My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses.

स्निग्धप्रावृद्धनश्यामं सर्वसौन्दर्यसङ्ग्रहम् ।
 चार्वायतचतुर्बाहु सुजातरुचिराननम् ॥ ४५ ॥
 पद्मकोशपलाशाक्षं सुन्दरभ्रु सुनासिकम् ।
 सुद्विजं सुकपोलास्यं समकर्णविभूषणम् ॥ ४६ ॥

TEXTS 45-46

snigdha-prāvṛḍḡhna-śyāmaṁ
sarva-saundarya-saṅgraham
cārv-āyata-catur-bāhu
sujāta-rucirānam
padma-kośa-palāśākṣaṁ
sundara-bhru sunāsikam
sudvijam sukapolāsyam
sama-karṇa-vibhūṣaṇam

The Lord's beauty resembles a dark cloud during the rainy season. As the rainfall glistens, His bodily features also glisten. Indeed, He is the sum total of all beauty. The Lord has four arms and an exquisitely beautiful face with eyes like lotus petals, a beautiful highly raised nose, a mind-attracting smile, a beautiful forehead and equally beautiful and fully decorated ears.

प्रीतिप्रहसितापाङ्गमलकै रूपशोभितम् ।
 लसत्पङ्कजकिञ्जल्क दुकूलं मृष्टकुण्डलम् ॥ ४७ ॥
 स्फुरत्किरीटवलय हारनूपुरमेखलम् ।
 शङ्खचक्रगदापद्म मालामण्युत्तमर्द्धिमत् ॥ ४८ ॥

TEXTS 47-48

prīti-prahasitāpāṅgam
alakai rūpa-śobhitam
lasat-paṅkaja-kiñjalka-
dukūlaṁ mṛṣṭa-kuṇḍalam
sphurat-kirīṭa-valaya-
hāra-nūpura-mekhalam
śaṅkha-cakra-gadā-padma-
mālā-many-uttamarddhimat

The Lord is superexcellently beautiful on account of His open and merciful smile and His sidelong glance upon His devotees. His black hair is curly, and His garments, waving in the wind, appear like flying saffron pollen from lotus flowers. His glittering earrings, shining helmet, bangles, garland, ankle bells, waist belt and various other bodily ornaments combine with conchshell, disc, club and lotus flower to increase the natural beauty of the Kaustubha pearl on His chest.

सिंहस्कन्धत्वेषो विभ्रत्सौभगग्रीवकौस्तुभम् ।
 श्रियानपायिन्या क्षिप्त निकषाश्मोरसोल्लसत् ॥ ४९ ॥

TEXT 49

*simha-skandha-tviṣo bibhrat
saubhaga-grīva-kaustubham
śriyānapāyinyā kṣipta-
nikaṣāśmorasollasat*

The Lord has shoulders just like a lion's. Upon these shoulders are garlands, necklaces and epaulets, and all of these are always glittering. Besides these, there is the beauty of the Kaustubha-maṇi pearl, and on the dark chest of the Lord there are streaks named Śrīvatsa, which are signs of the goddess of fortune. The glittering of these streaks excels the beauty of the golden streaks on a gold-testing stone. Indeed, such beauty defeats a gold-testing stone.

पूररेचकसंविग्न वलिवल्गुदलोदरम् ।
प्रतिसङ्क्रामयद्विश्वं नाभ्यावर्तगभीरया ॥ ५० ॥

TEXT 50

*pūra-recaka-saṁvigna-
vali-valgu-dalodaram
pratisaṅkrāmayad viśvaṁ
nābhyāvarta-gabhīrayā*

The Lord's abdomen is beautiful due to three ripples in the flesh. Being so round, His abdomen resembles the leaf of a banyan tree, and when He exhales and inhales, the movement of the ripples appears very, very beautiful. The coils within the navel of the Lord are so deep that it appears that the entire universe sprouted out of it and yet again wishes to go back.

