

श्रीशिवमहिम्नस्तोत्र (पुष्पदन्त)

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॥ श्री पुष्पदन्त विरचितं शिवमहिम्न स्तोत्रम् ॥

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!

॥ ಓಂ ನಮಃ ಶಿವಾಯ ॥

॥ ಅಥ ಶ್ರೀ ಶಿವಮಹಿಮ್ನಾಸ್ತೋತ್ರಮ್ ॥

ಮಹಿಮ್ನಾಃ ಪಾರಂ ತೇ ಪರಮವಿದುಷೋ ಯದ್ಯಸದೃಶೀ

ಸ್ತುತಿರ್ಬ್ರಹ್ಮಾದೀನಾಮಪಿ ತದವಸನ್ನಾಸ್ತ್ವಯಿ ಗಿರಃ |

ಅಥಾವಾಚ್ಯಃ ಸರ್ವಃ ಸ್ವಮತಿಪರಿಣಾಮಾವಧಿ ಗೃಣನ್

ಮಮಾಪ್ಯೇಷ ಸ್ತೋತ್ರೇ ಹರ ನಿರಪವಾದಃ ಪರಿಕರಃ ॥ ೧ ॥

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)

ಆತೀತಃ ಪಂಥಾನಂ ತವ ಚ ಮಹಿಮಾ ವಾಙ್ಮನಸಯೋಃ
ಆತದ್ವ್ಯಾವೃತ್ತ್ಯಾಯಂ ಚಕಿತಮಭಿಧತ್ತೇ ಶ್ರುತಿರಪಿ |
ಸ ಕಸ್ಯ ಸ್ತೋತವ್ಯಃ ಕತಿವಿಧಗುಣಃ ಕಸ್ಯ ವಿಷಯಃ
ಪದೇ ತ್ವವಾಚೀನೇ ಪತತಿ ನ ಮನಃ ಕಸ್ಯ ನ ವಚಃ || ೧ ||

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)

ಮಧುಸ್ವೀತಾ ವಾಚಃ ಪರಮಮಮೃತಂ ನಿರ್ಮಿತವತಃ
ತವ ಬ್ರಹ್ಮಣ್ ಕಿಂ ವಾಗಪಿ ಸುರಗುರೋವಿಸ್ಮಯಪದಮ್ |
ಮಮ ತ್ವೇತಾಂ ವಾಣೀಂ ಗುಣಕಥನಪುಣ್ಯೇನ ಭವತಃ
ಪುನಾಮೀತ್ಯರ್ಥೇಽಸ್ಮಿನ್ ಪುರಮಥನ ಬುದ್ಧಿವ್ಯವಸಿತಾ || ೨ ||

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)

ತವೈಶ್ವರ್ಯಂ ಯತ್ತಜ್ಜಗದುದಯರಕ್ಷಾಪ್ರಲಯಕೃತ್
ತ್ರಯೀವಸ್ತು ವ್ಯಸ್ತಂ ತಿಸ್ರುಷು ಗುಣಭಿನ್ನಾಸು ತನುಷು ।
ಅಭವ್ಯಾನಾಮಸ್ಮಿನ್ ವರದ ರಮಣೀಯಾಮರಮಣೀಂ
ವಿಹಂತುಂ ವ್ಯಾಕ್ರೋಶೀಂ ವಿದಧತ ಇಹೈಕೇ ಜಡಧಿಯಃ ॥ ೪ ॥

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)

ಕಿಮೀಹಃ ಕಿಂಕಾಯಃ ಸ ಖಲು ಕಿಮುಪಾಯಸ್ತ್ರಿ ಭುವನಂ
ಕಿಮಾಧಾರೋ ಧಾತಾ ಸೃಜತಿ ಕಿಮುಪಾದಾನ ಇತಿ ಚೆ ।
ಅತರ್ಕ್ಯೈಶ್ವರ್ಯೇ ತ್ವಯ್ಯನವಸರ ದುಃಸ್ಥೋ ಹತಧಿಯಃ
ಕುತಕೋಽಯಂ ಕಾಂಶ್ಚಿತ್ ಮುಖರಯತಿ ಮೋಹಾಯ ಜಗತಃ ॥ ೫ ॥

