

**SIVA-MAHIMNAH STOTRAM**  
**HYMN TO THE GLORY OF SHIVA**

**gajānanam bhūta-ganādhi-sevitam  
kapittha-jambū-phalacāru-bhakshanam  
umāsutam shoka-vināsha-kāarakam  
namāmi vighneshvara-pāda-pankajam**

*OM! Salutations to Parvati's consort, Hara, Hara, Hara, Great God Shiva).*

*O Elephant-faced (Ganesh), served by ghosts and other attendants, Eating sweet wood-apples and blackberries, Uma's son, the destroyer of sorrows, O remover of obstacles, I bow to your lotus feet.*

**Sri Pushpadanta uvāca.**

**mahimnah pāram te parama vidusho yadyasadrishi  
stutir brahmā dīnā mapitadava sannāstvayi girah,  
athā vācyah sarvah svamati parinā māvadhi grinan  
mamāpyeshah stotre hara nirapavādah parikarah**

**1**

*Sri Pushpadanta said:*

*If it is unseemly to praise You when ignorant of the extent of Your greatness, then even the praises of Brahma and others are inadequate. If no one can be blamed when they praise You according to their intellectual powers, then my attempt to compose a hymn cannot be reproached.*

**atītah panthānam tava ca mahimā vānmanasayor  
atad vyāvrttyā yam cakita mabhi dhatte shrutirapi,  
sa kasya stotavyah katividha gunah kasya vishayah  
pade tvarvācīne patati na manah kasya na vacah.**

**2**

*Your greatness is beyond the reach of mind and speech. Who can properly*

*praise that which even the Vedas describe with trepidation, by means of 'not this, not this'? How many qualities does He possess? By whom can He be perceived? Yet whose mind and speech do not turn to the form later taken by Him (saguna)?*

**madhu sphitā vācaḥ paramam amritam nirmītavatas  
tava brahman kim vāg api suraguror vismaya padam,  
mama tvetām vānīm guna kathana punyena bhavatah  
punām ityarthesmin puramathana buddhir vyavasitā. 3**

*O Brahman! Do even Brihaspati's praises cause wonder to You, the author of the nectar like sweet Vedas? O destroyer of the three cities, the thought that by praising Your glories I shall purify my speech has prompted me to undertake this work.*

**tavaisvaryam yat taj jagadudaya raksā pralayakrit  
trayīvastu vyastam tisrishu guna-bhinnāsu tanushu,  
abhavyānām asmin varada ramanīyāma ramanīm  
vihantum vyākrosīm vidadhata ihaika jagadhiyah. 4**

*O Giver of boons! Some stupid people produce arguments—pleasing to the ignorant but in fact hateful—to refute Your Divinity, which creates, preserves and destroys the world, which is divided into three bodies (Brahma, Vishnu and Shiva) according to the three gunas, and which is described in the three Vedas.*

**kimīhah kimkāyah sa khalu kimupāya sribhuvanam  
kimādhāro dhātā srijati kimupādāna iti ca,  
atarkyaish varye tvay yanavasara duhstho hatadhiyah  
kutarko'yam kāmshcin mukharayati mohāya jagatah. 5**

*To fulfill what desire, assuming what form, with what instruments, support and material does that Creator create the three worlds? This kind of futile argumentation about You whose divine nature is beyond*

*the reach of intellect, makes the perverted vociferous, and brings delusion to men.*

**ajanmāno lokāh kimavayava vanto'pi jagatām  
adhithātāram kim bhavavidhir-anādritya bhavati,  
anīsho vā kuryād bhuvana janane kah parikaro  
yato mandāstvām praty-amaravara samsherata ime. 6**

*O Lord of gods! Can the worlds be without origin, though they have bodies? Is their creation possible without a creator? Who else but God can initiate the creation of the worlds? Because they are fools they raise doubts about Your existence.*

**trayi sānkhyam yogah pasupati matam vaishnavamiti  
prabhinne prasthāne paramidamadah pathyamiti ca,  
rucīnām vaicitryād riju kutila nānā pathajushām  
nrināmeko gamyas tvamsasi payasā marnava iva. 7**

*Different paths (to realization) are enjoined by the three Vedas, by Sankhya, Yoga, Pashupata (Shaiva) (doctrine and Vaishnava Shastras. People follow different paths, straight or crooked, according to their temperament, depending on which they consider best, or most appropriate—and reach You alone just as rivers enter the ocean.*

**mahokshah khatvāngam parashu-rajinam bhasma phaninah  
kapālam cetīyat tava varada tantra pakaranam,  
surāstām tāmridhim dadhati tu bhavad bhrū pranihitām  
na hi svātmā rāmam vishaya mriga trishnā bhramayati. 8**

