

ശ്രീശിവമഹിമ്നസ്തോത്രം (പുഷ്പദന്ത)

{|| ശ്രീശിവമഹിമ്നസ്തോത്രം (പുഷ്പദന്ത) ||}

|| ശ്രീ പുഷ്പദന്ത വിരചിതം ശിവമഹിമ്നസ്തോത്രം ||

Introduction, transliteration, and translation by

Devendraray V . Bhatt and S . V . Ganesan

Introduction:

The Shiva Mahimna Stotra is very popular among the devotees of Lord Shiva and is considered one of the best among all Stotras (or Stutis) offered to Lord Shiva . The legend about the circumstances leading to the composition of this Stotra is as follows.

A king named Chitraratha had constructed a nice garden . There were beautiful flowers in this garden . These flowers were used every day by the king in worshipping Lord Shiva.

One day a Gandharva (Singer in the court of Indra, the Lord of the Heaven) named PuShpadanta being fascinated by the beautiful flowers, began to steal them, as a consequence of which king Chitraratha could not offer flowers to Lord Shiva . He tried very hard to capture the thief, but in vain, because the Gandharvas have divine power to remain invisible.

Finally the king spread the Shiva Nirmalya in his garden . Shiva Nirmalya consists of the Bilva leaves, flowers, et cetera which have been used in worshipping Lord Shiva . The Shiva Nirmalya is considered holy.

The thief PuShpadanta, not knowing this, walked on the Shiva Nirmalya, and by that he incurred the wrath of Lord Shiva and lost the divine power of invisibility . He then designed a prayer to Lord Shiva for forgiveness.

In this prayer he sung the greatness of the Lord.

This very prayer became well known as the 'Shiva Mahimna Stotra'.

Lord Shiva became pleased by this StotraM, and returned PuShpadanta's divine powers.

The legend has some basis since the name of the author is mentioned in verse number 38 of the stotraM . The recital of this stotra is very beneficial,

and Shri Ramakrishna, one of the famous saints of the nineteenth century, went into samadhi just by reciting a few verses from this hymn.

Let its recitation be beneficial to you as well!

॥ ഓം നമഃ ശിവായ ॥

॥ അഥ ശ്രീ ശിവമഹിമനസ്തോതര്മു ॥

മഹിമനഃ പാരം തേ പരമവിദ്യുഷോ യദ്യസദ്യശീ
സ്തുതിർബ്രഹ്മാദീനാമപി തദവസന്താസത്വയി ഗിരഃ ।
അഥാ/വാചയഃ സർവഃ സ്വമതിപരിണാമാവധി ഗൃണൻ
മമാപ്യേഷ സ്തോതരേ ഹര നിരപവാദഃ പരികരഃ ॥ ൧൧ ॥

O, Lord Shiva, remover of all types of miseries, what wonder is there, if the prayer to you, chanted by one who is ignorant about your greatness, is worthless! Because, even the utterance (speech) of Brahma and other gods is not able to fathom your merits (ie, greatness).

Hence, if persons with very limited intellect (and I am one of them) try to offer you a prayer, their attempt deserve your special favour . If it is so, I should not be an exception . Hence, (thinking like this) I begin this prayer . (1)

അതീതഃ പഥാനം തവ ച മഹിമാ വാങ്മനസയോഃ

അതദ്യാവ്യക്ത്യാ യം ചകിതമഭിധക്തേ ശ്ലുതിരപി ।
സ കസ്യ സ്തോതായഃ കതിവിധഗുണഃ കസ്യ വിഷയഃ
പദേ ത്വർവാചീനേ പതതി ന മനഃ കസ്യ ന വചഃ ॥ ൨ ॥

O, Great God, so great is your majesty that it cannot be reached by speech and mind . Even the Vedas also, having become surprised, confirm your greatness by only saying 'Neti', 'Neti' (not this, not this) while describing you . Who can praise this type of greatness of yours? With how many qualities is it composed? Whose subject of description can it be ? And yet even then whose mind and speech are not attached to your this new Saguna form ? (2)

മധുസ്ഫീതാ വാചഃ പരമമമൃതം നിർമിതവതഃ
തവ ബ്രഹ്മൻ കിം വാഗപി സുരഗുരോർവിസ്തയപദമ് ।
മമ ത്വേതാം വാണീം ഗുണകഥനപുൺയേന ഭവതഃ
പുനാമീത്യർഥേ/സ്മിൻ പുരമഥന ബുദ്ധിർവായവസിതാ ॥ ൩ ॥

O, ParamAtmA (Greatest Soul), as you are the very creator of speech of the Vedas, which is like highest type of nectar and as sweet as honey, how can even the speech of Brahaspati (Guru, or spiritual guide of gods) surprise you ? (ie, the speech of even Brahaspati is worthless before you).
O, Destroyer of Three Cities of the demons, thinking that my speech may become purified by this act, my intellect (Buddhi) has become prepared to sing your greatness . (3)

