



Adi Shankaracharya Shiva Bhavani Astakam

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Bhavani Ashtakam, is a great Sanskrit stotra written by the Great Sage Adi Shankaracharya and it is addressed to one of the Motherly aspects of God - Bhavani believed to be the “Giver of Life” as a mother gives life to her children.

These verses encourages us to explore ourselves, our thoughts, our habits, speech, behavior, relationships, status, titles, fears, greed, emotional states and addictions, and to reconcile with the One – Eka, Universal Mother in an attempt to seek and feel Oneness with the Divine.

Our Guruji Swami Veda Bharati taught of Oneness with Universe, Oneness with Nature and Oneness with God! Understanding the Motherly aspect of God, our own limitations and connection with that presence within ourselves leads to the true feeling of Oneness with Universe, Oneness with Nature and Oneness with God!

Shiva Bhavani Astakam

न तातो न माता न बन्धुर्न दाता
न पुत्रो न पुत्री न भृत्यो न भर्ता ।
न जाया न विद्या न वृत्तिर्ममैव
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥१॥

*Na taato na maataa na bandhur-na daataa
Na putro na putree na bhrtyo na bhartaa
Na jaayaa na vidyaa na vrittir-mama-iva
Gatis-tvam gatis-tvam tvam-ekaa Bhavaani*

Neither the *taato* Father, nor the *maataa* Mother; Neither the *bandhur* Relation and Friend, nor the *daataa* Donor!

Neither the *putro* Son, nor the *putree* Daughter; Neither the *bhrtyo* Servant, nor the *bhartaa* Husband!

Neither the *jaayaa* Wife, nor the *vidyaa* (worldly) Knowledge; Neither my *vrittir* Profession!

But today I bow to you O great Mother! You are my *Gati* – my Refuge! *Tvam* - You *Eka* – Alone or one are my Refuge, Oh Mother Bhavani – here referring to the mother aspect of God!

भवाब्धावपारे महादुःखभीरु
पपात प्रकामी प्रलोभी प्रमत्तः ।
कुसंसारपाशप्रबद्धः सदाहं
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥२॥

*Bhavaab-dhaav-apaare mahaa-duhkha-bheeru
Papaata prakaamee pralobhee pramattah
Ku-samsaara-paasha-prabaddhah sada aham
Gatis-tvam gatis-tvam tvam-ekaa Bhavaani*

O Lord, **Bhavaabdhi** - In this Ocean of Worldly Existence which is **Apaara** - Endless, I am full of **Duhkha** - Sorrow and **Mahaa** – great or in this case very much **Bheeru** – Afraid!

I have **Papaata** - Fallen with **Prakaamee** - Excessive Desires (paata – fall). I have become caught up in **Pralobha** - Greed, **Pramattah** - Drunken and Intoxicated with these worldly things and desires!

Sada - always **aham** - I - Always Tied in the **Paasha** - Bondage **Prabaddhah** – bound to this miserable **Samsara** - worldly existence!

But today I bow to you O great Mother! You are my **Gati** – my Refuge! **Tvam** - You **Eka** – Alone or one are my Refuge, Oh Mother Bhavani – here referring to the mother aspect of God!

न जानामि दानं न च ध्यानयोगं
न जानामि तन्त्रं न च स्तोत्रमन्त्रम् ।
न जानामि पूजां न च न्यासयोगं
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥३॥

*Na jaanaami daanam na cha dhyaana-yogam
Na jaanaami tantram na cha stotra-mantram
Na jaanaami puujam na cha nyaasa-yogam
Gatis-tvam gatis-tvam tvam-ekaa Bhavaani*

Neither do I know **daanam** Charity, nor **dhyaana** Meditation and **yogam** Yoga. Neither do I know the practice of **tantram** Tantra, nor **stotra-mantram** Hymns and Prayers.

Neither do I know **puujam** Worship, nor **nyaasa-yogam** dedication to Yoga.

But today I bow to you O great Mother! You are my **Gati** – my Refuge! **Tvam** - You

Eka – Alone or one are my Refuge, Oh Mother Bhavani – here referring to the mother aspect of God!

न जानामि पुण्यं न जानामि तीर्थं
न जानामि मुक्तिं लयं वा कदाचित् ।
न जानामि भक्तिं व्रतं वापि मातर्गतिस्त्वं
गतिस्त्वं त्वमेका भवानि ॥४॥

*Na jaanaami punnyam na jaanaami teertha
Na jaanaami muktim layam vaa kadaachit
Na jaanaami bhaktim vratam vaapi maatar
Gatis-tvam gatis-tvam tvam-ekaa Bhavaani*

Neither do I Know **punnyam** Virtuous Deeds, nor **teertha** Pilgrimage.

I do not know the way to **muktim** Liberation, and with little **Concentration and layam** Absorption.

I know neither **bhaktim** Devotion, nor **vratam** Religious Vows; Nevertheless Oh Mother.

