

# Shiva Astottara Shatanama Stotram



**-Brahmasri Samavedam Shanmukha Sarma Garu**

Sri Ganeshaaya Namaha

Sri Saraswatyai Namaha

Sri Gurubhyo Namaha

The Hindu lunar calendar marks the month of “karthik” (November) to be very auspicious and befitting to worship Lord Shiva.

HE is very easy to please and always at peace with HIMSELF.

HE is the Lord of the Lords.

I was fortunate to hear the discourse “Shiva Ashtottara satanaamavali”, posted on “youtube” video series, as a part of our school, Gurujnanam’s, curricular activities.

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As with all other discourses by our revered Guruvugaaru, Brahmasri Saamavedam Shanmukha Sarma Guruvu Gaaru, this is pregnant with knowledge of the Absolute Truth!

I felt the need to share the same with my fellow “students”!

This led to the fruition of this “pdf” document.

It is a very concise version of the detailed discourse on Lord Shiva.

It is challenging and humbling to bring it to your attention.

The purpose of bringing this format is more for a quick reference to the actual “meaning” behind the divine names!

The thought of or even just uttering the divine name of Lord Shiva, should bring HIS essence to our minds!

Nothing big or small is possible without the help of like-minded people!

I have been blessed to be a student of this school and have learnt a lot from my fellow students.

The journey has been very rewarding.

I would like to express my sincere gratitude to Pavan Kumar! He has been an ardent supporter of all the school related activities and has taken the aspects of documenting, editing and formatting under his wing.

His timely help is crucial to this project being delivered at the auspicious time of Sivaraatri!

I would like to take this opportunity to express my heartfelt “Thank you” to Mrs Anusha Bharadwaj.

She has been gracious to take the time to provide me with this elegant template.

Nothing would come to the forefront without the able guidance of Vidya Tadanki.

This school is her “brainchild”!

She works tirelessly to bring the best out, in all of us. That is an art and she delivers it well. I feel very privileged to know her and be in association with her, as part of my “spiritual journey”.

Last but not the least, having a Guruvu like our Guruvugaaru, is God’s grace that can be “seen” and “felt”.

It is our Guruvugaaru’s divinity that takes shape as “documents” that are worthy to be shared with everyone.

I will be forever indebted to his unconditional grace and the role he has played in shaping my life!

I am forever grateful to my parents who bore me and made my life meaningful.

I would like to thank my husband, Sri Sarma Varanasi gaaru for all his support. He is always there when I need him the most.

Sarvam ShivaarpaNam 🙏

Sarvam Sri Gurucharanaarvindaarpanam 🙏

## Introduction

Lord Siva's divine names have been compiled in a structured format giving it the characteristics of a "**mantra**" and is known as "**stotram**", a divine hymn of praise, an Ode to Lord Shiva, an eulogy to HIS greatness.

These 108 divine names are known as "**Siva ashtottaram**".

It's greatness has been described in many religious texts (puranas).

Chanting these names with the complete understanding of their meaning, both obvious and "in depth", along with complete "awareness", results in acquisition of personal materialistic benefits and of understanding the real "Self". This has been prophesied by our elders through their personal experiences.

Let us attain fruition in our spiritual journey, by chanting these 108 names.

This is a "**mantra**"!

The greatest of great sages, Vyasa Maharshi has bestowed this "mantra" to us.

These 108 names, found in Skanda Purana, Sankar Samhita, are well renowned, divinely enigmatic, immensely sacred (rahasya naamaalu) names of Lord Siva.

These names have evolved through a conversation between Lord Narayana and HIS sister, Goddess Parvati (Gouri).

Goddess Gouri was doing rigorous penance, desirous to be "half" of the "body" of "Lord Siva" (ardha naareeshwari).

Years flew by, but there were no signs of fruition of her penance. SHE was getting restless and concerned.

During that period, Lord Narayana came down to Earth, to the place where SHE was doing penance.

Goddess Parvati offered HER salutations to HER brother, Lord Narayana, and enquired about a "quick" method to obtain the grace of Lord Siva.

Lord Narayana described the procedure, because HE alone can be the “Guru” to define the essence of Lord Siva.

In a similar fashion, Lord Siva alone can explain the essence of Lord Narayana (Vishnu) to Vishnu devotees.

HE then went ahead to describe the glories of Lord Siva via 108 names.

These are available as sacred texts and provide a quick and easy way to obtain the grace of Lord Siva.

These names have been derived from the Vedas (sacred ancient Hindu religious texts).

These are Lord Siva’s most revered names.

Chanting these 108 names, three times a day for a complete year, will result in overall well-being, beyond comprehension.

Goddess Parvati prayed, three times a day, for a complete year and “visualized” Lord Siva and wed HIM.

These divine names have been bestowed to us by Vyasa Maharshi, as a part of the Guru lineage.

Chanting these 108 names, just once, is equivalent to chanting the “Rudram” three times!

Offering “Bilva” leaves, while chanting these names, will result in proper progression of the family tree.

The other offerings that can be made are leaves of wood apple (Maredu), flowers, Tulasi (basil), mixture of rice with sesame seeds.

Meditation hymn:

**“Dhavala vapushamindormandale sannivishtham,  
Bhujaga valaya haaram bhasma digdhaangameesham  
Mrugaya parashupaNim chaaru chandraardha moulim,  
hrudaya kamala madhye santatam chintayaami”!**

There is a link between the “meditation hymn” (dhyaana slokam) and the mantra!

One has to visualize the Moon as a circle (mandalam) within the heart, with Lord Siva seated on a throne in the midst of this “circle of Moon”.

The circle of Moon is cool and pure white. Lord Siva is within this circle, crystal and pure.

HE has the crescent shaped Moon adorning HIS head, draped with snakes as ornaments , streaks of ash (bhasmam) across HIS forehead, HIS two upper hands holding the axe (parasu) and the deer (lady), and lower two hands in a posture bestowing fearlessness (abhaya) and grace(varada) .

Goddess Parvati concentrated on this particular form of Lord Shiva, within HER heart and meditated.

Devotees must meditate on Lord Siva along with HIS consort, Goddess Parvati, as HIS other half, residing on HIS left.



## 1. Sivaha

Sri Sivaaya Namaha.

The primary meanings of “Siva” are: ONE who is auspicious, pure, and calm.

According to the Vedic etymology (niruktam), the following are the five meanings of the name “Siva”:

Calm (shantam)

Pure (suddham)

Goodness (shubham)

Welfare (khsemam) liberation (moksham)

The ONE who is the embodiment of pure goodness. Bereft of impurity.

All living beings have three kinds of  
“impurities”:

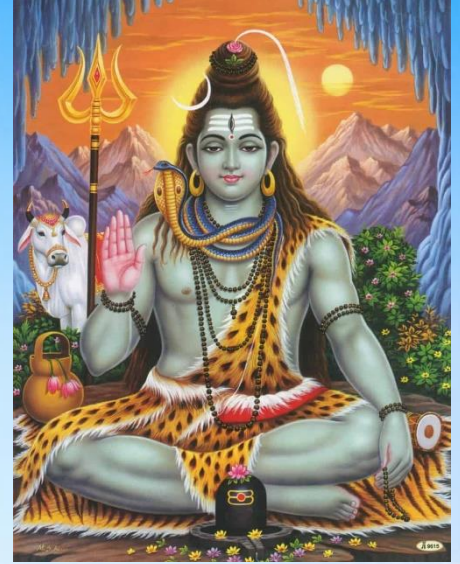
Aanava malam (the inherent lack of knowledge, as in  
consciousness)

Kaarmika malam (the impurities associated with doing  
deeds/ karma)

Maayika malam (impurities related to our thought  
processes)

The “I” is associated with these three impurities.

The ONE devoid of these impurities is pure and is  
“Siva”.



Constant chanting of the divine name(s) of Siva, rids one of these  
impurities and the “living being” becomes pure (Sivam).

**“prapancho upashamam shantam”!**

The bliss experienced by Yogis in the meditative state is defined as “calm”  
(Shantam)

That which comes “to experience” in that state of calmness, is “Sivam”.

Fourth meaning:

**“sarvam vasikrutam yasmaat tasmaat shiva iti smrutaha”!**

That which controls the entire universe is “Sivam”. The ONE who controls  
the universe by taking it under HIS wing is “Siva”.

The entire universe is regulated and is under the control of Siva.

All living creatures, big and small, including Lord Brahma, are under the  
control of Siva.

Siva means “Eshwara”, ONE who is the Supreme Soul.

Parameshwara is Eshvara !

There is yet another meaning of “Siva”.

This is the “desire” element of Lord Siva.

Prior to creation of the universe, there is the unalloyed Supreme Soul, in a state of equilibrium.

The desire to “create”, led to evolution.

This evolution is controlled and regulated by Siva.

The energy that is the cause of creation, sustenance and dissolution is Sivam.

Siva means energy.

The energy that is the backbone of all entities in the universe.

The amalgamation of “Sh” “ee” and “va” is Sivam

Sh: denotes Siva

Ee: denotes sakti

Va:denotes Vishnu( that which pervades and spreads)

Siva is the undefinable limitless auspicious entity.

## **2. Maheshwaraha**

Sri Maheshvaraaya Namaha.

**“Tvam eshvaraanam paramam Maheswaram,**

**Tvam Devataanaam paramam cha daivatam”!**

Sovereign of all deities: MahaDeva

God of all Gods: Maheshwara

“Eshvara” means Ruler (as in King) and ONE who is “prosperous” / of exalted rank.

The ONE who has jurisdiction over all prosperities, is Eshawara.

ONE who has supremacy in running the universe is Eshvara.

The deities (devatas) run the universe in a systematic manner!



For example, Indra is in charge of the deities, Varuna is in charge of HIS abode, there are deities who have command of all the “directions” (East, West, North, South) and Lord Brahma is in charge of HIS abode (Brahmaloka)

All these deities are under the influence and bound by “time”!

The ONE who regulates all the activities and duties of the deities is Maheswara.