തവൈശ്വര്യം യതജ്ജഗദുദയരക്ഷാപ്രയക്യത്

തന്ത്രീവസ്തു ധൃതം തിസൃഷ്ടു ഗുണഭിന്നാസു തനുഷ്ടു ।
 അഭയാനാമസ്ഥിൻ വരദ രമണീയാമരമണീം
 വിഹൻതും ധൃതാക്രോശീം വിദധത ഇഹൈകേ ജഡധിയഃ ॥ ൪॥

O, Giver of Boons, your greatness is the cause of creation, maintenance, and destruction of the whole universe; this is supported by three Vedas (ie, Rigveda, Yajurveda, and SAMaveda); it is distributed in the three qualities (ie, Satva, Rajas and Tamas) and three bodies (of Brahma, ViShNu and Mahesha). Such is your greatness but certain stupid persons in this world are trying to destroy it by slander, which may be delightful to them but is really undelightful . (4)

കിമീഹഃ കിംകായഃ സ ഖലു കിമുപായസ്ത്രിഭുവനം
 കിമാധാരോ ധാതാ സൃജതി കിമുപാദാന ഇതി ച ।
 അതർക്യൈശ്വര്യേ ത്വയ്നവസര ദുഃസ്ഥോ ഹതധിയഃ
 കുതർകോ/യം കാംശ്ചിത് മുഖരയതി മോഹായ ജഗതഃ ॥ ൫॥

If the ParamAtmA (the Greatest Soul) creates the three worlds (ie, the whole Universe), what is his gesture ? What is his body ? What is his plan ? What is his basis (support)? What are his means (instruments,resources) ? These are the useless questions raised by some stupid critics, in order to mislead people, against one (i.e., you) who always remains incompatible to senses . (5)

അജൻമാനോ ലോകാഃ കിമവയവവൻതോ/പി ജഗതാം
 അധിഷ്ഠാതാരം കിം ഭവവിധിരനാദൃത്യ ഭവതി ।

അന്നീശോ വാ കുർയാദ് ഭുവനജനനേ കഃ പരികരോ
യതോ മൻദാസ്ത്വാം പത്ര്യമരവര സംശേരത ഇമേ || ൬||

O, Best Of The Gods, are the seven Lokas (It is believed that there are seven worlds in this Universe, namely, Bhooloka, Bhuvanloka, Svargaloka, Maharloka, Janaloka, Tapaloka, and Satyaloka) unborn ? Was the birth of the Universe independent of its Lord (ie, You) ? If it was so, then what were the means by which it was created that the stupid critics are creating doubts about you? (ie, you are the only creator of the whole Universe). (6)

തത്രീ സാങ്ഖ്യം യോഗഃ പശുപതിമതം വൈഷ്ണവമിതി
പ്രീനേ പസ്മാനേ പരമിദമദഃ പദ്യമിതി ച |
രൂചീനാം വൈചിത്രയാഭ്യജൂകുടില നാനാപഥജൂഷാം
ന്യൂണാമേകോ ഗമ്യസ്ത്വമസി പയസാമർണവ ഇവ || ൭||

The different practices based on the three Vedas, SaMkhya, Yoga, Pashupata-mata, VaiShNava-mata etc . are but different paths (to reach to the Greatest Truth) and people on account of their different aptitude choose from them whatever they think best and deserved to be accepted . But as the sea is the final resting place for all types of streams , You are the only reaching place for all people whichever path, straight or zigzag, they may accept . (7)

മഹോക്ഷഃ ഖട്വാങ്ഗം പരശുരജിനം ഭസ്മ ഫണിനഃ
കപാലം ചേതീയത്ത്വ വരദ തൻത്രോപകരണമ് |

സുരാസ്താം താമൂദ്ധിം ദധതി തു ഭവദ്ഭൂപ്രണിഹിതാം
ന ഹി സ്വാത്മാരാമം വിഷയമൃഗത്യഷ്ണോ ഭദ്രയതി || ൮ ||

O, Giver of the Boons, the bull, the parts of a cot, chisel, the
elephant-skin, Ashes, the serpent, the skull : these are the articles of
your house-hold . And yet gods get all their riches merely by the movement
of your eye-brows . Really, false desires for worldly things do
not deceive (mislead) one who is always is absorbed in
his soul (ie, the Yogi- in fact You). (8)

ധ്രുവം കശ്ചിത് സർവം സകലമപരസ്ത്വധ്രുവമിദം
പരോ ധ്വരോയാ/ധ്വരോയേ ജഗതി ഗദതി | യസ്തവിഷയേ |
സമസ്തേ/പ്തേതസ്മിൻ പുരമഥന തൈർവിസ്മിത ഇവ
സ്തുവൻ ജിഹ്വേമി ത്വാം ന ഖലു നനു ധൃഷ്ടാ മുഖരതാ || ൯ ||

