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# Siddheshvara Ashtakam with Translation

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## सिद्धेश्वराष्टकम् सार्थम्

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सिद्धेश्वराष्टकम् सार्थम्



महातीर्थराजस्य तीरे विभान्तं  
महाभूतिरूपं महात्मैकवेद्यम् ।  
महासिद्धिपूरप्रदानैकदक्षं  
भजामैव सिद्धेश्वरं चित्त शम्भुम् ॥ १ ॥ (variation सिद्धशम्भुम्)  
मनोजस्त्वदक्ष्यग्निभस्मावशेषः  
मदान्यश्च दक्षो गतश्शोच्यभावम् ।  
मनोजातदाक्ष्याग्नितान्तो मदान्यः  
भजे निर्मदत्वाय सिद्धेश्वरं त्वाम् ॥ २ ॥

इयं चापि गङ्गा निबद्धा कपर्दे  
मदाढ्या यतस्सा कणक्षीरकल्पम् ।  
विसृष्टा जगत्पापनाशाय येन  
स्वयं चित्त सिद्धेश्वरं चिन्तयैनम् ॥ ३ ॥ (variation स्वयंसिद्ध)

न तेऽन्तो न चादिर्हरिस्सोऽपि धाता  
वराहीभवन्नूर्ध्वहंसीभवंश्च ।  
दधाते हि साक्ष्यं भजे भान्तमेव  
(variation तदा ते हि साक्ष्यं भजेतां तमेव)  
महालिङ्गरूपेण सिद्धेश्वरं त्वाम् ॥ ४ ॥

शिवोऽयं प्रदेशो महान् मध्यदेशः  
शिवा जाह्नवी नित्यसिद्धप्रवाहा ।  
शिवस्त्वं शिवं नित्यसिद्धं दधानः  
शिवो नः सदा देव सिद्धेश्वर स्याः ॥ ५ ॥

पदाब्जे त्वदीये स्वकीयाक्षिपद्मं  
पुरा भूषणत्वेन नारायणोऽदात् ।  
इतीदं पुरावृत्तमद्यात्र सत्यं

बदर्यो हरिस्साधु सिद्धेश्वरादात् ॥ ६ ॥

कपर्दात् त्वदीयाद्विसृष्टापि गङ्गा  
पुनस्सेवितुं त्वामहो बद्धवाञ्छा ।  
सकाशे त्वदीयेऽतिभारप्रवाहा  
निजाम्भोऽभिषेकाय सिद्धेश्वरागात् ॥ ७ ॥

न मत्तोऽस्म्यहं चेन्न मत्तोऽसि भिन्नः  
नमत्तोषितस्त्वं नमत्तोषदाता ।  
न मत्तोऽसि भिन्नस्त्वमित्यैक्य तोषं  
नमञ्च्यः प्रदेहीह सिद्धेश्वर त्वम् ॥ ८ ॥

इति प्रयागसिद्धेशभक्ति भृञ्जनता हृदि ।  
श्लोकाष्टकमिदं पुण्यं नित्यं वर्धयतां शुभम् ॥ ९ ॥  
इति महापेरियवा श्री चन्द्रशेखरेन्द्रसरस्वतीविरचितं  
सिद्धेश्वराष्टकं सम्पूर्णम् ।

## ॥ सिद्धेश्वराष्टकम् सार्थम् ॥

Siddheshvara Ashtakam with Translation

महातीर्थ-राजस्य तीरे विभान्तम्  
महाभूति-रूपं महात्मैक-वेद्यम् ।  
महासिद्धि-पूर-प्रदानैक-दक्षम्  
भजामैव सिद्धेश्वरं चित्त शम्भुम् ॥ १ ॥

चित्त - O Mind!

भजाम - Let us worship

शम्भुम् - Shiva,

सिद्धेश्वरं - Siddheshvara,

विभान्तम् - shining

महातीर्थ-राजस्य तीरे - on the banks of the most sacred waters (Prayag),

महाभूति-रूपं - the embodiment of great glories,

महात्मैक-वेद्यम् । - the one understood only by great souls,

महासिद्धि-पूर-प्रदानैक-दक्षम् - the expert in giving a flood(abundance) of great powers.

Let us worship Shiva, Siddheshvara, shining on the banks of the most sacred waters (Prayag), the embodiment of great glories, the one understood only by great souls, the expert in giving a flood(abundance) of great powers.