श्यामश्रोण्यधिरोचिष्णु दुकूलस्वर्णमेखलम् ।
समचार्वद्धिजङ्घोरु निम्नजानुसुदर्शनम् ॥ ५१ ॥

TEXT 51

*śyāma-śroṇy-adhi-rociṣṇu-
dukūla-svarṇa-mekhalam
sama-cārv-aṅghri-jaṅghoru-
nimna-jānu-sudarśanam*

The lower part of the Lord's waist is dark and covered with yellow garments and a belt bedecked with golden embroidery work. His symmetrical lotus feet and the calves, thighs and joints of His legs are extraordinarily beautiful. Indeed, the Lord's entire body appears to be well built.

पदा शरत्पद्मपलाशरोचिषा
नखद्युभिर्नोऽन्तरघं विधुन्वता ।
प्रदर्शय स्वीयमपास्तसाध्वसं
पदं गुरो मार्गगुरुस्तमोजुषाम् ॥ ५२ ॥

TEXT 52

*padā śarat-padma-palāśa-rociṣā
nakha-dyubhir no 'ntar-aghāṁ vidhunvatā*

*pradarśaya svīyam apāsta-sādhvasam
padaṁ guro mārṅga-gurus tamo-juṣām*

My dear Lord, Your two lotus feet are so beautiful that they appear like two blossoming petals of the lotus flower which grows during the autumn season. Indeed, the nails of Your lotus feet emanate such a great effulgence that they immediately dissipate all the darkness in the heart of a conditioned soul. My dear Lord, kindly show me that form of Yours which always dissipates all kinds of darkness in the heart of a devotee. My dear Lord, You are the supreme spiritual master of everyone; therefore all conditioned souls covered with the darkness of ignorance can be enlightened by You as the spiritual master.

एतद्रूपमनुध्येयमात्मशुद्धिमभीप्सताम् ।
यद्भक्तियोगोऽभयदः स्वधर्ममनुतिष्ठताम् ॥ ५३ ॥

TEXT 53

*etad rūpam anudhyeyam
ātma-śuddhim abhīpsatām
yad-bhakti-yogo 'bhayadaḥ
sva-dharmam anutiṣṭhatām*

My dear Lord, those who desire to purify their existence must always engage in meditation upon Your lotus feet, as described above. Those who are serious about executing their occupational duties and who want freedom from fear must take to this process of bhakti-yoga.

भवान्भक्तिमता लभ्यो दुर्लभः सर्वदेहिनाम् ।
स्वाराज्यस्याप्यभिमत एकान्तेनात्मविद्वतिः ॥ ५४ ॥

TEXT 54

*bhavān bhaktimatā labhyo
durlabhaḥ sarva-dehinām
svārājyasyaḥpy abhimata
ekāntenātma-vid-gatiḥ*

My dear Lord, the king in charge of the heavenly kingdom is also desirous of obtaining the ultimate goal of life—devotional service. Similarly, You are the ultimate destination of those who identify themselves with You [*aham brahmāsmi*]. However, it is very difficult for them to attain You, whereas a devotee can very easily attain Your Lordship.

तं दुराराध्यमाराध्य सतामपि दुरापया ।
एकान्तभक्त्या को वाञ्छेत्पादमूलं विना बहिः ॥ ५५ ॥

TEXT 55

*taṁ durārādhyam ārādhyā
satām api durāpayā
ekānta-bhaktiyā ko vāñchet
pāda-mūlaṁ vinā bahiḥ*

My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realization if he is actually serious about the perfection of life?

यत्र निर्विष्टमरणं कृतान्तो नाभिमन्यते ।
विश्वं विध्वंसयन्वीर्यं शौर्यविस्फूर्जितभ्रुवा ॥ ५६ ॥

TEXT 56

*yatra nirviṣṭam arañam
kṛtānto nābhimanyate
viśvaṁ vidhvaṁsayan vīrya-
śaurya-visphūrjita-bhruvā*

Simply by expansion of His eyebrows, invincible time personified can immediately vanquish the entire universe. However, formidable time does not approach the devotee who has taken complete shelter at Your lotus feet.

