
shivamahimna stotra (puShpadanta)

ஸ்ரீசிவமஹிம்நஸ்தோத்ர (புஷ்பத³ந்த)

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ஸ்ரீஸ்ரீவிமஹிம்நஸ்தோத்ர (புஷ்பத³ந்த)



॥ ஸ்ரீ புஷ்பத³ந்த விரசிதம் ஸிவமஹிம்ந ஸ்தோத்ரம் ॥

Introduction, transliteration, and translation by
Devendraray V . Bhatt and S . V . Ganesan

Introduction:

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

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

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

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

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

In this prayer he sung the greatness of the Lord.

This very prayer became well known as the ‘Shiva Mahimna Stotra’.
Lord Shiva became pleased by this StotraM, and returned PuShpadanta’s
divine powers.

The legend has some basis since the name of the author is mentioned
in verse number 38 of the stotraM . The recital of this stotra is very
beneficial,
and Shri Ramakrishna, one of the famous saints of the nineteenth century,
went into samadhi just by reciting a few verses from this hymn.

Let its recitation be beneficial to you as well!

॥ ஓ நம: சிவாய ॥

॥ அத² ஸ்ரீ சிவமஹிம்நஸ்தோத்ரம் ॥

மஹிம்ந: பாரம் தே பரமவிது³ஷோ யத்³யஸத்³ரு³ஸீ
ஸ்துதிர்³பஹ்மா³நாமபி தத்³வஸந்நாஸ்த்வயி கி³ர: |
அதா²வாச்ய: ஸர்வ: ஸ்வமதிபரி³ணாமாவதி⁴ க்³ரு³ணந்
மமாப்யேஷ ஸ்தோத்ரே ஹர நிரபவாத:³ பரிகர: ॥ 1 ॥

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)

அதீத: பந்தா²நம் தவ ச மஹிமா வாங்மநஸயோ:
அதத்³வ்யாவ்ரு³த்த்யா யம் சகிதமபி⁴த⁴த்தே ஸ்ருதிரபி |
ஸ கஸ்ய ஸ்தோதவ்ய: கதிவித⁴கு³ண: கஸ்ய விஷய:
பதே³ த்வர்வாசீநே பததி ந மந: கஸ்ய ந வச: ॥ 2 ॥

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)

மது⁴ஸ்பீ²தா வாச: பரமமம்ரு³தம் நிர்மிதவத:
தவ ப்³ரஹ்மந் கிம் வாக³பி ஸுரகு³ரோர்விஸ்மயபத³ம் |
மம த்வேதாம் வானீம் கு³ணகத²நபுண்யேந ப⁴வத:
புநாமீத்யர்தே²ஸ்மிந் புரமத²ந பு³தி⁴ர்வ்யவஸிதா || 3 ||

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)

தவஸ்வரீயம் யத்தஜ்ஜக³து³யரக்ஷாப்ரலயக்ரு³த்
த்ரயீவஸ்து வ்யஸ்தம் திஸ்ருஷு கு³ணபி⁴ந்நாஸு தநுஷு |
அப⁴வ்யாநாமஸ்மிந் வரத³ ரமணீயாமரமணீம்
விஹந்தும் வ்யாக்ரோஸீம் வித³த⁴ இஹைகே ஜட³தி⁴ய: || 4 ||

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)

கிமீஹ: கிங்காய: ஸ க²லு கிமுபாயஸ்த்ரிபு⁴வநம்
கிமாதா⁴ரோ தா⁴தா ஸ்ரு³ஜதி கிமுபாதா³ந இதி ச |

அதர்க்கயைஸ்வரீயே த்வய்யநவஸர து:ஸ்தோ² ஹததீ⁴ய:
குதர்க்கோ⁵யம் காம்ஸ்சித் முக²ரயதி மோஹாய ஜக³த: || 5 ||

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)

அஜந்மாநோ லோகா: கிமவயவவந்தோ⁵பி ஜக³தாம்
அதி⁴ஷ்டா²தாரம் கிம் ப⁴வவிதி⁴ரநாத்³ரு³த்ய ப⁴வதி |
அநீஸோ வா குர்யாத்³ பு⁴வநஜநநே க: பரிகரோ
யதோ மந்தா³ஸ்த்வாம் ப்ரத்யமரவர ஸம்ஸேரத இமே || 6 ||

