

शिवभुजङ्गम् SIVABHUJANGAM

(1)

गलद्धानगण्डं मिलद्भृङ्गवण्डं
चलद्धारुशुण्डं जगत्त्राणशौण्डम् ।
कनदन्तकाण्डं विपद्भङ्गचण्डं
शिवप्रेमपिण्डं भजे वक्रतुण्डम् ॥

I adore the God with a curved trunk from the temple of whose head ichor flows, the ichor that is haunted by swarms of bees - the God with a beautiful oscillating trunk and a shining shoot of a tusk is fondled with affection by Siva; He is remorseless in breaking the obstacles and is skilled in protecting all the worlds.

Notes: The ichor that flows from the temples of Gajanana is identified with 'brahmavidya' in Mahagana-pati sahasranama 'brahmavidyamadotkatah'.

(2)

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

I extol the great Siva who has no beginning or end who stands for the Supreme primeval Truth, the one (peerless) Consciousness which is beyond the three states of existence and not measurable by any means of knowledge; the one Supreme Brahman who is beyond the range of thought or word and sought by even Hari and Brahma.

स्वशक्त्यादिशक्त्यन्तसिंहासनस्थं
मनोहारिसर्वाङ्गरत्नोरुभूषम् ।
जटाहीन्दुगङ्गस्थिशम्याकमौलिं
पराशक्तिमित्रं नुमः पञ्चवक्त्रम् ॥

We bow to that five faced God, the companion of Parasakti, seated on a simhasana which stands for all potencies comprising His grace and the primeval sakti; the One who is captivating being adorned with gems all over His body, and the One whose head is marked by matted hair, serpents, the crescent Moon, the river Ganga and the bony bowl.

(4)

शिवेशानतत्पुरुषाघोरवामा -
दिभिः पञ्चभिर्हन्सुरवैः षड्भिरङ्गैः ।
अनौपम्य षट्त्रिंशतं तत्त्वविद्या -
मतीतं परं त्वां कथं वेत्ति को वा ॥

O peerless God, who knows thee the Supreme, how at all can anyone know Thee who is beyond the metaphysical knowledge pertaining to the thirty-six principles. No one can identify Thee by the five forms the Siva, Isana, tatpuruṣa aghora and Vamadeva nor by the five organs of knowledge nor again by the six limbs of the Vedas.

(5)

प्रवालप्रवाहप्रभाशोणमर्धं
मरुत्वन्मणिश्रीमहःश्याममर्धम् ।
गुणस्यूतमेतद्वपुः शैवमन्तः
स्मरामि स्मरापत्तिसंपत्तिहेतोः ॥

I meditate in my mind, with a view to destroy the lust and attain the good, that form of Siva which is full of noble qualities one half of which is red like the lustre of a coral string and the other half is blue black like the wondrous lusture of sapphire.

Smarapatti is a reference to the annihilation of Cupid who represents the lust, the flesh hunger, by Siva. When the flesh hunger yields place to the spirit hunger there is sublimation of the lust for dust into the bliss divine. This is illustrated in Parvati's initial setback and ultimate success 'Sampattih' in winning the love of Siva celebrated in Kumarasambhava.

(6)

स्वसेवासमायातदेवासुरेन्द्रा
नमन्मौलिमन्दारमालाभिषक्तम् ।
नमस्यामि शंभो पदाम्भोरुहं ते
भवाम्भोधिपोतं भवानीविभाव्यम् ॥

O Sambhu, I bow to thy lotuslike foot which is associated with (adorned by) a garland of mandara flowers in the shape of the prostrated heads of gods and demons who resort to thee for worship. Thy food which is comprehensible with the grace of Bhavani serves as a ship to cross the ocean of mundane existence.

(7)

जगन्नाथ मन्नाथ गौरीसनाथ
प्रपन्नानुकम्पिन्विपन्नार्तिहारिन् ।
महः स्तोममूर्ते समस्तैकबन्धो
नमस्ते नमस्ते पुनस्ते नमोऽस्तु ॥

O Lord of the Universe, My Lord, consort of Gauri, O God that bestows compassion on those who surrender themselves unto Thee and who removes the ills of the suffering, O embodiment of the great stomas (Vedic hymns), the one kinsman of all creations, I offer my salutations to Thee for ever and ever.

