



SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

SHIVA SAHASRANAMAM

— ❖ —
Mahabharata, attributed to Vyasa

The chanting form printed in the Gita Press Sahasranama collection: the meditation verse, verses 1 to 174, and three closing lines of blessing.

DHYANAM 1

ध्यायेन्नित्यं महेशं रजतगिरिनिभं चारुचन्द्रावतंसं रत्नाकल्पोज्ज्वलाङ्गं परशुमृगवराभीतिहस्तं प्रसन्नम् ।
पद्मासीनं समन्तात् स्तुतममरगणैर्व्याघ्रकृत्तिं वसानं विश्वाद्यं विश्वबीजं निखिलभयहरं पञ्चवक्त्रं त्रिनेत्रम् ॥

Meditate always on Mahesha, white like a silver mountain, wearing the lovely crescent moon as his ornament, his body bright with jewelled adornments, holding an axe and a deer and showing the gestures of boon and fearlessness, gracious. Seated on a lotus, praised on all sides by the hosts of gods, clad in a tiger skin, the origin and seed of the universe, remover of all fear, with five faces and three eyes.

VERSE 1

ततः स प्रयतो भूत्वा मम तात युधिष्ठिर ।
प्राञ्जलिः प्राह विप्रर्षिर्नामसंग्रहमादितः ॥

Krishna said: Then, dear Yudhishtira, that brahmin sage, purified and composed, with folded hands, began reciting the collection of names from the beginning.

VERSE 2

ब्रह्मप्रोक्तैर्ऋषिप्रोक्तैर्वेदवेदाङ्गसम्भवैः ।
सर्वलोकेषु विख्यातं स्तुत्यं स्तोष्यामि नामभिः ॥

Upamanyu said: I shall praise the one worthy of praise, famed in all the worlds, with names spoken by Brahma and by the sages, and arising from the Vedas and their limbs.

VERSE 3

महद्भिर्विहितैः सत्यैः सिद्धैः सर्वार्थसाधकैः ।
ऋषिणा तण्डिना भक्त्या कृतैर्वेदकृतात्मना ॥

These names are great, prescribed, true, perfected and able to accomplish every aim; they were composed with devotion by the sage Tandi, whose very self was shaped by the Veda.

VERSE 4

यथोक्तैः साधुभिः ख्यातैर्मुनिभिस्तत्त्वदर्शिभिः ।
प्रवरं प्रथमं स्वर्ग्यं सर्वभूतहितं शुभम् ॥

They were set out properly by renowned good men and by sages who see the truth. This hymn is the best, the foremost, leading to heaven, beneficial to all beings and auspicious.

VERSE 5

श्रुतैः सर्वत्र जगति ब्रह्मलोकावतारितैः ।
सत्यैस्तत् परमं ब्रह्म ब्रह्मप्रोक्तं सनातनम् ॥

These true names, heard everywhere in the world and brought down from the world of Brahma, form that supreme, eternal Brahman, proclaimed by Brahma.

VERSE 6

वक्ष्ये यदुकुलश्रेष्ठ शृणुष्वावहितो मम ।
वरयैनं भवं देवं भक्तस्त्वं परमेश्वरम् ॥

I shall tell it, O best of the Yadu clan; listen to me attentively. You are a devotee; choose this Bhava, the god, the Supreme Lord.

VERSE 7

तेन ते श्रावयिष्यामि यत् तद् ब्रह्म सनातनम् ।
न शक्यं विस्तरात् कृत्स्नं वक्तुं सर्वस्य केनचित् ॥

Because of that I shall make you hear that eternal Brahman. No one can describe in full and in detail everything about him.

VERSE 8

युक्तेनापि विभूतीनामपि वर्षशतैरपि ।
यस्यादिर्मध्यमन्तं च सुरैरपि न गम्यते ॥

Not even one endowed with yoga could do it for his glories in hundreds of years; his beginning, middle and end are beyond the reach even of the gods.

VERSE 9

कस्तस्य शक्नुयाद् वक्तुं गुणान् कात्स्न्येन माधव ।
किं तु देवस्य महतः संक्षिप्तार्थपदाक्षरम् ॥

Who could describe his qualities completely, O Madhava? Yet I shall tell, in words of condensed meaning, the deeds of that great god.

VERSE 10

शक्तितश्चरितं वक्ष्ये प्रसादात् तस्य धीमतः ।
अप्राप्य तु ततोऽनुज्ञां न शक्यः स्तोतुमीश्वरः ॥

as far as my strength allows, by the grace of that wise one. Without first obtaining his permission, the Lord cannot be praised.

VERSE 11

यदा तेनाभ्यनुज्ञातः स्तुतो वै स तदा मया ।
अनादिनिधनस्याहं जगद्योनेर्महात्मनः ॥

When he granted permission, then he was praised by me. Of that great self who has neither beginning nor end, the womb of the world,

VERSE 12

नाम्नां कञ्चित् समुद्देशं वक्ष्याम्यव्यक्तयोनिनः ।
वरदस्य वरेण्यस्य विश्वरूपस्य धीमतः ॥

I shall give a brief account of some names, of the one whose source is unmanifest, the giver of boons, the most excellent, the wise one whose form is the universe.

VERSE 13

शृणु नाम्नां च यं कृष्ण यदुक्तं पद्मयोनिना ।
दशनामसहस्राणि यान्याह प्रपितामहः ॥

Listen, Krishna, to the names spoken by the lotus-born Brahma. The great grandsire uttered ten thousand names;

VERSE 14

तानि निर्मथ्य मनसा दध्नो घृतमिवोद्धृतम् ।
गिरेः सारं यथा हेम पुष्पसारं यथा मधु ॥

churning them with the mind, this has been drawn out like ghee from curd. As gold is the essence of the mountain and honey the essence of flowers,

VERSE 15

घृतात् सारं यथा मण्डस्तथैतत् सारमुद्धृतम् ।
सर्वपापापहमिदं चतुर्वेदसमन्वितम् ॥

and as the cream is the essence of ghee, so this essence has been drawn out. It removes all sins and is endowed with the four Vedas.

VERSE 16

प्रयत्नेनाधिगन्तव्यं धार्यं च प्रयतात्मना ।
माङ्गल्यं पौष्टिकं चैव रक्षोघ्नं पावनं महत् ॥

It should be learned with effort and held in mind by one who is self-controlled. It is auspicious, nourishing, destroys demons, and is greatly purifying.

VERSE 17

इदं भक्ताय दातव्यं श्रद्धा नास्तिकाय च ।
नाश्रद्धा न रूपाय नास्तिकाया जितात्मने ॥

This should be given to a devotee, to one who has faith and believes; not to one without faith, to an unbeliever, or to one who has not mastered himself.

VERSE 18

यश्चाभ्यसूयते देवं कारणात्मानमीश्वरम् ।
स कृष्ण नरकं याति सह पूर्वैः सहात्मजैः ॥

Whoever finds fault with the god, the Lord who is the cause of all, goes to hell, Krishna, together with his ancestors and his offspring.

VERSE 19

इदं ध्यानमिदं योगमिदं ध्येयमनुत्तमम् ।
इदं जप्यमिदं ज्ञानं रहस्यमिदमुत्तमम् ॥

This is meditation, this is yoga, this is the highest object of meditation; this is to be repeated, this is knowledge, this is the supreme secret.

