

# ŚIVA MAHIMNA STOTRAM

## Hymn to the Glory of Shiva

*[Om namah] pārvatī-pataye  
Hara hara hara mahādev*

Om! Salutations to Pārvatī's consort. Hara, Hara, Hara, Mahādev!

*Gajānanam bhūta-ganādi-sevitam  
Kapittha-jambū-phalacāru-bhakshanam,  
Umāsutam shoka-vināsha-kārakam  
Namāmi vighne-shvara-pāda-pankajam*

O elephant-faced god, Ganesha, you are served by the assemblage of ghosts, and you eat sweet wood-apples and blackberries. You are Umā's son, the destroyer of sorrows. I bow to the lotus feet of the remover of obstacles.

*Śrī-puspadanta uvāca:*

- Mahimnah pāram te  
parama-viduso yadya-sadrshi,  
Stutir-brahmā-dīnām-  
api tadava-sannā-stvayi girah;  
Athā-vācyah sarvah  
svamati-parinā-māvadhi grnan,  
Mamā-pyesah stotre  
hara nir-apavādah parikarah*

Śrī Pushpadanta said:

If it is unseemly to praise You when ignorant of the extent of Your greatness, then even the praises of Brahmā and others are inadequate. If no blame is attached to those who praise You according to their intellectual capacity, then even I should not be reproached for my attempt to compose this hymn

- Atītah panthānam  
tava cha mahimā vānmanasayor-  
Atad-vyā-vrttyā yam  
cakita-mabhi-dhatte śruti-rapi;  
Sa kasya stotavyah  
kati-vidha-gunah kasya visayah  
Pade tvar-vācīne  
patati na manah kasya na vacah*

Your greatness is beyond the reach of mind and speech. Who can properly praise that which even the Vedas describe with trepidation as "not this, not this"? How many qualities do You possess? By whom can You be perceived? And yet whose mind and speech do not turn to the form You later assume?

3. *Madhu-sphītā-vācah*  
*parama-mamrtam nirmi-tavatas*  
*Tava brahma kim vāg-*  
*api sura-guror-vismaya-padam;*  
*Mama tvetām vānīm*  
*guna-kathana-punyena-bha-vatah*  
*Punāmītyarthe 'smin*  
*puramathana buddhir-vya-vasitā*

O Brahman, it is any wonder that Brihaspati, the preceptor of gods, praises You, who are the author of the nectarean Vedas? O destroyer of Tripura, the three cities of the three sons of the demon Tāraka, the thought that by praising Your glories I shall purify my speech has prompted me to undertake this work.

4. *Tavaiś-varyam yat-taj-*  
*jaga-dudaya-raksā-pralaya-krt,*  
*Trayī-vastu vyastam*  
*tisrsu guna-bhināsu tanusu;*  
*Abha-vyānā-masmin*  
*varada ramanī-yāma-ramanīm*  
*Vihantum vyā-krośīm*  
*vida-dhata ihaike jada-dhiyah*

O giver of boons, some thick-headed people, in order to refute Your divinity, invent arguments that are pleasing to the ignorant but are in fact hateful. You are described by the three Vedas as Brahmā the creator, Vishnu the sustainer, and Shiva the destroyer of the world according to the corresponding qualities of the three gunas.

5. *Kimīhah kimkayah*  
*sa khalu kimupāya-stri-bhuvanam*  
*Kimā-dhāro dhātā*  
*srjati kimu-pādāna iti cha;*  
*Atar-kyāish-varye tvay-*  
*yana-vasara duhstho hatadhiyah*  
*Kutarko 'yam kāmścin*  
*mukha-rayati mohāya jagatah*

Fulfilling what desire, assuming what form, and using what instruments, support, and material does the creator make the three worlds? This kind of futile argumentation about You, whose divine nature is beyond the reach of intellect, makes the deluded vociferous and deceives men.

