

शिवमहिम्नः स्तत्रम्

Śivamahimnaḥ stotram

«Hymn paying homage to greatness of Śivá»



The Sanskrit Website: sanskrit-sanscrito.tripod.com

Introduction: I am very pleased because “Śivamahimnaḥ stotram” with full translation is now available in PDF format for you. This scripture was written by Puṣpadanta, a celebrated Gandharvá or heavenly musician, in order to calm down Śivá. Śivá was in rage because Puṣpadanta, while attempting to steal some flowers from a king's garden, happened to step on a certain grass sacred to Him. “Śivamahimnaḥ stotram” is mostly used in Svādhyāyá (study and recitation of sacred scriptures). It is usually chanted in the night, before going to bed. Besides, the stanzas themselves contain a lot of information about Lord Śivá and a series of events associated with Him. May it be for the good of everybody!

Important: All that is in brackets and italicized within the translation has been added by me in order to complete the sense of a particular phrase or sentence. In turn, all that is between [...] constitutes clarifying further information also added by me.

(Gabriel, December 2001)

The Sanskrit Website

Preliminary stanza in honor of Gaṇeśa

गजाननं भूतगणादिसेवितं कपित्थजम्बूफलचारुभक्षणम् ।

उमासुतं शोकविनाशकारकं नमामि विघ्नेश्वरपादपङ्कजम् ॥

Gajānanam bhūtagaṇādisevitam kapitthajambūphalacārubhakṣaṇam |

Umāsutam śokavināśakārakam namāmi vighneśvarapādapaṅkajam | |

I bow (namāmi) to the lotus-feet (pādapaṅkajam) of the Lord (īśvará) (who removes) obstacles (vighna) (and) brings about (kārakam) the destruction (vināsha)

of (*all*) sorrows (śoká), who is the elephant-faced (gaja-ānanam) son (sutam) of Úmā [Śívá's wife] (úmā), who is served (sevitam) by the (Śívá's) hosts (gaṇá) of spirits and ghosts (bhūtá), etc. (ādi) and who beautifully (cāru) eats (bhakṣaṇam) wood apples (kapittha... phala) and rose apples (jambūphala).

श्रीपुष्पदन्त उवाच

महिम्नः पारं ते परमविदुषो यद्यसदृशी

स्तुतिर्ब्रह्मादीनामपि तदवसन्नास्त्वयि गिरः ।

अथावाच्यः सर्वः स्वमतिपरिणामावधि गृणन्

ममाप्येषः स्तोत्रे हर निरपवादः परिकरः ॥१॥

Śrīpuṣpadanta uvāca

Mahimnaḥ pāraṁ te paramaviduṣo yadyasadr̥śī

stutirbrahmādināmapi tadavasannāstvayi giraḥ |

Athāvācyaḥ sarvaḥ svamatipariṇāmāvadhi gṛṇan

mamāpyeṣaḥ stotre hara nirapavādaḥ parikaraḥ || 1 ||

Venerable (śrī) Puṣpadanta [lit. “flower-toothed”] (puṣpadantaḥ) said (uvāca):

If (yādi) the praise (stutiḥ) (*performed*) by someone who does not know (aviduṣaḥ) at all (param) the limits or extension (pāraṁ) of Your (te) greatness (mahimnaḥ) is improper (asadr̥śī); so (tād) even (āpi) the invocations in praise (giraḥ) of You (tvāyi) (*uttered*) by Brahmaa (brahmā), etc. [ādi] (ādinām) (*would have*) declined and decayed (avasannāḥ).

Moreover (ātha), (*if*) everyone (sārvaḥ) who extols (*You*) (gṛṇan) according (avadhī) to the development (pariṇāma) of their own (svā) intelligence (matī) cannot be blamed or reproached (avācyaḥ). (*Therefore,*) oh Hara [Śívá] (hara), this (eṣaḥ) “Parikara” [a long series of epithets or adjectives] (*in honor of You*) (parikaraḥ) (*written*) by me (māma) in the hymn (stotre) cannot be censored (nirapavādaḥ) either (āpi).

अतीतः पन्थानं तव च महिमा वाङ्मानसयो-

रतद्व्यावृत्त्या यं चकितमभिधत्ते श्रुतिरपि ।

स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः

पदे त्वर्वाचीने पतति न मनः कस्य न वचः ॥२॥

Atītaḥ panthānam tava ca mahimā vānmānasayo-
ratadvyāvṛtṭyā yaṁ cakitamabhidhatte śrutirapi |
Sa kasya stotavyaḥ katividhaguṇaḥ kasya viṣayaḥ
pade tvarvācīne patati na manaḥ kasya na vacaḥ || 2 ||

Your (tāva) greatness (mahimā) is certainly (ca) beyond (atītaḥ)
the reach (panthānam) of speech (vāk) and mind [mānasa] (mānasayoḥ).

Even (āpi) the Śrúti [this term is usually synonymous with “Veda-s”,
although it should be only used to designate the Mántra and Brāhmaṇa portion of the
aforesaid Veda-s] (śrútiḥ) tremblingly (cakitam) describe (abhidhatte)
that (greatness) (yam), to the exclusion of (any other appellatives) (vyāvṛtṭyā),
(as) “not that” (atad). (So,) by whom (kasya) (is) He [Śívá] (sáḥ)
(going) to be praised (stotavyaḥ)?.

How many kinds (katividha) of qualities (guṇá) (does Śívá have?). By whom (kasya)
(is Śívá going) to be perceived (viṣayaḥ)?. However (tú), (where is that person) whose (kasya)
mind (mánah) (and) speech (vacaḥ) do not (ná... ná) fall (patati)
at the state or condition (pade) that (You) enter afterwards (arvācīne)?.

मधुस्फीता वाचः परमममृतं निर्मितवत-

स्तव ब्रह्मन्किं वागपि सुरगुरोर्विस्मयपदम् ।

मम त्वेनां वाणीं गुणकथनपुण्येन भवतः

पुनामीत्यर्थेऽस्मिन् पुरमथन बुद्धिर्व्यवसिता ॥३॥

Madhusphītā vācaḥ paramamamṛtam nirmītavata-
stava brahmankim vāgapi suragurorvismayapadam |
Mama tvenām vāṇīm guṇakathanapuṇyena bhavataḥ
punāmītyarthe'smin puramathana buddhirvyavasitā || 3 ||

Oh Bráhma [the Absolute] (bráhman)!, is it (kim) surprising (vismayapadam)
that even (āpi) the gurú [preceptor] (guroḥ) of the gods (sura) [i.e. “Bṛhaspati”]

(*bad uttered*) word(s) (vāk) (*in praise*) of You (táva), who are the author [nirmitavān] (nirmitavataḥ) of the Supreme (paramám) Nectar (amṛtam) [i.e. “the Veda-s”] which consists of words (vācaḥ) abounding (sphītāḥ) in the honey (*of knowledge*) (mádhu)?.

“I purify (punāmi) my (máma... enām) speech (vāñim) indeed (tú) by means of the meritorious act (punyena) of describing (kathana) Your (bhavataḥ) qualities or attributes (guṇá)”... for this purpose (ityarthe), (*my*) intellect (buddhiḥ) has resolutely undertaken (vyavasitā) this (*task*) (asmin), oh Destroyer (mathana) of the (*three*) cities (pura)! [i.e. Śívá is called “puramathana” because He destroyed the three cities belonging to the three sons of the demon known as Tāraka].

तवैश्वर्यं यत्तज्जगदुदयरक्षाप्रलयकृत्

त्रयीवस्तु व्यस्तं तिसृषु गुणभिन्नासु तनुषु ।

अभव्यानामस्मिन् वरद रमणीयामरमणीं

विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः ॥४ ॥

Tavaishvaryaṁ yattajjagadudayarakṣāpralayakṛt
trayīvastu vyastam tisṛṣu guṇabhinnāsu tanuṣu |
Abhavyānāmasmin varada ramaṇīyāmaramaṇīm
vihantum vyākrośīm vidadhata ihaikē jaḍadhiyaḥ ||4||

Your (táva) Sovereignty or Lordship (aiśvaryaṁ) which (yad-tád) (*is composed of*) (1) “that which brings about (kṛt) manifestation (udayá) of the world (jágat)” [i.e. “Brahmā”], (2) “that which brings about (kṛt) protection (rakṣā) of the world (jágat)” [i.e. “Vīṣṇu”], (3) “that which brings about (kṛt) reabsorption (pralaya) of the world (jágat)” [i.e. “Rudrá”], has a three-fold (trayī) essence (vastu) that is separated or arranged (*in the Veda-s*) (vyastam) according to the triple (tisṛṣu) body or form (tanuṣu) consisting of the different (bhinnāsu) Guṇá-s [qualities of “Prakṛti”] (guṇá).