(8)

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

O God with odd eyes, controller of everything, the primeval God of the Universe the source of RK, Yajus and Saman, O Siva the three-eyed God, the source of all auspiciousness, please bestow your grace, remember me, protect me, deign to look at me so that I may be released from bondage. Please extend you forbearance, O three eyed God and protect me from indulgence in pleasure.

The author here praises the glory of God Siva, "Kirtanam" (praise) is one of the modes of bhakti-and entreats him passionately in six different ways which truly reflects the humility of the suppliant, thereby showing us the way of appealing to the Supreme Power. *pasya avamuktyai*: the look of a guru (caksushi diksha) is capable of yielding the fruit in the same way as sparsa diksha) and others. Siva combines in himself all the three sources of light, the Sun and the Moon being his two eyes together with the third eye (which is taken to detract from the beauty of a person "virupaksha) which stands for fire.

(9)

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

O Mahadeva Lord of Gods, first among the Gods, enemy of Cupid, foe of (the demons of) the three cities, destroyer of the God of death, annihilator of evils, so saying devotedly I shall remember Thee. Therefore, O compassionate Lord, be pleased to extend your grace to me,

(10)

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

Because there is none else than Thee who offers solace to one who surrenders at thy feet, please do remember me and bestow Thy grace; may Thou put an end to my helplessness. If

it be a fact that you do not abandon your fondness towards your devotees, then thou, O benevolent God be ever present before me.

(11)

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

This is the time for (Thy) gift; I, the poor, is the recipient of that gift. Thou art the benefactor and I shall not beg of any other than Thee. Please give me that unswerving devotion to Thee. O compassionate Sambhu, if this is done, I shall deem myself amply rewarded.

(Even for the expression of devotion to God, one requires His grace for everyone of our action is governed by His will. So Sri Sankara implores Siva to bestow on him the will to turn towards God.)

(12)

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

If thou consider me as a mere pasu (soul cattle) then (after all) thou art mounted, on it (bull); if thou say that I am a sinner, (kalanki) well, then thou bear the same (kalanki "Moon") on your head; If thou say that I am double tongued (deceitful) that (serpent with the cleft tongue) is held by Thee as an ornament round thy neck. O Sarva (destroyer) all these having been accepted by Thee are indeed good and auspicious.

(Sri Sankara uses certain words with two meanings which lend to a certain poetic charm. He seeks to please Siva as a child would its father by clever turns of expression. Pasu (soul and cattle); kalanki (sinner and the Moon with dark spot); dvijihva (hypocrite and double tongued serpent); the first meaning applies to the average suppliant in which position Sri Sankara places himself out of generosity and the second meaning is connected with Siva.)

(13)

न शक्रोमि कर्तुं परद्रोहलेशं
कथं प्रीयसे त्वं न जाने गिरीश ।
तथा हि प्रसन्नोऽसि कस्यापि कान्ता -
सुतद्रोहिणो वा पितृद्रोहिणो वा ॥

I am not capable of doing even the least injury to any one. How shalt Thou be not kind to me? I know 'O Lord of mountains, how gracious Thou were to some one who sought to harm his wife another his son and yet another his father.

(14)

स्तुतिं ध्यानमर्चा यथावद्विधातुं
भजन्नप्यजानन्महेशावलम्बे ।
प्रसन्नं सुतं त्रातुमग्रे मृकण्डो -
र्यमप्राणमिर्वापणं त्वत्यदायजम् ॥

Though I resorted to several modes of worship such as prayer, meditation and ritualistic worship, being unaware of their performance, O Mahesa, I cling to your lotus like food which once took away the life of even Yama in order to protect the frightened son of Mrkandu.

(15)

शिरोदृष्टिहृद्रोगशूलप्रमेह -
ज्वराशो जरायक्ष्महिककाविषार्तान् ।
त्वमाद्यो भिषग्भेषजं भस्म शंभो
त्वमुल्लाघयास्मान्वपुर्लाघवाय ॥

O Sambhu, Thou being the first physician, please relieve us who are afflicted by illness affecting the head, eyes and heart, by acute pain, urinary disease, fever, piles, senility, consumption, hiccup and poison, of the suffering caused by these by administering medicine and ashes so that we may regain physical alacrity.

