PRAYERS TO LORD ŚIVA

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Contents

Śivamahimna Stotram 4

Pañcākṣaramantra Stotra 18

Liṅgāṣṭakaṁ 20

Dvādaśa Jyotirliṅgāni 22

Śivanāmāvalyaṣṭakam 23

Śivamānasapūjā 26

Śivāṣṭakaṁ 28

Mahāmṛtyuñjayastotram 32

Vedasāraśivastotram 38

Ātmaṣaṭak Nirvāṇaṣaṭak 42

Śrī Śivāṣṭottara Śatanāma Stotram 44

Śivāṣṭottaraśata Nāmāvaliḥ 46

Śivatāṇḍavastotram 51

Śrī Rudrapraśnaḥ 56

- namakam 56
- camakapraśnaḥ 77

APPENDIX 87

- Śivā Mahimna Stotra 87
- Pañcākṣaramantra Stotra 89
- Mahāmṛtyuñjayastotram 90
- Twelve Jyotirlingas 91
- Lord Viśvanāth at the Sivananda Ashram 97

|| Śivamahimna Stotram ||

mahimnaḥ pāraṁ te paramaviduṣo yadyasadṛśī
stutirbrahmādīnāmapi tadavasannāstvayi giraḥ |
athā'vācyaḥ sarvaḥ svamatipariṇāmāvadhi gṛṇan
mamāpyeṣa stotre hara nirapavādaḥ parikaraḥ || 1||

O Lord Śivā, remover of all types of miseries, what wonder is there in knowing how worthless is the prayer to you if chanted by an ignorant one!—for, by even uttering 'Brahmā', however could one fathom your greatness? Should I, of very limited intellect, and others like me, try to offer a prayer to you, O, may this attempt be worthy of your special favor. I now begin this prayer.

atītaḥ paṁthānaṁ tava ca mahimā vāṅmanasayoḥ
atadvyāvṛttyā yaṁ cakitamabhidhatte śrutirapi |
sa kasya stotavyaḥ katividhaguṇaḥ kasya viṣayaḥ
pade tvarvācīne patati na manaḥ kasya na vacaḥ || 2||

O great God, awesome is thy majesty! It cannot be reached by speech and mind. Even the vedas describe you so simply, saying *netī, netī*, 'not this not this'. Who could ever praise thy greatness, composed of endless qualities and beyond all knowing? Who is it that could describe the indescribable? And yet, whose mind and speech are not attached to your new saguna form? (2)

madhusphītā vācaḥ paramamamṛtaṁ nirmitavataḥ
tava brahman kiṁ vāgapi suragurorvismayapadam |
mama tvetāṁ vāṇīṁ guṇakathanapuṇyena bhavataḥ
punāmītyarthe'smin puramathana buddhirvyavasitā || 3||

O paramātmā, greatest soul, as you are the very creator of the speech of the vedas—so sublime a nectar, the sweetest honey—how can even the speech of Bṛhaspati-guru approach you? O, destroyer of three cities of the demons, it feels that my speech may become

purified by this act! And so, my heart-intellect, buddhī, has opened and prepares to sing your greatness. (3)

tavaiśvaryaṁ yattajjagadudayarakṣāpralayakṛt
trayīvastu vyastaṁ tisruṣu guṇabhinnāsu tanuṣu |
abhavyānāmasmin varada ramaṇīyāmaramaṇīṁ
vihantuṁ vyākrośīṁ vidadhata ihaike jaḍadhiyaḥ || 4||

O giver of boons, your greatness is the very cause of the creation, the maintenance and destruction of the whole universe—thus it is supported by the three vedas: rig, yajur and sāmaveda; it is distributed in the three qualities: sattva, rajas and tamas; as well as in the three bodies—those of Brahmā, Viṣṇu and Maheśa. Such is thy greatness! Yet, ignorant persons in this world delight in trying to destroy the indestructible by slander. (4)

kimīhaḥ kiṁkāyaḥ sa khalu kimupāyastribhuvanaṁ
kimādhāro dhātā sṛjati kimupādāna iti ca |
atarkyaiśvarye tvayyanavasara duḥstho hatadhiyaḥ
kutarko'yaṁ kāṁścit mukharayati mohāya jagataḥ || 5||

If the Paramātmā, greatest soul, creates the three worlds, the whole universe, just how does he do this, ask ignorant ones. What is his body? What is his plan? What is his support? What are his means—his instruments and resources? They wish to know all this, all to guide people away from Thee, who ever remains incompatible to the senses. (5)

ajanmāno lokāḥ kimavayavavanto'pi jagatāṁ
adhiṣṭhātāraṁ kiṁ bhavavidhiranādṛtya bhavati |
anīśo vā kuryād bhuvanajanane kaḥ parikaro
yato mandāstvāṁ pratyamaravara saṁśerata ime || 6||

O, best of the gods, are the seven worlds, lokās, unborn? Was the birth of this universe independent of Thee? If so, creator of the

whole universe, then with what means was it created? How the ignorant create doubts about you! (6)

trayī sāṅkhyaṁ yogaḥ paśupatimataṁ vaiṣṇavamiti
prabhinne prasthāne paramidamadaḥ pathyamiti ca |
rucīnāṁ vaicitryādṛjukuṭila nānāpathajuṣāṁ
nṛṇāmeko gamyastvamasi payasāmarṇava iva || 7||

The different practices based on the three vedas: sāṁkhya, yoga, paśupata-mata, vaishhṇava-mātā, etc., are but different paths to the greatest truth. People of every temperament are attracted to, and follow the path best suited to them. Whatever be the path, whatever be the streams that flow to the sea, you are the only reaching place for all, dear Lord. (7)

mahokṣaḥ khaṭvāṅgaṁ paraśurajinaṁ bhasma phaṇinaḥ
kapālaṁ cetīyattava varada tantropakaraṇam |
surāstāṁ tāmṛddhiṁ dadhati tu bhavadbhūpraṇihitāṁ
na hi svātmārāmaṁ viṣayamṛgatṛṣṇā bhramayati || 8||

O giver of the boons, these are the articles of your household: the bull, the parts of a cot, chisel, the elephant-skin, ashes, the serpent and the skull. And yet, gods get all their riches by the merest movement of your eyebrows. Really, false desires for worldly things do not deceive one who is always is absorbed in his soul—that is, *in you*! (8)

dhruvaṁ kaścit sarvaṁ sakalamaparastvadhruvamidaṁ
paro dhrauvyā'dhrauvye jagati gadati vyastaviṣaye |
samaste'pyetasmin puramathana tairvismita iva
stuvan jihremi tvāṁ na khalu nanu dhṛṣṭā mukharatā || 9||

O destroyer of the three cities, some persons call this universe eternal; others call it temporary, and some call it both. So many and

perplexing are the contradictory opinions that abound, I am really becoming immodest in such effulgent praise of you! (9)

tavaiśvaryaṁ yatnād yadupari viriñcirhariradhaḥ
paricchetuṁ yātāvanilamanalaskandhavapuṣaḥ |
tato bhaktiśraddhā-bharaguru-gṛṇadbhyāṁ giriśa yat
svayaṁ tasthe tābhyāṁ tava kimanuvṛttirna phalati || 10||

Brahmā and Viṣṇu wanted to measure your wealth, your greatness. You took the form of fire, Lord, and your whole body became a column of fire extending over space. Though Brahmā took the form of a swan and flew high to view the head, though Viṣṇu took the form of a boar and dug downwards to view the feet, neither of them were successful. But when both praised you with full devotion and faith, you stood before them!—revealing your normal form. O, mountain-dweller, does not toeing your line always bear fruit? (10)

ayatnādāsādya tribhuvanamavairavyatikaraṁ
daśāsyo yadbāhūnabhṛta-raṇakaṇḍū-paravaśān |
śiraḥpadmaśreṇī-racitacaraṇāmbhoruha-baleḥ
sthirāyāstvadbhaktestripurahara visphūrjitamidam || 11||

O destroyer of the three cities! The effortless achievement of the ten-headed Rāvaṇa in conquering the three worlds, thus making them enemyless, his boundless eagerness for further fight by stretching his arms—all are but the result of his sublime devotion at your lotus feet, at which he has ever laid the lotus garland comprising his ten heads! (11)

amuṣya tvatsevā-samadhigatasāraṁ bhujavanaṁ
balāt kailāse'pi tvadadhivasatau vikramayataḥ |
alabhyāpātāle'pyalasacalitāṁguṣṭhaśirasi
pratiṣṭhā tvayyāsīd dhruvamupacito muhyati khalaḥ || 12||

Having obtained all his prowess through worshipping you, Rāvaṇa once dared to test the power of his arms at your own dwelling place, Mount Kailāś. When he tried to lift it up, you moved just a toe of your foot on his head—and lo, Rāvaṇa could not find rest or peace even in the nether-world! Surely, power maddens the wicked. At long last, Rāvaṇa reestablished his faith in you. (12)

yadṛddhiṁ sutrāmṇo varada paramoccairapi satīṁ
adhaścakre bāṇaḥ parijanavidheyatribhuvanaḥ |
na taccitraṁ tasmin varivasitari tvaccaraṇayoḥ
na kasyāpyunnatyai bhavati śirasastvayyavanatiḥ || 13||

O boon-giver! Bāṇa, the demon king made all the three worlds serve him with all their attendants, and even the greatest wealth of Indra was but a trifle for him. It was not a surprise at all, since he dwelt at your lotus feet. Who does not rise in life by bowing his head to you? (13)

akāṇḍa-brahmāṇḍa-kṣayacakita-devāsurakṛpā
vidheyasyā''sīd yastrinayana viṣaṁ saṁhṛtavataḥ |
sa kalmāṣaḥ kaṇṭhe tava na kurute na śriyamaho
vikāro'pi ślāghyo bhuvana-bhaya-bhaṅga-vyasaninaḥ || 14||

When the ocean was being churned by the gods and demons for amṛit-nectar, various objects came forth: at one point, there emerged the kālakūṭa poison which threatened to consume everything. The gods as well as the demons were stunned at the prospect of the entire universe coming to an end. O three-eyed Lord, who is the ocean of love and compassion, engaged in removing the fear of the world, you took the poison upon yourself by consuming it! It is strange that this blue stain in your neck, though at first appearing to be a deformity, actually adds to thy richness and personality. (14)

asiddhārthā naiva kvacidapi sadevāsuranare
nivartante nityaṁ jagati jayino yasya viśikhāḥ |
sa paśyannīśa tvāmitarasurasādhāraṇamabhūt
smaraḥ smartavyātmā na hi vaśiṣu pathyaḥ paribhavaḥ || 15||

Cupid ever made his mark, whether the victims were gods or demons or men. However, O master, he is no longer with body and has become just a remembered soul since he looked upon Thee as any other ordinary god, shot his arrow and got burnt to ashes in a flash. Insulting masters does no one any good. (15)

mahī pādāghātād vrajati sahasā saṁśayapadaṁ
padaṁ viṣṇorbhrāmyad bhuja-parigha-rugṇa-graha-gaṇam |
muhurdyaurdausthyaṁ yātyanibhṛta-jaṭā-tāḍita-taṭā
jagadrakṣāyai tvaṁ naṭasi nanu vāmaiva vibhutā || 16||

Lord, you dance to protect this world!—but strange it is that your glorious act appears to produce the opposite result: suddenly struck by your dancing feet, the earth doubts that it is coming to an end! O, even Viṣṇu's realm is shaken in fear when your mace-like arms bruise the planets and the godly region feels miserable when its banks are struck by the tossed locks of your matted hair! (16)

viyadvyāpī tārā-gaṇa-guṇita-phenodgama-ruciḥ
pravāho vārāṁ yaḥ pṛṣatalaghudṛṣṭaḥ śirasi te |
jagaddvīpākāraṁ jaladhivalayaṁ tena kṛtamiti
anenaivonneyaṁ dhṛtamahima divyaṁ tava vapuḥ || 17||

Blessed Lord, how thy divine river Gaṅgā flows so charmingly through the sky!—its foam shimmers so beautifully by twinkling groups of stars. How many islands and whirlpools on the earth she makes! This same mighty river appears as a mere droplet of water upon thy head! How lofty and divine is your magnificent body-form! (17)

rathaḥ kṣoṇī yantā śatadhṛtiragendro dhanuratho
rathāṅge candrārkau ratha-caraṇa-pāṇiḥ śara iti |
didhakṣoste ko'yaṁ tripuratṛṇamāḍambara vidhiḥ
vidheyaiḥ krīḍantyo na khalu paratantrāḥ prabhudhiyaḥ || 18||

When you wanted to burn the three cities, Lord, you had the earth as the chariot—the sun and moon comprising its parts—Brahma as charioteer, Merū mountain as the bow, and Viṣṇu himself as the arrow. Why is this, Lord—all this demonstrative show?—when you, the divine director of all things, could have done the job as a trifle? O Lord, thy greatness is not dependent on anybody or anything! (18)

hariste sāhasraṁ kamala balimādhāya padayoḥ
yadekone tasmin nijamudaharannetrakamalam |
gato bhaktyudrekaḥ pariṇatimasau cakravapuṣaḥ
trayāṇāṁ rakṣāyai tripurahara jāgarti jagatām || 19||

Viṣṇu once brought a thousand lotuses, placing them at your feet; at the nine hundred and ninty-ninth flower, he discovered that one was missing—and at that, he plucked out one of his own eyes and offered it as a lotus! This supreme exemplification of devotion was transformed into the wheel in his hand—the sudarśana chakra, which he uses for protecting the world. (19)

kratau supte jāgrat tvamasi phalayoge kratumatāṁ
kva karma pradhvastaṁ phalati puruṣārādhanamṛte |
atastvāṁ samprekṣya kratuṣu phaladāna-pratibhuvaṁ
śrutau śraddhāṁ badhvā dṛḍhaparikaraḥ karmasu janaḥ || 20||

You ensure that there is a connection between cause and effect and hence, when men perform a sacrifice they obtain good results. Otherwise, how could there be future result for a past action? Thus, on seeing your power in rewarding people performing sacrificial worship, with good results, men believe in the vedas and firmly engage themselves in various worshipful acts. (20)

kriyādakṣo dakṣaḥ kratupatiradhīśastanubhṛtāṁ
ṛṣīṇāmārtvijyaṁ śaraṇada sadasyāḥ sura-gaṇāḥ |
kratubhraṁśastvattaḥ kratuphala-vidhāna-vyasaninaḥ
dhruvaṁ kartuṁ śraddhā vidhuramabhicārāya hi makhāḥ || 21||

All the same, O protector, though you reward all sacrifices offered in thy name, those done without faith in you become counterproductive, as exemplified in the case of the sacrifice performed by Dakṣa. (21)

prajānāthaṁ nātha prasabhamabhikaṁ svāṁ duhitaraṁ
gataṁ rohid bhūtāṁ riramayiṣumṛṣyasya vapuṣā |
dhanuṣpāṇeryātaṁ divamapi sapatrākṛtamamuṁ
trasantaṁ te'dyāpi tyajati na mṛgavyādharabhasaḥ || 22||

O protector! Once Brahmā became infatuated with his own daughter. When she fled, taking the form of a female deer, he also took the form of a male deer and chased her. You, Lord, took the form of a hunter and went after him, with bow in hand. Struck by your arrow and very much frightened, Brahmā fled to the sky taking the form of a star. Even today he stands frightened by you. (22)

svalāvaṇyāśaṁsā dhṛtadhanuṣamahnāya tṛṇavat
puraḥ pluṣṭaṁ dṛṣṭvā puramathana puṣpāyudhamapi |
yadi straiṇaṁ devī yamānirata-dehārdha-ghaṭanāt
avaiti tvāmaddhā bata varada mugdhā yuvatayaḥ || 23||

O destroyer of the three cities! Boon-giver! Practitioner of austerities! Before the very eyes of Pārvati, you reduced to ashes the god of love, Manmatha, the moment he tried to arouse passion in you for Pārvati by shooting his famous flower arrows. Even after witnessing this, if Pārvati thinks that you are attracted by her physical charm, on the basis of your sharing half the body with her, she is self-deluded, as other women. (23)

śmaśāneṣvākrīḍā smarahara piśācāḥ sahacarāḥ
citā-bhasmālepaḥ sragapi nṛkaroṭī-parikaraḥ |
amaṅgalyaṁ śīlaṁ tava bhavatu nāmaivamakhilaṁ
tathāpi smartṛṇāṁ varada paramaṁ maṅgalamasi || 24||

O boon-giver! O destroyer of Cupid! You play in the burning ghāts. Your friends are the ghosts. Your body is smeared with the ashes of dead bodies. Your garland is made of human skulls. Thus, it would seem that every aspect of your character is inauspicious. Let it be—it does not matter. For, with all these known oddnesses, you are quick to grant all auspicious things to the people who just think of you! (24)

manaḥ pratyak citte savidhamavidhāyātta-marutaḥ
prahṛṣyadromāṇaḥ pramada-salilotsaṅgati-dṛśaḥ |
yadālokyāhlādaṁ hrada iva nimajyāmṛtamaye
dadhatyantastattvaṁ kimapi yaminastat kila bhavān || 25||

O Lord, the great yogis regulate their breath, control and still their mind, look inward and enjoy the bliss with their hair standing on edge and eyes filled with tears of joy. It looks as though they are immersed in nectar. That bliss which they see in their heart and exult thus, is verily you yourself! (25)

tvamarkastvaṁ somastvamasi pavanastvaṁ hutavahaḥ
tvamāpastvaṁ vyoma tvamu dharaṇirātmā tvamiti ca |
paricchinnāmevaṁ tvayi pariṇatā bibhrati giraṁ
na vidmastattattvaṁ vayamiha tu yat tvaṁ na bhavasi || 26||

Lord, you are the sun, the moon, the air, the fire, the water, the sky—ether and space—and the earth, the five elements or bhūtas. You are the self which is omnipresent. Thus, people describe in words every attribute as yours. I do not know of any fundamental principle or thing or substance which you are not! (26)

trayīṁ tisro vṛttīstribhuvanamatho trīnapi surān
akārādyairvarṇaistribhirabhidadhat tīrṇavikṛti |
turīyaṁ te dhāma dhvanibhiravarundhānamaṇubhiḥ
samasta-vyastaṁ tvāṁ śaraṇada gṛṇātyomiti padam || 27||

O grantor of refuge and protection! The word 'OM' consists of the three letters 'a', 'u' and 'm'. It refers to the three vedas, the three states, the three worlds, and the three gods. It refers to you yourself through the individual letters as well as collectively. 'OM' refers to your omnipresent, absolute nature, as the fourth state of existence—turīyaṁ. (27)

bhavaḥ śarvo rudraḥ paśupatirathograḥ sahamahān
tathā bhīmeśānāviti yadabhidhānāṣṭakamidam |
amuṣmin pratyekaṁ pravicarati deva śrutirapi
priyāyāsmaidhāmne praṇihita-namasyo'smi bhavate || 28||