6. *Ajanmāno lokāh*  
*kima-vayava-vanto 'pi jagatām-*  
*Adhithā-tāram kim*  
*bhava-vidhi-ranādrtya bhavati;*  
*Anīsho vā kuryād-*  
*bhuvana-janane kah parikaro*  
*Yato mandās-tvām prat-*  
*yama-ravara samśerata ime*

O lord of gods, can the worlds be without origin although they have parts? Is their creation possible without a creator? Who else but God can initiate the creation of the worlds? Because they are fools they raise such doubts about Your existence.

7. *Trayī sānkhyam yogah  
 pashu-pati-matam vaisnava-miti  
 Prabhinne prasthāne  
 para-mīda madah pathya-miti cha;  
 Rucīnām vaici-tryād-  
 rju-kutīla-nānā-patha-jusām  
 Nrnā-meko gamyas-  
 tvamasi payasā-marnava iva*

Different paths to realization are prescribed by the three Vedas, by the Sānkhya, Yoga, and Shaiva doctrines, and by the Vaishnava shāstras. People follow different paths, straight or crooked, considering one best or most appropriate for their temperament, but all paths lead to You, just as different rivers flow into the same ocean.

8. *Mahoksah khat-vāngam  
 parashu-rajīnam bhasma phanīnah  
 Kapālam cetīyat  
 tava varada tantra-pakaranam;  
 Surās-tām tam-rddhim  
 dadhati tu bhavad-bhr-prani-hitām  
 Na hi svātma-rāman  
 visaya-mrga-trsnā bhramayati*

O giver of boons, a great bull, a wooden club, an axe, a tiger skin, ashes, serpents, a human skull, and other such things – these are Your sole possessions, although simply by casting Your glance You gave the gods great treasures, which they enjoy. Truly, the mirage of sense objects cannot delude one whose delight is in the Self.

9. *Dhruvam kash-cit sarvam  
 sakala-mapara-stva-dhruva-midam  
 Paro dhrau-vyā-dhrauvye  
 jagati gadati vyasta-visaye;  
 Samaste'pye-tasmin  
 pura mathana tair-vismita iva  
 Stuvan-jihremi tvām  
 na khalu nanu dhrstā mukharatā*

O destroyer of the demon Pura, some say the whole universe is eternal, whereas others say it is ephemeral. Still others contend that it is both eternal and noneternal, having different characteristics. Bewildered by all this, I do not feel ashamed to praise You; indeed, my verbosity indicates my audacity.

10. *Tavaish-varyam yatnād-  
 yadupari virincir-hari-radhah  
 Paricchettum yātāv  
 anala-manala-skandha-vapusah;  
 Tato bhakti-shraddhā  
 bhara-guru-grnad-bhyām giriśa yat  
 Svayam tasthe tābhyām  
 tava kīmanu-vrttirna phalati*

O Girisha, when You took the form of a pillar of fire, neither Brahmā trying from above nor Vishnu trying from below was able to measure You. Afterward, when they praised You with great faith and devotion, You revealed Yourself to them of Your own accord, thus indicating that worshipping You does indeed bear fruit.

11. *Ayatnā-dāpādyā*  
*tribhuvana-mavaira-vyati-karam*  
*Dashāsyo yad-bāhūn-*  
*abhrta rana-kandū-para vashān;*  
*Śirah-padma-shrenī-*  
*racita-caranām-bhoru-habaleh*  
*Sthirāyās-tvad-bhaktēs*  
*tripura-hara visphūr-jitamidam*

O destroyer of Tripura, it was because of his great devotion that the ten-headed Rāvana still had arms and was eager for fresh war after he had easily rid the three worlds of all traces of enemies. That same devotion prompted him to offer his heads as lotuses to Your feet.

