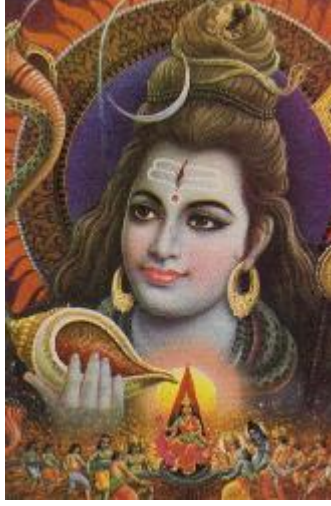


Om Sri Sai Ram



SLOKAS ON LORD SHIVA

Kailaasarana Shiva Chandramouli
Phaneendra Maathaa Mukutee Zalaalee
Kaarunya Sindhu Bhava Dukha Haaree
Thujaveena Shambho Maja Kona Taaree

Meaning: Oh, Lord Shiva, who is seated on Mount Kailas, whose forehead is decorated with the moon and the king of serpents as a crown, who is the Ocean of Mercy and the remover of delusion, You alone can protect me. I surrender to thee.

MRITYUNJAYA MANTRA

Aum Trayambakam Yajamahey
Sugandhim Pusti Vardhanam
Urvaarukamiva Bandhanaath
Mrutyor Muksheeya Maamritaat

Meaning: We worship the three eyed One (Lord Shiva) who is fragrant and who nourishes all beings; may He liberate me from death, for the sake of immortality, even as cucumber is severed from its bondage of the vine.

Mrutyunjayaaya Rudraaya
Neelakantaaya Shambhave
Amriteshaaya Sarvaaya
Mahadevaaya Te Namaha

Meaning: I pray to Lord Mahadev who has conquered death, who is the destroyer of the universe, who has a blue neck and who gives happiness to all.

Vande Deva Umaa Pathim Suragurum
Vande Jagat Kaaranam
Vande Pannaga Bhooshanam Mruga Dharam
Vande Pashoonam Pathim
Vande Soorya Shashanka Vahni Nayanam
Vande Mukunda Priyam
Vande Bhakta Jana Ashrayam Cha Varadam
Vande Shiva Shankaram

Meaning: I bow down to the Lord of Uma (Parvathi), the divine Guru, the cause of the universe. I bow down to the Lord who is adorned with snake and wears tiger skin, the Lord of all creatures. I bow down to the Lord whose three eyes are the sun, moon and fire and to whom Lord Vishnu is near. I bow down to the Lord who is the refuge of all devotees and the giver of boons, Shiva Shankara.

Gauri Vallabha Kaamaarey
Kaala Koota Vishaasana
Maam Uddhare Padambhoje
Tripura Agnyata Kaantaka

Meaning: Please save me, oh Lord Kaamaarey (another name for Lord Shiva). You are mother Gouri's consort; You are the One who drank the *Kaala koota* poison (which resulted from the churning of the ocean); You are the destroyer of the three cities. Oh Lord I have taken refuge at Your Feet.

LINGAASHTAKAM

1. Brahma Muraari Suraarchita Lingam
Nirmala Bhashita Shobhita Lingam
Janmaja Dukha Vinaashaka Lingam
Tat Pranamaami Sadaa Shiva Lingam

Meaning: I bow before that Sada Shiva Linga, which is adored by Brahma, Vishnu and other Gods, which is praised by pure and holy speeches and which destroys the cycle of births and deaths.

2. Devamuni Pravaraarchita Lingam
Kaamadaham Karunaakara Lingam
Raavana Darpa Vinaashaka Lingam
Tat Pranamaami Sada Shiva Lingam

Meaning: I bow before that Sada Shiva Linga, which is the destroyer of desires, which the Devas and the sages worship, which is infinitely compassionate and which subdued the pride of Ravana.

3. Sarva Sugandha Sulepitha Lingam
Buddhi Vivardhana Kaarana Lingam
Siddha Suraasura Vanditha Lingam
Tat Pranamaami Sadaa Shiva Lingam

Meaning: I bow before that Sada Shiva Linga, which is lavishly smeared with variegated perfumes and scents, which elevates the power of thought and enkindles the light of discrimination, and before which the Siddhas and Suras and Asuras prostrate.