VERSE 20

यं ज्ञात्वा अन्तकालेऽपि गच्छेत परमां गतिम् ।
पवित्रं मङ्गलं मेध्यं कल्याणमिदमुत्तमम् ॥

Knowing it even at the time of death, one would reach the highest state. It is pure, auspicious, sacred, beneficial and supreme.

VERSE 21

इदं ब्रह्मा पुरा कृत्वा सर्वलोकपितामहः ।
सर्वस्तवानां राजत्वे दिव्यानां समकल्पयत् ॥

Brahma, grandsire of all worlds, composed this long ago and established it as king among all divine hymns of praise.

VERSE 22

तदाप्रभृति चैवायमीश्वरस्य महात्मनः ।
स्तवराज इति ख्यातो जगत्पूजितः ॥

From that time this hymn of the great Lord has been famed in the world as the King of Hymns, honoured by the immortals.

VERSE 23

ब्रह्मलोकादयं स्वर्गे स्तवराजोऽवतारितः ।
यतस्तण्डिः पुरा प्राप तेन तण्डिकृतोऽभवत् ॥

This King of Hymns was brought down from Brahma's world to heaven. Because Tandi obtained it long ago, it came to be called the work of Tandi.

VERSE 24

स्वर्गाच्चैवात्र भूर्लोकं तण्डिना ह्यवतारितः ।
सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ॥

From heaven it was brought down here to the earth by Tandi. It is the most auspicious of all auspicious things and destroys all sins.

VERSE 25

निगदिष्ये महाबाहो स्तवानामुत्तमं स्तवम् ।
ब्रह्मणामपि यद् ब्रह्म पराणामपि यत् परम् ॥

O mighty-armed one, I shall recite this best of hymns, praising him who is the Brahman of Brahmins and the highest of the high,

VERSE 26

तेजसामपि यत् तेजस्तपसामपि यत् तपः ।
शान्तानामपि यः शान्तो द्युतीनामपि या द्युतिः ॥

the radiance of radiances, the austerity of austerities, the most peaceful of the peaceful, the brilliance of all brilliance,

VERSE 27

दान्तानामपि यो दान्तो धीमतामपि या च धीः ।
देवानामपि यो देव ऋषीणामपि यस्त्वृषिः ॥

the most restrained of the self-restrained, the intellect of the wise, the god of the gods, the sage of the sages,

VERSE 28

यज्ञानामपि यो यज्ञः शिवानामपि यः शिवः ।
रुद्राणामपि यो रुद्रः प्रभा प्रभवतामपि ॥

the sacrifice of sacrifices, the auspicious one among the auspicious, the Rudra of the Rudras, the splendour of the powerful,

VERSE 29

योगिनामपि यो योगी कारणानां च कारणम् ।
यतो लोकाः सम्भवन्ति न भवन्ति यतः पुनः ॥

the yogi of yogis, the cause of causes, from whom the worlds come into being and into whom they cease to be again.

VERSE 30

सर्वभूतात्मभूतस्य हरस्यामिततेजसः ।
अष्टोत्तरसहस्रं तु नाम्नां शर्वस्य मे शृणु ।
यच्छ्रुत्वा मनुजव्याघ्र सर्वान् कामानवाप्स्यसि ॥

Hear from me the thousand and eight names of Sharva, Hara of boundless radiance, who is the self of all beings. The verse says that hearing them, O tiger among men, you will obtain all your wishes.

VERSE 31

स्थिरः स्थाणुः प्रभुर्भूमिः प्रवरो वरदो वरः ।
सर्वात्मा सर्वविख्यातः सर्वः सर्वकरो भवः ॥

He is the Steadfast, the Pillar, the Lord, the Terrible, the Foremost, the Giver of boons, the Best; the Self of all, renowned everywhere, the All, the Maker of all, Bhava the source of being.

VERSE 32

जटी चर्मी शिखण्डी च सर्वाङ्गः सर्वभावनः ।
हरश्च हरिणाक्षश्च सर्वभूतहरः प्रभुः ॥

He wears matted hair, a hide and a crest of hair; his body is complete and he sustains all. He is Hara, the deer-eyed, the destroyer of all beings, the Lord.

VERSE 33

प्रवृत्तिश्च निवृत्तिश्च नियतः शाश्वतो ध्रुवः ।
श्मशानवासी भगवान् खचरो गोचरोऽर्दनः ॥

He is activity and withdrawal from activity, restrained, eternal and firm; he dwells in the cremation ground, the Blessed One, moving in the sky and on earth, the afflicter of the wicked.

VERSE 34

अभिवाद्यो महाकर्मा तपस्वी भूतभावनः ।
उन्मत्तवेषप्रच्छन्नः सर्वलोकप्रजापतिः ॥

He is worthy of salutation, of mighty deeds, an ascetic, the sustainer of beings; hidden in the guise of a madman, the lord of the creatures of all worlds.

VERSE 35

महारूपो महाकायो वृषरूपो महायशः ।
महात्मा सर्वभूतात्मा विश्वरूपो महाहनुः ॥

He has a great form and a great body, has the form of the bull, is of great fame; the great self, the self of all beings, whose form is the universe, with a mighty jaw.

VERSE 36

लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥

He is the guardian of the worlds, whose self is hidden, Grace itself, the one with the horse-and-donkey chariot; he is the pure, the great, the rule, and the one who abides in the rule.

VERSE 37

सर्वकर्मा स्वयम्भूत आदिरादिकरो निधिः ।
सहस्राक्षो विशालाक्षः सोमो नक्षत्रसाधकः ॥

He is all actions, the self-born, the beginning, the maker of the beginning, the treasure; thousand-eyed, wide-eyed, Soma, the one who accomplishes the stars.

VERSE 38

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥

He is the moon, the sun, Saturn, Ketu, a planet and the best lord of the planets; Atri, the one who bowed to Atri's wife, the one who loosed the arrow at the deer, the sinless.

VERSE 39

महातपा घोरतपा अदीनो दीनसाधकः ।
संवत्सरकरो मन्त्रः प्रमाणं परमं तपः ॥

He is of great and fierce austerity, never dejected, the helper of the dejected; maker of the year, the sacred formula, the measure, the supreme austerity.

VERSE 40

योगी योज्यो महाबीजो महारेता महाबलः ।
सुवर्णरिताः सर्वज्ञः सुबीजो बीजवाहनः ॥

He is the yogi, the one to be united with, the great seed, of great seed and great strength; golden-seeded, all-knowing, of good seed, the bearer of seed.

VERSE 41

दशबाहुस्त्वनिमिषो नीलकण्ठ उमापतिः ।
विश्वरूपः स्वयं श्रेष्ठो बलवीरोऽबलो गणः ॥

He is ten-armed and unblinking, blue-throated, Uma's lord; of universal form, self-excellent, mighty hero, the strength of the weak, the host.

VERSE 42

गणकर्ता गणपतिर्दिग्वासाः काम एव च ।
मन्त्रवित् परमो मन्त्रः सर्वभावकरो हरः ॥

He is the maker of the hosts, lord of the hosts, clothed by the directions, desire itself; knower of mantras, the supreme mantra, the creator of all states, Hara.