*O Giver of boons! A great bull, a wooden hand rest, an axe, a tiger skin, ashes, serpents, a human skull and other such things—these are all You own, though simply by casting Your eyes on gods You gave them great treasures which they enjoy. Indeed one whose delight is in the Self cannot be deluded by the mirage of sense objects.*

**dhruvam kascit sarvam sakala mapara stva dhruva midam  
paro dhrau vyādhrauvye jagati gadati vyasta vishaye,  
samaste'pye tasmin puramathana tair vismita iva  
stuvan jihremi tvām na khalu nanu dhrishtā mukharatā. 9**

*O Destroyer of the demon Pura, some say that the whole universe is eternal while others say that all is transitory. Others still, hold that it is eternal and non-eternal — having different characteristics. Bewildered by all this, I do not feel ashamed to praise You; indeed my loquacity is an indication of my boldness.*

**tavaisvaryam yatnād yadupari virincir-hari-radhah  
paricchettum yātāv anala manala skandha vapushah,  
tato bhakti sraddhā bhara-guru-grinad-bhyām girisha yat  
svayam tasthe tābhyām tava kim anuvrittir na phalati. 10**

*O Girisha, when You took the form of a pillar of fire, Brahma trying from above and Vishnu trying from below failed to measure You. Afterwards, when they praised You with great faith and devotion, You revealed yourself to them of Your own accord; does not surrender to You bear fruit?*

**ayatnādāpādya tribhuvanama-vairavya-tikaram  
dashāsyo yadbāhūn abhrita ranakandū paravashān,  
sthirah padmasrenī racita caranām bhoruhabaleh  
sthirāyā stvad bhaktes tripurahara visphūr jitamidam. 11**

*O Destroyer of Tripura, it was because of that great devotion, which prompted him to offer his heads as lotuses to Your feet, that the ten headed Ravana was still with arms and eager for fresh war after he had effortlessly rid the three worlds of all traces of enemies.*

**amushya tvatsevā samadhigata-sāram bhujavanam  
balāt-kailāse'pi tvadadhivasatau vikramayatah,  
alabhyā pātāle pyalasa-calitān-gustha-shirasi**

**pratishthā tvayyāsīd dhruvamupacito muhyati khalah** 12

*But when he (Ravana) extended the valour of his arms-whose strength was obtained by worshipping You- to Kailas, Your abode, You moved the tip of Your toe, and he did not find a resting place even in the nether world. Truly, when affluent the wicked become deluded.*

**yadriddhim sutrāmno varada paramo-ccairapi satim □  
adhashcakre bānah parijana vidheya tribhuvanah,  
na taccitram tasmin varivasitari tvac caranayor  
na kasyā unnatyai bhavati srirasastvay yavanatih.** 13

*O Giver of boons, since Bana was the worshipper of Your feet is it to be wondered at that he had the three worlds at his command and put to shame the wealth of Indra? What prosperity does not come from bowing down the head to You?*

**akānda brahmānda kshaya cakita devāsura kripā  
vidheya syāsīdyas trinayana visham samhrita vatah,  
sa kalmāshah kanthe tava na kurute na shriya maho  
vikāro’pi shlāghyo bhuvana-bhaya-bhangavyasaninah.** 14

*O Three-Eyed One, who drank poison out of compassion for gods and demons when they were distraught at the sudden prospect of the destruction of the universe, surely the dark blue stain on Your throat has beautified You. Even deformity is to be admired in one who is given to freeing the world of fear.*

**asiddhārthā naiva kvacidapi sadevā suranare  
nivartante nityam, jagati jayino yasya vishikhāh,  
sa pashyannīsa tvām itara surasādhara mabhūt  
smarah smarta-vyātma na hi vasishu pathyah paribhavah** 15

*O Lord, the god of love, whose arrows never fail in the world of gods and men, become nothing but an object of memory because he looked*

*on You as an ordinary god (his body being burnt by Your look of wrath). An insult to the self-controlled is not conducive to good.*

**mahī pādāghātād vrajati sahasā samshaya-padam  
padam visnor-bhrāmyad bhujaparigha-rugna-graha-ganam,  
muhur-dyaur-dausthyam yāt-yanibhrita-jatā-tāditatātā  
jagad-rakshāyai tvam natasi nanu vāmaiva vibhutā. 16**

*When You danced to save the world, the earth was suddenly thrown into a precarious state at the striking of Your feet; the spatial regions and the hosts of stars felt oppressed by the movement of Your massive club-like arms; and the heavens became miserable as their sides were constantly struck by Your waving matted hair. Indeed it is Your very mightiness which is the cause of the trouble.*