12. *Amusya tvatsevā-samadhi-gata-sāram bhujā-vanam*  
*Balāt-kailāse 'pitvadadhi-vasatau vikrama-yatah;*  
*Alabhyā pātāle*  
*'pyalasa-cali-tān-gustha-śirasi*  
*Pratishthā tvay-yāsīd*  
*dhruva-mupacito muhyati khalah*

But when Rāvana, whose strength was obtained by worshipping You, attempted to possess Kailāsa, Your abode, with the valor of his arms, You moved the tip of Your toe, and he did not find a resting place even in the nether world. Truly, when affluent, the wicked become deluded.

13. *Yadrddhim sutrāmno*  
*varada paramo-ccairapi satīm-*  
*Adhash-cakre bānah*  
*pari-jana vidheya-tri-bhuvanah;*  
*Na taccitram tasmin-*  
*vari-vasitari tvaccaranayor*  
*Na kasyā unnatyai*  
*bhavati śirasas-tvay-yavanatih*

O giver of boons, it is no wonder that Bāna, the Asura king who worshipped Your feet, had the three worlds at his command and shamed the wealth of Indra. What prosperity does not result from bowing one's head to You!

14. *Akānda-brahmānda-*  
*ksaya-cakīta-devā-sura-krpā*  
*Vidheya-syā-stīdyas-*  
*trina-yana visām sam-hrta-vatah;*  
*Sa kalmāsah kanthe*  
*tava na kurute na śriya-maho*  
*Vikāro 'pi shlāghyo*  
*bhuvana-bhaya-bhanga-vyasaninah*

O three-eyed one, You drank poison out of compassion for gods and demons when they were distraught over the threatened destruction of the universe, but surely the dark blue stain it left on Your throat only enhanced Your beauty.

15. *Asid-dhārthā naiva*  
*kvacidapi sadevā-suranare*  
*Nivar-tante nityam*  
*jagati jayino yasya vishi-khāh;*  
*Sa pash-yannīsha tvām*  
*itara-surasā dhārana-mabhūt*  
*Smarah smarta-vyātmā*  
*na hi vaśisu pathyah pari-bhavah*

O Lord, the god of love, Kāma, whose arrows never fail in the world of gods, demons, or men, became simply an object of memory because he regarded You as an ordinary god. An insult to the self-controlled is not conducive to well-being.

16. *Mahī pādā-ghā-tād*  
*vrajati sahasā sam śaya-padam*  
*Padam visnor-bhrām-yad*  
*bhuja-parigha-rugna-graha-ganam;*  
*Muhur-dyaur-dauhsthyam yāt*  
*yani-bhrta-jatā-tādita-tatā*  
*Jagad-raksāyai tvam*  
*natasi nanu vāmaiva vibhutā*

When You danced to save the world, the earth, at the striking of Your feet, wondered whether it would not come to sudden destruction, as did the spatial regions and the multitude of planets, being oppressed by the movement of Your iron, club-like arms; and heaven became miserable as its side was constantly struck by Your waving, matted hair. Ah, Your very mightiness was the cause of the trouble.

17. *Viyad-vyāpī tārā-*  
*gana-gunita-phenod-gama-rucih*  
*Pravāho vārām yah*  
*prsata-laghu-drstah śirasi te;*  
*Jagad-dvīpā-kāram*  
*jaladhi-valayam tena krtami-*  
*Tyanenai-vonne-yam*  
*dhrtā-mahima divyam tava vapuh*

The Mandākinī River, which pervades the sky and whose crests of foam become more beautiful because of the stars and planet within it, seems no more than a drop of water when on Your head. That same river has turned the world into seven islands surrounded by waters. From this can be inferred the vastness of Your divine body.

18. *Rathah ksonī yantā*  
*shata-dhrti-ragendro dhanu-ratho,*  
*Rathānge candrār-kau*  
*ratha-carana-pānih shara iti;*  
*Didha-ksoste ko'yam*  
*tripura-trna-mādam-bara-vidhir,*  
*Vidheyaih krīdantyo*  
*na khalu para tantrāh prabhu-dhiyah.*

When You wanted to burn the three cities, which were but a piece of straw to You, the earth was Your chariot ; Brahmā, Your charioteer; the great mountain Meru, Your bow; the sun and the moon, the wheels of Your chariot; and Vishnu, Your arrow. Why all this paraphernalia? The lord is not dependent on others. He was only playing with the objects of His command.