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)

ಅಜನ್ಮಾನೋ ಲೋಕಾಃ ಕಿಮವಯವವನ್ನೋಽಪಿ ಜಗತಾಂ
ಅಧಿಷ್ಠಾತಾರಂ ಕಿಂ ಭವವಿಧಿರನಾದ್ಯತ್ಯ ಭವತಿ |
ಅನೀಶೋ ವಾ ಕುರ್ಯಾದ್ ಭುವನಜನನೇ ಕಃ ಪರಿಕರೋ
ಯತೋ ಮನ್ನಾಸ್ತ್ವಾಂ ಪ್ರತ್ಯಮರವರ ಸಂಶೀರತ ಇಮೇ || ೬ ||

O, Best Of The Gods, are the seven Lokas (It is believed that there are
seven worlds in this Universe, namely, Bhooloka, Bhuvarloka, 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)

ತ್ರಯೀ ಸಾಂಖ್ಯಂ ಯೋಗಃ ಪಶುಪತಿಮತಂ ವೈಷ್ಣವಮಿತಿ
ಪ್ರಭಿನ್ನೇ ಪ್ರಸ್ಥಾನೇ ಪರಮಿದಮದಃ ಪಥ್ಯಮಿತಿ ಚ |
ರುಚೀನಾಂ ವೈಚಿತ್ರ್ಯಾದ್ಯಜುಕುಟಿಲ ನಾನಾಪಥಜುಷಾಂ
ನೃಣಾಮೇಕೋ ಗಮ್ಯಸ್ತ್ವ ಮಸಿ ಪಯಸಾಮರ್ಣವ ಇವ || ೭ ||

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)

ಮಹೋಕ್ಷಃ ಖಟ್ಟಾಙ್ಗಂ ಪರಶುರಜಿನಂ ಭಸ್ಮ ಘಣಿನಃ
ಕಪಾಲಂ ಚೇತೀಯತ್ತವ ವರದ ತನ್ನೋಪಕರಣಮ್ |
ಸುರಾಸ್ತಾಂ ತಾಮೃದ್ಧಿಂ ದಧತಿ ತು ಭವದ್ಭೂಪ್ರಣಿಹಿತಾಂ
ನ ಹಿ ಸ್ವಾತ್ಮಾರಾಮಂ ವಿಷಯಮೃಗತ್ಯಷ್ಟಾ ಭ್ರಮಯತಿ || ೮ ||

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)

ಧ್ರುವಂ ಕಶ್ಚಿತ್ ಸರ್ವಂ ಸಕಲಮಪರಸ್ತ್ವ ಧ್ರುವಮಿದಂ
ಪರೋ ಧ್ರೌವ್ಯಾಽಧ್ರೌವ್ಯೇ ಜಗತಿ ಗದತಿ ವ್ಯಸ್ತವಿಷಯೇ |
ಸಮಸ್ತೇಽಪ್ಯೇತಸ್ಮಿನ್ ಪುರಮಥನ ತೈರ್ವಿಸ್ಮಿತ ಇವ
ಸ್ತುವನ್ ಜಿಹ್ರೇಮಿ ತ್ವಾಂ ನ ಖಲು ನನು ಧೃಷ್ಟಾ ಮುಖರತಾ || ೯ ||

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)

ತವೈಶ್ವರ್ಯಂ ಯತ್ನಾದ್ ಯದುಪರಿ ವಿರಿಷ್ಠಿಹರರಥಃ
ಪರಿಚ್ಛೇತುಂ ಯಾತಾವನಿಲಮನಲಸ್ಯನ್ಧವಪುಷಃ |
ತತೋ ಭಕ್ತಿಶ್ರದ್ಧಾ-ಭರಗುರು-ಗೃಣದ್ಭ್ಯಾಂ ಗಿರಿಶ ಯತ್
ಸ್ವಯಂ ತಸೇ ತಾಭ್ಯಾಂ ತವ ಕಿಮನುವೃತ್ತಿನಃ ಫಲತಿ || ೧೦ ||