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

த்ரயீ ஸாங்க²யம் யோக: பஸுபதிமதம் வைஷ்ணவமிதி
ப்ரபி⁴ந்நே ப்ரஸ்தா²நே பரமிதி³மத: பத்²யமிதி ச |
ருசீநாம் வைசித்ரீயாத்³ரு³ஜுகுடில நாநாபத்²ஜுஷாம்
ந்ரு³ணமேகோ க³ம்யஸ்த்வமஸி பயஸாமர்ணவ இவ || 7 ||

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)

மஹோக்ஷ: க²ட்வாங்க³ம் பரஸூரஜிநம் ப⁴ஸம் ப²ணிந:
கபாலம் சேதீயத்தவ வரத³ தந்த்ரோபகரணம் |
ஸூராஸ்தாம் தாம்ரு³தீ³தீ³ம் த³த⁴தி து ப⁴வத³பூ⁴ப்ரணிஹிதாம்
ந ஹி ஸ்வாத்மாராமம் விஷயம்ரு³க³த்ரு³ஷ்ண ப்⁴ரமயதி || 8 ||

O, Giver of the Boons, the bull, club in the shape of the leg of a wooden 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)

த⁴ருவம் கஸ்சித் ஸர்வம் ஸகலமபரஸ்த்வத⁴ருவமித³ம்
பரோ த⁴ரௌவ்யா⁵த⁴ரௌவ்யே ஜக³தி க³த³தி வ்யஸ்தவிஷயே |
ஸமஸ்தே⁵ப்யேதஸ்மிந் புரமத²ந தைர்விஸ்மித இவ
ஸ்துவந் ஜிஹ்ரேமி த்வாம் ந க²லு நநு த⁴ரு³ஷ்டா முக²ரதா || 9 ||

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)

தவைஸ்வர்யம் யத்நாத்³ யதூ³பரி விரிஞ்சிர்ஹிரத:⁴
பரிச்சே²தும் யாதாவநிலமநலஸ்கந்த⁴வபுஷ: |
ததோ ப⁴க்திஸ்ரத³தா⁴-ப⁴ரகு³ரு-க³ரு³ணத்³ப்யாம் கி³ரிஸ யத்
ஸ்வயம் தஸ்தே² தா⁴ப்யாம் தவ கிமநுவ்ரு³த்திர்ந ப²லதி || 10 ||

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)

அயத்நாதா³ஸாத்³ய த்ரிபு⁴வநமவைரவ்யதிகரம்
த³ஸாஸ்யோ யத்³பா³ஹூநிநப்⁴ரு³த-ரணகண்டு³-பரவஸாந் |
ஸிர:பத்³மஸ்ரேணீ-ரசிதசரணம்போ⁴ருஹ-ப³லே:
ஸ்தி²ராயாஸ்த்வத்³பு⁴க்தேஸ்த்ரிபுரஹர விஸ்பூ²ர்ஜிதமித³ம் || 11 ||

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)

அமுஷ்ய த்வத்ஸேவா-ஸமதி⁴க³தஸாரம் பு⁴ஜ்வநம்
ப³லாத் கைலாஸே⁵பி த்வத்³தி⁴வஸதௌ விக்ரமயத: |
அலப்⁴யாபாதாலே⁵ப்யலஸசவிதாங்கு³ஷ்ட²ஸிரஸி
ப்ரதிஷ்டா² த்வய்யாஸீத்³ த்⁴ருவமுபசிதோ முஹ்யதி க²ல: || 12 ||

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)

யத்³ரு³த்³தி⁴ம் ஸுத்ராம்னோ வரத்³ பரமோச்சைரபி ஸதீம்
அத⁴ஸ்சக்ரே பா³ண: பரிஜநவிதே⁴யத்ரிபு⁴வந: |
ந தச்சித்ரம் தஸ்மிந் வரிவஸிதரி த்வச்சரணயோ:
ந கஸ்யாப்யுநந்தயை ப⁴வதி ஸிரஸஸ்த்வய்யவநதி: || 13 ||

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)

அகாண்ட³-ப்³ரஹ்மாண்ட³-க்ஷயசகித-தே³வாஸுரக்ரு³பா
விதே⁴யஸ்யா⁵⁵ஸீத்³ யஸ்த்ரிநயந விஷம் ஸம்ஹ்ரு³தவத: |
ஸ கல்மாஷ: கண்டே² தவ ந குருதே ந ஸ்ரியமஹோ
விகாரோ⁵பி ஸ்லாக்⁴யோ பு⁴வந-ப⁴ய- ப⁴ங்க³- வ்யஸநிந: || 14 ||