Oh grantor (da) of boons (vará)!, in this world (ihá), some (eke) stupid-minded people (jaḍadhiyaḥ) create (vidadhate) reviling (vyākrośīm) and unpleasant (aramaṇīm) (*arguments*) to be (*only*) enjoyed (ramaṇīyām) by those who are impious and profane (abhavyānām) regarding this [i.e. “regarding Śívá's Sovereignty or Lordship”].

किमीहः किङ्कायः स खलु किमुपायस्त्रिभुवनं

किमाधारो धाता सृजति किमुपादान इति च ।

अतर्व्यैश्वर्ये त्वय्यनवसरदुःस्थो हतधियः

कुतर्कोऽयं कांश्चिन्मुखरयति मोहाय जगतः ॥५॥

Kimīhaḥ kiṅkāyaḥ sa khalu kimupāyastribhuvanam

kimādhāro dhātā sṛjati kimupādāna iti ca|

Atarkyaiśvare tvayyanavasaraḍstho hatadhiyaḥ

kutarko'yam kānścinmukharayati mohāya jagataḥ||5||

“What (kim) desire (ihah) (does) He (fulfill) (sāḥ khālu)?; what (kim) body (kāyaḥ) (does) He (take) (sāḥ khālu)?; (and) what (kim) means (upāyaḥ), support (ādhāraḥ) and material (upadānaḥ) (does) the Creator (dhātā) (use for) manifesting (sṛjati) the three (tri) worlds (bhūvanam... iti ca)?”, [“iti” stands for inverted commas and “ca” is a mere expletive here]. This (ayam) fallacious way of arguing (kutarkaḥ) which is (also) unwise (duḥsthaḥ) and inopportune (anavasara), about You (tvāyi) and (Your) Sovereignty or Lordship (aiśvare) that surpasses thought and reasoning (atarkya), (comes) from a confounded person (hatadhiyaḥ). (This very fallacious way of arguing) causes some people (kān-cid) to speak (resonantly) (mukharayati) (only) for the world (jagataḥ) to lose consciousness and fall prey to delusion (mohāya).

अजन्मानो लोकाः किमवयववन्तोऽपि जगता-

मधिष्ठातारं किं भवविधिरनादृत्य भवति ।

अनीशो वा कुर्याद्भुवनजनने कः परिकरो

यतो मन्दास्त्वां प्रत्यमरवर संशेरत इमे ॥६॥

Ajanmāno lokāḥ kimavayavavanto'pi jagatā-

madhiṣṭhātāraṁ kiṁ bhavavidhiranādṛtya bhavati|

Anīśo vā kuryādbhuvanajanane kaḥ parikaro

yato mandāstvām pratyamaravara saṁśerata ime||6||

“Do (kim) the worlds (lokāḥ) (*exist*) without any origin (ajanmānaḥ),
 even though (āpi) they consist of parts or portions (avayavavantaḥ)?.
 Is there (kim... bhāvati) creation (vidhiḥ) of the worlds (bhavá) **regardless** (anādrīya)
 of (*the existence*) of someone presiding (adhiṣṭhātāram)
 over the (*above-mentioned*) worlds (jagatām)?.
 Or (vā), (*if*) there is no Lord (anīśaḥ), what (kāḥ) attendant or assistant (parikaraḥ)
 would give aid (kuryāt) in manifesting (janane) the worlds (bhúvana)?.”
 By basing (*their ideas*) on that (*kind of reasoning*) (yātaḥ)
 oh You, who are the most excellent (vará) among the gods (amara)!, these (ime)
 dull-witted and silly people (mandāḥ) raise doubts (samśerate) about You (tvām práti).

त्रयी साङ्ख्यं योगः पशुपतिमतं वैष्णवमिति

प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।

रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां

नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥७॥

Trayī sāṅkhyam yogaḥ paśupati-matam vaiṣṇavamiti
 prabhinne prasthāne paramidamadaḥ pathyamiti ca |
 Rucīnām vaicitryādṛjukuṭilanānāpathajuṣām
 nṛṇāmeko gamyastvamasi payasāmaṛṇava iva ||7||

“The three Veda-s (trayī), Sāṅkhya (sāṅkhyam), Yóga (yógaḥ), the doctrine (matám)
 of Paśupati (paśupati) [i.e. the Śaiva doctrine] (*and*) the Vaiṣṇava (*doctrine*)
 [pertaining to Lord Viṣṇu] (vaiṣṇavam iti)”; in (*these*) different (prabhinne)
 system(s) (prasthāne) (*there are*) thus (iti ca) this (idám) and that (adás) way (pathyam)
 toward the Highest (*State*) (param) [i.e. there are various ways of realizing the
 Supreme Self or Śivá]. For the men (nṛṇām) who are devoted (juṣām)
 to multiple (nānā) paths (patha), straight and crooked ones (rjú-kuṭila),
 in accordance with the variety (vaicitryāt) of their appetites (rucīnām), You (tvám)
 are (asi) the only (ékaḥ) goal to be attained (gamyah), just as (iva)
 the ocean (*is*) (árṇavaḥ) with regard to the waters (payasām)
 [i.e. the water of rivers, rain, etc. ultimately flows into ocean].

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महोक्षः खट्वाङ्गं परशुरजिनं भस्म फणिनः
कपालं चेतीयत्तव वरद तन्त्रोपकरणम् ।
सुरास्तां तामृद्धिं दधति तु भवद्भ्रप्रणिहितां
न हि स्वात्मारामं विषयमृगतृष्णा भ्रमयति ॥८॥

Mahokṣaḥ khaṭvāṅgaṁ paraśurajinaṁ bhasma phaṇinaḥ
kapālaṁ cetiyattava varada tantropakaraṇam /
Surāstāṁ tāmṛddhiṁ dadhati tu bhavadbhrapraṇihitāṁ
na hi svātmārāmaṁ viṣayamṛgatrṣṇā bhramayati //8//

“A large (mahā) bull (ukṣaḥ), a staff shaped like the foot of a bedstead [i.e. a staff with a skull at the top] (khaṭvāṅgam), a hatchet (paraśúḥ), the hairy skin of a tiger (ajīnam), ashes (bhasma), hooded cobras (phaṇinaḥ) and (ca) a skull (kapālam... iti) [“iti” indicates inverted commas]”; only those things (īyat) are Your (tāva) main and characteristic (tāntra) implements (upakaraṇam), oh Grantor (da) of boons (varā)!.

Still (tú), the gods (surāḥ) take hold (dádhati) of various (tām tām) “Rddhi(s)” [i.e. prosperity, wealth, success, etc.] (ṛddhim), (*which are produced*) by Your (bhavat) (*mere*) concentrating (praṇihitāṁ) on (*the space between*) the eyebrows (bhra). Undoubtedly (hí), the mirage (mṛgatrṣṇā) of the objects (viṣaya) does not (ná) agitate (bhramayati) someone taking pleasure (ārāmaṁ) in his own (svá) Self (ātma).

ध्रुवं कश्चित् सर्वं सकलमपरस्त्वध्रुवमिदं
परो ध्रौव्याध्रौव्ये जगति गदति व्यस्तविषये ।
समस्तेऽप्येतस्मिन् पुरमथन तैर्विस्मित इव
स्तुवञ्जिहेमि त्वां न खलु ननु धृष्टा मुखरता ॥९॥

Dhruvaṁ kaścit sarvaṁ sakalamaparastvadhruvamidaṁ
paro dhrauvyādhrauvye jagati gadati vyastaviṣaye /
Samaste'pyetasmin puramathana tairvismita iva
stuvanñjihremi tvāṁ na khalu nanu dhṛṣṭā mukharatā //9//

Some (kaścit) (*state that*) everything (sárvaṁ) is eternal (dhruvám); however (tú),

other(s) (aparah) (*say that*) all (sakalam) this (idám) is not eternal (adhruvam).
(In turn, even) other(s) (párah) declare (gadati) in respect to this world (jagati)
 consisting of different (vyasta) objects and properties (viṣaye),
 that it is both eternal (dhrauvya) and ephemeral [adhrauvya] (adhrauvye).
 Oh Destroyer (mathana) of the (three) cities (pura)!, surprised (vismitah), as it were (iva),
 at those (*viewpoints*) (taiḥ) regarding all (samaste) this (*Creation*) (ápi etasmin),
 I am not ashamed (jihremi... ná) of praising (stuvan) You (tvām)...
(my) talkativeness (mukharatā) (*is*) audacious (dhr̥ṣṭā) indeed (khálu nanú)!.