I salute you, Lord, as the dear abode of the following 8 names: Bhava, Śarva, Rudra, Paśupatī, Ugra, Sahamahānḥ, Bhīma, and Iśāna. The vedas also discuss each of these names. (28)

namo nediṣṭhāya priyadava daviṣṭhāya ca namaḥ
namaḥ kṣodiṣṭhāya smarahara mahiṣṭhāya ca namaḥ |
namo varṣiṣṭhāya trinayana yaviṣṭhāya ca namaḥ
namaḥ sarvasmai te tadidamatisarvāya ca namaḥ || 29||

O destroyer of Cupid! O, the three-eyed one! Salutations to you, who is the forest-lover, the nearest and the farthest; the minutest and the biggest, the oldest and the youngest; salutations to you who is everything and beyond everything! (29)

bahula-rajase viśvotpattau bhavāya namo namaḥ
prabala-tamase tat saṁhāre harāya namo namaḥ |
jana-sukhakṛte sattvodriktau mṛḍāya namo namaḥ
pramahasi pade nistraiguṇye śivāya namo namaḥ || 30||

Salutations to you in the name of bhava, inasmuch as you create the world by taking rajas as the dominant quality; salutations to you in the name of 'Harā', inasmuch as you destroy the world by taking tamas as the dominant quality; salutations to you in the name of 'Mṛiḍa', inasmuch as you maintain and protect the world by taking sattva as the dominant quality. Again, salutations to you in thy name, Śivā, inasmuch as you are beyond the above-mentioned three qualities and are the seat of the supreme bliss. (30)

kṛśa-pariṇati-cetaḥ kleśavaśyaṁ kva cedaṁ
kva ca tava guṇa-sīmollaṅghinī śaśvadṛddhiḥ |
iti cakitamamandīkṛtya māṁ bhaktirādhād
varada caraṇayoste vākya-puṣpopahāram || 31||

O boon-giver! It was perplexing to sing your praise considering my little awareness and afflicted mind vis-à-vis your ever increasing boundless quality. However, my devotion to you made me set aside this diffidence and place these floral lines at thy feet. (31)

asita-giri-samaṁ syāt kajjalaṁ sindhu-pātre
sura-taruvara-śākhā lekhanī patramurvī |
likhati yadi gṛhītvā śāradā sarvakālaṁ
tadapi tava guṇānāmīśa pāraṁ na yāti || 32||

O great master! Even if one were to assume that the blue mountain, the ocean, the heavenly tree and the earth are the ink, the ink-pot, the pen and paper respectively, and the goddess of learning, Saraswati, herself the writer—one could not possibly reach the frontiers of your greatness, however long she were to write! (32)

asura-sura-munīndrairarcitasyendu-mauleḥ
grathita-guṇamahimno nirguṇasyeśvarasya |
sakala-gaṇa-variṣṭhaḥ puṣpadantābhidhānaḥ
ruciramalaghuvṛttaiḥ stotrametaccakāra || 33||

The best gandharva among all groups, Puṣpadanta by name, composed this charming hymn in none too short meters, in praise of the great Śivā who wears the moon in his head, who is worshipped and glorified by all demons, gods and sages, and who is beyond all attributes and forms. (33)

aharaharanavadyaṁ dhūrjaṭeḥ stotrametat
paṭhati paramabhaktyā śuddha-cittaḥ pumān yaḥ |
sa bhavati śivaloke rudratulyastathā'tra
pracuratara-dhanāyuḥ putravān kīrtimāṁśca || 34||

Whoever reads this faultless hymn of Śivā daily, with pure mind and great devotion, ultimately reaches Śivā's domain and becomes equal to him. In this world, he is endowed with children, great wealth, long life and fame. (34)

maheśānnāparo devo mahimno nāparā stutiḥ |
aghorānnāparo mantro nāsti tattvaṁ guroḥ param || 35||

There is no god higher than thee, Maheśa; there is no hymn better than this one. There is no mantra greater than 'OM', and there is no truth or principle beyond one's guru or spiritual preceptor. (35)

dīkṣā dānaṁ tapastīrthaṁ jñānaṁ yāgādikāḥ kriyāḥ |
mahimnastava pāṭhasya kalāṁ nārhanti ṣoḍaśīm || 36||

Initiation into spiritual development, charity, penance, pilgrimage, spiritual knowledge and religious acts like sacrifices are not capable of yielding even one-sixteenth of the return that will result from the reading of this hymn! (36)

kusumadaśana-nāmā sarva-gandharva-rājaḥ
śaśidharavara-maulerdevadevasya dāsaḥ |
sa khalu nija-mahimno bhraṣṭa evāsya roṣāt
stavanamidamakārṣīd divya-divyaṁ mahimnaḥ || 37||

Kusumadanta was the king of all gandharvas, a devotee of the Lord of lords, Śivā, who wears the baby moon in his head. He fell from his glorious position due to Śivā's wrath at his misconduct. It was then that he, also known as Puṣpadanta, composed this hymn which is the most divine. (37)

suragurumabhipūjya svarga-mokṣaika-hetuṁ
paṭhati yadi manuṣyaḥ prāñjalirnānya-cetāḥ |
vrajati śiva-samīpaṁ kinnaraiḥ stūyamānaḥ
stavanamidamamoghaṁ puṣpadantapraṇītam || 38||

If an aspirant for heaven and liberation first worships Śivā, the teacher of gods, and then reads this unfailing hymn, composed by Puṣpadanta, with folded hands and single-mindedness, he attains Śivā's abode, being praised by the kiṇāras. (38)

āsamāptamidaṁ stotraṁ puṇyaṁ gandharva-bhāṣitam |
anaupamyaṁ manohāri sarvamīśvaravarṇanam || 39||

Here ends this meritorious, charming and incomparable hymn, uttered by the blessed gandharva, all in description of the great master. (39)

ityeṣā vāṅmayī pūjā śrīmacchaṅkara-pādayoḥ |
arpitā tena deveśaḥ prīyatāṁ me sadāśivaḥ || 40||

Thus, this worship in the form of words is dedicated at the feet of śri Śaṅkara. May the ever-auspicious Lord of the gods be pleased with this. (40)

tava tattvaṁ na jānāmi kīdṛśo'si maheśvara |
yādṛśo'si mahādeva tādṛśāya namo namaḥ || 41||

I do not know the truth of your nature and how you are, O, great God! My salutations are to that nature of yours of which you truly are. (41)

ekakālaṁ dvikālaṁ vā trikālaṁ yaḥ paṭhennaraḥ |
sarvapāpa-vinirmuktaḥ śiva loke mahīyate || 42||

Whoever reads this once, twice or thrice in a day revels in the domain of Śivā, bereft of all sins! (42)

śrī puṣpadanta-mukha-paṅkaja-nirgatena
stotreṇa kilbiṣa-hareṇa hara-priyeṇa |
kaṇṭhasthitena paṭhitena samāhitena
suprīṇito bhavati bhūtapatirmaheśaḥ || 43||

This hymn, which is dear to Śivā, has emerged out of the lotus-like mouth of Puṣpadanta and is capable of removing all sins. May the Lord of all beings become greatly pleased with anyone who has learnt this by heart, or who reads or recalls this with single-mindedness! (43)

|| iti śrī puṣpadanta viracitaṁ śivamahimnaḥ stotraṁ ||

Thus ends the 'Śivāmahimna Hymn' composed by Puṣpadanta.

|| Pañcākṣaramantra Stotra ||

nāgendrahārāya trilocanāya bhasmāṅgarāgāya maheśvarāya |
nityāya śuddhāya digambarāya tasmai nakārāya namaḥ śivāya || 1||

Salutations to Śiva, who wears the king of snakes as a garland, the three-eyed God, whose body is smeared with ashes, the great Lord, the eternal and pure one, who wears the directions as his garment, and who is represented by the 'na' kāra (term). (1)

mandākini-salilacandana-carcitāya
nandīśvara-pramathanātha-maheśvarāya |
mandārapuṣpa-bahupuṣpa-supūjitāya
tasmai makārāya namaḥ śivāya || 2||

I bow to Śiva, who has been worshipped with water from the Gaṅgā (mandākini) and annointed with sandalwood paste, the Lord of Nandī, the Lord of the host of goblins and ghosts, the great Lord, who is worshipped with mandāra and many other kinds of flowers, and who is represented by the syllable 'ma'. (2)

śivāya gaurīvadanābja-vṛnda-
sūryāya dakṣādhvaranāśakāya |
śrīnīlakaṇṭhāya vṛṣadhvajāya
tasmai śikārāya namaḥ śivāya || 3||

Salutations to Śiva, who is all-auspiciousness, who is the sun that causes the lotus face of Gaurī (Pārvatī) to blossom, who is the destroyer of the yajña of Dakṣa, whose throat is blue (nīlakaṅṭha), whose flag bears the emblem of the bull, and who is represented by the syllable 'shi'. (3)

vasiṣṭha-kumbhodbhava-gautamāryamunīndra-devārcitaśekharāya |
candrārka-vaiśvānaralocanāya tasmai vakārāya namaḥ śivāya || 4||

Vasiṣṭha, Agastya, Gautama, and other venerable sages, and Indra and other gods have worshipped the head of (Śiva's linga). I bow to that Śiva whose three eyes are the moon, sun and fire, and who is represented by the syllable 'va'. (4)

yakṣasvarūpāya jaṭādharāya pināka hastāya sanātanāya |
divyāya devāya digambarāya tasmai yakārāya namaḥ śivāya || 5||

Salutations to Śiva, who bears the form of a yakṣa, who has matted hair on his head, who bears the pināka bow in his hand, the primeval Lord, the brilliant God, who is digambarā (naked), and who is represented by the syllable 'ya'. (5)

paṅcākṣaramidaṁ puṇyaṁ yaḥ paṭhecchivasannidhau |
śivalokamavāpnoti śivena saha modate || 6||

Anyone who recites this sacred five-syllabled mantra wholeheartedly, (namaḥ śivāya) near the Śiva (linga), attains the abode of Śiva and rejoices there with Śiva. (6)

|| iti śivapañcākṣara stotraṁ samāptaṁ ||

|| Liṅgāṣṭakaṁ ||

brahmamurārisurārcitaliṅgam nirmalabhāsitaśobhitaliṅgam |
janmajaduḥkhavināśakaliṅgam tat praṇamāmi sadāśivaliṅgam || 1||

The linga that is worshipped by Brahma, Viṣnu, and all the gods, the linga that is pure of speech and is radiant, the linga that destroys the sorrow arising out of birth, to that linga, (representing) Sadaśiva, my prostrations. (1)

devamunipravarārcitaliṅgam kāmadaham karuṇākara liṅgam |
rāvaṇadarpavināśanaliṅgam tat praṇamāmi sadāśiva liṅgam || 2||

The linga that is worshipped by the sages, the destroyer of of Kama, linga, the compassionate, the linga, the destroyer of the arrogance of Rāvana, to that linga, (representing) Sadaśiva, my prostrations. (2)

sarvasugandhisulepitaliṅgam buddhivivardhanakāraṇaliṅgam |
siddhasurāsuravanditaliṅgam tat praṇamāmi sadāśiva liṅgam || 3||

The linga that is well annointed with all fragrance and that which is the cause of the growth of intellect, the linga who is worshipped by the siddhās, devās, and asurās, to that linga, (representing) Sadaśiva, my prostrations. (3)

kanakamahāmaṇibhūṣitaliṅgam phanipativeṣṭita śobhita liṅgam |
dakṣasuyajña vināśana liṅgam tat praṇamāmi sadāśiva liṅgam || 4||

The linga adorned with gold and precious jewels, who is radiant and who has the king of serpents, coiled around him, the linga who destroyed the yajña of Dakṣa, to that linga, (representing) Sadaśiva, my prostrations.

kuṅkumacandanalepitaliṅgam paṅkajahārasuśobhitaliṅgam |
sañcitapāpavināśanaliṅgam tat praṇamāmi sadāśiva liṅgam || 5||

The linga annointed with saffron and sandal paste and appears radient with a garland of lotuses, the linga that destroys accumulated sins, to that linga, (representing) Sadaśiva, my prostrations. (5)

devagaṇārcita sevitaliṅgam bhāvairbhaktibhireva ca liṅgam |
dinakarakoṭiprabhākaraliṅgam tat praṇamāmi sadāśiva liṅgam || 6||

The linga who is worshipped with archana, offered by the gods, the linga who is worshipped with an attitude of devotion, the linga who is effulgent like a million suns, to that linga, (representing) Sadaśiva, my prostrations. (6)

aṣṭadalopariveṣṭitaliṅgam sarvasamudbhavakāraṇaliṅgam |
aṣṭadaridravināśitaliṅgam tat praṇamāmi sadāśiva liṅgam || 7||

The linga that is enveloped with eight-fold petals, the linga that is the cause of all creation and that which destroys the eightfold poverty, to that linga, (representing) Sadaśiva, my prostrations. (7)

suragurusuravarapūjita liṅgam suravanapuṣpa sadārcita liṅgam |
parātparaṁ paramātmaka liṅgam tat praṇamāmi sadāśiva liṅgam ||
8||

The linga who is worshipped by the guru of the gods and elite of the devas, the linga who is worshipped with the divine flowers and the linga who is higher than the highest, the supreme self, to that linga, (representing) Sadaśiva, my prostrations. (8)

liṅgāṣṭakamidaṁ puṇyaṁ yaḥ paṭhet śivasannidhau |
śivalokamavāpnoti śivena saha modate ||

|| Dvādaśa Jyotirliṅgāni ||

(This stotra sings the names of the 12 Jyotirlinga Temples)

saurāṣṭre somanāthaṁ ca śrīśaile mallikārjunam |
ujjayinyāṁ mahākālamoṁkāramamaleśvaram ||

paralyāṁ vaidyanāthaṁ ca ḍākinyāṁ bhīmaśaṅkaram |
setubandhe tu rāmeśaṁ nāgeśaṁ dārukāvane ||

vārāṇasyāṁ tu viśveśaṁ tryambakaṁ gautamītaṭe |
himālaye tu kedāraṁ ghuśmeśaṁ ca śivālaye ||

etāni jyotirliṅgāni sāyaṁ prātaḥ paṭhennaraḥ |
saptajanmakṛtaṁ pāpaṁ smaraṇena vinaśyati ||

|| iti dvādaśa jyotirliṅgastotraṁ saṁpūrṇam ||

|| Śivanāmāvalyaṣṭakam ||

he candracūḍa madanāntaka śūlapāṇe
sthāṇo girīśa girijeśa maheśa śaṁbho |
bhūteśa bhītabhayasūdana māmanāthaṁ
saṁsāraduḥkhagahanājjagadīśa rakṣa || 1||

Please save me from the deep sorrow of life, O Lord of the universe, who wears the moon, who killed the god of love, who holds the trident, who is stable, who is Lord of mountains, who is the consort of Girīja, who is the greatest God, who is Śaṁbhu, who is the Lord of bhūthas, who is the exterminator of fear and phobia, and is my Lord. (1)

he pārvatīhṛdayavallabha candramaule
bhūtādhipa pramathanātha girīśacāpa |
he vāmadeva bhava rudra pināpāṇe
saṁsāraduḥkhagahanājjagadīśa rakṣa || 2||

Please save me from the deep sorrow of life, O Lord of the universe, who is Lord of the heart of Pārvatī, who wears the crescent, who is the chief of the bhūthas, who is the Lord of Pramādhās, who holds the mountain as his bow, who is the giver of suitable rewards, who is the Lord who is angry, and who holds the bow called pinaka. (2)

he nīlakaṇṭha vṛṣabhadhvaja pañcavaktra
lokeśa śeṣavalaya pramatheśa śarva |
he dhūrjaṭe paśupate girijāpate māṁ
saṁsāraduḥkhagahanājjagadīśa rakṣa || 3||

Please save me from the deep sorrow of life, O Lord of the universe, who has a blue neck, who has the bull in his flag, who has five throats, who is the Lord of the word, who is encircled by a snake, who is the chief of Pramādhās, who is Śiva, who has unkempt hair, who is the Lord of all beings and the Lord of Girīja. (3)

he viśvanātha śiva śaṅkara devadeva
gaṅgādhara pramathanāyaka nandikeśa |
bāṇeśvarāndhakaripo hara lokanātha
saṁsāraduḥkhagahanājjagadīśa rakṣa || 4 ||

Please save me from the deep sorrow of life, O Lord of the universe, who is the Lord of the universe, who is peaceful, who is Śaṅkara, who is the God of gods, who carries Gangā, who is the chief of pramadhas, who is the Lord of Nandi, who is the enemy of Baneśwara and Andhakasura, who is the destroyer and who is Lord of the world. (4)

vārāṇasīpurapate maṇikarṇikeśa
vīreśa dakṣamakhakāla vibho gaṇeśa |
sarvajña sarvahṛdayaikanivāsa nātha
saṁsāraduḥkhagahanājjagadīśa rakṣa || 5||

Please save me from the deep sorrow of life, O Lord of the universe, who is the Lord of the city of Vārāṇasi, who is the Lord of Maṇikarṇika, who is the Lord of warriors, who destroyed the yaga of Dakṣa, who is mighty, who is the chief of Bhūtha gaṇas, who is all knowing and the Lord who lives in everybody's mind. (5)

śrīmanmaheśvara kṛpāmaya he dayālo
he vyomakeśa śitikaṇṭha gaṇādhinātha |
bhasmāṅgarāga nṛkapālakalāpamāla
saṁsāraduḥkhagahanājjagadīśa rakṣa || 6||

Please save me from the deep sorrow of life, O Lord of the universe, who is the greatest Lord, who is full of mercy, who is kind, who has the sky as hair, who has a blue neck, who is the chief of gaṇas, who is coated all over by ash, and who wears a garland of skulls. (6)

kailāsaśailavinivāsa vṛṣākape he
mṛtyuṅjaya trīnayana trijagannivāsa |

nārāyaṇapriya madāpaha śaktinātha
saṁsāraduḥkhagahanājjagadīśa rakṣa || 7||

Please save me from the deep sorrow of life, O Lord of the universe, who lives on Mount Kailaśa, who rides on the bull, who has won over death, who has three eyes, who lives in all the three worlds, who is the friend of Nārāyaṅa, who destroys pride, and who is the consort of Śakti. (7)

viśveśa viśvabhavanāśaka viśvarūpa
viśvātmaka tribhuvanaikaguṇādhikeśa |
he viśvanātha karuṇāmaya dīnabandho
saṁsāraduḥkhagahanājjagadīśa rakṣa || 8||

