

॥ द्वादशलिङ्गस्तोत्रम् ॥
DVĀDAŚALĪNGA STOTRAM

(1)

सौराष्ट्रदेशे वसुधावकाशे

ज्योतिर्मयां चन्द्रकलावतंसम् ।

भक्तिप्रदानाय कृतावतारं

तं सोमनाथं शरणम्प्रपद्ये ॥

I seek refuge at the feet of Lord Somanātha who is seen in this vast earth in the Saurashtra country. He is at once in the form of luminous object as well as One with the crest jewel in the form of a digit of the Moon. He has come down (on earth) to instil a sense of devotion in us.

(Somanātha temple in Gujarat is one of the twelve abodes of Śivalinga of hallowed memory. A 'linga' is so called because it 'points to' the Supreme Reality. It may also be taken to represent the One wherein this manifest Universe merges (laya) and whence it emerges (gamana) at the time of every creation. 'Jyoti' is a form without distinguishing features. Hence it is both form and formless (rupārupa). Siva represented in human form with limbs and a crest jewel on His head in the form of MOON's digit is called Candraśekhara, one of the twentyfive forms (rupas) of Siva.)

(2) श्रीशैलशृङ्गे ॥

श्रीशैलशृङ्गे विविधप्रसङ्गे

शेषाद्रिशृङ्गेऽपि सदा वसन्तम् ।

तमर्जुनं मल्लिकपूर्वमेनं

नमामि संसारसमुद्रसेतुम् ॥

I offer my obeisance to Lord Mallikārjuna, a bridge to cross over the vast ocean of the cycle of births and deaths, who ever dwells on the peak of Śrīśaila, a place of many holy associations as well as on the peak of Śeṣhādri.

('Arjuna' is the Sanskrit name for the 'marudu' tree which is the sthalavṛkṣha in three temples in South India. Mallikārjuna referred to here is in Śrīśailam in Andhra Pradesh. Madhyārjuna (Tiruvidaimarudūr, Tañjāvūr District) is in the centre. The liṅga there is called Mahāliṅga. The third is Puṭārjuna at Ambāsamudram in Tirunelveli District. In all these three temples Arjuna (marudu) tree is the sthalavṛkṣha. According to Purāṇic account Nandikeśvara took the form of Śrīśaila mountain and worshipped the Lord.)

(3)

अवन्तिकायां विहितावतारं

मुक्तिप्रदानाय च सज्जनानाम् ।

अकालमृत्योः परिरक्षणार्थं

वन्दे महाकालमहं सुरेशम् ॥

I offer my obeisance to Mahākāla, the Lord of Gods who has descended on Ujjain with a view to

confer liberation to the good people and to protect people from untimely death.

(4)

कावेरिकानर्मदयोः पवित्रे

समागमे सज्जनतारणाय ।

सदैव मान्धातूपुरे वसन्त-

मोङ्कारमीशं शिवमेकमीडे ॥

I offer my praise to Lord Śiva, the One (without a second) Oṅkāranātha who dwells for ever in the city of Māndhātā at the holy confluence of Kāverī and Narmadā with a view to rescue (from worldly misery) the good people.

(Kāverī here is a tributary of Narmadā different from the Kāverī in Tamil Nadu. Māndhātrpura is to the north of Bombay. "Śiva is the 'one' who presides over the Universe"- says the Śvetāśvatara Upaniṣad - sarvam-etad viśvam-adhitiṣṭhatyekaḥ, V.5. Oṅkāra stands for the Nāda Brahman. 'Om-ityetadaksaram idam sarvam' says the Māndūkya Upaniṣad (I.1) "The letter Om is all this.")

(5)

पूर्वोत्तरे पारलिकाभिधाने

सदाशिवं तं गिरिजासमेतम् ।

सुरासुराराधितपादपद्मं

श्रीवैद्यनाथं सततं स्मरामि ॥

I always recount the name of Śrī Vaidyanātha of Pārle (in Maharashtra) in the north-east who is known as Sadāśiva accompanied by Pārvatī and

whose lotus-like feet are worshipped by Gods and demons alike.

Śaṅkara Bhagavatpāda in his Svarnamālāstuti reiterates in the form of a refrain in each of the fifty verses his utter dependence on Sāmba Sadāśiva (Sadāśiva with Ambā) and the same Sadāśiva with Bhavāni is invoked here.

(6)

आमर्दसंज्ञे नगरे च रम्ये

विभूषिताङ्गं विविधैश्च भोगैः ।

सद्भुक्तिमुक्तिप्रदमीशमेकं

श्रीनागनाथं शरणम्प्रपद्ये ॥

I seek refuge under Śrī Nāganātha who dwells in the beautiful city of Āmarda (Dārukāvanam) adorned with a variety of serpents that lend beauty to his limbs. He is the one God that bestows enjoyment through virtuous means and liberation.

