

# ശ്രീശിവമഹിമസ്തോത്രം (പുഷ്പദന്ത)

{॥ ശ്രീശിവമഹിമസ്തോത്രം (പുഷ്പദന്ത) ॥}

॥ ശ്രീ പുഷ്പദന്ത വിരചിതം ശിവമഹിമസ്തോത്രം ॥

Introduction, transliteration, and translation by

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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 ശിവമഹിമ്നസ്തോതൃ ॥

മഹിമ്നഃ പാരം തേ പരമവിദുഷോ യദ്യസദ്യശീ  
സ്തുതിർബ്രഹ്മാദീനാമപി തദവസന്മാസത്വയി ഗിരഃ ।  
അഥാ/വാചയഃ സർവഃ സ്വമതിപരിണാമാവധി ഗൃണൻ  
മമാപ്യേഷ സ്തോത്രേ ഹര നിരപവാദഃ പരികരഃ ॥ ൧ ॥

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 a exception . Hence, (thinking like this ) I begin this prayer . (1)

അതീതഃ പഥാനം തവ ച മഹിമാ വാങ്മനസയോഃ

അതദ്യായവൃത്ത്യാ യം ചകിതമഭിധത്തേ 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 സുരഗുരോർവിസ്തമയപദമ് ।  
മമ ത്വേതാം വാണീം ഗുണകഥനപുണ്യേന ഭവതഃ  
പുനാമീത്യർഥേ/സ്മിൻ പുരമഥന ബുദ്ധിർഭയവസിതാ ॥ 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 യത്ത്ജഗദുദയരക്ഷാപ്രയക്യത്

തന്ത്രീവസ്തു ധന്തം തിസൃഷ്ടു ഗുണഭിന്നാസു തനുഷ്ടു ।  
അഭയാനാമസ്ഥിൻ വരദ രമണീയാമരമണീം  
വിഹന്തും ധാക്രോശീം 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 ।  
അതർക്തൈശ്വര്യേ ത്വയ്യനവസര 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 കിമവയവവന്തോ/പി ജഗതാം  
അധിഷ്ഠാതാരം കിം ഭവവിധിരനാദൃത്യ ഭവതി ।

അനീശോ വാ കുർയാദ് ഭുവനജനനേ കഃ പരികരോ  
യതോ മൻദാസ്ത്വാം പ്രത്യയമരവര 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, Bhuvarka, Svargaloka, Maharoka, 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  
പ്രിന്റനേ പ്രസ്ഥാനേ പരമിദമദഃ പദ്യമിതി ച ।  
രൂപീനാം വൈചിത്ര്യാഭ്യുക്തുകുടില നാനാപഥജുഷാം  
സ്മണാമേകോ ഗദ്യസ്ത്വമസി 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)

മഹാക്ഷഃ ഖട്വാങ്ഗം പരശുരജിനം ഭസ്മ ഫണിനഃ  
കപാലം ചേതീയത്ത്വ വരദ തന്ത്രോപകരണമ് ।

സുരാസ്താം താമൂദ്ധിം ദധതി തു ഭവദ്ഭൂപ്രണിഹിതാം  
ന ഹി സ്വാത്മാരാമം വിഷയമൃഗത്യുഷ്ണാ ഭമ്രയതി || 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)

ധ്വവം കശ്ചിത് സർവം സകലമപരസ്ത്വധ്വവമിദം  
പരോ ധ്വരായാ/ധ്വരായേ ജഗതി ഗദതി യസ്തവിഷയേ ।  
സമസ്തേ/പ്തേതസ്മിൻ പുരമഥന തൈർവിസ്ഥിത 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 ഭക്തിശുഭ്രധാ-ഭരഗുരു-ഗൃണദ്ഭയാം ഗിരിശ യത്  
സ്വയം തസ്മേ 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 യദ്ബാഹുനഭൂത-രണകൺധു-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)