तवैश्वर्यं यत्नाद्यदुपरि विरिञ्चिर्हरिरधः

परिच्छेत्तुं यातावनलमनलस्कन्धवपुषः ।

ततो भक्तिश्रद्धाभरगुरुगृणद्भ्यां गिरीश यत्

स्वयं तस्थे ताभ्यां तव किमनुवृत्तिर्न फलति ॥१० ॥

Tavaiśvaryam yatnādyadupari viriñcirhariradhaḥ
 paricchetum yātāvanalamanalaskandhavapuṣaḥ /

Tato bhaktiśraddhābharagurugṛṇadbhyaṁ giriśa yat

svayam tasthe tābhyāṁ tava kimanuvṛttirna phalati //10//

Bráhmā [the Creator] (viriñciḥ) from top (yād-upári) (*and*) Viṣṇu

[the Preserver] (háriḥ) from the bottom (adháḥ) proceeded (yātau)

with effort (yatnāt) to define accurately (paricchettum) Your (táva)

Sovereignty or Lordship (aiśvaryam) (*when You took on*) the form (vapusaḥ)

of a fire (anala) column (skandhá); (*but*) it was not enough [i.e. they failed] (analam).

(*Nevertheless,*) afterwards (tátaḥ), (*it was only*) when both of them praise

(*Śivá*) (gṛṇadbhyaṁ) exceedingly (gurú) with (bhára) devotion (bhaktí) and faith (śraddhā),

oh Giríśa [i.e. “Mountain-Lord”, an epithet for Śivá] (girí-śá), that (yád)

He [Śivá] presented (tasthe) His own (*essential nature*) (svayám) before them both (tābhyāṁ).

What (kim) respectful act (anuvṛttiḥ) in honor of You (táva)

(*like that one performed by Brahmā and Viṣṇu*) is not

(*ultimately*) fruitful (ná phalati)?.

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अयत्नादापाद्य त्रिभुवनमवैरव्यतिकरं
दशास्यो यद्बाहूनभृत रणकण्डूपरवशान् ।

शिरःपद्मश्रेणीरचितचरणाम्भोरुहबलेः

स्थिरायास्त्वद्भक्तेस्त्रिपुरहर विस्फूर्जितमिदम् ॥११॥

Ayatnādāpādya tribhuvanamavairavyatikaram
daśāsyo yadbāhūnabhṛta raṇakaṇḍūparavaśān /

Śiraḥpadmaśreṇīracitacaraṇāmbhoruhabaleḥ

sthirāyāstvadbhaktestripurahara visphūrjitamidam //11//

Having eliminated all hostile penetration [i.e. all enemies around] from the three worlds [lit. “having brought (āpādya) the three (trī) worlds (bhūvanam) to a condition without (a) any hostile (vaira) penetration (vyatikaram)"] (āpādya tribhuvanam avairavyatikaram) effortlessly (ayatnāt), the ten-mouthed (*demon*) [“Rāvaṇa”, the celebrated hostile to Rāmacandra] (dāśa-āsyah) had (abhṛta) his (yād) (*twenty*) arms (baahūn) (*still*) ruled (paravaśān) by the desire [lit. “itching”] (kaṇḍū) of fighting (rāṇa).

(*After that,*) oh Destroyer (hara) of the three (trī) cities (pura)!, (*Rāvaṇa*) arranged (racita) the row (śreṇī) formed from (*his ten*) head-lotus (śirāḥ-padma) as an offering [balī] (baleḥ) before (*Your*) feet (cāraṇa) which are (*as beautiful*) as a lotus (ambhoruha).

(*He did so,*) because of (*his*) firm (sthirāyāḥ) devotion (bhakteḥ) to You (tvat).

This (*act of surrender*) (idām) occurred all of a sudden (visphūrjitam).

अमुष्य त्वत्सेवासमधिगतसारम् भुजवनं

बलात्कैलासेऽपि त्वदधिवसतौ विक्रमयतः ।

अलभ्या पातालेऽप्यलसचलिताङ्गुष्ठशिरसि

प्रतिष्ठा त्वय्यासीद् ध्रुवमुपचितो मुह्यति खलः ॥१२॥

Amuṣya tvatsevāsamadhigatasāram bhujavanam

balātkailāse'pi tvadadhivasatau vikramayataḥ /

Alabhyā pātāle'pyalasalitāṅguṣṭhaśirasi

pratiṣṭhā tvayyāsīd dhruvamupacito muhyati khalaḥ //12//

(*Nonetheless,*) for that (*very demon*) (amuṣya) there was not (alabhyā... āsīt) a resting-place (pratiṣṭhā) even (āpi) in the lowest hell [or else, “in the lower region”] (pātale) when (*You*) idly (alasa) moved (calitā) the tip [śirās] (śirasi) of Your [tāva] (tvāyi) great toe (aṅgūṣṭha) (*because he*) also (āpi) marched (vikramayataḥ) against Kailāsa (kailāse), Your (tvat) Abode [adhivasati] (adhivasatau), (*and attempted to seize it*) by the power (balāt) of his (*innumerable*) arms (bhujā) resembling a forest (vānam), whose strength (sāram) had been obtained (samadhigatam) through service (sevā) of You (tvat). Certainly (dhruvām), the mischievous man (khalah) becomes confused (múhyati) due to opulence (upacitah).

यदृद्धिं सुत्राम्णो वरद परमोच्चैरपि सती-

मधश्चक्रे बाणः परिजनविधेयत्रिभुवनः ।

न तच्चित्रं तस्मिन्वरिवसितरि त्वच्चरणयो-

र्न कस्या उन्नत्यै भवति शिरसस्त्वय्यवनतिः ॥१३॥

Yadṛddhim sutrāmṇo varada paramocchairapi satī-
madhaścakre bāṇaḥ parijanavidheyatribhuvanaḥ /

Na taccitraṁ tasminvarivasitari tvaccaraṇayo-
rna kasyā unnatyai bhavati śirasastvayyavanatiḥ //13//

Bāṇá (bāṇāḥ) who had turned the three (trī) worlds (bhúvanaḥ) into docile (vidheya) servants (parijana), (*enjoyed*) even (āpi) the wealth (ṛddhim) of Sutráman [an epithet for Índra, Heaven's lord, meaning “guarding or protecting well”] (sutrāmṇaḥ) that is (satim) highly (uccais) excellent (paramá), in the lower (adhás) realm (*over which he ruled as a king*) (cakre).

It (tád) is not (ná) strange (*really*) (citrám), (*because*) that (*demon king*) (tasmin) worshipped (varivasitari) Your (tvat) feet (caraṇayoḥ). There is no (na kasyā... bhávati) prosperity [unnati] (unnatyai) (*out of reach of someone*) bowing down (avanatiḥ) (*his*) head (śirasaḥ) to You (tvāyi).

अकाण्डब्रह्माण्डक्षयचकितदेवासुरकृपा-

विधेयस्यासीद्यस्त्रिनयन विषं संहतवतः ।

स कल्माषः कण्ठे तव न कुरुते न श्रियमहो

विकारोऽपि श्लाघ्यो भुवनभयभङ्गव्यसनिनः ॥१४॥

Akāṇḍabrahmāṇḍakṣayacakitadevāsuraḥkrpā-
vidheyasyāsīdyastrinayana viṣaṁ saṁhṛtavataḥ /
Sa kalmāṣaḥ kaṅṭhe tava na kurute na śriyamaho
vikāro'pi ślāghyo bhuvanabhayaḥbhaṅgavyasaninaḥ //14//

Oh three-eyed One (trinayana)!, that (śaḥ) (*blue*) stain (kalmāṣaḥ) in Your (tāva) throat (kaṅṭhe), which (yaḥ) appeared (āsīt) because (*You*) retained (*there*) (saṁhṛtavataḥ) the poison (*known as Kālakūṭa*) (viṣaṁ) when overcome (vidheyasya) by compassion (krpā) to gods (devā) and demons (āsura) who were frightened (cakita) of the unexpected (akāṇḍa) destruction (kṣaya) of the universe (brahmāṇḍa), certainly (nā... nā) embellishes (*You*) (kurute... śriyam).