19. *Hariste sāhasram*  
*kamala-balimā-dhāya padayor,*  
*Yade-kone tasmin-*  
*nija muda-haran-netra-kalam;*  
*Gato bhaktyu-drekah*  
*parinati-masau cakra-vapusā,*  
*Trayānām raksāyai*  
*tripura-hara jāgarti jagatām.*

O destroyer of Tripura, Hari rooted out his own lotus eye to replace a single flower that was missing from his offering of a thousand lotuses to Your feet. His exuberance of devotion was transformed into the Sudarshana Chakra, the discus that remains alert to protect the three worlds.

20. *Kratau supte jāgrat-*  
*tvamasi phala-yoge kratu-matām,*  
*Kva karma pradh-vastam*  
*phalati purusā-rādhana-mrte;*  
*Atas-tvām sam-prekshya*  
*kratusu phala-dāna-prati-bhuvam,*  
*Śrutau shraddhām baddhvā*  
*drdha-parikarah karmasu janah.*

When a sacrifice is ended, You remain awake to bestow its fruit on the sacrificer. How can any action bear fruit if not accompanied by worship of You, O Lord? Therefore, knowing You to be the giver of fruits of sacrifices and putting faith in the Vedas, people became steadfast in the performance of sacrificial acts.

21. *Kriyā-dakso daksah*  
*kratupati-radhīsha-stanu-bhrtām-*  
*Rsīnā-mārtvijyam*  
*śaranada sadasyāh suraganāh;*  
*Kratu-bhramśas-tvattah*  
*kratu-phala-vidhāna-vyasanino,*  
*Dhruvam kartuh śraddhā*  
*vidhura-mabhi-cārāya hi makhāh.*

O giver of refuge, You, who are always intent on awarding the fruits of sacrifices, destroyed even that sacrifice in which Daksha, the Lord of creation and an expert in sacrificial rites, was a sacrificer, *rishis* were priests, and gods were supervisors. Surely sacrifices cause injury to the sacrificers in the absence of devotion.

22. *Prajā-nātham nātha*  
*prasabha-mabhikam svām duhitaram,*  
*Gatam rohid-bhūtām*  
*rira-mayisu-mrśyasya vapusā;*  
*Dhanus-pāner-yātam*  
*divamapi sapatrā-krtamamum,*  
*Trasantam te 'dyāpi*  
*tyajati na mrga-vyādha-rabhasah.*

O Lord, when Brahma was overcome by incestuous lust, his daughter transformed herself into a hind to get away, but he became a stag in order to ravish her. Although keenly pierced by Your arrows, Brahma fled fearfully to the sky, and even now Your fury as a hunter with bow in hand does not leave him.

23. *Sva-lāvanyā shamsā  
 dhrta-dhanusa-mahnāya trnavat-  
 Purah plustam drstvā  
 pura-mathana puspā-yudhamapi;  
 Yadi strainam devī  
 yama-nirata dehārdha-ghatanā-  
 Davaiti tvāmaddhā  
 bata varada mugdhā yuvatayah.*

O destroyer of Tripura, O giver of boons, Pārvaī saw the god of love with bow in hand burned by You in a moment like a piece of straw. O You who are engaged in austerities, if she, who is proud of her beauty, believes that You are fascinated by her because she occupies half of Your body, let her. Young women are simple-minded.

