

॥ वेदसारशिवस्तोत्रम् ॥ VEDASĀRĀŚIVASTOTRAM

(1)

पशूनां पतिं पापनाशं परेशं
गजेन्द्रस्य कृत्तिं वसानं वरेण्यम् ।
जटाजूटमध्ये स्फुरद्गाङ्गवारिं
महादेवमेकं स्मरामि स्मरारिम् ॥

I dwell in my mind on the Overlord of Gods, the Lord of all souls, the destroyer of sins, the Supreme Lord, the wearer of the elephant's hide, one who is sought after, one in whose thicket of matted hair the stream of Ganges shines and one who is the enemy of Cupid.

(2)

महेशं सुरेशं सुरारातिनाशं
विभुं विश्वनाथं विभूत्यङ्गभूषम् ।
विरूपाक्षमिन्द्रर्कवह्नित्रिनेत्रं
सदानन्दमीडे प्रभुं पञ्चवक्त्रम् ॥

I adore the great Lord, the Lord of gods, the destroyer of the foes of gods, the all-pervasive god of the Universe whose body is adorned with the holy ash, and who has an odd number of eyes viz. the three eyes represented by Moon, Sun and fire. (I adore) the Lord of five faces who is ever blissful.

(3)

गिरीशं गणेशं गले नीलवर्णं
गवेन्द्राधिरूढं गुणातीतरूपम् ।
भवं भास्वरं भस्मना भूषिताङ्गं
भवानीकलत्रं भजे पञ्चवक्त्रम् ॥

I worship the Lord of mountains, the leader of the pramathagaṇas in Kailāsa, whose neck is dark in colour. He is mounted on a lordly bull and his form is beyond the pale of the three guṇas (sattva, rajas and tamas). (I worship) that source of all, the lustrous one whose limbs are decked with holy ash and who has 'Bhavānī' as his consort, and who has five faces.

(4)

शिवाकान्त शंभो शशाङ्कार्धमौले
महेशान शूलिन् जटाजूटधारिन् ।
त्वमेको जगद्व्यापको विश्वरूपः
प्रसीद प्रसीद प्रभो पूर्णरूप ॥

Priṭhee, be pleased, O Lord of Śivā (Pārvatī),
O Śambhu, with the crescent Moon on thy head,
O the great Īśāna, the trident bearer with the matted
hair, Thou alone art omnipresent and Thou art seen
in manifold forms in all plenitude.

(5)

परात्मानमेकं जगद्वीजमाद्यं
निरीहं निराकारमोकारवेद्यम् ।
यतो जायते पाल्यते येन विश्वं
तमीशं भजे लीयते यत्र विश्वम् ॥

I worship that One Supreme Spirit, the Īśa, the first source of the Universe who is free from desire, void of form and is knowable by meditating on Omkāra (Praṇava). He is the One whence the Universe comes into being, by whom it is protected and in whom it gets back.

(6)

न भूमिर्न चापो न वह्निर्न वायु-
र्न चाकाशमास्ते न तन्द्रा न निद्रा ।
न चोष्णं न शीतं न देशो न वेषो
न यस्यास्ति मूर्तिस्त्रिमूर्तिं तमीडे ॥

I adore that Triad (in the form of Brahmā, Viṣṇu and Rudra) but who in fact has no form, who is not the earth or water or fire or wind or space, who is neither indolence nor sleep, neither heat nor cold nor any make-believe.

(7)

अजं शाश्वतं कारणं कारणानां
शिवं केवलं भासकं भासकानाम् ।
तुरीयं तमः पारमाद्यन्तहीनं
प्रपद्ये परं पावनं द्वैतहीनम् ॥

I seek refuge under the Supreme Śiva, who was not caused by anything else, eternal, the primal cause of all causes, the matchless, the illuminer of all luminaries, one who is beyond the three states of

existence (the wakeful, dream and deep sleep), who is beyond the pale of ignorance, who has no beginning nor end and who is the pure one without a second.

(8)

नमस्ते नमस्ते विभो विश्वमूर्ते
नमस्ते नमस्ते चिदानन्दमूर्ते ।
नमस्ते नमस्ते तपोयोगगम्य
नमस्ते नमस्ते श्रुतिज्ञानगम्य ॥

Obeisance to Thee, Obeisance to Thee, O Lord whose form is the whole universe; Obeisance to Thee, Obeisance to Thee, the very embodiment of Consciousness-bliss; Obeisance to Thee, Obeisance to Thee, who is knowable by means of penance and meditation; Obeisance to Thee, Obeisance to Thee, who is knowable by the path of knowledge outlined in the Vedic scripture.

(9)

प्रभो शूलपाणे विभो विश्वनाथ
महादेवं शंभो महेश त्रिनेत्र ।
शिवाकान्त शान्त स्मरारे पुरारे
त्वदन्यो वरेण्यो न मान्यो न गण्यः ॥

O Lord, the Trident-bearer, Lord of the universe, God of all gods, source of auspiciousness, Supreme Lord with three eyes, Consort of Goddess Śivā, One who is tranquil, enemy of Cupid and of

the three demons, there is none equal to Thee to be sought, to be honoured or to be counted as support.

(10)

शंभो महेश करुणामय शूलपाणे
गौरीपते पशुपते पशुपाशनाशिन् ।
काशीपते करुणया जगदेतदेक-

स्त्वं हंसि पासि विदधासि महेश्वरोऽसि ॥

O God of auspiciousness, great lord, Compassionate though wielder of the trident, Lord of Gaurī, lord of all souls, destroyer of the bonds of souls, lord of Varanasi, Thou art the one Maheśvara, the Supreme God who out of abundant grace destroys, protects and creates this entire universe.

(11)

त्वत्तो जगद्भवति देव भव स्मरारे
त्वय्येव तिष्ठति जगन्मृड विश्वनाथ ।
त्वय्येव गच्छति लयं जगदेतदीश
लिङ्गात्मके हर चराचरविश्वरूपिन् ॥

O Lord, source of all, enemy of Cupid, Lord of Universe, O Compassionate one, this world springs from Thee, gets its sustenance from thee and gets back to Thee, in the form of Liṅga. Thou art in the form of this universe of movables and immovables.