

18. श्रीपाण्डुरङ्गाष्टकम् / SriPāṇḍuraṅgāṣṭakam

Introduction:

Pāṇḍuraṅga, a form of Lord Sri Krishna, showers his blessings on the devotees with his abode in Pandharpur, Maharashtra. He is known as Vitthala of Pandharpur. There has been much research but not conclusive on the meaning of the name Pāṇḍuraṅga. One interpretation which is often quoted is that he has got this name from the place Pandarge in Marathi, an old name of Pandharpur. Another interpretation is derived from the word Pāṇḍu, meaning white in Marathi and Samskrit indicating “white-complexioned Bhagavan” leading to the conjecture that Bhagavan might have appeared in white complexion at Pandharpur. Many devotees have learned and sung abhangs/bhajans in praise of Pāṇḍuraṅga.

Adi Shankara has composed Pāṇḍuraṅgāṣṭakam comprising of eight shlokas in praise of Pāṇḍuraṅga.

1. महायोगपीठे तटे भीमरथ्या वरं पुण्डरीकाय दातुं मुनीन्द्रैः ।
समागत्य तिष्ठन्तमानन्दकन्दं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

1. mahāyogapīṭhe taṭe bhīmarathyā varam puṇḍarīkāya dātum munīndraiḥ ।
samāgatya tiṣṭhantamānandakandaṃ parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam ॥

Meaning and Explanation:

महायोगपीठे तटे भीमरथ्या / mahāyogapīṭhe taṭe bhīmarathyā

महायोगपीठे - mahāyogapīṭhe - on the seat of maha yoga; तटे - taṭe - on bank; भीमरथ्या - bhīmarathyā - of the river Bhīmarathi;

He is standing on the seat of maha yoga on the bank of the river Bhīmarathi (and blessing us).

Notes:

The temple/kshetra stands for maha yoga, a great union of Jeevatma and Paramatma. Hence Bhagavan is more compassionate and the blessing is abundant. Every place where Bhagavan manifests himself has its own significance, such as Chit-Sabha (where Nataraja blesses devotees) and Kasi (where Vishwanatha blesses devotees). Likewise, Pandharpur has its own significance and is a maha yoga peetha.

वरं पुण्डरीकाय दातुं मुनीन्द्रैः / varam puṇḍarīkāya dātum munīndraiḥ

वरं – varaṃ- excellent (highest manifestation of Paanduranga), the boon; पुण्डरीकाय – puṇḍarikāya - to Pundarika; दातुं- dātuṃ -for giving; मुनीन्द्रैः - munīndraiḥ - (along with) great munis;

Along with great munis, he comes to Pandharpur to bless Pundarika and give the boon.

Notes:

Pundarika is well known for his maatra-pitru seva dharma (service to his parents). Bhagavān Sri Krishna and Rukmini were extremely pleased with him and they came all the way from Dwaraka to Pandharpur to bless him. Upon reaching Pandharpur, they announced their arrival to Pundarika. At that time, Pundarika was busy serving his parents and could not welcome Sri Krishna and Rukmini (which otherwise he would have done). Instead, he turned his head and threw a brick as a seat for them as a gesture for a guest. The brick was the only object in his reach at that time. Sri Krishna and Rukmini accepted that brick as a seat and stood on that. After Pundarika completed service to his parents, he came and prostrated to Krishna and Rukmini and got their blessings. Even today one can have darshan of Krishna and Rukmini at Pandharpur standing on the brick.

समागत्य तिष्ठन्तमानन्दकन्दं / samāgatya tiṣṭhantamānandakandaṃ

समागत्य- samāgatya - having come; तिष्ठन्तं - tiṣṭhantam - standing; आनन्दकन्दं - ānandakandaṃ - solidified, an embodiment of bliss;

Having arrived and standing (on a brick), I worship that form of Paanduranga who is the embodiment of bliss.

परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् / parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam

परब्रह्म - parabrahma - supreme brahman; लिङ्गं - līṅgaṃ - symbol; भजे - bhaje - I worship; पाण्डुरङ्गम्- pāṇḍuraṅgam - Paanduranga (who is manifested in Pandharpur);

I worship Paanduranga, the visible symbol of Parabrahman, who is manifested in standing form at Pandharpur and is blessing us.

Notes:

The phrase Parabrahma lingam can also be interpreted as follows. There is a Shivalinga mounted on the head of Paanduranga's idol, known as Mastaka linga, representing Parabrahman. Hence the name Parabrahma lingam.

Summary:

I worship that Panduranga who came along with great munis for giving a boon to Pundarika, who is the embodiment of bliss and who is standing on the bank of Bhīmarathi River in a seat of great maha yoga.

2.तडिद्वाससं नीलमेघावभासं रमामन्दिरं सुन्दरं चित्रकाशम् ।

वरं त्विष्टकायां समन्यस्तपादं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

2.tadidvāsasaṃ nīlameghāvabhāsaṃ ramāmandiraṃ sundaraṃ citprakāśam |

varaṃ tviṣṭakāyāṃ samanyastapādaṃ parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam ||

Meaning and Explanation:

तडिद्वाससं नीलमेघावभासं / tadidvāsasaṃ nīlameghāvabhāsaṃ

तडिद् - tadid - lightning; वाससं - vāsasaṃ - dress is shining brilliantly; नीलमेघ - nīlamegha - blue-black clouds; अवभासं - avabhāsaṃ - shining with the color of;

Neelamegha is Krishna's complexion and his dress is shining like lightning.

Notes:

Vasa here refers to the dress. Bhagavan mentions in Srimad Bhagavad Gita (2.22) as वासां सिजीर्णानि यथा विहाय - vasamsi jirnaani yatha vihaaya - Just as you are abandoning your dress, you are abandoning your body; so why are you worried!

That dress is shining brilliantly like lightning with the color of blue-black clouds. Lightning is in contrast to the color of clouds, similarly his dress (Pitambara - yellow colored dress) is in contrast and shines brilliantly against his black complexion.

रमामन्दिरं सुन्दरं चित्रकाशम् / ramāmandiraṃ sundaraṃ citprakāśam

रमा - ramā - Mahalakshmi; मन्दिरं - mandiraṃ -abode of; सुन्दरं - very handsome, ; चित्- cit - consciousness; प्रकाशम् - prakāśam - light;

He is the abode of Mahalakshmi, very handsome and emitting the light of chit (consciousness).

Notes:

He is the abode of Mahalakshmi as Mahalakshmi resides on his chest. He is very handsome. Bhagavan shines on his own brilliance. We need external light to be visible in the dark. He is chit (consciousness) personified. According to Vedanta, since the chit is present in the form of atma in our body, the mind, the body, and the organs derive that shine, and they function because of the single shine of atma.

वरं त्विष्टकायां समन्यस्तपादं / varam tviṣṭakāyāṃ samanyastapādam

वरं - varam - excellent, highest; तु- tu - but; इष्टकायां - iṣṭakāyāṃ - on the brick; सम- sama - equally; न्यस्त- nyasta - having placed; पादं - pādāṃ - feet;

He is the highest destination (aim to be reached), he has his feet placed side by side on a brick.

परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् / parabrahmalīṅgam bhaje pāṇḍuraṅgam

परब्रह्म - parabrahma - supreme brahman; लिङ्गं - līṅgam - symbol; भजे - bhaje - I worship;
पाण्डुरङ्गम्- pāṇḍuraṅgam - Paanduranga (who is manifested in Pandharpur);

I worship Panduranga, the visible symbol of Parabrahman, who is manifested in standing form at Pandharpur and keeps blessing us.

Summary:

I worship that Panduranga who is the symbol of Parabrahma, whose yellow-colored dress is shining against the blue-black cloud color of his body, who is the abode of Mahalakshmi, and very handsome, who is consciousness personified, always emanating light, is the highest destination and who has his feet placed side by side on a brick.

