

पशुपति पञ्चास्य स्तवः

{॥ पशुपति पञ्चास्य स्तवः ॥}

सदा सद्योजातस्मितमधुरसास्वादपरया

भवान्या द्रुपातभ्रमरततिभिश्चुम्बितपुटम् ।

अपाङ्ग पत्यूः कार्पाङ्ग श्रितमधिकशीतं पशुपते-

मुखं सद्योजातं मम ह्युरितजातं व्यापनयेत् ॥ १ ॥

जटास्तःस्पर्धुन्याश्शिशिरमुखवातेरवमतिं

गतं वामाङ्गं रुष्टामनुनयसहस्रैः प्रशमितुम् ।

किरतेज्याङ्गं वामं नयनमगजानेत्रघटितं

दधद्वामं वक्त्रं हरतु मम कामं, पशुपतेः ॥ २ ॥

गले घोरज्वालं गरलमपि गण्डुसदृशं

निदाघान्ते, गर्जदधनवदतिनीलं बहति यत् ।

निरस्तुं विश्वाघप्रचयमधितिष्ठदामदिशं

ह्यघोरं तद्वक्त्रं लघयतु मदं मे, पशुपतेः ॥ ३ ॥

पुमर्थानं पूतिं प्रणतशिरसां दातुमनिशं

जलाभावो मातृदिति शिरसि गङ्गां बहति यत् ।

सुरेशासास्फूर्तिं मुकुटशशिभासा किरति तत्

मुखं तत् पुङ्कपं हरतु मम मोहं, पशुपतेः ॥ ४ ॥

रमेशो बागीशो दिवसरजनीशो परशुदक्

सुरेशो दैत्येशो निशिचरकुलेशोऽथ धनदः ।

यदूर्धांशुब्राह्मिणवचरितवन्तः परिणताः

तदैशानं वज्रं हरतु भवपाशं, पशुपतेः ॥ ५ ॥

COMMENTS:-

The above verses are in praise of Lord Shiva, renowned by the name Pashupati in the temple in Nepal. (पञ्च) pancha means five, (आस्यम्)

Asyam means the face, and (स्तवम्) stavam means a hymn in praise. So the title says that this is in praise of Lord Pashupati with five faces.

NEPAL: - The kingdom of Nepal is India's neighbour. The state is situated high in the Himalaya mountains. Mount Everest, the highest peak in the world, is situated in Nepal. It is an ancient country and has been referred to in our puranas like Skandam and Bhagavatam. The Skanda Purana in the section Nepala Mahatmayam says that fortunate indeed are those who live in that country, because they are blessed with all the four goals (पुरुषार्थाः) of life, to wit, dharma, artha, kama and moksha. They are able to have darshan of the Lord Pashupati whom even devas cannot see directly.

पुत्री पाशुपती धन्या चतुर्बर्ग-फलप्रदा ।

ज्योतीरूपं महालिङ्गं यत्राग्नौ तप्तकाष्ठनम् ॥

धन्या नैपालिका मर्त्याः तद्रूपं गोचरं विभुम् ।

पश्यान्ति येहपि देवानां साम्नां पुनरगोचरम् ।

Nepal is described as a gem amongst holy places. The Skanda Puranam further says that the people there will be calm, and will have other good qualities.

The place is situated in high mountains, among dense forests and has remarkable scenic beauty; and in such wonderful surrounding shines Lord Pashupatinath as the very embodiment of wisdom. (Nepala mahatmyam.7-54).