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)

ಆಯತ್ನಾದಾಸಾದ್ಯ ತ್ರಿಭುವನಮವೈರವ್ಯತಿಕರಂ
ದಶಾಸ್ಯೋ ಯದ್ಬಾಹೂನಭೃತ-ರಣಕಣ್ಡ-ಪರವಶಾನ್ |

ಶಿರಃಪದ್ಮಶ್ರೀಣೀ-ರಚಿತಚರಣಾಮ್ಬೋರುಹ-ಬಲೀಃ
ಸ್ಥಿರಾಯಾಸ್ತ್ವ ದ್ಭಕ್ತೇಸ್ತಿ ಪುರಹರ ವಿಸ್ಫೂರ್ಜಿತಮಿದಮ್ || ೧೧ ||

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)

ಅಮುಷ್ಯ ತ್ವತ್ಸೇವಾ-ಸಮಧಿಗತಸಾರಂ ಭುಜವನಂ
ಬಲಾತ್ ಕೈಲಾಸೇಽಪಿ ತ್ವದಧಿವಸತೌ ವಿಕ್ರಮಯತಃ |
ಅಲಭ್ಯಾಪಾತಾಲೇಽಪ್ಯಲಸಚಲಿತಾಂಗುಷ್ಠಶಿರಸಿ
ಪ್ರತಿಷ್ಠಾ ತ್ವಯ್ಯಾಸೀದ್ ಧ್ರುವಮುಪಚಿತೋ ಮುಹ್ಯತಿ ಖಲಃ || ೧೨ ||

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)

ಯದೃದ್ಧಿಂ ಸುತ್ರಾಷ್ಟೋ ವರದ ಪರಮೋಚ್ಚೈ ರಪಿ ಸತೀಂ
ಅಧಶ್ಚಕ್ರೇ ಬಾಣಃ ಪರಿಜನವಿಧೇಯತ್ರಿಭುವನಃ |
ನ ತಚ್ಚಿತ್ರಂ ತಸ್ಮಿನ್ ವರಿವಸಿತರಿ ತ್ವಚ್ಚರಣಯೋಃ

ನ ಕಸ್ಯಾಪ್ಯುನ್ನತ್ಯೈ ಭವತಿ ಶಿರಸಸ್ತ್ವಯ್ಯವನತಿಃ || ೧೩ ||

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)

ಅಕಾಣ್ಡ-ಬ್ರಹ್ಮಾಣ್ಡ-ಕ್ಷಯಚಕಿತ-ದೇವಾಸುರಕೃಪಾ
ವಿಧೇಯಸ್ಯಾಽಽಸೀದ್ ಯಸ್ತ್ರ ನಯನ ವಿಷಂ ಸಂಹೃತವತಃ |
ಸ ಕಲ್ಮಾಷಃ ಕಣ್ಣೇ ತವ ನ ಕುರುತೇ ನ ಶ್ರಿಯಮಹೋ
ವಿಕಾರೋಽಪಿ ಶ್ಲಾಘ್ಯೋ ಭುವನ-ಭಯ- ಭಜ್ಞ- ವ್ಯಸನಿನಃ || ೧೪ ||

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)

ಅಸಿದ್ಧಾರ್ಥಾ ನೈವ ಕ್ಷಚಿದಪಿ ಸದೇವಾಸುರನರೇ

ನಿವರ್ತನೇ ನಿತ್ಯಂ ಜಗತಿ ಜಯಿನೋ ಯಸ್ಯ ವಿಶಿಖಾಃ |
ಸ ಪಶ್ಯನ್ನೀಶ ತ್ವಾಮಿತರಸುರಸಾಧಾರಣಮಭೂತ್
ಸ್ಮರಃ ಸ್ಮರ್ತವ್ಯಾತ್ಮಾ ನ ಹಿ ವಶಿಷು ಪಥ್ಯಃ ಪರಿಭವಃ || ೧೫ ||