**3. प्रमाणं भवाब्धेरिदं मामकानां नितम्बः कराभ्यां धृतो येन तस्मात् ।
विधातुर्वसत्यै धृतो नाभिकोशः परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥**

**3.pramāṇam bhavābdheridaṃ māmakānāṃ nitambaḥ karābhyāṃ dhṛto yena tasmāt |
vidhāturvasatyai dhṛto nābhikośaḥ parabrahmalīṅgam bhaje pāṇḍuraṅgam ||**

This is one of the greatest shlokas in the whole of the Aṣṭakam and a great principle is being explained here.

Meaning and Explanation:

प्रमाणं भवाब्धेरिदं मामकानां / pramāṇam bhavābdheridaṃ māmakānāṃ

प्रमाणं - pramāṇam - measure; भवाब्धेः - bhavābdheḥ - ocean of samsara; इदं - idaṃ - this place; मामकानां- māmakānāṃ - for those who are mine;

This place (that you have come for my darshan, which is Pandharpur) at the waist level is the measure of the ocean of samsara for those who are mine (who take refuge in me)

Notes:

The ocean of samsara is only waist-deep for those who take refuge in me. They will not drown in this ocean but will be able to reach the shore with my grace.

नितम्बः कराभ्यां धृतो येन तस्मात् / nitambaḥ karābhyāṃ dhṛto yena tasmāt

नितम्बः - nitambaḥ - waist; कराभ्यां - karābhyāṃ - with his hands; धृतः - dhṛtaḥ -held; येन - yena - by whom; तस्मात् - tasmāt - because of that;

Who holds his waist by his hands for that reason.

Notes:

Panduranga manifests himself as resting his hands on the waist. It signifies that if one takes refuge in Panduranga, the ocean of Samsara will only be waist-deep, and he or she will not be drowned!

विधातुर्वसत्यै धृतो नाभिकोशः / vidhāturvasatyai dhṛto nābhikośaḥ

विधातुः - vidhāta - of Brahma; वसत्यै - vasatyai -for the sake of his abode; धृतः - dhṛtaḥ -held; नाभि - nābhi - navel; कोशः - kośaḥ -bud, flower cup of lotus;

You (graceful Panduranga) hold a lotus blossom in your navel (nabhi) as the abode of Brahma.

परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् / parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam

परब्रह्म - parabrahma - supreme brahman; लिङ्गं - liṅgaṃ - symbol; भजे - bhaje - I worship; पाण्डुरङ्गम्- pāṇḍuraṅgam - Paanduranga (who is manifested in Pandharpur);

I worship Panduranga, the visible symbol of Parabrahman, who is manifested in standing form at Pandharpur and blessing us.

Summary:

I worship Panduranga whose navel holds a lotus blossom that is Brahma's abode, who out of compassion assures his devotees that the ocean of samsara is only waist deep for those who take refuge in him and who stands as a symbol of Parabrahma.

**4.स्फुरत्कौस्तुभालङ्कृतं कण्ठदेशे श्रिया जुष्टकेयूरकं श्रीनिवासम् ।
शिवं शान्तमीड्यं वरं लोकपालं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥**

**4.sphuratkaustubhālaṅkṛtaṃ kaṅṭhadeśe śriyā juṣṭakeyūraṅkaṃ śrīnivāsam |
śivaṃ śāntamīḍyaṃ varam lokapālaṃ parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam ||**

Meaning and Explanation:

स्फुरत्कौस्तुभालङ्कृतं कण्ठदेशे / sphuratkaustubhālaṅkṛtaṃ kaṅṭhadeśe

स्फुरत् - sphurat - brilliantly shining; कौस्तुभ - kaustubha – gem in his necklace; अलङ्कृतं - alaṅkṛtaṃ - adorned by; कण्ठदेशे- kaṅṭhadeśe - in the area of the neck;

Your neck area is adorned by the Kaustubha gem.