संपूर्णे भारतेहस्मिन्नपि वसु-भरिते भूशिरः-स्थानभूते

शश्वच्छान्त्यादि-केन्द्रे हिमगिरि-शिखरेहभूयतरेहधुतमेहन्तः ।

पुण्ये नैसर्ग-रम्ये परगहन-वने सद्भिचित्रे पवित्रे

क्षेत्रे नेपाल-संज्ञे लसति पशुपति-ज्योतिरात्मा चिदीशः ॥

It was a Hindu kingdom, the only one in the world, till recently. Here, in Nepal, Lord Pashupati is seen as a lingam, nearly four feet high. and with five faces – four facing the four directions and the fifth facing up. The pujaries draw the Shri Chakra on the lingam daily before commencing the puja. The full moon day (purnamiपौर्णमी) is specially celebrated when a huge quantity of rice is cooked along with vegetables. The rice is shaped as a lingam and offered to the Lord and deeparadhanam is performed. The temple attracts huge crowds on Shivaratri day when people throng to the

temple during the entire day to have darshan of the Lord.

FIVE FACES OF SHIVA:- Because of his five faces Shiva has the name

पञ्चवक्त्रः। पञ्चसङ्ख्याकानि वक्त्राणि मुखानि नानारूपाणि

यस्य स तथा । (Shivasahasranamam–Padmapuranam). These faces have

the following names. ईशान, तत्पुरुष, अघोर, वामदेव, and

सद्योजात. These faces face up the sky, East, South, North and West

respectively. It seems that a lingam with five faces as described here is

to be seen only in the Pashupati temple in Nepal and the temple attached

to the Shankara math in Tiruvanaikkaval near Trichy. The hymn given in

the beginning has salutations to the five faces of the Lord.

We have the salutations to Shiva's five faces in Mahanyasam that is chanted

before chanting the vedic hymn Shri Rudram. There are two Nyasams, the

Mahanyasam and the Laghunyasam. Maha(महत्) means big. Laghu is the

opposite,(लघु) means light, not heavy. The Mahanyasam is a part of the

methodology of chanting of the Rudram on special occasions such as

Pradosham,

Shivaratri. Typically, during a Rudra parayanam at home, one recites the

Laghunyasam. Such a Shri Rudra parayanam in a public place of worship such

as a temple is preceded by the recital of the Mahanyasam. As the name

difference indicates, the Laghunyasam is shorter. The Mahanyasam invokes

the deity of Shri Rudra in His many forms of Indra, Agni, Yama, Varuna etc

in the different limbs (anga's) of the one who chants. Such an invoking

is done to seek the blessings of the Lord, and at the same time giving one and all a feeling of immediate presence of the Lord in the vicinity of the chanting. The Mahanyasam has certain sections of the Shri Rudram, the Purusha Suktam etc repeated in it. The Shiva samkalpam is also part of this. The prayers addressed to the five faces of Shiva are given below.

तं पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥

संवर्ताग्नि-तटिंप्रदीप्त-कनकप्रस्पृधि - तेजोरुगां
गञ्जीरध्वनि-सामवेदजनकं ताम्राधरं सुन्दरम् ।
अर्धेन्दुद्युति-लोल-पिंगल जटा भार-प्रबोद्धोदकं
वन्दे सिद्धसुरासुरेन्द्र-नमितं पूर्वं मुखं शूलिनः ॥

ॐ नमो भगवते । रुद्राय । पूर्वांग मुखाय नमः ॥

The above verse is in salutation of Tatpuruṣha facing East.

अ\घो\रे"भ्यो२थ\घोरे"भ्यो\घोरघोर\तरेभ्यः ।
सर्वे"भ्यः सर्व\शर्वे"भ्यो\नम\स्ते अस्तु रु\द्र\पेभ्यः ॥

कालाद्र-भ्रमरांजन-द्व्यतिनिभं व्यावृत्तपिंगेक्ष्णं
कर्णोद्भासित-भोगिमस्तकमणि-प्रोद्धिनदंष्ट्रांकुरम् ।
सर्पप्रोतकपाल-शुक्तिशकल-व्याकीर्णताशेखरं
वन्दे दक्षिणमीश्वरस्य वदनं चाथर्वनादोदयम् ॥

ॐ नमो भगवते । रुद्रा । य । दक्षिणांग मुखाय नमः ॥

The above verse is in salutation of Aghora facing South.

