

Shiva Panchakshari Bhashyam of Acharya Padmapada

श्रीगणेशाय नमः ।

श्रीशारदयै नमः ।

शिवपञ्चाक्षरीभाष्यम् ।

नमः शिवाय इति मन्त्रः । तस्य व्याख्यानम्।

Salutations to Lord Ganesha.

Salutations to Goddess Sharada.

The Exegesis of the Five-Syllable Mantra of Lord Shiva.

"Namah Shivaya" is the mantra. Here is its explanation.

१म व्याख्यानम् ।

त्यागो हि नमसो वाच्य आनन्दः प्रकृतेस्तथा। फलं प्रत्ययवाच्यं स्यात्
त्याज्यं पत्रफलादिकम् ॥१॥

त्यजामीदमिदं सर्वं चतुर्णामिह सिद्धये ।

First Exegesis:

1. Renunciation is the essence of the word 'Namah' and bliss is of the same essence. The result indicated is conviction; what should be renounced are leaves, fruits, and other materials.

I renounce all this and that for the accomplishment of the four goals (Dharma, Artha, Kama, Moksha).

२य व्याख्यानम् ।

अथवा नमसो वाच्य प्रणामो दैन्यलब्धये ॥२॥

दैन्यं सेवा तथा जप्तिः सिद्धिः सर्वस्य वस्तुनः । नमामि देवदेवेशं
सकामोऽकाम एव वा ॥३॥

Second Exegesis:

2. Alternatively, the word 'Namah' signifies prostration for the attainment of humility.

3. Humility, service, and knowledge lead to the realization of all things. I bow to the Lord of lords, either with desires or without.

३य व्याख्यानम् ।

नञा निषिध्यते भावविकृतिर्जगदात्मनः । मसनं देवदेवेश नेह
नानास्तिशब्दतः ॥४॥

अयेति गमयेत्यर्थे तस्माच्छुद्धोऽस्मि नित्यशः । प्रणामो
देहगेहादेरभिमानस्य नाशनम् ॥५॥

शिवो ब्रह्मादिरूपः स्याच्छक्तिभिस्तिष्ठसृभिः सह । अथवा तूर्यमेव
स्यान्निर्गुणं ब्रह्म तत्परम् ॥६॥

नमसो नमने शक्तिर्नमनं ध्यानमेव च । चतुर्थ्या तादात्म्यसम्बन्धः
कथ्यते प्रत्यगात्मनोः ॥७॥

अहं शिवः शिवोऽहं च मन्ये वेदान्तनिष्ठया । इत्येव नम इत्युक्तं वेदैः
शास्त्रैश्च सर्वशः ॥८॥

अथवा दास एवाहमहं दास इतीरणम् । इत्येव नम इत्युक्तं वेदैः
शास्त्रैश्च सर्वशः ॥९॥

अथवेदमिदं सर्वं त्यजामि परमाप्तये । अर्थ धर्म च कामं च वाञ्छंश्च
जगदीश्वरम् ॥ १०॥

एतन्मन्त्रार्थतत्त्वज्ञैर्वेदवेदान्ततत्परैः । निर्णीतं तत्त्वगर्भं यदुविज्ञेयं
मुक्तिलब्धये ॥ ११ ॥

अथवा मुक्तिलाभाय ध्येयं तत्त्वविवेकतः । भिन्नं बुद्धा हृदा देवं
मन्त्रेणेशं जगदुरुम् ॥ १२ ॥

Third Exegesis:

4. The negative particle (Na) negates the transformations of the Universal Self. The root 'Mah' in 'Namah' to the Lord of lords denies multiplicity here.

5. In the sense of 'leading towards' (Ayeti), it implies purity and eternality. Prostration causes the destruction of attachment to the body and home.

6. Shiva can be seen as having the forms of Brahma and others, along with the three powers. Otherwise, Shiva is the transcendent fourth state, the ultimate Brahman devoid of qualities.

7. The word 'Namah' signifies the power to bow, and bowing itself is meditation. The identity relation between

the individual self and the transcendent is described in the fourth state.

8. I am Shiva; Shiva is me, this is my belief based on the teachings of Vedanta. Thus, 'Namah' is enunciated by the Vedas and scriptures universally.

9. Alternatively, "I am a servant, I am a servant," is the declaration. Thus, 'Namah' is enunciated by the Vedas and scriptures universally.

10. Otherwise, I renounce all these for the supreme attainment. Wishing for both the worldly goals (Artha, Dharma and Kama) and the Lord of the Universe.