HE has no limits. No one has supremacy over HIM. HE is the one and only great ONE. HE is not time bound, rather HE is “time” (kaalam” and kalam (Time) is bound by HIM.

The name “Eshvara” always brings Siva to our minds.

The crescent moon adorns HIM. The name “Eshwara” befits ONLY HIM.

HE is prosperity! HIS is the ultimate jurisdiction!

### **3. Shambhuhu**

Sri Shambhave namaha.

“sham” “bhu”.

The sound produced from the word “bhu” denotes, “the root”, the “reason”, the “cause of” existence.

“Sham” means auspicious, peace and delectable.

The ONE who is the root cause of auspiciousness, peacefulness and is delectable is “Sambhu”.

These three are ordained by Eshwara.

We can attain these three, by holding on to HIM, who bestows these. One should be aware of the same.

The sky has these attributes and therefore looked upon as the essence of “Siva”.

“Shambhu” is fulcrum of energy that is concentrated yet dissipated in the vast limitless sky.

The scriptures meant for intense systematic form of meditation on the Self (upaasana Sastras) has addressed HIM as “Parasambhu”.

The vastness of the sky is nothing but the all-pervading essence of “Siva”.

#### 4. Pinaaki

Sri Pinaakine namaha.

“Pinaaki” is the name of Siva’s bow.

Siva has innumerable bows and weapons.

The scriptures have depicted Siva, in HIS many manifestations, carrying various weapons.

Siva destroyed the “tripuraasuras” using the bow made from the mountain, “Mayru”.

HE raised the same bow, “Pinaaki”, to punish all the deities (devatas) who attended the unholy sacrificial ritual (yajnam) of King Daksha (Sati Devi’s father).

However, when they admitted their ignorance and prostrated at HIS feet, HE withdrew his bow! Such is HIS grace, replete with kindness towards devotees.

This “bow” was given as a divine gift to King Devaraata of “Janaka” lineage.

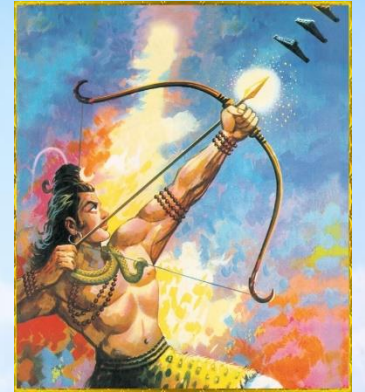
He worshipped it, daily, with immense devotion.

This is the very bow, broken by the valiant Lord Rama, in order to wed Goddess Sita (who descended as the daughter of the then King Janaka)

**“Naakinaam api paatum samhartaha, iti pinaakam”!**

Meaning:

The bow, “Pinaakam”, protects the Deities who reside in heaven and are responsible for orderliness in the universe.



The deities protect the universe from adversities. The deities are in turn protected by Siva with HIS bow.

“naakam” means heaven (swargam).

“naaki” means those residing in heaven, namely, deities (devatalu).

The “bow” (Pinaakam) protects them.

The ONE who wields the bow (Pinaakam) to protect the deities, is addressed as “Pinaaki”.

This name depicts protection of the entire universe by HIM.

One should contemplate on this divine form of Lord Siva, wielding the bow, while guarding the universe.

“Rudram” welcomes Lord Siva along with HIS bow “Pinaakam”.

## 5. Sasishekhara

Sri Sasishekharaaya namaha.

Sasisekhara means ONE whose crown is adorned by the Moon.

“Sekharam” implies an ornament used to adorn the head/ crown.

Lord Siva has the Moon, as an ornament, on HIS crown.

Sasisekhara/ Chandrasekhara, is an exceptionally divine name of Siva.

Devotee Markandeya addressed Siva with this divine name, when Yama (God of death) (the Lord who regulates the lives of all living beings on Earth) came to take Markandeya’s life.

**“Chandrasekhara Chandrasekhara Chandrasekhara paahimam  
Chandrasekhara Chandrasekhara Chandrasekhara rakshamaam,  
Chandrasekhara aasraye mama kim karishyativai Yamaha”!**

The crescent Moon always comes to our mind, when we think of Lord Siva.

The crescent moon is representative of that which never vanquishes! That which is eternal/ permanent.

Everything in this world perishes.

Not a single day is the same.

Everything “born”, undergoes changes and eventually perishes.

There are fifteen phases that are subject to change and eventually disappear! The sixteenth phase is constant and is eternal.

This sixteenth phase is known as Sada kala (That which is forever), Saadrayksha kala, Sasvita ( permanent kala), Dhruva kala( determined), Amruta kala( that which is immortal).

The sixteenth phase adorns Siva’s crown, implying HE alone is essence of that which is permanent, immortal, Eternal.

It defines HIS immortality.

It is for this very reason that Markaandeya used this particular divine name, when calling out for HIM.

Another meaning:

AUM is the “sound form” of Parameshwara.

The fourth state (tooriyam) is in the form of a dot (bindu)and subtlest sound (naada).

The essence of the crescent phase of the Moon are the emanating “dot” and the “subtle sound energy”.

AUM, all combined into ONE as in AUM represent HIS feet, through the body, up to crown of Parameshwara.

The crescent Moon (the fourth part) adorns the crown, thus depicting that HE is the untouched, “uneffaced” component of existence.

The crescent Moon shines on the crown.

The “Self-realized” souls become aware of IT in their crowns (sahasraara).

This name glorifies the “completeness” and “fulfillment” attained through Yoga.

According to the puranas (mythological stories), the Moon is the “son in law” of King Daksha. King Daksha had twenty-seven daughters who were wedded to the Moon (twenty seven constellations of stars).

Rohini was the Moon’s favorite “wife” and therefore he showered a lot of affection towards her.

The other stars complained about this behavior to their father, King Daksha.

Daksha, being of an overwhelming nature with paucity of prudence, cautioned Moon about his behavior and eventually cursed the Moon in anger.

He said that the Moon would suffer due to “Kshaya vyaadhi”, Tuberculosis (a lung infection that eats away the affected person, physically and emotionally).

Thus, the Moon began to wane in phases.

As a result, the Moon got disdained and did penance to appease Lord Siva.

Lord Siva was pleased and appeared before the Moon. The Moon acknowledged his mistake and asked for forgiveness!

Our ever forgiving, unconditionally loving Siva, granted his wish and cured him of his ailment, thus making the Moon “wholesome”.

As a gesture of gratitude, the Moon offered a part (kala) of himself, which the gracious Siva placed on HIS crown. That is Siva, HE erases our faults and then places the “faulted”, above all, on HIS crown, as an ornament.

Siva is pure, easy to appease and full of compassion and loves to be addressed as “Sasisekhara / Chandrasekhara”.

## **6. Vaamadeva**

Sri Vaamadevaaya namaha.

ONE who IS the energy called “Vaama” is known as “Vaamadeva”.

This divine name has ten different forms of energy embedded within it.

The word “vamanamu” means, that which is emanated/ manifested.

ONE who emanates the universe is “Vaamadeva”.

Another meaning of “Vaamadeva” is, ONE who is beautiful (Satyam, Shivam, Sundaram).

Another meaning:

ONE who has an “eccentric form” (Lord Shiva smears HIMSELF with ash, has serpents as ornaments, which makes HIM eccentric/ strange).

## **7. Virupaaksha**

Sri Virupaakshaaya namaha.

ONE with “eyes” which are unusual (not the norm).

HE has three “eyes”. Each of them representing the Sun, Moon and Fire.

This is unlike what is in the universe.

This makes HIM unique.

The three eyes represent the three states “Jnaata, Jnaana, Jneya”.

ONE with special set of “eyes”.

## **8. Kapardi**

Sri Kapardine namaha.

Lord Shiva’s locks of matted hair is known as “kapardam”.

ONE who dons the matted locks is known as “Kapardi”.

“Kam pardayateti iti kapardam”

Kam implies “water” (jalam).

ONE who holds “water” (Mother Ganges) in HIS matted locks of hair.

## 9. Neelalohita

Sri Neelalohitaaya namaha.

ONE who has a blend of the colors blue and gold.

HIS blue throat represents the element “water”.

The golden hue represents the element, fire.

This universe is a perfect blend of fire and water.

(Lord Brahma is said to have witnessed this form).

The cool water element implies “Mother Parvati”.

The fire implies Rudra.

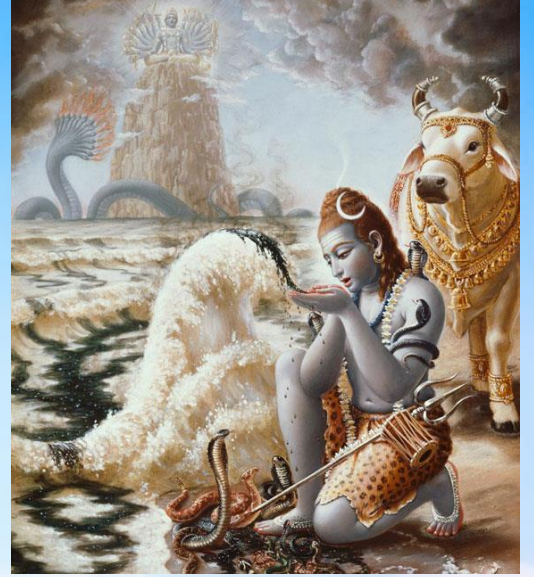
The universe is the combination of the two (fire and water).

This name also implies the Sun.

The rays of the Sun are golden and have water component in them.

This is known as “Nila lohita”.

The Sun is one of the forms of Lord Shiva, as implied in this name.



## 10. Shankara

Sri Shankaraaya namaha.

This divine name is one of the most distinguished names of Lord Shiva.

The three names:

Siva, Sambhu, and Sankara are akin to the three prongs of the “Trishulam” wielded by Lord Shiva.

“sham” means happiness, calmness, auspiciousness.

Lord Shiva bestows the above three to those who worship and prostrate HIM.

## 11. Shulapaani

Sri Shulapaanaye namaha.

Lord Rama wields the bow known as “Kodandam”.

Lord Vishnu wields the “discus” (Sudarsanam).