Notes:

Kaustubha is the gem that came out of the churning of the milk ocean. It was given by Devendra to Maha Vishnu, who wears it all the time.

श्रिया जुष्टकेयूरकं श्रीनिवासम् / śriyā juṣṭakeyūraṅkaṃ śrīnivāsam

श्रिया - śriyā - glory, splendor; जुष्ट - juṣṭa - possessed of, inhabited by; केयूरकं - keyūraṅkaṃ - armband; श्रीनिवासम् - śrīnivāsam - Lakshmi residing on his chest/ the abode of Lakshmi;

He wears a beautiful armband that possesses Lakshmi's grace and splendor; Lakshmi resides on his chest.

Note: With Lakshmi residing on his chest, all his ornaments have Lakshmi's grace/glory. This glory is referred to as śriyā in this Shloka.

शिवं शान्तमीड्यं वरं लोकपालं / śivaṃ śāntamīḍyaṃ varaṃ lokapālaṃ

शिवं- śivaṃ - auspiciousness incarnate; शान्तं - śāntam - very form of tranquility, peace; ईड्यं - īḍyaṃ - to be worshipped; वरं - varaṃ - excellent; लोकपालं - lokapālaṃ - protector of all lokas;

He is the very form of auspiciousness, tranquility and peace, who is always to be worshipped, and who is the best protector of the worlds.

Notes:

The very form of Panduranga represents auspiciousness. He came all the way from Dwaraka to Pandharpur to bless Pundarika who is wedded to the service of his parents. Piṭru - maatra seva is emphasized as the highest seva compared to Bhagavan- or Deva-Pooja. To make it clear to people like us, Panduranga came all the way from Dwaraka and blessed Pundarika.

This vaakya from Upanishad below personifies the peace

अद्वैतंशिवंशान्तम् - Advaitam Shivam Shantam - He is non-dual, he is the very form of auspiciousness and tranquility. Peace always stands for Parabrahman, unlike worldly peace (which is relative). This form of peace comes only by abiding the mind in Parabrahman.

One should not run behind the pleasures of human life. Panduranga is the ultimate protector of all the worlds. He is the head of other protectors such as Devatas, who are protecting us by residing in our bodies and by guiding us in various ways.

परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् / parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam

परब्रह्म - parabrahma - supreme brahman; लिङ्गं - liṅgaṃ - symbol; भजे - bhaje - I worship;
पाण्डुरङ्गम्- pāṇḍuraṅgam - Paanduranga (who is manifested in Pandharpur);

I worship Panduranga, the visible symbol of Parabrahman, who is manifested in standing form at Pandharpur and blessing us.

Summary:

I worship that Panduranga, who is the very symbol of Parabrahman, with a shining Kaustubha gem adorning his neck, an armband possessing splendor, with Mahalakshmi living on his chest, auspiciousness incarnate with tranquility and peace and is the best protector of the worlds.

**5. शरच्चन्द्रबिम्बाननं चारुहासं लसत्कुण्डलाक्रान्तगण्डस्थलान्तम् ।
जपारागबिम्बाधरं कञ्जनेत्रं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥**

**5.śaraccandrābimbānaṃ cāruhāsaṃ lasatkuṇḍalākṛāntagaṇḍasthalāntam |
japāragabimbādharmaṃ kañjanetraṃ parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam ||**

This shloka is the description of the beauty of Panduranga.

Meaning and Explanation:

शरच्चन्द्रबिम्बाननं चारुहासं / śaraccandrābimbānaṃ cāruhāsaṃ

शरच्चन्द्र - śaraccandra - autumnal moon; बिम्ब - bimba - round; आननं - ānaṃ - face; चारुहासं - cāruhāsaṃ - an enchanting smile;

He has a shining, round face like that of an autumnal moon with an enchanting and beautiful smile.

