
Shiva Panchakshari Bhashyam

ಶಿವಪಂಚಾಕ್ಷರೀಭಾಷ್ಯಂ

Document Information



Text title : Shiva Panchakshari Bhashyam with meaning

File name : shivapanchAkSharIbhAShyam.itx

Category : devii, devI

Location : doc_devii

Author : Padmapadacharya

Transliterated by : Nikhil Kancharlawar

Proofread by : Nikhil Kancharlawar

Latest update : May 27, 2025

Send corrections to : sanskrit at cheerful dot c om

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

May 27, 2025

sanskritdocuments.org

ಶಿವಪಂಚಾಕ್ಷರೀಭಾಷ್ಯಂ



ಶ್ರೀಶ್ರೀಗಣೇಶಾಯ ನಮಃ .

ಶ್ರೀಶ್ರೀಶಾರದಾಯೈ ನಮಃ .

ನಮಃ ಶಿವಾಯ ಇತಿ ಮಂತ್ರಃ . ತಸ್ಯ ವ್ಯಾಖ್ಯಾನಂ .

Salutations to Lord Ganesha.

Salutations to Goddess Sharada.

The Exegesis of the Five-Syllable Mantra of Lord Shiva.

‘namaH shivAya’ is the mantra. Here is its explanation.

(ಪ್ರಥಮವ್ಯಾಖ್ಯಾನಂ)

ತ್ಯಾಗೋ ಹಿ ನಮಸೋ ವಾಚ್ಯ ಆನಂದಃ ಪ್ರಕೃತೇಸ್ತಥಾ .

ಫಲಂ ಪ್ರತ್ಯಯವಾಚ್ಯಂ ಸ್ಯಾತ್ ತ್ಯಾಜ್ಯಂ ಪತ್ರಫಲಾದಿಕಂ .. 1..

ತ್ಯಜಾಮೀದಮಿದಂ ಸರ್ವಂ ಚತುರ್ಣಾಮಿಹ ಸಿದ್ಧಯೇ .

First Exegesis:

1. Renunciation is the essence of the word ‘Namah’ and bliss is of the same essence.

The result indicated is conviction; what should be renounced are leaves, fruits, and other materials.

I renounce all this and that for the accomplishment of the four goals (Dharma, Artha, Kama, Moksha).

(ದ್ವಿತೀಯವ್ಯಾಖ್ಯಾನಂ)

ನಮಃ ಶಿವಾಯ .

ಅಥವಾ ನಮಸೋ ವಾಚ್ಯಃ ಪ್ರಣಾಮೋ ದೈನ್ಯಲಬ್ಧಯೇ .. 2..

ದೈನ್ಯಂ ಸೇವಾ ತಥಾ ಜ್ಞಪ್ತಿಃ ಸಿದ್ಧಿಃ ಸರ್ವಸ್ಯ ವಸ್ತುನಃ .

ನಮಾಮಿ ದೇವದೇವೇಶಂ ಸಕಾಮೋಽಕಾಮ ಏವ ವಾ .. 3..

Second Exegesis:

2. Alternatively, the word ‘Namah’ signifies prostration for the attainment of humility.

3. Humility, service, and knowledge lead to the realization of all things. I bow to the Lord of lords, either with desires or without.

(ತೃತೀಯವ್ಯಾಖ್ಯಾನಂ)

ನಮಃ ಶಿವಾಯ .

ನಳಾ ನಿಷಿದ್ಧತೇ ಭಾವವಿಕೃತಿರ್ಜಗದಾತ್ಮನಃ .

ಮಸನಂ ದೇವದೇವೇಶ ನೇಹ ನಾನಾಸ್ತಿಶಬ್ದತಃ .. 4..

ಅಯೇತಿ ಗಮಯೇತ್ಯರ್ಥೇ ತಸ್ಮಾಚ್ಛುದೋಽಸ್ಮಿ ನಿತ್ಯಶಃ .

ಪ್ರಣಾಮೋ ದೇಹಗೇಹಾದೇರಭಿಮಾನಸ್ಯ ನಾಶನಂ .. 5..

ಶಿವೋ ಬ್ರಹ್ಮಾದಿರೂಪಃ ಸ್ಯಾಚ್ಚಕ್ತಿಭಿಸ್ತಿಸೃಭಿಃ ಸಹ .

ಅಥವಾ ಸೂರ್ಯಮೇವ ಸ್ಯಾನ್ನಿರ್ಗುಣಂ ಬ್ರಹ್ಮ ತತ್ಪರಂ .. 6..

ನಮಸೋ ನಮನೇ ಶಕ್ತಿರ್ನಮನಂ ಧ್ಯಾನಮೇವ ಚ .

ಚತುರ್ಧ್ಯಾ ತಾದಾತ್ಮ್ಯಸಂಬಂಧಃ ಕಥ್ಯತೇ ಪ್ರತ್ಯಗಾತ್ಮನೋಃ .. 7..

ಅಹಂ ಶಿವಃ ಶಿವೋಽಹಂ ಚ ಮಂಥೇ ವೇದಾಂತನಿಷ್ಠಯಾ .