Similarly, Lord Shiva has the “Trishulam”.

The weapon in and of itself is a “Goddess”.

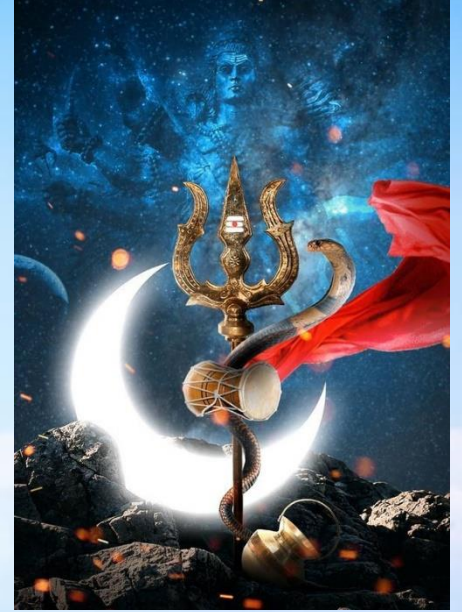
A renowned poet and scholar, named “Appayadeekshitulu” has given a great interpretation of this name.

The three prongs of the Trishulam represent:

- 1)The three states of creation, sustenance and dissolution.
- 2)Past, present and future
- 3)Three worlds, so on and so forth.

Everything that runs in “threes” in this universe are regulated by and are in control of Lord Shiva.

HE conveys that message by wielding the “Trishulam”.



## 12. Khatvaangi

Sri Khatvaangine namaha.

ONE who dons the weapon called “khatvaangam” is addressed as “Khatvaangi”.

Most believe the meaning to be the leg of a cot. But according to our scriptures the lower part of the human body is like a wooden stick and the upper rounded part is the skull.



The wooden stick represents the spine and the round upper part, the skull, our heads.

HE supports the spine and the skull/ head.

ONE who resides in the spine and skull as THE consciousness is “Khatvaangi”.

### **13. Vishnuvallahaha**

Sri Vishnuvallahaya namaha.

ONE who is loved by Lord Vishnu.

ONE who loves Lord Vishnu.

HE is inseparable and not different from Lord Vishnu.

Each time Lord Vishnu descended onto the Earth to save HER from “evildoers”, HE worshipped Lord Shiva (as seen in Srimad Bhagavatam).

### **14. Shipivishtha**

Sri Shipivishthaaya namaha.

“Shipi” means living beings.

“Vishtaha” means, ONE who is all pervasive.

The ONE who is the very being in all living beings.

“shipi” also means the rays of the Sun.

They absorb the water and provide light.

The energy pervading the Sun rays

Is known as “shipivishtha”.

## 15. Ambikanaatha

Sri Ambikanaathaaya namaha.

Consort of Goddess Parvati.

Goddess Parvati is the energy entity, inseparable from Lord Siva.

The entire universe is governed by “Energy” (Sakti).

Sakti, as Energy entity, is under the governance of Lord Siva.



## 16. Srikantho

Sri Srikanthaaya namaha.

There are various meanings of the name “Sri”.

Here it implies “poison”.

The Srikanthaaya, ONE who “holds” the poison in HIS throat.

The name reveals the fatherly love that HE bears towards us.

## 17. Bhaktavatsala

Sri Bhaktavatsalaaya namaha.

ONE who has parental love towards all.

The love of parents is always unconditional.

## **18.Bhava**

Sri Bhavaaya namaha.

ONE who is the cause of everything.

ONE who is everything.

ONE who remains unchanged after everything perishes.

Immortal.

ONE who manifests the universe.

HE accepts the “Rajas” / desirous state to “create”.

The other meaning is ONE who is “permanent”.

The third meaning is:

ONE who is in the form of water.

Lord Shiva has eight forms that are seen and experienced by all living beings, every day. We may not be aware, but they exist as HIS forms.

One of the eight is “water” (jalam).

## **19.Sharva**

Sri Sharvaaya namaha.

ONE who dissolves the entire universe at the time of “great dissolution” (pralayam).

The other meaning of “Sharva” is the “Earth”.

This is also one of the eight “forms” of Lord Shiva (in the form of Earth).

## **20. Triloksha**

Sri Trilokshaaya namaha.

ONE who is the Lord of the three worlds.

“Triloka” means “the three worlds”.

It depicts the three kingdoms of the universe, (Lokas):

Swargaloka, the land of Gods (heavens)

Martyaloka, the middle kingdom of human beings.

Pataloka, home of the Asuras, the fallen gods, and demons.)

## **21. Shitikantha**

Sri Shitikanthaaya namaha.

ONE with a fair/ white complexioned throat / neck.

Also means ONE whose “throat” / neck is dark blue.

Lord Shiva’s throat is as fair and crystal clear as the rest of HIS form but when HE swallowed the poison for the benefit of the universe, it turned dark blue (neela kantha).

This shows HIS magnanimity to save the universe.

## **22. Shivaapriya**

Sri Shivaapriyaaya namaha.

“Shivaa” is Goddess Parvati’s name.

The divine Mother is an embodiment of bliss and consciousness.

Bliss and consciousness are “eternal”. Lord Shiva is “eternal”. (that which exists when all else perishes).

Parameshwara is an amalgamation of eternal bliss and consciousness.

“sat” is that which is imperishable.

“Chit” is joy (bliss)and consciousness.

Since bliss and consciousness are the qualities of that which is eternal (sat), Mother Parvati (Shivaa) is the very bliss and consciousness that is “eternal” (Shiva).

### **23.Ugra**

Sri Ugraaya namaha.

This divine name reflects the “wind” form of Lord Shiva, one of HIS eight “forms”.

In the materialistic world “ugra” defines one who is angry/enraged.

However, Lord Shiva’s “anger” (manyu) is also a blessing in disguise.

Another meaning:

ONE who is feared by all.

The fear is born out of respect towards HIM.

This is defined as “ugra”.

HE commands respect.

Yet another menaing:

**“uth grasa teeti iti ugraha”.**

ONE who takes us to higher realms/ standards.

Meaning, the pinnacle of all heights reached is “liberation” (moksham).

Last but not the least, it also means,

ONE who is above everything, second to none.

## 24.Kapaali

Sri Kapaaline namaha.

ONE who holds the “skull” (kapaalam).

The primary meaning of “kapaalam” (skull) is a yajna container/ vessel (holds things used for sacrificial ritual)

Shiva holding a skull denotes that HE is the form of yajna.

The other meaning is:

HE holds Lord Brahma’s (creator’s)skull.

In the cycle of the universe, Lord Brahma attains salvation after 100 kalpas.

Lord Shiva then places Brahma’s skull in HIS garland.

This garland has no pendant!

(Hindu Time Cycles: a Kalpa is equal to 4.32 billion years, a "day of Brahma" or one thousand mahayugas, measuring the duration of the world. Each kalpa is divided into 14 manvantara periods, each lasting 71 yuga cycles (306,720,000 years).

Mythology has a story where Lord Brahma had five heads! There was an incident when Brahma lied.

Lord Shiva in the form of “Kaala bhairava” picked the fifth head that was facing upwards, to punish Brahma.

Since Brahma is the creator of the universe, as a mark of respect, Lord Shiva placed it around HIS neck.

From a yogic standpoint, the skull / head, takes precedence over the entire body.

**“sarva indriyaanaam siras pradhaanam”!**



“The head (skull) is of greatest importance amongst all senses”.

The skull envelops the organ that controls all senses and consciousness.

According to our scriptures, Shiva resides in the senses.

Shiva is knowledge, as in consciousness.

HE has all our heads under HIS control.

Also implies, HE IS the consciousness in all heads (skulls), senses.

## **25. Kaamari**

Sri Kaumaarayam namaha.

“Kaamudu” is the deity of love, Manmadha (God of desire/ passion)/ Cupid.

The divine name implies ONE who is an enemy of “manmadha” (desire churns the mind: man (mind) madha (churns))

When Mammadha tried to throw his spell on the “controller of the universe” (Lokeswara), he got destroyed by the mere glare from Lord Shiva’s third eye (fire)!

From a philosophical viewpoint, Lord Shiva is free of any and all desires.

“Desire” (as in materialistic desires) and knowledge (jnaanam) do not coexist.

Lord Shiva fulfills the desires of those who pray to HIM for the fulfillment of their desires.

One who worships Lord Shiva devoid of materialistic desires, attains liberation (moksham), and is freed from the cycle of births and re births.

## **26. Andhakaasurasudana**

Sri Andhakaasura Soodanaaya namaha.

ONE who decimated the demon “andhakaasura” (demon of blindness)

Philosophical standpoint “blindness” is ignorance.

That which prevents one from discriminating the “real” from the “unreal” is ignorance/ blindness.

Taking refuge in Shiva leads to elimination of blindness (ignorance).

## **27.Gangadhara**

Sri Gangadharaaya namaha.

ONE who holds Mother Ganga (Ganges), embedded in HIS locks of matted hair (Gangadhara).

Bringing this name to one’s mind grants purity and serenity.

Bhageeratha prayed for Mother Ganges to descend onto the Earth.

Lord Shiva knew that Mother Earth will not be able to bear the velocity with which Ganges would land on HER.

HE, therefore, steps forward to “catch” Mother Ganges and embed HER in HIS locks to decrease the speed and save Mother Earth.

This shows HIS generosity.

## **28.Lalataaksha**

Sri Lalaataakshaaya namaha.

This name means:ONE who has an “eye” on HIS forehead (lalatam).

This third eye depicts the element “fire”.

We all have this third eye.

It is closed in ordinary humans.

It is “open” in “self-realized” liberated souls (yogis).



It is the eye of knowledge (as in consciousness).

We need just two eyes to see the materialistic world. But to “visualize” the divinity embedded in this materialistic world, one needs the “third “eye” to be open.

This is the yogic interpretation of the “opened third eye”.

Lord Shiva is the embodiment of knowledge and yoga, therefore HE dons the third eye.

The third eye (fire) burns all materialistic desires and deeds, which are due to ignorance.

