This hymn of praise is devoted to Lord Mahesvara who is the inseparable companion of Umā who represents his śakti. The nondifference between the śakti and śaktimān is given an anthropomorphic form in the half male half female Ardhanārīśvara in temples. These two otherwise called Pārvatī and Parameśvara by Kālidāsa in his song of invocation in Raghuvamśa are rightly compared by him to that eternally inseparable pair the word and sense, vāk and artha, a truth which Kātyāyana, the grammarian states in his first vārttika viz. ‘Siddhe śabdārthasam bandhe...’ (when word, its meaning and their relation are learnt to be eternal...). The beginning of every verse is marked by the pañcākṣara.

(1)

नमः शिबायां नवपौवनाम्यां
परस्पराक्षित्वपूर्वराम्याम्।
नगेन्द्रकन्यावृष्टकेतनाम्याम्।
नमो नमः श्राक्षर्पार्वतीभ्याम्॥

Obeisance to Śiva and Śivā (Umā) the eternally young pair who hold each other’s body in mutual embrace. I offer again and again my obeisance to Śaṅkara and Pārvatī, the one with the bull for his banner and the other the beloved daughter of the king of mountains (Himavān).
(‘Being ever young’ indicates that they have no beginning or end. Pārvatī, the daughter of Himavān even by her hard penance ‘tapaḥ samādhi’ (vividly describe by Kālidāsa in his Kumārasambhava), won the heart of Śiva and his hand too, nay, one half of his body. The word Śiva means the source of auspiciousness.)

(2)

नमःशिवाभ्यं सरसोत्सवाभ्यं

नमस्कृतामिश्वरप्रदाभ्याम् ॥

नारायणेनाचितपादुकाभ्यां

नमो नमः शंकरपार्वतीभ्याम् ॥

Obeisance to Śiva and Śivā to whom gay festivals are performed, who grant the things desired by the suppliants and whose feet are worshipped by Nārāyana. Obeisance to Śaṅkara and Pārvatī ever and anon.

(3)

नमः शिवाभ्यं बृषवाहनाभ्यं

विरितिविशिष्ठवन्दसुपूजिताभ्याम् ॥

विमूलितपादीविलेपनाभ्यां

नमो नमः शंकरपार्वतीभ्याम् ॥

Obeisance to Śiva and Śivā mounted on the sacred bull who are worshipped with devotion by Brahmā, Viṣṇu and Indra. More and more of obeisance to Śaṅkara and Pārvatī who are smeared with the holy ash and saffron.

(4)

नमः शिवाभ्यं जगदीश्राभ्यं

जगत्तपतिभ्यं जयविग्रहाभ्याम् ॥

15
Obeisance to Śiva and his consort, the God and Goddess of the Universe, the Overlords of the worlds, the embodiment of success. Obeisance for ever to Śaṅkara and Pārvatī who are saluted by Indra and others.

Obeisance to Śiva and His consort, than whom there is no other medicine (to cure the ills of the spirit). They delight in the cage of the pentad of holy syllables. They are the authors of the cosmic deeds of creation, sustenance and dissolution of the universe. To them I offer my repeated salutations.

Obeisance to Śiva and His consort in whom one finds the acme of beauty, and whose lotus-like hearts are closely drawn to each other. I salute ever and anon Śaṅkara and Pārvatī who ever do good to all the worlds.
(7)

नम: शिवाभ्यां कलिनाशाभ्यां
कक्षालक्षणवपूर्धराभ्याम्।
कैलासरीलस्थितदेवताभ्यां

नमो नम: शंकरपार्वतीभ्याम्॥

Obesiance to Śiva and Śivā who destroy the evils of this dark age. They assume a form marked at once by skeletal frame and auspicious things. I offer repeated salutations to the divine pair, the denizens of Kailāsa.