Please save me from the deep sorrow of life, O Lord of the universe, who is king of universe, who lives in the entire world, who cannot be defeated, who is the form of the universe, who is the soul of the universe, who spreads himself in all three worlds, who is the friend of the universe, who is full of mercy and the friend of the oppressed. (8)

|| iti śrīmat śaṅkarācārya viracitaṁ śivanāmāvalyaṣṭakaṁ ||

|| Śivamānasapūjā ||

ratnaiḥ kalpitamāsanaṁ himajalaiḥ snānaṁ ca divyāmbaraṁ
nānāratnavibhūṣitaṁ mṛgamadāmodāṅkitaṁ candanam |
jātīcampakabilvapatraracitaṁ puṣpaṁ ca dhūpaṁ tathā
dīpaṁ deva dayānidhe paśupate hṛtkalpitaṁ gṛhyatām || 1||

O ocean of mercy, O master of bound creatures, I have imagined a throne of precious stones for you, cool water for you to bathe in, divine robes adorned with many jewels, sandalwood paste mixed with musk to anoint your body, jasmine and champaka flowers and bilva leaves, rare incense, and a shining flame. Accept all these which I have imagined in my heart for you, O God. (1)

sauvarṇe navaratnakhaṇḍaracite pātre ghṛtaṁ pāyasaṁ
bhakśyaṁ pañcavidhaṁ payodadhiyutaṁ rambhāphalaṁ pānakam |
śākānāmayutaṁ jalaṁ rucikaraṁ karpūrakhaṇḍojjvalaṁ
tāmbūlaṁ manasā mayā viracitaṁ bhaktyā prabho svīkuru || 2||

Sweet rice in a golden bowl inlaid with the nine jewels, the five kinds of food made from milk and curd, bananas, vegetables, sweet water scented with camphor, and betel leaf—I have prepared all these in my mind with devotion. O Lord, please accept them. (2)

chatraṁ cāmarayoryugaṁ vyajanakaṁ cādarśakaṁ nirmalam
vīṇābherimṛdaṅgakāhalakalā gītaṁ ca nṛtyaṁ tathā |
sāṣṭāṅgaṁ praṇatiḥ stutirbahuvidhā hyetatsamastaṁ mayā
saṅkalpena samarpitaṁ tava vibho pūjāṁ gṛhāṇa prabho || 3||

A canopy, two yak-tail whisks, a fan and a spotless mirror, a vīṇā, kettledrums, a mridang and a great drum, songs and dancing, full prostrations, and many kinds of hymns—all this I offer to thee in my imagination. O almighty Lord, accept this, my worship of you. (4)

ātmā tvaṁ girijā matiḥ sahacarāḥ prāṇāḥ śarīraṁ gṛhaṁ
pūjā te viṣayopabhogaracanā nidrā samādhisthitiḥ |
sañcāraḥ padayoḥ pradakśiṇavidhiḥ stotrāṇi sarvā giro
yadyatkarma karomi tattadakhilaṁ śambho tavārādhanam || 4||

You are my self; Pārvatī is my reason. My five prāṅās are your attendants, my body is your house, and all the pleasures of my senses are objects to use for your worship. My sleep is your state of samādhī. Wherever I walk I am walking around You, everything I say is in praise of you, everything I do is in devotion to you, O benevolent Lord! (4)

karacaraṇa kṛtaṁ vākkāyajaṁ karmajaṁ vā |
śravaṇanayanajaṁ vā mānasaṁ vāparādham |
vihitamavihitaṁ vā sarvametatkśamasva |
jaya jaya karuṇābdhe śrīmahādevaśambho || 5||

Whatever sins I have committed with my hands, feet, voice, body, actions, ears, eyes, or mind, whether prohibited by the scriptures or not, please forgive them all. Hail! Hail! O ocean of compassion! O great God! O benevolent Lord! (5)

|| iti śrīmacchaṅkarācāryaviracitā śivamānasapūjā ||

|| Śivāṣṭakaṁ ||

prabhuṁ prāṇanāthaṁ vibhuṁ viśvanāthaṁ
jagannāthanāthaṁ sadānandabhājam |
bhavadbhavyabhūteśvaraṁ bhūtanāthaṁ
śivaṁ śaṅkaraṁ śambhumīśānamīḍe || 1||

I pray to thee, Śiva, Śaṅkara, Śambhu, who is the Lord, who is the Lord of our lives, who is Vibhu, who is the Lord of the world, who is the Lord of Viṣṇu (Jagannātha), who is always dwelling in happiness, who imparts light or shine to everything, who is the Lord of living beings, who is the Lord of ghosts, and who is the Lord of everyone. (1)

gale ruṇḍamālaṁ tanau sarpajālaṁ
mahākālakālaṁ gaṇeśādhipālam |
jaṭājūṭagaṅgottaraṅgairviśālaṁ
śivaṁ śaṅkaraṁ śambhumīśānamīḍe || 2||

I pray to thee, Śiva, Śaṅkara, Śambhu, who has a garland of skulls around the neck, who has a net of snakes around his body, who is the destroyer of the immense-destroyer Kāla, who is the Lord of Gaṇeśa, whose matted hair is spread-out by the presence of the waves of Gaṅgā falling on his head, and who is the Lord of everyone. (2)

mudāmākaraṁ maṇḍanaṁ maṇḍayantaṁ
mahāmaṇḍalaṁ bhasmabhūṣadharaṁtam |
anādihyapāraṁ mahāmohahāraṁ
śivaṁ śaṅkaraṁ śambhumīśānamīḍe || 3||

I pray to thee, Śiva, Śaṅkara, Śambhu, who scatters happiness [in the world], who is ornating the universe, who is the immense universe himself, who is possessing the adornment of ashes, who is without a

beginning, who is without measure, who removes the greatest attachments, and who is the Lord of everyone. (3)

vaṭādhonivāsaṁ mahāṭṭāṭṭahāsaṁ
mahāpāpanāśaṁ sadāsuprakāśam |
girīśaṁ gaṇeśaṁ maheśaṁ sureśaṁ
śivaṁ śaṅkaraṁ śambhumīśānamīḍe || 4||

I pray to thee, Śiva, Śaṅkara, Śambhu, who resides below a vaṭa (banyan) tree, who possesses an immense laughter, who destroys the greatest sins, who is always resplendent, who is the Lord of Himālaya, various tormentor-groups (gaṇa) and the demi-gods, who is the great Lord, and who is the Lord of everyone. (4)

girindrātmajāsaṁgrahītārdhadehaṁ
girau saṁsthitaṁ sarvadā sannageham |
parabrahmabrahmādibhirvandhyamānaṁ
śivaṁ śaṅkaraṁ śambhumīśānamīḍe || 5||

I pray to thee, Śiva, Śaṅkara, Śambhu, who shares half of his body with the daughter of Himālaya[1], who is situated in a mountain (Kailāsā), who is always a resort for the depressed, who is the Ātman, who is reverred by (or who is worthy of reverence by) Brahmā and others, and who is the Lord of everyone. (5)

kapālaṁ triśūlaṁ karābhyāṁ dadhānaṁ
padāmbhojanamrāya kāmaṁ dadānam |
balīvardayānaṁ surāṇāṁ pradhānaṁ
śivaṁ śaṅkaraṁ śambhumīśānamīḍe || 6||

I pray to thee, Śiva, Śaṅkara, Śambhu, who holds a skull and a trident in the hands, who endows the desires of those who are humble to

[1] The Ardhanārīśvara form of Śiva consists of half Śiva and half Pārvatī, the daughter of Himalaya.

his lotus-feet, who uses an ox as a vehicle, who is supreme and above various demi-gods, and who is the Lord of everyone. (6)

śaraccandragātraṁ guṇānanda pātraṁ
trinetraṁ pavitraṁ dhaneśasya mitram |
aparṇākalatraṁ caritraṁ vicitraṁ
śivaṁ śaṅkaraṁ śambhumīśānamīḍe || 7||

I pray to thee, Śiva, Śaṅkara, Śambhu, who has a face like the winter-moon, who is the subject of happiness of gaṇa (tormentor groups), who has three eyes, who is pure, who is the friend of Kubera (controller of wealth), who is the consort of Aparṇā (Pārvatī), who has eternal characteristics, and who is the Lord of everyone. (7)

haraṁ sarpahāraṁ citā bhūvihāraṁ
bhavaṁ vedasāraṁ sadā nirvikāram |
śmaśāne vadantaṁ manojaṁ dahantaṁ
śivaṁ śaṅkaraṁ śambhumīśānamīḍe || 8||

I pray to thee, Śiva, Śaṅkara, Śambhu, who is known as Hara, who has a garland of snakes, who roams around the cremation grounds, who is the universe, who is the summary of the veda (or the one discussed by the veda), who is always dispassionate, who is living in the cremation grounds, who is burning desires born in the mind, and who is the Lord of everyone. (8)

stavaṁ yaḥ prabhāte naraḥ śūlapāṇe
paṭhet sarvadā bhargabhāvānuraktaḥ |
sa putraṁ dhanaṁ dhānyamitraṁ
kalatraṁ vicitraṁ samāsādya mokṣaṁ prayāti || 9||

Those who study this prayer every morning with effulgence and emotions for trident-holding Śiva, achieve mokṣa, after having attained a dutiful son, wealth, friends, wife, and a colorful life. (9)

|| iti śivāṣṭakam ||

|| Mahāmṛtyuñjayastotram ||

dhyānam (*prayer*)

candrārkāgnivilocanaṁ smitamukhaṁ padmadvayāntasthitaṁ
mudrāpāśamṛgākśasatravilasatpāṇiṁ himāṁśuprabham |
koṭīndupragalatsudhāplutatamuṁ hārādibhūṣojjvalaṁ
kāntaṁ viśvavimohanaṁ paśupatiṁ mṛtyuñjayaṁ bhāvayet ||

I meditate on that victor over death, who has moon, sun and fire as eyes, who has a smiling face, who sits on two lotus flowers, whose hands shine with the sign the rope, the deer and the garland of rudraksha, who has the pleasant sheen of the ice, who has a body drenched by nectar from billions of moons, who adorns himself with several garlands, who is very handsome, who can attract the entire world, and who is the Lord of all beings.

Jape Viniyoga (*now the chant*)

rudraṁ paśupatiṁ sthāṇuṁ nīlakaṇṭhamumāpatim |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ kariṣyati || 1||

What can death do to the one who salutes with head bowed to that God—who is the angry one, the Lord of all beings, stable, who has a blue neck, and is the consort of Uma. (1)

nīlakaṇṭhaṁ kālamūrttiṁ kālajñaṁ kālanāśanam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ kariṣyati || 2||

What can death do to the one who salutes with head bowed to that God—who has a blue neck, is the form of death, who knows past, present and future, and who destroyed the god of death. (2)

nīlakaṇṭhaṁ virūpākśaṁ nirmalaṁ nilayapradam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ kariṣyati || 3||

What can death do to the one who salutes with head bowed to that God—who has a blue neck, a different eye, who is clean, and dazzlingly bright. (3)

vāmadevaṁ mahādevaṁ lokanāthaṁ jagadgurum |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ kariṣyati || 4||

What can death do to the one who salutes with head bowed to that God—who judges according to merit, who is the greatest God, the Lord of the universe, and teacher of the world. (4)

devadevaṁ jagannāthaṁ deveśaṁ vṛṣabhadhvajam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ kariṣyati || 5||

What can death do to the one who salutes with head bowed to that God—who is the God of gods, the Lord of the earth, the God of devas, and who has a bull flag. (5)

tryakśaṁ caturbhujaṁ śāntaṁ jaṭāmakuṭadhāriṇam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ kariṣyati || 6||

What can death do to the one who salutes with head bowed to that God—who has three eyes, four hands, who is peaceful, and wears matted hair and a crown. (6)

bhasmoddhūlitasarvāṅgaṁ nāgābharaṇabhūṣitam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ kariṣyati || 7||

What can death do to the one who salutes with head bowed to that God—who is covered with ash all over his body, and wears the serpent as an ornament. (7)

anantamavyayaṁ śāntaṁ akśamālādharaṁ haram |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ kariṣyati || 8||

What can death do to the one who salutes with head bowed to that God—who is limitless, who cannot be explained, who is peaceful, who is the killer, and who wears the garland of eyes. (8)

ānandaṁ paramaṁ nityaṁ kaivalyapadadāyinam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ karişyati || 9||

What can death do to the one who salutes with head bowed to that God—who is happiness, who is beyond thought, stable, and who grants salvation. (9)

arddhanārīśvaraṁ devaṁ pārvatīprāṇanāyakam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ karişyati || 10||

What can death do to the one who salutes with head bowed to that God—who is the god, half male and half female, and is the darling of Pārvatī. (10)

pralayasthitikarttāramādikarttāramīśvaram |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ karişyati || 11||

What can death do to the one who salutes with head bowed to that God—who creates the state of deluge, and who is the God who made the beginning. (11)

vyomakeśaṁ virūpākśaṁ candrārddhakṛtaśekharam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ karişyati || 12||

What can death do to the one who salutes with head bowed to that God—whose hair is the sky, who has a different eye, and who has collected half of the moon. (12)

gaṅgādharaṁ śaśidharaṁ śaṅkaraṁ śūlapāṇinam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ karişyati || 13||

What can death do to the one who salutes with head bowed to that God—who carries the river Gaṅgā, keeps the moon as an ornament, who is Lord Śaṅkara, and who carries a trident. (13)

anāthaḥ paramānantaṁ kaivalyapadagāmini |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ karişyati || 14||

What can death do to the one who salutes with head bowed to that God—who is beyond protection, beyond endlessness and the bestower of kaivalya or liberation. (14)

svargāpavargadātāraṁ sṛṣṭisthityantakāraṇam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ karişyati || 15||

What can death do to the one who salutes with head bowed to that God—who grants heaven and salvation and looks after creation, upkeep and destruction. (15)

kalpāyurddehi me puṇyaṁ yāvadāyurarogatām |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ karişyati || 16||

What can death do to the one who salutes with head bowed to that God—who can grant a life of an eon, who can bless you with a long life free of any sickness. (16)

śiveśānāṁ mahādevaṁ vāmadevaṁ sadāśivam |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ karişyati || 17||

What can death do to the one who salutes with head bowed to that God—who is Śiva as well as Iśwara, who is the great God, who gives correct judgments, and who is always peaceful. (17)

utpattisthitisaṁhārakartāramīśvaraṁ gurum |
namāmi śirasā devaṁ kiṁ no mṛtyuḥ karişyati || 18||

What can death do to the one who salutes with head bowed to that God—who is responsible for creation, sustenance and destruction, and who is a great teacher. (18)

phalaśruti (*fruits of this prayer*)

mārkaṇḍeyakṛtaṁ stotraṁ yaḥ paṭhecchivasannidhau |
tasya mṛtyubhayaṁ nāsti nāgnicaurabhayaṁ kvacit || 19||

Anyone reading this prayer written by Mārkaṇḍeya in front of Lord Śiva, would not have fear of death, fire or thieves. (19)

śatāvarttaṁ prakartavyaṁ saṅkaṭe kaṣṭanāśanam |
śucirbhūtvā pathetstotraṁ sarvasiddhipradāyakam || 20||

Reading it one hundred times will get rid of all misery, reading it with a clean mind would make one get all his wants. (20)

mṛtyuñjaya mahādeva trāhi māṁ śaraṇāgatam |
janmamṛtyujarārogaiḥ pīḍitaṁ karmabandhanaiḥ || 21||

O great God who has won over god of death, please save me as I am submitting to you, from births, deaths, old age and disease, and also the ties of karma which affect me. (22)

tāvakastvadgataḥ prāṇastvaccitto'haṁ sadā mṛḍa |
iti vijñāpya deveśaṁ tryambakākhyamanuṁ japet || 23||

namaḥ śivāya sāmbāya haraye paramātmane |
praṇatakleśanāśāya yogināṁ pataye namaḥ || 24||

I appeal to God that my soul goes towards you, my mind always meditates on you, and chants the Trayaṁbakā Mantra[2], I salute that Samba, who is the inner soul of the destroyer, and pray for

[2] Trayaṁbakā Mantra is given in the translation of Chamakaṁ.

destruction of all life's problems—O Lord of Yoga, I salute you! (23/24)

|| iti mahāmṛtyuñjayastotraṁ ||

|| Vedasāraśivastotram ||

paśūnāṁ patiṁ pāpanāśaṁ pareśaṁ
gajendrasya kṛttiṁ vasānaṁ vareṇyam |
jaṭājūṭamadhye sphuradgāṅgavāriṁ
mahādevamekaṁ smarāmi smarārim || 1||

I dwell in my mind on the overlord of gods, the Lord of all souls, the destroyer of sins, the supreme Lord, the wearer of elephant's hide, one who is sought after, one in whose thicket of matted hair the stream of Gaṅgā shines and one who is the enemy of Cupid. (1)

maheśaṁ sureśaṁ surārātināśaṁ
vibhuṁ viśvanāthaṁ vibhūtyaṅgabhūṣam |
virūpākṣamindvarkavahnitrinetraṁ
sadānandamīḍe prabhuṁ pañcavaktram || 2||

I adore the great Lord, the Lord of gods, the destroyer of the foes of gods, the all pervasive God of the universe whose body is adorned with the holy ash, and who has an odd number of eyes, viz. the three eyes represented by moon, sun and fire. I adore the Lord of five faces who is ever blissful. (2)

girīśaṁ gaṇeśaṁ gale nīlavarṇaṁ
gavendrādhirūḍhaṁ guṇātītarūpam |
bhavaṁ bhāsvaraṁ bhasmanā bhūṣitāṅgaṁ
bhavānīkalatraṁ bhaje pañcavaktram || 3||

I worship the Lord of mountains, the leader of the pramathaganās in Kailaśa, whose neck is dark in color. He is mounted on a lordly bull and his form is beyond the pale of the three gunas (sattva, rajas and tamas). I worship that source of all, the lustrous one whose limbs are decked with holy ash and who has 'Bhavāni' as his consort, and is possessed of five faces. (3)

śivākānta śaṁbho śaśāṅkārdhamaule
maheśāna śūliñjaṭājūṭadhārin |
tvameko jagadvyāpako viśvarūpaḥ
prasīda prasīda prabho pūrṇarūpa || 4||

Please, be pleased, O Lord of Pārvatī, O Sambhu, with the crescent moon on his head, O the great Iśāna, the trident bearer with matted hair, thou alone art omnipresent and thou art seen in manifold forms in all plenitude. (4)

parātmānamekaṁ jagadbījamādyaṁ
nirīhaṁ nirākāramoṁkāravedyam |
yato jāyate pālyate yena viśvaṁ
tamīśaṁ bhaje līyate yatra viśvam || 5||