അമൃഷ്യാ ത്വത്സേവാ-സമധിഗതസാരം ഭുജവനം  
ബലാത് കൈലാസേ/പി ത്വദധിവസതൌ വികമ്രയതഃ ।  
അലദ്യാപാതാലേ/പ്തലസചലിതാംഗുഷ്ഠശിരസി  
പത്രിഷ്ഠാ ത്വയ്യാസീദ് ധ്രുവമുപചിതോ 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 തച്ചിതം തസ്മിൻ വരിവസിതരി ത്വചരണയോഃ  
ന കസ്യാപ്യുന്മനത്ത്വൈ 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-ബഹ്വമാൺഡ-ക്ഷയചകിത-ദേവാസുരകൃപാ  
വിധേയസ്യാ//സീദ് യസ്തന്നിനയന വിഷം സംഹൃതവതഃ ।  
സ കർമ്മാഷഃ കൺഠേ തവ ന കുരുതേ ന ശഠ്രിയമഹോ  
വികാരോ/പി ശ്ലാഘ്യോ ഭുവന-ഭയ- ഭങ്ഗ- ധ്വസനിനഃ ॥ 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)

അസിദ്ധാർഥാ നൈവ ക്വചിദപി സദേവാസുരനരേ  
നിവർത്തന്തേ നിത്യം ജഗതി ജയിനോ യസ്യ വിശിഖാഃ ।  
സ പശ്യൻനീശ ത്വാമിതരസുരസാധാരണമഭൂത്  
സ്ഥരഃ സ്ഥർത്വയാത്മാ 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 വിഷ്ണോർഭദ്രാമ്യദ് ഭുജ-പരിഘ-രുഗ്ണ-ഗഹ- ഗണമ് ।  
മുഹൂർദ്യൗർഭൗസ്ഥ്യം യാത്യനിഭൃത-ജടാ-താഡിത-തടാ  
ജഗദക്രഷായൈ 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-രൂചിഃ  
പ്രവാഹോ 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 ചന്ദ്രാർകൗ രഥ-ചരണ-പാണിഃ ശര ഇതി ।  
ദിധക്ഷോസ്തേ കോ/യം ത്രിപുരതൂണമാഡമ്ബര വിധിഃ  
വിധേയൈഃ ക്രീഡന്തയോ ന ഖലു പരതന്ത്രാഃ പഭ്രൂധിയഃ ॥ 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 പരിണതിമസൌ 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)

കത്രൌ സുപ്തേ ജാഗത്ര് ത്വമസി ഫലയോഗേ കത്രുമതാം  
ക്വ കർമ പദ്യവസ്തം ഫലതി പുരുഷാരാധനമൃതേ ।  
അതസ്ത്വാം സമ്പരേക്ഷയ കത്രുഷു ഫലദാന-പത്രിഭുവം  
ശൃൌൌ ശദ്യാം ബധ്വാ ദൃഢപരികരഃ കർമസു 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)

കപ്രിയാദക്ഷോ ദക്ഷഃ കത്രുപതിരധീശസ്തനുഭൂതാം  
ഋഷീണാമാർത്വിജ്യം ശരണദ സദസ്യാഃ സുര-ഗണാഃ ।  
കത്രുഭ്രംശസ്ത്വതഃ കത്രുഫല-വിധാന-ധ്വസനിനഃ  
ധഗുവം കർതും ശദ്യ വധൂരമഭിചാരായ 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)

പജാനാഥം നാഥ പസ്രഭമഭികം സ്വാം ദുഹിതരം  
ഗതം രോഹിദ് ഭൂതാം രിരമയിഷുമൃഷ്ടയസ്ത വപുഷാ ।  
ധനുഷ്പാണേർയാതം ദിവമപി സപതാക്യതമമും  
തസ്രന്തം തേ/ദ്യാപി ത്വജതി 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 തുണവത്  
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)

ശ്മശാനേഷ്വാകുന്ദാ സ്മരഹര പിശാചാഃ സഹചരാഃ  
ചിതാ-ഭസ്മാലേപഃ സഗ്രഹി നൂകരോടീ-പരികരഃ ।  
അമൃഗന്ധം ശീലം തവ ഭവതു നാമൈവമഖിലം  
തഥാപി സ്മർത്യുണാം വരദ പരമം മന്ദഗലമസി ॥ 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 പശ്രയക് ചിതതേ സവിധമവിധായാത്-മരുതഃ  
പഹൃഷ്ടയദ്രോമാണഃ പമദ-സലിലോത്സംഗതി-ദൃശഃ ।  
യദാലോക്യാഹ്ലാദം ഹദ 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 ഹുതവഹഃ  
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)