स । द्योजा । तं प्र । पद्या । मि । स । द्यो जा । ताय । वै नमो । नमः ।

भ । वे भ । वे । नाति । भवे भवस्य । माम् । भ । बोद्ध । वाय । नमः ॥

प्रालेयाचलमिन्दुकुन्द-धवलं गोक्रीरफेनप्रभं

तस्मात्प्रागमनंगदेहहन-ज्वालालीलोचनम् ।

विष्णुब्रह्मरुद्राणां चित्तपदं ऋग्वेदनादोदयं

वन्देहं सकलं कलंकरहितं स्थाणोर्मुखां पश्चिमम् ॥

ॐ नमो भगवते । रुद्रा । य । पश्चिमांग मुखाय नमः ॥

The above verse is in salutation of Sadyojata facing West.

वा । म । दे । वाय । नमो । ज्येष्ठाय । नमः । श्रे । ष्ठा । नमो । रु । द्राय । नमः ।

काला । य । नमः । कल । विकरणाय । नमो । बल । विकरणाय । नमो । बला । य । नमो ।

बल । प्रमथनाय । नमः । सर्वा । भूतदमनाय । नमो । म । नो । न्ना । नाय । नमः ॥

गौरं कुंकुमं पङ्कितं सुतिलकं व्यापाण्डुमण्डलं

भ्रुविष्णुप-कटाक्षवीक्षणलसंसंज्ञककर्णोत्पलम् ।

स्निग्धं विश्वफलाधरं प्रहसितं नीलालकालंकृतं

वन्दे याजुष-वेदघोषजनकं वज्रं हरस्योत्तरम् ॥

ॐ नमो भगवते\ रुद्रा\ य । उत्तरांग मुखाय नमः ॥

The above verse is in salutation of Vamadeva facing North .

ईशानस्सर्वा\ विद्या\ ना\ मीश्वरः सर्वा\ भूता\ नां
ब्रह्माधि\ पति\ ब्रह्मा\ गोधि\ पति\ ब्रह्मा\ शि\ बो
मे\ अस्तु सदाशि\ बोम् ॥

व्यक्ताव्यक्तनिरूपितं च परमं षट्त्रिंशत्तुषाधिकं
तस्माद्भुव-तद्भ्रमस्करमिति ध्येयं सदा योगिभिः ।
ॐकारादि-समस्तमन्त्रजनकं सूक्ष्मातिसूक्ष्मं परं
बन्धे पञ्चममीश्वरस्य वदनं खव्यापि तेजोमयम् ॥

ॐ नमो भगवते\ रुद्रा\ य । ऊर्ध्वांग मुखाय नमः ॥

The above verse is in salutation of Ishana facing up - the sky.

THE SIGNIFICANCE OF FIVE FACES ; - What is the significance of Shiva being said to have five faces? This is explained in detail by Shri Nilakanta Dikshita in his commentary called Shivatattva rahasyam to Shiva 108 Namavali. The name पञ्चवक्त्रः is the 52nd name in the namavali. A section from the elaborate commentary is given below.

तानि च पञ्च मुखानि

ईशान-तत्पुरुषाघोर-वामदेव-सद्योजाताख्य-पञ्च-

ब्रह्मात्तुकानि, तानि च पञ्चब्रह्माणि भूत- पञ्चक,
तन्मातृ-पञ्चक, कर्मेन्द्रिय-पञ्चक, ज्ञानेन्द्रिय-पञ्चक,
पुरुष-प्रकृति-बुद्ध्यहंकार मनोरूप-तत्त्व- पञ्चक,
निवृत्तिप्रतिष्ठाविद्याशान्ति, शान्त्यतीताख्य कला-पञ्चक,
ब्रह्मा, विष्णु, रुद्र, महेश्वर, सदाशिवाख्य-मूर्ति-पञ्चक,
शिवसादाख्य, मूर्तसादाख्य, मूर्तसादाख्य-कर्तृसादाख्य-कर्मसादाख्य
सादाख्य पञ्चकात्तुकानीति शिवपुराणागमेषु प्रसिद्धम् ।

A full discussion of this topic is beyond the scope of this writeup. One may have to approach a scholar for further details on this subject.