मनोजस्त्वदक्ष्यग्नि-भस्मावशेषः  
मदान्धश्च दक्षो गतश्शोच्य-भावम् ।  
मनोजात-दाक्ष्याग्नि-तान्तो मदान्धः  
भजे निर्मदत्वाय सिद्धेश्वर त्वाम् ॥ २ ॥

सिद्धेश्वर - O Siddheshvara!

मनोजः - Manmatha

भस्मावशेषः - was reduced to ashes

त्वद् अक्षि अग्नि - by the flame of your eye.

दक्षः च - Daksha too,

मदान्धः - blinded by arrogance,

गतः - reached

शोच्य-भावम् - a pitiable state.

तान्तो - Weary

मनोजात दाक्ष्य अग्नि - due to the fire of Manmatha's expertise (in creating desire),

मदान्धः - (and) blinded by arrogance,

त्वाम् । भजे - I worship you

निर्मदत्वाय - for the sake of humility.

O Siddheshvara! Manmatha was reduced to ashes by the flame of your eye. Daksha too, blinded by arrogance, reached a pitiable state.

Weary due to the fire of Manmatha's expertise (in creating desire), (and) blinded by arrogance, I worship you for the sake of humility.

इयं चापि गङ्गा निबद्धा कपर्दे

मदाढ्या यतस्सा कण-क्षीर-कल्पम् ।

विसृष्टा जगत्पाप-नाशाय येन

स्वयं चित्त सिद्धेश्वरं चिन्तयैनम् ॥ ३ ॥

चित्त - O Mind!

चिन्तय - Contemplate upon

एनम् सिद्धेश्वरं - this Siddheshvara,

येन - by whom

इयं गङ्गा च - this Ganga too,

निबद्धा - was arrested

कपर्दे - in the matted locks,

कण-क्षीर-कल्पम् - as if she was (just) a drop of milk,

यतः - because

मदाढ्या - (she was) haughty,

अपि - but even so,

सा विसृष्टा - she was let out

स्वयं - on His own accord,

जगत्पाप-नाशाय - to destroy the sins of the world.

O Mind! Contemplate upon this Siddheshvara, by whom this Ganga too,

was arrested in the matted locks, as if she was (just) a drop of milk,

because (she was) haughty, but even so, she was let out on His own accord,

to destroy the sins of the world.

न तेऽन्तो न चादि-हरिस्सोऽपि धाता

वराही-भवन्नूर्ध्व-हंसीभवंश्च ।

दधाते हि साक्ष्यं भजे भान्तमेव

महालिङ्ग-रूपेण सिद्धेश्वरं त्वाम् ॥ ४ ॥

न ते अन्तः - You have no end

न च आदि - and no beginning either.

हरिः स धाता अपि - Vishnu and that Brahma,

वराही-भवन - becoming a boar

ऊर्ध्व-हंसी भवन च - and becoming a swan going up (respectively),

साक्ष्यं दधाते हि - indeed bear witness (to this).

भजे - I worship

त्वाम् एव - you alone,

सिद्धेश्वरं - Siddhesvara (who is)

भान्तम् - shining

महालिङ्ग-रूपेण - in the form of a great Linga (column of fire).

You have no end and no beginning either. Vishnu and that Brahma, becoming a boar and becoming a swan going up (respectively), indeed bear witness (to this). I worship you alone, Siddhesvara (who is) shining in the form of a great Linga (column of fire).

शिवोऽयं प्रदेशो महान् मध्यदेशः

शिवा जाह्नवी नित्य-सिद्ध-प्रवाहा ।

शिवस्त्वं शिवं नित्यसिद्धं ददानः

शिवो नः सदा देव सिद्धेश्वर स्याः ॥ ५ ॥

अयं प्रदेशः - This region,

महान् मध्यदेशः - the great central province,

शिवः - is auspicious.

शिवा जाह्नवी - The auspicious Ganga

नित्य-सिद्ध-प्रवाहा - is perennially in great flow here.

शिवस्त्वं - You are Shiva,

ददानः - giving

शिवं नित्यसिद्धं - ever-present, everlasting good.

देव सिद्धेश्वर - O Lord Siddheshvara !

सदा स्याः - May you always be

शिवः - beneficent

नः - to us.