11. The essence of this mantra is determined by those knowledgeable in the truth of the Vedas and Vedanta for the attainment of liberation.

12. Alternatively, for liberation, the essence must be meditated upon with the discernment of the real from the unreal. The wise differentiate in their hearts the Lord of the world through the mantra.

४र्थ व्याख्यानम् ।

नमेरचि नमः प्रोक्तो जन्तास्याज्जगदीश्वरे । तस्माद्दासोऽहमित्येवं
मत्वा मां प्रापयात्मनि ॥ १३ ॥

अस्मिञ्छेते जगत्सर्वं तन्मयं शब्दगामि यत् । तद्वानाच्छिव इत्युक्तं
कारणं ब्रह्मतत्परैः ॥ १४ ॥

न मा यस्यास्ति लक्ष्मीश सोहं देवो न संशयः । तस्मान्मे प्रापयेहैव
लक्ष्मीं विद्यां सनातनीम् ॥ १५ ॥

यस्मादानन्दरूपस्त्वं देवैर्वैदैर्निगद्यसे । तस्मान्मे देहि योगीश भद्रं
ज्ञानं सुभावनम् ॥ १६ ॥

Fourth Exegesis:

13. In addressing 'Namah,' it means bowing to the Lord of the universe. Therefore, considering me as a servant, lead me to Self-realization.

14. The entire universe resides in this (mantra), which embodies sound. Hence, 'Shiva' is said to be the cause by those devoted to Brahman.

15. I indeed am that deity who has Lakshmi (fortune), there is no doubt. Therefore, let that eternal prosperity and knowledge reach me here.

16. Since you are the embodiment of bliss, as said by the gods and the Vedas, therefore, O Lord of Yogis, bestow upon me prosperous, auspicious knowledge.

ॐ व्याख्यानम् ।

यस्मात्त्वं त्वं नेति नेतीति नञर्थं मासि वेदजम् । तस्मान्नमोसि भद्रं मे यतो जातोऽनमो नमः ॥ १७ ॥

शिवं शिवमथाप्राप्तः शिवायेति निगद्यसे । शिवाय मे तथा प्राप्या शिवायं कुरु सर्वदा ॥ १८ ॥

Fifth Exegesis:

17. Since you are, as said by the Vedas, 'not this, not that', denoted by the word 'Na'. Therefore, be auspicious to me, for which I bow and offer 'Namah'.

18. Having attained Shiva, whose nature is auspicious, it is indeed said 'Shivaya.' For my welfare, always bestow upon me the attainment of Shiva.

६ष्ट व्याख्यानम् ।

शिवां यातो महाभद्र नमोहं मायया ध्रुवम् । ततो नमाय मह्यं मः
शिवायं कुरु सर्वथा ॥ १९ ॥

Sixth Exegesis:

19. Having gone to Shiva, the great auspiciousness, I surely bow through the illusion. Therefore impart me with Shiva, may you universally ensure the good.

७म व्याख्यानम् ।

शिव मेषियतो जप्त्या शिवायस्त्वं प्रपठ्यसे। नते माया यतो जप्त्या
नमो वेदैः प्रपठ्यते ॥ २० ॥

नमोहं च शिवायोहं नमो मां नमो नमः। नमो नमाय शुद्धाय
मङ्गलाय नमो नमः ॥ २१ ॥

नमो नमसनं शम्भो निराकाराय ते नमः। निर्गुणं निष्क्रियं
शान्तमित्याद्याः श्रुतयो जगुः ॥ २२ ॥

नमो ब्रह्म निराकारं शिवायं शिव सर्वदा। अतोहं च नमा भद्र शिवायोहं
न संशयः ॥ २३ ॥

इति पद्मपादाचार्यविरचितं शिवपञ्चाक्षरीभाष्यं सम्पूर्णम् ।

Seventh Exegesis:

20. By the knowledge that you are Shiva, you are read as 'Shivaya'. There is no maya from this knowledge; thus, it is quoted by the Vedas.

21. I bow to Shiva, I bow to him. I bow to purity, I bow to auspiciousness.

22. I bow to formless Shambhu with reverence. The transcendental, inactive, peaceful; thus declare the scriptures.

23. Bow to the formless Brahman, always bow to Lord Shiva. Thus, I surely bow to the auspicious Shiva without doubt.

Thus ends the commentary on the Five-Syllable Mantra of Shiva composed by Padmapadacharya.