ಇತ್ಯೇವಂ ನಮ ಇತ್ಯುಕ್ತಂ ವೇದೈಃ ಶಾಸ್ತ್ರೈಶ್ಚ ಸರ್ವಶಃ .. 8..

ಅಥವಾ ದಾಸ ಏವಾಹಮಹಂ ದಾಸ ಇತೋರಣಂ .

ಇತ್ಯೇವ ನಮ ಇತ್ಯುಕ್ತಂ ವೈದೈಃ ಶಾಸ್ತ್ರೈಶ್ಚ ಸರ್ವಶಃ .. 9..

ಅಥವೇದಮಿದಂ ಸರ್ವಂ ತ್ಯಜಾಮಿ ಪರಮಾಪ್ತಯೇ .

ಅರ್ಥಂ ಧರ್ಮಂ ಚ ಕಾಮಂ ಚ ವಾಂಛಂಶ್ಚ ಜಗದೀಶ್ವರಂ .. 10..

ಏತನ್ಮಂತ್ರಾರ್ಥತತ್ತ್ವಜ್ಞಿವೇದವೇದಾಂತತತ್ಪರೇಃ .

ನಿರ್ಣೀತಂ ತತ್ತ್ವಗರ್ಭಂ ಯದುವಿಜ್ಞೇಯಂ ಮುಕ್ತಿಲಭ್ಯಯೇ .. 11..

ಅಥವಾ ಮುಕ್ತಿಲಾಭಾಯ ಧ್ಯೇಯಂ ತತ್ತ್ವವಿವೇಕತಃ .

ಭಿನ್ನಂ ಬುದ್ಧ್ವಾ ಹೃದಾ ದೇವಂ ಮಂತ್ರೇಣೇಶಂ ಜಗದ್ಗುರುಂ .. 12..

Third Exegesis:

4. The negative particle (Na) negates the transformations of the Universal Self. The root 'Mah' in 'Namah' to the Lord of lords denies multiplicity here.

5. In the sense of 'leading towards' (Ayeti), it implies purity and eternality. Prostration causes the destruction of attachment to the body and home.

6. Shiva can be seen as having the forms of Brahma and others, along with the three powers. Otherwise, Shiva is the transcendent fourth state, the ultimate Brahman devoid of qualities.

7. The word 'Namah' signifies the power to bow, and bowing itself is meditation. The identity relation between the individual self and the transcendent is described in the fourth state.

8. I am Shiva; Shiva is me, this is my belief based on the teachings of Vedanta. Thus, 'Namah' is enunciated by the Vedas and scriptures universally.

9. Alternatively, 'I am a servant, I am a servant,' is the declaration. Thus, 'Namah' is enunciated by the Vedas and scriptures universally.

10. Otherwise, I renounce all these for the supreme attainment. Wishing for both the worldly goals (Artha, Dharma and Kama) and the Lord of the Universe.

11. The essence of this mantra is determined by those knowledgeable in the truth of the Vedas and Vedanta for the attainment of liberation.

12. Alternatively, for liberation, the essence must be meditated upon with the discernment of the real from the unreal. The wise differentiate in their hearts the Lord of the world through the mantra.

(ಚತುರ್ಥವ್ಯಾಖ್ಯಾನಂ)

ನಮಃ ಶಿವಾಯ .

ನಮೇರಚಿ ನಮಃ ಪ್ರೋಕ್ಷೋ ಜಂತಾಸ್ಯಾಜ್ಜಗದೀಶ್ವರೇ .

ತಸ್ಮಾದ ದಾಸೋಽಹಮಿತ್ಯೇವಂ ಮತ್ವಾ ಮಾಂ ಪ್ರಾಪಯಾತ್ಮನಿ ... 13..

ಅಸ್ಮಿಂಭೇತೇ ಜಗತ್ ಸರ್ವಂ ತನ್ನಯಂ ಶಬ್ದಗಾಮಿ ಯತ್ .

ತದವಾನಾಭಿವ ಇತ್ಯುಕ್ತಂ ಕಾರಣಂ ಬ್ರಹ್ಮತತ್ಪರೈಃ .. 14..

ನ ಮಾ ಯಸ್ಯಾಸ್ತಿ ಲಕ್ಷ್ಮೀಶ ಸೋಹಂ ದೇವೋ ನ ಸಂಶಯಃ .

ತಸ್ಮಾನ್ನೇ ಪ್ರಾಪಯೇಹೈವ ಲಕ್ಷ್ಮೀಂ ವಿದ್ಯಾಂ ಸನಾತನೀಂ .. 15..

ಯಸ್ಮಾದಾನಂದರೂಪಸ್ತ್ವಂ ದೇವೈರ್ವೇದೈರ್ನಿಗದ್ಯಸೇ .

ತಸ್ಮಾನ್ನೇ ದೇಹಿ ಯೋಗೀಶ ಭದ್ರಂ ಜ್ಞಾನಂ ಸುಭಾವನಂ .. 16..

Fourth Exegesis:

13. In addressing 'Namah,' it means bowing to the Lord of the universe. Therefore, considering me as a servant, lead me to Self-realization.