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)

ಮಹೀ ಪಾದಾಘಾತಾದ್ ವ್ರಜತಿ ಸಹಸಾ ಸಂಶಯಪದಂ
ಪದಂ ವಿಷ್ಣೋರ್ಭ್ರಾಮ್ಯದ್ ಭುಜ-ಪರಿಘ-ರುಗ್ಣ-ಗ್ರಹ- ಗಣಮ್ |
ಮುಹುರ್ಯಾದೌ ಸ್ಥಂ ಯಾತ್ಯನಿಭೃತ-ಜಟಾ-ತಾಡಿತ-ತಟಾ
ಜಗದ್ರಕ್ಷಾಯೈ ತ್ವಂ ನಟಸಿ ನನು ವಾಮೈವ ವಿಭುತಾ || ೧೬ ||

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)

ವಿಯದ್ವ್ಯಾಪೀ ತಾರಾ-ಗಣ-ಗುಣಿತ-ಘೇನೋದ್ಗಮ-ರುಚಿಃ

ಪ್ರವಾಹೋ ವಾರಾಂ ಯಃ ಪೃಷ್ಠತಲಘುದೃಷ್ಟಃ ಶಿರಸಿ ತೇ |
ಜಗದ್ವಿಪಾಕಾರಂ ಜಲಧಿವಲಯಂ ತೇನ ಕೃತಮಿತಿ
ಅನೇನೈವೋನ್ನೇಯಂ ಧೃತಮಹಿಮ ದಿವ್ಯಂ ತವ ವಪುಃ || ೧೭ ||

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)

ರಥಃ ಕ್ಷೋಣೀ ಯನ್ತಾ ಶತಧೃತಿರಗೇಂದ್ರೋ ಧನುರಥೋ
ರಥಾಚ್ಛೇ ಚನ್ದ್ರಾ ಕೌ ರಥ-ಚರಣ-ಪಾಣಿಃ ಶರ ಇತಿ |
ದಿಧಕ್ಷೋಸ್ತೇ ಕೋಸಯಂ ತ್ರಿಪುರತೃಣಮಾಡಮ್ಬರ ವಿಧಿಃ
ವಿಧೇಯೈಃ ಕ್ರೀಡನ್ತ್ಯೋ ನ ಖಲು ಪರತನ್ತ್ರಾಃ ಪ್ರಭುಧಿಯಃ || ೧೮ ||

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)

ಹರಿಸ್ತೇ ಸಾಹಸ್ರಂ ಕಮಲ ಬಲಿಮಾಧಾಯ ಪದಯೋಃ
ಯದೇಕೋನೇ ತಸ್ಮಿನ್ ನಿಜಮುದಹರನ್ನೇತ್ರಕಮಲಮ್ |
ಗತೋ ಭಕ್ತ್ಯು ದೈಕಃ ಪರಿಣತಿಮಸೌ ಚಕ್ರವಪುಷಃ
ತ್ರಯಾಣಾಂ ರಕ್ಷಾಯೈ ತ್ರಿಪುರಹರ ಜಾಗರ್ತಿ ಜಗತಾಮ್ || ೧೯ ||

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)

ಕ್ರತೌ ಸುಪ್ತೇ ಜಾಗ್ರತ್ ತ್ವಮಸಿ ಫಲಯೋಗೇ ಕ್ರತುಮತಾಂ
ಕ್ಷ ಕರ್ಮ ಪ್ರದ್ವಸ್ತಂ ಫಲತಿ ಪುರುಷಾರಾಧನಮೃತೇ |
ಆತಸ್ತ್ವಾಂ ಸಮ್ಪ್ರೇಕ್ಷ್ಯ ಕ್ರತುಷು ಫಲದಾನ-ಪ್ರತಿಭುವಂ
ಶ್ರುತೌ ಶ್ರದ್ಧಾಂ ಬಧ್ವಾ ದೃಢಪರಿಕರಃ ಕರ್ಮಸು ಜನಃ || ೨೦ ||

