Siddheshvara Ashtakam with Translation

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सिद्धेश्वराष्टकम् सार्थम्

Mahatirherajya Tiree vibhanant
Mahabhurtunjaya mahamekovycham
Mahasiddhipradanakadaks
Bhajamay siddha bhashyam

न तेतन्तो न चार्द्धिरस्सोसोपिधाता
वराहभवद्वृत्तहसीभवेन
दधाते हि साक्ष्य भजे भान्तमेव

Shivo dyancho mahana mahadeva:
Shiva jahwini nityasiddhagwaha
Shivatvar shivam nityasiddhe dhaan:
Shivo na: sadha dev siddha symbh:

पदार्थ त्वदिये स्वकृत्याशिकिपयं
पुरा भूषणत्वेन नारायणोदातः

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महातीर्थराजस्य तीरं विभान्तं
महाभृतिः महात्मेकवचम्
महासिद्धिप्रदानकदक्षः

१॥ (variation सिद्धशम्भुम)

न तेतन्तो न चाद्धिरस्सोसोपिधाता
वराहभवद्वृत्तहसीभवेन
dधाते हि साक्ष्य भजे भान्तमेव

(variation तदा ते हि साक्ष्य भजेतां तमेव)

महासिद्धरुपेण सिद्धेश्वरं त्वाम् ॥ २॥

शिवो श्रवं प्रदेशो महान मध्यदेशः
शिवा जाहवी नित्यसिद्धप्रवाहः

३॥ (variation तत्त्वसिद्ध)

पदार्थ त्वदीये स्वकृत्याशिकिपयं
पुरा भूषणतवेन नारायणोदातः

इतीदं पुरावृत्तमध्यात्र सत्यं
बद्यो हरिस्साधु सिद्धेश्वरादात ॥ ६ ॥
कपडाण्त त्वदीयादिसृष्टिपि गणा
पुनस्वेचि त्वामहो बद्ववाच्छा ।
सकाशे त्वदीयेषतिभाषप्रवाहा
निजाम्बोधिभेषकाय सिद्धेश्वरागात ॥ ७ ॥

इति प्रयागसिद्धेश्वराभि भूजनता हृदि ।
शोकाक्षकमिर्दु पुण्य नित्यं वर्षयतातं शुभम ॥ ९ ॥

इति महापरियाच स्री चन्द्रेश्वरेन्द्रस्तप्ताय विरिचितं
सिद्धेश्वरायं सम्पूर्णम् ॥

॥ सिद्धेश्वराष्टकम् सार्थम् ॥

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महातीथि-राजस्थि तीरे विभान्तम्
महाभूति-रूपं महामेक-वेदम् ।
महासिद्धि-पूरं प्रदानेक-द्वकम्
भजामैव सिद्धेश्वरं चित्रं शम्मुम् ॥ १ ॥

चित्र - O Mind!
भजाम - Let us worship
शम्मुम् - Shiva,
सिद्धेश्वरं - Siddheshvara,
विभान्तम् - shining
महातीथि-राजस्थि तीरे - on the banks of the most sacred waters (Prayag),
महाभूति-रूपं - the embodiment of great glories,
महामेक-वेदम् । - the one understood only by great souls,
महासिद्धि-पूर्व प्रदानाक-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.

मनोजस्वदक्ष्य भवम्:
मदान्षद्व दक्षो गतशोभ्य-भवम्।
मनोजात-दक्ष्याभिष-तान्तो मदान्थः:
भजे निर्मदत्वाय सिद्धेश्वर त्वाम्॥ २॥

सिद्धेश्वर - O Siddhesvara!
मनोजः - Manmatha
भवम्: - was reduced to ashes
त्वद्भन्न अक्षि अभि - by the flame of your eye.
दक्षः - Daksha too,
मदान्थः - blinded by arrogance,
गतः - reached
शोभ्य-भवम् - a pitiable state.
तान्तो - Weary
मनोजात दक्ष्य अभि - due to the fire of Manmatha’s expertise (in creating desire),
मदान्थः - (and) blinded by arrogance,
त्वाम्। भजे - I worship you
निर्मदत्वाय - for the sake of humility.