The Lord’s two eyes are the Sun and the Moon, which grace the world. The third eye destroys ignorance.

## **29.Kaalakaala**

Sri Kaalakaalaya namaha.

Time is “that which regulates”.

One who regulates time is “Kaalakaalaya”.

In the universe everything and everyone is bound by time.

“Time” decides who, when, where, what and how much is meted out.

All living beings are bound by time.

ONE who has jurisdiction over time and the time bound entities is “kaalakaalaya”.

This name denotes Lord Shiva’s sovereignty.

## **30.Krupanidhi**

Sri Krupanidhaye namaḥ.

Parameshwara is a treasure trove of kindness.

Nidhi / treasure trove means, unlimited treasure.

Siva's unconditional kindness and grace never cease to exist.

HE IS "kindness".

One who experiences this unconditional grace of Lord Shiva is a true devotee.

### **31.Bheema**

Sri Bhīmāya namaha.

One of the many meanings of "Bheemaaya" is ONE who is feared by all.

However, Lord Shiva's "feared form" is also HIS gesture of kindness.

HE terrifies those who tread on the path of unrighteousness.

This is to put them back on the track, to do the right thing by following "dharma" (right conduct).

This kind of fear of "doing wrong" is healthy fear.

The five elements have this innate fear in them and thus carry out their prescribed duties.

This divine name is also one of the eight distinguished names of Lord Shiva.

"Bheema" also means the "Sky".

### **32.Parashuhastha**

Sri Parashuhastaaya namaha.

"Parashu" means axe.

This weapon wielded by Lord Shiva depicts HIS power of exercising strict jurisdiction.

HE also has a deer with HIM. This denotes HIS motherly caring spirit.

Shiva's "trishulam" (three pronged javelin) represents three attributes (gunas).

Truthfulness is represented by the "axe".

Truth is that which is eternal (imperishable).

Holding onto that which is law abiding is "truthfulness" / being truthful.

Lord Shiva punished the very creator, Brahma, for being untruthful!

He hacked Brahma's fifth "head".

The flower "mogali puvvu" (a kind of fragrant screw pine) nodded its "head" supporting a lie. It thus lost its place in the worship of Lord Shiva.

Truth and being truthful is "God"/ Godliness.

### **33.Mrugapaani**

Sri Mrugapaanaye namaha.

Lord Shiva holds a deer(mrugam).

Deer represents fickleness.

Our minds, which are fickle, are represented by the deer.

Just like the deer running around in a forest, unbeknownst of impending perils, our minds wander aimlessly in the forest of materialistic desires, incognizant of impending doom.

Surrendering our mind to the "hold of Shiva" bestows HIS grace.

### **34.Jataadhara**

Sri Jatadharaaya namaḥlha.

ONE who dons matted locks of hair.

According to our scriptures, “matted hair locks” denote “Vedanta/ Saankhya” (related to numbers), and Yoga.

ONE who is the existence of all the above is “jataadhara”.  
“eeshana sarva vidyaanam”.

Veerabhadra manifested from one of these matted locks!

Another meaning of “jatalu” is the sacred waters in holy places (teerthas)

ONE who is the sanctity in the sacred waters.

### **35.Kailasavaasi**

Sri Kailasa vaasine namaha.

ONE whose divine abode is “kailaasam”.

Most of us on Earth assume “Manasa Sarovar” on the mountain Himavat as “Kailaasam”.

The “real” abode is beyond fourteen sheaths (aavarana)

“Kailaasam” implies an abode of joy.

Parameshwara is embodiment of joy/ bliss.

HE does not have even an iota of unhappiness.

“Keli” means act/sport/ play.

The divine abode where the “play” occurs is “Kailaasam”.

Lord Shiva performs five acts/ plays:

Creation (srushti)

Sustenance / preservation (stithi)

Dissolution (laya/ samhaaram)

Concealment (tirodhaanam)



Salvation/ liberation (anugraham)  
HE carries them out like a child's play.

### **36.Kavachi**

Sri Kavachine Namaha.

ONE who wears an armor.

Lord Shiva dons the armor while demolishing the demons (Asuras)

The other interpretation is ONE who protects all living entities like an armor.

### **37. Kathora**

Sri Kathoraaya namaha.

Though Lord Shiva is kind, HE can be very strict and stringent.

One needs to be strict and exacting while following Dharma to the "T".

Exercising Dharma is difficult, but the resulting "fruit" is sweet.

Lord Shiva needs to exercise strict measures to protect "Dharma", because HE runs the universe.

ONE has to be "soft hearted" and "hard hearted" to bring equilibrium in the universe.

We need the soft plush tissue between the bones to align our bodies. On the same token we need the hard bones and teeth, to protect and chew respectively.

We need soil to be soft and pliable while the mountains need to stand tall and hard.

Another meaning of this divine name is "completeness" (paripoornata).

### 38. Tripuraantaka

Sri Tripuraantakaaya Namaha.

The eastern doorway in Srisailam goes by the name “Tripura” (dwaram) doorway.

Lord Shiva decimated the tripuraasuras (demons pertaining to the three attributes of rajas, sattva and tamas).

The story, in the Vedas, is as follows:

There were three demons known as Kamalaaksha, vidyunmaali and Taarakaasura.

Lord Shiva destroyed these three.

They had carried out severe penance and asked Brahma to grant them “immortality”. This was not feasible as Lord Brahma himself is “mortal”.

Then they asked for the boon where by their cause of death would be Lord Shiva, that too by using a single arrow, on a particular day and at a certain time, as meted out by them.

Lord Brahma granted them their wish.

They wandered on three citadels made of gold, silver and iron (all living entities wander in the three “citadels” (tri puras) of rajas, satva and tamas)

Lord Shiva eventually kills all three, with one arrow strung from The bow made from the mountain Meru.

Knowledge of the “Self” / Brahman alone leads to destruction of these attributes. This is the “in depth” meaning of this divine name.

All living entities have three “bodies”: the gross physical body (sthoola), astral (sukshma) and causal (kaarana).

Overcoming these “bodies” is the actual inference of this divine name.

That this “body” is “I” is ignorance.

Overcoming ignorance and realizing the “Self” is knowledge, as in consciousness.

Attaining the state free of the “three attributes” is the essence of the name.

This is the philosophical angle to the divine name.

### **39. Vrushaanka**

Sri Vrushaankaaya namaha.

“ankamu” means an emblem/sign/ symbol used as identity.

ONE who bears the “bull” as an “emblem” is “Vrushaankaaya”.

The flag of Lord Shiva is marked by the “bull”.

The bull looks towards Lord Shiva.

It represents “righteousness” (Dharma).

Dharma is the “form” of Shiva.

### **40. Vrushabhaarudha**

Sri Vrushabhaarudhaaya namaha.

ONE who rides the bull. Implying, ONE who rides on righteousness.

That is the reason why one pays obeisance to the “Bull” (vrushabham) before paying obeisance to Lord Shiva.

First comes righteousness and good conduct and then and only then can one have “access” to Lord Shiva.

In other words, righteousness alone leads to God.

## 41. Bhasmodhulita vigrha

Sri Bhasmodhulita vigrhaaya namaha.

ONE who is smeared with ashes (bhasmam).

“uddhulana” is a kind of act.

Lord Shiva smears ash on certain precedent parts of HIS “body”.

Lord Shiva’s ash smeared “form” is divine.

Ash denotes sacrificial ritual (yagna).

Ash is the essence of yajna. It is the end result of yajna, a byproduct of and therefore a grace bestowed by “fire” (agni).

The fruit of “fire” is wealth.

Since fire cannot be smeared on the “body”, one smears ash (a byproduct of fire) on the body.

**“bhutir vibhutir aishwaryam”!**

Ash represents radiance. One appears radiant when donning “ash” (bhasmam).

Ash also destroys (as in eating away) germs.

**“bhasma kilbhisha bhakshanam”**

This implies the “germs” borne out of ignorance and misdeeds, are destroyed by smearing on ash.

The person donning ash is radiant with wealth (aishwaryam), purified (pavitram), protected (rakshana) and free of any evildoings (paapa samhaaram).

Worshipping Lord Shiva without donning ash does not lead to fruition.

Ash (bhasmam) denotes knowledge (jnaanam).

**“Jnaagni dagdha karmaanam”!**



## 42. Saamapriyaa

Sri Saamapriyaaya namaha.

The Vedas have three subdivisions that go by the names “ruk”, “yajus” and “saama”.

“Ruk”: the verses in this category glorify God in hymns (shlokam).

“Yajus”: glorify God in prose.

“Saama”: the hymns in “Ruk”, sung set to a note and tune.

The Gods are best appeased when approached in the format of hymns set to notes and sung.

God is “hooked” to divine music (saamgaana loludu)

Another meaning:

To be “unobtrusive/ unpretentious” is “Saamam”.

There are four methods (upayas) commonly used to get work done:

Unobtrusively (saama)

Giving gifts as compensation (daana)

Logically (bheda)

Enforcing (danda)

Another interpretation is:

To speak softly and calmly is “saama”.

Devotees of Lord Shiva, in particular, should practice gentleness in speech and being in peace.

“Speech” should be as “cool” as sandalwood paste and as sweet as nectar.

Words/ speech that exalts the glories of God, is “calming and sweet”.

One who possesses these qualities attains the abode of Shiva.

### 43. swaramaya

Sri swaramayaaya namaha.

Lord Shiva loves musical notes (swaram).

The seven musical notes have emerged from Lord Shiva. Therefore, they are “Shiva”, just as brightness emanating from a lamp is “form” of the lamp.

The great musicologist “Saint Tyagaraaja” knew this “secret”.

He quoted that the seven musical notes originated from the five “faces” of Lord Shiva.

Another meaning:

“AUM” is a note.

The “note” at the beginning and end of Vedas is “AUM”.

This divine name implies ONE who is the “form” of “Pranava”/ AUM.

As Vedas are set to notes, Lord Shiva is in the “form” of Vedas.

**“Vedaha Shivaha Shivo”!**

### 44. Trayimurthy

Sri Trayimurthaye namaha.