**viyad-vyāpī tārā gana-gunita phenod-gama-rucih  
pravāho vārām yah prishata-laghu-dristah shirasi te,  
jagad-dvipākāram jaladhivalayam tena kritami-  
tyane-naivon-neyam dhrita-mahima divyam tava vapuh. 17**

*The river which pervades the sky and whose foam crests look all the more beautiful because of stars and planets, seems no more than a drop of water when on Your head. That same river has turned the world into islands surrounded by waters. From this can be judged the vastness of Your divine body.*

**rathah kshonī yantā shata-dhriti-ragendro dhanuratho  
rathānge candrārkau rathacarana-pānih shara iti,  
didhakshoste ko'yam tripura-trina-mādambara-vidhir  
vidheyaih krīdantyo na khalu paratantrāh prabhu-dhiyah. 18**

*When You wanted to burn the three cities of the demons - which were but a piece of straw to You—the earth was Your chariot, Brahma Your charioteer, the great mountain Meru Your bow, the sun and the moon the*

*wheels of Your chariot, Vishnu Your arrow. Why all this paraphernalia? The Lord is not dependent on others. He was only playing with things at His command.*

**hariste sāhasram kamala-balimā-dhāya padayor  
yadekone tasmin nija-mudaharan-netra-kamalam,  
gato bhaktyu-drekah parinatim-asau cakra-vapushā  
trayānām rakshāyai tripura-hara jāgarti jagatām. 19**

*0 Destroyer of the three cities, Hari rooted out His own lotus-eye to make up the difference when one flower was missing in His offering of 1,000 lotuses to Your feet. For this great devotion You awarded the discus (Sudarshan Chakra) ~ with which Hari protects the three worlds.*

**kratau supte jāgrat tvamasi phalayoge kratumatām  
kva karma pradhvastam phalati purushā-rādhana-mrite,  
atas-tvam sam-preksya kratusu phala-dāna-pratibhuvam  
shrutau shraddhām baddhvā dridha-parikarah karmasu janah. 20**

*When a sacrifice has ended, You ever keep awake to bestow its fruit on the sacrificer. How can any action bear fruit if not accompanied by worship of You, 0 Lord? Therefore, knowing You to be the Giver of fruits of sacrifices and putting faith in the Vedas, people become resolute about the performance of sacrificial acts.*

**kriyādakso dakshah kratupati-radhīsha-stanubhritām  
rishināmārtvijyam sharanada sadasyāh suraganāh,  
kratu-bhramshas-tvattah kratuphala-vidhāna-vyasanino  
dhruvam kartuh sraddhā vidhura-mabhicārāya hi makhāh. 21**

*0 Giver of refuge, even that sacrifice where Daksha, the Lord of creation and expert in sacrifices, was the sacrificer, rishis were priests, gods participants, was destroyed by You who are habitually the Giver of fruits of sacrifices. Surely sacrifices cause injury to the sacrificers in the absence*

*of faith and devotion.*

**prajā-nātham nātha prasabha-mabhikam svām duhitaram  
gatam rohid-bhūtām rira-mayishumrishyasya vapushā,  
dhanus pāner yātam divamapi sapatrā kritamamum  
trasantam te'dyapi tyajati na mriga-vyādharabhasah. 22**

*O Lord, the fury of You who became a hunter with a bow in hand has not as yet left Brahma-who, overcome by incestuous lust and finding his own daughter transforming herself into a hind, desired to ravish her in the body of a stag-and keenly pierced by Your arrows, he (Brahma) has fled to the sky.*

**svalāvanyā-shamsā dhrita-dhanusha-mahnnāya trinavat  
purah plustam drishtvā pura-mathana pushpā-yudhamapi,  
yadi strainam devi yama-nirata dehārdha-ghatanā  
davaiti tvām-addhā bata varada mugdhā yuvatayah. 23**

*O Destroyer of the three cities, O Giver of boons, is Parvati who saw the god of love, bow in hand, burnt like a piece of straw in a minute by You, still proud of her beauty and believing that You are fascinated by her, because she was allowed to occupy half Your body because of her austerities? Ah, surely all women are under delusion. You have completely conquered Your senses.*

**shmashānesvā-kridā smarahara pishācāh saharāsh  
citā-bhasmā-lepah sragapi nrikarotī-parikarah.  
amāngalyam shīlam tava bhavatu nāmaiva-makhilam  
tathāpi smartrinām varada paramam mangalamasi. 24**