Ah (aho)!, even (āpi) the (*above-mentioned*) alteration in the bodily condition (vikāraḥ) of that (*Supreme Deity*) who is fond (vyasaninaḥ) to shatter (bhaṅga) the fear (bhayā) in the world (bhūvana) is praiseworthy (ślāghyaḥ).

असिद्धार्था नैव क्वचिदपि सदेवासुरनरे

निवर्तन्ते नित्यं जगति जयिनो यस्य विशिखाः ।

स पश्यन्नीश त्वामितरसुरसाधारणमभूत्

स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिभवः ॥१५॥

Asiddhārthā naiva kvacidapi sadevāsuranare
nivartante nityaṁ jagati jayino yasya viśikhāḥ /
Sa paśyannīśa tvāmitarasurasādhāraṇamabhūt
smaraḥ smartavyātmā na hi vaśiṣu pathyaḥ paribhavaḥ //15//

Oh Lord (īśa)!, he [Kāmadeva or the god of love] (śaḥ) whose (yasya) arrows (viśikhāḥ) are always (nityaṁ) victorious (jayinaḥ) and do not fail to hit the target (asiddha-arthāḥ... nivartante) anywhere (nā evā kvacid-āpi) in this world (jagati) formed (sa) from gods (devā), demons (āsura) (*and*) human beings [nāra] (nare), (*simply*) consider(ed) (paśyan) You (tvāṁ) to be similar (sādhāraṇam) to a lower (ītara) god (sura), and (*because of that*)

he became (abhūt) a remembrance (smaraḥ) living (*only*)
in the memory (*of men*) (smartavya-ātmā).
Undoubtedly (hī), an offense (paribhavaḥ) (*given*) to the self-controlled ones (vaśiṣu)
does not (nā) lead to welfare (pathyaḥ).

मही पादाघाताद् व्रजति सहसा संशयपदं
पदं विष्णोर्भ्राम्यद् भुजपरिघरुग्णग्रहगणम् ।
मुहुर्द्यौर्दौस्थ्यं यात्यनिभृतजटाताडिततटा
जगद्रक्षायै त्वं नटसि ननु वामैव विभुता ॥१६॥

Mahī pādāghātād vrajati sahasā saṁśayapadam
padam viṣṇorbhrāmyad bhujaparigharugṇagrahagaṇam /
Muhurdyaurdausthyam yātyanibhr̥tajaṭātāḍitataṭā
jagadrakṣāyai tvaṁ naṭasi nanu vāmaiva vibhutā //16//

On account of the blow (āghātāt) of (*Your*) feet (pāda), the earth (mahī) suddenly (sahasā)
doubts (vrajati... saṁśaya-padam); (*in fact, the entire*) three worlds [lit. “the (*three*)
steps of Viṣṇu] (pādam viṣṇoḥ), which consist of multitude (gaṇām) of planets (grāha)
shattered (rugṇā) by (*Your*) arms (bhujā) resembling iron bars (parigha),
experience perplexity (bhrāmyat).

All of a sudden (muhūr), the sky (dyauḥ) becomes (yāti) miserable (dausthyam)
(*inasmuch as its*) sloping sides (taṭāḥ) are beaten (tāḍita) by (*Your*) undulant (anibhr̥ta)
twisted locks of hair (jaṭā) (*when*) You (tvám) dances (naṭasi)
for protecting (rakṣayai) the world (jāgat). Certainly (evá), (*Your own*) Power and Supremacy
(vibhutā) (*are*) unfavorable (*this time*) (vāmā), no doubt about it (nanú).

वियद्यापी तारागणगुणितफेनोद्गमरुचिः
प्रवाहो वारां यः पृषतलघुदृष्टः शिरसि ते ।
जगद्द्वीपाकारं जलधिवलयं तेन कृतमि-
त्यनेनैवोन्नेयं धृतमहिम दिव्यं तव वपुः ॥१७॥

Viyadvyāpī tārāṅagūṇitaphenodgamaruciḥ
 pravāho vārām yaḥ pṛṣatalaghudrṣṭaḥ śīrasi te /
 Jagadvīpākāraṁ jaladhivalayaṁ tena kṛtami-
 tyanenaivonneyaṁ dhṛtamahima divyaṁ tava vapuḥ //17//

That (yaḥ) continuous flow (pravāhaḥ) of waters [this is an epithet for the heavenly river known as “Mandākini”] (vārām) which spreads (vyāpī) through the Heaven (viyát), (and whose) beauty (rucīḥ) appearing (udgama) as foam (phéna) is intensified (guṇita) by multitude (gaṇá) of stars (tārā), is seen (dṛṣṭaḥ) (as) minute (laghú) (as) a drop of water (pṛṣata) in Your (te) head (śīrasi).

The world (jágat) (is) produced (kṛtám) by that (very sacred river) (téna) in the form (ākārám) of (seven) islands (dvīpá) encircled (valayaṁ) by the ocean (jaladhi). Thus (iti), from this (statement) (anena evá), Your (táva) Divine (divyám) Form (vápus) possessed of firm and constant (dhṛtá) greatness (mahima) (can be easily) inferred by analogy (unneyam).

रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो

रथाङ्गे चन्द्रार्कौ रथचरणपाणिः शर इति ।

दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधि-

र्विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः ॥१८॥

Rathaḥ kṣoṇī yantā śatadhṛtiragendro dhanuratho
 rathāṅge candrārkau rathacaraṇapāṇiḥ śara iti /
 Didhakṣoste ko'yaṁ tripuratṛṇamāḍambaravidhi-

rvidheyaiḥ krīḍantyo na khalu paratantrāḥ prabhudhiyaḥ //18//

(Your) chariot (ráthaḥ) (was) the earth (kṣoṇī), the charioteer (yantā) (was) Brahmā [also called “Śatadhṛti”, literally meaning “having a hundred sacrifices”] (śatadhṛtiḥ), mount Meru [also known as “Agendra”, literally meaning “king of the mountains”] (agendraḥ), (was Your) bow (dhánus); likewise (átho) the two wheels (aṅge) of (Your) chariot (ráthaḥ) (were) the sun [arká] and the moon [candrá] (candrārkau), (and) Viṣṇu [also called “Rathacaraṇapāṇi”, literally meaning “having in his hands the wheel of a chariot”] (rathacaraṇapāṇiḥ) (was Your) arrow (śaráḥ iti) when You [tvám] (te) desired to burn [didhakṣu] (didhakṣoḥ) the three (trí) cities (pura), (which were as) grass (tṛṇam) (to You).

(Still), what is the point (káḥ) of this (ayám) resounding (ādámbara) act (vidhiḥ)?.
(As a matter of fact,) the Thoughts (dhiyaḥ) of the Lord (prabhú) are not (ná khálu)
dependent (tantrāḥ) on anything else (pára), (but) they were playing (kriḍantyaḥ)
with objects being at Their disposal (vidheyaiḥ).

हरिस्ते साहस्रं कमलबलिमाधाय पदयो-

यदिकोने तस्मिन्निजमुदहरन्नेत्रकमलम् ।

गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा

त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम् ॥१९॥

Hariste sāhasraṁ kamalabalimādhāya padayo-
ryadekone tasminnijamudaharannetrakamalam /
Gato bhaktyudrekaḥ pariṇatimasau cakravapuṣā
trayāṇāṁ rakṣāyai tripurahara jāgarti jagatām //19//

Oh Destroyer (hara) of the three (trī) cities (pura)!, Hári [i.e. Víṣṇu] (háriḥ), having placed
(ādhāya) (his) offering (balim) of a thousand (sāhasram) lotuses (kāmala) at Your (te) feet
(padayoḥ), (noted) that (yád) one (lotus) was lacking (ekone) in that (offering) (tasmin).
(So,) he plucked (udaharat) (one of) his own (nijam) lotus-eyes (netrakamalam)
(in order to have that problem resolved). (As a result,) the abundance (udrekaḥ)
of (his) devotion (bhaktī) (was) turned (gataḥ... pariṇatim) (by You) into that (asaú)
beautiful (vapuşā) Wheel (known as “Sudarśaná”) (cakrá) which stays alert (jāgarti)
to protect (rakṣāyai) the three (trayāṇāṁ) worlds (jagatām).

