ASTROBHAVA

SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

Shiva Bhujangam

Attributed to Adi Shankaracharya

THE COMPLETE HYMN · SANSKRIT (DEVANAGARI)

Forty verses in the bhujangaprayata metre, opening with a verse to Ganesha and closing with two phala verses. The printed closing line is given at the end.

VERSE 1

गलद्दानगण्डं मिलद्भृङ्गषण्डं चलच्चारुशुण्डं जगत्त्राणशौण्डम् ।
कनद्दन्तकाण्डं विपद्भङ्गचण्डं शिवप्रेमपिण्डं भजे वक्रतुण्डम् ॥

I worship Ganesha of the curved trunk, whose cheeks flow with temple-fluid where swarms of bees gather, whose graceful trunk sways, who is mighty in protecting the world. His tusk gleams, he is fierce in breaking misfortune, and he is the very embodiment of Shiva's love.

VERSE 2

अनाद्यन्तमाद्यं परं तत्त्वमर्थं चिदाकारमेकं तुरीयं त्वमेयम् ।
हरिब्रह्ममृग्यं परब्रह्मरूपं मनोवागतीतं महःशैवमीडे ॥

I praise the radiance that is Shiva: without beginning or end yet the first of all, the supreme reality and the goal, pure consciousness, one, the fourth state beyond waking, dream and sleep, and beyond measure. Vishnu and Brahma searched for him; he is the supreme Brahman, beyond mind and speech.

VERSE 3

स्वशक्त्यादिशक्त्यन्तसिंहासनस्थं मनोहारिसर्वाङ्गरत्नोरुभूषम् ।
जटाहीन्दुगङ्गास्थिशम्याकमौलिं पराशक्तिमित्रं नुमः पञ्चवक्त्रम् ॥

We bow to the five-faced Lord, seated on a throne formed of all his powers from the first to the last, whose every limb is beautiful and decked with great jewels. His crown holds matted locks, serpents, the moon, the Ganga, bones and shami leaves, and he is the companion of the Supreme Shakti.

VERSE 4

शिवेशानतत्पूरुषाघोरवामा-दिभिः पञ्चभिर्हृन्मुखैः षड्भिरङ्गैः ।
अनौपम्य षट्त्रिंशतं तत्त्वविद्या-मतीतं परं त्वां कथं वेत्ति को वा ॥

You are known through the five heart-faces, Ishana, Tatpurusha, Aghora, Vamadeva and the rest, and through six limbs, yet you are beyond compare and beyond the knowledge of the thirty-six principles. Who could truly know you, the Supreme?

VERSE 5

प्रवालप्रवाहप्रभाशोणमर्धं मरुत्वन्मणिश्रीमहःश्याममर्धम् ।
गुणस्यूतमेतद्वपुः शैवमन्तः स्मरामि स्मरापत्तिसम्पत्तिहेतोः ॥

I meditate within on this form of Shiva, one half red like a stream of coral light, the other half dark like the glow of sapphire, woven together by the qualities. I remember it for the sake of the wealth that comes from overcoming desire.

VERSE 6

स्वसेवासमायातदेवासुरेन्द्रा-नमन्मौलिमन्दारमालाभिषिक्तम् ।
नमस्यामि शम्भो पदाम्भोरुहं ते भवाम्भोधिपोतं भवानीविभाव्यम् ॥

O Shambhu, I bow to your lotus feet, which are bathed by the mandara garlands on the bowed heads of the gods and demon kings who come to serve you. Your feet are the boat across the ocean of worldly life, and Bhavani meditates on them.

VERSE 7

जगन्नाथ मन्नाथ गौरीसनाथ प्रपन्नानुकम्पिन्विपन्नार्तिहारिन् ।
महःस्तोममूर्ते समस्तैकबन्धो नमस्ते नमस्ते पुनस्ते नमोऽस्तु ॥

Lord of the world, my Lord, husband of Gauri, compassionate to those who take refuge, remover of the pain of the afflicted, form made of a mass of light, the one kinsman of all: salutations to you, salutations to you, again and again salutations.