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)

ಕ್ರಿಯಾದಕ್ಷೋ ದಕ್ಷಃ ಕೃತುಪತಿರಧೀಶಸ್ತನುಭೃತಾಂ
ಋಷೀಣಾಮಾರ್ತ್ವಿಜ್ಯಂ ಶರಣದ ಸದಸ್ಯಾಃ ಸುರ-ಗೆಣಾಃ |
ಕೃತುಭ್ರಂಶಸ್ವತ್ತಃ ಕೃತುಫಲ-ವಿಧಾನ-ವ್ಯಸನಿನಃ
ಧ್ರುವಂ ಕರ್ತುಂ ಶ್ರದ್ಧಾ ವಿಧುರಮಭಿಚಾರಾಯ ಹಿ ಮಖಾಃ || ೨೧ ||

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)

ಪ್ರಜಾನಾಥಂ ನಾಥ ಪ್ರಸಭಮಭಿಕಂ ಸ್ವಾಂ ದುಹಿತರಂ
ಗೆತಂ ರೋಹಿದ್ ಭೂತಾಂ ರಿರಮಯಿಷುಮೃಷ್ಯಸ್ಯ ವಪುಷಾ |
ಧನುಷ್ಪಾಣೀರ್ಯಾತಂ ದಿವಮಪಿ ಸಪತ್ರಾಕೃತಮಮುಂ
ತ್ರಸಂತಂ ತೇಽದ್ಯಾಪಿ ತ್ಯಜತಿ ನ ಮೃಗವ್ಯಾಧರಭಸಃ || ೨೨ ||

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)

ಸ್ವಲಾವಣ್ಯಾಶಂಸಾ ದೃತಧನುಷಮಹ್ನಾಯ ತೃಣವತ್
ಪುರಃ ಪ್ಲಷ್ಟಂ ದೃಷ್ಟ್ವಾ ಪುರಮಥನ ಪುಷ್ಪಾಯುಧಮಪಿ |
ಯದಿ ಸ್ತ್ರೀಣಂ ದೇವೀ ಯಮನಿರತ-ದೇಹಾರ್ಥ-ಘಟನಾತ್
ಅವೈತಿ ತ್ವಾಮದ್ಧಾ ಬತ ವರದ ಮುಗ್ಧಾ ಯುವತಯಃ || ೨೩ ||

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)

ಶ್ಮಶಾನೇಷ್ಟಾಕ್ರೀಡಾ ಸ್ಮರಹರ ಪಿಶಾಚಾಃ ಸಹಚರಾಃ
ಚಿತಾ-ಭಸ್ಮಾಲೇಪಃ ಸ್ರಗಪಿ ನೃಕರೋಟೀ-ಪರಿಕರಃ |
ಅಮಂಜಲ್ಯಂ ಶೀಲಂ ತವ ಭವತು ನಾಮೈವಮಖಿಲಂ
ತಥಾಪಿ ಸ್ಮತ್ಕೃಣಾಂ ವರದ ಪರಮಂ ಮಂಜಲಮಸಿ || ೨೪ ||

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)

ಮನಃ ಪ್ರತ್ಯಕ್ ಚಿತ್ತೇ ಸವಿಧಮವಿಧಾಯಾತ್ತ-ಮರುತಃ
ಪ್ರಹೃಷ್ಯದ್ರೋಮಾಣಃ ಪ್ರಮದ-ಸಲಿಲೋತ್ಸಂಗತಿ-ದೃಶಃ |
ಯದಾಲೋಕ್ಯಾಹ್ಲಾದಂ ಹೃದ ಇವ ನಿಮಜ್ಯಾಮೃತಮಯೇ
ದಧತ್ಯಂತಸ್ತತ್ತ್ವಂ ಕಿಮಪಿ ಯಮಿನಸ್ತತ್ ಕಿಲ ಭವಾನ್ || ೨೫ ||

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 (pA)Thabheda),
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.)