क्रतौ सुप्ते जाग्रत्त्वमसि फलयोगे क्रतुमतां

क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते ।

अतस्त्वां सम्प्रेक्ष्य क्रतुषु फलदानप्रतिभुवं

श्रुतौ श्रद्धां बद्ध्वा दृढपरिकरः कर्मसु जनः ॥२०॥

Kratau supte jāgrattvamasī phalayoge kratumatām
kva karma pradhvastam phalati puruṣārādhanaṁṛte /

Atastvām samprekṣya kratuṣu phaladānapratibhuvam

śrutau śraddhām baddhvā dr̥dhaparikaraḥ karmasu janaḥ //20//

When a sacrifice [krātu] (kratau) is over [lit. “falls sleep”] (supte), You (tvām) remains (ási) awake (jāgrat) to reward (phalayoge) the sacrificer (kratumatām).

How (kvá) a sacrificial rite (karma) which has ceased (pradhvastam) is going to be fruitful (phálati) without (rté) worship (ārāadhanam) of Púruṣa or the Supreme Person [i.e. Śívá] (púruṣa)?.

For this reason (átas), having become aware (samprekṣya) of You (tvām) as the fruit-giver (phála-dānapratibhuvam) in the sacrifices (kratuṣu), and having (baddhvā) faith (śraddhām) in the Śrúti [i.e. the Veda-s] (śrutau), people (jánah) resolutely (dr̥dhá) perform (parikaraḥ) sacrificial acts (karmasu).

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृता-

मृषीणामात्विज्यं शरणद सदस्याः सुरगणाः ।

क्रतुभ्रंशस्त्वत्तः क्रतुफलविधानव्यसनिनो

ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः ॥२१॥

Kriyādakṣo dakṣaḥ kratupatiradhīśastanubhṛtā-
mṛṣīṇāmārtvijyam śaraṇada sadasyāḥ suragaṇāḥ /
Kratubhramśastvattaḥ kratuphalavidhānavyasanino

dhruvam kartuḥ śraddhāvidhuramabhicārāya hi makhāḥ //21//

Oh Grantor (da) of refuge (śaraṇá)!, You [tvām] (tvattaḥ), who are addicted (vyasaninaḥ) to bestow (vidhāna) constantly (dhruvam) the fruits (phála) of the sacrifices (krātu), spoiled [ababhramśas or abhramśayas] (bhramśaḥ) (*that celebrated*) sacrifice (krātu) (*in which*) Dákṣa [Satī's father; Satī was the first wife of Śívá] (dákṣaḥ), an expert (dákṣaḥ) in sacrificial acts (kriyā) and a master (adhīśaḥ) over all beings possessed (bhṛtām) of a body (tanú), was the sacrificer (kratupatiḥ); (*in turn,*) the office of “ṛtvij” [the sacrificial priests] (ārtvijyam) was carried out by the (*very*) Vedic Sages [R̥ṣi-s] (ṛṣīṇām), (*while*) the hosts (gaṇāḥ) of gods (sura) (*were*) the superintending priests (sadasyāḥ). Undoubtedly (hí), (*those*) sacrifices (makhāḥ) (*performed*) for enchanting (*others*) (abhicārāya) (*prove to be*) unfavorable (vidhuram) to the faith (śraddhā) of the performer (kartuḥ).

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प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं

गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा ।

धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं

त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ॥२२॥

Prajānātham nātha prasabhamabhikam svām duhitaram
gataṁ rohidbhūtāṁ riramayiṣuṁṛṣyasya vapuṣā /
Dhanuṣpāṇeryātaṁ divamapi sapatrākṛtamamuṁ
trasantaṁ te'dyāpi tyajati na mṛgavyādharabhasaḥ //22//

Oh Lord (nāthā)!, Your (te) violent fury (rabhasāḥ) in the form of a hunter (mṛgavyādha), even now (adyā-āpi) does not (nā) abandon (tyajati) that (amum) lord (naatham) of (all) living beings (prajā) [i.e. Brahmā or the Creator in the well-known trilogy] who was wounded (sapatrā-kṛtam) by (the arrows of the aforesaid) huntsman with bow in hand (dhanuṣpāṇeḥ) (and) ran away (yātam) even (āpi) to Heaven (divam) fearful (of You) (trasantaṁ) (All that happened because Brahmā) got (gataṁ) exceedingly (prasabham) lustful (abhikam) after his own (svām) daughter (duhitaram). (In fact, he took on) the form [vāpus] (vapuṣā) of a white-footed antelope (ṛsyasya) to have sexual intercourse (with her) (riramayīsum) (when she) became (bhūtām) a red deer (rohit) (for flying away from him).

स्वलावण्याशंसा धृतधनुषमहाय तृणव-

त्पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्पायुधमपि ।

यदि स्त्रैणं देवी यमनिरत देहार्धघटना-

दवैति त्वामद्धा बत वरद मुग्धा युवतयः ॥२३॥

Svalāvaṇyāśamsā dhṛtadhanuṣamahāya tṛṇava-
tpuraḥ pluṣṭaṁ dṛṣṭvā puramathana puṣpāyudhamapi /
Yadi straiṇaṁ devī yamanirata dehārdhaghaṭanā-
davaiti tvāmaddhā bata varada mugdhā yuvatayaḥ //23//

Oh Destroyer (mathana) of the (three) cities (pura)!, if (yādi) the goddess (Pārvatī) (devī), (whose) hope (āśamsā) is based on her own (svā) beauty and charm (lāvaṇya), even (āpi)

having previously (puras) seen (dr̥ṣṭvā) (*how*) Puṣpāyudha [lit. “flower-armed”, an epithet for Kāmadeva, the god of love] (puṣpāyudham) armed with a bow (dhṛṭadhanuṣam) (*was*) instantly (ahnāya) scorched (pluṣṭam) (*by You*) as (vat) a blade of grass (tṛṇa), (*still*) thinks (avaiti) of You (tvām) to be ruled by a woman (straiṇam), oh You who are devoted (nirata) to (*all kinds of*) restraints (yāma)!, because (*she*) occupies (ghaṭanāt) a half (ardhá) of (*Your*) body (deha)... (*well,*) oh (bata) Grantor (da) of boons (vará), the young women (yuvatayah) (*are*) most certainly (addhā) inexperienced and simple (mugdhā)!

श्मशानेष्वक्रीडा स्मरहर पिशाचाः सहचरा-

श्रिताभस्मालेपः स्रगपि नृकरोटीपरिकरः ।

अमाङ्गल्यं शीलं तव भवतु नामैवमखिलं

तथापि स्मर्तृणां वरद परमं मङ्गलमसि ॥२४॥

Śmaśāneṣvākrīḍā smarahara piśācāḥ saharā-

ścitābhasmālepaḥ sragapi nṛkarotīparikaraḥ /

Amāṅgalyam śīlam tava bhavatu nāmaivamakhilam

tathāpi smartṛṇām varada paramam maṅgalamasi //24//

Oh Destroyer (hara) of Smara [i.e. Kāmadeva or the god of love] (smara)!,

(*Your*) playing-place (ākriḍā) (*is*) in the crematoria (śmaśāneṣu),

(*and*) the Piśāca-s [a class of demons] (piśācāḥ) (*are Your*) companions (sahacarāḥ).

(*You*) smear (ālepaḥ) (*Your own body*) with the ashes (bhasma) of the funeral piles (citā),

(*and*) even (āpi) (*wear*) a garland (srak) (*formed from*) multitude (parikaraḥ)

of human (nṛ) skulls (karotī).

Thus (evām), (*may*) all (akhilam) Your (tāva) behavior (śīlam) be (bhavatu)

called (nāma) “unauspicious” (amāṅgalyam)!... however (tāthā-āpi), oh Grantor (da)

of boons (vará)!, You are (āsi) the Highest (paramām) Welfare (maṅgalam)

for those who remember (*You*) (smartṛṇām).

