

Vedasara Shiva Stava

पशूनां पतिं पापनाशं परेशं

गजेन्द्रस्य कृत्तिं वसानं वरेण्यम् ।

जटाजूटमध्ये स्फुरद्गाङ्गवारिं

महादेवमेकं स्मरामि स्मरारिम् ॥१॥

paśūnāṃ patiṃ pāpanāśaṃ pareśaṃ

gajendrasya kṛttiṃ vasānaṃ vareṇyam ।

jaṭājūṭamadhya sphuradgāṅgavāriṃ

mahādevamekaṃ smarāmi smarārim ॥1॥

Meaning: On that mahadeva (with one-pointed mind) I meditate, the one who is the enemy of smara, the one who is the lord of the living beings (Pashus), who destroys our sins, and who is the transcendental god, who wears the hide of the best of elephants, and who is himself the best, from whose matted hairs is spurning out the holy waters of the great river ganga (Kamadeva, representing desires).

महेशं सुरेशं सुरारार्तिनाशं

विभुं विश्वनाथं विभूत्यङ्गभूषम् ।

विरूपाक्षमिन्द्वर्कं वह्नित्रिनेत्रं

सदानन्दमीडे प्रभुं पञ्चवक्त्रम् ॥२॥

maheśaṃ sureśaṃ surārārtināśaṃ

vibhuṃ viśvanāthaṃ vibhūtyaṅgabhūṣam ।

virūpākṣamindvarka vahnitriṇetraṃ

sadānandamīḍe prabhuṃ pañcavaktram ॥2॥

Meaning: I extol that ever-blissful lord who has five faces, who is the great lord (Mahesha), who is the lord of the devas (suresha) and who removes the devas' afflictions, who is the all-pervading lord of the universe (Vishwanatha) and whose body is adorned with sacred ashes (Vibhuti), whose unique eyes consist of the triad of (Pancha Vaktra).

गिरीशं गणेशं गले नीलवर्णं

गवेन्द्राधिरूढं गणातीतरूपम् ।

भवं भास्वरं भस्मना भूषिताङ्गं

भवानीकलत्रं भजे पञ्चवक्त्रम् ॥३॥

girīśaṃ gaṇeśaṃ gale nīlavarṇaṃ

gavendrādhirūḍhaṃ gaṇātītarūpam ।

bhavaṃ bhāsvaraṃ bhasmanā bhūṣitāṅgaṃ

bhavānīkalatraṃ bhaje pañcavaktram ॥3॥

Meaning: I worship that lord, who is the lord of the (Kailasha) mountain (Girisha), who is the lord of the celestial attendants (Ganesha), and whose throat is blue-colored (due to poison), who is mounted on the king of bulls (Nandi), and whose forms are innumerable, who is existence itself shining as the underlying consciousness (prakasha) (internally), and whose body is (Pancha Vaktra).

शिवाकान्त शम्भो शशाङ्कार्धमौले

महेशान शूलिन् जटाजूटधारिन् ।

त्वमेको जगद्व्यापको विश्वरूप

प्रसीद प्रसीद प्रभो पूर्णरूप ॥४॥

śivākānta śambho śaśāṅkārdhamaule

maheśāna śūlin jaṭājūṭadhārin ।

tvameko jagadvyāpako viśvarūpa

prasīda prasīda prabho pūrṇarūpa ॥4॥

Meaning: You are the one who pervades the entire universe, O Shambhu (giver of happiness), Shiva's beloved (devi Parvati); O the one with the half-moon on his head, O the great master (Maheshana) holding the trident (in his hand) and bearing the matted hairs (on his head); and whose form is the universe itself (Vishwarupa),

Be pleased with us, O Lord, whose form is fullness (of consciousness); be pleased with us, be pleased with us, be pleased with us, be pleased with us, be pleased with us, be pleased with us, be pleased with us, be pleased with us, be (be pleased with us and make us merge in your fullness).

परात्मानमेकं जगद्वीजमाद्यं

निरीहं निराकारमोङ्कारवेद्यम् ।

यतो जायते पाल्यते येन विश्वं

तमीशं भजे लीयते यत्र विश्वम् ॥५॥

parātmānamekaṃ jagadvījamādyam

nirīhaṃ nirākāramoṅkāravedyam ।

yato jāyate pālyate yena viśvam

tamīśaṃ bhaje līyate yatra viśvam ॥5॥

Meaning: I worship that lord, in whom finally the entire universe merges, who is the one transcendental consciousness that is the primaeval seed of the universe, who is without any desire (attaching him to anything) (Niriha), who is without any form (binding him to anything) (Nirakara), and who is known by meditating on the Omkara, from whom the universe is created, by whom the universe is sustained.

न भूमिर्न चापो न वह्निर्न वायुर्

न चाकाश आस्ते न तन्द्रा न निद्रा ।

न ग्रीष्मो न शीतो न देशो न वेषो

न यस्यास्ति मूर्तिस्त्रिमूर्ति तमीडे ॥६॥

na bhūmirna cāpo na vahnirna vāyur

na cākāśa āste na tandrā na nidrā |

na grīṣmo na śīto na deśo na veśo

na yasyāsti mūrtistrimūrti tamīde ||6||

Meaning: Neither by the earth (Bhumi), the water (apah), the fire (Vahni), or the wind (Vayu),...

