

ऋषयः उचु

वन्दे	सुराराधितमिन्दुमौलिं	
वन्दे	भवानीरमणं महेशम्	।
वन्दे	महामेरुशरासनोरुकोटि-	
प्रभाकूटविघट्टिताङ्गम्		॥ १
वन्दे	महानन्दपदप्रदानं	
विहारलोलं	खरकालकालम्	।
वन्दे	पुरश्रीपरिहारहेतुं	
वन्दे	स्मरारातिमुमासहायम्	॥ २
वन्दे	तमर्धेन्दुकलावतंसं	
ताराविहाराकरसंवृतांसम्		।
वन्दे	मनोमानसराजहंसं	
वन्दे	भवानीस्मितमन्दहासम्	॥ ३
वन्दे	मुकुन्दाद्यमसुराणां	
वन्द्यां	च वेदान्तगणैः स्तुतं च	।
वन्दे	प्रपन्नार्तिहरं परं तं	
वन्दे	मुहुः शङ्करमेव वन्दे	॥ ४
वन्दे	जगत्सर्गविधानहेतुं	
वन्दे	जगत्पालनहेतुमीड्यम्	।
वन्दे	जगत्संहरणक्षमं त्वां	
वन्दे	भवानीमुखपद्मभानुम्	॥ ५

Rṣayah ucu

I extol **Maheśa**, Who is adored by the demi-gods, Who has a moon on His forehead, Who is the pleasure of **Bhavānī**, and Whose bow-shaft — immense like the great **Meru** Mount — breaks the organs only by the heaped up resplendence.[1]

I extol **Maheśa**, Who gives the position of immense bliss and enjoyment, Who is eager for recreation, Who is the end of the end of **Khara** (or **Rāma**), Who is for the abandonment of the wealth and glory of the demon **Pura**, Who causes grief to **Smara** (**Kāma**), and Who is the companion of **Umā**. [2]

I extol that **Maheśa**, Who has the artistry of crescent moon as a crest-jewel, Who has the moon — which is surrounded by hordes of stars — as a crest jewel, Who is the king of swans floating in the lake like mind, and Who has a gentle smile due to **Bhavānī**. [3]

I extol that **Maheśa**, Who is the precedent of **Mukunda**, Who is adored by the demi-gods, Who is eulogized by various **Vedānta** texts, Who absolves the grief of those who take refuge, Who is beyond everything, and Who is auspicious in a quick manner (i.e., without wait). [4]

I extol You **Maheśa**, Who is for the reason of the creation and the evolution of the world, Who is for the reason of the nourishment of the world, Who is worthy of reverence, Who is fit as the cause of the disappearance of the world, and Who is like the Sun for the lotus-like face of **Bhavānī**. [5]

वन्दे मुहुः संहतकालकूटं
 वन्दे स्मरारिं मदनान्तकं तम् ।
 वन्दे विभूतिस्फुरदुन्नताङ्गं
 रुद्राक्षमालाकुलभूषणं तम् ॥ ६
 वन्दे तमेवान्धकदुर्मधान्ध-
 महान्धकारप्रलयानलं तम् ।
 वन्दे मुदा तं गिरिराजकन्या-
 कुचाङ्गकाश्मीररजःकणाङ्गम् ॥ ७
 वन्दे मुहुः फालविलोचनं तं
 वन्दे त्रिशूलस्फुरदग्रहस्तम् ।
 वन्दे पुनस्त्वां मृगशाबहस्तं
 वन्दे शिवालङ्कृतवामभागम् ॥ ८
 वन्दे चतुर्वर्गफलप्रदं तं
 वन्दे वृषाधीश्वरकेतनं तम् ।
 वन्दे जटाजूटतटाभिघात-
 वित्रस्तनक्षत्रगणावृतं तम् ॥ ९

I extol that **Maheśa**, Who spontaneously (in a flash) destroyed the poison named **Kālakūṭa**, Who destroys **Smara** or **Kāmadeva**, Who destroys **Madana** or **Kāmadeva**, Whose body is shining forth due to rising radiance, and Who has ornaments made from the seeds of **Rudrākṣa**. [6]

I extol that **Maheśa**, Who is like the fire during doom for the superb darkness like rage-blind demon **Andhaka**. I extol that **Maheśa**, Who is happy in the lap of the daughter of **Girirāja (Bhavānī)**, while being close to the dust of the **kāśmīra**-wood marked on Her breasts. [7]

I spontaneously extol **Maheśa**, Who has a plough-like eye, and Who holds a shining trident in the front of His hand. I again extol You, **Maheśa**, Who has the skin of a deer in hand, and Who is adorned by the presence of **Śivā** on the left side. [8]

I extol that **Maheśa**, Who gives the fruits of the deeds of the four classes of people, Who is the symbol of the ruler of cows, and Who is surrounded by various celestial groups terrified by the impingement due to the end of the tress-locks (of **Śiva**). [9]

Poet: Rṣayah (Sages)

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