I worship that one supreme spirit, the Iśā, the first source of the universe who is free from desire, void of form, and is knowable by meditating on oṁkārā (pranavā). He is the one whence the universe comes into being, by whom it is protected and in whom it gets back. (5)

na bhūmirnaṁ cāpo na vahnirna vāyur-
-na cākāśamāste na tandrā na nidrā |
na coṣṇaṁ na śītaṁ na deśo na veṣo
na yasyāsti mūrtistrimūrtiṁ tamīḍe || 6||

I adore that triad (in the form of Brahma, Viṣnu and Rudra) but who in fact has no form, who is not the earth or water or fire or wind or space, who is neither indolence nor sleep, neither heat nor cold nor any place or make-believe. (6)

ajaṁ śāśvataṁ kāraṇaṁ kāraṇānāṁ
śivaṁ kevalaṁ bhāsakaṁ bhāsakānām |
turīyaṁ tamaḥpāramādyantahīnaṁ
prapadye paraṁ pāvanaṁ dvaitahīnam || 7||

I seek refuge under the supreme Śiva, who was not caused by anything else, eternal, the primal cause of all causes, the matchless, illuminator of all luminaries, one who is beyond the three states of existence (the wakeful, dream and deep sleep), who is beyond the pale of ignorance, who has no beginning or end and who is the pure one without a second. (7)

namaste namaste vibho viśvamūrte
namaste namaste cidānandamūrte |
namaste namaste tapoyogagamya
namaste namaste śrutijñānagamya || 8||

Obeisance to thee, obeisance to thee, O Lord, whose form is the whole universe; obeisance to thee, obeisance to thee, the very embodiment of consciousness-bliss; obeisance to thee, obeisance to thee, who is knowable by means of penance and meditation; obeisance to thee, obeisance to thee, who is knowable by the path of knowledge outlined in the vedic scripture. (8)

prabho śūlapāṇe vibho viśvanātha
mahādeva śaṁbho maheśa trinetra |
śivākānta śānta smarāre purāre
tvadanyo vareṇyo na mānyo na gaṇyaḥ || 9||

O Lord, the trident bearer, Lord of the universe, God of all gods, source of auspiciousness, supreme Lord with three eyes, consort of goddess Pārvatī, one who is tranquil, enemy of Cupid and of the three demons, there is none equal to thee to be sought, to be honored or to be counted as support. (9)

śaṁbho maheśa karuṇāmaya śūlapāṇe
gaurīpate paśupate paśupāśanāśin |
kāśīpate karuṇayā jagadetadeka-
stvaṁhaṁsi pāsi vidadhāsi maheśvaro'si || 10||

O God of auspiciousness, great Lord, compassionate though wielder of the trident, Lord of Gauri, Lord of all souls, destroyer of the bonds of souls, Lord of Benares. Thou art the one Maheśvara, the supreme God who out of abundant grace destroys, protects and creates this entire universe. (10)

tvatto jagadbhavati deva bhava smarāre
tvayyeva tiṣṭhati jaganmṛḍa viśvanātha |
tvayyeva gacchati layaṁ jagadetadīśa
liṅgātmake hara carācaraviśvarūpin || 11||

O Lord, source of all, enemy of Cupid, Lord of the universe, O compassionate one, O destroyer of sins, this world springs from thee, gets its sustenance from thee and gets back to thee, in the form of linga, thou art in the form of this universe of movables and immovables. (11)

||iti śrīmacchaṅkarācāryaviracitā vedasāraśivastotram ||

|| Ātmaṣaṭak Nirvāṇaṣaṭak ||

manobuddhyahaṁkāracittāni nāhaṁ
na ca śrotrajihve na ca ghrāṇanetre |
na ca vyomabhūmiḥ na tejo na vāyuḥ
cidānaṅdarūpaḥ śivo'haṁ śivo'ham || 1||

I am not the intellect, ego, mind. Neither am I hearing, taste, smell, sight. Nor am I space, earth, light, air, field of consciousness. I am the pure consciousness of bliss—I am Śivā. I am Śivā.

na ca prāṇasaṁjño na vai paṁcavāyuḥ
na vā saptadhāturna vā paṅcakośaḥ |
na vāk pāṇipādau na copasthapāyū
cidānaṅdarūpaḥ śivo'haṁ śivo'ham || 2||

I am not prana, nor the five vital forces. I am not the seven elements of the body, or the five sheaths forming the body. I am not the organ of speech, hand, foot, the organ of procreation or excretion. I am the pure consciousness of bliss—I am Śivā, I am Śivā. (2)

na me dveṣarāgau na me lobhamohau
mado naiva me naiva mātsaryabhāvaḥ |
na dharmo na cārtho na kāmo na mokṣaḥ
cidānaṅdarūpaḥ śivo'haṁ śivo'ham || 3||

I have nor attachment or aversion; no greed or delusion, not envy or vain; duty, acquisition, desire nor liberation do I aspire—since I am the embodiment of knowledge and bliss—I am Śivā, I am Śivā. (3)

na puṇyaṁ na pāpaṁ na saukhyaṁ na duḥkhaṁ
na maṁtro na tīrthaṁ na vedā na yajñāḥ |
ahaṁ bhojanaṁ naiva bhojyaṁ na bhoktā
cidānaṅdarūpaḥ śivo'haṁ śivo'ham || 4||

I am neither virtue nor vice, pleasure or pain that is experienced, no, no; a chant, a holy place, a scripture nor the sacrificial fire; I am neither the enjoyment, enjoyable, nor the enjoyer. I am the embodiment of knowledge and bliss—I am Śivā, I am Śivā. (4)

na me mṛtyuśaṅkā na me jātibhedaḥ
pitā naiva me naiva mātā na janma |
na baṅdhurna mitraṁ gururnaiva śiṣyaḥ
cidānaṅdarūpaḥ śivo'haṁ śivo'ham || 5||

There is no death or fear, no one to distinguished by class or caste No father, no mother, no birth at all; no friend, no kith or kin, guru or shishya. I am the embodiment of knowledge and bliss—I am Śivā, I am Śivā. (5)

ahaṁ nirvikalpo nirākārarūpo
vibhuvyārpya sarvatra sarvendriyāṇām |
sadā me samatvaṁ na muktirna bandhaḥ
cidānaṅdarūpaḥ śivo'haṁ śivo'ham || 6||

I am changeless, formless, enveloping all, untouched by senses, I am omnipresent, unfathomable. I am beyond freedom. I am the embodiment of knowledge and bliss—I am Śivā, I am Śivā. (6)

|| iti śrīmacchaṅkarācāryaviracitaṁ ātmaṣaṭakaṁ sampūrṇam ||

|| Śrī Śivāṣṭottara Śatanāma Stotram ||

(This stotram is the 108 names of Lord Śiva in verse-song. The mantra version after this has the translation of each word.)

śivo maheśvaraḥ śaṁbhuḥ pinākī śaśiśekharaḥ |
vāmadevo virūpākṣaḥ kapardī nīlalohitaḥ || 1||

śaṅkaraḥ śūlapāṇiśca khaṭvāṅgo viṣṇuvallabhaḥ |
śipiviṣṭo 'mbikānāthaḥ śrīkaṅṭho bhaktavatsalaḥ || 2||

bhavaḥ śarvaḥ trilokeśaḥ śitikaṅṭhaḥ śivapriyaḥ |
ugraḥ kapālī kāmārī aṅdhakāsurasūdanaḥ || 3||

gaṅgādharo lalāṭākṣaḥ kālakālaḥ kṛpānidhiḥ |
bhīmaḥ paraśuhastaśca mṛgapāṇiḥ jaṭādharaḥ || 4||

kailāsavāsī kavacī kaṭhoraḥ tripurāṅtakaḥ |
vṛṣāṅko vṛṣabhārūḍho bhasmoddhūlitavigrahaḥ || 5||

sāmapriyaḥ svaramayaḥ trayīmūrtiḥ anīśvaraḥ |
sarvajñaḥ paramātmā ca somasūryāgni locanaḥ || 6||

haviryajñamayaḥ somaḥ paṅcavaktraḥ sadāśivaḥ |
viśveśvaro vīrabhadro gaṇanāthaḥ prajāpatiḥ || 7||

hiraṇyaretaḥ durdharṣaḥ girīśo giriśonaghaḥ |
bhujaṅgabhūṣaṇo bhargo giridhanvā giripriyaḥ || 8||

kṛttivāsaḥ purārātiḥ bhagavān pramathādhipaḥ |
mṛtyuṅjayaḥ sūkṣmatanuḥ jagadvyāpī jagadguruḥ || 9||

vyomakeśo mahāsena-janakaḥ cāruvikramaḥ |
rudro bhūtapatiḥ sthāṇuḥ ahirbhudhño digaṁbaraḥ || 10||

aṣṭamūrtiḥ anekātmā sāttvikaḥ śuddhavigrahaḥ |
śāśvataḥ khaṅḍaparaśu ajaḥ pāśavimocanaḥ || 11||

mṛḍaḥ paśupatirdevo mahādevo'vyayo hariḥ |
pūṣadaṅtabhidavyagro dakṣādhvaraharo haraḥ || 12||

bhaganetrabhidavyaktaḥ sahasrākṣaḥ sahasrapāt |
apavarga prado'naṅtaḥ tārakaḥ parameśvaraḥ || 13||

|| iti śrī śivāṣṭottaraśatanāmastrotram ||

|| Śivāṣṭottaraśata Nāmāvaliḥ ||

karpūra-gauraṁ karuṇāvatāraṁ saṁsāra-sāraṁ bhujagendra-hāram|
sadā vasantaṁ hyadayāravindaṁ bhavaṁ bhavānī sahitaṁ namāmi||

om śivāya namaḥ | om maheśvarāya namaḥ | om śaṁbhave namaḥ | om pināķine namaḥ | om śaśiśekharāya namaḥ | om vāmadevāya namaḥ | om virūpākṣāya namaḥ | om kapardine namaḥ | om nīlalohitāya namaḥ | om śaṅkarāya namaḥ | (10)	Salutations to Śiva… The auspicious one, the great God Śiva, who exists for our happiness alone, who guards the path of dharma, who wears the crescent moon in his hair, who is pleasing and auspicious in every way, the God of spotless form, the Lord with thickly matted hair, the God splendid as the red sun at daybreak, the source of all prosperity (1-10)
om śūlapāṇaye namaḥ | om khaṭvāṅgine namaḥ | om viṣṇuvallabhāya namaḥ | om śipiviṣṭāya namaḥ | om aṁbikānāthāya namaḥ | om śrīkaṇṭhāya namaḥ | om bhaktavatsalāya namaḥ | om bhavāya namaḥ | om śarvāya namaḥ | om trilokeśāya namaḥ | (20)	Salutations to Śiva… The God who carries a spear, who carries a knurled club, who is dear to Lord Viṣnu, whose form emits great rays of light, to Ambikā's Lord, to he whose throat is shining blue, to the Lord who loves his devotees like new born calves, who is existence itself, who is the all, who is the Lord of all the three worlds (11-20)

om śitikaṇṭhāya namaḥ | om śiva priyāya namaḥ | om ugrāya namaḥ | om kapāline namaḥ | om kāmāraye namaḥ | om andhakāsurasūdanāya namaḥ | om gaṅgādharāya namaḥ | om lalāṭākṣāya namaḥ | om kalakālāya namaḥ | om kṛpānidhaye namaḥ | (30)	Salutations to Śiva… The primal soul whose throat is deep blue, the God who is dear to Śakti, whose presence is awesome and overwhelming, to the God whose begging bowl is a human skull, who conquers all passions, the Lord who killed the asura Andhakā, the God who holds the Ganges River in his hair, the Lord whose sport is creation, who is the death of death, who is the treasure of compassion (21-30)
om bhīmāya namaḥ | om paraśuhastāya namaḥ | om mṛgapāṇaye namaḥ | om jaṭādharāya namaḥ | om kailāśavāsine namaḥ | om kavacine namaḥ | om kaṭhorāya namaḥ | om tripurāntakāya namaḥ | om vṛṣāṅkāya namaḥ | om vṛṣabhārūḍhāya namaḥ | (40)	Salutations to Śiva… Whose strength is awesome, who wields an axe in his hands, who looks after the soul in the wilderness, who bears a mass of matted hair, who abides on Mount Kailaś, the Lord who is wrapped in armor, who causes all growth, who destroyed the three demonic cities, whose emblem is a bull (Nandi), who rides a bull (31-40)
om bhasmoddhūlitavigrahāya namaḥ | om sāmapriyāya namaḥ |	Salutations to Śiva… The Lord covered with holy ash, the god exceedingly fond of

om svaramayāya namaḥ | om trayīmūrtaye namaḥ | om anīśvarāya namaḥ | om sarvajñāya namaḥ | om paramātmane namaḥ | om somasūryāgnilocanāya namaḥ | om haviṣe namaḥ | om yajñamayāya namaḥ | (50)	hymns from the sāma veda, who creates through sound, who is worshipped in three forms, the undisputed Lord, who knows all things, the supreme self, the light of the eyes of Sōmā, Sūrya and Agnī, who receives oblations of ghee, the architect of all sacrificial rites (41-50)
om somāya namaḥ | om paṅcavaktrāya namaḥ | om sadāśivāya namaḥ | om viśveśvarāya namaḥ | om vīrabhadrāya namaḥ | om gaṇanāthāya namaḥ | om prajāpataye namaḥ | om hiraṇyaretase namaḥ | om durdharṣāya namaḥ | om girīshāya namaḥ | (60)	Salutations to Śiva… The moon-glow of the mystic's vision, the God of the five activities, the eternally auspicious benevolent Śiva, the all-pervading ruler of the cosmos, the foremost of heroes, the God of the gaṇas, the creator, the God who emanates golden souls, the unconquerable being, the monarch of the holy mountain Kailaś (51-60)
om girishāya namaḥ | om anaghāya namaḥ | om bhujaṅgabhūṣaṇāya namaḥ | om bhargāya namaḥ | om giridhanvane namaḥ | om giripriyāya namaḥ |	Salutations to Śiva… The Lord of the Himalayas, who can inspire no fear, the Lord adorned with golden snakes, the foremost of rishis, whose weapon is a mountain, the Lord who is fond of mountains, the

om kṛttivāsase namaḥ | om purārātaye namaḥ | om bhagavate namaḥ | om pramathādhipāya namaḥ | (70)	God who wears clothes of hide, the Lord who is thoroughly at home in the wilderness, the Lord of prosperity, the God who is served by goblins (61-70)
om mṛtyuṅjayāya namaḥ | om sūkṣmatanave namaḥ | om jagadvyāpine namaḥ | om jagadguruve namaḥ | om vyomakeśāya namaḥ | om mahāsenajanakāya namaḥ | om cāruvikramāya namaḥ | om rudrāya namaḥ | om bhūtapataye namaḥ | om sthāṇave namaḥ | (80)	Salutations to Śiva… The conqueror of death, the subtlest of the subtle, who fills the whole world, the guru of all the worlds, the God whose hair is the spreading sky above, the origin of Mahāsena, the guardian of wandering pilgrims, the Lord who is fit to be praised, the source of living creatures—including the bhūtas or ghostly creatures, the firm and immovable deity (71-80)
om ahirbudhñyāya namaḥ | om digaṁbarāya namaḥ | om aṣṭamūrtaye namaḥ | om anekātmane namaḥ | om sātvikāya namaḥ | om śuddhavigrahāya namaḥ | om śāśvatāya namaḥ | om khaṇḍaparaśave namaḥ | om ajāye namaḥ | om pāśavimocanāya namaḥ | (90)	Salutations to Śiva… The Lord who waits for the sleeping kundalini, whose robes is the cosmos, the Lord who has eight forms, the God who is the one soul, the Lord of boundless energy, who is free of all doubt and dissension, the endless and eternal, the God who cuts through the mind's despair, the instigator of all that occurs, the Lord who releases all fetters (81-90)

om mṛḍāya namaḥ | om paśupataye namaḥ | om devāya namaḥ | om mahādevāya namaḥ | om avyayāya namaḥ | om haraye namaḥ | om puṣpadantabhide namaḥ | om avyagrāya namaḥ | om dakṣādhvaraharāya namaḥ | om harāya namaḥ | (100)	Salutations to Śiva… The Lord who shows only mercy, the ruler of all evolving souls, the animals, the foremost of devas, demigods, the greatest of the gods, the one never subject to change, who dissolves all bondage, the one who punished Puśan, the Lord who is steady and unwavering, the destroyer of Dakṣa's conceited sacrifice, the Lord who withdraws the cosmos (91-100)
om bhaganetrabhide namaḥ | om avyaktāya namaḥ | om sahasrākṣāya namaḥ | om sahasrapade namaḥ | om apavargapradāya namaḥ | om anantāya namaḥ | om tārakāya namaḥ | om parameśvarāya namaḥ | (108)	Salutations to Śiva… Who taught Bhaga to see more clearly, who is subtle and unseen, the Lord of limitless forms, the God who is standing and walking everywhere, the Lord who gives and takes all things, the God who is unending, the great liberator of mankind, to the great God. (100-108)

\|\| iti śrīśivāṣṭottaraśata nāmāvaliḥ \|\|

|| Śivatāṇḍavastotram ||

jaṭāṭavīgalajjalapravāhapāvitasthale
gale'valambya lambitāṁ bhujaṅgatuṅgamālikām |
ḍamaḍḍamaḍḍamaḍḍamanninādavaḍḍamarvayaṁ
cakāra caṇḍatāṇḍavaṁ tanotu naḥ śivaḥ śivam || 1||

With his neck, consecrated by the flow of water flowing from the thick forest-like locks of hair, and on the neck, where the lofty snake is hanging as garland, and the damarū drum making the sound of: damat damat damat damat, Lord Śiva did the auspicious dance of Tāndavā. May He shower prosperity on us all. (1)

jaṭākaṭāhasaṁbhramabhramannilimpanirjharī-
-vilolavīcivallarīvirājamānamūrdhani |
dhagaddhagaddhagajjvalallalāṭapaṭṭapāvake
kiśoracandraśekhare ratiḥ pratikśaṇaṁ mama || 2||

I have a very deep interest in Lord Śiva, whose head is glorified by the rows of moving waves of the celestial river Gaṅgā agitating in the deep well of his hair-locks, and who has the brilliant fire flaming on the surface of his forehead, and who has the crescent moon as a jewel on his head. (2)

dharādharendranaṁdinīvilāsabandhubandhura
sphuraddigantasantatipramodamānamānase |
kṛpākaṭākśadhoraṇīniruddhadurdharāpadi
kvaciddigambare(kvaciccidaṁbare) mano vinodametu vastuni || 3||