O, Destroyer Of (Three) Cities, some persons call this Universe eternal
(ever lasting), others call it temporary, and yet others call it both
eternal and temporary . Hence, being surprised (perplexed) by these
contradictory opinions on this subject, I am really becoming immodest in
loquaciously praising You . (9)

തവൈശ്വര്യം യത്നാദ് യദുപരി വിരിഞ്ചിർഹരിരധഃ
പരിച്ഛേതും യാതാവനിലമനലസ്കന്ധവപുഷഃ |
തതോ ഭക്തിശദ്രയാ-ഭരഗുരു-ഗൃണദ്ഭയാം ഗിരിശ യത്
സ്വയം തസ്ഥേ താഭയാം തവ കിമനുവൃത്തിർന ഫലതി || ൧൦ ||

Brahma and ViShNu wanted to measure your wealth i.e.greatness . You took the form of Fire and your whole body was a column of fire extending over space . While Brahma took the form of a swan and flew high to see the top(head), ViShNu took the form of a boar and dug up downwards to see the bottom (feet).Neither could succeed.(While ViShNu confessed the truth, Brahma falsely claimed that he had found the top and persuaded the Ketaki flower to bear false witness.Shiva punished Brahma by removing one of his 5 heads and ordered that henceforth the Ketaki flower should not be used for his worship).When ultimately both praised you with full devotion and faith, you stood before them revealing your normal form . O, mountain-dweller, does not toeing your line always bear fruit? (10)

അയത്നാദാസാദ്യ ത്വിഭുവനമവൈരയതികരം
ദശാസ്യോ യദ്ബാഹുനഭൃത-രണകൺഡു-പരവശാൻ |
ശിരഃപദ്മശ്രേണീ-രചിതചരണാമ്ഭോരുഹ-ബലേഃ
സ്ഥിരായാസ്ത്വദ്ഭക്തേസ്ത്വിപുരഹര വിസ്ഫുർജിതമിദമ് || ൧൧ ||

Oh,destroyer of the three cities! The effortless achievement of the ten-headed Ravana in making the three worlds enemyless(having conquered) and his arrant eagerness for further fight by stretching his arms,are but the result of his constant devotion to your lotus feet at which he ever laid the lotus garland consisting of his 10 heads! (11)

അമുഷ്യ ത്വത്സേവാ-സമധിഗതസാരം ഭുജവനം
ബലാത് കൈലാസേ/പി ത്വദധിവസതൌ വികമ്രയതഃ |
അലദ്യാപാതാലേ/പ്തലസചലിതാംഗുഷ്ഠശിരസി
പത്രിഷ്ഠാ ത്വയ്യാസീദ് ധ്വവമുപചിതോ മുഹ്യാതി ഖലഃ || ൧൨ ||

Having obtained all his prowess through worshipping you, Ravana once dared to test the power of his arms at your own dwelling place(Kailas Mountain). When he tried to lift it up, you just moved a toe of your foot on a head of his and lo! Ravana could not find rest or peace even in the nether-world . Surely, power maddens the wicked . Finally Ravana reestablished his faith in you . (12)

യദ്യുദ്ധിം സുതഗ്രാമ്ണോ വരദ പരമോച്ചൈരപി സതീം
അധശ്ചക്രേ ബാണഃ പരിജനവിധേയതദ്രിവനഃ ।
ന തച്ചിതഗ്രം തസ്മിൻ വരിവസിതരി ത്വച്ചരണയോഃ
ന കസയാപ്ത്യുൻനതയൈ ഭവതി ശിരസസ്ത്വയുവനതിഃ ॥ ൧൩ ॥

Oh boon-giver! BANa, the demon king made all the three worlds serve him with all their attendants and even the greatest wealth of Indra was a trifle for him . It was not a surprise at all, since he 'dwelt' in your feet; who does not rise in life by bowing his head to you? (13)

അകാൺഡ-ബഹുമാൺഡ-ക്ഷയചകിത-ദേവാസുരക്യുപാ
വിധേയസ്യാ//സീദ് യസ്തദ്രിനയന വിഷം സംഹൃതവതഃ ।
സ കർമ്മാഷഃ കൺഠേ തവ ന കുരുതേ ന ശ്രിയമഹോ
വികാരോ/പി ശ്ലാഘ്യോ ഭുവന-ഭയ- ഭങ്ഗ- ധസനിനഃ ॥ ൧൪ ॥