VERSE 43

कमण्डलुधरो धन्वी बाणहस्तः कपालवान् ।
अशनी शतघ्नी खड्गी पट्टिशी चायुधी महान् ॥

He holds the water pot, carries a bow, has arrows in hand, bears a skull; wields the thunderbolt, the hundred-killer, the sword and the battle-axe, the great bearer of weapons.

VERSE 44

सुवहस्तः सुरूपश्च तेजस्तेजस्करो निधिः ।
उष्णीषी च सुवक्त्रश्च उदगो विनतस्तथा ॥

He holds the sacrificial ladle, is handsome, is radiance and the maker of radiance, the treasure; wears a turban, has a fair face, is lofty and also humble.

VERSE 45

दीर्घश्च हरिकेशश्च सुतीर्थः कृष्ण एव च ।
शृगालरूपः सिद्धार्थो मुण्डः सर्वशुभङ्करः ॥

He is tall, tawny-haired, a holy ford, and dark; he takes the form of a jackal, has accomplished his aims, is shaven-headed, and does good to all.

VERSE 46

अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥

He is unborn and many-formed, wears fragrances, has matted locks; his seed rises upward, his linga rises upward, he rests on high, and the sky is his place.

VERSE 47

त्रिजटी चीरवासाश्च रुद्रः सेनापतिर्विभुः ।
अहश्चरो नक्तंचरस्तिग्ममन्युः सुवर्चसः ॥

He has three locks of matted hair, wears bark garments, is Rudra, the commander of armies, the all-pervading; he moves by day and by night, is of fierce wrath and great splendour.

VERSE 48

गजहा दैत्यहा कालो लोकधाता गुणाकरः ।
सिंहशार्दूलरूपश्च आर्द्रचर्माम्बरावृतः ॥

He slew the elephant demon and the Daityas, he is Time, the upholder of the world, the mine of virtues; he takes the forms of lion and tiger and is covered with a wet hide.

VERSE 49

कालयोगी महानादः सर्वकामश्चतुष्पथः ।
निशाचरः प्रेतचारी भूतचारी महेश्वरः ॥

He is the yogi of Time, of mighty sound, all desires, the crossroads; he moves at night, moves among spirits and ghosts, the Great Lord.

VERSE 50

बहुभूतो बहुधरः स्वर्भानुरमितो गतिः ।
नृत्यप्रियो नित्यनर्तो नर्तकः सर्वलालसः ॥

He has become many and bears many, is Svarbhanu, immeasurable, the goal; he loves dance, dances always, is the dancer, and delights in all.

VERSE 51

घोरो महातपाः पाशो नित्यो गिरिरुहो नभः ।
सहस्रहस्तो विजयो व्यवसायो ह्यतन्द्रितः ॥

He is fierce, of great austerity, the noose, eternal, dwelling on the mountain, the sky; thousand-handed, victory, resolve, never weary.

VERSE 52

अधर्षणो धर्षणात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारी च सुसहो मध्यमस्तथा ॥

He is unassailable yet the assailer, destroyer of the sacrifice, destroyer of Kama; he carried off Daksha's sacrifice, is very patient, and is the middle.

VERSE 53

तेजोऽपहारी बलहा मुदितोऽर्थोऽजितोऽवरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥

He takes away the power of others, slays strength, is joyful, is wealth, unconquered, without superior; deep-voiced, profound, with deep strength and a deep vehicle.

VERSE 54

न्यग्रोधरूपो न्यग्रोधो वृक्षकर्णस्थितिर्विभुः ।
सुतीक्ष्णदशनश्चैव महाकायो महाननः ॥

He has the form of the banyan, is the banyan, abides on the leaf of the tree, the all-pervading; with very sharp teeth, a great body and a great face.

VERSE 55

विष्वक्सेनो हरिर्यज्ञः संयुगापीडवाहनः ।
तीक्ष्णतापश्च हर्यश्चः सहायः कर्मकालवित् ॥

He is Vishvaksena, Hari, the sacrifice, whose vehicle crushes in battle; of fierce heat, Haryashva, the companion, the knower of the right time for action.

VERSE 56

विष्णुप्रसादितो यज्ञः समुद्रो वडवामुखः ।
हुताशनसहायश्च प्रशान्तात्मा हुताशनः ॥

He is the sacrifice worshipped by Vishnu, the ocean, the submarine fire; friend of fire, of tranquil self, and fire itself.

VERSE 57

उग्रतेजा महातेजा जन्यो विजयकालवित् ।
ज्योतिषामयनं सिद्धिः सर्वविग्रह एव च ॥

He is of fierce and great radiance, born among men, knower of the time for victory; he is the course of the luminaries, perfection, and the one with every form.

VERSE 58

शिखी मुण्डी जटी ज्वाली मूर्तिजो मूर्द्धगो बली ।
वेणवी पणवी ताली खली कालकटकटः ॥

He wears a crest, is shaven, has matted hair, is flaming; born in forms, residing in the head, mighty; he plays flute, drum and cymbals, holds the threshing floor, and is the ruler of time.

VERSE 59

नक्षत्रविग्रहमतिर्गुणबुद्धिर्लयोऽगमः ।
प्रजापतिर्विश्वबाहुर्विभागः सर्वगोऽमुखः ॥

He is the mind that orders the stars, the intelligence of the qualities, dissolution, beyond reach; the lord of creatures, with arms as wide as the world, the divider, all-pervading, without a face.

VERSE 60

विमोचनः सुसरणो हिरण्यकवचोद्भवः ।
मेढ्रजो बलचारी च महीचारी सुतस्तथा ॥

He releases, is a good refuge, born of the golden armour; born of the generative organ, moving in strength, moving over the earth, and flowing.

VERSE 61

सर्वतूर्यनिनादी च सर्वातोद्यपरिग्रहः ।
व्यालरूपो गुहावासी गुहो माली तरङ्गवित् ॥

He sounds all instruments and possesses all musical instruments; has the form of a serpent, dwells in caves, is Guha, wears garlands, knows the waves.

VERSE 62

त्रिदशस्त्रिकालधृक् कर्मसर्वबन्धविमोचनः ।
बन्धनस्त्वसुरेन्द्राणां युधि शत्रुविनाशनः ॥

He is the gods, the bearer of the three times, the releaser from all bonds of karma; he binds the lords of the Asuras and destroys enemies in battle.

VERSE 63

सांख्यप्रसादो दुर्वासाः सर्वसाधुनिषेवितः ।
प्रस्कन्दनो विभागज्ञो अतुल्यो यज्ञभागवित् ॥

He is the grace of Sankhya, Durvasa, served by all the good; the attacker, knower of divisions, peerless, knower of the shares of sacrifice.

VERSE 64

सर्ववासः सर्वचारी दुर्वासा वासवोऽमरः ।

हैमो हेमकरोऽयज्ञः सर्वधारी धरोत्तमः ॥

He dwells everywhere and moves everywhere, is ill-clad, Vasava, immortal; golden, maker of gold, beyond sacrifice, the bearer of all, the best of supporters.