May my mind seek happiness in the Lord, Śiva, in whose mind all the living beings of the glorious universe exist, who is the sportive companion of Pārvatī (daughter of the mountain king), who controls invincible hardships with the flow of his compassionate look, who is all-persuasive (the directions are his clothes). (3)

latābhujaṅgapiṅgalasphuratphaṇāmaṇiprabhā
kadambakuṅkumadravapraliptadigvadhūmukhe |
madāndhasindhurasphurattvaguttarīyamedure
mano vinodamadbhutaṁ bibhartu bhūtabhartari || 4||

May I seek wonderful pleasure in Lord Śiva, who is supporter of all life, who with his creeping snake with reddish brown hood and with the luster of his gem on it spread out in variegated colors on the beautiful faces of the maidens of directions, who is covered with a glittering upper garment made of the skin of a huge intoxicated elephant. (4)

sahasralocanaprabhṛtyaśeṣalekhaśekhara
prasūnadhūlidhoraṇī vidhūsarāṅghripīṭhabhūḥ |
bhujaṅgarājamālayā nibaddhajāṭajūṭaka
śriyai cirāya jāyatāṁ cakorabandhuśekharaḥ || 5||

May Lord Śiva give us prosperity, who has the moon (relative of the Cakora bird) as his head-jewel, whose hair is tied by the red snake-garland, whose foot-stool is grayed by the flow of dust from the flowers from the rows of heads of all the gods, Indra, Viṣnu and others. (5)

lalāṭacatvarajvaladdhanañjayasphuliṅgabhā-
-nipītapañcasāyakaṁ namannilimpanāyakam |
sudhāmayūkhalekhayā virājamānaśekharaṁ
mahākapālisampadeśirojaṭālamastu naḥ || 6||

May we get the wealth of siddhīs from Śiva's locks of hair, which devoured the god of Love with the sparks of the fire flaming in His forehead, who is bowed to by all the celestial leaders, who is beautiful with a crescent moon. (6)

karālabhālapaṭṭikādhagaddhagaddhagajjvala-
ddhanañjayāhutīkṛtapracaṇḍapañcasāyake |

dharādharendrananandinīkucāgracitrapatraka-
-prakalpanaikaśilpini trilocane ratirmama ||| 7||

My interest is in Lord Śiva, who has three eyes, who has offered the powerful god of love into the fire, flaming dhagad dhagad on the flat surface of his forehead, who is the sole expert artist of drawing decorative lines on the tips of breasts of Pārvatī, the daughter of the mountain king. (7)

navīnameghamaṇḍalī niruddhadurdharasphurat-
kuhūniśīthinītamaḥ prabandhabaddhakandharaḥ |
nilimpanirjharīdharastanotu kṛttisindhuraḥ
kalānidhānabandhuraḥ śriyaṁ jagaddhuraṁdharaḥ || 8||

May Lord Śiva give us prosperity, who bears the burden of this universe, who is lovely with the moon, who is red wearing the skin, who has the celestial river Gaṅgā, whose neck is dark as midnight of the new moon night covered by many layers of clouds. (8)

praphullanīlapaṅkajaprapañcakālimaprabhā-
-valambikaṇṭhakandalīruciprabaddhakandharam |
smaracchidaṁ puracchidaṁ bhavacchidaṁ makhacchidaṁ
gajacchidāṁdhakacchidaṁ tamaṁtakacchidaṁ bhaje || 9||

I pray to Lord Śiva, whose neck is tied with the luster of the temples hanging on his neck, with the glory of the fully-bloomed blue lotuses which looked like the blackness (sins) of the universe, who is the killer of Manmathā, who destroyed Tripuras, who destroyed the bonds of worldly life, who destroyed the sacrifice, who destroyed the demon Andhakā, the destroyer of the elephants, and who controlled the god of death, Yamā. (9)

akharva(agarva)sarvamaṅgalākalākadaṁbamañjarī
rasapravāhamādhurī vijṛṁbhaṇāmadhuvratam |

smarāntakaṁ purāntakaṁ bhavāntakaṁ makhāntakaṁ
gajāntakāndhakāntakaṁ tamantakāntakaṁ bhaje || 10||

I pray to Lord Śiva, who has bees flying all over because of the sweet honey from the beautiful bunch of auspicious kadaṁbā flowers, who is the killer of Manmathā, who destroyed Tripuras, who destroyed the bonds of worldly life, who destroyed the sacrifice, who destroyed the demon Andhakā, the killer of the elephants, and who controlled the god of death, Yamā. (10)

jayatvadabhravibhramabhramadbhujaṅgamaśvasa-
-dvinirgamatkramasphuratkarālabhālahavyavāṭ |
dhimiddhimiddhimidhvananmṛdaṅgatuṅgamaṅgala
dhvanikramapravartita pracaṇḍatāṇḍavaḥ śivaḥ || 11||

Lord Śiva, whose dance of Tāndavā is in tune with the series of the loud dhimid dhimid sounds of drum making, who has fire on the great forehead, the fire that is spreading out because of the breath of the snake wandering in whirling motion in the glorious sky. (11)

spṛṣadvicitratalpayorbhujaṅgamauktikasrajor-
-gariṣṭharatnaloṣṭhayoḥ suhṛdvipakśapakśayoḥ |
tṛṣṇāravindacakśuṣoḥ prajāmahīmahendrayoḥ
samapravṛttikaḥ (samaṁ pravartayanmanaḥ) kadā sadāśivaṁ bhaje
|| 12||

When will I worship Lord Sadaśiva (eternally auspicious) God, with equal vision towards the people and an emperor, and a blade of grass and lotus-like eye, towards both friends and enemies, towards the valuable gem and some lump of dirt, towards a snake and a garland and towards varied ways of the world? (12)

kadā nilimpanirjharīnikuñjakoṭare vasan
vimuktadurmatiḥ sadā śiraḥ sthamañjaliṁ vahan |

vimuktalolalocano lalāmabhālalagnakaḥ
śiveti maṁtramuccaran kadā sukhī bhavāmyaham || 13||

When will I be happy, living in the hollow place near the celestial river, Gaṅgā carrying the folded hands on my head all the time, with my bad thinking washed away by the sacred waters, and uttering the mantra of Lord Śiva and devoted to the God whose eyes vibrate in his glorious forehead. (13)

idam hi nityamevamuktamuttamottamaṁ stavaṁ
paṭhansmaranbruvannaro viśuddhimetisaṁtatam |
hare gurau subhaktimāśu yāti nānyathā gatiṁ
vimohanaṁ hi dehināṁ suśaṅkarasya ciṁtanam || 14||

Whoever reads, remembers and says this best stotra as it is said here, gets purified forever, and obtains devotion to the great guru, Śiva. For this devotion, there is no other way. Just the mere thought of Lord Śiva indeed removes the delusion. (14)

pūjāvasānasamaye daśavaktragītaṁ
yaḥ śaṁbhupūjanaparaṁ paṭhati pradoṣe |
tasya sthirāṁ rathagajendraturaṅgayuktāṁ
lakśmīṁ sadaiva sumukhiṁ pradadāti śaṁbhuḥ || 15||

In the evening, after sunset, at the end of pūjā, whoever utters this stotra dedicated to the worship of Śiva, Lord Śiva blesses him with the great stability of Lakśmi (prosperity)—and all the richness of chariots, elephants and horses.

||iti śrīrāvaṇa-kṛtam śiva-tāṇḍava-stotram ||

|| Śrī Rudrapraśnaḥ ||

|| namakam ||

dhyānam (*prayer*)

āpātālanabhaḥsthalāntabhuvanabrahmāṇḍamāvisphura-
jjyotiḥ sphāṭikaliṅgamaulivilasat pūrṇenduvāntāmṛtaiḥ |
astokāplutamekamīśamaniśaṁ rudrānuvākāñjapan
dhyāyedīpsita siddhaye'drutapadaṁ vipro'bhiṣiñjecchivam ||

brahmāṇḍavyāptadehā bhasitahimarucā bhāsamānā bhujaṅgaiḥ
kaṇṭhe kālāḥ kapardākalita śaśikalāścaṇḍakodaṇḍahastāḥ |
tryakṣā rudrākṣamālāḥ praṇatabhayaharāḥ śāṁbhavā mūrtibhedāḥ
rudrāḥ śrīrudrasūktaprakaṭitavibhavā naḥ prayacchantu saukhyam ||

|| oṁ namo bhagavate rudrāya ||

namaste rudramanyava utota iṣave namaḥ |
namaste astu dhanvane bāhubhyā-muta te namaḥ || 1-1||

O! Rudra deva! My salutations to your anger and also to your arrows. My salutations to your bow and to your two hands. (1-1)

yāta iṣuḥ śivatamā śivaṁ babhūva te dhanuḥ |
śivā śaravyā yā tava tayā no rudra mṛḍaya || 1-2||

O! Rudra! By favor of your arrow, bow and quiver, which have shed their anger and turned auspicious, please render us happy. (1-2)

yā te rudra śivā tanū-raghorā'pāpakāśinī |
tayā nastanuvā śantamayā giriśaṁtābhicākaśīhi || 1-3||

Lord Rudra, you who dwell on Mount Kailaś and who confer happiness, by that form of yours which is not terrible, which will not

injure us, and which is highly auspicious, behold and illuminate us. (1-3)

yāmiṣuṁ giriśaṁta haste bibharṣyastave |
śivāṁ giritra tāṁ kuru mā hisīḥ puruṣaṁ jagat || 1-4||

My Lord who dwells on Mount Kailaś and confers gladness to all! You, who fulfills your vow of protecting all who serve you and take refuge in you; that arrow of yours which you hold ready to let fly, withhold it and make it tranquil and auspicious. (1-4)

śivena vacasā tvā giriśācchā vadāmasi |
yathā naḥ sarvamijjagadayakṣmasumanā asat || 1-5||

Lord of Mount Kailaś of the vedas! We pray to attain you by our auspicious words. We ask that for all our days, this entire world will be free from ills and discord, and that we may live in amity and concord. (1-5)

adhyavocadadhi vaktā prathamo daivyo bhiṣak |
ahīśca sarvāñjaṁbhayantsarvāśca yātudhānyaḥ || 1-6||

Let him intercede on my behalf and speak in my favor, even Rudra, that foremost one, held high in honor by the gods, the physician. Let him annihilate the enemies of mine like scorpions, snakes, and tigers, and the unseen enemies like the Rakśasās, spirits and demons. (1-6)

asau yastāmro aruṇa uta babhruḥ sumaṁgalaḥ |
ye cemārudrā abhito dikṣu |
śritāḥ sahasraśo'vaiṣāheḍa īmahe || 1-7||

This Sun who is copper-red when he arises, then golden-yellow, this highly auspicious and beneficent one is truly Rudra. These other rudras who are quartered round about in all directions of this earth, may I ward off their anger by my praise. (1-7)

asau yo'vasarpati nīlagrīvo vilohitaḥ |
utainaṁ gopā adṛśannadṛśannudahāryaḥ |
utainaṁ viśvā bhūtāni sa dṛṣṭo mṛḍayāti naḥ || 1-8||

The black-throated Rudra who has assumed the form of the sun that glows red when rising; he who the cowherds, the women carrying water, and all the creatures behold; he who is seen by all, let Him send happiness to us. (1-8)

namo astu nīlagrīvāya sahasrākṣāya mīḍhuṣe |
atho ye asya satvāno'haṁ tebhyo'karannamaḥ || 1-9||

Let my salutations be to the blue-throated one, who has a thousand eyes. I also bow to his followers. (1-9)

pramuṁca dhanvanastva-mubhayo-rārtniyo-rjyām |
yāśca te hasta iṣavaḥ parā tā bhagavo vapa || 1-10||

Bhagavan Rudra, loosen the string from both ends of your bow. Remove out of sight the arrows from your hands. (1-10)

avatatya dhanustva sahasrākṣa śateṣudhe |
niśīrya śalyānāṁ mukhā śivo naḥ sumanā bhava || 1-11||

You, having a thousand eyes, and bearing a hundred quivers, after loosening your bow, kindly blunt the edges of your shafts. Assume your peaceful and auspicious Śiva form and become well-intentioned towards us. (1-11)

vijyaṁ dhanuḥ kapardino viśalyo bāṇavā uta |
aneśannasyeṣava ābhurasya niṣaṁgathiḥ || 1-12||

Let the bow of Kapardin, Rudra of the matted locks, be without its string. Let there be no arrows in his quiver. Let his arrows lose their capacity to strike and pierce. Let his scabbard contain little power. (1-12)

yā te heti-rmīḍhuṣṭama haste babhūva te dhanuḥ |
tayā'smānviśvatastva-mayakṣmayā paribbhuja || 1-13||

You, O showerer of blessings, with your weapons and the bow in Your hand, completely protect us. (1-13)

namaste astvāyudhāyānātatāya dhṛṣṇave |
ubhābhyāmuta te namo bāhubhyāṁ tava dhanvane || 1-14||

Let there be salutations to your sturdy and potent weapons, and also to both your hands and your bow. (1-14)

pari te dhanvano heti-rasmānvruṇaktu viśvataḥ |
atho ya iṣudhistavāre asmannidhehi tam || 1-15||

Let the arrow of your bow spare us in all ways. And place your quiver of arrows far away from us.

namaste astu bhagavan viśveśvarāya mahādevāya tryaṁbakāya
tripurāntakāya trikāgni-kālāya kālāgnirudrāya var trikālāgni
nīlakaṇṭhāya mrutyuṁjayāya sarveśvarāya
sadāśivāya śrīmanmahādevāya namaḥ || 2-0||

Let my salutations be to that great God who is the Lord of the universe; the great God who has three eyes and who destroys Tripurā, the three Asura cities. To that God who is the saṅdhya time when the three sacred fires are lit; who is Rudra, the fire that consumes the universe; whose throat is blue; who has conquered death; the Lord of all; the ever auspicious one; salutations to that glorious and great God.

namo hiraṇyabāhave senānye diśāṁ ca pataye namo namo
vṛkṣebhyo harikeśebhyaḥ paśūnāṁ pataye namo namaḥ
saspiñcarāya tviṣīmate pathīnāṁ pataye namo namo
babhluśāya vivyādhine'nnānāṁ pataye namo namo
harikeśāyopavītine puṣṭānāṁ pataye namo namo

bhavasya hetyai jagatāṁ pataye namo namo
rudrāyātatāvine kṣetrāṇāṁ pataye namo namaḥ
sūtāyāhantyāya vanānāṁ pataye namo namaḥ || 2-1||

Salutations to Lord Rudra with the golden arms, the leader of hosts, to the Lord of the four directions, salutations. Salutations to the trees tufted with green leaves; salutations to the Lord of the cattle. Salutations to he who is light yellow-red tinged and radiant; to the Lord of the pathways, salutations. Salutations to he who rides on the bull, to he who has the power to pierce all things, to the Lord of food, salutations. Salutations to he who is always black-haired, who wears the yajñopavita (sacred thread); to he who is the Lord of the sleek, salutations. Salutations to he who is the instrument that destroys samsārā (Ignorance); to the Lord of all the worlds, salutations. Salutations to he who protects the world by the might of his drawn bow, to Rudra the destroyer of all miseries; to the Lord of the fields and sacred places, salutations. Salutations to the charioteer, he who cannot be overcome and slain. Salutations to the Lord of the forests. (2-1)

rohitāya sthapataye vṛkṣāṇāṁ pataye namo namo
mantriṇe vāṇijāya kakṣāṇāṁ pataye namo namo
bhuvaṁtaye vārivaskṛtāyauṣadhīnāṁ pataye namo nama
uccairghoṣāyākrandayate pattīnāṁ pataye namo namaḥ
kṛtsnavītāya dhāvate satvanāṁ pataye namaḥ || 2-2||

Salutations to the red one, the Lord; to the Lord of trees, salutations. Salutations to the counselor of assemblies, the chief of traders, to the Lord of dense impenetrable clumps and clusters of thickets, salutations. Salutations to he who has created the world and spread it broadly, the creator of riches and lover of those who are devoted to Him; to the Lord of all vegetation, salutations. Salutations to he who is of the fearsome war cry, who causes his enemies to weep. To the leader of the foot-soldiers, salutations. Salutations to he who

surrounds his enemies completely, and cuts off their retreat by running swiftly after the retreating stragglers; to the protector of the good who have taken refuge under him, salutations. (2-2)

namaḥ sahamānāya nivyādhina āvyādhinīnāṁ
pataye namo namaḥ
kakubhāya niṣaṅgiṇe stenānāṁ pataye namo namo
niṣaṅgiṇa iṣudhimate taskarāṇāṁ pataye namo namo
vañcate parivañcate stāyūnāṁ pataye namo namo
nicerave paricarāyāraṇyānāṁ pataye namo namaḥ
sṛkāvibhyo jighāsadbhyo muṣṇatāṁ pataye namo namo
'simadbhyo naktaṁ caradbhyaḥ prakṛntānāṁ pataye namo nama
uṣṇīṣiṇe giricarāya kuluñcānāṁ pataye namo namaḥ || 3-1||

Salutations to he who cannot only withstand the shock of the onset of his enemies, but overpowers them. He who can effortlessly pierce his enemies; the Lord of those who can fight on all sides, salutations to him. Salutations to he who stands prominent, the wielder of the sword; to the prince of thieves, salutations. Salutations to he who holds a dart in his hand to fit in his bow, who has a quiver in his back; to the Lord of those who thieve openly, salutations. Salutations to he who worming himself into the confidence of others and disillusions them occasionally, and he who cheats them systematically; to he who pretends to be an acquaintance and takes away what belongs to them. Salutations to he who moves about guardedly ever with intention to steal; to he who moves amidst crowds and thronged places for pick-pocketing; to the Lord of forest thieves, salutations. Salutations to he who is in the form of those who protect themselves in armor, who want to kill others; to the Lord of those who want to steal crops and wealth, salutations. Salutations to he who is in the form of swordsmen who wander about at night; to the Lord of those who kill and seize others' possessions, salutations. Salutations to he

who wears a turban, who wanders about the mountains; to the leader of the landlords, salutations. (3-1)

namo iṣumadbhyo dhanvāvibhyaśca vo namo nama
ātanvānebhyaḥ pratidadhānebhyaśca vo namo nama
āyacchadbhyo visṛjadbhyaśca vo namo namo
'syadbhyo viddhyadbhyaśca vo namo nama
āsīnebhyaḥ śayānebhyaśca vo namo namaḥ
svapadbhyo jāgradbhyaśca vo namo nama-
stiṣṭhadbhyo dhāvadbhyaśca vo namo namaḥ
sabhābhyaḥ sabhāpatibhyaśca vo namo namo
aśvebhyo'śvapatibhyaśca vo namaḥ || 3-2||