But today I bow to you O great Mother! You are my **Gati** – my Refuge! **Tvam** - You **Eka** – Alone or one are my Refuge, Oh Mother Bhavani – here referring to the mother aspect of God!

कुकर्मी कुसङ्गी कुबुद्धिः कुदासः
कुलाचारहीनः कदाचारलीनः ।
कुदृष्टिः कुवाक्यप्रबन्धः सदाहं
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥५॥

*Ku-karmee ku-sanggee ku-buddhih kudaasah
Kula-aachara-heenah kadaachara-leenah
Ku-drasstih ku-vaakya-prabandhah sada aham
Gatis-tvam gatis-tvam tvam-ekaa Bhavaani*

O Lord, I have performed **Ku-Karmee**, **Ku** - bad, **karma** - deeds - I have engaged in **Bad Deeds**! I have associated with **Ku-Sangga** - **Bad Company** and I have cherished **Ku-Buddhih** - **Bad Thoughts**! I have been a **Kudaasah** - **Bad Servant**, meaning that my

service to you and others have been with bad intentions!

I did not perform my **Kula-Aachaara - Traditional Duties**, **Heenah** – meaning without and deeply engaged in **Kadaachaara - Bad Conducts**, **Leenah** – meaning engaged in!

My eyes **Ku-Drasstih - Saw with Bad Intentions**, my tongue always **Ku-Vaakya - Spoke Bad Words** and have done so **Prabandhah - continuously!**

But today I bow to you O great Mother! You are my **Gati** – my **Refuge!** **Tvam - You Eka** – Alone or one are my **Refuge**, Oh Mother **Bhavani** – here referring to the mother aspect of God!

प्रजेशं रमेशं महेशं सुरेशं
दिनेशं निशीथेश्वरं वा कदाचित् ।
न जानामि चान्यत् सदाहं शरण्ये
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥६॥

*Prajesham ramesham mahesham suresham
Dinesham nisheethe shavaram vaa kadaachit
Na jaanaami cha anyat sada aham sharannye
Gatis-tvam gatis-tvam tvam-ekaa Bhavaani*

Little do I know about **Prajesham** The Lord of Creation (Brahma), The Lord of Ramaa (Goddess Lakshmi) **ramesham** (Vishnu), **mahesham** The Great Lord (Shiva), **suresham** The Lord of the Devas (Indra).

Dinesham The Lord of the Day (Surya) or **nisheethe shavaram** The Lord of the Night (Chandra).

I do not know about **chaanyat other gods**, but **sada aham** I always seeking **sharannye Your Refuge**.

But today I bow to you O great Mother! You are my **Gati** – my **Refuge!** **Tvam - You Eka** – Alone or one are my **Refuge**, Oh Mother **Bhavani** – here referring to the mother aspect of God!

विवादे विषादे प्रमादे प्रवासे
जले चानले पर्वते शत्रुमध्ये ।
अरण्ये शरण्ये सदा मां प्रपाहि
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥७॥

*Vivaade vissaade pramaade pravaase
Jale cha-anale parvate shatru-madhye
Arannye sharannye sadaa maam prapaahi
Gatis-tvam gatis-tvam tvam-ekaa Bhavaani*

During *Vivaade* Dispute and Quarrel, during *vissaade* Despair and Dejection, during *pramaade* Intoxication and dejection-Insanity, when dwelling in *pravaase* Foreign Land.

In *Jale* Water, and *anale* Fire, in *parvate* Mountains and Hills, and *madhye* among *shatru* Enemies.

In *Arannye* Forest, please Protect me O *prapaahi*, O protector for I take refuge *sharannye* in you.

But today I bow to you O great Mother! You are my *Gati* – my Refuge! *Tvam* - You *Eka* – Alone or one are my Refuge, Oh Mother Bhavani – here referring to the mother aspect of God!

अनाथो दरिद्रो जरारोगयुक्तो
महाक्षीणदीनः सदा जाड्यवक्त्रः ।
विपत्तौ प्रविष्टः प्रनष्टः सदाहं
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥८॥

*Anaatho daridro jaraa-roga-yukto
Mahaa-ksseenna-deenah sadaa jaaddyavaktrah
Vipattau pravisstah pranasstah sada aham
Gatis-tvam gatis-tvam tvam-ekaa Bhavaani*

I am *Anaatho* – Helpless or orphan, *Daridro* – Poor or needy, *Yukto* – attached to or Afflicted by *Jaraa* - Old Age and *Roga* – Disease!

Very *Ksseenna* - Weak and *Deenah* - Miserable, and always with a *Jaaddyavaktrah* - Pale Countenance or sickly looking!

I have *Vipattau* - Fallen Asunder, *Sada* - always *aham* - I - Always *Pravisstah* – occupied with, surrounded by and *Pranasstah* - Lost in Troubles and Miseries,

But today I bow to you O great Mother! You are my *Gati* – my Refuge! *Tvam* - You *Eka* – Alone or one are my Refuge, Oh Mother Bhavani – here referring to the mother aspect of God!