क्षणार्धेनापि तुलये न स्वर्गं नापुनर्भवम् ।
भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥ ५७ ॥

TEXT 57

*kṣaṇārdhenāpi tulaye
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kim utāśiṣaḥ*

If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jñāna. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?

अथानघाङ्घ्रेस्तव कीर्तितीर्थयो
रन्तर्बहिःस्नानविधूतपाप्मनाम् ।
भूतेष्वनुक्रोशसुसत्त्वशीलिनां
स्यात्सङ्गमोऽनुग्रह एष नस्तव ॥ ५८ ॥

TEXT 58

*athānaghāṅghres tava kīrti-tīrthayor
antar-bahiḥ-snāna-vidhūta-pāpmanām
bhūteṣv anukrośa-susattva-śīlinām
syāt saṅgamo 'nugraha eṣa nas tava*

My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer of all the contamination of sin. I therefore beg Your Lordship to bless me by the association of Your devotees, who are completely purified by worshiping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees.

न यस्य चित्तं बहिरर्थविभ्रमं
तमोगुहायां च विशुद्धमाविशत् ।
यद्भक्तियोगानुगृहीतमञ्जसा
मुनिर्विचष्टे ननु तत्र ते गतिम् ॥ ५९ ॥

TEXT 59

*na yasya cittam bahir-artha-vibhramam
tamo-guhāyām ca viśuddham āviśat*

*yad-bhakti-yogānuḡrhitam aṅjasā
munir vicaṣṭe nanu tatra te gatim*

The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevī does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

यत्रेदं व्यज्यते विश्वं विश्वस्मिन्नवभाति यत् ।
तत्त्वं ब्रह्म परं ज्योतिराकाशमिव विस्तृतम् ॥ ६० ॥

TEXT 60

*yatredam vyajyate viśvaṁ
viśvasminn avabhāti yat
tat tvaṁ brahma paraṁ jyotir
ākāśam iva viśṛtam*

My dear Lord, the impersonal Brahman spreads everywhere, like the sunshine or the sky. And that impersonal Brahman, which spreads throughout the universe and in which the entire universe is manifested, is You.

यो माययेदं पुरुरूपयासृज
द्विभर्ति भूयः क्षपयत्यविक्रियः ।
यद्भेदबुद्धिः सदिवात्मदुःस्थया
त्वमात्मतन्त्रं भगवन्प्रतीमहि ॥ ६१ ॥

TEXT 61

*yo māyayedam puru-rūpayāsrjad
bibharti bhūyaḥ kṣapayaty avikriyaḥ
yad-bheda-buddhiḥ sad ivātma-duḥsthayā
tvam ātma-tantram bhagavan pratīmahi*

My dear Lord, You have manifold energies, and these energies are manifested in manifold forms. With such energies You have also created this cosmic manifestation, and although You maintain it as if it were permanent, You ultimately annihilate it. Although You are never disturbed by such changes and alterations, the living entities are disturbed by them, and therefore they find the cosmic manifestation to be different or separated from You. My Lord, You are always independent, and I can clearly see this fact.

क्रियाकलापैरिदमेव योगिनः
श्रद्धान्विताः साधु यजन्ति सिद्धये ।
भूतेन्द्रियान्तःकरणोपलक्षितं
वेदे च तन्त्रे च त एव कोविदाः ॥ ६२ ॥

TEXT 62

*kriyā-kalāpair idam eva yoginaḥ
śraddhānvitāḥ sādhu yajanti siddhaye
bhūtendriyāntaḥ-kaṛaṇopalakṣitaṁ
vede ca tantrē ca ta eva kovidāḥ*

My dear Lord, Your universal form consists of all five elements, the senses, mind, intelligence, false ego (which is material) and the Paramātmā, Your partial expansion, who is the director of everything. Yogis other than the devotees—namely the karma-yogī and jñāna-yogī—worship You by their respective actions in their respective positions. It is stated both in the Vedas and in the śāstras that are corollaries of the Vedas, and indeed everywhere, that it is only You who are to be worshiped. That is the expert version of all the Vedas.

