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, Naga, demi-gods and demons, Who gives happiness, and Who is the Lord of Girija (Parvati)! 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 Visnù 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]
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 (Pārvati), Who is established by various treatises, Who is won over by devotion, and Who is the basis of time.[10]
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:

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

Poet: Rāvaṇa
Source: Bhuśuṇḍī Rāmāyaṇa
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