ತ್ವಮರ್ಕಸ್ತ್ವಂ ಸೋಮಸ್ತ್ವಮಸಿ ಪವನಸ್ತ್ವಂ ಹುತವಹಃ
ತ್ವಮಾಪಸ್ತ್ವಂ ವ್ಯೋಮ ತ್ವಮು ಧರಣಿರಾತ್ಮಾ ತ್ವಮಿತಿ ಚ |
ಪರಿಚ್ಛಿನ್ನಾಮೇವಂ ತ್ವಯಿ ಪರಿಣತಾ ಬಿಭೃತಿ ಗಿರಂ
ನ ವಿದ್ಯಸ್ತತ್ತತ್ತ್ವಂ ವಯಮಿಹ ತು ಯತ್ ತ್ವಂ ನ ಭವಸಿ || ೨೬ ||

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)

ತ್ರಯೀಂ ತಿಸ್ರೋ ವೃತ್ತೀಸ್ತ್ರಿ ಭುವನಮಥೋ ತ್ರೀನಪಿ ಸುರಾನ್
ಆಕಾರಾದ್ಯೈರ್ವರ್ಣೈಸ್ತ್ರಿ ಭಿರಭಿದಧತ್ ತೀರ್ಣವಿಕೃತಿ |
ತುರೀಯಂ ತೇ ಧಾಮ ಧ್ವನಿಭಿರವರುನ್ಧಾನಮಣುಭಿಃ
ಸಮಸ್ತ-ವ್ಯಸ್ತಂ ತ್ವಾಂ ಶರಣದ ಗೃಣಾತ್ಯೋಮಿತಿ ಪದಮ್ || ೨೭ ||

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)

ಭವಃ ಶರ್ವೋ ರುದ್ರಃ ಪಶುಪತಿರಘೋಗ್ರಃ ಸಹಮಹಾನ್
ತಥಾ ಭೀಮೇಶಾನಾವಿತಿ ಯದಭಿಧಾನಾಷ್ಟಕಮಿದಮ್ |
ಅಮುಷ್ಮಿನ್ ಪ್ರತ್ಯೇಕಂ ಪ್ರವಿಚರತಿ ದೇವ ಶ್ರುತಿರಪಿ
ಪ್ರಿಯಾಯಾಸ್ಮೈ ಧಾಮ್ನೇ ಪ್ರಣಿಹಿತ-ನಮಸ್ಯೋಽಸ್ಮಿ ಭವತೇ || ೨೮ ||

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.)

ನಮೋ ನೇದಿಷ್ಟಾಯ ಪ್ರಿಯದವ ದವಿಷ್ಟಾಯ ಚ ನಮಃ
ನಮಃ ಕ್ಷೋದಿಷ್ಟಾಯ ಸ್ಮರಹರ ಮಹಿಷ್ಟಾಯ ಚ ನಮಃ |
ನಮೋ ವರ್ಷಿಷ್ಟಾಯ ತ್ರಿನಯನ ಯವಿಷ್ಟಾಯ ಚ ನಮಃ
ನಮಃ ಸರ್ವಸ್ಮೈ ತೇ ತದಿದಮತಿಸರ್ವಾಯ ಚ ನಮಃ || ೨೯ ||

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)

ಬಹುಲ-ರಜಸೇ ವಿಶ್ವೋತ್ಪತ್ತೌ ಭವಾಯ ನಮೋ ನಮಃ
ಪ್ರಬಲ-ತಮಸೇ ತತ್ ಸಂಹಾರೇ ಹರಾಯ ನಮೋ ನಮಃ |
ಜನ-ಸುಖಕೃತೇ ಸತ್ತ್ವೋದ್ರಿಕ್ತೌ ಮೃಡಾಯ ನಮೋ ನಮಃ
ಪ್ರಮಹಸಿ ಪದೇ ನಿಷ್ಕ್ರಿಯಾಶಿವಾಯ ನಮೋ ನಮಃ || ೩೦ ||