O Siddhesvara! 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 निवद्धा कपर्दे
मदाक्ष्य चतस्सा कण-श्रीर-कल्पम्।
विसृष्टा जगत्याप-नाशाय चेन
स्वयं चित्त सिद्धेश्वरं चित्तयेनम् ॥ ३ ॥

चित्त - O Mind!
चित्तय - Contemplate upon
एतम् सिद्धेश्वरं - this Siddheshvara,
चेतन - by whom
इयं गांधा च - this Ganga too,
निबद्धा - was arrested
कपर्दः - in the matted locks,
कण-श्लीर-कल्यंम् - as if she was (just) a drop of milk,
यत्: - because
मदाक्ष्या - (she was) haughty,
अपि - but even so,
सा विस्मृत्या - she was let out
स्वयं - on His own accord,
जगत्याप-नाशय - 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 चार्दि-हृर्दिस्सोपि घाता
वराही-भववृज-हंसीभवश्च
dधाते हि साक्ष्यं भजे भान्तमेव
mहाभिख-रूपेण सिद्धेश्वरं त्वाम् ॥ ४ ॥

n ते अन्तः - You have no end
n च आदि - and no beginning either.
हृणि: स घाता अपि - Vishnu and that Brahma,
वराही-भवन् - becoming a boar
ऊर्ध्व-हंसी भवन् च - and becoming a swan going up (respectively),
साक्ष्यं दधाते हि - indeed bear witness (to this).
भजे - I worship
t्वाम् एव - you alone,
सिद्धेश्वर - Siddhesvara (who is)
भान्तम् - shining
महालिङ्ग - in the form of a great Linga (column of fire).
You have no end and no beginning either. Vishnu and that Brahma, becoming a boa 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).

शिवोऽवं प्रदेशो महान् मध्यदेशः
शिवा जाहवी नित्य-सिद्ध-प्रवाहा ।
शिवस्तथं शिवं नित्यसिद्धं ददानः
शिवो न: सदा देव सिद्धेश्वर स्या: ॥ ५॥
अयं प्रदेशः - This region,
महान् मध्यदेशः - the great central province,
शिव: - is auspicious.
शिवा जाहवी - The auspicious Ganga
नित्य-सिद्ध-प्रवाहा - is perennially in great flow here.
शिवस्तथं - You are Shiva,
ददानः - giving
शिवं नित्यसिद्धं - ever-present, everlasting good.
देव सिद्धेश्वर - O Lord Siddheshvara !
सदा स्या: - May you always be
शिव: - beneficent
न: - 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.

पदार्थे लदीये स्वकीयक्षे-पद्मम्
पुरा भूषणालेख नारायणोदात ।
इतिदं पुरावृत्तमयात्र सत्यम्
बद्यर्थं हरिस्साधु सिद्धेश्वरादात ॥ ६॥
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.

Ganga, though released from your matted locks, holding the desire to serve you, has come again.
त्वदीये सकाशे - near you,
अतिभार-प्रवाहा - as a mighty stream,
निज अम्मो 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 मत्तोस्यहं चेत्त मत्तोसि भिन्नः
नमत्तोषितस्तवं नमत्तोष दाता ।
न मत्तोसि भिज्जस्वामित्यैक-तोषम्
नमभ्यः प्रदेहिह सिद्धेशर त्वम् ॥ ८ ॥

सिद्धेशर - O Siddheshvara!
अहं अस्मि चेत् - If I am
न मत्तः - not egoisic,
त्वम् न असि - (then) you are not
मत्तः भिन्नः - separate from me.
त्वम् - You
नमत्तू तोषितः - (are) pleased with those who prostrate (to you)
नमत्तू तोष दाता - the giver of joy to those who prostrate (to you)
न मत्तोसि भिज्जः त्वें - “You are not apart from me”
इति - (saying) thus,
प्रदेहिह - please give
एक्य-तोषम् - the joy of being one (with you)
इह - here (in this world),
नमभ्यः - to those who worship.

O Siddheshvara! If I am not egoisic, (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-सिद्धेश्र-अतिष्ठि-भृजनता-हृदि ॥
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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