VERSE 8

विरूपाक्ष विश्वेश विश्वादिदेव त्रयीमूल शम्भो शिव त्र्यम्बक त्वम् ।
प्रसीद स्मर त्राहि पश्यावमुक्त्यै क्षमां प्राप्नुहि त्र्यक्ष मां रक्ष मोदात् ॥

O three-eyed Lord of the universe, first God of all, root of the three Vedas, Shambhu, Shiva, Tryambaka, be gracious. Remember me, protect me, look upon me for my release; grant me forbearance and guard me gladly.

VERSE 9

महादेव देवेश देवादिदेव स्मरारे पुरारे यमारे हरेति ।
ब्रुवाणः स्मरिष्यामि भक्त्या भवन्तं ततो मे दयाशील देव प्रसीद ॥

Saying 'Mahadeva, Lord of gods, first among the gods, enemy of Kama, destroyer of the three cities, conqueror of Yama, Hara', I will remember you with devotion. Therefore, O God whose nature is kindness, be gracious to me.

VERSE 10

त्वदन्यः शरण्यः प्रपन्नस्य नेति प्रसीद स्मरन्नेव हन्यास्तु दैन्यम् ।
न चेत्ते भवेद्भक्तवात्सल्यहानि-स्ततो मे दयालो सदा संनिधेहि ॥

For one who has taken refuge there is no shelter other than you; be gracious, and by merely remembering me, destroy my misery. If not, your love for your devotees would be diminished; so, O kind one, stay always near me.

VERSE 11

अयं दानकालस्त्वहं दानपात्रं भवानेव दाता त्वदन्यं न याचे ।
भवद्भक्तिमेव स्थिरां देहि मह्यं कृपाशील शम्भो कृतार्थोऽस्मि तस्मात् ॥

This is the time for giving, I am the one fit to receive, and you alone are the giver; I ask no one but you. Grant me steady devotion to you, O compassionate Shambhu, and with that I am fulfilled.

VERSE 12

पशुं वेत्सि चेन्मां तमेवाधिरूढः कलङ्कीति वा मूर्ध्नि धत्से तमेव ।
द्विजिह्वः पुनः सोऽपि ते कण्ठभूषा त्वदङ्गीकृताः शर्व सर्वेऽपि धन्याः ॥

If you see me as a beast, you already ride on one; if you think me flawed, you wear the flawed moon on your head; and the two-tongued serpent is your neck ornament. O Sharva, all whom you accept become blessed.

VERSE 13

न शक्नोमि कर्तुं परद्रोहलेशं कथं प्रीयसे त्वं न जाने गिरीश ।
तथाहि प्रसन्नोऽसि कस्यापि कान्ता-सुतद्रोहिणो वा पितृद्रोहिणो वा ॥

I cannot do even the slightest harm to another, so I do not know how to please you, O Lord of the mountain; for indeed you were pleased with one who harmed a wife or son, or one who harmed a father.

VERSE 14

स्तुतिं ध्यानमर्चां यथावद्विधातुं भजन्नप्यजानन्महेशावलम्बे ।
त्रसन्तं सुतं त्रातुमग्रे मृकण्डो-र्यमप्राणनिर्वापणं त्वत्पदाब्जम् ॥

Though I worship, I do not know how to perform praise, meditation and ritual properly, so I lean on you, O Mahesha, on your lotus feet, which once ended Yama's power when they came forward to save the frightened son of Mrikandu.

VERSE 15

शिरोदृष्टिहृद्रोगशूलप्रमेह-ज्वरार्शोजरायक्ष्महिक्काविषार्तान् ।
त्वमाद्यो भिषग्भेषजं भस्म शम्भो त्वमुल्लाघयास्मान्वपुर्लाघवाय ॥

We are afflicted by ailments of the head, eyes and heart, by colic, diabetes, fever, piles, old age, consumption, hiccups and poison. You, O Shambhu, are the first physician and your sacred ash is the medicine; heal us and make our bodies light.