When the ocean was being churned by the gods and demons for 'amRit'(nectar), various objects came forth: at one point, there emerged the 'kAlakUTa' poison which threatened to consume everything . The gods as well as the demons were stunned at the prospect of the entire universe

coming to an end, O, three-eyed lord, who is ever compassionate and engaged in removing the fear of the world, you took it(poison) on yourself by consuming it . (On Parvati's holding Shiva's throat at that point, the poison froze blue there itself and Shiva became 'neelakanTha'). It is strange that this stain in your neck, though appearing to be a deformity, actually adds to your richness and personality . (14)

അസിദ്യാർഥമാ നൈവ ക്വചിദപി സദേവാസുരനരേ
 നിവർത്തന്തേ നിത്യം ജഗതി ജയിനോ യസ്യ വിശിഖാഃ ।
 സ പശ്യന്തനീശ ത്വാമിതരസുരസാധാരണമഭൂത്
 സ്മരഃ സ്മർത്വയാത്മാ ന ഹി വശിഷു പഥ്യഃ പരിഭവഃ ॥ ൧൫॥

The cupid's(love-god 'manmatha's) (flower) arrows never return unaccomplished whether the victims were gods or demons or men . However O, master! he has now become just a remembered soul (without body),since he looked upon you as any other ordinary god, shot his arrow and got burnt to ashes,in no time . Insulting, masters (who have controlled their senses), does one no good . (15)

മഹീ പാദാഘാതാദ് വജ്രതി സഹസാ സംശയപദം
 പദം വിഷ്ണോർഭ്രാമ്യദ് ഭുജ-പരിഘ-രൂഗ്ണ-ഗ്രഹ- ഗണമ് ।
 മുഹൂർദ്യൗർഭൗസ്മ്യം യാത്യനിഭൃത-ജടാ-താഡിത-തടാ
 ജഗദക്ഷായൈ ത്വം നടസി നനു വാമൈവ വിഭൂതാ ॥ ൧൬॥

You dance for protecting the world, but strangely, your glorious act appears to produce the opposite result in that the earth suddenly struck by

your dancing feet doubts that it is coming to an end; even ViShNu's domain is shaken in fear when your mace like arms bruise the planets; the godly region feels miserable when its banks are struck by your agitated matted locks (of hair)! (16)

വിയദ്യയാപീ താരാ-ഗണ-ഗുണിത-ഫേനോദ്ഗമ-രുചിഃ
പവ്രാഹോ വാരാം യഃ പൃഷ്ഠതലഘൃദൃഷ്ടഃ ശിരസി തേ ।
ജഗദ്ദ്വീപാകാരം ജലധിവലയം തേന കൃതമിതി
അനേനൈവോന്മേയം ധൃതമഹിമ ദ്വിയം തവ വപുഃ ॥ ൧൭ ॥

The divine river flows extensively through the sky and its charm is enhanced by the illumination of the foam by the groups of stars . (Brought down to the earth by the King Bhagiratha by propitiating Lord Shiva and known as Ganga) it creates many islands and whirlpools on the earth . The same turbulent river appears like a mere droplet of water on your head. This itself shows how lofty and divine your body(form) is! (17)

രഥഃ ക്ഷോണീ യന്താ ശതധൃതിരഗേന്ദ്രോ ധനുരഥോ
രഥാങ്ഗേ ചന്ദ്രാർകൌ രഥ-ചരണ-പാണിഃ ശര ഇതി ।
ദിധക്ഷോസ്തേ കോ/യം ത്രിപുരത്യുണമാഡമ്ബര വിധിഃ
വിധേയൈഃ ക്രീഡന്ത്യോ ന ഖലു പരതന്ത്രാഃ പഭ്രുധിയഃ ॥ ൧൮ ॥

When you wanted to burn the three cities, you had the earth as the chariot, Brahma as the charioteer, the Meru mountain as the bow, the sun and the moon as the parts of the chariot and ViShNu himself(who holds the chariot-wheel in his hand -Sudarshan chakra?), as the arrow . Why this

demonstrative show when you as the dictator of everything, could have done the job as a trifle? The Lord's greatness is not dependent on anybody or anything . (Incidentally there is a view that the burning of the three cities would refer to the burning of three kinds of bodies of man i.e. 'sthUla sharIra', 'sUkShma sharIra' and 'kAraNa sharIra'). (18)

ഹരിസ്തേ സാഹസ്രം കമല ബലിമാധായ പദയോഃ
യദേകോനേ തസ്മിൻ നിജമുദഹരൻനേതക്രമലമ് |
ഗതോ ഭക്ത്യുദ്ദരേകഃ പരിണതിമസൗ ചകവ്രപുഷഃ
തത്രാണാം രക്ഷായൈ ത്രിപുരഹര ജാഗർതി ജഗതാമ് || ൧൯ ||

ViShNu once brought 1000 lotuses and was placing them at your feet;
after placing 999 flowers he found that one was missing; he plucked out one
of his own eyes and offered it as a lotus; this supreme exemplification of
devotion on his part was transformed into the wheel (sudarshana chakra) in
his hand, which he uses for protecting the world . (19)