लसत्कुण्डलाक्रान्तगण्डस्थलान्तम् / lasatkuṇḍalākṛāntagaṇḍasthalāntam

लसत् - lasat - shining; कुण्डल - kuṇḍala – earring; आक्रान्त - ākrānta – overspread by; गण्डस्थल - gaṇḍasthala - cheek area; अन्तम् - antam - end of;

The corner of the cheek area is overspread by shining earrings.

Notes:

Panduranga is wearing the Makara-kuṇḍala, which has shark-shaped ear hangings. The hangings are swaying and touching the cheek area. Further, because the earring is shining bright, the entire cheek area gets extra shine from the kuṇḍala. This is the description often given to the Devatas.

जपारागबिम्बाधरं कञ्जनेत्रं / japārāgabimbādharam kañjanetram

जपा - japā - hibiscus flower; राग - raga - red color; बिम्बा - bimba - bimba fruit; अधरं - adharam - lips; कञ्जनेत्रं - lotus eyes;

His lips are beautiful and red in color like a bimba fruit and a hibiscus flower, and his eyes are beautiful and long like a lotus petal.

परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् / parabrahmalīṅgam bhaje pāṇḍuraṅgam

परब्रह्म - parabrahma - supreme brahman; लिङ्गं - liṅgam - symbol; भजे - bhaje - I worship; पाण्डुरङ्गम् - pāṇḍuraṅgam - Paanduranga (who is manifested in Pandharpur);

I worship Panduranga, the visible symbol of Parabrahman, who is manifested in standing form at Pandharpur and blessing us.

Summary:

I worship that Paanduranga whose face is shining like an autumnal moon, whose smile is enchanting and beautiful, whose cheeks are overspread by the shining kundalas, whose lips are beautiful, red in color like a bimba fruit and hibiscus flower, and whose eyes are beautiful and long like lotus petal.

6. किरीटोज्ज्वलत्सर्वदिक्प्रान्तभागं सुरैरर्चितं दिव्यरत्नैरनर्घैः ।
त्रिभङ्गाकृतिं बर्हमाल्यावतंसं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

6. kirīṭojjvalatsarvadikprāntabhāgam surairarcitam divyaratnairanarghaiḥ |
tribhaṅgākṛtiṃ barhamālyāvataṃsam parabrahmalīṅgam bhaje pāṇḍuraṅgam ||

Meaning and Explanation:

किरीटोज्ज्वलत्सर्वदिक्प्रान्तभागं / kirīṭojjvalatsarvadikprāntabhāgam

किरीट - kirīṭa - the crown; उज्वलत् - ujvalat - spreading the shine; सर्वदिक् - sarvadik - all the directions; प्रान्तभागं - prāntabhāgaṃ - all the areas;

The crown that he is wearing is spreading the shine in all the areas in all directions.

सुरैरर्चितं दिव्यरत्नैरनर्घैः / surairarcitaṃ divyarnatnairanarghaiḥ

सुरैः - suraiḥ - by Devas; अर्चितं - arcitaṃ - worshipped; दिव्यरत्नैः - divyarnatnaiḥ - with beautiful and divine gems; अनर्घैः - anarghaiḥ - priceless;

The crown is embedded with priceless, beautiful, and divine gems; it is worshipped by Devas.

त्रिभङ्गाकृतिं बर्हमाल्यावतंसं / tribhaṅgākṛtiṃ barhamālyāvataṃsaṃ

त्रिभङ्गाकृतिं - tribhaṅgākṛtiṃ - a famous posture (with three bends) of Krishna; बर्ह - barha - peacock feather; माल्य - mālyā - garlands; अवतंसं - avataṃsaṃ - head;

He is standing in tribhaṅga ākṛti (posture with three bends), with his head adorned with peacock feathers and crown with rings of flowers.