4. Kanaka Mahaamani Bhushitha Lingam
Phanipathi Veshtitha Shobhitha Lingam
Daksha Suyajna Vinaashaka Lingam
Tat Pranamaami Sadaa Shiva Lingam

Meaning: I bow before that Sada Shiva Linga, the destroyer of Daksha's sacrifice, which is decorated with various ornaments, studded with different gems and rubies and which glows with the garland of the serpent Lord coiled around it.

5. Kumkuma Chandana Lepitha Lingam
Pankaja Haara Sushobhitha Lingam
Sanchitha Paapa Vinaashaka Lingam
Tat Pranamaami Sadaa Shiva Lingam

Meaning: I bow before that Sada Shiva Linga, which is smeared with saffron and sandal paste, which is decorated with lotus garlands and which wipes out all accumulated sins.

6. Devaganaarchitha Sevitha Lingam
Bhaavair Bhakti Bhirevacha Lingam
Dinakara Koti Prabhakara Lingam
Tat Pranamaami Sadaa Shiva Lingam

Meaning: I bow before that Sada Shiva Linga which is worshipped by the multitude of Gods with genuine thoughts full of faith and devotion and whose splendor is like that of a million suns.

7. Ashta Dalopari Veshtitha Lingam
Sarva Samudbhava Kaarana Lingam

Ashta Daridra Vinaashaka Lingam
Tat Pranamaami Sadaa Shiva Lingam

Meaning: I bow before that Sada Shiva Linga, destroyer of all poverty and misery in its eight aspects, which is the cause of all creation and which stands on the eight petal Lotus.

8. Suraguru Suravara Pujitha Lingam
Suravana Pushpa Sadaarchitha Lingam
Paraatparam Paramatmaka Lingam
Tat Pranamaami Sadaa Shiva Lingam

Meaning: I bow before that Sada Shiva Linga which is the Transcendent Being and the Supreme Self, worshipped by all Suras and their preceptor (Brihaspati), with innumerable flowers from the celestial gardens.

SHIVA PANCHAAKSHARA STOTRA

1. Nagendra Haaraaya Thrilochanaaya
Bhasmaanga Raagaaya Maheshvaraaya
Nityaaya Suddhaaya Digambaraaya
Tasmai Nakaaraaya Namah Shivaaya.

Meaning: I offer my humble salutations to Lord Mahesvara - who has a garland of serpents around the neck; who has three eyes; whose body is covered with ash (*vibuthi*); who is eternal; who is pure; who has the entire sky as His dress and who is embodied as the first letter *Na*.

2. Mandaakini Salila Chandana Chaarthitaaya
Nandeessvara Pramatha Naatha Mahesvaraaya
Mandaara Pushpa Vahu Pushpa Supoojitaaya
Tasmai Makaaraaya Namah Shivaaya

Meaning: I bow to Lord Mahesvara, who is embodied as *Makaara* (letter *Ma*), whose body is anointed with holy waters from the river Ganges and sandal paste, who is the sovereign king of the *Pramatha Ganas* and who is adorned with innumerable divine flowers such as *Mandaara*.

3. Shivaaya Gauri Vadana Aravinda
Sooryaaya Dakshaadhvara Naashakaaya
Sree Neelakantaaya Vrisha Dhvaajaaya
Tasmai Shikaaraaya Namah Shivaaya

Meaning: I offer my salutations to Lord Shiva, who is the resplendent sun for mother Gouri's lotus face (sun causes the lotus flower to open up and bloom; Lord Shiva makes mother Gouri's face bloom), who is the destroyer of Daksha's sacrificial ritual, who is the blue necked Lord (due to the *Haalahala* poison which He agreed to consume), whose banner bears the emblem of a bull and who is embodied as the letter *Shi*.

4. Vasishta Kumbhodbhava Gautamaaya
Muneendra Devaarchita Sekharaaya
Chandraarka Vaishvaanara Lochanaaya
Tasmai Vakaaraaya Namah Shivaaya

Meaning: I prostrate before the God of Gods, who is worshipped and prayed to by great sages such as Vasishta, Agastya and Gautama, whose eyes are sun, moon and the fire and who is embodied as *Vakaara* (letter *Va*).

5. Yajna Swaroompaaya Jataadharaaya
Pinaaka Hasthaaya Sanaatanaaya
Divyaaya Devaaya Digambaraaya
Tasmai Yakaraaya Namah Shivaaya.