(Āmarda is to the north Parle. It is now known as Aundh. To the transcendent God who is above fear or joy, serpent as well as the Moon are ornaments. He confers bhukti or enjoyment of worldly things only to enable the soul to spend the acquired puṇya and pāpa and help its onward spiritual progress (sad-bhukti). The doctrine of surrender is easy only to those who efface their ego.)

(7)

सानन्दमानन्दवने वसन्त-

मानन्दकन्दं हतपापवृन्दम् ।

वाराणसीनाथमनाथनाथं

श्रीविश्वनाथं शरणंप्रपद्ये ॥

I seek refuge under Śrī Visvanātha, the Lord of Vārāṇasī who dwells happily in Ānandavana (Benares). He, the very source of Bliss, the protector of the destitute, destroys all the sins.

(8)

यो डाकिनीशाकिनिकासमाजे

निषेव्यमाणः पिशिताशनैश्च ।

सदैव भीमादिपदप्रसिद्धं

तं शङ्करं भक्तहितं नमामि ॥

I offer my obeisance to Śaṅkara, the well wisher of devotees who is well known at all times by the appellations such as Bhīma, etc. He is served by goblins when He is surrounded by śaktis such as Dākini and Śakinī.

(He is associated with magic rites in which Dākini and Śakinī are adepts. He is called by various names such as Bhava, Sarva, Mr̥ḍa etc. Punishment and reward given by Him are alike actuated by his benignity (hitam), and hence he is truly Śaṅkara.)

(9)

श्रीताम्रपर्णाजलराशियोगे

निबद्धञ्च सेतुं निशि बिल्वपत्रैः ।

श्रीरामचन्द्रेण समर्चितं तं

रामेश्वराख्यं सततं नमामि ॥

I offer my salutations to Lord Rāmeśvara at all times. He was worshipped by Śrī Rāmachandra at night with bilva leaves after constructing, the bridge at the confluence of the river Tāmraparaṇī and the ocean.

(10)

सिंहाद्रिपार्श्वेऽपि तटे रमन्तं
गोदावरीतीरपवित्रदेशे ।

यद्दर्शनात्पातकजातनाशः

प्रजायते त्र्यम्बकमीशमीडे ॥

I praise the glory of Tryambaka who exults in the holy spot on the bank of the river Godāvāri adjoining the slopes of the Simhādri mountain. On seeing Him all the sins are destroyed.

(The place is called Gautamitaṭa and is on the Nasik Road. Tryambaka refers to the three-eyed God. It is also one of the eleven names of Rudra. It is mentioned as a līṅga in the Siva-purāṇa. I, 38, 19. "Tryambakamāhātmya" is a part of the Padmapurāṇa.)

(11)

हिमाद्रिपार्श्वेऽपि तटे रमन्तं

सम्पूज्यमानं सततं मुनीन्द्रैः ।

सुरासुरैर्यक्षमहोरगाद्यैः

केदारसंज्ञं शिवमीशमीडे ॥

I offer my praise to Śiva known as Kedāreśvara who feels delighted on the slopes of Himalayas where he is for ever being worshipped by sages, Gods, demons, Yakṣas, Nāgas, and others.

(He is easy of access to everyone whether he is a highly evolved soul like 'munīndra' or sub-human being like 'uraga'.)

(12)

एलापुरीरम्यशिवालयेऽस्मिन्

समुल्लसन्तं त्रिजगद्वरेण्यम् ।

वन्दे महोदारतरस्वभावं

सदाशिवं तं धिषणेश्वराख्यम् ॥

I salute Sadāśiva called Dhiṣhaneśvara, who is held in high esteem in three worlds and is of a highly exalted nature. He rejoices in the beautiful Śiva temple at Ellora.

(Dhiṣhaṇā means jñāna. He is of the essence of jñāna, the supreme knowledge. The temple is situated near the famous Ellora caves. Being exalted He pardons the infirmities of mortals and extends his grace to all; but the variation in the beneficial result for the individuals is to be attributed to the level of spiritual ripeness of each in the same way as the sunlight that is uniformly radiated does not cause the bloom of all flowers.)

(13)

एतानि लिङ्गानि सदैव मर्त्याः

प्रातः पठन्तोऽमलमानसाश्च ।

ते पुत्रपौत्रैश्च धनैरुदारैः

सत्कीर्तिभाजः सुखिनो भवन्ति ॥

Those mortals, who recite these verses often pertaining to the Lingas at dawn with a mind that is pure, will enjoy happiness and be endowed with children and grandchildren, immense wealth and noble fame.

ॐ नमो भगवते वासुदेवाय