24. *Śma shāne-svā-krīdā  
 smara-hara-pishā-cāh saha-carāsh,  
 Citā-bhasmā-lepah  
 sragapi nrkarotī-parikarah;  
 Amān-galyam śīlam  
 tava bhavatu nāmaiva-makhilam,  
 Tathāpi smar-trnām  
 varada paramam man-galamasi.*

O destroyer of the god of love, O giver of boons, Your play is in cremation grounds, Your companions are ghosts, You smear Your body with the ashes of burned bodies and wear human skulls as Your garlands – all Your conduct is truly inauspicious. But You promote the greatest good for those who remember You.

25. *Manah prat-yak-citte  
 savidha-mava-dhāyāta-marutah,  
 Prahrsyad-romānah  
 pramada-salilot-sangita-drshah;  
 Yadā-lokyāh-lādam  
 hrada iva nimaj-jyā-mrtamaye,  
 Dadhatyantas-tattvam  
 kimapi yaminas-tat kila bhavān.*

You are indeed that unspeakable truth which yogīs realize through meditating on the Self and controlling the breath according to the directions laid down in the scriptures. Realizing this truth, they experience thrills of ecstasy and their eyes brim with tears of joy; swimming in a pool of nectar, they enjoy inner bliss.

26. *Tvamarka-stvam somas-  
 tvamasi pavanas-tvam huta-vahas-  
 Tvamāpas-tvam vyoma  
 tvamu-dharani-rātmā tvamiti cha;  
 Paricchīn-nām-evam  
 tvayi pari-natā bibhratu giram,  
 Na vidma-stat-tattvam  
 vaya-miha tu yat-tvam na bhavasi.*

The wise hold this limiting view of You: You are the sun, You are the moon, You are fire, You are air, You are water, You are space, You are the earth, and You are the Self. But we do not know that thing which You are not.

27. *Trayīm tisro vrttīs-*  
*tribhuvana-matho trīnapi surā-*  
*Nakārā-dyair-varnais-*  
*tribhi-rabhi-dadhat-tīrna-vikrti;*  
*Turīyam te dhāma*  
*dhvani-bhirava-rundhāna-manubhih,*  
*Samastam vyastam tvām*  
*śaranada grnātyomiti padam.*

O giver of refuge, when considered separately, the three letters of the word Aum (Om) - a, u, m – indicate the three Vedas, the three states, the three worlds, and the three gods and thus describe You as being diverse. But united by its subtle sound, the word Om denotes You in Your absolute transcendental state.

28. *Bhavah śarvo rudrah*  
*pashupati-rathograh saha mahām-*  
*Stathā bhīmeshānā-*  
*viti yadabhi-dhānāstakam-idam;*  
*Amusmin-pratyekam*  
*pravi-carati deva śruti-rapi,*  
*Priyāyāsmāi dhāmne*  
*pravīhi-tanamasyo 'smi bhavate.*

O Lord, Bhava, Sharva, Rudra, Pashupati, Ugra, Mahādev, Bhima, and Īshāna – these eight names of Yours are each treated in detail in the Vedas. To You, most beloved Lord Shankara of resplendent form, I offer salutations.

29. *Namo nedisthāya*  
*priya-dava davi-sthāya cha namo,*  
*Namah ksodisthāya*  
*smarahara mahisthāya cha namah;*  
*Namo varsisthāya*  
*trinayana yavisthāya cha namo,*  
*Namah sarvasmai te*  
*tadida-mati-sarvāya cha namah.*

O lover of fire, my salutations to You, who are the nearest and the farthest. O destroyer of the god of love, my salutations to You, who are the minutest and the largest. O three-eyed one, my salutations again and again to You, who are all and beyond all.

30. *Bahala-rajase vishvot-pattau*  
*bhavāya namo namah,*  
*Prabala-tamase tat-samhāre*  
*harāya namo namah;*  
*Jana-sukhakte sattvo-driktau*  
*mrdāya namo namah,*  
*Prama-hasi pade nistrai-gunye*  
*śivāya namo namah.*

Salutations to You as Brahmā, in whom rajas predominates for the creation of the universe; salutations to You as Rudra, in whom tamas predominates for its destruction; and salutations to You as Vishnu, in whom sattva predominates for its preservation. Salutations to You, O Shiva, who are effulgent and beyond the three gunas.