(16)

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

Being poor, wretched and ruined I suffer. I am overwhelmed by sorrow depressed and fatigued. Thou art the inner spirit of all creatures. O Sambhu, dost Thou not know my affliction? Please protect me, O my lord.

antaratma The Isavasya refers to this aspect of the inherence of God in every being. Isavasyam idam sarvam, yat kin ca jagatyam jagat - "All this is pervaded by the Lord each moving thing on this moving world'.

(17)

त्वदक्ष्णोः कटाक्षः पतेत्यक्ष यत्र
क्षणं क्ष्मा च लक्ष्मीः स्वयं तं वृणाते ।
किरीटस्फुरद्ग्रामरच्छत्रमाला -
कलाचीगजक्षौम भूषाविशेषैः ॥

O three-eyed God, if for only a moment Thy eye glance falls on whomsoever it be, then the earth and the goddess of fortune themselves choose him and provide him the crown, gleaming chowrie, umbrella, garland maker, elephant, silk and valuable ornaments.

The graceful look of Siva is capable of bestowing on the devotee not only *sreyas* but also *preyas* or material prosperity which of course is to be utilised for the common good.

(18)

भवान्यै भवायापि मात्रे च पित्रे
मृडान्यै मृडायाप्यघड्न्यै मखधने ।
शिवाङ्गन्यै शिवाङ्गाय कुर्मः शिवायै
शिवायाम्बिकायै ममस्त्र्यम्बकाय ॥

We offer our obeisance to our father and mother who are variously called Bhavani and Bhava, Mrdani the destroyer of sins and Mrda the destroyer of (Daksha's) sacrifice, Sivangi (who has Siva as a part of herself or whose limbs are auspicious) and Sivanga (who has Siva as a part of himself or whose limbs are auspicious) Siva and Siva, Ambika and Tryambaka (three-eyed.)

(19)

भवद्गौरवं मल्लघुत्वं विदित्वा
 प्रभो रक्ष कारुण्यादृष्ट्यानुगं मां ।
 शिवात्मानुभावस्तुतावक्षमोऽहं
 स्वशक्त्या कृतं मेऽपराधं क्षमस्व ॥

O my lord, knowing as thou dost Thy greatness and my levity, protect me Thy follower with Thy compassionate look; I am incapable of praising the dignity of Thy auspicious Self. Please forgive the faults of mine with Thy grace.

(20)

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

As and when the detesting clang of the bell tied to the neck of the vehicle of Yama enters my ear, then O God, mounted on thy vehicle the lordly bull, comfort me with the words "my dear child, fear, not."

The author is concerned about the possibility of his failing to remember God to the last moment of his life when the senses begin to fail. So he implores the Lord to comfort him even then. The Hindu faith in the remembrance of God, in one's last moments leading to liberation is reflected in the Gita.

(21)

यदा दारुणाभाषणा भीषणा मे
भविष्यन्त्युपान्ते कृतान्तस्य दूताः ।
तदा मन्मनभ्त्वत्पदाम्भोरुहस्थं
कथं निश्चलं स्यान्नमस्तेऽस्तु शंभो ॥

When the messengers of Yama of frightful look and harsh words approach me, then how can my mind be firmly planted on thy lotuslike feet? O Sambhu, I offer my obeisance to Thee.

Of all fears, fear at the prospect of death is the most disturbing and naturally mere strong will is of no avail unless Divine grace lends support to it.

(22)

यदा दुर्निवारव्यथोऽहं शयानो
लुठन्निः श्वसन्निः सृताव्यक्तवाणिः ।
तदा जह्मुकन्याजलालंकृतं ते
जटामण्डलं मन्मनोमन्दिरं स्यात् ॥

When my ailment becomes irremediable and I am on my bed rolling restlessly, heaving deep sighs and uttering incoherent words, then pray, let my mind find its abode in thy matted hair adorned by the waters of the Ganges.

The "tapa" which one experiences on the eve of death has only one remedy and that is to allow the mind dwell in the benign countenance of Siva which is poetically represented by the matted hair of the Lord rendered cool by the waters of the Ganges which, naturally can be expected to remove the tapa "heat" of the pangs of death.