തത്രീം തിസ്രോ വൃതതീസ്ത്രിഭുവനമഥോ തന്നപി സുരാൻ  
അകാരാദ്യൈർവർണൈസ്ത്രിഭിരഭിദധത് തീർണ്ണവികൃതി ।  
തൂരീയം തേ ധാമ ധ്വനിഭിരവരൂന്ധാനമണുഭിഃ  
സമസ്ത-ഽയസ്തം 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 'turIyaM' (sleep-like yet awakened and

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

ഭവഃ ശർവോ രുദ്രഃ പശുപതിരഥോഗഃ സഹമഹാൻ  
തഥാ ഭീമേശാനാവിതി യദഭിധാനാഷ്ടകമിദമ് ।  
അമൃഷ്മിൻ പത്ര്യേകം പത്രിചരതി ദേവ ശ്യാതിരപി  
പത്രിയായാസ്ഥൈധാമ്നേ പത്രിഹിത-നമസ്തോ/സ്ഥി ഭവതേ ॥ ൨൮॥

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

നമോ നേദിഷ്ഠായ പത്രിഭവ ദവിഷ്ഠായ ച നമഃ  
നമഃ ക്ഷോദിഷ്ഠായ സ്മരഹര മഹിഷ്ഠായ ച നമഃ ।  
നമോ വർഷിഷ്ഠായ ത്വിനയന 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 വിശ്വോത്പത്ത്വേ ഭവായ നമോ നമഃ  
പത്രില-തമസേ തത് സഹാരേ ഹരായ നമോ നമഃ ।  
ജന-സുഖകൃതേ സത്ത്വോദ്രിക്ത്വേ മൃഡായ നമോ നമഃ  
പത്രിഹസി പദേ നിസ്തരൈഗുണ്യേ 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-സീമോൽലംഘിനീ ശശ്വദ്യുദിഃ ।  
ഇതി ചകിതമന്ദദീക്യുതയ 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-പാതരേ  
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-മുനീൻദരൈരർചിതസ്തേന്ദു-മൌലേഃ  
ഗന്ധിത-ഗുണമഹിമ്നോ നിർഗുണസ്തേശ്വരസ്തയ ।  
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 ധൂർജഭഃ സ്തോതമ്രേതത്  
പന്തി പരമഭക്ത്യാ ശുദ്ധ-ചിത്തഃ പുമാൻ യഃ ।  
സ ഭവതി ശിവലോകേ രുദ്രത്രയസ്തഥാ/തത്  
പ്രചുരതര-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 മന്ത്രോ 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 ക്രിയാഃ ।  
മഹിമസ്തവ പാഠസ്യ കലാം നാർഹന്തി ഷോഡശീമ് ॥ ൩൩ ॥

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-മൗലേർഭവഭവസ്യ ദാസഃ ।  
സ ഖലു നിജ-മഹിമനോ ഭൂഷ്ട ഏവാസ്യ രോഷാത്  
സ്തവനമിദമകാർഷീദ് ദ്വയ-ദ്വയം മഹിമനഃ ॥ ൩൪ ॥

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)

സുരഗുരുമഭിപൂജ്യ സർവ-ഗ-മോക്ഷൈക-ഹേതും  
പാതി യദി മനുഷ്യഃ പ്രാഞ്ജലിർനാഭയ-ചേതാഃ ।  
വജ്രതി ശിവ-സമീപം കിൻനരൈഃ സ്തുതമാനഃ

സ്തവനമിദമോഽലം പുഷ്പദന്തപത്നീത് ॥ 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-ഭാഷിത് ।  
അനൗപമ്യം മനോഹാരി സർവമീശ്വരവർണനത് ॥ 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 പത്രിയതാം 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 പഠേന്ദനരഃ ।  
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.

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