Meaning: Prostrations to the sacred Lord who is the Yaksha incarnate, whose hairs are long and matted, who holds *Pinaaka* (trident) in His hand, who has the entire sky as His attire and who is embodied as the letter *Ya*.

6. Panchaaksharam Idam Punyam
Yah Pateh Shiva Sannidhau
Shivaloka Mavaapnothee
Shivena Saha Modate

Meaning: Whoever repeats this prayer composed with the five holy letters before Lord Shiva, attains that supreme abode of His and enjoys the eternal Bliss.



SWAMI'S DISCOURSES ON LORD SHIVA

The terms Siva or Shankara mean Auspicious. *Sam* means *Chitaananda* (Blissful Awareness). *Kara* means the one who causes it. Shankara means the One who causes blissful awareness. Shankara is the One who confers *Chitaananda* on those who take refuge in Him or adore Him.

The secret of Creation is evident from the description of the form of Siva. The crescent moon on Siva's head symbolizes the consciousness in human beings, the Ganga symbolizes the Life Force and the snakes on Siva's body represent the myriad of living beings. He resides on a silver mountain. His dearest friend is Kubera, the Lord of Wealth. Despite being endowed with all these, why was He obliged to carry the begging bowl? To demonstrate to the world that every kind of wealth is a hindrance to spiritual advancement, Siva renounced everything. It is through renunciation Siva became the eternal embodiment of supreme bliss.

Iswara is also symbolized in the *Linga* Form, *Lings* is derived from the Sanskrit root, *Li*, means *Leeyathe*, 'merges'; it is the form in which all forms merge. Siva is the goal who blesses beings with the most desirable gift of meaning in the universe. That is the end, the death, which one should strive for, the end which Siva can vouch-safe.

Siva means, graciousness; auspiciousness; *Mangalam*. He is all graciousness, ever auspicious, *Sarva Mangalam*. That is the reason why the epithet, *Sri*, which indicates these qualities, is not added to the name Siva, Sankara, Eshwara etc. It is added to the number of *Avatars*, for they have taken on perishable bodies for a specific purpose. They have to be distinguished from other humans, by the epithet, Siva is eternally gracious, auspicious, *Mangala* and so the epithet is superfluous. Siva is adored as the teacher of teachers, Dakshinamurti. The form of Siva is itself a great lesson in tolerance and forbearance.

The Lord has another name. It is only when the love principle underlying this name is rightly understood, the real form of the Cosmos can be recognized. That name is Saambasiva. *Saa* means divinity. *Amba* refers to the cosmos. Siva means the Supreme person (*Purusha*).

Easwara has yet another name: *Yogasikha*. The sky is His blue form. The directions (*Dik*) are His garments. Hence He is known as *Digambara*. He is also known as *Panchaanana* - the Five-headed One. The five are: Earth, water, fire and *aakaasa* (space). His five heads represent the five basic elements (*panchabhuthas*). Siva is also described as *Bhuthanaatha* - the Lord of all created beings. *Bhutha* refers to creation. *Easwara* is the Lord of every creature in the universe. Hence,

the entire cosmos is reflected as an image in the Lord. Siva is known as *Subhankara*- the one who is ever good (*Subham*).

The three eyes of Siva represent the three worlds (*lokas*). Siva's trident is symbolic of the Past, the Present, and the Future, the three aspects of Time. The three gunas (*Satwa, Rajas, Tamas*) are images of the Trinity - Brahma, Vishnu, and Siva. The three worlds, the triune aspect of Time, the three gunas (qualities) are the manifestations of the *Easwara* Principle.

It is for the well being of the world that Siva swallowed the *Halahala* poison. Again, it is for the sake of the worlds good that Siva contained the Ganga in His matted locks. Siva bears the moon on His head to confer peace of mind on mankind. When man moulds himself on the pattern of *Easwara*, he will get rid of all his evil tendencies and offer to the world what is good in him. That is the meaning of the worship of Siva. It is only when man gives up utterly his bad thoughts, evil desires and wicked deeds, he will be able to transform himself into divinity.

-Bhagawan Baba

Source: Divine Discourses
[|Feb 23 1990|](#) [|Mar 5 1973|](#)

Kind courtesy: www.eaisai.com/baba/