VERSE 16

दरिद्रोऽस्म्यभद्रोऽस्मि भग्नोऽस्मि दूये विषण्णोऽस्मि सन्नोऽस्मि खिन्नोऽस्मि चाहम् ।
भवान्प्राणिनामन्तरात्मासि शम्भो ममाधिं न वेत्सि प्रभो रक्ष मां त्वम् ॥

I am poor, unfortunate, broken and in pain; I am dejected, weary and downcast. You, O Shambhu, are the inner Self of all beings; do you not know my anguish? O Lord, protect me.

VERSE 17

त्वदक्ष्णोः कटाक्षः पतेत्र्यक्ष यत्र क्षणं क्ष्मा च लक्ष्मीः स्वयं तं वृणाते ।
किरीटस्फुरच्चामरच्छत्रमाला-कलाचीगजक्षौमभूषाविशेषैः ॥

O three-eyed one, wherever the side-glance of your eyes falls even for a moment, the earth and Lakshmi herself choose that person, bringing crowns, gleaming fly-whisks, parasols, garlands, girdles, elephants, silk and fine ornaments.

VERSE 18

भवान्यै भवायापि मात्रे च पित्रे मृडान्यै मृडायाप्यघघ्न्यै मखघ्ने ।
शिवाङ्ग्यै शिवाङ्गाय कुर्मः शिवायै शिवायाम्बिकायै नमस्त्र्यम्बकाय ॥

We bow to Bhavani and to Bhava, to the Mother and the Father, to Mridani and Mrida, to her who destroys sin and him who destroyed the sacrifice, to her who is Shiva's body and him who is Shivaa's body, to Shivaa and Shiva, to Ambika and to Tryambaka.

VERSE 19

भवद्गौरवं मल्लघुत्वं विदित्वा प्रभो रक्ष कारुण्यदृष्ट्यानुगं माम् ।
शिवात्मानुभावस्तुतावक्षमोऽहं स्वशक्त्या कृतं मेऽपराधं क्षमस्व ॥

Knowing your greatness and my smallness, O Lord, protect me, your follower, with a look of compassion. I am unable to praise the glory of Shiva who is the Self; forgive the faults I have committed through my own limited strength.

VERSE 20

यदा कर्णरन्ध्रं व्रजेत्कालवाह-द्विषत्कण्ठघण्टाघणात्कारनादः ।
वृषाधीशमारुह्य देवौपवाह्यं तदा वत्स मा भीरिति प्रीणय त्वम् ॥

When the sound of the bell clanging on the neck of the buffalo of Yama, carrier of death, reaches my ears, then come mounted on the king of bulls, the vehicle fit for gods, and gladden me saying, 'Child, do not fear.'

VERSE 21

यदा दारुणाभाषणा भीषणा मे भविष्यन्त्युपान्ते कृतान्तस्य दूताः ।
तदा मन्मनस्त्वत्पदाम्भोरुहस्थं कथं निश्चलं स्यान्नमस्तेऽस्तु शम्भो ॥

When the terrible messengers of death, harsh and fearful in speech, stand beside me at the end, how can my mind stay steady on your lotus feet? Salutations to you, O Shambhu.

VERSE 22

यदा दुर्निवारव्यथोऽहं शयानो लुठन्निःश्वसन्निःसृताव्यक्तवाणिः ।
तदा जह्नुकन्याजलालङ्कृतं ते जटामण्डलं मन्मनोमन्दिरं स्यात् ॥

When I lie in unbearable pain, tossing about, breathing hard, my words coming out unclear, then may your circle of matted locks, adorned with the waters of the Ganga, be the temple of my mind.

VERSE 23

यदा पुत्रमित्रादयो मत्सकाशे रुदन्त्यस्य हा कीदृशीयं दशेति ।
तदा देवदेवेश गौरीश शम्भो नमस्ते शिवायेत्यजस्रं ब्रवाणि ॥

When my sons, friends and others weep near me saying, 'Alas, what a state he is in', then, O Lord of the god of gods, husband of Gauri, Shambhu, may I constantly say, 'Salutations to you, Shiva.'