त्वमेक आद्यः पुरुषः सुप्तशक्ति
स्तया रजःसत्त्वतमो विभिद्यते ।
महानहं खं मरुदग्निवार्धराः
सुरर्षयो भूतगणा इदं यतः ॥ ६३ ॥

TEXT 63

*tvam eka ādyah puruṣaḥ supta-śaktis
tayā rajah-sattva-tamo vibhidiate
mahān ahaṁ khaṁ marud agni-vār-dharāḥ
surarṣayo bhūta-gaṇā idaṁ yataḥ*

My dear Lord, You are the only Supreme Person, the cause of all causes. Before the creation of this material world, Your material energy remains in a dormant condition. When Your material energy is agitated, the three qualities—namely goodness, passion and ignorance—act, and as a result the total material energy—egotism, ether, air, fire, water, earth and all the various demigods and saintly persons—becomes manifest. Thus the material world is created.

सृष्टं स्वशक्त्येदमनुप्रविष्ट
श्चतुर्विधं पुरमात्मांशकेन ।
अथो विदुस्तं पुरुषं सन्तमन्त
भुङ्क्ते हृषीकैर्मधु सारघं यः ॥ ६४ ॥

TEXT 64

*sṛṣṭam sva-śaktyedam anupraviṣṭaś
catur-vidhaṁ puram ātmāṁśakena
atho vidus taṁ puruṣaṁ santam antar
bhukṅkte hr̥ṣīkair madhu sāra-ghaṁ yaḥ*

My dear Lord, after creating by Your own potencies, You enter within the creation in four kinds of forms. Being within the hearts of the living entities, You know them and know how they are enjoying their senses. The so-called happiness of this material creation is exactly like the bees' enjoyment of honey after it has been collected in the honeycomb.

स एष लोकानतिचण्डवेगो
विकर्षसि त्वं खलु कालयानः ।
भूतानि भूतैरनुमेयतत्त्वो
घनावलीर्वायुरिवाविषह्यः ॥ ६५ ॥

TEXT 65

*sa eṣa lokān aticaṇḍa-vego
vikarṣasi tvam khalu kāla-yānaḥ*

*bhūtāni bhūtair anumeya-tattvo
ghanāvalīr vāyur ivāviśahyaḥ*

My dear Lord, Your absolute authority cannot be directly experienced, but one can guess by seeing the activities of the world that everything is being destroyed in due course of time. The force of time is very strong, and everything is being destroyed by something else—just as one animal is being eaten by another animal. Time scatters everything, exactly as the wind scatters clouds in the sky.

प्रमत्तमुच्चैरिति कृत्यचिन्तया
प्रवृद्धलोभं विषयेषु लालसम् ।
त्वमप्रमत्तः सहसाभिपद्यसे
क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ॥ ६६ ॥

TEXT 66

*pramattam uccair iti kṛtya-cintayā
pravṛddha-lobham viṣayeṣu lālasam
tvam apramattaḥ sahasābhipadyase
kṣul-lelihāno 'hir ivākhum antakaḥ*

My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him.

कस्त्वत्पदाब्जं विजहाति पण्डितो
यस्तेऽवमानव्ययमानकेतनः ।
विशङ्कयास्मद्गुरुरर्चति स्म यद्
द्विनोपपत्तिं मनवश्चतुर्दश ॥ ६७ ॥

TEXT 67

*kas tvat-padābjaṁ vijahāti paṇḍito
yas te 'vamāna-vyayamāna-ketanaḥ
viśankayāsmad-gurur arcati sma yad
vinopapattiṁ manavaś caturdaśa*

My dear Lord, any learned person knows that unless he worships You, his entire life is spoiled. Knowing this, how could he give up worshiping Your lotus feet? Even our father and spiritual master, Lord Brahmā, unhesitatingly worshiped You, and the fourteen Manus followed in his footsteps.