His presence is not limited by space; similarly, neither lassitude (Tandra), nor sleep (nidra) (can he be realised), neither summer (Grishma), nor winter (Shita) (can he be restrained); similarly, neither place (Desha), nor attire (Vesha), nor whom there is a (exclusive) image (Murti) (can he be restrained); similarly, neither place (Desha), nor attire (Vesha) (the cosmic presence behind creation, sustenance and dissolution).

So, who exactly is he? That is described in the following poem.

अजं शाश्वतं कारणं कारणानां

शिवं केवलं भासकं भासकानाम् |

तुरीयं तमःपारमाद्यन्तहीनं

प्रपद्ये परं पावनं द्वैतहीनम् ||७||

ajam śāśvataṃ kāraṇaṃ kāraṇānāṃ

śivaṃ kevalaṃ bhāsakaṃ bhāsakānām |

turīyaṃ tamaḥpāramādyantahīnaṃ

prapadye paraṃ pāvanaṃ dvaitahīnam ||7||

Meaning: He is without birth (i.e., he had no beginning) (Aja), he is eternal (Shasvata), and he is the primal cause behind all causes (Karana Karananam), he is auspicious (Shiva), he is one and only (Kevalam), he is the (internal) manifesting light (of consciousness) (Bhasaka) behind all the (external) manifesting lights (of appearances), he is Turiya (super-conscious state), beyond all ignorance, and without any beginning and end,

I take refuge in that transcendental purity, who is beyond all dualities.

नमस्ते नमस्ते विभो विश्वमूर्ते

नमस्ते नमस्ते चिदानन्दमूर्ते ।

नमस्ते नमस्ते तपोयोगगम्य

नमस्ते नमस्ते श्रुतिज्ञानगम्य ॥८॥

namaste namaste vibho viśvamūrte

namaste namaste cidānandamūrte ।

namaste namaste tapoyogagamya

namaste namaste śrutijñānagamya ॥8॥

Meaning: Salutations to you, O all-pervading one (Vibhu), whose form is the entire universe, salutations to you, salutations to you, salutations to you (Vishwamurti),

Salutations to you, O embodiment of the happiness of consciousness, salutations to you, salutations to you, salutations to you, salutations to you, salutations to you, salutations to you, salutations to (Cidananda),

Salutations to you, salutations to you, who have achieved your goal via Tapas (penance) and Yoga.

Salutations to you, salutations to you, who has gained the shrutis' knowledge (vedas).

प्रभो शूलपाणे विभो विश्वनाथ

महादेव शम्भो महेश त्रिनेत्र ।

शिवाकान्त शान्त स्मरारे पुरारे

त्वदन्यो वरेण्यो न मान्यो न गण्यः ॥९॥

prabho śūlapāṇe vibho viśvanātha

mahādeva śambho mahēśa trinetra ।

śivākānta śānta smarāre purāre

tvadanyo vareṇyo na mānyo na gaṇyaḥ ॥9॥

Meaning: O lord (Prabhu), O who holds a triangle in his hand (Listen), O omnipresent (Vibhu), O lord of the universe (Vishwanatha)

O great god (mahadeva), O who causes happiness to all (shambhu), O great king (Mahesha), with three eyes (Trineta)

beloved devi Parvati (Shiva Kanta), statue of peace (Shanta), former enemy of Kama (smarari) and tripura (Purari),

O Lord, without you there is Nothing (me) that I may desire, honor and regard (worship).

शम्भो महेश करुणामय शूलपाणे

गौरीपते पशुपते पशुपाशनाशिन् ।

काशीपते करुणया जगदेतदेकस् _

त्वं हंसि पासि विदधासि महेश्वरोऽसि ॥१०॥

śambho maheśa karuṇāmaya śūlapāṇe

gaurīpate paśupate paśupāśanāśin ।

kāśīpate karuṇayā jagadetadekas _

tvaṃ haṃsi pāsi vidadhāsi maheśvaro'si ॥10॥

Meaning: O Shambhu, O Mahesha, O compassionate (Karunamaya) with three strings (Listen),

O wife of Gauri (Gauripati), king of all creatures (Pashupati) who enslaved their slaves (Pashupasha nashi),

O king of Kashi (Kashipati); By your compassion (and your will), this world, you alone ...

destroy, protect and create, O you are a heresha (great god).

त्वत्तो जगद्भवति देव भव स्मरारे

त्वय्येव तिष्ठति जगन्मृड विश्वनाथ ।

त्वय्येव गच्छति लयं जगदेतदीश

लिङ्गात्मकं हर चराचरविश्वरूपिन् ॥११॥

tvatto jagadbhavati deva bhava smarāre

tvayyeva tiṣṭhati jaganmṛḍa viśvanātha ।

tvayyeva gacchati layaṃ jagadetadīśa

liṅgātmakaṃ hara carācaraviśvarūpin ॥11॥

Meaning: From you comes the whole world, O deva; existence (itself exists), O smarari, (then) to you all the world (after being there), O gracious Vishwanatha, (finally) to you the whole universe at the time of the scattering (laya), O lord of the universe, you who are the nature of the temptation (can mark), you who remove the afflictions (hara); you who belong to the earth and all its moving and motionless creatures (Caracara Vishwarupin); I have meditated on you.

Description

Sri Adi Shankaracharya authored this in honour of Lord Shiva, the core of the Vedas.