Salutations to you who bear darts, who carry bows; to you, salutations. Salutations to you who string your bows and you who fit arrows in them; to them, my salutations. Salutations to you who pulls the bowstrings and let fly the shafts; to you, salutations. Salutations to you who loosen the arrows and pierce the persons you aim at; to you, salutations. Salutations to you, rudras, who are seated and who are reclining, salutations. To you, rudras, who are in the form of those who are asleep and awaken, salutations. To you, rudras, who are in the form of those who stand and those who run, salutations. To you, rudras, who are in the form of those who sit as members of assemblies and those who preside over them, salutations. To you, rudras, who are in the form of horses and those who command them, salutations. (3-2)

nama āvyadhinībhyo vividhyantībhyaśca vo namo nama
ugaṇābhyastṛhatībhyaśca vo namo namo
gṛtsebhyo grutsapatibhyaśca vo namo namo
vrātebhyo vrātapatibhyaśca vo namo namo
gaṇebhyo gaṇapatibhyaśca vo namo namo
virūpebhyo viśvarūpebhyaśca vo namo namo

mahadbhyaḥ kṣullakebhyaśca vo namo namo
rathibhyo'rathebhyaśca vo namo namo rathebhyaḥ || 4-1||

Salutations to you who can hit and pierce from all sides, and you who can pierce in diverse and manifold ways. Salutations to you who are in the form of the superior female gods and the fierce vengeful and powerful goddesses. Salutations to you, the covetous and greedy, and the leaders of such men. Salutations to you of diverse crowds and races, and the leaders of them. Salutations to you, gaṇas, and your lords. Salutations to you who assume grotesque and monstrous forms and other diverse shapes. Salutations to you, the great ones and the small ones. Salutations to you who ride in chariots and you who ride on no conveyance, but walk on foot. (4-1)

namo rathapatibhyaśca vo namo namaḥ
senābhyaḥ senanibhyaśca vo namo namaḥ
kṣattṛbhyaḥ saṁgrahītṛbhyaśca vo namo nama-
stakṣabhyo rathakārebhyaśca vo namo namaḥ
kulālebhyaḥ karmārebhyaśca vo namo namaḥ
puñjiṣṭebhyo niṣādebhyaśca vo namo nama
iṣukṛdbhyo dhanvakṛdbhyaśca vo namo namo
mrugayubhyaḥ śvanibhyaśca vo namo namaḥ
śvabhyaḥ śvapatibhyaśca vo namaḥ || 4-2||

Salutations to you who are in the form of chariots and to those who own them. Salutations to you in the form of armies and the leaders of such armies. Salutations to you who are in the form of those who teach the chariot driving to others, and those who drive the vehicles themselves. Salutations to you who are in the form of carpenters and the fashioners of chariots. Salutations to you who are in the form of those who mold clay and make mud vessels, and artisans working in the metals. Salutations to you who are in the form of fowlers who net flocks of birds, and fishermen who net shoals of fish. Salutations to you who are in the form of the makers of arrows and bows.

Salutations to you who are in the form of hunters and that of the leaders of the hounds. (4-2)

namo bhavāya ca rudrāya ca namaḥ śarvāya ca paśupataye ca
namo nīlagrīvāya ca śitikaṇṭhāya ca
namaḥ kapardine ca vyuptakeśāya ca
namaḥ sahasrākṣāya ca śatadhanvane ca
namo giriśāya ca śipiviṣṭāya ca
namo mīḍhuṣṭamāya ceṣumate ca namo hrasvāya ca vāmanāya ca
namo bṛhate ca varṣīyase ca
namo vṛddhāya ca saṁvṛddhvane ca || 5-1||

Salutations to he who is the source of all things and to he who is the destroyer of all ills. Salutations to the destroyer and to the protector of all beings in bondage. Salutations to he whose throat is black and whose throat is also white. Salutations to he who is of the matted locks, and to he who is clean-shaven. Salutations to he who has a thousand eyes and a hundred bows. Salutations to he who dwells on the mount and who is in the form of Viṣnu. Salutations to he who showers blessings very much and who bears arrows. Salutations to he who assumes a small size, and he who is in the form of a dwarf. Salutations to the great and majestic one, to he who is full of all excellence. Salutations to the ancient one who is loudly praised by the scriptures. (5-1)

namo agriyāya ca prathamāya ca nama āśave cājirāya ca
namḥ śīghriyāya ca śībhyāya ca
nam ūrmyāya cāvasvanyāya ca
namaḥ srotasyāya ca dvīpyāya ca || 5-2||

Salutations to he who was before all things and who is foremost. Salutations to he who pervades all and moves swiftly. Salutations to he who is in fast moving things and in headlong cascades. Salutations

to he who is in great waves and in the still waters. Salutations to he who is in the floods and in the islands. (5-2)

namo jyeṣṭhāya ca kaniṣṭhāya ca
namaḥ pūrvajāya cāparajāya ca
namo madhyamāya cāpagalbhāya ca
namo jaghanyāya ca budhniyāya ca
namaḥ sobhyāya ca pratisaryāya ca
namo yāmyāya ca kṣemyāya ca
nama urvaryāya ca khalyāya ca
namaḥ ślokyāya cāvasānyāya ca
namo vanyāya ca kakṣyāya ca
namaḥ śravāya ca pratiśravāya ca || 6-1||

Salutations to he who is both senior and junior. Salutations to he who was born before all and who will be born after all. Salutations to he who appears in the middle, and who appears undeveloped. Salutations to he who is born from the back side and from the under side. Salutations to he who is born in the mixed world of good and bad and in things that move. Salutations to he who is in the worlds of Yamā and in the worlds of safety. Salutations to he who is in the form of the bountiful fields and the threshing floors. Salutations to he who is praised by the vedic mantras and who is expounded in the vedantic upanishads. Salutations to he who is in the form of trees in the forests and of creepers in the shaded areas. Salutations to he who is sound and the echo of the sound. (6-1)

nama āśuṣeṇāya cāśurathāya ca
namaḥ śūrāya cāvabhindate ca
namo varmiṇe ca varūthine ca
namo bilmine ca kavacine ca
namaḥ śrutāya ca śrutasenāya ca || 6-2||

Salutations to he whose armies move swiftly and who rides on a swift chariot. Salutations to the warrior, he who pierces his enemies. Salutations to he who is clad in armor himself, and who has provided for the safety of his charioteer. Salutations to he who wears a helmet and breast-plate. Salutations to he who is praised in the vedas and whose army is also praised. (6-2)

namo dundubhyāya cāhananyāya ca namo dhṛṣṇave ca pramṛśāya ca
namo dūtāya ca prahitāya ca namo niṣaṅgiṇe ceṣudhimate ca
namastīkṣṇeṣave cāyudhine ca namaḥ svāyudhāya ca sudhanvane ca
namaḥ srutyāya ca pathyāya ca namaḥ kāṭyāya ca nīpyāya ca
namaḥ sūdyāya ca sarasyāya ca namo nādyāya ca vaiśantāya ca || 7-1||

Salutations to he who is the kettle drum and who is also the drum stick. Salutations to he who never turns his back in fight, but is at the same time prudent. Salutations to he who is in the form of the messenger and the representative sent for special purposes. Salutations to he who has a sword and a quiver of arrows. Salutations to he who has keen shafts and all weapons. Salutations to he who bears a beautiful and powerful weapon and bow. Salutations to he who is in the narrow footpaths and the broad highways. Salutations to he who is in the narrow flow of waters and in their descent from higher to lower levels. Salutations to he who is in the marshy and muddy places and in the lakes. Salutations to he who is in the flowing waters of rivers and in the still waters of mountain tarns. (7-1)

namaḥ kūpyāya cāvaṭyāya ca namo varṣyāya cāvarṣyāya ca
namo meghyāya ca vidyutyāya ca nama īghriyāya cātapyāya ca
namo vātyāya ca reṣmiyāya ca
namo vāstavyāya ca vāstupāya ca || 7-2||

Salutations to he who is in the wells and in the pits. Salutations to he who is born in the rivers as river water and in the absence of rains. Salutations to he who is in the glittering white autumn clouds and who is in the rains and mixed with sunshine. Salutations to he who is in the rains accompanied by winds and in the rains accompanied by hail. Salutations to he who is household wealth and the guardian deity of the household. (7-2)

namaḥ somāya ca rudrāya ca namastāmrāya cāruṇāya ca
namaḥ śaṅgāya ca paśupataye ca nama ugrāya ca bhīmāya ca
namo agrevadhāya ca dūrevadhāya ca
namo hantre ca hanīyase ca namo vṛkṣebhyo harikeśebhyo
namastārāya namaḥ śaṁbhave ca mayobhave ca
namaḥ śaṁkarāya ca mayaskarāya ca
namaḥ śivāya ca śivatarāya ca || 8-1||
namah Śivaya cha Śivataraya cha

Salutations to he who is with his consort, Umā. Salutations to he who is red and rosy-red also. Salutations to he who brings happiness and who is the Lord of all creatures. Salutations to he who is fierce and strikes terror at sight into his enemies. Salutations to he who kills in front and from afar. Salutations to he who is in the form of everyone who slays, and who kills all at the time of pralayā. Salutations to he who is the stately trees with green tufts of leaves. Salutations to he who is the pranavā mantra, Om. Salutations to he who is the source of happiness here and hereafter. Salutations to he who is inherently of the nature of conferring happiness directly in this world and in the world hereafter. Salutations to he who is the auspicious one, who is more auspicious than all others. (8-1)

namastīrthyāya ca kūlyāya ca
namaḥ pāryāya cāvāryāya ca
namaḥ prataraṇāya cottaraṇāya ca

nama ātāryāya cālādyāya ca
namaḥ śaṣpyāya ca phenyāya ca namaḥ
sikatyāya ca pravāhyāya ca || 8-2||

Salutations to he who is ever present in holy places and on the banks of the rivers. Salutations to he who stands in the further shore and on this shore. Salutations to he who ferries men over the sins and evils of samsārā (the Illusions of the world), and who by the grant of knowledge ferries them over samsārā altogether. Salutations to he who is born again and again in samsārā and who tastes the fruits of karmas in the form of jivā. Salutations to he who is in the form of tender grass and foam. Salutations to he who is in the form of the sands and flowing water. (8-2)

nama iriṇyāya ca prapathyāya ca
namaḥ kiśilāya ca kṣayaṇāya ca
namaḥ kapardine ca pulastaye ca
namo goṣṭhyāya ca gṛhyāya ca
namastalpyāya ca gehyāya ca
namaḥ kāṭyāya ca gahvareṣṭhāya ca
namo hṛdayyāya ca niveṣpyāya ca
namaḥ pāsavyāya ca rajasyāya ca
namaḥ śuṣkyāya ca harityāya ca
namo lopyāya colapyāya ca || 9-1||

Salutations to he who abides in saline tracts and on trodden pathways. Salutations to he who is in the rocky, uninhabitable and rugged tracts and in habitable places. Salutations to he who binds his matted locks and wears them majestically like a crown and he who ever stands before his devotees. Salutations to he who is in the cow pens and in the homesteads. Salutations to he who reclines on couches and who takes his ease in stately store yard buildings. Salutations to he who is in the thorny impenetrable forest places and inaccessible mountain caves. Salutations to he who is in deep waters

and in the dew drops. Salutations to he who is in the visible and invisible dust. Salutations to he who is in dry things and in green things. Salutations to he who exists in hard places which do not sustain even grass and in coarse and other grasses. (9-1)

nama ūrvyāya ca sūrmyāya ca
namaḥ parṇyāya ca parṇaśadyāya ca
namo'paguramāṇāya cābhighnate ca
nama ākhkhidate ca prakhkhidate ca
namo vaḥ kirikebhyo devānā hṛdayebhyo
namo vikṣīṇakebhyo namo vicinvatkebhyo
nama ānirhatebhyo nama āmīvatkebhyaḥ || 9-2||

Salutations to he who is on the earth and in the fair waves. Salutations to he who is in the green leaves and the dried ones. Salutations to the Rudra gaṇas (soldiers of Rudra) who have their wapons uplifted and who strike from the front. Salutations to those (Rudra gaṇas) who afflict slightly and also grievously. Salutations to you who shower wealth and who dwell in the hearts of the gods. Salutations to you who are not liable to decay (and who abides in the hearts of the gods). Salutations to you who search and examine the good and bad that each one does (and who abides in the hearts of the gods). Salutation to those who have rooted out sin utterly (and who abide in the hearts of the gods). Salutation to those who have assumed a gross form and stand in the material shape of the universe (and who abide in the hearts of the gods). (9-2)

drāpe andhasaspate daridrannīlalohita |
eṣāṁ puruṣāṇāmeṣāṁ paśūnāṁ mā bhermāro mo eṣāṁ
kiṁcanāmamat || 10-1||

You who make sinners lead contemptible lives, Lord and dispenser of food. You who choose to remain poor amidst your riches. You who are dark in the neck and red elsewhere. Frighten not these, our near

and dear persons, or these our cattle. Let not even one among them perish or get ill. (10-1)

yā te rudra śivā tanūḥ śivā viśvāha bheṣajī |
śivā rudrasya bheṣajī tayā no mṛḍa jīvase || 10-2||

O Lord Rudra! By that form of yours which is peaceful and auspicious, more highly auspicious since it is a panacea for human ills for all days, most highly auspicious since by the granting of knowledge and illumination, it utterly uproots ignorance and the entire misery of samsārā, by that gracious form of yours make us lead a full and happy life. (10-2)

imārudrāya tavase kapardine kṣayadvīrāya prabharāmahe matim |
yathā naḥ śamasaddvipade catuṣpade viśvaṁ puṣṭaṁ grāme
āsminnanāturam || 10-3||

May we foster and cherish this attitude of mind towards Rudra, even the strong one with the matted locks, opposing whom his enemy warriors are defeated and meet their doom. May we adopt a mental inclination which results in Rudra maintaining friendship with our human relations and our wealth of cattle, sleek and content. (10-3)

mṛḍā no rudrotano mayaskṛdhi kṣayadvīrāya namasā vidhema te |
yacchaṁ ca yośca manurāyaje pitā tadaśyāma tava rudra praṇītau ||
10-4||

Lord Rudra! Confer on us happiness in this world, and in the next. You who have destroyed our sins, we shall serve and worship you by our salutations. That freedom from sorrow which Manu, our progenitor, sought for and the happiness which he obtained, we shall taste it, if you are so inclined and gracious to us. (10-4)

mā no mahāntamuta mā no arbhakaṁ
mā na ukṣanta-muta mā na ukṣitam |

mā no vadhīḥ pitaraṁ mota mātaraṁ priyā mā
nastanuvo rudra rīriṣaḥ || 10-5||

Lord Rudra! Afflict not the elders in our midst, nor the tender babe, nor the procreating youth, nor the child in the womb, nor the father or mother, nor our bodies dear to us. (10-5)

mānastoke tanaye mā na āyuṣi mā no goṣu
mā no aśveṣu rīriṣaḥ |
vīrānmā no rudra bhāmito'vadhī-rhaviṣmanto
namasā vidhema te || 10-6||

Lord Rudra! Getting angry at our transgressions hurts not only our children, our sons in particular, but also our cattle and horses, and our warriors. Making offerings into the sacred fire, we shall serve and calm you by our naṁaskārs (salutations). (10-6)

ārātte goghna utta pūruṣaghne kṣayadvīrāya
sumnamasme te astu |
rakṣā ca no adhi ca deva brūhyathā ca naḥ
śarma yaccha dvibarhāḥ || 10-7||

O deva! Let that terrible form of yours be far away from us—that which afflicts our cattle, our sons and grandsons, and wastes your enemy warriors. Let that form which confers happiness be near to us. Protect us. Recommend us to the other gods and bespeak in our favor. You who increases the happiness of both worlds, please confer happiness upon us. (10-7)

stuhi śrutaṁ gartasadaṁ yuvānaṁ mṛganna bhīma-
mupahatnumugram |
mruḍā jaritre rudra stavāno anyante
asmannivapantu senāḥ || 10-8||

I praise you, the famous one, seated in the heart, the ever-youthful, terrible like the lion, fierce for the purpose of destruction. Lord

Rudra, having been praised by us, let your armies strike at others, rather than at us. (10-8)

pariṇo rudrasya hetirvṛṇaktu pari tveṣasya durmatiraghāyoḥ |
ava sthirā maghavadbhyastanuṣva mīḍhvastokāya
tanayāya mruḍaya || 10-9||

Let the weapon of Rudra give us wide berth. Let the fixed displeasure of Rudra blazing with just anger based on our sins, and keen to punish us, depart from us. Showerer of blessings! Your purpose and your shaft are ever unerring; loosen them in regard to us, we who approached you with sacrifices and prayers. Make our sons and their sons happy. (10-9)

mīḍhuṣṭama śivatama śivo naḥ sumanā bhava |
parame vrukṣa āyudhaṁ nidhāya kṛttiṁ vasāna
ācara pinākaṁ vibhradāgahi || 10-10||

Supreme showerer of blessings! Supreme auspicious one! Be auspicious and beneficent, and bear goodwill to us. Place your threatening and hurtful weapons on some tall and distant tree. Approach us wearing your elephant hide garment. Come bearing your pināka bow. (10-10)

vikirida vilohita namaste astu bhagavaḥ |
yāste sahasrahetayo'nyamāsmannivapantu tāḥ || 10-11||

Showerer of wealth! You white one! Lord bhagavān! Salutations to you. Let your thousands of weapons not destroy us, but rather destroy our enemies. (10-11)

sahasrāṇi sahasradhā bāhuvostava hetayaḥ |
tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi || 10-12||

In your arms exist thousands of kinds of weapons in thousands of numbers. But bhagavān, you are Lord and master of them. Turn their hurtful faces away from us. (10-12)

sahasrāṇi sahasraśo ye rudrā adhi bhūmyām |
teṣāsahasrayojane'vadhanvāni tanmasi || 11-1||

Those rudras who live on the face of the earth in thousands of varieties, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanās far away from us. (11-1)

asmin mahatyarṇave'ntarikṣe bhavā adhi || 11-2||

Those rudras who dwell in the sublime ocean and the space between sky and earth, we shall cause the strings of their bows to be loosened and the bows themselves to be deposited thousands of yojanās far away from us. (11-2)

nīlagrīvāḥ śitikaṇṭhāḥ śarvā adhaḥ kṣamācarāḥ || 11-3||

The Rudra gaṇas, blue-throated, where the Kālakutā poison rested; and white-throated in other portions; those rudras who dwell in the nether regions; we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanās far away from us. (11-3)

nīlagrīvāḥ śitikaṇṭhā divarudrā upaśritāḥ || 11-4||

Blue-throated where the poison rested and elsewhere white-throated rudras who dwell in the heaven, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanās far away from us. (11-4)

ye vṛkṣeṣu saspiṁjarā nīlagrīvā vilohitāḥ || 11-5||
ye bhūtānāmadhipatayo viśikhāsaḥ kapardinaḥ || 11-6||