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)

அஸித்³தா⁴ர்தா² நைவ க்வசித³பி ஸதே³வாஸுரநரே
நிவர்தநதே நித்யம் ஜக³தி ஜயிநோ யஸ்ய விஸிகா:² |
ஸ பஸ்யந்நீஸ த்வாமிதரஸுரஸாதா⁴ரணமபூ⁴த்
ஸ்மர: ஸ்மர்தவ்யாத்மா ந ஹி வஸிஷு பத்²ய: பரிப⁴வ: || 15 ||

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)

மஹீ பா³தா³கா⁴தா³ வ்ரஜதி ஸஹஸா ஸம்ஸயபத³ம்
 பத³ம் விஷ்ணோர்ப்⁴ராமயத³ பு⁴ஜ-பரிசு⁴-ருக்³ண-க்³ரஹ- க³ணம் |
 முஹூர்த்³யெளர்தெள³ஸ்த²யம் யாத்யநிப்⁴ரு⁴த-ஜடா-தாடி³த-தடா
 ஜக³த்³ரக்ஷாயை த்வம் நடஸி நநு வாமைவ விபு⁴தா || 16 ||

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)

வியத்³வ்யாபீ தாரா-க்³ண-கு³ணித-பே²நோத்³க்³ம-ருசி:
 ப்ரவாஹோ வாராம் ய: ப்ரு⁴ஷ்தலகு⁴த்³ரு⁴ஷ்ட: ஸிரஸி தே |
 ஜக³த்³வீபாகாரம் ஜலதி⁴வலயம் தேந க்ரு⁴தமிதி
 அநேநைவோந்நேயம் த்⁴ரு⁴தமஹிம தி³வ்யம் தவ வபு: || 17 ||

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)

ரத:²க்ஷோணீ யந்தா ஸதத்⁴ரு⁴திரகே³ந்த³ரோ த⁴நூரதோ²
 ரதா²ங்கே³ சந்த்³ரார்கௌ ரத²-சரண-பாணி: ஸர இதி |
 தி³த⁴க்ஷோஸ்தே கோ⁵யம் த்ரிபுரத்ரு⁴ணமாட³ம்³ப்ர விதி:⁴
 விதே⁴யை: க்ரீட³ந்தயோ ந க²லு பரதந்த்ரா: ப்ரபு⁴தி⁴ய: || 18 ||

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)

ஹரிஸ்தே ஸாஹஸ்ரம் கமல ப³லிமாதா⁴ய பத³யோ:
யதே³கோநே தஸ்மிந் நிஜமுத³ஹரந்நேத்ரகமலம் |
க³தோ ப⁴க்த்யுத்³ரேக: பரிணதிமஸௌ சக்ரவபுஷ:
த்ரயாணம் ரக்ஷாயை த்ரிபுரஹர ஜாக³ர்தி ஜக³தாம் || 19 ||

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)

க்ரதௌ ஸுப்தே ஜாக³ரத் த்வமஸி ப²லயோகே³ க்ரதுமதாம்
க்வ கர்ம ப்ரத்⁴வஸ்தம் ப²லதி புருஷாராத⁴ந்மரு³தே |
அதஸ்த்வாம் ஸம்ப்ரேக்ஷய க்ரதுஷு ப²லதா³ந-ப்ரதிபு⁴வம்
ஸ்ருதௌ ஸ்ரத்³தா⁴ம் ப³த்⁴வா த்³ரு⁴பரிசு: கர்மஸு ஜந: || 20 ||

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)

க்ரியாத³க்ஷா த³க்ஷ: க்ரதுபதிரத⁴ஸஸ்தநுப்⁴ரு³தாம்
ரு³ஷீணமார்த்விஜ்யம் ஸரணத³ ஸத³ஸ்யா: ஸுர-க³ண: |
க்ரதுப்⁴ரம்ஸஸ்த்வத்த: க்ரதுப²ல-விதா⁴ந-வ்யஸநிந:
த்⁴ருவம் கர்தும் ஸ்ரத்³தா⁴ விது⁴ரமபி⁴சாராய ஹி மகா:² || 21 ||

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)