കത്രൗ സുപ്തേ ജാഗത്ത് ത്വമസി ഫലയോഗേ കത്രുമതാം
കവ കർമ്മ പദ്യവസ്തം ഫലതി പുരുഷാരാധനമ്യതേ |
അതസ്ത്വാം സമ്പരേക്ഷയ കത്രുഷു ഫലദാന-പത്രിഭുവം
ശൃൗൗ ശദ്ദയാം ബധ്വാ ദൃഢപരികരഃ കർമ്മസു ജനഃ || ൨൦ ||

You ensure that there is a connection between cause and effect and hence
when men perform a sacrifice they obtain good results . Otherwise how can
there be future result for a past action? Thus on seeing your power in
rewarding people performing sacrificial worship, with good results, men

believe in Vedas and firmly engage themselves in various
worshipful acts . (20)

കപ്രിയാദകഷോ ദകഷഃ കത്രുപതിരധീശസ്തനുഭൂതാം
ഋഷീണാമാർത്വിജ്യാം ശരണദ സദസ്യാഃ സുര-ഗണാഃ ।
കത്രുഭ്രംശസ്ത്വതഃ കത്രുഫല-വിധാന-പ്രയസനിനഃ
ധഗുവം കർതും ശദ്രധാ വിധുരമഭിചാരായ ഹി മഖാഃ ॥ ൨൧ ॥

All the same,O Protector . though you exert to reward all sacrifices . those
done without faith in you become counter-productive, as exemplified in the
case of the sacrifice performed by DakSha; DakSha was well-versed in the
art of sacrifices and himself the Lord of Creation; besides, he was the
chief performer: the great maharishis were the priests and the various gods
were the participants! (DakSha did not invite Shiva and insulted him
greatly; thus enraged, Shiva destroyed the sacrifice and DakSha too). (21)

പജ്രാനാഥം നാഥ പസ്രഭമഭികം സ്വാം ദുഹിതരം
ഗതം രോഹിദ് ഭൂതാം രിരമയിഷുമൃഷ്യാസയ വപുഷാ ।
ധനുഷ്പാണേർയാതം ദിവമപി സപത്രാക്യതമമും
തസ്രന്തം തേ/ദ്യാപി ത്യാജതി ന മൃഗയാധരഭസഃ ॥ ൨൨ ॥

O, Protector! Once Brahma became infatuated with his own daughter .
When she fled taking the form of a female deer he also took the
form of a male deer and chased her . You took the form of a hunter
and went after him, with a bow in hand . Struck by your arrow and
very much frightened, Brahma fled to the sky taking the form of a

star . Even today he stands frightened by you . (22)

സ്വലാവൺയാശംസാ ധൃതധനുഷമഹ്നായ തൃണവത്
പുരഃ പ്ലുഷ്ടം ദൃഷ്ട്വാ പുരമഥന പുഷ്പായുധമപി ।
യദി സ്തരൈണമേവേദവീ യമനിരത-ദേഹാർധ-ഘടനാത്
അവൈതി ത്വാമദ്യാ ബത വരദ മുഗ്ധാ യുവതയഃ ॥ ൨൩ ॥

O, destroyer of the three cities! Boon-giver! Practitioner of
austerities! Before the very eyes of Parvati, you reduced
Manmatha (the god of love) to ashes,the moment he tried to
arouse passion in you for Parvati, by shooting his famous
flower arrows . Even after witnessing this, if Parvati, thinks
that you are attracted by her physical charm, on the basis of
your sharing half the body with her, certainly women are
under self- delusion . (23)

ശ്മശാനേഷ്വാക്രീഡാ സ്മരഹര പിശാചാഃ സഹചരാഃ
ചിതാ-ഭസ്മാലേപഃ സഗ്രഹി നൃകരോടീ-പരികരഃ ।
അമങ്ഗൽയം ശീലം തവ ഭവതു നാമൈവമഖിലം
തഥാപി സ്മർത്യുണാം വരദ പരമം മങ്ഗലമസി ॥ ൨൪ ॥

O,boon giver! O,destroyer of Cupid! You play in the burning ghats . your
friends are the ghosts . Your body is smeared with the ashes of the dead
bodies . Your garland is of human skulls . Every aspect of your character is
thus inauspicious . Let it be . It does not matter . Because, with all these
known oddness, you are quick to grant all auspicious things to the people

who just think of you . (It is interesting to note here that in his Devi aparAdha kShamApana stotra Shankaracharya says that,despite his poor and deficient possessions,Shiva got the power to grant boons entirely because because of his having taken the hand of Parvathi in marriage; in the previous shloka, PuShpadanta calls it naive on the part of Parvati, if she thinks that Shiva is attracted by her charm simply because he is sharing half the body with her.This dichotomy etc . is due to the custom that when a particular lord is to be extolled, the other gods are to be belittled to some extent). (24)