VERSE 24

यदा पश्यतां मामसौ वेत्ति नास्मा-नयं श्वास एवेति वाचो भवेयुः ।
तदा भूतिभूषं भुजङ्गावनद्धं पुरारे भवन्तं स्फुटं भावयेयम् ॥

When people looking at me say, 'He no longer knows us; this is only breath now', then, O destroyer of the three cities, may I clearly meditate on you, adorned with ash and bound with serpents.

VERSE 25

यदा यातनादेहसन्देहवाही भवेदात्मदेहे न मोहो महान्मे ।
तदा काशशीतांशुसङ्काशमीश स्मरारे वपुस्ते नमस्ते स्मराणि ॥

When I come to carry the dread of a body made for torment, may I have no great delusion about my own body; then, O Lord, enemy of Kama, may I remember your form, bright like the clear autumn moon, and say, 'Salutations to you.'

VERSE 26

यदापारमच्छायमस्थानमद्भि-र्जनैर्वा विहीनं गमिष्यामि मार्गम् ।
तदा तं निरुन्धन्कृतान्तस्य मार्गं महादेव मह्यं मनोज्ञं प्रयच्छ ॥

When I must go along the boundless path that has no shade, no resting place, no water and no people, then, O Mahadeva, block that path of Yama and grant me a pleasing one.

VERSE 27

यदा रौरवादि स्मरन्नेव भीत्या व्रजाम्यत्र मोहं महादेव घोरम् ।
तदा मामहो नाथ कस्तारयिष्य-त्यनाथं पराधीनमर्धेन्दुमौले ॥

When, merely remembering the Raurava hell and the rest, I fall into terrible delusion out of fear, O Mahadeva, then who but you, O Lord wearing the half-moon, will carry me across, helpless and in another's power?

VERSE 28

यदा श्वेतपत्रायतालङ्घ्यशक्तेः कृतान्ताद्भयं भक्तवात्सल्यभावात् ।
तदा पाहि मां पार्वतीवल्लभान्यं न पश्यामि पातारमेतादृशं मे ॥

When fear arises from Yama, whose power cannot be overcome, then out of your love for devotees protect me, O beloved of Parvati; I see no other protector like you for me.

VERSE 29

इदानीमिदानीं मृतिर्मे भवित्री-त्यहो सन्ततं चिन्तया पीडितोऽस्मि ।
कथं नाम मा भून्मृतौ भीतिरेषा नमस्ते गतीनां गते नीलकण्ठ ॥

Thinking 'Death will come to me now, right now', I am tormented without pause. How may this fear of death not arise in me? Salutations to you, O Nilakantha, goal of all who seek a goal.

VERSE 30

अमर्यादमेवाहमाबालवृद्धं हरन्तं कृतान्तं समीक्ष्यास्मि भीतः ।
मृतौ तावकाङ्घ्र्यब्जदिव्यप्रसादा-द्भवानीपते निर्भयोऽहं भवानि ॥

Seeing Yama carry off everyone without limit, from child to old man, I am afraid. O Lord of Bhavani, by the divine grace of your lotus feet, may I be fearless at death.

VERSE 31

जराजन्मगर्भाधिवासादिदुःख-न्यसह्यानि जह्यां जगन्नाथ देव ।
भवन्तं विना मे गतिर्नैव शम्भो दयालो न जागर्ति किं वा दया ते ॥

O God, Lord of the world, may I be rid of the unbearable sufferings of old age, birth, dwelling in the womb and the rest. Without you I have no refuge, O Shambhu; O kind one, does your compassion not awaken?

VERSE 32

शिवायेति शब्दो नमःपूर्व एष स्मरन्मुक्तिकृन्मृत्युहा तत्त्ववाची ।
महेशान मा गान्मनस्तो वचस्तः सदा मह्यमेतत्प्रदानं प्रयच्छ ॥

The word 'Shivaya' preceded by 'Namah' gives liberation when remembered, destroys death and speaks the highest truth. O Maheshana, may it never leave my mind or my speech; grant me this gift always.