VERSE 65

लोहिताक्षो महाक्षश्च विजयाक्षो विशारदः ।

संग्रहो निग्रहः कर्ता सर्पचीरनिवासनः ॥

He is red-eyed, great-eyed, victory-eyed, the expert; he gathers and restrains, the doer, wearing serpents and bark as garments.

VERSE 66

मुख्योऽमुख्यश्च देहश्च काहलिः सर्वकामदः ।

सर्वकालप्रसादश्च सुबलो बलरूपधृत् ॥

He is chief and not chief, the body, the trumpet, the giver of all desires; gracious at all times, of good strength, the bearer of the form of strength.

VERSE 67

सर्वकामवरश्चैव सर्वदः सर्वतोमुखः ।

आकाशनिर्विरूपश्च निपाती ह्यवशः खगः ॥

He is the best of all desires, the giver of all, facing every direction; formless like space, the one who strikes down, the independent, the sky-goer.

VERSE 68

रौद्ररूपोऽशुरादित्यो बहुरश्मिः सुवर्चसी ।

वसुवेगो महावेगो मनोवेगो निशाचरः ॥

He is of fierce form, the ray of light, the sun, many-rayed, very brilliant; of the speed of wealth, of great speed, swift as mind, the night-wanderer.

VERSE 69

सर्ववासी श्रियावासी उपदेशकरोऽकरः ।

मुनिरात्मनिरालोकः सम्भग्नश्च सहस्रदः ॥

He dwells in all, the abode of Shri, the teacher, the non-doer; the silent sage, the self beyond sight, the breaker, the giver of thousands.

VERSE 70

पक्षी च पक्षरूपश्च अतिदीप्तो विशाम्पतिः ।
उन्मादो मदनः कामो ह्यश्वत्थोऽर्थकरो यशः ॥

He is the bird and the bird's form, exceedingly bright, lord of the peoples; madness, the intoxicating one, desire, the ashvattha tree, the giver of wealth, fame.

VERSE 71

वामदेवश्च वामश्च प्राग् दक्षिणश्च वामनः ।
सिद्धयोगी महर्षिश्च सिद्धार्थः सिद्धसाधकः ॥

He is Vamadeva, the left, the east and the south, the dwarf; the perfected yogi, the great sage, the one whose aims are accomplished, the accomplisher of the perfected.

VERSE 72

भिक्षुश्च भिक्षुरूपश्च विपणो मृदुरव्ययः ।
महासेनो विशाखश्च षष्टिभागो गवां पतिः ॥

He is the mendicant and has a mendicant's form, without trade, gentle, imperishable; Mahasena, Vishakha, the sixty parts, the lord of cattle.

VERSE 73

वज्रहस्तश्च विष्कम्भी चमूस्तम्भन एव च ।
वृत्तावृत्तकरस्तालो मधुर्मधुकलोचनः ॥

He holds the thunderbolt, is the support, the one who checks armies; the maker of the round and not round, the palm tree, honey, with honey-coloured eyes.

VERSE 74

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥

He is the lord of speech, Vajasana, always worshipped in the ashramas; the celibate student, moving through the world and through all, the one who knows discernment.

VERSE 75

ईशान ईश्वरः कालो निशाचारी पिनाकवान् ।
निमित्तस्थो निमित्तं च नन्दिर्नन्दिकरो हरिः ॥

He is Ishana, the Lord, Time, the night-wanderer, bearer of the Pinaka bow; abiding in causes and the cause itself, Nandi, the giver of joy, Hari.

VERSE 76

नन्दीश्वरश्च नन्दी च नन्दनो नन्दिवर्द्धनः ।
भगहारी निहन्ता च कालो ब्रह्मा पितामहः ॥

He is Nandishvara, Nandi, the delighter, the increaser of joy; the one who took away Bhaga's eyes, the slayer, Time, Brahma, the grandsire.

VERSE 77

चतुर्मुखो महालिङ्गश्चरुलिङ्गस्तथैव च ।
लिङ्गाध्यक्षः सुराध्यक्षो योगाध्यक्षो युगावहः ॥

He is four-faced, the great linga and the beautiful linga; the overseer of lingas, of the gods, of yoga, and the bringer of the ages.

VERSE 78

बीजाध्यक्षो बीजकर्ता अध्यात्मानुगतो बलः ।
इतिहासः सकल्पश्च गौतमोऽथ निशाकरः ॥

He is the overseer and the maker of seed, the one followed by the inner self, strength; history, with ritual rule, Gautama, and the moon.

VERSE 79

दम्भो ह्यदम्भो वैदम्भो वश्यो वशकरः कलिः ।
लोककर्ता पशुपतिर्महाकर्ता ह्यनौषधः ॥

He is pride, free of pride, beyond pride, the controlled and the controller, Kali; the maker of the world, the lord of beasts, the great maker, beyond herbs.

VERSE 80

अक्षरं परमं ब्रह्म बलवच्छक्र एव च ।
नीतिर्ह्यनीतिः शुद्धात्मा शुद्धो मान्यो गतागतः ॥

He is the imperishable, the supreme Brahman, the strong one, Shakra; conduct and beyond conduct, of pure self, pure, honoured, the one who comes and goes.

VERSE 81

बहुप्रसादः सुस्वप्नो दर्पणोऽथ त्वमित्रजित् ।
वेदकारो मन्त्रकारो विद्वान् समरमर्दनः ॥

He is greatly gracious, of good dreams, the mirror, and the conqueror of enemies; the maker of the Vedas and of mantras, the learned, the crusher in battle.

VERSE 82

महामेघनिवासी च महाघोरो वशी करः ।
अग्निज्वालो महाज्वालो अतिधूम्रो हुतो हविः ॥

He dwells in the great clouds, is very terrible, the controller and the maker; the flame of fire, great flame, very smoky, the offered and the oblation.

VERSE 83

वृषणः शंकरो नित्यं वर्चस्वी धूमकेतनः ।
नीलस्तथाङ्गलुब्धश्च शोभनो निरवग्रहः ॥

He is the bull, Shankara, the eternal, the radiant, with smoke for his banner; the blue one, desirous of limbs, the beautiful, the unrestrained.

VERSE 84

स्वस्तिदः स्वस्तिभावश्च भागी भागकरो लघुः ।
उत्सङ्गश्च महाङ्गश्च महागर्भपरायणः ॥

He gives well-being and is well-being, the sharer and maker of shares, the light; the lap, the great body, the refuge of the great womb.

VERSE 85

कृष्णवर्णः सुवर्णश्च इन्द्रियं सर्वदेहिनाम् ।
महापादो महाहस्तो महाकायो महायशः ॥

He is dark-coloured and golden-coloured, the sense faculty of all embodied beings; with great feet, great hands, great body, great fame.

VERSE 86

महामूर्धा महामात्रो महानेत्रो निशालयः ।
महान्तको महाकर्णो महोष्ठश्च महाहनुः ॥

He has a great head, great measure, great eyes, and makes the night his home; he is the great ender, with great ears, great lips and a great jaw.

VERSE 87

महानासो महाकम्बुर्महाग्रीवः श्मशानभाक् ।
महावक्षा महोरस्को ह्यन्तरात्मा मृगालयः ॥

He has a great nose, a great conch-like neck, a great throat, and dwells in the cremation ground; with a great chest and broad breast, the inner self, the home of the deer.

