Siddheshvara Ashtakam with Translation

सिद्धेश्वरास्तकम् सार्थम्

Document Information

Text title: siddheshvarAShTakam with translation
File name: siddheshvarAShTakam.itx
Category: shiva, aShTaka, chandrashekarendraarasvatI
Location: doc_shiva
Author: Chandrashekarendra sarasvatI svaamIgala Maha Periyava during his Kashi Yatra
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Latest update: August 28, 2021
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August 28, 2021

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महातीर्थराजस्य तीरे विभान्त
महाभूतिरुप महात्मेकोलयम्।
महासिद्धिपूर्णदन्तेनकदशः
भजामेव सिद्देश्वरं चित्त शम्भुम्॥ १॥ (variation सिद्धशम्भुम)
मनोजस्वदश्यप्रभिमस्मावशेषः
मदात्मयश दशो गतदशोच्यभावम्।
मनोजातदश्याप्रितान्तो मदान्धः
भजे निम्तद्वाय सिद्धेश्वरं त्वाम्॥ २॥

इयं चापि गद्दा निवद्धा कपर्दे
मदाक्ष्य यतस्ता कन्यशीरकलयम्।
विषुष्टा जगत्यपानाशाय येन
स्वयं चित्त सिद्धेश्वरं चिन्तयोऽनम॥ ३॥ (variation स्वयंसिद्ध)

न तेकन्तो न चादिहारिस्सोऽपि धाता
वराहीभवतृणवंसीभवेशः।
दधाते हि साक्ष्य भजे भान्तमेव
(variation तदा ते हि साक्ष्य भजेतां तमेव)
महानिर्न्तरुपेण सिद्धेश्वरं त्वाम्॥ ४॥

शिवोस्यत्र प्रदेशो महान माध्वेशः
शिवा जाहसी नित्यसिद्धप्रवाहा।
शिवस्तव शिवं नित्यसिद्धं ध्यानः
शिवो न: सदा देव सिद्धेश्वर स्या:॥ ५॥

पदाः तलदीये स्वकीयायाशिप्रे
पुरा भूयोणस्यन नारायणोऽदात्।
इतीदं पुरावृत्तमध्यात्र सत्यं
सिद्धेश्वराष्टकम् सार्थम्

बद्यो हरिस्मायु सिद्धेश्वरादात् ॥ ६ ॥
कपश्यात त्वद्विभिन्नभिधात् हस्ता
पुनस्सेवितुं त्वामहो बद्वाल्लचा ॥
सकाशे त्वदियेतिभाषप्रवाहा
निजाम्भोद्भिषेकाय सिद्धेश्वरागात् ॥ ७ ॥

न मत्तोस्स्वयं चेष्ट मत्तोस्विः भिन्न:
नमतोषितस्वं नमतोष्पदाता ॥
न मत्तोस्विः भिन्नस्वित्म्विपेक्षा तोषः
नमवः अदेहीह सिद्धेश्वर तवम् ॥ ८ ॥

इति प्रयागसिद्धेश्वरभक्ति भृजनता हृदि ।
श्लोकाष्टकमिंदं पुण्य नित्यं वर्षयतां शुभम् ॥ ९ ॥
इति महापरियवय श्री चन्द्रश्वेतेनुष्टरसर्वतीविरचितं
सिद्धेश्वराष्टकं सम्पूर्णम् ।

॥ सिद्धेश्वराष्टकम् सार्थम् ॥

Siddheshvara Ashtakam with Translation

महातीथं राजस्य तीरं विभान्तम्
महाभूति-रूपं महामैक-वेदम् ।
महासिद्धि-पूर्णानीक-दक्षम्
भजामैव सिद्धेश्वरं चित्त शम्भुः ॥ १ ॥

चित्त - O Mind!
भजाम - Let us worship
शम्भुः - Shiva,
सिद्धेश्वरं - Siddheshvara,
विभान्तम् - shining
महातीथं राजस्य तीरं - on the banks of the most sacred waters (Prayag),
महाभूति-रूपं - the embodiment of great glories,
महामैक-वेदम् । - the one understood only by great souls,
महासिद्ध-पूर्व-प्रदानक-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.

मनोजस्वदृढ्यश्री-भर्मावशेषः
मदान्धन्ध ् दध्कः गतरशोच्य-भावम्।
मनोजात-दक्ष्याय्नी-तान्त्वी मदान्धन्धः।
भजे निरमेद्वाय सिद्धेश्वर त्वाम्। ॥ २॥

सिद्धेश्वर - O Siddhesvara!
मनोजः - Manmatha
भर्मावशेषः - was reduced to ashes
tवदं अक्षि अधि - by the flame of your eye.
दक्षः च - Daksha too,
मदान्धन्धः - blinded by arrogance,
गतः - reached
शोच्य-भावम् - a pitiable state.
तान्त्वी - Weary
मनोजात दक्ष्य अधि - due to the fire of Manmatha’s expertise (in creating desire),
मदान्धन्धः - (and) blinded by arrogance,
त्वाम्। भजे - I worship you
निरमेद्वाय - 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 घात्या निवंद्धा कपर्ये।
मदान्धन्धा चतत्सा कण-श्रीर-कल्पम्।
विस्मृत्या जगत्याप-नाशाय चेन।
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.

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,

न तेऽरो न चािद-हिरःधाता वराही-भवन ऊः-हंसीभवं।

दधाते भजे भांमेव महािल-३० पु पि सिद्धेश्वरं त्वाम्॥ ४॥

न ते अन्तः - You have no end
न च आदि - and no beginning either.
हिरः स धाता अपि - Vishnu and that Brahma,
वराही-भवन - becoming a boar
ऊः-हंसी भवन च - and becoming a swan going up (respectively),
साक्ष्यं दधाते हि - indeed bear witness (to this).
भजे - I worship
t्वाम् एव - you alone,
Siddhesvara (who is) shining 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).

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.

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.
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
सिद्धेश्वराष्टकम् सार्थम्

त्वदीयं सकाशेः - near you,
अतिभार-प्रवाहा - as a mighty stream,
निज अम्मों 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 मत्तोस्यं चेत्र मत्तोडसि भिन्नः
नमत्तोपितस्तवं नमत्तोष दाता ।
न मत्तोडसि भिन्नस्वभिन्नत्यात्म-तोषम्
नमस्य: प्रदेहीह सिद्धेश्वर त्वम् ॥ ८ ॥

सिद्धेश्वर - O Siddheshvara!
अहं अस्मि चेतः - If I am
न मतः - not egoisic,
त्वम् न असि - (then) you are not
मतः: भिन्नः - separate from me.
त्वम् - You
नमतः तोषितः - (are) pleased with those who prostrate (to you)
नमतः तोष दाता - the giver of joy to those who prostrate (to you)
न मत्तोडसि भिन्नः: त्वं - “You are not apart from me”
इति - (saying) thus,
प्रदेहिः - please give
एक्य-तोषम् - the joy of being one (with you)
इह - here (in this world),
नमस्यः: - to those who worship.
O Siddheshvara! If I am not egoisic, (then) you are not separate from
me.Your (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 ।
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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pdf was typeset on August 28, 2021

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