'Pashupati' means the protector of the kine. Every thing in creation from Brahma the creator down to immovables are known as pashus. Shiva is known as Pashupati since He is their Lord. The name occurs in vedas (eg) in Shri Rudram that says. नमो बृह्मेभ्यो हरिकेशेभ्यः पशूनां पतये नमः ।

It also occurs in the Shiva 108 namavali (no.92) and Shiva 1000 namavali. In the Shiva sahasranamam(Padmapuranam) (No.44) we find the following.

पशुपतिः - पशूनां ब्रह्मादीनां द्विपदां चतुष्पदां च पतिर्नायकः ।

।द्ब्रह्माद्याः स्थावरान्ताश्च पशवः परिकीर्तिताः ।

तेषां पतिर्द्वाद्भिश्चेशो भवः पशुपतिः स्मृतः ॥।द् इति पुराणम् ।

।द्सर्वदा यत्पशून्पाति तेषु यद्रमते पुनः ।

तेषामधिपतिर्यत् तस्मात्पशुपतिः स्मृतः ॥।द् इति महाभारतम् ।

Nepal is therefore known as Pashupatipuri after the Lord.

The river Vangmati flows close to the temple of Pashupati. The waters from the river are used for the daily ablutions in the temple. It is said that after Lord Narasimha appeared, killed the demon king and blessed Prahlada. Then He disappeared from the scene. Prahlada was greatly disappointed at this. He wanted to see the Lord again and did severe penance. Lord Shiva was impressed by this and laughed in happiness. Water flowed from His mouth at that time and turned into a river. The river that flowed from His mouth came to be known as Vangmati. (From Nepala Mahatmyam).

ভগবন্তং তমবেষ্টুং যদা ভাগবতো যমৌ ।

তমদৃষ্ট্বা তপস্তেপে হিমবচ্ছিখরে শুভে ॥

দৃষ্ট্বা তং শংভুরাগত্য হাস্যমুচ্চৈশ্চকার হ ।

ততো নদী সমুৎপন্না হ্যন্নতাত্ গিরিগঙ্ঘরাত্ ॥

বচনান্মম দৈত্যেন্দ্র বহির্যাতা যতো নদী ।

অতোহস্যা বাঙ্ঘতী নাম ভবিষ্যতি ন সংশয়ঃ ।

প্রহ্লাদ গচ্ছ দৈত্যেন্দ্র বিম্বুভক্তির্দৃঢ়াস্তু তে ॥

Lord Shiva blessed Prahlada that his devotion to Hari will remain firm.

Nepal also has the river Gandaki. Shaligrama stones are found in the river bed. They are symbolic of Lord Vishnu. Shrimad Bhagavatam makes a reference to the river in Book 5 – chapter 7 when it narrates the story of King Bharata. This country came to be known as Bharata Varsha after this king only. The king, after ruling over the country for a long time renounced everything and repaired to the forests to the hermitage of Sage Pulaha situated on the banks of river Gandaki. It is said that Lord Hari reveals His form to His devotees there in the ashram even today. The holy river Chakranadi (Gandaki) hallows on both sides the places of this ashrama through contact with circular (wheel like) pebbles on both sides. This place is known as the ShaligramakShetra.