VERSE 88

लम्बनो लम्बितोष्ठश्च महामायः पयोनिधिः ।
महादन्तो महादंष्ट्रो महाजिह्वो महामुखः ॥

He hangs down, with drooping lips, of great illusion, the ocean; with great teeth, great tusks, a great tongue and a great mouth.

VERSE 89

महानखो महारोमा महाकेशो महाजटः ।
प्रसन्नश्च प्रसादश्च प्रत्ययो गिरिसाधनः ॥

He has great nails, great body hair, great hair, great matted locks; he is pleased and is grace, faith, and the one whose means is the mountain.

VERSE 90

स्नेहोऽस्नेहनश्चैव अजितश्च महामुनिः ।
वृक्षाकारो वृक्षकेतुर्नलो वायुवाहनः ॥

He is loving and beyond love, unconquered, the great sage; tree-shaped, with the tree as banner, fire, with the wind as vehicle.

VERSE 91

गण्डली मेरुधामा च देवाधिपतिरेव च ।
अथर्वशीर्षः सामास्य ऋक्सहस्रामितेक्षणः ॥

He is Gandali, whose abode is Meru, the overlord of the gods; the Atharva is his head, the Sama his mouth, the thousand Rik verses his boundless eyes.

VERSE 92

यजुःपादभुजो गुह्यः प्रकाशो जङ्गमस्तथा ।
अमोघार्थः प्रसादश्च अभिगम्यः सुदर्शनः ॥

The Yajus are his feet and arms; he is the secret, the light, the moving one; of unfailing purpose, grace, approachable, fair to behold.

VERSE 93

उपकारः प्रियः सर्वः कनकः काञ्चनच्छविः ।
नाभिर्नन्दिकरो भावः पुष्करस्थपतिः स्थिरः ॥

He is help, the beloved, the all, the gold, golden in lustre; the navel, the giver of joy, being, the architect of Pushkara, the steady.

VERSE 94

द्वादशस्त्रासनश्चाद्यो यज्ञो यज्ञसमाहितः ।
नक्तं कलिश्च कालश्च मकरः कालपूजितः ॥

He is the twelfth, the terrifier, the first, the sacrifice, joined to the sacrifice; the night, Kali, Time, the makara, worshipped by Time.

VERSE 95

सगणो गणकारश्च भूतवाहनसारथिः ।
भस्मशयो भस्मगोप्ता भस्मभूतस्तरुणः ॥

He is with his hosts and makes the hosts, the charioteer whose vehicle is the spirits; he lies on ashes, guards ashes, is made of ashes, the tree, the host.

VERSE 96

लोकपालस्तथालोको महात्मा सर्वपूजितः ।
शुक्लस्त्रिशुक्लः सम्पन्नः शुचिर्भूतनिषेवितः ॥

He is the guardian of the worlds and beyond the worlds, the great self, worshipped by all; white, thrice white, perfect, pure, served by beings.

VERSE 97

आश्रमस्थः क्रियावस्थो विश्वकर्ममतिर्वरः ।
विशालशाखस्ताम्रोष्ठो ह्यम्बुजालः सुनिश्चलः ॥

He abides in the ashramas and in rites, the mind of Vishvakarma, the best; with wide branches, copper-coloured lips, a net of waters, very steady.

VERSE 98

कपिलः कपिशः शुक्ल आयुश्चैव परोऽपरः ।
गन्धर्वो ह्यदितिस्तार्क्ष्यः सुविज्ञेयः सुशारदः ॥

He is tawny and brownish, white, life itself, the higher and the lower; the Gandharva, Aditi, Tarkshya, easy to know, of beautiful speech.

VERSE 99

परश्वधायुधो देवो अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरीता जलेशयः ॥

He is the god who wields the axe, the imitator, the good kinsman; who plays the gourd-lute, of great wrath, whose seed rises upward, who lies in the waters.

VERSE 100

उग्रो वंशकरो वंशो वंशनादो ह्यनिन्दितः ।
सर्वाङ्गरूपो मायावी सुहृदो ह्यनिलोऽनलः ॥

He is fierce, the maker of lineage, the lineage, the sound of the flute, the blameless; with every limb and form, master of illusion, the good friend, wind and fire.

VERSE 101

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ॥

He is the bond and the maker of bonds, the releaser from strong bonds; foe of the sacrifice of Daksha, foe of Kama, with great tusks and great weapons.

VERSE 102

बहुधा निन्दितः शर्वः शङ्करः शङ्करोऽधनः ।
अमरेशो महादेवो विश्वदेवः सुरारिहा ॥

He is reviled in many ways, Sharva, Shankara, the giver of peace, without possessions; lord of the immortals, the great god, the god of all, slayer of the gods' foes.

VERSE 103

अहिर्बुध्न्योऽनिलाभश्च चेकितानो हविस्तथा ।
अजैकपाच्च कापाली त्रिशङ्कुरजितः शिवः ॥

He is Ahirbudhnya, like the wind, Chekitana, the oblation; Ajaikapad, the skull-bearer, Trishanku, the unconquered, Shiva.

VERSE 104

धन्वन्तरिर्धूमकेतुः स्कन्दो वैश्रवणस्तथा ।
धाता शक्रश्च विष्णुश्च मित्रस्त्वष्टा ध्रुवो धरः ॥

He is Dhanvantari, Dhumaketu, Skanda, Vaishravana; Dhata, Shakra, Vishnu, Mitra, Tvashta, Dhruva and Dhara.

VERSE 105

प्रभावः सर्वगो वायुरर्यमा सविता रविः ।
उषङ्गुश्च विधाता च मान्धाता भूतभावनः ॥

He is power, all-pervading, the wind, Aryaman, Savitar, the sun; Ushangu, the ordainer, Mandhata, the sustainer of beings.

VERSE 106

विभुर्वर्णविभावी च सर्वकामगुणावहः ।
पद्मनाभो महागर्भश्चन्द्रवक्त्रोऽनिलोऽनलः ॥

He is all-pervading, the one who shows the colours, the bringer of all desired qualities; Padmanabha, the great womb, moon-faced, wind and fire.

VERSE 107

बलवांश्चोपशान्तश्च पुराणः पुण्यचञ्चुरी ।
कुरुकर्ता कुरुवासी कुरुभूतो गुणौषधः ॥

He is mighty and calm, ancient, the one with a holy beak; the maker of the Kurus, dwelling among them and become them, the herb of virtues.

VERSE 108

सर्वाशयो दर्भचारी सर्वेषां प्राणिनां पतिः ।
देवदेवः सुखासक्तः सदसत्सर्वरत्नवित् ॥

He is the resting place of all, moving among darbha grass, the lord of all living beings; the god of gods, devoted to happiness, the existent and non-existent, knower of all jewels.

VERSE 109

कैलासगिरिवासी च हिमवद्गिरिसंश्रयः ।
कूलहारी कूलकर्ता बहुविद्यो बहुप्रदः ॥

He dwells on Mount Kailasa and takes refuge on the Himalaya; he carries away and makes the river banks, of much learning and many gifts.