Notes:

Tribhaṅga ākṛti is a very famous posture of Krishna. He stands in a posture that has three bends - at the neck, waist, and feet. He keeps one foot on the front, with waist bent in the opposite direction and again the neck in the direction of foot. This is an extremely handsome and enchanting posture. Gopis are all enchanted by the Tribhaṅga posture. Srimad Bhagavatam often mentions the Tribhaṅga posture.

His head is adorned with peacock feathers and his crown with rings of flowers.

परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् / parabrahmalīṅgaṃ bhaje pāṇḍuraṅgaṃ

परब्रह्म - parabrahma - supreme brahman; लिङ्गं - liṅgaṃ - symbol; भजे - bhaje - I worship; पाण्डुरङ्गम् - pāṇḍuraṅgaṃ - Paanduranga (who is manifested in Pandharpur);

I worship Panduranga, the visible symbol of Parabrahman, who is manifested in standing form at Pandharpur and blessing us.

Summary:

I worship Panduranga who is the symbol of Parabrahman, whose gem-studded crown adorned with rings of flowers and peacock feathers is shining brightly in all directions, who stands in the beautiful Tribhaṅga posture and who is worshipped by Devas.

7. विभुं वेणुनादं चरन्तं दुरन्तं स्वयं लीलया गोपवेषं दधानम् ।
गवां बृन्दकानन्ददं चारुहासं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम्

7.vibhuṃ veṇunādaṃ carantaṃ durantaṃ svayaṃ līlayā gopaveṣaṃ dadhānam |
gavāṃ bṛndakānandadaṃ cāruhāsaṃ parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam ||

Meaning and Explanation:

विभुं वेणुनादं चरन्तं दुरन्तं / vibhuṃ veṇunādaṃ carantaṃ durantaṃ

विभु - vibhu - all-pervading (antaryami); वेणुनादं - veṇunādaṃ - sound of flute; चरन्तं - carantaṃ - making of; दुरन्तं - durantaṃ - brings end to evil forces;

He is the antaryami, making extraordinary sounds from the flute and bringing an end to all the evil forces.

Notes:

Maha Vishnu pervades everywhere and hence is called Vibhu. The sound of his flute is extremely famous and is praised often in Srimad Bhagavatam. Bhagavan's divine Veṇunāda (sound of flute) was the starting point of raasa-leela, where Gopis become restless and go for his Darshan.

दुरन्तं -Durantaṃ - in general means evil end (has bad ending). But here it can be interpreted as दुष्टानां अन्तं -dushtaanam antaṃ - end to evil forces. He is the one who brings an end to the evil forces.

स्वयं लीलया गोपवेषं दधानम् / svayaṃ līlayā gopaveṣaṃ dadhānam

स्वयं - svayaṃ - by himself; लीलया - līlayā - sportingly; गोप- gopa – one who protects / looks after cows; वेषं- veṣaṃ - appearance; दधानम्- dadhānam - wearing the dress;

He sportingly puts on the appearance of a cowherd.

गवां बृन्दकानन्ददं चारुहासं / gavāṃ bṛndakānandadaṃ cāruhāsaṃ

गवां - gavāṃ - cows; बृन्दक - bṛndakā - herd; आनन्ददं - ānandadaṃ - bliss; चारुहासं - cāruhāsaṃ - with beautiful enchanting smile;

He brings bliss to the herds of cows and always wears a beautiful enchanting smile.

Notes:

When Krishna was a cowherd boy, a lot of cows were entrusted to him to be taken care of. He would take them for grazing in the morning and return by the evening. He was always giving bliss to those cows.

There was a leela/sporty act of the Bhagavān, where Brahma stole Krishna's cows. Krishna created his own cows as a replacement for one whole year, and for that period, the Gopas and Gopis found their cows to be extraordinarily pleasing as they were all Krishnas. At the end of the year, Brahma returned the cows and apologized to Krishna for his misdeed.

परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् / parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam

परब्रह्म - parabrahma - supreme brahman; लिङ्गं - līṅgaṃ - symbol; भजे - bhaje - I worship;
पाण्डुरङ्गम्- pāṇḍuraṅgam - Paanduranga (who is manifested in Pandharpur);

I worship Panduranga, the visible symbol of Parabrahman, who is manifested in standing form at Pandharpur and blessing us.

Summary:

I worship that Panduranga, who is the symbol of Parabrahman, the all-pervading, who plays divine music through his flute that carries you to a different world, who brings an end to the evil forces sportingly, appears as a cowherd, brings bliss to cows and always has a beautiful enchanting smile.

8. अजं रुक्मिणीप्राणसञ्जीवनं तं परं धाम कैवल्यमेकं तुरीयम् ।

प्रसन्नं प्रपन्नार्तिहं देवदेवं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

8. ajaṃ rukmiṇīprāṇasañjīvanaṃ taṃ paraṃ dhāma kaivalyamekaṃ turīyam |

prasannaṃ prapannārtihaṃ devadevaṃ parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam | |

Meaning and Explanation:

अजं रुक्मिणीप्राणसञ्जीवनं तं / ajaṃ rukmiṇīprāṇasañjīvanaṃ taṃ

अजं - ajaṃ - who is not born, not bound by the upadhi of time and space; रुक्मिणी- rukmiṇī - consort of Krishna; प्राण- prāṇa - vital breath; सञ्जीवनं- sañjīvanaṃ - who enlivens; तं - taṃ - that Panduranga;

That Panduranga who is not born, not bound by the upadhi (attribute) of time and space and who enlivens the vital breath of Rukmini.

Notes:

Here the word sañjīvanaṃ means: Rukmini's vital breath is made lively by Lord Sri Krishna. There are many stories associated to emphasize this. When Rukmini wanted Paarijaata Pushpa

(a flower of Deva Loka), Krishna gifted her Paarijaata tree from Deva Loka, got by fighting with Indra.

परं धाम कैवल्यमेकं तुरीयम् / param dhāma kaivalyamekaṃ turīyam

परं- param - the supreme ; धाम- dhāma - abode/destination; कैवल्यम्- kaivalyam - completely unattached; एकं - ekaṃ - being one i.e. Parabrahmam; तुरीयम्- turīyam - the fourth state;

He is the Supreme destination, is ever detached, is the only one (no second), and is ever in the fourth state.

Notes:

कैवल्यं एकं तुरीयम् - kaivalyamekaṃ turīyam - This is the highest attainment of Jnana marga in Vedanta and is the highest Advaita concept where one unites with Paramatma. Kaivalyam means complete detachment with any upādhi (attribute) such as time, space, samsara, etc. Though he appears to be associated with upādhis in his avataras, those associations are appearances, but he is the Kevala (only one). Ekaṃ means being the one and only (without a second).

Turīyam means the fourth. As human beings, we all go through three stages - jagruth (waking state), swapna (dream state), and sushupti (deep sleep state). The fourth state is a complete destruction/elimination of the mind, where the mind is absorbed and becomes one with Parabrahmam, which is acquired only with great Yogic Sadhana (practice). Shastras describe several margas (routes) to perform the Sadhana to reach the fourth state. In this state, the mind becomes extinct and is known as the state of Samadhi by Patanjali.

Bhagavan is ever in the fourth state. The three states are for Jīvas, who are associated with the consciousness of the body.

प्रसन्नं प्रपन्नार्तिहं देवदेवं / prasannaṃ prapannārtihaṃ devadevaṃ

प्रसन्नं - prasannaṃ - very pleased, happy; प्रपन्न - prapanna - of those who take refuge (in Him); आर्ति - ārti - distress, misery; हं - haṃ - remover; देवदेवं - devadevaṃ - Deva of Devas;

He is always very pleased, the remover of the miseries of those who take refuge in him, and is the Deva of Devas (the supreme Deva).

परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् / parabrahmalīṅgaṃ bhaje pāṇḍuraṅgam

परब्रह्म - parabrahma - supreme brahmam; लिङ्गं - liṅgaṃ - symbol; भजे - bhaje - I worship; पाण्डुरङ्गम्- pāṇḍuraṅgam - Paanduranga (who is manifested in Pandharpur);

I worship Paanduranga, the visible symbol of Parabrahmam, who is manifested in standing form at Pandharpur and blessing us.

Summary:

I worship that Panduranga who is the symbol of Parabrahmam, is unborn, the one who brings life to Rukmini's life-breath, is the Supreme destination, is ever detached, is the only one (without a second), who is ever in the fourth state, is very gracious to his devotees, removes the miseries of those who take refuge in him, and is the supreme Deva.

**9.स्तवं पाण्डुरङ्गस्य वै पुण्यदं ये पठन्त्येकचित्तेन भक्त्या च नित्यम् ।
भवाम्भोनिधिं ते वितीर्त्वान्तकाले हरेरालयं शाश्वतं प्राप्नुवन्ति ॥**

**9.stavaṃ pāṇḍuraṅgasya vai puṇyadaṃ ye paṭhantyekacittena bhaktyā ca nityam |
bhavāmbhonidhiṃ te' vitīrtvā'ntakāle harerālayaṃ śāśvataṃ prāpnuvanti ||**

The result of chanting this Panduranga stotra is thus

Meaning and Explanation:

स्तवं पाण्डुरङ्गस्य वै पुण्यदं ये / stavaṃ pāṇḍuraṅgasya vai puṇyadaṃ ye
स्तवं - stavaṃ-this Stotra; पाण्डुरङ्गस्य - pāṇḍuraṅgasya - of Panduranga; वै - vai - just an emphasis; पुण्यदं - puṇyadaṃ - bestower of punya; ये- ye - those who.

Those who chant this bestower of punya, Pāṇḍuraṅga stotra.

पठन्त्येकचित्तेन भक्त्या च नित्यम् / paṭhantyekacittena bhaktyā ca nityam

पठन्ति- paṭhanti - those who read; एकचित्तेन- eka cittena - single-minded concentration; भक्त्या च - bhaktyā ca - along with devotion; नित्यम्- nityam - always;

Those who read this Stotram with single-minded devotion always (every day).

भवाम्भोनिधिं ते वितीर्त्वान्तकाले / bhavāmbhonidhiṃ te' vitīrtvā'ntakāle

भव - bhava - samsara (cycle of birth and death); अम्भोनिधिं – āmbhōnidhi - ocean; ते - te' - those; वितीर्त्वा - vitīrtvā' - crossing; अन्तकाले - period of the end, at the time of death;

They will cross the ocean of samsara at the time of death.

Notes:

वितीर्त्वा -vitīrtvā' - they cross the ocean of samsara efficiently, and they don't have to come back at all. For ordinary Jīvas, who make some advancements towards Bhagavan may go back to early stage. Depending on our paapa and punya, we go back and forth taking many births. But,

॥ ॐ ॥

those who chant this Pāṇḍuraṅga stotra, the bestower of Punya, will cross the ocean of samsara once and for all.

हरेरालयं शाश्वतं प्राप्नुवन्ति / harerālayaṃ śāśvataṃ prāpnuvanti

हरेरालयं - harerālayaṃ - abode of Hari, Vaikunta; शाश्वतं - śāśvataṃ - eternal; प्राप्नुवन्ति - prāpnuvanti -they attain;

They will attain the eternal abode (Vaikunta) of Sri Hari.

Summary:

Those who chant this stotra every day with single-minded devotion, will cross the ocean of samsara efficiently and at the time of death, they will attain the eternal abode of Sri Hari.

॥ श्रीपाण्डुरङ्गाष्टकं सम्पूर्णम् ॥

॥ Sri Pāṇḍuraṅgāṣṭakaṃ Sampūrṇam ॥