“Trayi murthy” means, form of Vedas (Vedas are known as “trayi”).

Vedas are the breath of Parameshwara.

There are three kinds of mantras in the Vedas:

Adi daivika

Adi bhautika

Adhyatmika.

#### **45. Aneeshwara**

Sri Aneeshwaraaya namaha.

ONE who does not need a ruler.

ONE who cannot be ruled.

HE is the Supreme Sovereign.

There is nothing above and beyond HIM.

This name has a similar meaning to the divine name “Maheshwara”!

#### **46. Sarvajna**

Sri Sarvajnaaya namaha.

Parameshwara has complete knowledge of time, space and place.

HE is the knowledge in every atom of existence.

Another meaning:

A Realized Soul is known as “Brahma Vettha”.

One who experiences “Brahman” (Absolute Supreme) in all existence, is A Realized Soul!

#### **47. Paramaatma**

Sri Paramaatmane namaha.

“Parama” means most distinguished.

“Aatma” (Soul)

That which exists and pervades all existence is Aatma.

ONE that exists and pervades most distinguishingly is “Paramaatma”.

Aatma is defined as “consciousness” (chaintanyam)

Consciousness defines Aatma (the Soul)

The body is perceived as “Atma” due to sheer ignorance.

A little thought into this will make it obvious that the “body” is not the Soul. Instead the Soul gives existence to the “body”.

The intellect (buddhi), vital forces (praanamulu) and the mind (manas) are not the Soul either.

The Soul is above and beyond all these parameters.

Paramaatam is beyond (behind) the body, vital forces, intellect and the mind.

ONE who exists as the “consciousness” in the body, vital forces, mind and intellect and the ONE who is “Self effulgent” is “Paramaatama”.

#### **48. Somasuryaagnilochana**

Sri Somasuryaagni lochanaaya namaha.

Lord Shiva has the Sun, Moon and Fire as HIS three “eyes”.

The great epic, Mahabharata, quotes that meditating on this “form” provides peace.

The energy in the universe is provided by these three, the Sun, the Moon and the Fire.

Another meaning:

The Moon governs the mind (manas).

The Sun governs intellect and vision.

The Fire governs our speech.

ONE who governs the mind, intellect, vision and speech is “SomaSuryaagni lochana”!

## **49/50.Havi**

Sri Havishe namaha.

## **(50) Yajnamaya**

Sri Yajnamayaaya namaha.

“Havi” means the substance used in a sacrificial ritual (yajna).

“Havissu” means that which is offered to the fire in a yajna.

The entire sacrificial ritual is the “form” of Shiva.

The following are the components of a yajna:

The process of yajna consists of:

Mantra

The God addressed.

The act.

The substances used as “offerings” in the process

The fruit

All the above are “forms” of Shiva.

One of the eight names of Lord Shiva is “Yajamaanamurthy”.

Yajna means a process that is done, devoid of personal gains, for the good of the community and the universe at large.

## **51.Soma**

Sri Somaaya namaha.

This divine name is also in lieu of yajna.

“Soma” is the sap obtained from the creeper “somalata”.

From a yogic angle:

The “sushmna naadi” in our bodies is known as “Somalata”.

The fluid that flows within it is “Somarasam” (chideka rasaroopini)

Grasping that essence translates to performing yagna.

One who has complete understanding of this is known as a “Somayaji”.

From a philosophical angle:

One who experiences the unity of the two energies, Siva Sakti, in the crown chakra (sahasraara) is in bliss and is known as a Yogi/ Somayaaaji.

Totally, there are three interpretations to this divine name:

Substances used as offerings in a sacrificial ritual (yajna).

The fluid flowing within the Sushumna naadi.

The unity of Siva Sakti divine energy in the crown chakra.

Fourth interpretation is:

Sa + Uma = Soma

ONE who is in “unity” with Umadevi is Soma.

The kaivalya Upanishad states that contemplating on the divine form of Siva donning the crescent Moon on HIS crown, in association with Umadevi, leads to liberation (moksham).

The fifth interpretation is:

Lord Shiva is the form of Moon (among the eight names).

The “dot” in the sahasraara is the form of the Moon too.

## 52.Panchavaktra

Sri Panchavaktraaya namaha.

Lord Shiva has five faces:

Sadyojaata

Vaamadeva



Aghora

TatpuruSha

Eeshana

This divine name is an extremely renowned name.

The universe is formed of five elements.

We perceive the universe through our face.

Lord Shiva oversees the universe with the five “faces”. The five faceted universe belongs to Parameshwara.

Five elements (earth, water, fire, air and sky)

Five perceptions/ subtle elements (sound, form, touch, taste and smell)

Five sense organs (eyes, ears, Tongue, skin, nose)

Five organs of function (hands, feet, organ of reproduction, organ of waste elimination, speech)

Five vital forces (praana, apaana, vyaana, udaana, samaana)

The five faces of Lord shiva represent these five categories.

Contemplating on this form of Lord Shiva bestows peace and amicability from the five categories mentioned above.

Each “face” looks towards each direction:

East facing: TatpuruSha

South: Aghora

West: Sadyojaata

North: vaama

Upwards: Eeshaana

According to the scriptures, all mantras have originated from the five faces of Lord Shiva.

They are known as “Amnaaya mantras”.

Poorva Amnaaya

Dakshina Amnaaya

Paschima Amnaaya

Uttara Amnaaya

Urdhva Amnaaya

Any and all mantras originate from these.

Parameshwara is the embodiment of all mantras.

### **53.Sadaasiva**

Sri Sadasivaaya namaha.

This divine name reflects on the pure and crystal-clear essence of Lord Shiva.

“Shivam” implies a state beyond the three attributes (gunas).

HE is eternally in that state (Sada Shiva).

### **54. Vishveshwara**

Sri Vishveshwaraaya namaha.

The name, Vishveshwara reminds one of the sacred place Kaasi.

Kaasi (Varanasi) is the preeminent sacred place as a “Jyotirlingam” and also for the Mother Goddess as “Sakti peetham”.

“Shivam Achyutam patim Vishvasya”

The ONE who has sovereignty over the universe ( vishvam) is

“Vishveshwara”!



## 55. Veerbhadra

Sri Veerbhadraaya namaha.

Veerbhadra is the “ferocious” form derived from Lord Shiva which annihilated the sacrificial ritual (yajna) performed by King Daksha.

Veerbhadra is not separate from Lord Shiva. They are ONE.

This particular form is the form manifested to punish the deities (Devatas)

When the deities deviate from the path of righteousness, HE takes this form to punish them.

When we as humans deviate from doing right, the Devatas punish us. When the deities (Devatas) make a mistake Lord Shiva reprimands them.

Everyone can chant this great mantra “Sri Veerbhadraaya Namah Sivaaya”.

This is akin to an armor, for protection.

This form of Lord Shiva reflects HIS anger and ferocity.

The fierce facets of the Gods are to protect the universe and provide us fearlessness.

The name “Veera Bhadra” has two components, “Veera” means brave, Bhadra means “safety”.

ONE who is brave and provides safety is Veerbhadra.

HIS chivalry is for the protection of the universe.

This divine name brings out the protective nature of Lord Shiva.

## 56. Gananaatha

Sri Gananaathaaya Namaha.

**“Aatmavai putra naamasi”!**

Ganapati is none other than Lord Shiva.

Another meaning:

Lord Shiva has many “bodies of attendants” (pramadha ganas).

These” attendants” could be fierce, calm or a combination of both fierceness and calmness.

These attendants can do anything at their whims and fancies.

No body can challenge them.

No one can question them.

They bring about changes that are due in the universe.

“Madhanam” means “churn to bring about change “.

**“Sarve kaama karaha siddha”!**

These attendants are the governing bodies of Lord Shiva.

HE orders them to carry out their duties.

Another meaning:

Three categories of deities run the universe.

Vasu ganas (eight)

Rudra Ganas (eleven)

Aditya ganas (twelve).

HE is the sovereign over these deities and therefore known as “Gana Naatha”.

HE is “Gana eshwara” and “Vishveswara”,

Lord of the multitudes and the Lord of the universe.

## **57. Prajapati**

Sri Prajapataye namaha.

“Prajā” means “living beings”.

ONE who is the Lord of all living beings is “Prajapati”.

The following four names of Lord Shiva glorify HIS capabilities of running the universe in a systematic manner:

Vishveswara

Veerabhadra

Gananaatha

Prajapati.

The name Prajapati also implies Lord Brahma.

Lord Brahma’s “energy” to create the universe is Shiva.

Therefore, the name also implies ONE who is the “Creator”.

The Father of the universe.

## **58. Hiranyarayta**

Sri Hiranyaraytase namaha.

“Hiranyam” means “radiance”.

The radiance in the Sun is “Hiranyam”

The radiance that is beautiful (ramyam) and safe (hitam) is “Hiranyam”!

Molten gold is “Hiranyam”!

“Raytus”, also means the “seed” (sperm) of creation.

ONE who carries the “seeds” of creation.

That is why Lord Shiva is worshipped in the form of “lingam” (phallus/ divine generative energy).

Bhagavad Gita quotes:

**“Tesham Brahma Mahadyonir**

## **Aham beeja pradaha pita”**

“I am the seed implanted in the receptacle of the “universe” to ensure its “Creation”!

## **59. Durdharshaa**

Sri Durdharshaaya namaha.

ONE who cannot be confronted by anyone.

Nothing is equal or above Siva.

Another meaning:

ONE who exists as the “Soul” in all living beings.

Soul cannot be touched, destroyed, burnt or drenched.

HE decimates evil (asura).

## **60. Gireesha**

Sri Gireeshaaya Namaha.

HE is the Lord of mountains.

Mountains are “forms” of Lord Shiva (Arunachalam, Sri Sailam, Vindhya)

Mountain implies that which is the highest of all pinnacles to be reached.

Getting to the mountain top is a herculean task.

HE is the master of mountains.

## **61. Girisha.**

Sri Girishaaya namaha.

ONE who has mountains as abodes.