ப்ரஜாநாத²ம் நாத² ப்ரஸப⁴மபி⁴கம் ஸ்வாம் து³ஹிதரம்
க³தம் ரோஹித்³ பூ⁴தாம் நிரமயிஷும்ரு³ஷ்யஸ்ய வபுஷா |
த⁴நுஷ்பாணேர்யாதம் தி³வமபி ஸபத்ராக்ரு³தமமும்
த்ரஸந்தம் தே⁵த³யாபி த்யஜதி ந ம்ரு³க்³வ்யாத⁴ரப⁴ஸ: || 22 ||

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)

ஸ்வலாவண்யாஸம்ஸா த⁴ரு³தத⁴நுஷெமஹ்நாய த்ரு³ணவத்
புர: ப்லுஷ்டம் த³ரு³ஷ்ட்வா புரமத²ந புக்பாயுத⁴மபி |
யதி³ ஸ்த்ரைணம் தே³வீ யமநிரத-தே³ஹார்த⁴-க⁴டநாத்
அவைதி த்வாமத்³தா⁴ ப³த வரத³ முக்³தா⁴ யுவதய: || 23 ||

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)

ஸ்மஸாநேஷ்வாக்ரீடா³ ஸ்மரஹர பிஸாசா: ஸஹசரா:
சிதா-ப⁴ஸ்மாலேப: ஸ்ரக³பி ந்ரு³க்ரோட-பரிகர: |
அமங்க³ஸ்யம் ஸீலம் தவ ப⁴வது நாமைவமகி²லம்

ததா²பி ஸ்மர்த்ரு¹ணம் வரத³ பரமம் மங்க³ளமஸி || 24 ||

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)

மந: ப்ரத்யக் சித்தே ஸவித⁴மவிதா⁴யாத்த-மருத:
 ப்ரஹ்ரு¹ஷ்யத்³ரோமாண: ப்ரமத³-ஸலிலோத்ஸங்க³தி-த்³ரு¹ஸ: |
 யதா³லோக்யாஹ்லாத³ம் ஹ்ரத³ இவ நிமஜ்யாம்ரு¹தமயே
 த³த⁴த்யந்தஸ்தத்த்வம் கிமபி யமிநஸ்தத் கில ப⁴வாந் || 25 ||

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.ngita is more appropriate than sa.ngita, both in terms of meaning and grammar!
 sa.ngita has grammatical problems (it needs to be sa.ngIta which does not fit the meter! It may as well

be some printer's mistake originally which got reprinted in newer books.)

த்வமர்கஸ்த்வம் ஸோமஸ்த்வமஸி பவநஸ்த்வம் ஹுதவஹ:
 த்வமாபஸ்த்வம் வ்யோம த்வமு த்ரணிராத்மா த்வமிதி ச |
 பரிச்சிந்நாமேவம் த்வயி பரிணதா பி³பு⁴ரதி கி³ர்ம்
 ந வித்³மஸ்தத்தத்த்வம் வயமிஹ து யத் த்வம் ந ப⁴வஸி || 26 ||

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)

த்ரயீம் திஸ்ரோ வ்ரு³த்தீஸ்த்ரிபு⁴வநமதோ² த்ரீநபி ஸுராந்
 அகாராத்³யைர்வர்ணஸ்த்ரிபி⁴ரபி⁴த³த⁴த் தீர்ணவிக்ரு³தி |
 தூரீயம் தே தா⁴ம த்⁴வநிபி⁴ரவருந்தா⁴நமணுபி:⁴
 ஸமஸ்த-வ்யஸ்தம் த்வாம் ஸரணத³ க்³ரு³ணாத்யோமிதி பத்³ம் || 27 ||

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 suShuption-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)

ப⁴வ: ஸர்வோ ருத்³ர: பஸுபதிரதோ²க்³ர: ஸஹமஹாந்
 ததா² பீ⁴மேஸாநாவிதி யத்³பி⁴தா⁴நாஷடகமித்³ம் |
 அமுஷ்மிந் ப்ரத்யேகம் ப்ரவிசரதி தே³வ ஸ்ருதிரபி
 ப்ரியாயாஸ்மைதா⁴ம்நே ப்ரணிஹித-நமஸ்யோ⁵ஸ்மி ப⁴வதே || 28 ||

I salute you as the dear abode of the following 8 names:bhava,

sharva, rudra, pashupati, ugra, sahamahAn, bhIma, and IshAna;
the ‘Vedas’ also discusses individually about these names . (28)
(Also a variation of first and second lines as sahamahAnstathA.)