31. *Krsha-pari-nati cetah klesha-vashyam kva cedam  
Kva-cha tava guna-sīmol-lan-ghinī śashva-drddhih,  
Iti cakita-mamandī- kṛtya mām bhakti-rādhād  
Varada carana-yo-ste vākya-puspo-pahāram.*

O giver of boons, how poor is my ill-developed mind, subject to misery, and how boundless is Your divinity, eternal and possessing infinite virtues. Although terror stricken because of this, I am inspired by my devotion to offer this hymnal garland at Your feet.

32. *Asita-giri-samam syāt-kajjalām sindhu-pātre  
Sura-taru-vara-shākhā lekhanī patra-murvī,  
Likhati yadi grhītvā shāradā sarva-kālam  
Tadapi tava gunānāmīsha pāram na yāti.*

Even if the black mountain were ink, the ocean an inkpot, a branch of the wish-fulfilling tree a pen, the earth a writing leaf and if , using all these, the goddess of learning were to write for eternity, the limit of Your virtues would not be reached.

33. *Asura-sura-munīndrair-arcita-syendu-mauler  
Grathita-guna-mahimno-nirguna-syeshvarasya,  
Sakala-gana-varisthah pushpadantā-bhidhāno  
Rucira-malaghu-vrttaiḥ stotra-metaccakāra.*

The best of gandharvas, Pushpadanta by name composed in great devotion this beautiful hymn to the Lord, who is worshipped by demons, gods, and the best of sages, whose praises have been sung, who has the moon on His forehead, and who is without attribute.

34. *Ahara-hara navadyam dhūrjateḥ stotra-metat  
Pathati parama-bhaktyā shuddha-cittah pumānyah,  
Sa bhavati shivaloke rudra-tulya-stathā'tra  
Pracura-tara-dhanāyuh putravān-kīrtimāshca.*

If a person always reads this beautiful and elevating hymn to Shiva with a purified heart and great devotion, he will receive in this world abundant wealth, long life, many children, and fame. After death he will go to the abode of Shiva and become one with Him.

35. *Dīksā dānam tapas-tīrtham  
yoga-yāgā dikāh kriyāḥ,  
Mahimnah stava-pāthasya  
kalām nārhanti sodashīm.*

Initiation into spiritual life, charities, austerities, pilgrimages, knowledge of scriptures, the performance of sacrificial rites –none of these gives even a sixteenth part of the merit that one gains by reciting this hymn on the greatness of Shiva.

36. *Āsamāpta-midam stotram  
punyam gandharva-bhāsitam,  
Anau-pamyam mano-hāri  
śiva-mīshvara-varnanam.*

Thus ends this unparalleled sacred hymn composed by Pushpadanta, describing the glory of Shiva in fascinating detail.

37. *Mahe-śānnā-paro devo  
mahimno nāparā stutih,  
Agho-rānnā paro manthro  
nāsti tattvam guroh param.*

There is no god higher than Shiva. There is no hymn better than the hymn on the greatness of Shiva. There is no mantra more powerful than the name of Shiva. There is no higher knowledge than the true nature of the Guru.

38. *Kusuma-dashana-nāmā sarva-gandharva-rājah  
Śishu-shasha-dhara-mauler-deva-devasya dāsah,  
Sa khalu nija-mahimno bhrasta evāsya rosāt  
Stavana-midama-kārsīd-divya-divyam mahimnah.*

The lord of gandharvas, Pushpadanta by name, is the servant of the god of gods, who has the crescent moon on His forehead. Having fallen from his glory due to the wrath of the Lord, incurred when he stepped on flowers used for His worship, he composed this very beautiful, uplifting hymn on the greatness of Shiva to regain His favor.