This region, the great central province, is auspicious. The auspicious

Ganga is perennially in great flow here. You are Shiva, giving

ever-present, everlasting good. O Lord Siddheshvara ! May you always be

beneficent to us.

पदाब्जे त्वदीये स्वकीयाक्षि-पद्मम्

पुरा भूषणत्वेन नारायणोऽदात् ।

इतीदं पुरावृत्तमद्यात्र सत्यम्

बदर्यो हरिस्साधु सिद्धेश्वरादात् ॥ ६ ॥

सिद्धेश्वर - O Siddheshvara!

पुरा - Long back,

नारायणः - Vishnu

अदात् - gave

स्वकीय अक्षि-पद्मम् - his lotus-like eye,

त्वदीये पदाब्जे - at your lotus-feet

भूषणत्वेन - as an adornment (offering).

इति इदं - This

पुरावृत्तम् - past event

अद्य अत्र सत्यम् - is true today

बदर्यो हरिः - (as) Vishnu of Badari-dham

अदात् - has given

साधु - very well.

O Siddheshvara! Long back, Vishnu gave his lotus-like eye, at your lotus-feet as an adornment (offering). This past event is true today (as) Vishnu of Badari-dham has given very well.

Note: There may have been some incident at the time of composing this verse, that may connect to the earlier worship of Vishnu.

कपर्दात् त्वदीयाद् विसृष्टापि गङ्गा

पुनस्सेवितुं त्वामहो बद्ध-वाञ्छा ।

सकाशे त्वदीयेऽतिभार-प्रवाहा

निजाम्भोऽभिषेकाय सिद्धेश्वरागात् ॥ ७ ॥

सिद्धेश्वर - O Siddheshvara!

गङ्गा - Ganga,

विसृष्टा अपि - though released

त्वदीयात् कपर्दात् - from your matted locks,

बद्ध-वाञ्छा - holding the desire

त्वाम् सेवितुं - to serve you,

अगात् - has come

पुनः - again

त्वदीये सकाशे - near you,

अतिभार-प्रवाहा - as a mighty stream,

निज अम्भो अभिषेकाय - for your Abhisheka with her waters.

अहो - A wonder indeed!

O Siddheshvara! Ganga, though released from your matted locks, holding the desire to serve you, has come again near you, as a mighty stream, for your Abhisheka with her waters.

न मत्तोऽस्म्यहं चेन्न मत्तोऽसि भिन्नः

नमत्तोषितस्त्वं नमत्तोष दाता ।

न मत्तोऽसि भिन्नस्त्वमित्यैक्य-तोषम्

नमञ्चः प्रदेहीह सिद्धेश्वर त्वम् ॥ ८ ॥

सिद्धेश्वर - O Siddheshvara!

अहं अस्मि चेत् - If I am

न मत्तः - not egoistic,

त्वम् न असि - (then) you are not

मत्तः भिन्नः - separate from me.

त्वम् - You

नमत् तोषितः - (are) pleased with those who prostrate (to you)

नमत् तोष दाता - the giver of joy to those who prostrate (to you)

न मत्तोऽसि भिन्नः त्वं - "You are not apart from me"

इति - (saying) thus,

प्रदेहि - please give

ऐक्य-तोषम् - the joy of being one (with you)

इह - here (in this world),

नमञ्चः - to those who worship.

O Siddheshvara! If I am not egoistic, (then) you are not separate from me. You (are) pleased with those who prostrate (to you) the giver of joy to those who prostrate (to you) "You are not apart from me" (saying) thus, please give the joy of being one (with you) here (in this world), to those who worship.

इति प्रयाग-सिद्धेश-भक्ति-भृजनता-हृदि ।



श्लोकाष्टकमिदं पुण्यं नित्यं वर्धयतां शुभम् ॥ ९ ॥

इति इदं - Thus, this

पुण्यं श्लोक अष्टकम् - holy group of eight verses

वर्धयतां - may (it) augment

शुभम् - welfare and prosperity

नित्यं - always

हृदि - in the minds


भक्ति भृत् जनता - of people cultivating devotion

प्रयाग सिद्धेश - towards Siddheshvara in Prayag.


Thus, this holy group of eight verses may (it) augment welfare and prosperity always in the minds of people cultivating devotion towards Siddheshvara in Prayag.

Encoded, proofread, and translated by Rajani Arjun Shankar

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*Siddheshvara Ashtakam with Translation*

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