

शिवस्तुति

जय देव महावरदाधिपते
हिमदीधितभाललसत्तिलक ।
नरकिन्नरनागसुरासुरहृत्-
सुखदानमते गिरिजाधिपते ॥ १
जय सर्वजगत्करुणाजलधे
ऽखिलसौख्यनिधे नतविष्णुविधे ।
भवभौतिकभूतिनिदान भव-
प्रभुतागुणसीम समस्तगते ॥ २
यदिदं किल दृश्यमशेषमपि
त्वयि कारणरूपतया स्थितिम् ।
तद्दुदेति पुनस्तदवस्थमिव
प्रमितं प्रतिमीयत ईशभिदा ॥ ३
पुनरेव महाप्रलये गिरिश
त्वयि ताण्डवचण्डिमरूपभृतिं ।
प्रविलीयत एतदशेषमपि
त्रिविधं जगदप्रकटत्वमितम् ॥ ४
इति बीजमिव प्रकटस्य तरोस्-
त्वमसीश भवस्यनिदानमतः ।
करुणार्णव देव भवन्तमहं
प्रणतोऽस्मि गतोऽस्मि परं शरणम् ॥ ५

Śivastuti¹

O Lord, Who bestows the greatest boons, Who rules everyone, Who has frost developing at His forehead, Who has a shining **tilaka** on forehead, Who is the soul of humans, **Kinnara**, **Nāga**, demi-gods and demons, Who gives happiness, and Who is the Lord of **Girijā (Pārvatī)**! Be victorious.[1]

O Lord, Who is the Ocean of compassion for the whole world, Who is the abode of happiness, Who is revered by **Viṣṇu** and **Brahma**, Who is the essence of all the physical things present in this universe, Who is the limit of qualities needed for the Lordship of the universe, Who is beyond everyone! Be victorious.[2]

That here which is seen and the rest also is present and existent due to You as the reason (fundamental cause). The rise of this world, and then the again the state of it, and finally the destruction by the Lord is all due to You (fundamental cause).[3]

O **Giriśa!** Again during the deluge, the **tāṇḍava** dance which possesses an unpleasant beauty settles in You. This way, the world and the leftover based on the three-qualities disappears inside You.[4]

O Lord! Just like the tree comes out from the seed, You are the primary reason for the existence of the world. O Lord, Who is the ocean of compassion! I am lying prostrate in front of You and taking Your — Who is the end of the world and Who is beyond everything — path and refuge.[5]

त्वयि ये शिव बद्धधियः सततं
 दृढभक्तिवशादनुरक्तिमिताः ।
 न च ते क्व च यान्ति पराभवनं
 सुखसारसमृद्धिविवृद्धिमिताः ॥ ६
 वसुधाधिपतिर्वसुधामपति-
 र्वसुधामगतिर्विबुधाधिपतिः ।
 विधिसद्भापतिर्वरमुक्तिपति-
 र्भवति त्वयि भक्तिविशिष्टमतिः ॥ ७
 किमु भोगसुखं किमु योगसुखं
 किमु मोक्षनिरञ्जनभावशुभम् ।
 किमु धातृपदं किमु शक्रपुरं
 त्वयि भूतपतेऽद्भुतभक्तिमतः ॥ ८
 सुरकिन्नरमौलिकिरीटमणि-
 द्युतिरञ्जितपादसरोजनखाः ।
 त्वयि भक्तिकलामधिगम्य हर
 प्रभवन्ति जगत्पति फल्गुनराः ॥ ९
 हिमशैलसितं रजताद्रिमितं
 वरभूतिभृतं गिरिजालसितम् ।
 निगमप्रमितं निजभक्तिजितं
 प्रभजामि भवन्तमहं त्वरितम् ॥ १०

O Śiva! When persons with intelligent mind are dissolved in You, owing to the immense devotion, then, if not them, then Who will move towards the state of being in divine home — full of bliss, prosperity, and growth.[6]

The Lord of the earth (kings), the Lord of the abode of Vasu (Indra), The state of being in the abode of Vasu (Heaven), the Lord of demi-gods, the Spectator of the destiny (Brahma), the Controller of boon and salvation, happen due to immense devotion in You.[7]

O Śiva, Who is the Lord of ghosts! Of what use is the presence of worldly pleasures, the skill of Yoga, the liberation, the auspicious and dispassionate feelings for the mundane world, the feet of the caretaking mother, or the city of Indra (Śakra), for that person who is possessed with Your fantastic devotion.[8]

O Hara (Śiva), Who is the Lord of the world! The destitute persons, having achieved the art of devotion in You, become rich and affluent with the toenails shining forth due to adoration by the diamonds and jewels from the head of the demi-gods and Kinnara.[9]

I quickly sing praise of Śiva, Who is white like a stone of ice, Who is established at the Rajatādri-Mountain (Kailāsa), Who possesses or has gained all the powerful boons, Who is adorned by resplendent Girijā (Pārvatī), Who is established by various treatises, Who is won over by devotion, and Who is the basis of time.[10]

रजनीपतिचारुकलालसिते
परभक्तिभवत्करुणाहसिते ।
घनसारमनोरमभस्मसिते
निगमावसिते त्वयि यातु मतिः ॥ ११
इतियेऽर्चनकर्मसमाप्ति विधौ
कुसुमाञ्जलि बन्धसनाथकराः ।
कलयन्ति गिरीश तव स्तवनं
न हि तैः किमपीह दुरायतमम् ॥ १२

Mind should wander in You, Who is adorned by the enticing artistry of the king of night (moon), Who smiles benevolently owing to the devotion of others, Who is adorned with white ashes on His grey cloud like body, and Who is residing in the various treatises.[11]

This is the deed which ends oblation, with an offering of flower in Śiva (Vidhi). O Giriśa! Those, by whom this prayer, which helps find a Lord for the destitute, for You is sung, do they ever face any difficulty here in prosperity [No is implicit].[12]

Notes:

¹It seems there are occasional grammar mistakes in the eulogy. Perhaps due to rarity and oral tradition, this has happened.

Poet: Rāvaṇa

Source: Bhuśuṇḍi Rāmāyaṇa

Translator: Animesh Kumar

© Stutimandal Oct 18, 2006.