39. *Suravara-muni-pūjyam svarga-moksaika-hetum  
Pathati yadi manusyah prān-jalir nānya-cetāh,  
Vrajati shiva-samīpam kinnaraih stūyamānah  
Stavana-midama-mogham puspadanta-pranītam.*

If one recites with single-minded devotion and folded hands this unfailing hymn composed by Pushpadanta, which is adored by gods and the best of sages and which grants heaven and liberation, then, being worshipped by kinnaras, one goes to Shiva.

40. *Śrī-puspadanta-mukha-pankaja-nirgatena  
Stotrena kilbisa-harena hara-priyena,  
Kanthas-thitena pathitena samā-hitena  
suprīnito bhavati bhūta-patir-maheshah.*

If a person learns by heart, recites, or meditates on this hymn, which flowed from the lotus mouth of Pushpadanta, which destroys sins and is dear to Shiva, and which equally promotes the good of all, then Shiva, the lord of creation becomes very pleased.

41. *Ityesā vān-mayī pūjā  
śrī-macchankara-pādayoh,  
Arpitā tena devesha  
prīyatām me sadā-śivah.*

This hymnal worship is offered at the feet of Shiva. May the ever-propitious lord of gods be pleased with my action!

42. *Yadaksaram padam bhrastam  
mātrā-hīnam cha yad bhavet,  
Tat-sarvam ksam-yatām deva  
prasida para-meshvara,*

If any letter or word has been left out, or if any letter has been mispronounced, please forgive me, O God, and be gracious.

43. *Om pūrnamadah pūrnamidam  
pūrnāt pūrnāmudacyate,  
Pūrnasya pūrnāmādāya  
pūrnamevāvaśīsyate.*

Om. That is perfect. This is perfect. From the perfect springs the perfect. If the perfect is taken from the perfect, the perfect remains.

*Om Shanti! Shanti! Shanti!*

Ohm Peace! Peace! Peace!

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# Shiva Mānas Pūjā

Mental Worship of Lord Shiva

1. *Ratnaih kalpitamāsanam himajalaih  
snānam cha divyāmbaram  
Nānāratna-vibhūshitam mrugamadā-  
modānkitam candanam;  
Jātī-champaka-bilva-patra-rachitam  
pushpam cha dhūpam tathā  
Dīpam deva dayānidhe paśupate  
hrtkalpitam gruhyatām*

O ocean of mercy, O master of bound creatures, I have imagined a throne of precious stones for You, cool water for You to bathe in, Divine robes adorned with many jewels, sandalwood paste mixed with musk to anoint Your body, jasmine and champaka flowers and bilva leaves, rare incense, and a shining flame. Accept all these, which I have imagined in my heart for You, O God.

2. *Sauvarne nava-ratna-khanda-rachite  
pātre ghrutam pāyasam  
Bhaksyam panchavidham payodadhiyutam  
rambhā-phalam pānakam;  
Sākānāmā-yutam jalam ruchikaram  
karpūra-khandojjvalam  
Tāmbūlam manasā mayāvirachitam  
bhaktyaa prabho svīkuru*

Sweet rice in a golden bowl inlaid with the nine jewels, the five kinds of food made from milk and curd, bananas, vegetables, sweet water scented with camphor, and betel leaf – I have prepared all these in my mind with devotion. O Lord, please accept them.

3. *Chatram chāmarayoryugam vyajanakam  
cādarśhakam nirmalam  
Vīnā-bheri-mrudangakāhalakalā  
gītā cha nrutyam tathā;  
Sāshtāngam pranatih stutirbahuvīdhā  
hyetat-samastam mayā  
Sankalpena samarpitam tava vibho  
pūjām gruhāna prabho*

A canopy, two yak-tail whisks, a fan and a spotless mirror, a veena, kettledrums, a mridang and a great drum, songs and dancing, full prostrations, and many kinds of hymns – all this I offer You in my imagination. O Almighty Lord, accept this, my worship to You..