Sister Nivedita “experienced” Mount Himavat to be Lord Shiva, the snow clad mountain as the “ash” (vibhuti), green trees as HIS locks of hair, and the rivers as Mother Ganga.

According to the Vedas, “giri” means “speech”/ hymns.

ONE who resides in our speech and the hymns.

The Vedas are God’s “speech”.

ONE who is the “speech” and ONE who is exalted through speech.

## **62.Anagha**

Sri Anaghaaya namaha.

“Agham” means sins, evil deeds, and despair.

“Anagha” means ONE who is devoid of the above.

“siddham apaapa viddham”! (per Upanishads).

## **63.Bhujangabhushana.**

Sri Bhujangabhushanaaya namaha.

ONE who is bedecked by serpents.

These serpents are deities. Their names are: Ananta, Vaasuki, Takshaka, Karkotaka, Shankha, Kulika, Padma, Mahapadma).

They belong to the creed of “Nagas”.

They represent Yogis.

Yogis and their energy are denoted by these divine serpents.

They seek refuge in Lord Shiva.

## 64. Bhargaaya

Sri Bhargaaya namaha.

“Bharga” means “effulgence”.

That which burns is “effulgent”, implying the “glare” that can burn evil deeds and bad karma.

This brilliance is seen in the constellations of Suns.

One can imbibe energy by contemplating on this divine name.

The energy that “burns”.

**“Bhargo devasya dheemahi”!**

This is the same energy worshipped, three times a day, as “Gayatri”

Gayatri mantra is the gateway to the constellation of Suns, which is nothing but Shiva (Suryamandalavarti).

## 65. Giridhanva

Sri Giridhanvine namaha.

ONE whose bow is the mountain, Meru.

(the divine play of Tripuraasuras decimation)

According to the Upanishads, the other interpretation is ONE who has the sound energy “AUM” as the bow.

“Pranavo dhanuvu”.

The intellect needs to be strung on the bow of AUM/ Pranavam, which results in decimation of ignorance.

## 66. Giripriya

Sri Giripriyaaya namaha.

ONE who loves mountains/ Mantras in Vedas.

## **67. Kruttivaasa**

Sri Kruttivaasine namaha.

“Krutti” means “skin/ parchment”.

“Kruttivaasine” means ONE who is clothed in parchment.

HE killed Gajaasura and at the request of Gajaasura, donned Gajasura’s skin as loin cloth.

Similarly, when a group of sages, ignorant of the essence of Lord Shiva, performed witchcraft, resulting in a tiger emerging from the sacrificial fire (yajna), Lord Shiva killed the tiger and donned its skin.

That is how Lord Shiva clothed HIMSELF with the “skin” of an elephant and a tiger.

## **68.Puraarati**

Sri Puraarataye namaha.

ONE who is an enemy of “citadels” (puramulu).

The citadels are the those of the demons Kamalaaksha, Vidyunmaali amd Tarakaaksha.

Lord Shiva destroyed the citadels of these three demons.

“Tripura” implies the three “bodies” that all living beings have, the gross body (sthoola), Sutle / astral body (sukshma), and Causal (kaarana).

Destruction of these three “bodies” is “Puraraati”.

All mankind is consumed in these three “bodies”. That means we all are “tripuraasuras”!

Getting out of the ignorance that the body is the “I”/ “Self”, is “decimation of tripuraasuras”!

This can happen ONLY with God’s grace.

Another meaning:

ONE who is within, embedded in the “citadels”/ “bodies”.

Relating the “self” with the “body” (dehaatma brhaanti) is Ignorance.

ONE who is contrary to the association with the “body”, and ONE who is the supreme knowledge (consciousness), is “Puraraati”.

## **69.Bhagavaan**

Sri Bhagavate namaha.

ONE who possesses radiance, brilliance and prosperity, is Bhagavan!

“Bhaga” means prosperity and knowledge.

The knowledgeable person is always prosperous.

God is all knowing, knowledgeable and opulent.

Another meaning:

That which is constantly evolving, and flourishing is “bhaga”. Nature (prakruti) is constantly evolving and is under the jurisdiction of the Lord, who is known as “Bhagavaan”.

The universe is under the jurisdiction of Mother Nature.

Mother Nature is regulated by God (Bhagavaan).

All living beings derive materialistic desires from Nature.

Desire means, everything that one “experiences”.

Experiencing the fruits of prior actions (karma), is “desire”.

Life is nothing but a conglomeration of all experiences based on our actions.



That which spells desire is “bhaga” as in prosperity / knowledge.

Since we experience both good and bad through Nature, Nature is also known as “bhaga”.

God “directs”/ metes out the experiences (both good and bad) of all living beings through Nature, as a result of their own prior actions.

ONE who rules Nature, also known as “Bhaga” is “Bhagavaan”/ God.

## **70.Pramadhaadhipa**

Sri pramadhaadhipaaya namaha.

The “attendants” (pramadhas) of Lord Shiva are HIS various form of energy.

These attendants permeate the entire universe.

## **71.Mrutyunjaya**

Sri Mrutyunjayaaya namaha.

This divine name reveals the unconditional grace of Lord Shiva.

It means ONE who quells death!

This name reveals the essence of HIS immortality, which is nectar sweet.

Lord Shiva is also known as “Amruteshwara”.

Nectar like sweetness (amrutam) is HIS nature and form.

The ONE who is imperishable can quell death!

HE is imperishable at the time of the “Great Dissolution”.

Unforeseen and Untimely death is averted by those who take refuge in Lord Shiva.

Ignorance is “death”. HE destroys ignorance which is nothing but “death”.

In a philosophical angle, the inability to

Understand the “Real Self” is “ignorance”. Ignorance is “death”.

Lack of the knowledge of the Absolute Truth (Brahman) and leading a life absorbed in materialistic pleasures and demands is one’s “real death”!

Eliminating such ignorance amounts to quelling “death” and becoming “immortal” (A mrutam).

In summary, there are three meanings:

Eradicator of Unforeseen and untimely death.

Remover of ignorance

ONE who is eternal.

## **72.Sukshmatanuvu/ Sukshmatama**

Sri Sukshmatamaaya namaha.

Sri Sukshma tanave namaha.

The Lord has the an “ethereal” form.

That which cannot be grasped by the senses is “exquisitely profound”.

The sky has the “subtlest form”.

It is vast, endless, all pervading and ungraspable by the senses.

Parameshwara’s “form” can be contemplated, meditated upon and be described to some extent, but is unfathomable.

Anything that is graspable, can be described in words or experienced by the mind. Lord Shiva is beyond the reach of description with words or experiences of the mind. HE is indescribable, mystifying, beyond comprehension through the senses.

### 73.Jagatvyapi

Sri Jagatvyaapine namaha.

Parameshwara has pervaded the entire universe. HE is the Father, Mother, Teacher (Guru) and Guide.

### 74.Jagat Guru

Sri Jagat Gurave namaha.

There are only three Gurus in one's life:

Mother, Father and Teacher.

HE exists in all the three, therefore HE is the Great Guru.

He stimulates the intellect by imparting knowledge; hence HE is a teacher.

HIS teaching abilities are universally admired; therefore, HE is Teacher for the entire universe (Jagat Guru)

This is the Dakshinanayana Murthy "form" of Lord Shiva.

All those who teach and glorify the form of "Dakshinamurthy", are Gurus.



### 75.Vyomakesha

Sri Vyomakeshaaya Namaha.

"Vyoma", means the Sky (akaasam)

ONE who dons the sky as HIS tresses is "Vyomakesha".

**"aakasa kasha pasha dhaari"**.

"Rodashe Rudra Patni".

The space Spanning from the abysm (underworld) to the celestial atmosphere is known a "rodasi".

## **76.Mahasena Janaka**

Sri Mahasena Janakaaya namaha.

“Mahasena Janaka” implies, Father of Lord Subrahmanyam.  
Lord Subrahmanyam is the Chief of all deities (devatas).

## **77.Chaaruvikrama**

Sri Chaaruvikramaaya namaha.

Victory with splendor is characteristic of Lord Shiva.

Lord Shiva expresses HIS valor while destroying Andhakaasura and Tripuraasura.

The very thought of these divine plays, results in happiness and fulfillment of wishes, among HIS devotees.

## **78.Rudra**

Sri Rudraaya Namaha.

Rudra denotes the element “fire” being HIS “form”.

Another interpretation is ONE who brings everyone to tears at the time of “dissolution” of the universe.

**“Roda iti sarvam anta kaale iti Rudraha”.**

Meaning as described in the Vedas:

ONE who removes the cause of sorrow and all sorrow, is Rudra.

HE punishes one for misdeeds and makes them cry. HE also removes the cause of the misdeed and the sorrow derived as a result of it.

Another meaning:

**“Rujaam dravayate iti Rudraha”**

ONE who heals all ailments.

Another meaning:

**“Rudante Naadaante dravayati iti Rudraha”.**

The ONE who is at the farthest end of sound energy (that which cannot be appreciated by the human ear but heard in a state of contemplation).

That state is nectar sweet (amrutam).

Rig Veda gives another meaning

ONE who provides grace instantaneously (right away).

## **79.Bhutapati**

Sri Bhutapatae Namaha.

One who is the monarch of all living beings.

“Bhutam” implies all the living beings.

“Bhutaatma Bhuta bhavanaha”.

Everything from Lord Brahma to the tiniest living being are collectively called as “Living Beings” (Bhutamulu).

## **80.Sthaanu**

Sri Sthaanave Namaha.

“Sthaanu” means ONE who is “immotile”.

ONE who is stable/ fixed.

Eshwara is “immotile” and also the most “motile” (as seen in HIS Nataraja form, where HE dances)

The Vedas describes HIM to be one who moves yet does not move.

HE appears to “move” with the perspective of the universe, but HE actually does not!

This is the nature of the soul (aatma).

The Soul is pure, eternal, immotile, without any change in its radiance.

## **81.Ahimbudhjna**

Sri Ahimbudjnaaya Namaha.

“Budhjna” means “root”/ “bottom”.

“Ahimbudhjna” implies the serpent power in the root / bottom (kundalini).

