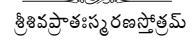
shivaprAtaHsmaraNastotram



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ఓం မథ శివప్రాతးస్మరణస్పోత్రమ్ ၊ ప్రాతః స్మరామి భవభీతిహరం సురేశం గజ్దాధరం వృషభవాహనమమ్మికేశమ్ । ఖట్వాఙ్లశూలవరదాభయహ<u>స</u>మీశం సంసారరోగహరమౌషధమద్వితీయమ్ ॥ ೧॥ ప్రాతర్నమామి గిరిశం గిరిజార్గదేహం సర్దస్థితిప్రలయకారణమాదిదేవమ్ ١ విశ్వేశ్వరం విజితవిశ్వమనో உభిరామం సంసారరోగహరమౌషధమద్వితీయమ్ ॥ _೨॥ ప్రాతరృజామి శివమేకమననమాద్యం వేదాన్తవేద్యమనఘం పురుషం మహాన్తమ్ । నామాదిభేదరహితం షడభావశూన్యం సంసారరోగహరమౌషధమద్వితీయమ్ ॥ 3॥ ఫలనుతిః ప్రాతః సముత్తాయ శివం విచిన్య శ్లో కాంస్త్రయం యే 2నుదినం పఠ<u>ని</u> । తే దుఃఖజాతం బహుజన్మసఞ్చతం హిత్వా పదం యాన్తి తదేవ శమ్బో ॥ ४॥

Encoded by Dhrup Chand

Proofread by Rama Swamy, CVS Rao rao.cvs at gmail.com, PSA Easwaran

The ShaDabhAvashUnyaM in the third verse refers to 6 abhAva-s. As per Sarasvati Kanthabharana, 6 Abhavas are as given below.

- 1. Prag Abhava
- 2. Pradhvamsa Abhava

- 3. Itaretara Abhava (Also known as Anyonya Abhava)
- 4. Atyanta Abhava
- 5. Vishesha Abhava
- 6. Samanya Abhava

Refer to 1.3.3.8.1281 of sarasvatikanthabharana at http://sarit.indology.info

There is also a variation in some prints where ShaDbhAvashUnyaM is used. As VasantatilakA vRitta requires two laghu short syllables at this position, ShaDa fits it right, not ShaD. The variation with ShaD, however, gets modified to a gurU, long syllable. For chanting, it appears to get adjusted fine, but is technically not right. In ShaDbhAvashUnyam, ShaDbhAva is normally referred to ShaDbhAvavikAra ShaDripu/vikAra (kAma krodha lobha moha mada matsara) or related to bodily existence, jAyate, asti, vardhate, vipariNamate, akShIyate, and nashyate (Refer to word ajarA in Vachaspatyam.)

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