(23)

यदा पुत्रमित्रादयो मत्सकाशे
रुदन्त्यस्य हा कीदृशीयं दशेति ।
तदा देवदेवेश गौरीश शंभो
नमस्ते शिवायेत्यजस्त्रं ब्रवाणि ॥

When my children, friends and others weep by my side and exclaim "Ha, what a pitiable state it is for him, then O Lord of Gods, companion of Gauri, Sambhu, may I turn to Thee and utter frequently "Namah Sivaya'.

"Sambhu' means the source of everything that is good and auspicious. The seventh anuvaka of Rudre-parisad contains the holy mantra "Namah Sivaya'.

(24)

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

When people looking at me happen to say "he does not recognise us, he is just breathing, "then may I, O enemy of the three cities, be enabled to reflect clearly on Thee adorned with the holy ash and entwined by serpents.

(25)

यदा यातनादेहसंदेहवाही
भवेदात्मदेहे न मोहो महान्मे ।
तदा काशशीतांशुसंकाशमीश
स्मरारे वपुस्ते नमस्ते स्मरणि ॥

When I begin to suspect the possibility of my body being subjected to the torments of hell, then I shall not have any great bewilderment. O destroyer of cupid, let me then remember Thy body resembling the (white) kasa grass and the Moon. Obeisance to Thee my Lord.

(26)

यदापारमच्छयमस्थानमद्भि -
र्जनैर्वा विहीनं गमिष्यामि मार्ग ।
तदा तं निरुन्धन्कृतान्तस्य मार्गं
महादेव मह्यं मनोज्ञं प्रयच्छ ॥

If I were to traverse (after death) the endless path with no shade or place of rest, waterless and desolate, then please close that path of Death, O Mahadeva, and confer on me what is pleasant.

(27)

यदा रौरवादि स्मरन्नेव भीत्या
ब्रजाम्यत्र मोहं महादेव घोरम् ।
तदा मामहो नाथ कस्तारयिष्ये -
त्यनाथं पराधीनमर्धेन्दुमौले ॥

O Mahadeva, if I were to fall into a deadly swoon due to dread at the mere recollections of Raurava hell and such others, then alas, O Lord with the crescent on his head who will rescue me, an orphan with no independence of will?

Sri Sankara aware as he is of the need to be ever absorbed in thoughts about God to the last moment of existences, visualises his incapacity to think of Him then; mortal as he is, fear is likely to grip his mind. Hence his frantic appeal more than once to his sole dependence of Him for succour.

(28)

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

When I am possessed by fear the God of Death wielding the unsurpassable trident with gleaming feathers, then please protect me, fond of devotees as thou art. I do not find any one other than Thee the consort of Parvati, so capable in offering protection.

(29)

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

I am perpetually afflicted every moment by the dread that death is imminent. How at all can one prevent such fear of death? O blue necked One, ultimate goal of all paths, I offer Thee my obeisance.

(30)

अमर्यादमेवाहमाबालवृद्धं
हरन्तं कृतान्तं समीक्ष्यस्मि भीतः ।
मृतौ तावकाङ्गनयब्जदिव्यप्रसादा -
द्रवानीपते निर्भयोऽहं भवानि ॥

From my boyhood to this old age I failed to follow the righteous path. On visualising the God of Death who takes away (the life) I am terrified, O consort of Bhavani, may I, at the approach of death, be free (from fear) by the divine grace of Thine represented by Thy lotus like foot.

(31)

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

May I get rid of the unbearable miseries caused by old age, birth, dwelling in the foetus (of the mother) etc., O my God, lord of the universe; Sambhu, there is no escape from all these except with your help. O merciful God, is your compassion defunct?

Sri Sankara refers here to the miseries of the world which he prays, he should be enabled to get rid of with divine grace coupled with his own resolution to surrender everything that is his to Him the sole refuge.

(32)

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

The word 'Namah-sivaya' of metaphysical significance, if reflected, will destroy death and confer release. O Mahesana, let not these holy syllables ever slip from my thought or speech. Be pleased to grant me this my prayer.

(33)

त्वमप्यम्ब मां पश्य शीतांशुमौलि -
प्रिये भेषजं त्वं भवव्यधिशान्तौ
बहुक्लेशभाजं पदांभोजपोते
भवाब्धौ निमग्नं नयस्वाद्य पारम् ॥

And you too, O mother, beloved of the Moon (of cool rays) crested Lord please look at me; thou art the remedy in quelling the illness attendant on mundane existence. Please take me who has been suffering immensely across the ocean of this worldly existence in the boat viz. thy lotuslike foot.