VERSE 110

वणिजो वर्धकी वृक्षो बकुलश्चन्दनश्छदः ।
सारग्रीवो महाजत्रुरलोलश्च महौषधः ॥

He is the merchant, the carpenter, the tree, the bakula, the sandal tree, the chhada; with a strong neck, a great collarbone, unwavering, the great medicine.

VERSE 111

सिद्धार्थकारी सिद्धार्थश्छन्दोव्याकरणोत्तरः ।
सिंहनादः सिंहदंष्ट्रः सिंहगः सिंहवाहनः ॥

He accomplishes aims and has accomplished them, excels in metre and grammar; he roars like a lion, has a lion's fangs, moves like a lion and rides a lion.

VERSE 112

प्रभावात्मा जगत्कालस्थालो लोकहितस्तरुः ।

सारङ्गो नवचक्राङ्गः केतुमाली सभावनः ॥

He is the self of power, Time of the world, the dish, the benefactor of the world, the tree; the sarang deer, the one with the nine-wheeled body, garlanded with banners, with his own nature.

VERSE 113

भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥

He is the abode and the lord of beings, day and night, the blameless.

VERSE 114

वाहिता सर्वभूतानां निलयश्च विभुर्भवः ।

अमोघः संयतो ह्यश्वो भोजनः प्राणधारणः ॥

He is the bearer of all beings, their dwelling, the pervader, Bhava; unfailing, self-controlled, the horse, the food, the sustainer of life.

VERSE 115

धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।

गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥

He is steadfast, wise, skilled, honoured, lord of the ages; Gopali, the lord of cattle, the village, clad in cowhide, Hari.

VERSE 116

हिरण्यबाहुश्च तथा गुहापालः प्रवेशिनाम् ।

प्रकृष्टारिर्महाहर्षो जितकामो जितेन्द्रियः ॥

He is golden-armed and the protector of the cave of those who enter; with eminent foes, of great joy, victor over desire, victor over the senses.

VERSE 117

गान्धारश्च सुवासश्च तपःसक्तो रतिर्नरः ।

महागीतो महानृत्यो ह्यप्सरोगणसेवितः ॥

He is the note Gandhara, fragrantly dressed, devoted to austerity, delight, man; the great song, the great dance, attended by troupes of apsaras.

VERSE 118

महाकेतुर्महाधातुर्नैकसानुचरश्चलः ।
आवेदनीय आदेशः सर्वगन्धसुखावहः ॥

He has a great banner, is the great element, roams many mountain ridges, the moving; worthy to be told, the command, the bringer of the joy of all fragrances.

VERSE 119

तोरणस्तारणो वातः परिधी पतिखेचरः ।
संयोगो वर्धनो वृद्धो अतिवृद्धो गुणाधिकः ॥

He is the gateway, the deliverer, the wind, the enclosure, the lord of sky-goers; union, increase, the aged, the very aged, abundant in virtue.

VERSE 120

नित्य आत्मसहायश्च देवासुरपतिः पतिः ।
युक्तश्च युक्तबाहुश्च देवो दिविसुपर्वणः ॥

He is the eternal, his own helper, the lord of gods and asuras, the lord; the united, with united arms, the god of the heavenly festival.

VERSE 121

आषाढश्च सुषाढश्च ध्रुवोऽथ हरिणो हरः ।
वपुरावर्तमानेभ्यो वसुश्रेष्ठो महापथः ॥

He is Ashadha and Sushadha, firm, Harina, Hara; the body of those who return again, the best of the Vasus, the great path.

VERSE 122

शिरोहारी विमर्शश्च सर्वलक्षणलक्षितः ।
अक्षश्च रथयोगी च सर्वयोगी महाबलः ॥

He severed the head, is reflection, marked with all marks; the axle, the one who yokes the chariot, the yogi of all, of great strength.

VERSE 123

समाम्नायोऽसमाम्नायस्तीर्थदेवो महारथः ।
निर्जीवो जीवनो मन्त्रः शुभाक्षो बहुकर्कशः ॥

He is the sacred tradition and beyond it, the god of holy fords, the great chariot-warrior; lifeless and life-giving, the mantra, auspicious-eyed, very harsh.

VERSE 124

रत्नप्रभूतो रक्ताङ्गो महार्णवनिपानवित् ।

मूलं विशालो ह्यमृतो व्यक्ताव्यक्तस्तपोनिधिः ॥

He is abundant in jewels, red-limbed, knower of the drinking of the great ocean; the root, vast, the nectar, the manifest and unmanifest, the treasure of austerity.

VERSE 125

आरोहणोऽधिरोहश्च शीलधारी महायशः ।

सेनाकल्पो महाकल्पो योगो युगकरो हरिः ॥

He is the ascent and the one who ascends, upholder of good conduct, of great fame; the army formation, the great aeon, yoga, the maker of ages, Hari.

VERSE 126

युगरूपो महारूपो महानागहनोऽवधः ।

न्यायनिर्वपणः पादः पण्डितो ह्यचलोपमः ॥

He is the form of the ages, of great form, the slayer of the great serpent, the unslayable; the dispenser of justice, the foot, the learned, like a mountain.

VERSE 127

बहुमालो महामालः शशी हरसुलोचनः ।

विस्तारो लवणः कूपस्त्रियुगः सफलोदयः ॥

He wears many and great garlands, the moon, Hara with beautiful eyes; the expanse, the salt sea, the well, of the three ages, whose rising bears fruit.

VERSE 128

त्रिलोचनो विषण्णाङ्गो मणिविद्धो जटाधरः ।

बिन्दुर्विसर्गः सुमुखः शरः सर्वायुधः सहः ॥

He is three-eyed, of drooping limbs, pierced with jewels, wearer of matted hair; the dot, the visarga, fair-faced, the arrow, bearer of all weapons, enduring.

VERSE 129

निवेदनः सुखाजातः सुगन्धारो महाधनुः ।

गन्धपाली च भगवानुत्थानः सर्वकर्मणाम् ॥

He is the offering, born of joy, of good fragrance, with a great bow; the guardian of fragrance, the Blessed One, the rising of all actions.

VERSE 130

मन्थानो बहुलो वायुः सकलः सर्वलोचनः ।
तलस्तालः करस्थाली ऊर्ध्वसंहननो महान् ॥

He is the churning stick, abundant, the wind, the whole, all-seeing; the palm, the clap, the dish in the hand, of firm frame, the great.

VERSE 131

छत्रं सुच्छत्रो विख्यातो लोकः सर्वाश्रयः क्रमः ।
मुण्डो विरूपो विकृतो दण्डी कुण्डी विकुर्वणः ॥

He is the umbrella and well-shaded, famed, the world, refuge of all, the sequence; shaven, misshapen, transformed, staff-bearer, pot-bearer, the changing one.

VERSE 132

हर्यक्षः ककुभो वज्री शतजिह्वः सहस्रपात् ।
सहस्रमूर्धा देवेन्द्रः सर्वदेवमयो गुरुः ॥

He is lion-eyed, the arjuna tree, the thunderbolt-bearer, hundred-tongued, thousand-footed; thousand-headed, lord of the gods, made of all the gods, the teacher.