VERSE 33

त्वमप्यम्ब मां पश्य शीतांशुमौलि-प्रिये भेषजं त्वं भवव्याधिशान्तौ ।
बहुक्लेशभाजं पदाम्भोजपोते भवाब्धौ निमग्नं नयस्वाद्य पारम् ॥

O Mother, beloved of the moon-crowned Lord, look upon me too; you are the medicine that heals the disease of worldly life. With the boat of your lotus feet, carry me today across the ocean of existence, where I am sunk and full of suffering.

VERSE 34

अनुद्यल्ललाटाक्षिवह्निप्ररोहै-रवामस्फुरच्चारुवामोरुशोभैः ।
अनङ्गभ्रमद्भोगिभूषाविशेषै-रचन्द्रार्धचूडैरलं दैवतैर्नः ॥

We have no use for gods who lack the fire sprouting from an eye on the forehead, who lack the beauty of a radiant consort on the left side, who lack ornaments of serpents and who do not wear the half-moon.

VERSE 35

अकण्ठेकलङ्कादनङ्गेभुजङ्गा-दपाणौकपालादफालेनलाक्षात् ।
अमौळौशशाङ्कादवामेकलत्रा-दहं देवमन्यं न मन्ये न मन्ये ॥

Apart from the God with the dark mark on his throat, serpents on his body, a skull in his hand, a fiery eye on his forehead, the moon on his head and his consort on his left side, I do not consider any other god, I do not.

VERSE 36

महादेव शम्भो गिरीश त्रिशूलिं-स्त्वयीदं समस्तं विभातीति यस्मात् ।
शिवादन्यथा दैवतं नाभिजाने शिवोऽहं शिवोऽहं शिवोऽहं शिवोऽहम् ॥

O Mahadeva, Shambhu, Lord of the mountain, holder of the trident, since all this shines in you, I know no deity other than Shiva. I am Shiva, I am Shiva, I am Shiva, I am Shiva.

VERSE 37

यतोऽजायतेदं प्रपञ्चं विचित्रं स्थितिं याति यस्मिन्यदेकान्तमन्ते ।
स कर्मादिहीनः स्वयञ्ज्योतिरात्मा शिवोऽहं शिवोऽहं शिवोऽहं शिवोऽहम् ॥

That from which this varied universe was born, in which it abides, and into which alone it finally goes, that which is free of action and the like, the self-luminous Self: I am Shiva, I am Shiva, I am Shiva, I am Shiva.

VERSE 38

किरीटे निशेशो ललाटे हुताशो भुजे भोगिराजो गले कालिमा च ।
तनौ कामिनी यस्य तत्तुल्यदेवं न जाने न जाने न जाने न जाने ॥

He who has the moon on his crown, fire on his forehead, the king of serpents on his arm, a dark stain on his throat and his beloved as part of his body: a god equal to him I do not know, I do not know, I do not know, I do not know.

VERSE 39

अनेन स्तवेनादरादम्बिकेशं परां भक्तिमासाद्य यं ये नमन्ति ।
मृतौ निर्भयास्ते जनास्तं भजन्ते हृदम्भोजमध्ये सदासीनमीशम् ॥

Those who, through this hymn, reverently bow to the Lord of Ambika with supreme devotion, the verse says, become fearless at death and worship the Lord who is ever seated in the lotus of the heart.

VERSE 40

भुजङ्गप्रियाकल्प शम्भो मयैवं भुजङ्गप्रयातेन वृत्तेन क्लृप्तम् ।
नरः स्तोत्रमेतत्पठित्वोरुभक्त्या सुपुत्रायुरारोग्यमैश्वर्यमेति ॥

O Shambhu, adorned with serpents you love, I have composed this in the bhujangaprayata metre. The verse says that a person who recites this hymn with great devotion gains good children, long life, health and prosperity.

CLOSING

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमच्छङ्करभगवतः कृतौ शिवभुजङ्गं सम्पूर्णम् ॥

Thus ends the Shiva Bhujangam, composed by Shankara Bhagavatpada, the paramahamsa parivrajaka acharya and disciple of the revered Govinda Bhagavatpada.

Read it on its page

The Shiva Bhujangam with its meaning, how and when it is recited, and the same text in five more scripts: astrobhava.com/mantra/shiva-bhujangam/



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