The underworld is the bottom of the universe meaning, resting on the the divine serpent “Adishesu”.

“Adishesu” holds the earth in its place.

This is the magnetic gravitational “form” of Lord Shiva.

ONE who holds gravity and supports Earth as “Adishesu”.

Another meaning:

“Ahimbudhjna” means “God of Fire”.

Fire “arises” from the bottom, flames are “upwards” in direction.

Another meaning:

The serpentine energy that travels upwards from the root chakra (Kundalini).

This is from the yogic point of view.

## 82.Digambara

Sri Digambaraaya namaha.

“Digambara” means ONE who is naked.

Mystics (Avadhutas) walk around “naked” as they are oblivious to their “bodies” and their surroundings.

Sri Paada Vallabha is an example of this kind of a mystic.

They **are aware of the fact that (know)** their body is not the real “I”!

They are devoid of the “ignorance” that makes one relate to the “body” as “Self/ I”.

Lord Shiva has this form. This was “visualized” by Bruhaspati and Indra.

HE is the form reflected in and as Swamy Dattatreya.

Another meaning:

ONE who dons the directions as HIS clothing.

Can one clothe “fire”?

Similarly, Parammatma cannot be clothed/ wrapped with.

That which can be wrapped / clothed, has “limitations “.

Paramaatma has no limits/ boundaries., HE is all pervading and therefore cannot be “clothed”!

Another meaning

“Ambaram” implies that which is vast and can spread.

“Digambara” connotes ONE who is vast and “spread out” in all the directions in the universe.

## 83.Ashtamoorthy

Sri Ashtamoorthaye namaha.

This is a very distinguished divine name of Lord Shiva.

The “Vedanta sastra” states that contemplating on this particular divine name of Lord Shiva ensures bliss.

Is Parameshwara “pratyaksha”, meaning direct perception through mind and senses or “Paroksha”, indirect knowledge, known from other sources/ experiences of others?

The answer given by the scriptures is, Parameshwara/ God is “pratyaksha”!

We are just unable to envision HIM in all that is in sight!

We are not able to appreciate that all that is being “seen” is HE!

All that is “seen/ felt” in the universe exists in eight forms.

Earth, water, wind, sky, Sun, Moon, Fire and the consciousness ( jeeva chaitanyam).

HE has pervaded in these eight forms and remains beyond the three “gunas”.

The formless Brahman exists in the various forms described above.

Worshipping, meditating/ contemplating on these eight “forms” (saguna) of Lord Shiva in this universe will eventually lead us to the Absolute Truth of “formlessness” (nirguna)

The worship of the eight forms of Lord Shiva bestows both materialistic gains and transcendental bliss.

Harmonious relationship with these eight “elements” will ensure “steadiness” in our lives.

Once the realization sets in that all that is seen and experienced is Shiva, it will take us into oblivion and ecstasy, resulting in “oneness” with the Absolute Supreme.

This is the secret behind the contemplation (upaasana) on the eight forms of Lord Shiva.

They are unique to Lord Shiva.

Understanding the essence will



confer auspiciousness.

A person who constantly thinks in these lines will be protected everywhere, at all times.

Worshipping these eight “forms” confers worldly needs and transcendental knowledge (consciousness).

When everything “seen” is “Eshwara”, then the “seer” is none other than Eshwara (Soham)

Visualizing the universe in these eight forms will provide peace and joy. Eventually it will lead to the “experience” that everything is “Shivam”. This “nondual” experience is known as “Shivoham”.

Consciousness prevails and everything is recognized as “Shivam”.

Worshipping Lord Shiva with these eight names is sufficient (enough).

**Bhavaaya Devaaya Namah (water)**

**Sharvaaya Devaaya Namaha (Earth)**

**Eshaanaaya Devaaya Namaha (Sun)**

**Pashupataye Devaaya Namaha (soul/ consciousness)**

**Rudraaya Devaaya Namah (Fire)**

**Ugraaya Devaaya Namaha (Wind)**

**Bheemaaya Devaaya Namaha (Sky)**

**Mahate Devaaya Namaha (Moon)**

The “energy” in these names is worshipped as the consort of Lord Shiva

**Bhavyasya Devasya Patnai Namaha**

**Sarvasya Devasya Patnai Namaha**

**Eshaanasya Devasya Patnai Namaha**

**Pashupatair Devasya Patnai Namaha**

**Rudrasya Devasya Patnai Namaha**

**Ugrasya Devasya Patnai Namaha**

## **Bheesmasya Devasya Patnai Namaha**

### **Mahato Devasya Patnai Namaha**

Shiva does not exist without HIS energy (Sakti)

We should worship both in this manner.

The eight forms are an amalgamation of Lord Shiva and Shakti.

These eight forms are Lord Shiva's universal appeal (Visva roopam), the universe is HE.

### **84.Anekaatma**

Sri Anekaatamane namaha.

There are many "physical bodies" as a means of "vehicles" to carry out their deeds (karmas).

Lord Shiva is the energy in all these "bodies".

HE is ONE but has spread HIMSELF into many "physical bodies"/ "living beings".

#### **"Sarvo yesha Rudraha"**

HE is the soul in all living entities.

Soul is ONE but the bodies are many.

As explained in the Bhagavad Gita:

"That which remains after everything else perishes, is God (Bhagavaan)"!

**"samam sarveshu bhuteshu"**! (chapter 13, text 28)

### **85.Saatvika**

Sri Saatvikaaya namaha.

God's "form" is purest of the pure/ "original state"/ crystal clear (suddha sattva), transcendental to materialistic qualities.

There is complete balance, devoid of ego (rajas) and inertia (tamas).

In the world, Lord Brahma is associated with the Rajas (being the Creator), Shiva with “tamas” (as the dissolution of the universe) and Lord Vishnu as sattva (for preservation of the universe)

In reality, all the THREE are beyond the three “gunas”. Parameshwara takes all the three forms when HE creates, preserves and dissolves the universe.

Parameshwara is inherently pure and in a balanced state beyond materialistic qualities.

Knowledge (consciousness)prevails when one is in a “state of balance”

“saatvikaha” means ONE who is the consciousness and bliss.

Another meaning:

“Sattvam” means” water”/ vital forces (praanam)

HE is in the form of water and the vital forces in all entities.

## **86.Suddha Vighraha**

Sri Suddha vighrahaaya namaha.

The Lord’s form emanates purity.

IT is devoid of all impurities/ negativities.

The Lord’s “form” is not like the human body.

It has been described as a “form” beyond mind’s imagination, charming and supersedes beauty and handsomeness of Manmatha, and densified eternal joy and bliss.

Bereft of changes related to the five elements.

“Supernatural”.

Those bodies/ forms that are “natural” are subject to changes and perish.



In the universe, anything that is beautiful and handsome is compared to Cupid, Manmatha.

Lord's Shiva's form annuls that of Manmatha.

**“Ghruti reeti ghani bhutam”.**

It is as dense and solid as clarified butter.

The original state of “clarified butter” is “liquid”

Similarly, Parameshwara's original state is “fluid”, but when HE assumes a form it appears dense and solidified “clarified butter”.

This form is exceedingly pure.

Contemplating on this kind of “form” “purifies” the one contemplating.

## **87.Sashvita**

Sri Sasvitaaya namaha.

The divine names “saatvikaha”, “suddha vighraha” and “Sashvitaha” define the essence of Lord Shiva.

ONE who is “omnipresent”.

HE incurs no change.HE is eternal.

**“Shete iti Shivaha”**

All living entities live and are gone but HE lives on.

## **88.Khandaparashu**

Sri Khandaparashave namaha.

The ONE with a chipped axe.

The axe chipped when HE used it to demolish the demons (asuras).

Another meaning:

ONE who carries the “axe” (parashu) that can chop anything.

### **89.Aja**

Sri Ajaaya namaha.

ONE who has no birth.

He is “abhava/ sthaanu/ sashvatudu”.

We can never determine HIS time of birth.

Anything and everything born has an expiration date!

Paramaatma, who has no boundaries, has no birth.

Lord Shiva has very few incarnations.

When HE does take an incarnation, it is that of imparting knowledge (jnaana avataaram)

That HE incarnated does not imply HE took birth! It means HE manifested HIMSELF.

It shows HIS divinity.

### **90.Paashavimochaka**

Sri paashavimochakaaya namaha.

ONE who unties the “ropes” (paashamulu) acquired due to actions.

The ropes are those of performed deeds, qualities acquired, desire, so on and so forth.

All this can be categorized under the heading of the rope of “illusion” (maaya).

The root cause of illusion is ignorance (avidya).

The thick “rope” that binds an elephant is made of many thinner strands.

Similarly, humans are tied with many such strands of desire, deeds, qualities etc, all forming a thick “rope”.

Parameshwara unties the ropes of bondage, formed due to our deeds (karmas).

However, when one surrenders the “self” (like a yogi) to the Lord, then HE takes it upon HIMSELF to free us from bondage and give liberation.

We do not have the power to untie these ropes of bondage.

Freedom from bondage (Cycle of Births and rebirths) is liberation (moksham).

Humans are bound by time, place and things.

To get beyond time space and materialistic wants, one must take refuge in HIM who regulates the “bonds” and those who are “bound”.

HE grants Liberation (Moksham).

Liberation means “experiencing” Shiva.

## **91.Mrudha**

Sri Mrudaaya Namaha.

ONE who imparts joy and has a form that exudes joy.

There is a Mrudeshwara temple in Karanataka, close to Gokarna Kshetram.

## **92.Pashupati**

Sri Pashupataye Namaha.

This is one of the many divine names of Parameshwara.

This is one of the eight names describing the eight “forms” of Shiva.  
All living beings including Lord Brahma are categorically “animals” (pashu)  
They are under Parameshwara.

Animals are defined as “beings” that are bound by a rope.

All living beings are tied by “ropes” of their karmas, desires, whims and fancies.

The one who “holds” these “ropes” is “Pashupati”

One who is Ignorant is an “animal”.

Ignorance is the “rope”.