VERSE 133

सहस्रबाहुः सर्वाङ्गः शरण्यः सर्वलोककृत् ।
पवित्रं त्रिककुन्मन्त्रः कनिष्ठः कृष्णपिङ्गलः ॥

He is thousand-armed, complete in limbs, the refuge, maker of all worlds; the pure, the mantra of the three peaks, the youngest, dark and tawny.

VERSE 134

ब्रह्मदण्डविनिर्माता शतघ्नीपाशशक्तिमान् ।
पद्मगर्भो महागर्भो ब्रह्मगर्भो जलोद्भवः ॥

He fashioned the staff of Brahma, wields the hundred-killer, the noose and the spear; lotus-wombed, great-wombed, with Brahman in his womb, born of the waters.

VERSE 135

गभस्तिर्ब्रह्मकृद् ब्रह्मी ब्रह्मविद् ब्राह्मणो गतिः ।
अनन्तरूपो नैकात्मा तिग्मतेजाः स्वयम्भुवः ॥

He is the ray of light, maker of Brahman, the brahmin, knower of Brahman, the brahmana, the goal; of endless forms, of many selves, of fierce radiance, self-existent.

VERSE 136

ऊर्ध्वगात्मा पशुपतिर्वितरंहा मनोजवः ।

चन्दनी पद्मनालाग्रः सुरभ्युत्तरणो नरः ॥

His self rises upward; he is the lord of beasts, swift as wind and mind; anointed with sandal, the tip of the lotus stalk, the one who carries across, man.

VERSE 137

कर्णिकारमहास्रग्वी नीलमौलिः पिनाकधृत् ।

उमापतिरुमाकान्तो जाह्नवीधृदुमाधवः ॥

He wears a great garland of karnikara flowers, has a blue crown, holds the Pinaka; Uma's lord and beloved, bearer of the Ganga, Uma's consort.

VERSE 138

वरो वराहो वरदो वरेण्यः सुमहास्वनः ।

महाप्रसादो दमनः शत्रुहा श्वेतपिङ्गलः ॥

He is the best, the boar, the giver of boons, the most excellent, of mighty voice; of great grace, the tamer, the slayer of foes, white and tawny.

VERSE 139

पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ।

सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥

He is the yellow self, the supreme self, the controlled self, upholder of primal nature; with faces on every side, three-eyed, the common ground of dharma, the best.

VERSE 140

चराचरात्मा सूक्ष्मात्मा अमृतो गोवृषेश्वरः ।

साध्यर्षिर्वसुरादित्यो विवस्वान् सवितामृतः ॥

He is the self of the moving and unmoving, the subtle self, the nectar, lord of the bull; the Sadhya sage, the Vasu, the Aditya, Vivasvan, Savitar, the immortal.

VERSE 141

व्यासः सर्गः सुसंक्षेपो विस्तरः पर्ययो नरः ।

ऋतुः संवत्सरो मासः पक्षः संख्यासमापनः ॥

He is Vyasa, creation, the summary and the expansion, the cycle, man; the season, the year, the month, the fortnight, the end of reckoning.

VERSE 142

कला काष्ठा लवा मात्रा मुहूर्ताहः क्षपाः क्षणाः ।
विश्वक्षेत्रं प्रजाबीजं लिङ्गमाद्यस्तु निर्गमः ॥

He is the kala, kashtha, lava and matra, the muhurta, day, night and moment; the field of the universe, the seed of creatures, the linga, the first, the outflowing.

VERSE 143

सदसद् व्यक्तमव्यक्तं पिता माता पितामहः ।
स्वर्गद्वारं प्रजाद्वारं मोक्षद्वारं त्रिविष्टपम् ॥

He is being and non-being, manifest and unmanifest, father, mother and grandsire; the gate of heaven, of creatures and of liberation, and heaven itself.

VERSE 144

निर्वाणं ह्लादनश्चैव ब्रह्मलोकः परा गतिः ।
देवासुरविनिर्माता देवासुरपरायणः ॥

He is nirvana, gladdening, the world of Brahma, the highest goal; the maker of gods and asuras, the refuge of gods and asuras.

VERSE 145

देवासुरगुरुर्देवो देवासुरनमस्कृतः ।
देवासुरमहामात्रो देवासुरगणाश्रयः ॥

He is the teacher of gods and asuras, the god, saluted by gods and asuras; the great minister of gods and asuras, the shelter of their hosts.

VERSE 146

देवासुरगणाध्यक्षो देवासुरगणाग्रणीः ।
देवातिदेवो देवर्षिर्देवासुरवरप्रदः ॥

He is the head of the hosts of gods and asuras, their leader; god above gods, divine sage, giver of boons to gods and asuras.

VERSE 147

देवासुरेश्वरो विश्वो देवासुरमहेश्वरः ।
सर्वदेवमयोऽचिन्त्यो देवतात्माऽऽत्मसम्भवः ॥

He is lord of gods and asuras, the universe, the great lord of gods and asuras; made of all the gods, inconceivable, the self of the gods, born of himself.

VERSE 148

उद्धित् त्रिविक्रमो वैद्यो विरजो नीरजोऽमरः ।
ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥

He is the sprouting one, Trivikrama, the physician, stainless, dustless, immortal; the praiseworthy, lord of elephants, the tiger, the lion among gods, the bull among men.

VERSE 149

विबुधोऽग्रवरः सूक्ष्मः सर्वदेवस्तपोमयः ।
सुयुक्तः शोभनो वज्री प्रासानां प्रभवोऽव्ययः ॥

He is the wise, the best of the foremost, the subtle, all the gods, full of austerity; well-joined, beautiful, wielder of the thunderbolt, source of spears, imperishable.

VERSE 150

गुहः कान्तो निजः सर्गः पवित्रं सर्वपावनः ।
शृङ्गी शृङ्गप्रियो बभ्रू राजराजो निरामयः ॥

He is Guha, the beloved, one's own, creation, the pure, the purifier of all; the horned, fond of horns, the brown one, king of kings, free of disease.

VERSE 151

अभिरामः सुरगणो विरामः सर्वसाधनः ।
ललाटाक्षो विश्वदेवो हरिणो ब्रह्मवर्चसः ॥

He is delightful, the host of gods, the rest, the means of all; with an eye in the forehead, the god of the universe, Harina, the splendour of Brahman.

VERSE 152

स्थावराणां पतिश्चैव नियमेन्द्रियवर्धनः ।
सिद्धार्थः सिद्धभूतार्थोऽचिन्त्यः सत्यव्रतः शुचिः ॥

He is the lord of the unmoving, the increaser of discipline and the senses; the accomplished, whose aims are fulfilled, inconceivable, true to his vows, pure.

VERSE 153

व्रताधिपः परं ब्रह्म भक्तानां परमा गतिः ।
विमुक्तो मुक्ततेजाश्च श्रीमाञ्श्रीवर्धनो जगत् ॥

He is lord of vows, the supreme Brahman, the highest goal of devotees; free, of released radiance, glorious, increaser of glory, the world.