14. The entire universe resides in this (mantra), which embodies sound. Hence, 'Shiva' is said to be the cause by those devoted to Brahman.

15. I indeed am that deity who has Lakshmi (fortune), there is no doubt. Therefore, let that eternal prosperity and knowledge reach me here.

16. Since you are the embodiment of bliss, as said by the gods and the Vedas, therefore, O Lord of Yogis, bestow upon me prosperous, auspicious knowledge.

(ಪಂಚಮವ್ಯಾಖ್ಯಾನಂ)

ನಮಃ ಶಿವಾಯ .

ಯಸ್ಮಾತ್ ತ್ವಂ ನೇತಿ ನೇತೀತಿ ನತ್ರರ್ಥಂ ಮಾಸಿ ವೇದಜಂ .

ತಸ್ಮಾನ್ನಮೋಸಿ ಭದ್ರಂ ಮೇ ಯತೋ ಜಾತೋಽನಮೋ ನಮಃ .. 17..

ಶಿವಂ ಶಿವಮಥಾಪ್ರಾಪ್ತಃ ಶಿವಾಯೇತಿ ನಿಗದ್ಯಸೇ .

ಶಿವಾಯ ಮೇ ತಥಾ ಪ್ರಾಪ್ತ್ಯಾ ಶಿವಾಯಂ ಕುರು ಸರ್ವದಾ .. 18..

Fifth Exegesis:

17. Since you are, as said by the Vedas, 'not this, not that', denoted by the word 'Na'. Therefore, be auspicious to me, for which I bow and offer 'Namah'.

18. Having attained Shiva, whose nature is auspicious, it is indeed said 'Shivaya.' For my welfare, always bestow upon me the attainment of Shiva.

(ಷಷ್ಠವ್ಯಾಖ್ಯಾನಂ)

ನಮಃ ಶಿವಾಯ .

ಶಿವಾಂ ಯಾತೋ ಮಹಾಭದ್ರ ನಮೋಹಂ ಮಾಯಯಾ ಧ್ರುವಂ .

ತತೋ ನಮಾಯ ಮಹ್ಯಂ ಮಃ ಶಿವಾಯಂ ಕುರು ಸರ್ವಥಾ .. 19..

Sixth Exegesis:

19. Having gone to Shiva, the great auspiciousness, I surely bow through the illusion. Therefore impart me with Shiva, may you universally ensure the good.

(ಸಪ್ತಮವ್ಯಾಖ್ಯಾನಂ)

ನಮಃ ಶಿವಾಯ .

ಶಿವ ಮೇಷಿಯತೋ ಜ್ಞಪ್ತ್ಯಾ ಶಿವಾಯಸ್ತ್ವಂ ಪಠ್ಯಸೇ .

ನತೇ ಮಾಯಾ ಯತೋ ಜ್ಞಪ್ತ್ಯಾ ನಮೋ ವೇದೈಃ ಪ್ರಪಠ್ಯತೇ .. 20..

ನಮೋಹಂ ಚ ಶಿವಾಯೋಹಂ ನಮೋ ಮಹ್ಯಂ ನಮೋ ನಮಃ .

ನಮೋ ನಮಾಯ ಶುದ್ಧಾಯ ಮಂಗಲಾಯ ನಮೋ ನಮಃ .. 21..

ನಮೋ ನಮಸನಂ ಶಂಭೋ ನಿರಾಕಾರಾಯ ತೇ ನಮಃ .

ನಿರ್ಗುಣಂ ನಿಷ್ಕಿಯಂ ಶಾಂತಮಿತ್ಯಾದ್ಯಾಃ ಶ್ರುತಯೋ ಜಗುಃ .. 22..

ನಮೋ ಬ್ರಹ್ಮ ನಿರಾಕಾರಂ ಶಿವಾಯಂ ಶಿವ ಸರ್ವದಾ .

ಅತೋಹಂ ಚ ನಮಾ ಭದ್ರ ಶಿವಾಯೋಹಂ ನ ಸಂಶಯಃ .. 23..

Seventh Exegesis:

20. By the knowledge that you are Shiva, you are read as 'Shivaya'. There is no maya from this knowledge; thus, it is quoted by the Vedas.

21. I bow to Shiva, I bow to him. I bow to purity, I bow to auspiciousness.

22. I bow to formless Shambhu with reverence. The transcendental, inactive, peaceful; thus declare the scriptures.

23. Bow to the formless Brahman, always bow to Lord Shiva. Thus, I surely bow to the auspicious Shiva without doubt.

ಇತಿ ಪದ್ಮಪಾದಾಚಾರ್ಯವಿರಚಿತಂ ಶಿವಪಂಚಾಕ್ಷರೀಭಾಷ್ಯಂ ಸಂಪೂರ್ಣಂ .

Thus ends the commentary on the Five-Syllable Mantra of Shiva composed by Padmapadacharya.

Encoded and proofread by Nikhil Kancharlwar

Shiva Panchakshari Bhashyam

pdf was typeset on May 27, 2025

Please send corrections to sanskrit@cheerful.com