अथ त्वमसि नो ब्रह्मन्परमात्मन्विपश्चिताम् ।
विश्वं रुद्रभयध्वस्तमकुतश्चिद्भया गतिः ॥ ६८ ॥

TEXT 68

*atha tvam asi no brahman
paramātman vipaścitām
viśvaṁ rudra-bhaya-dhvastam
akutaścīd-bhayā gatiḥ*

My dear Lord, all actually learned persons know You as the Supreme Brahman and the Supersoul. Although the entire universe is afraid of Lord Rudra, who ultimately annihilates everything, for the learned devotees You are the fearless destination of all.

इदं जपत भद्रं वो विशुद्धा नृपनन्दनाः ।
स्वधर्ममनुतिष्ठन्तो भगवत्यर्पिताशयाः ॥ ६९ ॥

TEXT 69

*idaṁ japata bhadraṁ vo
viśuddhā nṛpa-nandanāḥ
sva-dharmam anutiṣṭhanto
bhagavaty arpitāśayāḥ*

My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you.

Thus ends the sacred prayer that Lord Śiva taught to the sons of King Prācīnabarhi. Thereafter, he gave these princes his final instructions:

Śrīmad-Bhāgavatam 4.24.69-78 text only:

My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you. Therefore, O sons of the King, the Supreme Personality of Godhead, Hari, is situated in everyone's heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continuously.

My dear princes, in the form of a prayer I have delineated the yoga system of chanting the holy name. All of you should take this important stotra within your minds and promise to keep it in order to become great sages. By acting silently like a great sage and by giving attention and reverence, you should practice this method. This prayer was first spoken to us by Lord Brahmā, the master of all creators. The creators, headed by Bhṛgu, were instructed in these prayers because they wanted to create.

When all the Prajāpatis were ordered to create by Lord Brahmā, we chanted these prayers in praise of the Supreme Personality of Godhead and became completely free from all ignorance. Thus we were able to create different types of living entities.

A devotee of Lord Kṛṣṇa whose mind is always absorbed in Him, **who with great attention and reverence chants this stotra** [prayer], **will achieve the greatest perfection of life without delay.**

In this material world there are different types of achievement, but of all of them the achievement of knowledge is considered to be the highest because one can cross the ocean of nescience only on the boat of knowledge. Otherwise the ocean is impassable. Although rendering devotional service to the Supreme Personality of Godhead and worshipping Him are very difficult, **if one vibrates or simply reads this stotra [prayer] composed and sung by me, he will very easily be able to invoke the mercy of the Supreme Personality of Godhead.**

The Supreme Personality of Godhead is the dearest objective of all auspicious benedictions. A human being who sings this song sung by me can please the Supreme Personality of Godhead. Such a devotee, being fixed in the Lord's devotional service, can acquire whatever he wants from the Supreme Lord. A devotee who rises early in the morning and with folded hands chants these prayers sung by Lord Śiva and gives facility to others to hear them certainly **becomes free from all bondage to fruitive activities.**

My dear sons of the King, the prayers I have recited to you are meant for pleasing the Supreme Personality of Godhead, the Supersoul. I advise you to recite these prayers, which are as effective as great austerities. In this way, when you are mature, **your life will be successful, and you will certainly achieve all your desired objectives without fail.** (SB 4.24.69-78)

The Supreme Lord says: "Those who will offer Me the prayers composed by Lord Śiva, both in the morning and in the evening, will be given benedictions by Me. In this way they can both fulfill their desires and attain good intelligence." (SB 4.30.10)