Those rudras of the color of tender grass who are black-throated, those who are red in color, who live in trees, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanās far away from us. (11-6)

ye anneṣu vividhyanti pātreṣu pibato janān || 11-7||

Those rudras who stand in the food and in the liquids, and pierce the persons who eat the food and drink the liquids, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanās far away from us.

ye pathāṁ pathirakṣaya ailabṛdā yavyudhaḥ || 11-8||

Those rudras who are the protectors of the pathways, the givers of food, who fight with one's enemies, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanās far away from us. (11-8)

ye tīrthāni pracaranti sṛkāvanto niṣaṅgiṇaḥ || 11-9||

Those rudras who haunt the sacred places wearing short daggers and long swords, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanās far away from us. (11-9)

ya etāvantaśca bhūyāsaśca diśo rudrā vitasthire
teṣāsahasra-yojane | avadhanvāni tanmasi || 11-10||

Those rudras so far mentioned, and over and above them, who have entered the quarters and occupied them, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanās far away from us. Those rudras who are on this earth, to whom food turns into shafts, I bow to them with my speech. With my ten fingers joined, I bow to them with my body facing the east, the south, the west, the north, and upwards, I bow

to them with my mind. May they render me happy. O rudras, to whom we bow! I consign him whom we hate and he who hates us, into your yawning mouths. (11-10)

namo rudrebhyo ye pṛthivyāṁ ye | antarikṣe
ye divi yeṣāmannaṁ vāto varṣamiṣava-stebhyo daśa
prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāstebhyo
namaste no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi
taṁ vo jambhe dadhāmi || 11-11||

Those rudras who dwell in the middle region between the heaven and the earth, for whom the wind furnishes the shaft, salutations to them. With the ten fingers joined, I bow to them in the east, the south, the west, the north and upwards. Salutations to them. May they render me happy. They whom we hate, and they who hate us, I consign them into their yawning mouths. Those rudras who dwell in heaven, to whom rain serves as a shaft, salutations to them. With the ten fingers joined, I bow to them in the east, the south, the west, the north and upwards. Salutations to them. May they render me happy. He whom we hate, and he who hates us, I consign them into your yawning mouths. (11-11)

tryaṁbakaṁ yajāmahe sugandhiṁ puṣṭivardhanam |
urvārukamiva bandhanānmṛtyo-rmukṣīya mā'mṛtāt || 1||

He who has divine fragrance, He who makes men powerful and full of plenty, He, even we worship, the three-eyed Rudra. Like a ripe berry from its stalk, release me from death, and let me not turn away from immortality and enlightenment. (1)

yo rudro agnau yo apsu ya oṣadhīṣu |
yo rudro viśvā bhuvanā''viveśa
tasmai rudrāya namo astu || 2||

That Rudra who has even entered into and pervaded fire, the waters, vegetation, and all the worlds, let my salutations be to that Rudra. (2)

tamuṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvasya kṣayati bheṣajasya |
yakṣvāmahe saumanasāya rudraṁ namobhirdevamasuraṁ duvasya || 3||

ayaṁ me hasto bhagavānayaṁ me bhagavattaraḥ |
ayaṁ me viśva-bheṣajo'ya śivābhimarśanaḥ || 4||

He who holds a beautiful and powerful shaft and a strong bow, he who is the source and repository of all medicines, praise him alone. To gain the favor and goodwill of that supreme and effulgent god, Rudra, let us worship him, honor and adore him, by salutations. Due to its contact with the linga image, this right hand of mine is fortunate. Indeed this hand of mine is a panacea for all human beings, for all ills. (3, 4)

ye te sahasramayutaṁ pāśā mṛtyo martyāya hantave |
tān yajñasya māyayā sarvānava yajāmahe |
mṛtyave svāhā mṛtyave svāhā || 5||

O death, in the form or Rudra, countless nooses of yours by which you destroy all mortal creatures, we shall loosen them by the efficiency of our worship of you. I offer this sacred food offering in sacrifice to Rudra the destroyer. (5)

oṁ namo bhagavate rudrāya viṣṇave mṛtyurme pāhi |
prāṇānāṁ granthirasi rudro mā viśāntakaḥ |
tenānnenāpyāyasva || 6||

namo rudrāya viṣṇave mṛtyurme pāhi

Om. Salutation to the omnipresent bhagavān Rudra. Protect me from death. Let me be with Lord Śiva always. (6)

|| oṁ śāntiḥ śāntiḥ śāntiḥ ||

Let there be peace.

|| iti śrīkṛṣṇayajurvedīya taittirīya saṁhitāyāṁ caturthakāṇḍe paṁcamaḥ prapāṭhakaḥ ||

|| camakapraśnaḥ ||

agnāviṣṇū sajoṣasemā vardhantu vāṁ giraḥ |
dyumnairvājebhirāgatam ||

vājaśca me prasavaśca me
prayatiśca me prasitiśca me dhītiśca me kratuśca me
svaraśca me ślokaśca me śrāvaśca me śrutiśca me
jyotiśca me suvaśca me prāṇaśca me'pānaśca me
vyānaśca me'suśca me cittaṁ ca ma ādhītaṁ ca me
vākca me manaśca me cakṣuśca me śrotraṁ ca me dakṣaśca me
balaṁ ca ma ojaśca me sahaśca ma āyuśca me
jarā ca ma ātmā ca me tanūśca me śarma ca me varma ca me
'ṅgāni ca me'sthāni ca me parūṣi ca me
śarīrāṇi ca me || 1||

Let God grant me food, permit me to eat the food, ensure purity of food and keen desire to relish, digest and cause it to obtain. Let me recite, chant vedic mantras with specific intonation with pleasing and absorbing voice with proper hearing, mental alacrity, and bless me to reach the abode of gods. Cause the proper functioning of the three airs: prāna, apāna and vyāna and the mukhya prāna circulation and the secondary airs of udana and samana mental knowledge, powerful speech and a perfect and harmonious mind, keen vision and hearing, healthy and active functioning of sense organs, highest

intelligence (ojas) and the strength and virility and vigour to crush the enemies, assured longevity and honourable old age; and a sustainable egotism and a sound and well built body with full happiness ensuring protection to all the limbs and well-arranged bones and joints. Ensure birth in esteemed and noble bodies for ever and in future. These thirty-six items are prayed in this anuvakā for the body which is the cornerstone for upholding dharma. (1)

jyaiṣṭhyaṁ ca ma ādhipathyaṁ ca me manyuśca me
bhāmaśca me'maśca me'mbhaśca me jemā ca me mahimā ca me
varimā ca me prathimā ca me varṣmā ca me drāghuyā ca me
vṛddhaṁ ca me vṛddhiśca me satyaṁ ca me śraddhā ca me
jagacca me dhanaṁ ca me vaśaśca me tviṣiśca me krīḍā ca me
modaśca me jātaṁ ca me janiṣyamāṇaṁ ca me sūktaṁ ca me
sukṛtaṁ ca me vittaṁ ca me vedyaṁ ca me bhūtaṁ ca me
bhaviṣyacca me sugaṁ ca me supathaṁ ca ma ṛddhaṁ ca ma
ṛddhiśca me
kḷptaṁ ca me kḷptiśca me matiśca me sumatiśca me || 2||

I implore thee to grant these to me: recognition as the most cherished senior and eminent person overriding among men; to combat resentment and control internal anger, and the outward manifestation of anger; and an in-depth mind and general character, and obtaining sweet waters; commanding victory over enemies. The wealth and fame derived by me, from these successes, longed and valued by others; increase of my worldly possessions, and my offsprings and perennial progeny to posterity and superiority born out of knowledge and personality, conscious of truth always, discipline and staunch belief in the vedas and scriptures in the days ahead, and enhancement in both movable and immovable assets and treasure in gold and silver, and in special attractiveness and personal charm; feeling a pride of body; and in the diversion towards sports and other games and the pleasures accrued by such

avocations all that I inherited through heritage and for future acquisitions, and proficiency in vedic mantras and the auspiciousness derived due to the conduct of such sacred rites and rituals; the wealth of past and future prosperity with great advanced strides with excellent and harmonious resorts for my stay and recreation as diversion; secured and well guarded pathways for my movements of coming and going; assured increased spiritual benefits and merits during and after life and all befitting sumptuous requirements to make my life journey most pleasing and comfortable, and the will and ability to put them to efficient use, a perfect and balanced intellect and wisdom, and the dexterity to tackle difficult situations gloriously with tremendous success. These thirty-eight things are requested in this anuvakā. (2)

śaṁ ca me mayaśca me priyaṁ ca me'nukāmaśca me
kāmaśca me saumanasaśca me bhadraṁ ca me śreyaśca me
vasyaśca me yaśaśca me bhagaśca me draviṇaṁ ca me
yantā ca me dhartā ca me kṣemaśca me dhṛtiśca me
viśvaṁ ca me mahaśca me saṁvicca me jñātraṁ ca me
sūśca me prasūśca me sīraṁ ca me layaśca ma ṛtaṁ ca me
'mṛtaṁ ca me'yakṣmaṁ ca me'nāmayacca me jīvātuśca me
dīrghāyutvaṁ ca me'namitraṁ ca me'bhayaṁ ca me sugaṁ ca me
śayanaṁ ca me sūṣā ca me sudinaṁ ca me || 3||

Let Lord Śiva grant us happiness in both worlds, on earth and in heaven. All the materials dearer and attractive and worthy of possession in heaven and endearing relations. Material and spiritual welfare; prosperity, cosiness and comfort; name, fame and fortune and enormous riches; proper guidance from elders and well wishers; palatial mansions; and due support from all including parents. The capacity to protect all belongings earned and bequeathed; undaunted courage, chivalry, valour, steadfastness; possessing the community pleasure and honour and being an embodiment of vedic

knowledge and the profundicity to impart the same to all others; to command obedience and service from the progeny; the capacity to develop expertise in cultivation of agricultural works; ardent desire to conduct spiritual rituals and thereby gain the fruits of the holy acts; to be free from bodily ailments, ensuring longevity and circumventing untimely death; devoid of enemies and antagonism; assured of bountiful sleep, and a very successful and glamorous day and dawn. (3)

These thirty-six aspirations are prayed to be fulfilled in this third anuvaka.

ūrkca me sūnṛtā ca me payaśca me rasaśca me
ghṛtaṁ ca me madhu ca me sagdhiśca me sapītiśca me
kṛṣiśca me vṛṣṭiśca me jaitraṁ ca ma audbhidyaṁ ca me
rayiśca me rāyaśca me puṣṭaṁ ca me puṣṭiśca me
vibhu ca me prabhu ca me bahu ca me bhūyaśca me
pūrṇaṁ ca me pūrṇataraṁ ca me'kṣitiśca me kūyavāśca me
'nnaṁ ca me'kṣucca me vrīhiyaśca me yavāśca me māṣāśca me
tilāśca me mudgāśca me khalvāśca me godhūmāśca me
masurāśca me priyaṁgavaśca me'ṇavaśca me
śyāmākāśca me nīvārāśca me || 4||

Let me be granted food, good reception, hospitality, milk, tasty sweet bountiful juices, ghee, honey, and blessed with participating at food; drinking in the company of others; abundant agricultural activities; sumptuous rains; virgin cultivable fertile lands, with lush, tall sky-high green trees and foliage, flower beds; gold, and costly and rare navaratna stones; blessed with great grandchildren with a pleasant feeling of possession and oneness and complete security and protection, with a well-built and nourished and maintained body, with teaming cereals, pillets, pulses profusely available and proliferating, ever on the increase; devoid of hunger by consuming them perpetually with complete satisfaction; always with growing

paddy, barley, black gram, gingilly seeds, green gram castor oil seeds, wheat and white bengal gram, with elongated bushy millets (small paddy) and fine superior paddy and excellent roots and all readily available grains in the jungles. All the above thirty-eight desires are prayed for to be fulfilled in this anuvaka. (4)

aśmā ca me mṛttikā ca me girayaśca me parvatāśca me
sikatāśca me vanaspatayaśca me hiraṇyaṁ ca me
'yaśca me sīsaṁ ca me trapuśca me śyāmaṁ ca me
lohaṁ ca me'gniśca ma āpaśca me vīrudhaśca ma
oṣadhayaśca me kṛṣṭapacyaṁ ca me'kṛṣṭapacyaṁ ca me
grāmyāśca me paśava āraṇyāśca yajñena kalpantāṁ
vittaṁ ca me vittiśca me bhūtaṁ ca me bhūtiśca me
vasu ca me vasatiśca me karma ca me śaktiśca me
'rthaśca ma emaśca ma itiśca me gatiśca me || 5||

Let Lord grant me stone, earth spectrum of mountain ranges, basins of river waters, hillocks, sands, medicinal herbs, tall and fruit bearing trees, gold, silver, lead, tin, steel, bronze and copper. May I be blessed with fire, water, creepers, fine foliage, everlasting green vegetation, cultivable products, and stray growth millets, and sacrificial animals wild and domestic; wealth, ancestral and acquired; progeny and property under acquisition; all worldly benefits and accompanying advantages; hard-earned income and valued belongings, minor and major; cosy and comfortable dwellings and abodes to my progeny; and the capability of performing sacred rituals and sacrificial rites, such as yajnas, perfectly and very successfully, and enjoying the fruits thereof; assuring harmony, happiness and prosperity in achieving my desired objects; and finally, attaining the goal of liberation. Thirty-one specific desires are prayed to be fulfilled in this fifth anuvaka. (5)

agniśca ma indraśca me somaśca ma indraśca me
savitā ca ma indraśca me sarasvatī ca ma indraśca me
pūṣā ca ma indraśca me bṛhaspatiśca ma indraśca me
mitraśca ma indraśca me varuṇaśca ma indraśca me
tvaṣṭā ca ma indraśca me dhātā ca ma indraśca me
viṣṇuśca ma indraśca me'śvinau ca ma indraśca me
marutaśca ma indraśca me viśve ca me devā indraśca me
pṛthivī ca ma indraśca me'ntarīkṣaṁ ca ma indraśca me
dyauśca ma indraśca me diśaśca ma indraśca me
mūrdhā ca ma indraśca me prajāpatiśca ma indraśca me || 6||

This anuvaka is titled as 'arthendraṁ' because all gods are grouped together with Indra. Indra is the God of gods, and he gets a share of all sacrificial offerings along with every god. Thus a bigger share is offered to Indra, the aṅtaryāmi. Thus twenty-five gods are invoked along with Indra to grant us benevolence: Agnī, Indra, Sōmā and Indra; Śivata and Indra; Saraswati and Indra; Puṣa and Indra; Bṛhaspati and Indra; Mitra and Indra; Varunā and Indra; Tvasta and Indra; Viṣnu and Indra; the two Aswins and Indra; the Maruts and Indra; the Viśve devas and Indra; the earth and Indra; the intervening space in between celestial earth and Indra; the four sides (diśas) and the space above Indra, and Prajāpati and Indra. (6)

aśuśca me raśmiśca me'dābhyaśca me'dhipatiśca ma
upāśuśca me'ntaryāmaśca ma aindravāyaśca me
maitrāvaruṇaśca ma āśvinaśca me pratipasthānaśca me
śukraśca me manthī ca ma āgrayaṇaśca me vaiśvadevaśca me
dhruvaśca me vaiśvānaraśca ma ṛtugrāhāśca me
'tigrāhyāśca ma aindrāgnaśca me vaiśvadevāśca me
marutvatīyāśca me māhendraśca ma ādityaśca me
sāvitraśca me sārasvataśca me pauṣṇaśca me
pātnīvataśca me hāriyojanaśca me || 7||

Let the vessels used in the sacred soma sacrifice be granted to us. They are the Amsu, the Rasmi, the Adhabya; Adhipati (for curds), the Upamsu (for soma juice); the Antaryāma; the vessels for Mitra, Varuna, the twin Aswins, the pratiprastana, the Sukra, the Manthi, the Agramana, the Vaisvadeva, the Dhruva, the Vaisvanara, the Rtugrahas, the Atigrahas, Indra and Agni, for the Visvedas, for Maruts, the supreme Indra, Aditya, Savita, Saraswati, Pusa, Patnivata and the Hariyojanas. (7)

idhmaśca me barhiśca me vediśca me dhiṣṇiyāśca me
srucaśca me camasāśca me grāvāṇaśca me svaravaśca ma
uparavāśca me | adhiṣavaṇe ca me droṇakalaśaśca me
vāyavyāni ca me pūtabhṛcca me ādhavanīyaśca ma
āgnīdhraṁ ca me havirdhānaṁ ca me gṛhāśca me sadaśca me
puroḍāśāśca me pacatāśca me'vabhṛthaśca me
svagākāraśca me || 8||

May God bless me with all the external sacrificial practices to perform the sacrifices—such as sacred samidhās (holy sticks); darbhā (dried grass on the river banks); the vedica; the flat form (homa kunda) to perform the yagña; the money (dakśina) and the raised seat for the hōtha; the vessels for homams; the wooden vessel for keeping the soma juice and the instrument to prepare the juice; wooden knives and the four homa gundams (the pits for offering the homa) dravya; wood from fig trees; the vessel made of banyan tree in which the crushed juice is stored, and the mud pots, and the lighting place of fires; the raised elevated place for keeping the havis and the wives of the priests, and the high raised seating place for the udhghata who chants the mantras; and to keep the rice and cooked offering in the sacrificial homa fire; and for the auspicious bath at the end of the homa ritual, and for invoking gods in the sacrificial fire by mantras. (8)

agniśca me dharmaśca me'rkaśca me sūryaśca me
prāṇaśca me'śvamedhaśca me pṛthivī ca me' ditiśca me
ditiśca me dyauśca me śakkvarīraṅgulayo diśaśca me
yajñena kalpantāmṛkca me sāma ca me stomaśca me
yajuśca me dīkṣā ca me tapaśca ma ṛtuśca me vrataṁ ca me
'horātrayorvṛṣṭyā bṛhadrathantare ca me yajñena kalpetām || 9||

