

**Composer:** P.V.R. Narasimha Rao

**Date:** 2011 July 2

**Metre:** Matta Kokila (intoxicated nightingale)

**Verse:**

jaGgamaM triguNAtmakaM saguNaM ca nirguNamacyutaM|  
brahma-randhra-gata-shmashAnasamAsthitaM gurumavyayaM|  
sthAvaraM tripurAntakaM cidananta-satya-susaMsthitaM|  
IshvaraM jagadIshvaraM haramAshraye paramaM varaM||

जंगमं त्रिगुणात्मकं सगुणं च निर्गुणमच्युतं।  
ब्रह्मरन्ध्रगतश्मशानसमास्थितं गुरुमव्ययं।  
स्थावरं त्रिपुरान्तकं चिदनन्तसत्यसुसंस्थितं।  
ईश्वरं जगदीश्वरं हरमाश्रये परमं वरं ॥

**Meaning:**

The ever-moving one [jaGgamaM], one who is the essence of 3 gunas [triguNAtmakaM], one who has qualities [saguNaM] and [ca] beyond qualities [nirguNam], imperishable one [acyutaM], who sits in [samAsthitaM] the cemetery [shmashAna] that is in [gata] Sahasrara chakra [brahma-randhra], the preceptor [gurum], undecaying one [avyayaM], one who is fixed and unmoving [sthAvaraM], one who ends [antakaM] the three cities [tripura], one who is well-established in [susaMsthitaM] the infinite [ananta] Truth [satya] of just being [cit], one who is the supreme being [IshvaraM], one who is the lord of [IshvaraM] the moving universes [jagat], one who takes away [haram], one who is absolute [paramaM], one who is excellent [varaM], I seek refuge from him [Ashraye].

**Commentary:**

In the first line, Shiva is described as the consciousness that takes many forms. Consciousness is ever-moving and taking many forms. It takes many forms with many qualities and yet beyond qualities. Though different ripples arising on the surface of ocean have different qualities, ocean itself is beyond the qualities of all those ripples.

Shiva is popularly described as sitting in smashana. In the second line, that imagery is elevated to the highest level. Shiva is described as the supreme consciousness at Sahasrara chakra. Sahasrara chakra or Brahma randhea is compared to a smashana (cemetery) and Shiva is described as sitting in that smashana. Smashana is the place where dead people are laid to rest. All conditioning, all notions, all ideas, all desires, all likes and dislikes, all attractions and aversions, all agendas, all objectification are burnt and laid to rest, when self-awareness (shakti) reaches sahasrara chakra and merges with consciousness (Shiva).

In the third line, this is described further. Shiva is sthavara or absolutely still, like the base of the ocean. Ending 3 cities is a reference to the 3 realms of awareness - physical, mental and spiritual. Shiva destroys all realities perceived by self-awareness at the physical, mental and spiritual realms.

In the 4th line, he is described as the supreme Lord and also the lord of all universes. The words parama and vara means absolute one and excellent one. But parama can also mean the chief one or centre and vara (from the root vR^u, i.e. surround) can also mean the perimeter. Parama can

refer to the centre, i.e. Brahman (base of ocean in the ocean analogy) and Vara can refer to the perimeter, i.e. Maya (surface of ocean in the ocean analogy). So the last two words say that Shiva is the source of all and also all manifestations as well! He is the centre of the circle, as well as the perimeter.