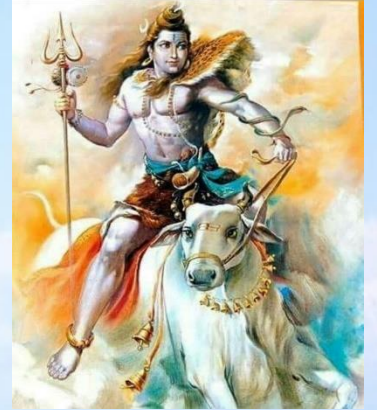
Parameshwara is not bound by any such “ropes”.

When one yearns to get out of this animal instinctive behavior, the only way is to surrender to Lord Shiva, who is “In charge of all animals and animal instincts”.

When we seek refuge in the ONE who has the “ropes” under HIS control, then HE will untie those strands and free us from the materialistic desires (bondage).

Such a person becomes “Shiva” and merges into HIM.

The difference between “Self” and Shiva lies in the “rope”!



### **93.Deva**

Sri Devaaya namaha.

“Deva” means ONE who is “self-effulgent”.

Another meaning:

ONE who loves to “play”.

HE runs the universe as if it were a “play” (a game).

**“Lokavat Leela Kaivalyam”.**

Upanishad gives yet another interpretation.

**“Eko Devaha sarva bhuteshu gudhaha”!**

There is ONLY God. HE resides in all.

Just like there is oil in a seed, fire within wood, butter in milk. Similarly, God is embedded in all “beings” and the universe.

## **94.Mahadeva**

Sri Mahadevaaya Namaha.

This is one of the most distinguished divine names of Lord Shiva.

Lord Krishna HIMSELF defines this name in Mahabharatam.

HE says the name denotes ONE who runs the universe with HIS “self-effulgence” and is addressed as “Mahadeva”.

**“Tat purushaaya vidmahe Mahadevaaya dheemahi, Tanno Rudrah prachodayaat”!**

Of the eight forms of Lord Shiva, this name implies the “Moon”.

“Sri Mahadevaaya chandraatmane Namaha”!

## **95.Avyaya**

Sri Avyayaaya namaha.

This is a philosophical name defining the essence of Shiva.

“vyayamu” means that which “decreases”/ “diminishes”/ fades.

“Avyaya” means that which does not diminish/ decrease/ fade.

Does not “wax” nor “wane”.

HE is “complete”.



Another meaning:

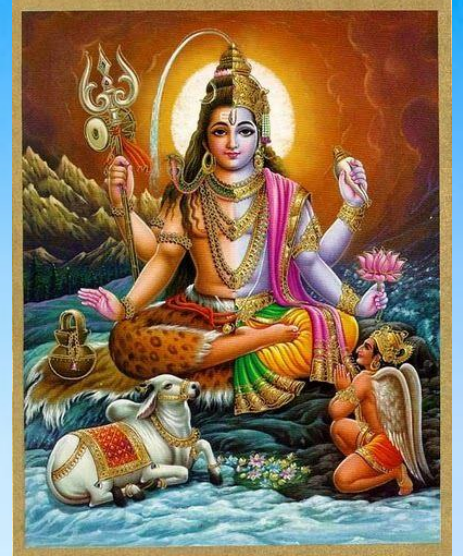
ONE who has no “transformation”.

Another meaning:

ONE who has no gender.

## 96.Hari

Sri Haraye namaha.



The name “Hari” is usually used to address Lord Vishnu.

It has been said in Mahabharatam, Harivamsam, that Lord Krishna apprised Lord Shiva that all the divine names were mutually applicable: transferable!

This implies that Shiva and Kesava are not separate but ONE.

Lord Shiva’s other form is Narayana (Lord Vishnu)

Another meaning:

ONE who accepts/ consumes all the sacrificial (yajna) offerings.

HE is the form of Yajna.

This form of Lord Shiva goes with the divine name “Hari”.

## 97.Pushadantabhid

Sri Pushadantabhide namaha.

Pusha is the name of one of the twelve Suns (Aditya)

This Aditya participated in the yajna performed, by Daksha, in the deliberate absence of Lord Shiva.

Veerbhadrha punished Pusha by plucking his teeth.

No sacrificial ritual (yajna) is complete in the absence of Shiva.

HE bestows the “fruit “of yajna performance. (Yajna phalapradaata).

## **98.Avyagra**

Sri Avyagraaya namaha.

“Avyagraha” means ONE who is not fickle / perturbed.

When Lord Shiva expresses his valor, HE is unperturbed.

Unperturbed, steady and focussed “knowledge” is the “form” of Lord Shiva.

## **99.Dakshaadhwarahara**

Sri Dakshadwaraharaaya Namaha.

ONE who destroyed Daksha yajna.

HE manifested in the form of Veerabhadrha.

Daksha means skill/ capability.

All those who attribute their achievements to their own capabilities are “Dakshas”!

The tasks performed by such people are “daksha yajnas”.

Those tasks eventually fail.

Such a person is “Daksha”.

HE is “Dakshinamurthy”.

Attributing all successes to our own capabilities is due to “ego”.

The only ONE with capability is Parameshwara.

Performing our tasks with this awareness renders success.

HE will destroy the “ego” of people who do otherwise, to put them back on the right track.

### **100.Hara**

Sri Haraaya Namaha.

ONE who consumes everything.

HE destroys ignorance and removes sorrow.

HE consumes everything during the “Great dissolution” (pralayam).

ONE who accepts offerings (havissu) during a yajna is called as “Hari”.

Another great interpretation:

Based on the five elements:

Ha: sky

Ra: Fire

HE is the “fire” (radiance) in the sky.

The “ether” in our hearts is the “sky” (ha)

The light within our hearts is the “fire” (ra)

Therefore, Hara implies the “light within us”!

This is the “actual” meaning that is applicable universally.

### **101.Bhaganetrabhid**

Sri Bhaganetrabhide namaha.

Bhaga is one of the twelve Adityas (Sun).

He participated in the Daksha yajna.

Veerbhadrha poked his eyes out of their sockets.

The ONE who poked the eyes out of Bhaga, one of the Aditya's, is known as "Bhaganetrabhide".

This shows that even the deities must surrender to Lord Shiva. Any misdoings on their part will incur the wrath of Lord Shiva, particularly because they must be very disciplined as they have the responsibility of preserving the universe and running it smoothly.

Parameshwara rules the deities (Devatas).

The puranas clearly depict that Lord Shiva protects and punishes the deities.

(For example: Markandeya's story, Lord Brahma's story and Daksha's story).

## **102.Avyakta**

Sri Avyaktaaya Namaha.

That which "manifests" is the universe.

The unmanifested part is the formless essence of the Absolute Supreme Truth.

This formless essence is "unmanifested" Shiva.

## **103.Sahasraaksha**

Sri Sahasraakshaaya Namaha.

"Sahasraaksha" means ONE with infinite (thousand implies infinity) eyes.

HE has the infinite vision to look after the universe.

Our scriptures describe that the deity, Indra, has "thousand" (sahasra) eyes.

Indra is also one of the forms of Lord Shiva.

### **“Agnischame Indraschame”.**

“Sahasraaksha” implies ONE who looks after the universe with HIS infinite vision, in immeasurable time and space.

Another meaning:

The name “Sahasraaksha” implies the Sun.

The Sun has uncountable rays and provides light to “see”. Therefore, HE goes with that name.

“Aksha” means “senses” (not just eyes)

HE who has inexhaustible senses.

HE has no “eyes” but can “see” everything. HE has no “ears” but hears everything. HE has no feet but is present everywhere. HE has no hands but holds everything. This shows HE is eternal.

### **104.Sahasrapaad**

Sri Sahasrapade namaha.

ONE who can travel anywhere by being “all pervasive”.

### **105.Apavarga**

Sri Apavargaaya Namaha.

“Vargam” means “dharma” (righteousness), Artha (prosperity)and Kaama (desires)

These have subdivisions.

Liberation (moksham) has no subdivisions

ONE who grants that which cannot be “subdivided” is “Apavargaaya”.

Another meaning:

In Sanskrit alphabets,

“Pa vargam” means, order of alphabets starting with “pa”.

“Pa, Pha, Ba, Bha, Ma”.

Pa:that which changes( good deeds and sins)(parinamamu)

Pha: phalamu/ fruits of labor

Ba: bondage/ bandham

Bha: fear (bhayam)

Ma: death (maraNam)

HE removes all the above and therefore known as “Apavargaaya”.

### **106.Ananta**

Sri Anantaaya Namaha.

**Satyam Jnaanam Anatam Brahma.**

**Sarva vyapi cha Bhagavaan.**

**Tasmaat sarva gatihi shivaha**

**Anatam avyayam kavigam samudrentam vishvasambhuvam.**

ONE who is Infinite.

### **107.Taraka**

Sri Tarakaaya Namaha.

ONE who leads us to liberation is “Taarakaaya”.

Another meaning:

The five worded mantra of lord Shiva “Na ma Si vaa ya” (panchakshari) is “Taarakam”.

Another meaning:

Omkaaram leads us to Liberation.

HE is the AUM/ Pranavam.

Panchakshari is the gross form of Pranavam.

AUM is the subtle form of "pranavam".

The five components of the sound energy "AUM", (A U M are the three parts one can perceive), (two parts, "bindu" and "naada" are beyond human perception)

### **108.Parameshwara**

Sri Parameshwaraaya Namaha.

Parameshwara means ONE who is ruled by none.

HE is the goal of all living beings.

Most distinguishable essence/ Absolute Truth.

Those yearning for liberation should contemplate on Parameshwara.

We should contemplate on Lord Shiva with undivided, focused attention, because there is nothing above HIM or besides HIM.

These one hundred and eight divine names of Lord Shiva exalt HIS essence, divine plays, qualities, magnificence, and glory.

Lord Narayana stated that these are from the Vedas!

Goddess Parvati religiously chanted these 108 names and "wedded Lord Shiva".

One can chant these names three times day. This is equivalent to the fruit obtained on reciting the "Rudram"!

This has been said by none other than Lord Narayana.

Sivaaya Gurave Namaha 🙏