*O Destroyer of the god of love, O Giver of boons, Your play is in cremation grounds, Your companions are ghosts, You smear Your body with the ashes of burnt bodies, human skulls are Your garland-all Your conduct is indeed inauspicious. But You promote the greatest good of those who remember You.*

**manah pratyak-citte savidha-mavadhāyātta-marutah  
prahrishyadromānah pramada-salilot-sangitadrisah  
yadā-lokyāh-lādam hrada iva nimajyā-mritamaye  
dadhat-yantas-tattvam kimapi yaminas-tat kila bhavān. 25**

*You are indeed that inexpressible Truth which the yogis realize within through concentrating their minds on the Self and controlling the breath according to the directions laid down in the scriptures, and realizing which Truth they experience rapturous thrills and shed profuse tears of joy; swimming as it were in a pool of nectar they enjoy inner bliss.*

**tvamarkas-tvam somas tvamasi pavanas tvam hutavahas  
tvamāpas-tvam vyoma tvamu dharanir-ātmā tvamiti ca,  
paricchinnām-evam tvayi parinatā bibhratu giram  
na vidmas-tat-tattvam vayamiha tu yat-tvam na bhavasi. 26**

*The wise hold this limiting view of You: You are the sun, You are the moon, You are fire, You are air, You are water, You are space, You are the earth and You are the Self. But we do not know the things which You are not.*

**trayīm tisro vrittīs tribhuvana-matho trīnapi surā  
nakārādyair-varnais tribhir-abhi-dadhat-tīrnavikriti,  
turīyam te dhāma dhvanibhi-rava-rundhāna-manubhih  
samastam vyastam tvām sharanada grināt-yomiti padam. 27**

*O Giver of refuge, with the three letters A, U, M, indicating the three Vedas, three states, three worlds and the three gods, the word AUM(Om) describes You separately. By its subtle sound the word Om collectively denotes You - Your absolute transcendental state which is free from change.*

**bhavah sarvo rudrah pasupati-rathograh sahamahān □  
stathā bhīme-shānāv iti yadabhi-dhānā-shtakam-idam,  
amushmin-pratyekam praviharathi deva shrutirapi**

**priyāyāsmāi dhāmne pravīhatha-namasyo'smi bhavate. 28**

*O Lord! Bhava, Sharva, Rudra, Pashupati, Ugra, Mahadeva, Bhima, and Ishana—these eight names of Yours are each treated in detail in the Vedas. To You, most beloved Lord Shankara, of resplendent form, I offer salutations.*

**namo nedisthāya priyadava davishtāya ca namo  
namah kshodisthāya smarahara mahishthāya ca namah  
namo varshishthāya trinayana yavishtāya ca namo  
namah sarvasmāi te tadida-mitisarvāya ca namah. 29**

*O Lover of solitude, my salutations to You who are the nearest and the farthest. O Destroyer of the god of love, my salutations to You who are the minutest and also the largest. O Three-eyed one, my salutations to You who are the oldest and also the youngest. My salutations to You again and again who are all and also transcending all.*

**bahala-rajase vishvot-pattau bhavāya namo namah  
prabala-tamase tat-samhāre harāya namo namah,  
jana-sukhakrite sattvo-driktau mridāya namo namah  
pramahasi pade nistraigunye shivāya namo namah. 30**

*Salutations to You as Brahma in whom rajas prevails for the creation of the universe. Salutations to You as Rudra in whom tamas prevails for its destruction. Salutations to You as Vishnu in whom sattva prevails for giving happiness to the people. Salutations to You, O Shiva, who are effulgent and beyond the three attributes.*

**krisha-parinati cetah klesha-vashyam kva cedam  
kva ca tava gunasīmolaṅghinī shashva-driddhih,  
iti cakita-mamandi kritya mām bhakti-rādhād  
varada caranayo-ste vākya-pushpo-pahāram. 31**

*O Giver of boons, how poor is my ill-developed mind, subject to afflictions, and how boundless Your divinity—Eternal and possessing infinite virtues. Though terror—stricken because of this, I am inspired by my devotion to*

*offer this hymnal garland at Your feet.*

**asita-giri-samam syāt kajjalam sindhu-pātre  
sura-taruvara-shākhā lekhanī patra-murvī,  
likhati yadi grhītvā shāradā sarva-kālam  
tadapi tava gunānām īsha pāram na yāti.**

**32**

*O Lord, if the black mountain be ink, the ocean the inkpot, the branch of the stout wish-fulfilling tree a pen, the earth the writing leaf, and if taking these the Goddess of Learning writes for eternity, even then the limit of Your virtues will not be reached.*