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)

ಕೃಶ-ಪರಿಣತಿ-ಚೇತಃ ಕ್ಲೇಶವಶ್ಯಂ ಕ್ಷ ಚೇದಂ
ಕ್ಷ ಚ ತವ ಗುಣ-ಸೀಮೋಲ್ಲಂಘನೀ ಶಶ್ವದೃಧಿಃ |
ಇತಿ ಚಕಿತಮಮಂದೀಕೃತ್ಯ ಮಾಂ ಭಕ್ತಿರಾಧಾದ್
ವರದ ಚರಣಯೋಸ್ತೇ ವಾಕ್ಯ-ಪುಷ್ಪೋಪಹಾರಮ್ || ೩೧ ||

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)

ಆಸಿತ-ಗಿರಿ-ಸಮಂ ಸ್ಯಾತ್ ಕಜ್ಜಲಂ ಸಿಂಧು-ಪಾತ್ರೇ
ಸುರ-ತರುವರ-ಶಾಖಾ ಲೇಖನೀ ಪತ್ರಮುವೀ ।
ಲಿಖತಿ ಯದಿ ಗೃಹೀತ್ವಾ ಶಾರದಾ ಸರ್ವಕಾಲಂ
ತದಪಿ ತವ ಗುಣಾನಾಮೀಶ ಪಾರಂ ನ ಯಾತಿ ॥ ೩೧॥

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)

ಅಸುರ-ಸುರ-ಮುನೀನ್ದ್ರೈರರ್ಚಿತಸ್ಯೇಂದ್ರ-ಮೌಲೀಃ
ಗ್ರಥಿತ-ಗುಣಮಹಿಮೋ ನಿರ್ಗುಣಸ್ಯೇಶ್ವರಸ್ಯ ।
ಸಕಲ-ಗಣ-ವರಿಷ್ಠಃ ಪುಷ್ಪದಂತಾಭಿಧಾನಃ
ರುಚಿರಮಲಘುವೃತ್ತೈಃ ಸ್ತೋತ್ರಮೇತಚ್ಚಕಾರ ॥ ೩೨ ॥

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)

ಅಹರಹರನವದ್ಯಂ ಧೂರ್ಜಟೀಃ ಸ್ತೋತ್ರಮೇತತ್

ಪರತಿ ಪರಮಭಕ್ತ್ಯಾ ಶುದ್ಧ-ಚಿತ್ತಃ ಪುಮಾನ್ ಯಃ |
ಸ ಭವತಿ ಶಿವಲೋಕೇ ರುದ್ರತುಲ್ಯಸ್ತಥಾತ್ರ
ಪ್ರಚುರತರ-ಧನಾಯುಃ ಪುತ್ರವಾನ್ ಕೀರ್ತಿಮಾಂಶ್ಚ || ೩೪ ||

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)

ಮಹೇಶಾನ್ನಾಪರೋ ದೇವೋ ಮಹಿಮ್ನೋ ನಾಪರಾ ಸ್ತುತಿಃ |
ಅಘೋರಾನ್ನಾಪರೋ ಮನ್ತ್ರೋ ನಾಸ್ತಿ ತತ್ತ್ವಂ ಗುರೋಃ ಪರಮ್ || ೩೫ ||

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)

ದೀಕ್ಷಾ ದಾನಂ ತಪಸ್ವೀರ್ಥಂ ಜ್ಞಾನಂ ಯಾಗಾದಿಕಾಃ ಕ್ರಿಯಾಃ |
ಮಹಿಮ್ನಸ್ತವ ಪಾರಸ್ಯ ಕಲಾಂ ನಾರ್ಹನ್ತಿ ಷೋಡಶೀಮ್ || ೩೬ ||

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)