മനഃ പത്രേയക് ചിത്തേ സവിധമവിധായാത്-മരുതഃ
പഹൃഷ്യാദരോമാണഃ പമദ-സലിലോത്സങ്ഗതി-ദൃശഃ |
യദാലോക്യാഹ്ലാദം ഹദ്ര ഇവ നിമജ്യാമൃതമയേ
ദധത്യന്തസ്തത്ത്വം കിമപി യമിനസ്തത് കില ഭവാൻ || ൨൫||

The great yogis regulate their breath, control and still their mind, look inward and enjoy the bliss with their hair standing on edge and eyes filled with tears of joy . It looks as though they are immersed in nectar . That bliss which they see in their heart and exult thus, is verily you Yourself! (25)

(The second line has an alternate (pATHabheda),

salilotsa.ngita (salila + utsa.ngita).

However, utsa.ngati is more appropriate than sa.ngita,

both in terms of meaning and grammar!

sa.ngita has grammatical problems (it needs to be

sa.nglta which does not fit the meter! It may as well

be some printer's mistake originally which got

reprinted in newer books.)

ത്വമർകസ്ത്വം സോമസ്ത്വമസി പവനസ്ത്വം ഹൃതവഹഃ
ത്വമാപസ്ത്വം ധ്യോമ ത്വമു ധരണിരാത്മാ ത്വമിതി ച ।
പരിച്ഛിന്നാമേവം ത്വയി പരിണതാ ബിഭ്രതി ഗിരം
ന വിദ്മസ്തത്ത്വം വയമിഹ തു യത് ത്വം ന ഭവസി ॥ ൨൬॥

You are the sun, the moon, the air, the fire, the water, the sky(ether/space), and the earth (the five elements or 'bhUtA's). You are the Self which is omnipresent . Thus people describe in words every attribute as yours . On the other hand, I do not know any fundamental principle or thing or substance, which you are not! (26)

ത്രയീം തിസ്രോ വൃതീസ്ത്രിഭുവനമഥോ ത്രീനപി സുരാൻ
അകാരാദ്യൈർവർണൈസ്ത്രിഭിരഭിദധത് തീർണ്ണവിക്യതി ।
തുരീയം തേ ധാമ ധ്വനിഭിരവരൂന്ധാനമണുഭിഃ
സമസ്ത-ധസ്തം ത്വാം ശരണദ ഗൃണാത്യോമിതി പദമ് ॥ ൨൭॥

O, grantor of refuge and protection! The word 'OM' consists of the three letters 'a', 'u' and 'm'. It refers to the three Vedas(Rik, YajuH and SAma), the three states (JAgrat, Swapna, and suShupti-awakened, dreaming and sleeping),the three worlds(BhUH, bhuvaH and suvaH) and the three gods (Brahma, ViShNu amd Mahesha).It refers to you yourself both through the individual letters as well as collectively; in the latter form (i.e . the total word 'OM') it refers to your omnipresent absolute nature, as the fourth state of existence i.e 'turlyaM' (sleep-like yet awakened and

alert state, as a fully- drawn bow). (27)

ഭവഃ ശർവോ രുദ്രഃ പശുപതിരഥോഗഃ സഹമഹാൻ
തഥാ ഭീമേശാനാവിതി യദഭിധാനാഷ്ടകമിദമ് |
അമുഷ്മിൻ പത്ര്യേകം പവ്രിചരതി ദേവ ശ്യുതിരപി
പ്രിയായാസ്ഥൈധാമ്നേ പന്നിഹിത-നമസ്യോ/സ്ഥി ഭവതേ || ൨൮ ||

I salute you as the dear abode of the following 8 names: bhava,
sharva, rudra, pashupati, ugra, sahamahAn, bhIma, and IshAna;
the 'Vedas' also discusses individually about these names . (28)
(Also a variation of first and second lines as sahamahAnstathA.)

നമോ നേദിഷ്ഠായ പ്രിയദവ ദവിഷ്ഠായ ച നമഃ
നമഃ ക്ഷോദിഷ്ഠായ സ്മരഹര മഹിഷ്ഠായ ച നമഃ |
നമോ വർഷിഷ്ഠായ ത്രിനയന യവിഷ്ഠായ ച നമഃ
നമഃ സർവസ്ഥൈ തേ തദിദമതിസർവായ ച നമഃ || ൨൯ ||

O, destroyer of Cupid! O, the three-eyed one! Salutations to you, who is
the forest-lover, the nearest and the farthest; the minutest and the
biggest, the oldest and the youngest; salutations to you who is everything
and beyond everything! (29)