मनः प्रत्यक्चित्ते सविधमवधायत्तमरुतः

प्रहृष्यद्रोमाणः प्रमदसलिलोत्सङ्गितदृशः ।

यदालोक्याह्लादं हृद इव निमज्ज्यामृतमये

दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान् ॥२५॥

Manah pratyakcitte savidhamavadhāyāttamarutah
prahr̥ṣyadromāṇah pramadasalilotsaṅgitadr̥śah /
Yadālokyāhlādam hrada iva nimajjyāmṛtamaye

dadhatyantastattvaṁ kimapi yaminastat kila bhavān //25//

Having plunged (avadhāya) the mind (mānah) into the Self (pratyakcitte) according to the precepts of the scriptures (savidham), (and) controlled (ātta) the breath (marutāh), with (their) eyes (dr̥śah) full (utsaṅgita) of tears (salilā) (as they experience) a Joy (pramada) which causes the erection (prahr̥ṣyat) of the hair (of their bodies) (romāṇah), the self-controlled (sages) (yaminah), when (yadā) beholding (ālokyā) the Delight (āhlādam) and immersing (themselves) (nimajjye), as it were (iva), in (that) Lake (hrade) made [mayah] (maye) of Nectar (amṛta), take hold [in the sense of “they become conscious”] (dadhati) of the Inner (antār) Principle (tattvaṁ) to a considerable extent (kim-āpi). You (are) (bhavān) certainly (kīla) that (Inner Principle) (tād).

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवह-

स्त्वमापस्त्वं व्योम त्वमु धराणिरात्मा त्वमिति च ।

परिच्छिन्नामेवं त्वयि परिणता बिभ्रतु गिरं

न विद्मस्तत्त्वं वयमिह तु यत्त्वं न भवसि ॥२६॥

Tvamarkastvaṁ somastvamasi pavanastvaṁ hutavaha-
stvamāpastvaṁ vyoma tvamu dharaṇirātmā tvamiti ca /

Paricchinnāmevaṁ tvayi pariṇatā bibhratu giram

na vidmastattattvaṁ vayamiha tu yattvaṁ na bhavasi //26//

“You (tvām) (are) the sun (arkāh), You (tvām) (are) the moon (somaḥ), You (tvām) are (āsi) the air (pāvanah), You (tvām) (are) the fire [lit. “oblation-bearer”] (hutā-vahah), You (tvām) (are) the water (āpah), You (tvām) (are) the space (vyoma); (and in fact,) You (tvām) (are) indeed (ú) the earth (dharaṇiḥ) and (ca) You (are) (tvām)

the Self (ātmā)” [“iti” indicates inverted commas].

Thus (evām), (*may*) those who have undergone a transformation [i.e. the sages] (pariṇataḥ) cherish (bibhratu) limited (paricchinām) descriptions [lit. “word(s)”] (giram) about You (tvāyi)!.
Nevertheless (tú), in this world (ihá), we (vayám) do not (ná) know (vidmaḥ) that (tád) reality (tattvam) which (yád) You (tvám) are not (ná bhávasi).

त्रयीं तिस्रो वृत्तीस्त्रिभुवनमथो त्रीनपि सुरा-

नकाराद्यैर्वर्णैस्त्रिभिरभिदधत्तीर्णविकृति ।

तुरीयं ते धाम ध्वनिभिरवरुन्धानमणुभिः

समस्तं व्यस्तं त्वां शरणद गृणात्योमिति पदम् ॥२७॥

Trayīm tisro vṛttīstribhuvanamatho trīnapi surā-
nakārādyairvarṇaistribhirabhidhadhattīrṇavikṛti /

Turīyam te dhāma dhvanibhiravarundhānamaṇubhiḥ

samastam vyastam tvām śaraṇada gṛṇātyomiti padam //27//

Oh Grantor (da) of boons (vará)!, the word (padám) Om (om-iti) denotes (gṛṇāti) to You (tvām) separately (vyastam) through (its) three (tribhiḥ) letters (varṇaiḥ) (*consisting in various*) forms (ākāra), etc. (ādyaiḥ), (*which stand for*) the three Veda-s (trayīm), the three (tistrás) states (*of consciousness*)

[i.e. wakefulness, dream and deep sleep] (vṛttīḥ),

the three (trī) worlds (bhúvanam), as well as (átho... ápi) the three (trīn) gods (surān).

(*Hence, You*) are being described (abhidadhat) as (*that Reality*) which has gone through (tīrṇa) (*multiple*) modifications or changes (vikṛti).

(*In turn,*) by means of (*those very three*) fine and subtle (anubhiḥ) sounds [dhvaní] (dhvanibhiḥ), (*the word Om denotes to You*) as a whole (sámastam), (*since*) it contains (avarundhānam) the Fourth (*state of consciousness*)

[i.e. the Witness to the rest of states] (turīyam),

(*which is*) Your (te) (*Transcendental*) Abode or Condition (dhāma).

भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहां-

स्तथा भीमेशानाविति यदभिधानाष्टकमिदम् ।

अमुष्मिन्प्रत्येकं प्रविचरति देव श्रुतिरपि

प्रियायास्मै धाम्ने प्रविहितनमस्योऽस्मि भवते ॥२८॥

Bhavaḥ śarvo rudraḥ paśupatirathograḥ sahamahā-

stathā bhīmeśānāviti yadabhidhānāṣṭakamidam /

Amuṣminpratyekam pravicarati deva śrutirapi

priyāyāsmāi dhāmne pravihitanamasyo'smi bhavate //28//

“**Bhavá** (bhaváh), **Śarvá** (śarváh), **Rudrá** (rudráḥ), **Paśupati** (paśupatiḥ); and likewise (átho) **Úgra** (úgraḥ) along with (sahá) **Mahādeva** (mahān); as well as (táthā) **Bhīmá** (bhīmá) and **Īśāná** (īśānau)” [“iti” denotes inverted commas].

This (idám) (*is*) the group consisting of eight (áṣṭakam) names (abhidhāna) of that (Śívá).

Oh God (devá)!, even though (ápi) the Śrúti [the Veda-s] (śrútiḥ)

examines accurately (pravicarati) each of them (pratyekam),

I pay homage (pravihita-namasyaḥ ásmi) to this (asmai) dear (priyāya)

(*Transcendental*) Abode or (*Supreme*) State [dhāma] (dhāmne),

(*which is*) You [bhavān] (bhavate) (*essentially*).

नमो नेदिष्ठाय प्रियदव दविष्ठाय च नमो

नमः क्षोदिष्ठाय स्मरहर महिष्ठाय च नमः ।

नमो वर्षिष्ठाय त्रिनयन यविष्ठाय च नमो

नमः सर्वस्मै ते तदिदमितिसर्वाय च नमः ॥२९॥

Namo nediṣṭhāya priyadava daviṣṭhāya ca namo

namaḥ kṣodiṣṭhāya smarahara mahiṣṭhāya ca namaḥ /

Namo varṣiṣṭhāya trinayana yaviṣṭhāya ca namo

namaḥ sarvasmāi te tadidamitisarvāya ca namaḥ //29//

Oh You, who are fond (priyá) of fire (dava)!: salutation(s) (námah) to the Nearest One (nediṣṭhāya); and (ca) salutation(s) (námah) to the Remotest One (daviṣṭhāya).

Oh Destroyer (hara) of Kāmadeva [the god of love] (smara)!: salutation(s) (námah) to the Smallest One (kṣodiṣṭhāya); and also (ca) salutation(s) (námah)

to the Largest One (mahiṣṭhāya).

Oh three-eyed (*Shivá*) (trinayana)!; salutation(s) (námah) to the Oldest One (varṣiṣṭhāya);
and also (ca) salutation(s) (námah) to the Youngest One (yaviṣṭhāya).

Salutation(s) (námah) to You (te) who are all [sárva] (sarvasmai); and also (ca)
salutation(s) (námah) to Sárva [an epithet for Śívá] (sarvāya) (*since He appears in the form of*
“that (tád) and this (idám-iti)” [the sense is that Śívá is called “Sárva” because
He is this person and that person, this animal and that animal, this object and that object,
etc... in short, He is everything and everyone].

