

## ॥ उमामहेश्वर स्तोत्रम् ॥

### UMĀMAHEŚVARA STOTRAM

This hymn of praise is devoted to Lord Mahesvara who is the inseparable companion of Umā who represents his śakti. The nondifference between the śakti and śaktimān is given an anthropomorphic form in the half male half female Ardhanārīśvara in temples. These two otherwise called Pārvatī and Parameśvara by Kālidāsa in his song of invocation in Raghuvamśa are rightly compared by him to that eternally inseparable pair the word and sense, vāk and artha, a truth which Kātyāyana, the grammarian states in his first vārttika viz. 'Siddhe śabdārthasam bandhe...' (when word, its meaning and their relation are learnt to be eternal...). The beginning of every verse is marked by the pañcākṣara.

(1)

नमः शिवाभ्यां नवयौवनाभ्यां  
परस्पराश्लिष्टवपुर्धराभ्याम् ।

नगेन्द्रकन्यावृषकेतनाभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and Śivā (Umā) the eternally young pair who hold each other's body in mutual embrace. I offer again and again my obeisance to Śaṅkara and Pārvatī, the one with the bull for his banner and the other the beloved daughter of the king of mountains (Himavān).

(‘Being ever young’ indicates that they have no beginning or end. Pārvati, the daughter of Himavān even by her hard penance ‘tapaḥ samādhi’ (vividly described by Kālidāsa in his Kumārasambhava), won the heart of Śiva and his hand too, nay, one half of his body. The word Śiva means the source of auspiciousness.)

(2)

नमःशिवाभ्यां सरसोत्सवाभ्यां

नमस्कृताभीष्टवप्रदाभ्याम् ।

नारायणेनार्चितपादुकाभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and Śivā to whom gay festivals are performed, who grant the things desired by the suppliants and whose feet are worshipped by Nārāyana. Obeisance to Śaṅkara and Pārvatī ever and anon.

(3)

नमः शिवाभ्यां वृषवाहनाभ्यां

विरिञ्चिविष्ण्विन्द्रसुपूजिताभ्याम् ।

विभूतिपाटीरविलेपनाभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and Śivā mounted on the sacred bull who are worshipped with devotion by Brahmā, Viṣṇu and Indra. More and more of obeisance to Śaṅkara and Pārvatī who are smeared with the holy ash and saffron.

(4)

नमः शिवाभ्यां जगदीश्वराभ्यां

जगत्पतिभ्यां जयविग्रहाभ्याम् ।

जम्भारिमुख्यैरभिवन्दिताभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and his consort, the God and Goddess of the Universe, the Overlords of the worlds, the embodiment of success. Obeisance for ever to Śaṅkara and Pārvatī who are saluted by Indra and others.

(5)

नमः शिवाभ्यां परमौषधाभ्यां

पञ्चाक्षरीपञ्जररञ्जिताभ्याम् ।

प्रपञ्चसृष्टिस्थितिसंहताभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and His consort, than whom there is no other medicine (to cure the ills of the spirit). They delight in the cage of the pentad of holy syllables. They are the authors of the cosmic deeds of creation, sustenance and dissolution of the universe. To them I offer my repeated salutations.

(6)

नमः शिवाभ्यामतिसुन्दराभ्यां

अत्यन्तमासक्तहृदम्बुजाभ्याम् ।

अशेषलोकैकहितङ्कराभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and His consort in whom one finds the acme of beauty, and whose lotus-like hearts are closely drawn to each other. I salute ever and anon Śaṅkara and Pārvatī who ever do good to all the worlds.

(7)

नमः शिवाभ्यां कलिनाशनाभ्यां  
कङ्कालकल्याणवपुर्धराभ्याम् ।

कैलासशैलस्थितदेवताभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and Śivā who destroy the evils of this dark age. They assume a form marked at once by skeletal frame and auspicious things. I offer repeated salutations to the divine pair, the denizens of Kailāsa.