ബഹുല-രജസേ വിശ്വോത്പത്ത്ൌ ഭവായ നമോ നമഃ
പബ്രല-തമസേ തത് സഹാരേ ഹരായ നമോ നമഃ |
ജന-സുഖകൃതേ സത്ത്വോദ്രിക്ത്ൌ മൃഡായ നമോ നമഃ
പമ്രഹസി പദേ നിസ്തരൈഗുൺയേ ശിവായ നമോ നമഃ || ൩൦ ||

Salutations to you in the name of 'Bhava' in as much as you create the world by taking the 'rajas' as the dominant quality; salutations to you in the name of 'Hara' in as much as you destroy the world by taking the 'tamas' as the dominant quality; salutations to you in the name of 'MRiDa', in as much as you maintain and protect the world by taking 'satva' as the dominant quality . Again salutations to you in the name of Shiva in as much as you are beyond the above-mentioned three qualities and are the seat of the supreme bliss . (30)

കൃശ-പരിണതി-ചേതഃ ക്ലേശവശ്യാം ക്വ ചേദം
ക്വ ച തവ ഗുണ-സീമോൽലങ്ഘിനീ ശശ്വദ്യുദ്ധിഃ ।
ഇതി ചകിതമമൻദീകൃത്യ മാം ഭക്തിരാധാദ്
വരദ ചരണയോസ്തേ വാക്യ-പുഷ്പോപഹാരമ് ॥ ൩൧ ॥

O, boon-giver! I was very perplexed to sing your praise considering my little awareness and afflicted mind vis-a-vis your ever increasing limitless quality; however, my devotion to you made me set aside this diffidence and place these floral lines at your feet . (31)

അസിത-ഗിരി-സമം സ്യാത് കജ്ജലം സിന്ധു-പാത്രേ
സുര-തരുവര-ശാഖാ ലേഖനീ പതമുർവീ ।
ലിഖതി യദി ഗൃഹീത്വാ ശാരദാ സർവകാലം
തദപി തവ ഗുണാനാമീശ പാരം ന യാതി ॥ ൩൨ ॥

O, great master! Even, if one were to assume that the blue mountain , the ocean, the heavenly tree and the earth are the ink,the ink-pot, the pen and

the paper respectively and the goddess of learning (Saraswati) herself is
the writer,she will not be able to reach the frontiers of your
greatness,however long she were to write! (32)

അസുര-സുര-മുനീൻദരൈരർചിതസ്തേൻദു-മൌലേഃ
ഗന്ദ്രിത-ഗുണമഹിമ്നോ നിർഗുണസ്തേശ്വരസ്ത |
സകല-ഗണ-വരിഷ്ഠഃ പുഷ്പദന്താഭിധാനഃ
രൂചിരമലഘുവൃത്തൈഃ സ്തോതമ്രേതചകാര || ൩൩ ||

The best one among all groups(Gandharva?), PuShpadanta by name, composed
this charming hymn in none too short metres, in praise of the great lord
who wears the moon in his head(Shiva), who is worshipped and glorified by
all demons, gods and sages and who is beyond all attributes and forms . (33)

അഹരഹരനവദ്യം ധൂർജടേഃ സ്തോതമ്രേതത്
പന്തി പരമഭക്ത്യാ ശുദ്ധ-ചിത്തഃ പുമാൻ യഃ |
സ ഭവതി ശിവലോകേ രുദ്രത്രയസ്തഥാ/ത
പചുരതര-ധനായുഃ പുത്രവാൻ കീർതിമാംശു || ൩൪ ||

Whoever reads this faultless hymn of Shiva daily, with pure mind and great
devotion, ultimately reaches Shiva's domain and becomes equal to him; in
this world, he is endowed with children, great wealth,
long life and fame . (34)

മഹേശാൻനാപരോ ദേവോ മഹിമ്നോ നാപരാ സ്തുതിഃ |
അഘോരാൻനാപരോ മൻത്രോ നാസ്തി തത്ത്വം ഗുരോഃ പരമ് || ൩൫ ||

There is no God higher than Mahesha; there is no hymn better than this one.

There is no 'mantra' greater than 'OM' and there is no truth or principle beyond one's teacher/spiritual guide . (35)

ദീക്ഷാ ദാനം തപസ്തീർഥം ജ്ഞാനം യാഗാദികാഃ കഠിയാഃ ।
മഹിമസ്തവ പാഠസ്യ കലാം നാർഹന്തി ഷോഡശീമ് ॥ ൩൬ ॥

Initiation(into spiritual development), charity, penance, pilgrimage,spiritual knowledge and religious acts like sacrifices are not capable of yielding even one-sixteenth of the return that will result from the reading of this hymn . (36)

