

भवान्यष्टकम्

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
 भवाब्धावपारे महादुःखभीरु
 पपात प्रकामी प्रलोभी प्रमत्तः ।
 कुसंसारपाशप्रबद्धः सदाहं
 गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥२
 न जानामि दानं न च ध्यानयोगं
 न जानामि तन्त्रं न च स्तोत्रमन्त्रम् ।
 न जानामि पूजां न च न्यासयोगं
 गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥३
 न जानामि पुण्यं न जानामि तीर्थं
 न जानामि मुक्तिं लयं वा कदाचित् ।
 न जानामि भक्तिं व्रतं वापि मात-
 र्गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥४
 कुकर्मी कुसङ्गी कुबुद्धिः कुदासः
 कुलाचारहीनः कदाचारलीनः ।
 कुदृष्टिः कुवाक्यप्रबन्धः सदाहं
 गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥५

Bhavānyaṣṭakam

Neither father nor mother, neither relative nor donor, neither son nor daughter, neither servants nor husband, neither lineage nor knowledge, and not even my age-increment, but O **Bhavānī!** Indeed, only You are the course of souls in metempsychosis.[1]

I — who is lustful, who is greedy, who is maddened, and who is always tied by the lasso of worldly-existence — am scared of immense-pain in this ocean of metempsychosis. O **Bhavānī!** Indeed, only You are the course of souls in metempsychosis.[2]

I don't know the act of giving and also meditation or penance; I don't know **tantra** (techniques) and also eulogies or chanting; I don't know to honor and also abandoning self into service. [But still] O **Bhavānī!** Indeed, only You are the course of souls in metempsychosis.[3]

O Mother! I don't know good deeds or shrines; I don't know salvation and I somewhat understand spiritual indifference; I don't know devotion or penance, but still O Mother **Bhavānī!** Indeed, only You are the course of souls in metempsychosis.[4]

I am always engrossed in bad deeds, in bad company, in bad thinking; I am a bad servant [of Yours] and I lack the conduct of my lineage; I am engrossed in bad conduct, and I have a bad [spiritual]-vision; O **Bhavānī!** Indeed, only You are the course of souls in metempsychosis.[5]

प्रजेशं रमेशं महेशं सुरेशं
 दिनेशं निशीथेश्वरं वा कदाचित् ।
 न जानामि चान्यत्सदाहं शरण्ये
 गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥६
 विवादे विषादे प्रमादे प्रवासे
 जले चानले पर्वते शत्रुमध्ये ।
 अरण्ये शरण्ये सदा मां प्रपाहि
 गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥७
 अनाथो दरिद्रो जरारोगयुक्तो
 महाक्षीणदीनः सदा जाड्रवक्त्रः ।
 विपत्तौ प्रविष्टः प्रणष्टः सदाहं
 गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥८

I don't know **Brahmā**, **Viṣṇu**, **Śiva**, **Indra**, **Sūrya**, **Candra**, or someone else. I don't know everyone else, and O **Bhavānī**, Who is the refuge! Indeed, only You are the course of my soul in metempsychosis.[6]

You are my incessant protection in dispute, in unhappy moments, in rage and madness, in foreign-residence, in water-deluge, in fire-outrage, in mountains, or in forests. O **Bhavānī**, Who is the refuge! Indeed, only You are the course of souls in metempsychosis.[7]

I, who is an orphan, who is poor, who is associated with old-age and illness, who has a pale-face, and who is very weak and destitute, is always in the middle of troubles and destroyed. O **Bhavānī**! Indeed, only You are the course of souls in metempsychosis.[8]

Poet: Ādi Śaṅkarāchārya (attrib.)

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