बहलरसे विश्वोत्पत्तौ भवाय नमो नमः

प्रबलतमसे तत्संहारे हराय नमो नमः ।

जनसुखकृते सत्त्वोद्रिक्तौ मृडाय नमो नमः

प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमो नमः ॥३०॥

Bahalarajase viśvotpattau bhavāya namo namaḥ
prabalatamase tatsamhāre harāya namo namaḥ /
Janasukhakṛte sattvodriktau mṛḍāya namo namaḥ

pramahasi pade nistraiguṇye śivāya namo namaḥ //30//

Salutation(s) over and over again (námah námah) to **Bhavá** [an epithet for Śívá meaning
“Existence”] (bhavāya) (*appearing in the form of*) **Viśvotpatti** [lit. “he who gives rise
to the universe”, that is, Brahmā, the Creator] (viśvotpattau), (*in whom there is*)
copious (bahala) Rajoguṇa [i.e. the quality known as “Rájas”] (rajase).

Salutation(s) over and over again (námah námah) to **Hara** [an epithet for Śívá meaning
“Destroyer”] (harāya) (*appearing in the form of*) **Tatsamhāra** [lit. “he who destroys that
(very universe)”, that is, Rudrá, the Destroyer] (tatsamhāre) (*in whom there is*)
abundant (prabala) Tamoguṇa [i.e. the quality known as “Támas”] (tamase).

Salutation(s) over and over again (námah námah) to **Mṛḍa** [an epithet for Śívá meaning
“Compassionate” or “Merciful”] (mṛḍāya) (*appearing in the form of*) **Sattvodrikti**
[lit. “he who abounds in Sattvagūṇa or the quality known as Sattvá”,
that is, Viṣṇu, the Preserver] (sattvodriktau) for the sake (kṛte)
of happiness (sukhá) of (*all*) living beings (jána).

Salutation(s) over and over again (námah námah) to **Śívá** [lit. “Auspicious”] (śivāya)
(*appearing in the form of*) the resplendent (pramahasi) state (pade)

which is devoid of the three Guṇá-s or qualities (nistraiguṇye).

कृशपरिणति चेतः क्लेशवश्यं क्व चेदं
क्व च तव गुणसीमोल्लङ्घिनी शश्वदृद्धिः ।
इति चकितममन्दीकृत्य मां भक्तिराधा-
द्वरद चरणयोस्ते वाक्यपुष्पोपहारम् ॥३१॥

Kṛśapariṇati cetaḥ kleśavaśyam kva cedam
kva ca tava guṇasīmollaṅghinī śaśvadṛddhiḥ /
Iti cakitamamandīkṛtya mām bhaktirādhā-
dvarada caraṇayoste vākyaPuṣpopahāram //31//

How (kvá ca) poorly (kṛśá) developed (pariṇati) this (idám) mind (cétaś) ruled (vaśyam) by the Kleśa-s [i.e. the well-known five Afflictions: ignorance, ego, attachment, aversion and fear of death] (kleśa) (is); and how (kvá ca) endless and perpetual (śaśvat) Your (táva) Prosperity (ṛddhiḥ) which passes beyond (ullaṅghinī) the frontier (sīmā) (marked by the three) Guṇá-s or qualities (guṇá) (is)!.
Thus (iti), (even though) intensely (amandīkṛtya) frightened (cakitam) (of that), oh Grantor (da) of boons (vará), the devotion (bhaktíḥ) caused (ādhāt) me (mām) to offer (upahāram) flowers (púṣpa) (in the form of) words (vākya) to Your (te) feet (caraṇayoḥ).

असितगिरिसमं स्यात्कज्जलं सिन्धुपात्रे
सुरतरुवरशाखा लेखनी पत्रमुर्वी ।
लिखति यदि गृहीत्वा शारदा सर्वकालं
तदपि तव गुणानामीश पारं न याति ॥३२॥

Asitagirisamaṁ syātkajjalaṁ sindhupātre
surataruvaraśākhā lekhanī patramurvī /
Likhati yadi gṛhītvā śāradā sarvakālam
tadapi tava guṇānāmīśa pāram na yāti //32//

(If an amount of) lampblack [used as a kind of ink] (kajjalām) equivalent (samám) to the black (asita) mountain (giri) were to be (syāt) (*poured into*) the ocean (sínthu) acting as a pot [i.e. “an inkpot”] (pātre); (*if*) a branch (śákhā) of the best (vará) tree (taru) of the gods (sura) [i.e. the celebrated Kalpavṛkṣa] (*were to be used as*) a pen (lekhanī) (*and*) the (*very*) earth (urvī) (*as*) the leaf for writing on (pátram); (*and*) if (yádi) Śāradā [i.e. “Sárasvatī”, the river-goddess generally connected with eloquence and learning] (śāradā), having taken possession (*of all those implements*) (grhītvā), (*were to*) write (likhāti) eternally (sarvakālam); even (ápi) that (*amazing association*) (tád), oh Lord (ísá), would not (ná) reach (yāti) the end (pāram) of Your (táva) good qualities (guṇānām) [in other words, all Śívá's qualities might not be written even if such a great personage as Sárasvatī Herself were to write with all those articles everlastingly].

असुरसुरमुनीन्द्रैरर्चितस्येन्दुमौले-
 ग्रथितगुणमहिम्नो निर्गुणस्येश्वरस्य ।
 सकलगणवरिष्ठः पुष्पदन्ताभिधानो
 रुचिरमलघुवृत्तैः स्तोत्रमेतच्चकार ॥३३॥

Asurasuramunīndrairarcitasyeendumaule-
 rgrathitaguṇamahimno nirguṇasyeśvarasya /
 Sakalagaṇavarīṣṭhaḥ puṣpadantābhidhāno
 ruciramalaghuvṛttaiḥ stotrametaccakāra //33//

(*The Gandharvá or heavenly musician*) called (abhidhānaḥ) Puṣpadanta [lit. “flower-toothed”] (puṣpadanta), who is the best (váriṣṭhaḥ) of the entire (sakala) group of Śívá's attendants (gaṇá), composed (cakāra) this (etád) beautiful (ruciram) hymn (stotrám) endowed with long (alaghu) metres (vṛttaiḥ) (*in honor*) of the Lord (ísvarasya) who has the moon (ínu) on His head [mauli] (mauleḥ) and who is worshipped (arcitasya) by Índra [indreṇa] (indraiḥ), sages (múni), gods (sura) and demons (ásura), and whose Greatness (mahimnaḥ) consists of (*endless*) attributes (guṇá) strung together (*as beads in a necklace*) (grathitá) (*despite He is completely*) devoid of any attributes [nirguṇa] (nirguṇasya).

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अहरहरनवद्यं धूर्जटेः स्तोत्रमेत-
त्पठति परमभक्त्या शुद्धचित्तः पुमान् यः ।
स भवति शिवलोके रुद्रतुल्यस्तथाऽत्र
प्रचुरतरधनायुःपुत्रवान्कीर्तिमांश्च ॥३४ ॥

Aharaharanavadyam dhūrjateḥ stotrameta-
tpaṭhati paramabhaktyā śuddhacittaḥ pumān yaḥ /
Sa bhavati śivaloke rudratulyastathā'tra
pracurataradhanāyuhputravānkīrtimāṁśca //34//

A pure-minded (śuddhā-cittāḥ) human being (pūmān) who (yaḥ) recites (paṭhati) with supreme (paramā) devotion (bhaktyā), day by day (ahar-ahar), faultlessly (anavadyām), this (etāt) hymn (stotrām) (*in honor*) of **Dhūrjati** [an epithet for Śivā meaning “having matted locks like a burden”] (dhūrjateḥ) becomes (sāḥ bhāvati) identical (tulyaḥ) with Rudrá [i.e. with Śivā] (rudrā) in Śivā's world (śivā-loke) (*after passing away*). Likewise (tāthā), (*he becomes*) famous (kīrtimān), has (*many*) children (putravān), (*enjoys a long*) life (āyus) and (ca) a more (tara) abundant (pracura) wealth (dhāna) in this world (ātra).

दीक्षा दानं तपस्तीर्थं योगयागादिकाः क्रियाः ।

महिम्नः स्तवपाठस्य कलां नार्हन्ति षोडशीम् ॥३५ ॥

Dīkṣā dānam tapastīrtham yogayāgādikāḥ kriyāḥ /
Mahimnaḥ stavapāṭhasya kalām nārhanti ṣoḍāśīm //35//

Initiation (dīkṣā), charity (dānam), austerity (tāpas), pilgrimage (tīrtham) (*and such*) activities (kriyāḥ) (*as*) Yóga (yóga), sacrifices (yāga), etc. (ādikāḥ) are not (ná) worth (arhanti) (*even*) a sixteenth (ṣoḍāśīm) part (kalām) of (*what*) the recitation (pāṭhasya) of (*this*) hymn (stāva) (*in honor*) of the Greatness (mahimnaḥ) (*of Śivā is worth*).