(8)

नमः शिवाभ्यामशुभापहाभ्यां  
अशेषलोकैकविशेषिताभ्याम् ।

अकुण्ठिताभ्यां स्मृतिसंभृताभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and His consort who dispel all evils, who constitute the Supreme Being of all the worlds, whose power is unimpeded and who are reached by following the Smṛtis. I offer my salutations to Śaṅkara and Pārvatī.

(9)

नमः शिवाभ्यां रथवाहनाभ्यां

रवीन्दुवैश्वानरलोचनाभ्याम् ।

राकाशशाङ्गाभमुखाम्बुजाभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and his spouse mounted on the chariot; they have the Sun, Moon and fire for their eyes; their lotus-like face resembles the full moon. Let me offer my stream of salutations to Śaṅkara and Pārvatī.

(That the Sun, Moon and fire are the three eyes of Śiva indicates that He is the source of all lights — jyotiṣām jyotiḥ; and that He is the witness of every thing in the world at all times and that He is the illuminer of Jñāna by dispelling the darkness of ignorance or avidyā.)

(10)

नमः शिवाभ्यां जटिलन्धराभ्यां

जरामृतिभ्यां च विवर्जिताभ्याम् ।

जनार्दनाब्जोद्भवपूजिताभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and His Consort with matted locks of hair. They are free from old age and mortality. I salute incessantly Śaṅkara and Pārvatī who are worshipped by Janārdana and Lotus-born Creator.

(11)

नमः शिवाभ्यां विषमेक्षणाभ्यां

बिल्वच्छदामल्लिकदामभृद्भ्याम् ।

शोभावतीशान्तवतीश्वराभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and His spouse with three eyes and who were a garland wreathed with 'bilva' and jasmine. I offer again and again salutation to Śaṅkara and Pārvatī, the Divine pair marked by beauty and serenity.

(It was the third eye of Lord Śiva that burnt to ashes Cupid, the egoistic God of love who used flowers as weapons against the Yogi Śiva. He is extremely pleased with the flowers offered in wreaths with devotion and humility.)

(12)

नमः शिवाभ्यां पशुपालकाभ्यां

जगत्त्रयीरक्षणबद्धहृद्भ्याम् ।

समस्तदेवासुरपूजिताभ्यां

नमो नमः शङ्करपार्वतीभ्याम् ॥

Obeisance to Śiva and His Consort who protect the souls. Their heart is ever set in protecting all the three worlds. My obeisance goes to them for ever, Śaṅkara and Pārvatī who are adored by all the gods and demons alike.

(‘Paśupati’ is the appellation of Śiva that occurs in the famous Śri Rudram. It proclaims the fostering care that Śiva bestows on the souls in redeeming them from the shackles of ‘Saṁsāra’ by extending His Grace which in other words is called Arul śakti’ and Śiva, the Devī is that śakti inseparable from him..)

(13)

स्तोत्रं त्रिसन्ध्यं शिवपार्वतीभ्यां

भक्त्या पठेद्द्वादशकं नरो यः ।

स सर्वसौभाग्यफलानि भुङ्क्ते

शतायुरन्ते शिवलोकमेति ॥

One who recites with devotion this hymn of praise of twelve verses on Śiva and Pārvatī in the morning, noon and evening, shall enjoy the fruits of

prosperity in full, lives for one hundred years and finally reach Śivaloka.

(This verse in the form of 'phalaśruti' stresses the effect of 'saṁkīrtana', a means of liberation far simpler than others like the method of yoga and jñāna. We may recall what Śrīdhara Venkateśa popularly known as Ayyāvāl says in Ābhyāṣaṣṭi, 'Hundreds of vedic Śākhās, purāṇas and āgamas are not capable of removing the ills of worldly existence which however can be removed only by "Śivanāmbhajana' (V.7) This hymn of Śaṅkara demonstrates this truth.)