Let Lord grant me the sacrificial fire, the pravarga for performing soma yaga; the Arka, Sūrya and prāna homa and the horse sacrifice and the deities of(?) earth Aditi, Dhiti, and heaven; the pointing finger of the holy sacrifices, and all the requisite necessities for the performance of the holy sacrifices, and the powerful mantras in the veda, i.e., rig veda, sama veda, stoma mantras in adharvana veda and yajur veda; the dīksha to perform the ritual and the necessary time to conduct the homa; the vrata, the oaths, the disciplines codified and sumptuous constant rains day in and day out with the two, i.e., bruhat and ritantara hymns for the successful, efficacious sacrifices. (9)

garbhāśca me vatsāśca me traviśca me travī ca me
dityavāṭ ca me dityauhī ca me pañcāviśca me
pañcāvī ca me trivatsaśca me trivatsā ca me
turyavāṭ ca me turyauhī ca me paṣṭhavāṭ ca me paṣṭhauhī ca ma
ukṣā ca me vaśā ca ma ṛṣabhaśca me vehaśca me
'naḍvāñca me dhenuśca ma āyuryajñena kalpatāṁ
prāṇo yajñena kalpatāmapāno yajñena kalpatāṁ
vyāno yajñena kalpatāṁ cakṣuryajñena kalpatā
śrotraṁ yajñena kalpatāṁ mano yajñena kalpatāṁ
vāgyajñena kalpatāmātmā yajñena kalpatāṁ
yajño yajñena kalpatām || 10||

Let me be granted the protection of calves in the wombs of the cows' newborn and one-half year old male and female offsprings, and two year male and female calves, two and half year old male and female

calves and also three-ear calves, males and females, and four-year calves, male and female, and five-year calves, male and female; the majestic breeding bulls, the virgin cows and the non-conceived cows, the newly delivered ones, the luggage pullers, and all these are made efficacious to be very useful for multipurposes and be granted long life full of sacrifices with praana, apāna, vyāna airs, the eye and ear with sacrifices of the ming, speech, the ego 'I' along with sacrifices with perfection in the truest term. This tenth anuvaka consists of thirty-one specific desires to be granted as ultimate ones. (10)

ekā ca me tisraśca me pañca ca me sapta ca me
nava ca ma ekadaśa ca me trayodaśa ca me paṁcadaśa ca me
saptadaśa ca me navadaśa ca ma eka viśatiśca me
trayoviśatiśca me paṁcaviśatiśca me
saptaviśatiśca me navaviśatiśca ma
ekatriśacca me trayastriśacca me
catasraśca me'ṣṭau ca me dvādaśa ca me ṣoḍaśa ca me
viśatiśca me caturviśatiśca me'ṣṭāviśatiśca me
dvātriśacca me ṣaṭtriśacca me catvariśacca me
catuścatvāriśacca me'ṣṭācatvāriśacca me
vājaśca prasavaścāpijaśca kratuśca suvaśca mūrdhā ca
vyaśniyaścāntyāyanaścāntyaśca bhauvanaśca
bhuvanaścādhipatiśca || 11||

Let me be granted the uneven number one, three, five, seven, nine, eleven, thirteen, fifteen, seventeen, nineteen, twenty-one, twenty-three, twenty-five, twenty-seven, twenty-nine, and thirty-one, thirty-three, and even numbers four, eight, twelve, and sixteen, twenty, and twenty-four, twenty-eight, thirty-two thirty-six, and forty and forty-four, forty-eight to ensure food and its production, its continuity, and the urge to enjoy, the origin of all productions, the sun, the heaven, the head of all, the infinite, the all-pervading, like the sky, time and the like present at the end of the total

consummation that exists at the end of it on the earth as universal form, the aṇtaryāmi, the immortal, the inner ruler of every thing, the omnipresent and omnipotent. (11)

iḍā devahūrmanuryajñanīrbṛhaspatirukthāmadāni
śasiṣadviśvedevāḥ sūktavācaḥ pṛthivīmātarmā
mā hisīrmadhu manişye madhu janişye madhu vakşyāmi
madhu vadiṣyāmi madhumatīṁ devebhyo vācamudyāsa
śuśrūṣeṇyāṁ manuṣyebhyastaṁ mā devā avantu
śobhāyai pitaro'numadantu || 12||

The divine gods are implored through the mantras of Kāmadhenu. Manu does the sacrifices, Bṛhaspati recites the pleasant mantras. Let these praises of viśva devās and mother earth save me from sufferance. Let my pleasant thoughts bring forth pleasant actions and the resultant enjoyable fruits. Let my joyous offerings bear fine and worthy speech and may my words pleaseth the divinity, make men lend their ears to gladden, and may the gods enlighten me and invoke my speech very powerful, and may my forefathers feel excellently glad over it and bless me to perpetuate it.

|| om śāntiḥ śāntiḥ śāntiḥ ||

Let there be peace.

|| iti śrī kṛṣṇayajurvedīya taittirīya saṁhitāyāṁ caturthakāṇḍe saptamaḥ prapāṭhakaḥ ||

Appendix

Śivā Mahimna Stotra

The Śivā Mahimna Stotra is very popular among the devotees of Lord Śivā and is considered one of the best among all stotras offered to Lord Śivā. The legend about the circumstances leading to the composition of this stotra is as follows.

A king named Chitraratha had constructed a nice garden. There were beautiful flowers in this garden. These flowers were used every day by the king in worshipping Lord Śivā.

One day Puṣpadanta, a gandharva in Indra's heavenly court, was fascinated by the beautiful flowers and began to steal them. Consequently, King Chitraratha could not offer flowers to Lord Śivā. He tried very hard to capture the thief, but in vain, because the gandharvas have divine power to remain invisible.

Finally the king spread the Śivā Nirmālya in his garden. Śivā Nirmālya consists of the bilvā leaves and flowers which have been used in worshipping Lord Śivā. The Śivā Nirmālya is considered holy.

The thief Puṣpadanta, not knowing this, walked on the Śivā Nirmālya, incurring the wrath of Lord Śivā and lost the divine power of invisibility. He then composed a prayer to Lord Śivā asking for forgiveness. In his prayer, which became well known as the 'Śivā Mahimna Stotra', he sung of the Lord's greatness.

Lord Śivā became pleased by this stotraṁ, and returned to Puṣpadanta his divine powers.

The legend has some basis to it since the name of the author is mentioned in verse number 38 of the stotraṁ. The recital of this

stotra is very beneficial, and many have attained samādhī just by reciting a few verses of the hymn.

Pañcākṣaramantra Stotra

A Śivastotra by Śankarāchārya

The term Śiva means 'auspicious'. Lord Śiva is all-auspiciousness. The mantra 'namaḥ śivāya', used to offer salutations to Śiva, is an effective prayer to propitiate Śiva. This mantra appears in many places in vedic and puranic literature.

For example, the famous śri Rudram hymn from the yajur veda, commonly employed to perform the worship of the Śiva linga, says: namaḥ śivāya ca |

The dāridrya dahana stotra of Vasiṣṭha says: dāridryaduhkha-dahanāya namaḥ śivāya | Salutations to Śiva who burns up the grief caused by poverty! Here poverty does not necessarily mean material poverty; it also means spiritual poverty.

This paṅchākśara (five syllabled) mantra 'namaḥ śivāya' is sometimes called the mūla mantra or basic mantra of Śiva. Each of the five syllables, na, ma, shi, vā, and ya, is held to be so sacred that it represents Śiva even by itself.

Mahāmṛtyuñjayastotram

Sage Mṛukandu prayed to Lord Śiva for a son. Lord Śiva asked him whether he wanted an intelligent son who would live only for 16 years, or a foolish son who would live for one hundred years. The sage chose the former. A son was born to him and was named Mārkaṇḍeya. This boy became a very great devotee of Lord Śiva.

On his sixteenth birthday, he entered the sanctum sanctorum of the Lord and embraced him. Yamā, the lord of death, came to take away his soul. Lord Śiva killed Yamā. Then the boy Mārkaṇḍeya sang the Mahāmṛtyuñjayastotram.

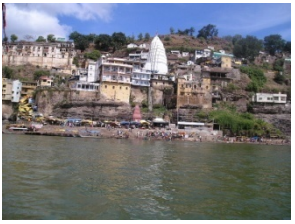
Prayed with single-mindedness, this prayer will ward off all evils, remove the fear of death and realize all wishes.

Twelve Jyotirlingas

The names and the locations of the 12 Jyotirlingas are mentioned in the Śivā Purana (Śatarudra Saṁhitā, Ch.42/2-4). These shrines are:

Jyotirlinga	Notes
1. Somnath	Somnath is the first amongst the holy shrines and traditionally, the Dwadash Jyotirlinga pilgrimage begins at the Somnath Temple. It is the primary abode of Lord Śivā and is considered to be holiest of all the Jyotirlingas. The temple was destroyed and rebuilt sixteen times, is held in reverence throughout India and is rich in legend, tradition, and history. It is located at Prabhas Patan (Somnath - Veraval) in Saurashtra in Gujarat.
2. Mallikārjuna	Mallikārjuna, also called Śrīśaila, is located on a mountain on the river Krishna. Srisailam, in Kurnool District in Andhra Pradesh enshrines Mallikarjuna in an ancient temple that is architecturally and sculpturally rich. It is one place where Shakti peeta and Jyotirlingam are together. Adi Shankara composed his *Sivananda Lahiri* here.
3. Mahakaleshwar	Mahakal, Ujjain (or Avanti) in Madhya Pradesh is home to the Mahakaleshwar Jyotirlinga temple. The Lingam at Mahakal is believed to be Swayambhu, the only one of the 12 Jyotirlingams to be so. It is also the only one facing south and also the only temple to have a Śrī Yantra perched upside down at the ceiling of the Garbhagriha (where the Śivā Lingam sits). Shakti peeta and Jyotirlingam are together here.

4. Omkareshwar



Omkareshwar in Madhya Pradesh, on an island in the Narmada River, is home to a Jyotirlinga shrine and the Mamaleshwar temple.

5. Kedarnath

Kedarnath in Uttarakhand is the northernmost of the Jyotirlingas. Kedarnath, nestled in the snow-clad Himalayas, is an ancient shrine, rich in legend and tradition. It is accessible only by foot, and only for six months a year.

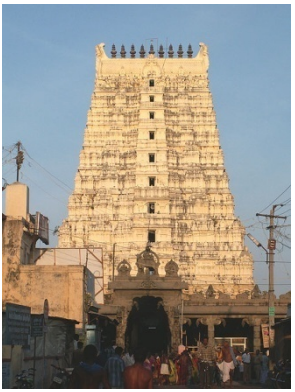
Sri Swami Sivananda wrote of Kedarnath (and other holy temples) in his book, 'Pilgrimage to Badri and Kailas'. Kedarnath will "flood your heart with inexpressible delight, a peace that surpasseth understanding and an inward feeling of living immersed in divinity. Holiness is in the very air. The hollowness of earthly glory is *visible* then and there."

6. Bhimashankar

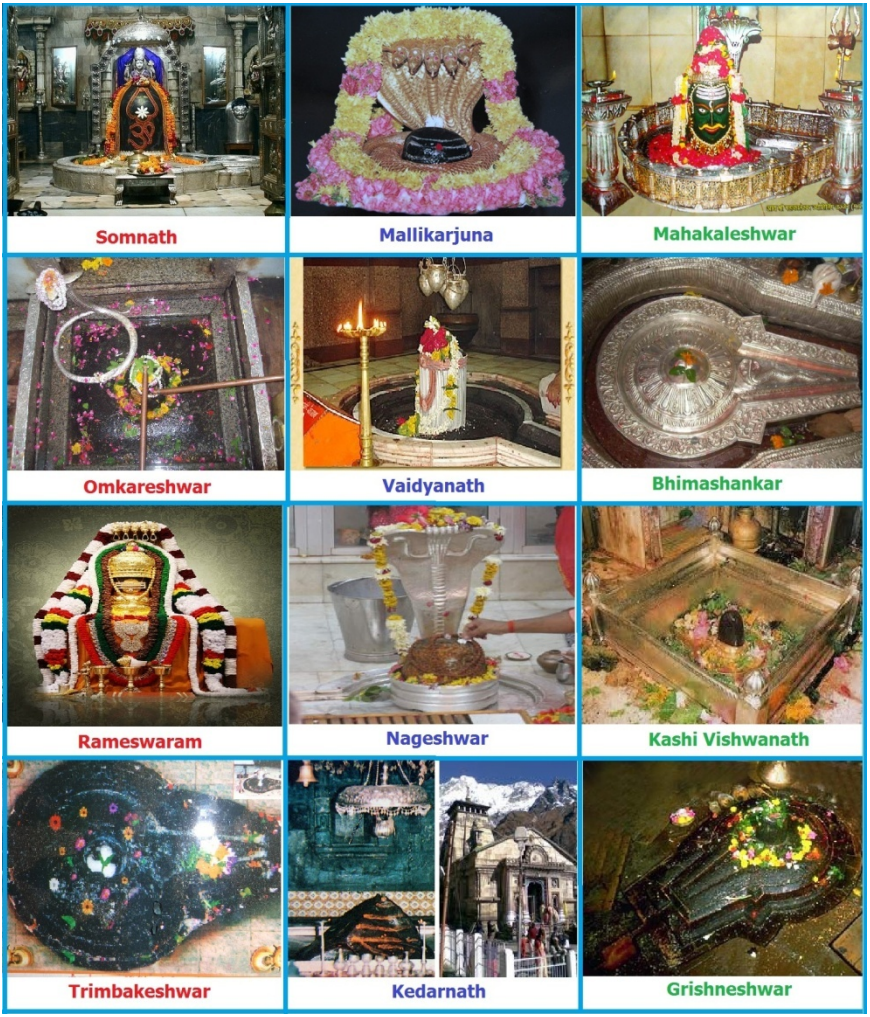
Bhimashankar is very much debated. There is a Bhimashankara temple near Pune (pictured) in Maharastra, which was referred to as Daakini country, but Kashipur in Uttarakhand was also referred to as Daakini country in ancient days and a Bhimashkar Temple known as Śrī Moteshwar Mahadev is present there. Another Bhimashankar is in the Sahyadri range of Maharashtra. The Bhimashankar temple near Guwahati, Assam is the jyotirlinga according to Sivapuran.

According to "LINGA PURAN", Bhimasankar temple in Bhimpur near Gunupur of

	Rayagada district in South Orissa is also believed to be Bhimasankar Jyotirlinga, which is situated at the western part of the holy Mahendragiri mountains and at the river bank of Mahendratanaya (also believed to be the Daakini area by many historians). It was excavated in the year 1974, having a quadrangular Shakti around the Linga and decorated by a Upavita as per the puran.
7. Kashi Vishwanath 	Kashi Vishwanath Temple in Varanasi, Uttar Pradesh is home to the Vishwanath Jyotirlinga shrine, which is perhaps the most sacred of Hindu shrines.
8. Trimbakeshwar 	Trimbakeshwar Temple, near Nasik in Maharashtra, is a Jyotirlinga shrine associated with the origin of the Godavari river.
9. Vaidyanath Jyotirlinga 	Baidyanath Jyotirlinga temple, also known as Baba dham and Baidyanath dham is located in Deoghar in the Santhal Parganas division of the state of Jharkhand, India.

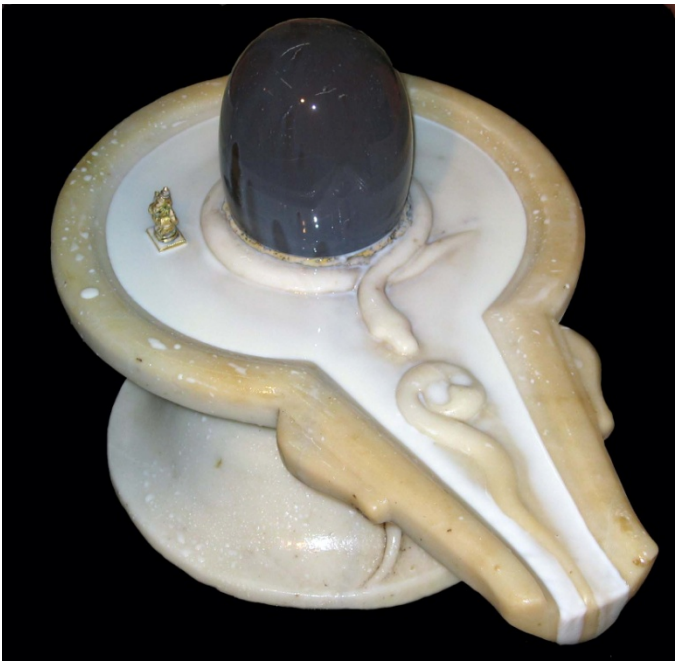
10. Nageshvara Jyotirlinga 	Near Dwarka in Gujarat.
11. Rameshwar 	Rameswaram in Tamil Nadu is home to the vast Ramalingeswarar Jyotirlinga temple and is revered as the southernmost of the twelve Jyotirlinga shrines of India. It enshrines the Rameśvara (Lord of Rama) pillar.
12. Grishneshwar 	Grishneshwar Jyotirlinga shrine, in Aurangabad district, Maharashtra, is located near the rock-cut temples of Ellora. This shrine is also known as Ghushmeshwar.

12 Jyotirlinga Shrines in India
N
JAMMU & KASHMIR
HIMACHAL PRADESH
Kedarnath
CHINA
PAKISTAN
PUNJAB
UTTARANCHAL
ARUNACHAL PRADESH
HARYANA
DELHI
NEPAL
SIKKIM
BHUTAN
UTTAR PRADESH
RAJASTHAN
Varanasi
ASSAM
NAGALAND
BIHAR
MEGHALAYA
MANIPUR
GUJARAT
Mahakaleshwar (Ujjain)
Vidyanath
TRIPURA
MIZORAM
Nageshwar
MADHYA PRADESH
JHARKHAND
WEST BENGAL
Omkareshwar
CHHATTISGARH
Somnath
Tryambakeshwar
Grishneshwar
ORISSA
BANGLADESH
DIU
DAMAN
DADAR & NAGAR HAVELI
MAHARASHTRA
Bhimashankar
ANDHRA PRADESH
YANAM (Pondicherry)
ARABIAN SEA
BAY OF BENGAL
GOA
Sree Sailam (Kurnool)
KARNATAKA
LAKSHADWEEP
PONDICHERRY (Puduchchery)
KARAIKAL (Pondichcherry)
MAHE (Pondichchery)
Chennai
ANDAMAN & NICOBAR ISLANDS
KERALA
TAMILNADU
Rameshwaram
Map not to Scale



Twelve Jyotirlingas of Lord Śivā

Lord Viśvanāth at the Sivananda Ashram, Rishikesh, India



Gurudev Swami Sivananda installed this Lingam with his own hands at the Lord Vishwanath Temple where all can worship today.

Om Namah Śivaya