VEDASĀRAŚIVASTOTRAM

(1)

पञ्चानं पतिपापनां परेः
गजेन्द्रस्य कृतितिवसानं वरेण्यम्।

जटाजूटमध्ये स्कुरदशाहिवारिः
महादेवमेकं स्मारामि स्मारामिः॥

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)

महेश्वरेः सुरेः सुरारातिनाः
विभुम्विभव्यां विभूतिभक्ष्मूः।

विस्मृपाख्यामिन्द्रकविभिन्नीत्रें
सदानन्धमीदे प्रभुं पन्छवक्रमः॥

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 भूषिताद्यं
भवावीकलरं भजे पश्चावक्त्रम् ॥

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 'Bhavāni' as his consort, and who has five faces.

(4)

शिवाकान्तशंभो शाश्वावञ्जर्षिमौले
महेश्वर शूलिनू जटाज्वर्थारिनु ।
त्वमेको जगद्धचापको विष्णुरूपः
प्रसीद प्रसीद प्रभो पूर्णरूप ॥

Prithee, 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 plentitude.

(5)

परात्मानमेकं जगद्भ्रीजामां
निरीं हिनिराकारमोक्तावेद्यम् ।
यतो जाप्ते पाल्यते येन विन्वं
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 वहिर्न वायु-
नेचाकाशामास्ते न तन्द्रा न निद्रा।
न चोष्णं न शीतं न देसों न वेषो
न यस्यास्ति मूर्तिस्विन्मूर्तिः तमीहे।

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 झाप्सतं कारणं कारणानं
शिवं केवलं भासंकं भासकानाम।
तुरीयं तम: पारमाढान्त्हीनं
प्रपधे परं पावनं झैल्हीनम।

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 विश्वपूर्वे  
नमस्ते नमस्ते चिदानन्दपूर्वे ।

नमस्ते नमस्ते तपोयोगमय  
नमस्ते नमस्ते श्रुतिज्ञानमय ॥

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 महेशा त्रिनेत्र ।

शिवाकान्त शान्त स्मरे सुररे  
त्वद्यो 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)

श्रंभो महेश कर्णामय शूलपाणे
गौरीपते पशुपते पदश्रापाशाशिनू ।
कर्षीपते कर्णया जगदेतदेक-
स्तवं हुंसि पासि बिद्धासि महेश्रोकसि ॥

O God of auspiciousness, great lord, Compassionate though wielder of the trident, Lord of Gauri, 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)

त्वतो जगत्ववति देव भव स्मरारे
त्वयेव तिथति जगन्मूढ विश्वनाथ ।
त्वयेव गच्छति लयं जगदेतदीश
लिङ्गात्मके हर चराचरविश्वस्पिनू ॥

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.