এবং বর্ষায়ুতসহস্রপর্যন্তাবসিতকর্মনির্বাণবসরোহৃদ্ধিভূজ্যমানং
স্বতনযেভ্যো রিকথং পিতৃপৈতামহং যথাদায়ং বিভজ্য
স্বয়ং সকলসংপন্নিকৈতাত্ স্বনিকৈতাত্ পুলহাশ্রমং প্রবব্রাজ ॥ ৮ ॥

যত্র হ বাব ভগবান্ হরিরদ্যপি তত্রত্যানাং
নিজজনানাং বাৎসল্যেন সংনিধাপ্যত ইচ্ছারূপেণ ॥ ৯ ॥

যত্রাশ্রমপদান্যুভযতোনাভীভির্দৃষচ্চক্রেচ্চক্রনদী নাম
সরিৎপ্রবরা সর্বতঃ পবিত্রীকরোতি ॥ ১০ ॥

HISTORICAL NOTES:-

The documents in the National Archives of Nepal reveal that Shri Shankaracharya visited Nepal during his travels around the country. He had discussions with the then king of Nepal who was a Buddhist and weaned him away from Buddhism to Hinduism. He made changes to the way pujas were being done in Pashupatinath temple and arranged to have regular pujas done by priests got from South India. Four priests, properly trained in the temple procedures and recitng the vedas perform the pujas to the four faces on the four sides. These facts are also to be seen in the text Punyashloka manjari that deals with the history of the Kanchi Shankara math. It also says that Shri Vipulananda Sadashiva – the 53rd acharya in the lineage of acharyas of the math visited Nepal. He was warmly received by the king and honoured by him. The following verse in the text says that.

निजनीवृद्धग्रहेतिखेदत्यजनेपालन्पालपूज्यपादः ।

स पुरो मम साधु सन्निधत्वां विफलाननदसदाशिवोऽप्रमत्तः ॥

This fact is also mentioned as

नेपालादिन्पालमौलिबिधुतश्रीशासन ...

in the Vyasachaliya Shankaravijayam ..

Shri Vyasachala was the disciple of Shri Vipulananda Sadashiva and succeeded him as the 54th head of the math. He is the author of Vyasachaliya Shankaravijayam. The details show that the Shri Vipulananda Sadashiva visited Nepal when it was in the grip of severe famine. He blessed the state and brought relief from the severe famine.

Now, before concluding, let us ponder as to what we should seek from Lord Pashupati. Shri Shankaracharya, in his Shivanandalahari (verse No.68) shows us the way. Let us join him in this moving appeal to Lord Pashupati.

अमितमुदमृतं मुहूर्द्धस्तीं

विमल-भवंपद-गोष्ठमावसतीम् ।

सदय पशुपते सु-पुण्य-पाकं

मम परिपालय भक्ति-धेनुमेकाम् ॥ ७८ ॥

Pashu(पशु) means cattle in general. Here the acharya takes it to mean a cow. The 'cow' in this instance is devotion or bhakti. Lord Pashupati is the owner of the cow. The acharya requests the Lord to take care of the bhakti 'cow' and nourish it or, in other words, make his devotion to Him firm and unwavering. The cow shed will generally be unclean. But the bhakti cow will not stay in unclean places. It stays in a very clean place (viz.) the Lord's feet.विमल-भवंपद-गोष्ठमावसतीम्।

विमल = clean, pure. भवंपद-गोष्ठमावसतीम् = staying

in the cow-pen of your feet. गौशुम् = cowpen. This implies that the place where bhakti resides is a very exalted one. The ordinary cow can give only milk, in limited quantities and that too at specific times only. This bhakti cow is capable of giving us many good things - and that too all the time and in abundance and most importantly the nectar called 'bliss' . So, अमितमुदमृतं मूत्रद्वहन्तीम्। अमित = unlimited. मुदम् = joy, happiness. अमृतं = nectar. द्वहन्तीम् = yielding. मूत्रः = often, frequently. The cow will be tied to a peg fixed to the ground. Bhakti is the result of good deeds or punyam done in many births. So, the bhakti cow is tied to the peg that is the fruition of good deeds or punyam done in numerous births. सुपुण्य-पाकाम् । The Lord is requested to take care of such a cow. Lord Pashupati is addressed as सद्यः पशुपते = O! the compassionate Pashupati!. This indicates that the Lord has a kind heart and will certainly listen to our pleading.

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