Sri Sankara seeks the intercession of Devi, the consort of Siva to take him across the ocean of misery that this world is. The attribute 'Sitamsumauli-priya' is significant as her inseparable association with the Lord having on his crest the cool rayed Moon will surely assuage the 'tapa' of this 'samsara'. Being His 'priya' she must be in a position to persuade her Lord show compassion to the devotee. In fact she is not different from Siva (Sivabhinnarupa). There can be a cruel father but nowhere do we find a cruel mother. She is karunapuratarangini. Hence the appeal to 'Amba'. The second half of the verse has its echo in Devibhujanga of Acarya Sri Sankara - 'Kada va bhavatpada potena-turnam bhavam bhodhim uttiryā purnantarangah' (v.19).

(34)

अनुद्यल्ललाटक्षिवह्निप्ररोहै -
खामस्फुरच्चरुवामोरुशोभैः ।
अनङ्गभ्रमद्गोणिभूषाविशेषै -
रचन्द्रार्धचूडैरलं देवतैर्नः ॥

We have no dealings with Gods who have no eye in their forehead from which shoot forth sparks of fire, to whose left there is nothing sparkling as the marks of beauty caused by the presence of that beautiful lady (Uma) are absent, on whose limbs conspicuous ornaments in the form of serpents do not dangle and on whose crest there is no crescent Moon.

(35)

अकण्टेकलङ्कादनेङ्गैर्भुजङ्गा -
दपाणौकपालादफालेनलाक्षात् ।
अमौलौ शशङ्कादवामेकलत्रा -
दहं देवमन्यं न मन्ये न मन्ये ॥

I never think of a God, never do I, one who has no black stain on his neck, no serpent on his limbs, no skull in his hand, no eye on his forehead, no Moon on his head no spouse to his left.

Firm and deeprooted faith in a particular form of manifestation of the One Supreme God is not inconsistent with the teachings of scriptures.

(36)

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

O Mahadeva, Sambhu, Girisa, Trisuli, because everything in the Universe in meaningful being grounded in Thee, I do not recognise any God other than Siva. Siva am I. Siva am I. Siva am I,

The Namaskirtana form of devotion is typified in the first line. "Trisula is the weapon made by Visvakarma with the Vaisnava tejas obtained by churning the Sun according to Vishnu Purana. The trident is a symbol of destruction of evil and death. Brahma, Vishnu, Isa, the five faced God, Sakti, Sivam nada, bindu and the entire evolutes of Prakrti all these are not different from Siva. They constitute an integrated whole. Hence, says Acarya, he worships none else than Him.

(37)

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

He indeed is the Self luminous spirit, free from the taint of action from whom this multifaceted universe sprang, by whom it is sustained and which remains the one residual power at the end. Siva am I, Siva am I, Siva am I, Siva am I.

(38)

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

I am not aware, never, never of a God who is equal to the One who has the Moon (Lord of the night) on his head, fire (devourer of oblations) on his forehead, great serpents on his arm, stain on his neck and a beloved consort in his own body.

(39)

अनेन स्तवेनादरादम्बिकेशं
परांभक्तिमासाद्ययं ये नमन्ति ।
मृतौ निर्भयास्ते जनास्तं भजन्ते
हृदंभोजमध्ये सदासीनमीशम् ॥

Those who imbued with great devotion offer their homage with reverence to the consort of Ambika (the universal mother) by means of this hymn of praise, are freed from the fear of death and reach Him the Lord who indeed is every present in the centre of one's lotuslike heart.

(40)

भुजङ्गप्रियाकल्प शम्भो मयौवं
भुजङ्गप्रयातेन वृत्तेन क्लृप्तम् ।
नरः स्तोत्रमेतत्पठित्वोरुभक्त्या
सुपुत्रायुरारोग्यमैश्वर्यमेति ॥

O Sambhu who has his fond ornament in the shape of serpents, by me this hymn is composed in 'bhujangaprayata' metre. Any person who recites with ardent devotion this hymn of praise shall be the recipient of noble children, long life and sound health and prosperity.