**asura-sura-munīndrair arcita-syendu-mauler  
grathita-guna-mahimno nirguna-syesvarasya,  
sakala-gana-varisthah pushpadantā-bhidhāno  
rucira-malaghu-vrittaih stotra-metac-cakāra.**

**33**

*The best of Gandharvas, Pushpadanta by name, composed in great devotion this beautiful hymn to the Lord, who is worshipped by demons, gods, and the best of sages, whose praises have been sung, who has the moon on His forehead, and who is attributeless.*

**ahara-harana-vadyam dhūrjateh stotra-metat  
pathati paramabhaktyā shuddhacittah pumānyah.  
sa bhavati shivaloke rudra-tulya-stathātra  
pracuratara-dhanāyuh putravān-kīrtimānshca.**

**34**

*The person who with purified heart and in great devotion always reads this beautiful and elevating hymn to Shiva, becomes like Shiva (after death) in the abode of Shiva, and while in this world gets abundant wealth, long life, progeny and fame.*

**maheshānnāparo devo mahimno nāparā stutih,  
aghorānnāparo manthro nasti tattvam guroh param.**

**35**

*There is no God higher than Shiva, there is no hymn better than the hymn on the greatness of Shiva, there is no mantra more powerful than the name of Shiva, there is nothing higher to be known than the real nature of the*

*Guru.*

**dīkshā dānam tapas tīrtham jnanamyāgā-dikāh kriyāh,  
mahimnah stava pāthasya kallām nārhanthi shodashīm 36**

*Initiation into spiritual life, charities, austerities, pilgrimages, practice of yoga, performance of sacrificial rites - none of these give even a sixteenth part of the merit that one gets by reciting the hymn on the greatness of Shiva.*

**kusuma-dashana-nāmā sarva-gandharva-rājah  
shishu-shashadhara-mauler deva-devasya dāsah  
sa khalu nija-mahimno bhrashta evāsya roshāt  
stavanamidamakārsid divya-divyam mahimnah. 37**

*The Lord of Gandharvas, Pushpadanta by name, is the servant of the God of gods who has the crescent moon on his forehead. Fallen from his glory due to the wrath of the Lord, he composed this very beautiful uplifting hymn on the greatness of Shiva to regain His favour.*

**suravaramuni-pūjyam sarvagamokshaikahetum  
pathati yadi manushyah prāñjalir-nānyacetāh,  
vrajati shiva-samīpam kinnaraih stūyamānah  
stavanamidamamogham puspadanta-pranītam. 38**

*If one with single-minded devotion and folded palms reads this unfailing hymn composed by Pushpadanta, which is adored by great gods and the best of sages and which grants heaven and liberation, one goes to Shiva and is worshipped by Kinnaras (celestial beings).*

**asamāpta-midam stotram punyam gandharva bhāshitam,  
anaupamyam manohāri shiva-mīshvara-varnanam. 39**

*Thus ends this unparalleled sacred hymn composed by Pushpadanta and describing the glory of God Shiva in a most fascinating manner.*

**ityesā vānmayi pūjā shrimac shankara pādayoh,  
arpitā tena devesah priyatām me sadāshivah. 40**

*This hymn worship is offered at the feet of Shiva. May the ever beneficent Lord of gods be pleased with me at this!*

**tava tattwamna janami kidrishosi maheshwara  
yadrashosi mahadeva tadrashaya namo namah 41**

*I do not know the truth of your nature and who you are- O great God my salutations to your true nature.*

**eka kalam dwikalam wa trikalam yah pathennarah  
sarva papa vinirmuktah shivaloke mahiyate 42**

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

**sri pushpadanta mukha pankaja nirgatena  
stotrena kilbisha harena hara-priyena,  
kanthas thitena pathitena samāhitena  
suprīnito bhavati bhutapatir maheshah. 43**

*If a person learns by heart and recites this hymn, which flowed from the lotus mouth of Pushpadanta, which destroys sins and is dear to Shiva and which equally promotes the good of all, Shiva, the Lord of creation, becomes very pleased.*

**om mahādeva shiva shankara shambho umākanta hara tripurāre  
mrityunjaya vrishavadhvaja shoolina  
gangadhar mrida madanāre hara shiva shankara gaurisham  
vande gangādharamisham  
shiva rudram pasuupatimishānam  
kalaye kāshipuri nātham  
jaya shambho, jaya shambho  
shiva gauri shankar jaya shambho  
om namah pārvati pataye hara hara mahādeva  
karpoora-gauram karunāvatāram  
samsāra- sāram bhujagendra-hāram  
sadā vasantam hridayāravinde bhavam bhavāni-sahitam namāmi**