நமோ நேதி³ஷ்டா²ய ப்ரியத³வ த³விஷ்டா²ய ச நம:
நம: க்ஷாதி³ஷ்டா²ய ஸ்மரஹர மஹிஷ்டா²ய ச நம: |
நமோ வர்ஷிஷ்டா²ய த்ரிநயந யவிஷ்டா²ய ச நம:
நம: ஸர்வஸ்மை தே ததி³த³மதிஸர்வாய ச நம: || 29 ||

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)

ப³ஹூல-ரஜஸே விஸ்வோத்பத்தௌ ப⁴வாய நமோ நம:
ப்ரப³ல-தமஸே தத் ஸம்ஹாரே ஹராய நமோ நம: |
ஜந-ஸுக²க்ரு³தே ஸத்த்வோத்³ரித்தௌ ம்ரு³டா³ய நமோ நம:
ப்ரமஹஸி பதே³ நிஸ்த்ரைகு³ண்யே ஸிவாய நமோ நம: || 30 ||

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)

க்ரு³ஸ-பரிணதி-சேத: க்லேஸவஸ்யம் க்வ சேத³ம்
க்வ ச தவ கு³ண-ஸீமோல்லங்கி⁴நீ ஸஸ்வத்³ரு³த்³தி:4 |
இதி சகிதமமந்தீ³க்ரு³த்ய மாம் ப⁴க்திராதா⁴த்³
வரத³ சரணயோஸ்தே வாக்ய-புஷ்போபஹாரம் || 31 ||

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)

அனித-கி³ரி-ஸமம் ஸ்யாத் கஜ்ஜலம் எரிந்து⁴-பாத்ரே
ஸூர-தருவர-ஸாகா² லேக²நீ பத்ரமுர்வீ ।
லிக²தி யதி³ க்³ரு'ஹீத்வா ஸாரதா³ ஸர்வகாலம்
தத³பி தவ கு³ணநாமீஸ பாரம் ந யாதி ॥ 32 ॥

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)

அஸூர-ஸூர-முநீந்த³ரைரர்சிதஸ்யேந்து³-மெளலே:
க்³ரதி²த-கு³ணமஹிம்நோ நிர்கு³ணஸ்யேஸ்வரஸ்ய ।
ஸகல-க³ண-வரிஷ்ட:.² புஷ்பதீந்தாபி⁴தா⁴ந:
ருசிரமலகு⁴வ்ரு⁴த்தை: ஸ்தோத்ரமேதச்சகார ॥ 33 ॥

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)

அஹரஹரநவத்³யம் தூ⁴ர்ஜடே: ஸ்தோத்ரமேதத்
பட²தி பரமப⁴க்த்யா ஸூத்³த⁴-சித்த: புமாந ய: ।
ஸ ப⁴வதி ஸிவலோகே ருத்³ரதுல்யஸ்ததா²த்ர
ப்ரசுரதர-த⁴நாயு: புத்ரவாந கீர்திமாம்ஸ்ச ॥ 34 ॥

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)

மஹேஸாந்நாபரோ தே³வோ மஹிம்நோ நாபரா ஸ்துதி: ।
அகோ⁴ராந்நாபரோ மந்த்ரோ நாஸ்தி தத்த்வம் கு³ரோ: பரம் ॥ 35 ॥

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)

தீ³க்ஷா தா³நம் தபஸ்தீ²ர்த²ம் ஜ்ஞாநம் யாகா³தி³கா: க்ரியா: |
மஹிம்நஸ்தவ பாட²ஸ்ய கலாம் நார்ஹந்தி ஷோட³ஸீம் || 36 ||

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)

குஸுமத³ஸந-நாமா ஸர்வ-க³ந்த⁴ர்வ-ராஜ:
ஸஸித⁴ரவர-மௌலே³ர்தே³வதே³வஸ்ய தா³ஸ: |
ஸ க²லு நிஜ-மஹிம்நோ ப்⁴ரஷ்ட ஏவாஸ்ய ரோஷாத்
ஸ்தவநமித³மகார்ஷீ³ தி³வ்ய-தி³வ்யம் மஹிம்ந: || 37 ||

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)