VERSE 154

यथाप्रधानं भगवानिति भक्त्या स्तुतो मया ।

यन्न ब्रह्मादयो देवा विदुस्तत्त्वेन नर्षयः ॥

Thus I have praised the Blessed One with devotion, using the chief names. He whom Brahma and the other gods and the sages do not know in truth,

VERSE 155

स्तोतव्यमर्च्यं वन्द्यं च कः स्तोष्यति जगत्पतिम् ।

भक्त्या त्वेवं पुरस्कृत्य मया यज्ञपतिर्विभुः ॥

the lord of the world, worthy of praise, worship and reverence: who could praise him? Yet, placing devotion first in this way, I praised the lord of sacrifice, the all-pervading,

VERSE 156

ततोऽभ्यनुज्ञां सम्प्राप्य स्तुतो मतिमतां वरः ।

शिवमेभिः स्तुवन् देवं नामभिः पुष्टिवर्धनैः ॥

the best of the wise, after receiving his permission. Praising the god Shiva with these names that increase well-being,

VERSE 157

नित्ययुक्तः शुचिर्भक्तः प्राप्नोत्यात्मानमात्मना ॥

the verse says that one who is ever disciplined, pure and devoted reaches the Self by the self.

VERSE 158

एतद्धि परमं ब्रह्म परं ब्रह्माधिगच्छति ।

ऋषयश्चैव देवाश्च स्तुवन्त्येतेन तत्परम् ॥

This is indeed the supreme Brahman; by it one attains the highest Brahman. Sages and gods praise that Supreme with this hymn.

VERSE 159

स्तूयमानो महादेवस्तुष्यते नियतात्मभिः ।

भक्तानुकम्पी भगवानात्मसंस्थाकरो विभुः ॥

Mahadeva, praised by the self-controlled, is pleased; the Blessed Lord, compassionate to devotees, all-pervading, establishes them in the Self.

VERSE 160

तथैव च मनुष्येषु ये मनुष्याः प्रधानतः ।
आस्तिकाः श्रद्धानाश्च बहुभिर्जन्मभिः स्तवैः ॥

So too among human beings, those who are foremost, believers and people of faith, through praises over many births,

VERSE 161

भक्त्या ह्यनन्यमीशानं परं देवं सनातनम् ।
कर्मणा मनसा वाचा भावेनामिततेजसः ॥

with devotion fixed on none else, on Ishana, the supreme and eternal god of boundless radiance, in deed, mind, speech and feeling,

VERSE 162

शयाना जाग्रमाणाश्च व्रजन्नुपविशंस्तथा ।
उन्मिषन् निमिषंश्चैव चिन्तयन्तः पुनः पुनः ॥

lying down or awake, walking or sitting, opening or closing their eyes, thinking of him again and again,

VERSE 163

शृण्वन्तः श्रावयन्तश्च कथयन्तश्च ते भवम् ।
स्तुवन्तः स्तूयमानाश्च तुष्यन्ति च रमन्ति च ॥

hearing of Bhava, making others hear, speaking of him, praising him and being praised, they are content and they rejoice.

VERSE 164

जन्मकोटिसहस्रेषु नानासंसारयोनिषु ।
जन्तोर्विगतपापस्य भवे भक्तिः प्रजायते ॥

Over thousands of millions of births in the many wombs of worldly existence, devotion to Bhava arises in a creature whose sins have gone.

VERSE 165

उत्पन्ना च भवे भक्तिरनन्या सर्वभावतः ।
भाविनः कारणे चास्य सर्वयुक्तस्य सर्वथा ॥

When devotion to Bhava arises, single-minded and with the whole heart, it is for one destined for it, wholly devoted, toward him who is the cause.

VERSE 166

एतद् देवेषु दुष्प्रापं मनुष्येषु न लभ्यते ।
निर्विघ्ना निश्चला रुद्रे भक्तिरव्यभिचारिणी ॥

Steady, unbroken, unwavering devotion to Rudra is hard to obtain even among the gods and is not found among humans.

VERSE 167

तस्यैव च प्रसादेन भक्तिरुत्पद्यते नृणाम् ।
येन यान्ति परां सिद्धिं तद्भावगतचेतसः ॥

Only by his grace does devotion arise in people, by which, with minds absorbed in him, they reach the highest perfection.

VERSE 168

ये सर्वभावानुगताः प्रपद्यन्ते महेश्वरम् ।
प्रपन्नवत्सलो देवः संसारात् तान् समुद्धरेत् ॥

Those who take refuge in Maheshvara, following him with all their being, the god who loves those who surrender lifts out of worldly existence.

VERSE 169

एवमन्ये विकुर्वन्ति देवाः संसारमोचनम् ।
मनुष्याणामृते देवं नान्या शक्तिस्तपोबलम् ॥

In this way other gods also bring about release from worldly existence; but for humans, apart from this god, there is no other power or strength of austerity.

VERSE 170

इति तेनेन्द्रकल्पेन भगवान् सदसत्पतिः ।
कृत्तिवासाः स्तुतः कृष्ण तण्डिना शुभबुद्धिना ॥

Thus, Krishna, the Blessed One clad in hide, lord of being and non-being, was praised by Tandi, equal to Indra and of auspicious mind.

VERSE 171

स्तवमेतं भगवतो ब्रह्मा स्वयमधारयत् ।
गीयते च स बुद्धयेत ब्रह्मा शङ्करसंनिधौ ॥

Brahma himself kept this hymn of the Blessed One in his heart; he sings it in Shankara's presence, and so it should be known.

VERSE 172

इदं पुण्यं पवित्रं च सर्वदा पापनाशनम् ।
योगदं मोक्षदं चैव स्वर्गदं तोषदं तथा ॥

This is meritorious and purifying and always destroys sin. The verse says it grants yoga, liberation, heaven and contentment.

VERSE 173

एवमेतत् पठन्ते य एकभक्त्या तु शङ्करम् ।
या गतिः सांख्ययोगानां व्रजन्त्येतां गतिं तदा ॥

The verse says that those who recite this with single devotion to Shankara reach the same goal that belongs to the followers of Sankhya and yoga.

VERSE 174

स्तवमेतं प्रयत्नेन सदा रुद्रस्य संनिधौ ।
अब्दमेकं चरेद् भक्तः प्राप्नुयादीप्सितं फलम् ॥

The verse says that a devotee who practises this hymn with effort for one year, always in Rudra's presence, obtains the fruit he desires.

PHALA SHRUTI 1

स्वर्ग्यमारोग्यमायुष्यं धन्यं वेदेन सम्मितम् ॥

This hymn leads to heaven and gives health, long life and good fortune; it is equal to the Veda.

PHALA SHRUTI 2

नास्य विघ्नं विकुर्वन्ति दानवा यक्षराक्षसाः ।
पिशाचा यातुधाना वा गुह्यका भुजगा अपि ॥

The verse says that Danavas, Yakshas, Rakshasas, Pishachas, Yatudhanas, Guhyakas and serpents cannot create obstacles for one who keeps it.

PHALA SHRUTI 3

यः पठेत् शुचिः पार्थ ब्रह्मचारी जितेन्द्रियः ।
अभग्नयोगो वर्षं तु सोऽश्वमेधफलं लभेत् ॥

The verse says that one who recites it for a year, pure, celibate, self-controlled and without breaking the practice, O Partha, gains the merit of the horse sacrifice.

READ IT ON ITS PAGE

The Shiva Sahasranamam with its meaning, how and when it is recited, and the same text in five more scripts:
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