ಕುಸುಮದಶನ-ನಾಮಾ ಸರ್ವ-ಗಂಧರ್ವ-ರಾಜಃ
ಶಶಿಧರವರ-ಮೌಲೇದೇವದೇವಸ್ಯ ದಾಸಃ |
ಸ ಖಲು ನಿಜ-ಮಹಿಮೋ ಭ್ರಷ್ಟ ಏವಾಸ್ಯ ರೋಷಾತ್
ಸ್ತವನಮಿದಮಕಾರ್ಷೀದ್ ದಿವ್ಯ-ದಿವ್ಯಂ ಮಹಿಮ್ನಃ || ೩೭ ||

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)

ಸುರಗುರುಮಭಿಪೂಜ್ಯ ಸ್ವರ್ಗ-ಮೋಕ್ಷೈಕ-ಹೇತುಂ
ಪಠತಿ ಯದಿ ಮನುಷ್ಯಃ ಪ್ರಾಣ್ಜಲಿನಾನ್ಯ-ಚೇತಾಃ |
ವ್ರಜತಿ ಶಿವ-ಸಮೀಪಂ ಕಿನ್ನರೈಃ ಸ್ತೂಯಮಾನಃ
ಸ್ತವನಮಿದಮಮೋಘಂ ಪುಷ್ಪದಂತಪ್ರಣೀತಮ್ || ೩೮ ||

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)

ಆಸಮಾಪ್ತಮಿದಂ ಸ್ತೋತ್ರಂ ಪುಣ್ಯಂ ಗಂಧರ್ವ-ಭಾಷಿತಮ್ |
ಅನೌಪಮ್ಯಂ ಮನೋಹಾರಿ ಸರ್ವಮೀಶ್ವರವರ್ಣನಮ್ || ೩೯ ||

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

ಇತ್ಯೇಷಾ ವಾಙ್ಮಯೀ ಪೂಜಾ ಶ್ರೀಮಚ್ಛಂಭುರ-ಪಾದಯೋಃ |
ಆರ್ಪಿತಾ ತೇನ ದೇವೇಶಃ ಪ್ರಿಯತಾಂ ಮೇ ಸದಾಶಿವಃ || ೪೦||

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)

ತವ ತತ್ತ್ವಂ ನ ಜಾನಾಮಿ ಕೀದೃಶೋಽಸಿ ಮಹೇಶ್ವರ |
ಯಾದೃಶೋಽಸಿ ಮಹಾದೇವ ತಾದೃಶಾಯ ನಮೋ ನಮಃ || ೪೧||

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)

ಏಕಕಾಲಂ ದ್ವಿಕಾಲಂ ವಾ ತ್ರಿಕಾಲಂ ಯಃ ಪಠೇನ್ನರಃ |
ಸರ್ವಪಾಪ-ವಿನಿರ್ಮುಕ್ತಃ ಶಿವ ಲೋಕೇ ಮಹೀಯತೇ || ೪೨||

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

ಶ್ರೀ ಪುಷ್ಪದಂತ-ಮುಖ-ಪಚ್ಚುಜ-ನಿರ್ಗತೇನ

ಸ್ತೋತ್ರೇಣ ಕಿಲ್ಬಿಷ-ಹರೇಣ ಹರ-ಪ್ರಿಯೇಣ ।

ಕಣ್ಣಸ್ಥಿತೇನ ಪಠಿತೇನ ಸಮಾಹಿತೇನ

ಸುಪ್ರೀಣಿತೋ ಭವತಿ ಭೂತಪತಿರ್ಮಹೇಶಃ ॥ ೪೩ ॥

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)

॥ ಇತಿ ಶ್ರೀ ಪುಷ್ಪದಂತ ವಿರಚಿತಂ ಶಿವಮಹಿಮ್ನಃ

ಸ್ತೋತ್ರಂ ಸಮಾಪ್ತಮ್ ॥

Thus ends the 'shivamahimna hymn' composed by PuShpadanta.

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