ஸுரகு³ருமபி⁴பூஜ்ய ஸ்வர்க³-மோகைக்ஷக-ஹேதும்
பட²தி யதி³ மநுஷ்ய: ப்ராஞ்ஜவிர்நாந்ய-சேதா: |
வ்ரஜதி ஸிவ-ஸமீபம் கிந்நரை: ஸ்தூயமாந:
ஸ்தவநமித³மமோக⁴ம் புஷ்பதீ³ந்தப்ரணீ³தம் || 38 ||

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)

ஆஸமாப்தமிதீம் ஸ்தோத்ரம் புண்யம் கீந்தார்வ-பா⁴ஷிதம் ।
அநௌபம்யம் மனோஹாரி ஸர்வமீஸ்வரவரணநம் ॥ 39 ॥

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

இத்யேஷா வாங்மயீ பூஜா ஸ்ரீமச்ச²ங்கர-பாதீயோ: ।
அர்பிதா தேந தே³வேஸ: ப்ரீயதாம் மே ஸதா³சிவ: ॥ 40 ॥

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)

தவ தத்த்வம் ந ஜாநாமி கீத்³ரு³ஸோ⁵ஸி மஹேஸ்வர ।
யாதீ³ரு³ஸோ⁵ஸி மஹாதே³வ தாதீ³ரு³ஸாய நமோ நம: ॥ 41 ॥

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)

ஏககாலம் தீ³விகாலம் வா த்ரிகாலம் ய: படே²ந்நர: ।
ஸர்வபாப-விநிர்முத்த: சிவ லோகே மஹீயதே ॥ 42 ॥

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

ஸ்ரீ புஷ்பதீந்த-முக²-பங்கஜ-நிர்கீ³தேந
ஸ்தோத்ரேண கில்பி³ஷ-ஹரேண ஹர-ப்ரியேண ।
கண்ட²ஸ்தி²தேந படி²தேந ஸமாஹிதேந
ஸுப்ரீணிதோ ப⁴வதி பூ⁴தபதிர்மஹேஸ: ॥ 43 ॥

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)

॥ இதி ஸ்ரீ புஷ்பதீந்த விரசிதம் ஸிவமஹிம்ந:
ஸ்தோத்ரம் ஸமாப்தம் ॥

Thus ends the 'shivamahimna hymn' composed by PuShpadanta.

In some texts, following verses are included as starting ones.

(Stotra Patha Sangraha, page 88, Chakreshvar Sanstha,
Sharika Parvat, Shrinagar)

ஓ நம: ஸிவாய |

ஆதீ⁴நாமக³த⁴ம் தி³வ்யம் வ்யாதீ⁴நாம் மூலக்ரு³ந்தநம் |
உபத்³ராவாணம் த³லநம் மஹாதே³வமுபாஸ்மஹே || 1 ||

அஹம் பாபீ பாபக்ஷபண நியூண: ஸங்கர ப⁴வாந் |

அஹம் பீ⁴தோ பீ⁴தாப⁴யவிதரணே தே வ்யஸநிதா

அஹம் தீ³நோ தீ³நோத்³த⁴ரண விதி⁴ஸஜ்ஜஸ்த்வதி³தரத்

ந ஜாநே⁵ஹம் வக்தும் குரு ஸகல ஸோச்யே மயி க்ரு³பாம் || 2 ||

ஜநஸ்த்வத³பாதா³பீ³ஜஸ்ரவணமநநத்⁴யாநநிபுண:

ஸ்வயம் தே விஸ்தீர்ண ந க²லு கருண தேஷு³ கரண |

ப⁴வே லீநே தீ³நே மயி மநநஹீ³நே ந கருண

கத²ம் நாத² க²யாதஸ்த்வமஸி கருணாகா³ர ஸாக³ர இதி || 3 ||

ஓ மஹிம்ந: பாரம் தே

A copy with Urdu translation (Shiv Ratri Puja Mahimna Stotra
in archive.org has a verse numbered 30 below which appears new.


The booklet has only 35 verses.

வபுஷ்ப்ராதூ³ர்பா⁴வாத³நுதமிதத³ம் ஜந்மநி புரா

புராரே! நைவாஹம் க்வசி³தி³பி ப⁴வந்தம் ப்ரணதவாந் |

நமந்முக்த: ஸம்பரத்யதநுரஹமக்³ரேப்யநதிமாந்

மஹேஸ! க்ஷந்தவ்யம் ததி³த³ம்பராத⁴த்³வ்யமபி || 30 ||

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Please send corrections to sanskrit@cheerful.com