(8)

नम: शिवाभ्यांशुभापहर्भ्यां
अंशोऽकैकविशेषिताभ्याम्।
अकुणिषः मृतिसंभृताभ्यां

नमो नम: शंकरपार्वतीभ्याम्॥

Obesiance to Śiva and His consort who dispel all evils, who constitute the Supreme Being of all the worlds, whose power is unimpeded and who are reached by following the Smṛtis. I offer my salutations to Śaṅkara and Pārvatī.

(9)

नम: शिवाभ्यां रथवाहनाभ्यां
रविन्दुवैश्नानलोचनाभ्यां
रकाश्राङ्गामुखामुखजाभ्यां

नमो नम: शंकरपार्वतीभ्याम्॥
Obeisance to Śiva and his spouse mounted on the chariot; they have the Sun, Moon and fire for their eyes; their lotus-like face resembles the full moon. Let me offer my stream of salutations to Śaṅkara and Pārvatī.

(That the Sun, Moon and fire are the three eyes of Śiva indicates that He is the source of all lights — jyotisām jyotih; and that He is the witness of every thing in the world at all times and that He is the illuminer of Jñāna by dispelling the darkness of ignorance or avidyā.)

(10)

नमः शिवाम्यां जटिलन्धराम्यां
जरामृतिम्यां च विवर्जितायम्।
जनार्दनाम्भुजपुष्पिताम्यां
नमो नमः श्रीपार्वतीभयाम्॥

Obeisance to Śiva and His Consort with matted locks of hair. They are free from old age and mortality. I salute incessantly Śaṅkara and Pārvatī who are worshipped by Janārđana and Lotus-born Creator.

(11)

नमः शिवाम्यां विषमेश्वराम्यां
विल्वच्छदामश्रिक्षामाभूमध्याम्।
शोभावतीशान्तवतीश्राम्यां
नमो नमः श्रीपार्वतीभयाम्॥

Obeisance to Śiva and His spouse with three eyes and who were a garland wreathed with ‘bilva’ and jasmine. I offer again and again salutation to Śaṅkara and Pārvatī, the Divine pair marked by beauty and serenity.
(It was the third eye of Lord Śiva that burnt to ashes Cupid, the egoistic God of love who used flowers as weapons against the Yogi Śiva. He is extremely pleased with the flowers offered in wreaths with devotion and humility.)

(12)

नमः शिवायं पशुपालकायं
जगत्वीरक्षणविष्णुस्याम् ।
समस्तदेवायुपुजिताम्
नमो नमः शाक्रपार्वतीयाम् ॥

Obeisance to Śiva and His Consort who protect the souls. Their heart is ever set in protecting all the three worlds. My obeisance goes to them for ever, Śaṅkara and Pārvatī who are adored by all the gods and demons alike.

("Paśupati" is the appellation of Śiva that occurs in the famous Śri Rudram. It proclaims the fostering care that Śiva bestows on the souls in redeeming them from the shackles of 'Samsāra' by extending His Grace which in other words is called Arul śakti and Śiva, the Devi is that śakti inseparable from him.)

(13)

स्त्रोत्रं त्रिसन्ध्यं शिवपार्वतीभ्यं
भक्त्यां पठौद्धावतस्य नरो यः ।
स सर्वसौभाग्यफलानि भुज्वके
शतापूर्वते शिवलोकरमेदि ॥

One who recites with devotion this hymn of praise of twelve verses on Śiva and Pārvatī in the morning, noon and evening, shall enjoy the fruits of
prosperity in full, lives for one hundred years and finally reach Śivaloka.

(This verse in the form of 'phalaśruti' stresses the effect of 'samkirtana', a means of liberation far simpler than others like the method of yoga and jñāna. We may recall what Śrīdhara Venkatesa popularly known as Ayyāvāl says in Abhyāsaśāti, 'Hundreds of vedic Śākhās, purāṇas and āgamas are not capable of removing the ills of worldly existence which however can be removed only by "Śivanāmabhajana" (V.7) This hymn of Śaṅkara demonstrates this truth.)