4. *Atma tvam girijā matih saharāh  
prānāh śareeram gruham  
Pūjā te vishayopabhogarachanā  
nidraa samādhisthitih;  
Sañcārah padayoh pradakshinavidhih  
stotrāni sarvā giro  
Yadyatkarma karomi tattadakhilam  
śambho tavārāadhanam*

You are my Self; Parvati is my reason. My five pranas are Your attendants, my body is Your house, and all the pleasures of my senses are objects to use for Your worship. My sleep is Your state of samadhi. Wherever I walk I am walking around You, everything I say is in praise of You, everything I do is in devotion to You, O benevolent Lord.

5. *Karacharanakrtam vāk  
kāyajam karmajam vā  
Śhravananayanajam vā  
manasam vāparādham;  
Vihitam avihitam vā  
sarvametat kshamasva  
Jaya jaya karunābdhe śrīmahādeva śhambho (2x)*

Whatever sins I have committed with my hands, feet, voice, body, actions, ears, eyes, or mind, whether prohibited by the scriptures or not, please forgive them all. Hail! Hail! O ocean of compassion!  
O Great God! O Benevolent Lord!

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# Gurudeva Hamārā Pyārā

To Our Beloved Guru

*Refrain:*

*Gurudeva hamārā pyārā  
hai jīvana ka ādhāra (2x)*

Our Gurudeva is beloved to us! He is our life's support.

1. *Gurudeva kī hai apāra śakti  
jīvana ko hai miltai sphūrti,  
Mite maila saba mana ke pār  
hai jīvana ko adhārā.  
(Refrain)*

Gurudeva's Shakti is limitless. We derive from him our life force, which removes all impurities from our minds. He is our life's support.

2. *Unako apanā jīvana jāno  
tana mana dhana saba unako māno,  
Vo hī lāgave pār  
hai jīvana ko ādhāra  
(Refrain)*

Know him to be your own life. Consider him to be your body, mind, and wealth. He alone can take us across the ocean of this world. He is our life's support.

3. *Nityānanda śarana jo jāve  
bodha ujālā so hī pāve,  
Mukta hota hai niradhāra  
hai jīvana ko ādhāra  
(Refrain)*

Whoever seeks refuge in Nityānanda obtains the light of knowledge; he becomes free and has no need for other support. He is our life's support.

4. *Mutānanda kahai saba āo  
śrīgurudeva nam nita gāo, (2x)  
Ho bhavabhaya se pār  
hai jīvana ko ādhāra  
(Refrain)*

Muktānanda says, "Come, all of you. Always sing the name of shi Gurudeva, and overcome the fear of the cycle of birth and death." He is our life's support.

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## Pronunciation Guide

### Vowels

Vowels are short or long. Long vowels are indicated by a line above.

A long vowel should be held for twice as long as a short one; in other words,  $\bar{a}$  should be held for the length of time it would take to pronounce two  $a$ 's.

The first eight are pur vowels, as in French or Italian, and the next two are diphthongs. The English equivalents are therefore approximate only.

$a$  as in *but*, *cup*

$i$  as in *bit*, *sit*

$u$  as in *put*, *foot*

$e$  as in French *les*

$\bar{a}$  as in *calm*, *father*

$\bar{i}$  as in *seen*, *mean*

$\bar{u}$  as in *room*, *mood*

$o$  as in French *beau*

$ai$ , a diphthong, as in *hay*, *maize*

$au$ , a diphthong, as in *bough*, *now*

A tilde  $\sim$  over a vowel indicates that it should be pronounced nasally.

### Consonants

$c$  as in *such*

$t$ ,  $d$ , and  $n$  are pronounced with the tip of the tongue against the top teeth as in French

$s$  as in *shine*, *shower*

$\tilde{n}$  as in *onion*, Spanish *señor*

$j\tilde{n}$  as *dnya* or *gnya*

when consonants are followed by  $h$ , they should be aspirated

$h$  at the end of a sentence indicates that the previous vowel is echoed.