आसमाप्तमिदं स्तोत्रं पुण्यं गन्धर्वभाषितम् ।

अनौपम्यं मनोहारि शिवमीश्वरवर्णनम् ॥३६ ॥

Āsamāptamidam stotram puṇyam gandharvabhāṣitam /

Anaupamyam manohāri śivamīśvaravarṇanam //36//

This (idam) holy (puṇyam) hymn (stotram) spoken (bhāṣitam)
by the (*well-known*) heavenly musician (*called Puṣpadanta*) (gandharvā)
(*and containing*) unparalleled (anaupamyam), fascinating (manohāri) and auspicious (śivām)
descriptions (varṇanam) about the Lord (īśvarā), is finished (āsamāptam).

महेशान्नापरो देवो महिम्नो नापरा स्तुतिः ।

अघोरान्नापरो मन्त्रो नास्ति तत्त्वं गुरोः परम् ॥३७॥

Maheśānnāparo devo mahimno nāparā stutiḥ /

Aghorānnāparo mantra nāsti tattvam guroḥ param //37//

There is no (nā) god (devāḥ) that is higher (aparāḥ) than **Maheśa**
[an epithet for Śivā meaning “great Lord”] (maheśāt), there is no (nā)
hymn of praise (stutiḥ) which is higher (aparā) than (*this*)
“**Śivamahimnaḥ stotram**” (mahimnaḥ).

There is no (nā) Māntra [a sacred word] (māntraḥ) which is higher (aparāḥ)
than **Āghora** [an epithet for Śivā meaning “not terrific”] (āghora);
(*and*) there is no (nā āsti) principle (tattvam) that is superior (pāram) to the **Gurū**
[in the sense of the fifth “kṛtya” or action of Śivā, which bestows
divine Grace upon a limited being] (guroḥ).

कुसुमदशननामा सर्वगन्धर्वराजः

शिशुशशधरमौलेर्देवदेवस्य दासः ।

स खलु निजमहिम्नो भ्रष्ट एवास्य रोषा-

त्स्तवनमिदमकार्षीद्विव्यदिव्यं महिम्नः ॥३८॥

Kusumadaśananāmā sarvagandharvarājaḥ

śiśuśaśadharamaulerdevadevasya dāsaḥ /

Sa khalu nijamahimno bhraṣṭa evāsya roṣā-

tstavanamidamakārṣidddivyadivyaṁ mahimnaḥ //38//

The king (rājah) of all (sārva) heavenly musicians (gandharvá) whose name (nāmā) is **Kusumadaśana** [a term which is synonymous with “Puṣpadanta”, i.e. “flower-toothed”, as kusuma=puṣpa (flower) and daśana=dānta (tooth)] (kusumadaśana) (*is*) the servant (dāsāḥ) of the God (devasya) of gods (devá) who bears the crescent (śíśu) moon (śásadhara) on His head [mauli] (mauleḥ).

He [i.e. Puṣpadanta] (sāḥ) who has certainly (khálu... evá) fallen (bhraṣṭāḥ) from his own (nijá) (*previous*) glory (mahimnaḥ) because of the wrath (roṣāt) of Śívá (ásya) [since Puṣpadanta happened to step on a grass sacred to Śívá] composed (akārṣit) this (idám) beautiful (divyá) and divine (divyám) hymn of praise (stavanam) (*in honor*) of the Greatness (*of that very Śívá*) (mahimnaḥ) (*so that he may obtain His favor*).

सुरवरमुनिपूज्यं स्वर्गमोक्षैकहेतुं

पठति यदि मनुष्यः प्राञ्जलिर्नान्यचेताः ।

व्रजति शिवसमीपं किन्नरैः स्तूयमानः

स्तवनमिदममोघं पुष्पदन्तप्रणीतम् ॥३९॥

Suravaramunipūjyaṁ svargamokṣaīkahetum
paṭhati yadi manuṣyaḥ prāñjalirnānyacetāḥ /
Vrajati śivasamīpaṁ kinnaraiḥ stūyamānaḥ
stavanamidamamoghaṁ puṣpadantapraṇītam //39//

If (yádi) a human being (manuṣyaḥ), whose mind (cetāḥ) is completely one-pointed (ná-anya), recites (paṭhati), with his hollowed hands being joined (prāñjaliḥ), this (idám) infallible (amogham) hymn of praise (stavanam) written (praṇītam) by Puṣpadanta (puṣpadanta), which is worshipped (pūjyam) by gods (sura) and the best (vará) sages (múni), and which is the only (éka) cause (hetú) for the Heavenly (svargá) Liberation (moksa), (*then, that person*), praised (stūyamānaḥ) by Kinnara-s [a class of divine beings] (kinnaraiḥ), goes (vrájati) towards (samīpam) Śívá (śívá).

श्रीपुष्पदन्तमुखपङ्कजनिर्गतेन

स्तोत्रेण किल्बिषहरेण हरप्रियेण ।

कण्ठस्थितेन पठितेन समाहितेन

सुप्रीणितो भवति भूतपतिर्महेशः ॥४०॥

Śrīpuṣpadantamukhapāṅkajanirgatena
stotreṇa kilbiṣahareṇa harapriyeṇa /
Kaṅṭhasthitena paṭhitena samāhitena

suprīṇito bhavati bhūtapatirmaheśaḥ //40//

Maheśa [lit. “great Lord”] (maheśaḥ), the Lord (patiḥ) of (all) beings (bhūtā) becomes (bhāvati) very pleased (suprīṇitaḥ) through (the recitation of this) hymn (stotreṇa) which has come out [nirgata] (nirgatena) from the mouth-lotus (mukha-pāṅkaja) of Venerable (śrī) Puṣpadanta (puṣpadanta), which destroys [hara] (hareṇa) sins (kilbiṣa) (and) is dear [priyā] (priyeṇa) to Hara [i.e. Śivā] (hara), (whether it) be learnt by heart [kaṅṭhasthita] (kaṅṭhasthitena) (or) recited [paṭhita] (paṭhitena) (or simply) paid attention to [samāhita] (samāhitena) [an alternative translation would be “(or simply) kept (at home)”].

इत्येषा वाङ्मयी पूजा श्रीमच्छङ्करपादयोः ।

अर्पिता तेन देवेशः प्रीयतां मे सदाशिवः ॥४१॥

Ityeṣā vāṅmayī pūjā śrīmacchaṅkarapādayoḥ /

Arpitā tena deveśaḥ prīyatām me sadāśivaḥ //41//

Thus (iti), this (eṣā) adoration (pūjā) consisting (mayī) in words (vāk) is offered (arpitā) to the feet (pādayoḥ) of Venerable (śrīmat) Śaṅkarā [an epithet for Śivā meaning “causing prosperity, beneficent, etc.”] (śaṅkarā).

Through that (offering) (téna), (may) Sadāśiva [an epithet for Śivā meaning “always auspicious”] (sadāśivaḥ), the Lord (īśā) of the gods (devā), be pleased (prīyatām) with me (me)!.
be pleased (prīyatām) with me (me)!.

यदक्षरं पदं भ्रष्टं मात्राहीनं च यद्भवेत् ।

तत्सर्वं क्षम्यतां देव प्रसीद परमेश्वर ॥४२॥

Yadakṣaram padam bhraṣṭam mātrāhīnam ca yadbhavet /

Tatsarvaṁ kṣamyatām deva prasīda parameśvara //42//

Any (yád... yád) syllable (akṣáram) (or) word (padám) which had been (bhavet) omitted (bhraṣṭám) or [lit. “ca” is “and”] (ca) untimely pronounced (mātrā-hīnam);
(may) God (devá) forgive (kṣamyatām) all (sárva) that (tád).
Oh Supreme (paramá) Lord (Íśvará), be pleased (prasīda)!

ॐ शान्तिः शान्तिः शान्तिः ॥

Om śāntiḥ śāntiḥ śāntiḥ //

Om (om), peace (śāntiḥ), peace (śāntiḥ), peace (śāntiḥ).