കുസുമദശന-നാമാ സർവ-ഗന്ധർവ-രാജഃ
ശശിധരവര-ഘോരേഭദ്രഭവസ്യ ദാസഃ ।
സ ഖലു നിജ-മഹിമനോ ഭ്രഷ്ട ഏവാസ്യ രോഷാത്
സ്തവനമിദമകാർഷീദ് ദ്വയ-ദ്വയം മഹിമനഃ ॥ ൩൭ ॥

Kusumadanta(equivalent of PuShpadanta) was the king of all Gandharvas and he was a devotee of the Lord of lords, Shiva, who wears the baby moon (with a few digits only) in his head . He fell from his glorious position due to Shiva's wrath at his misconduct . It was then that the Gandharva composed this hymn which is the most divine . (37)

സുരഗുരുമഭിപുജ്യ സ്വർഗ-മോക്ഷൈക-ഹേതും
പഠതി യദി മനുഷ്യഃ പഠഞ്ജലിർനാന്യ-ചേതഃ ।
വജ്രതി ശിവ-സമീപം കിൻനരൈഃ സ്തുതമാനഃ

സ്തവനമിദമമോഘം പുഷ്പദന്തപണ്ണീതമ് || ൩൮ ||

If an aspirant for heaven and liberation, worships Shiva, the teacher of gods, at first and then reads this unfailing hymn, composed by PuShpadanta, with folded hands and single-mindedness, he attains Shiva's abode, being praised by 'kinnaras' (a group of semi-gods known for their singing talent). (38)

ആസമാപ്തമിദം സ്തോത്രം പുണ്യം ഗന്ധർവ-ഭാഷിതമ് |
അനൗപമ്യം മനോഹാരി സർവമീശ്വരവർണനമ് || ൩൯ ||

Here ends this meritorious, charming and incomparable hymn, uttered by the Gandharva, all in description of the great master . (39)

ഇത്യേഷാ വാങ്മയീ പുജാ ശ്രീമച്ഛങ്കര-പാദയോഃ |
അർപിതാ തേന ദേവേശഃ പരീയതാം മേ സദാശിവഃ || ൪൦ ||

Thus, this worship in the form of words, is dedicated at the feet of Shri Shankara; may the ever-auspicious lord of the gods be pleased with this . (40)

തവ തത്ത്വം ന ജാനാമി കീദൃശോ/സി മഹേശ്വര |
യാദൃശോ/സി മഹാദേവ താദൃശായ നമോ നമഃ || ൪൧ ||

I do not know the truth of your nature and how you are . O, great God! My
Salutations are to that nature of yours of which you really are . (41)

ഏകകാലം ദ്വികാലം വാ ത്രികാലം യഃ പഠേൻനരഃ |
സർവപാപ-വിനിർമൂക്തഃ ശിവ ലോകേ മഹീയതേ || ൪൨ ||

Whoever reads this once, twice or thrice (in a day) revels in the domain of
Shiva, bereft of all sins . (42)

ശ്രീ പുഷ്പദന്ത-മുഖ-പങ്ക്ജ-നിർഗതേന
സ്തോത്രേണ കിർബിഷ-ഹരേണ ഹര-പ്രിയേണ |
കൺഠസ്ഥിതേന പഠിതേന സമാഹിതേന
സുപ്രീണിതോ ഭവതി ഭൂതപതിർമഹേശഃ || ൪൩ ||

This hymn which is dear to Shiva, has emerged out of the lotus-like mouth
of PuShpadanta and is capable of removing all sins . May the lord of all
beings become greatly pleased with anyone who has learnt this by heart
and/or reads or recalls this with single-mindedness! (43)

|| ഇതി ശ്രീ പുഷ്പദന്ത വിരചിതം ശിവമഹിമ്നഃ

സ്തോത്രം സമാപ്തമ് ||

Thus ends the 'shivamahimna hymn' composed by PuShpadanta.

Please send corrections to sanskrit@cheerful.com

Last updated ऐoday

<http://sanskritdocuments.org>

Shiva Mahimna Stotram Lyrics in Malayalam PDF

% File name : shivamahi.itx

% Location : doc_shiva

% Author : Pushhpadanta

% Language : Sanskrit

% Subject : philosophy/hinduism

% Transliterated by : Devendraray V . Bhatt and S . V . Ganesan

% Proofread by : S . V . Ganesan

% Latest update : March 23, 2004

% Send corrections to : Sanskrit@cheerful.com

% Site access : <http://sanskritdocuments.org>

%

% This text is prepared by volunteers and is to be used for personal study

% and research. The file is not to be copied or reposted for promotion of

% any website or individuals or for commercial purpose without permission.

% Please help to maintain respect for volunteer spirit.

%

We acknowledge well-meaning volunteers for Sanskritdocuments.org and other sites to have built the collection of Sanskrit texts.

Please check their sites later for improved versions of the texts.

This file should strictly be kept for personal use.

PDF file is generated [October 12, 2015] at Stotram Website