

Introduction

Gabriel Pradīpaka, once again. The author of this well-known scripture is Puṣpadanta, a renowned Gandharva (heavenly musician) who wrote this hymn in order to calm down Śiva's wrath. Why was Śiva angry? Because Puṣpadanta, while attempting to steal some flowers from a king's garden, happened to step on a particular "grass" sacred to Śiva. It is a long story really. However, the important thing in the present hymn is the detailed descriptions of a series of events associated with Śiva. It is also a hymn filled with devotion. That is why, it is highly recommended for Svādhyāya (Study and Recitation of Sacred Scriptures, according to Patañjali).

Note that there are, **as it were**, two types of Śiva: (1) Vedic Śiva, who appears in the Vedas as Rudra. However, in the literature based upon Veda-s (i.e. Purāṇa-s, Itihāsa, etc.) the appellative "Śiva" arises. This Śiva is the god belonging to the celebrated trilogy (Brahmā --Creator--, Viṣṇu --Preserver--, Śiva --Destroyer--). He is a "personal" Śiva who is mostly a "mythological" one. (2) Trika's Śiva who is identified with one's own Self. Trika (Non-dual Shaivism of Kashmir) states that Śiva is the innermost Spirit living in everybody and everything. He is a "formless and impersonal" Śiva resulting from a long development that began in Vedic Śiva. If you do not understand what the difference is, you will never understand why I say that "You are Śiva" but not necessarily the "destroying god of the abovementioned trilogy", and so on. Vedic Śiva is personal, while Trika's Śiva is impersonal and universal.

As you can see, the concept of Śiva in Trika system is much more comprehensive and include all (Vedic Śiva included). I **generally** speak of the Trika's Śiva and not of the Vedic one. Got it?... well done. Of course, as a matter of fact there are not two Śiva-s but two concepts of Him, but you must understand the two in order not to make any mistake. In other words, when I am talking about Śiva as a yogī living in a cave, etc., I am speaking of "Vedic Śiva", but when I am speaking of Śiva as the eternal Witness living in everybody, etc., I am talking about "Trika's Śiva". Well, words are limited as you surely know, but I hope that you have understood the core of my explanation. And now, the hymn.

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 double hyphen (--...--) constitutes clarifying further information also added by me. Now and then, some important terms may be highlighted with color.

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Stanzas 1 to 7 (including a preliminary stanza in honor of Gaṇeśa)

शिवमहिम्नः स्तोत्रम्

Śivamahimnaḥ stotram

-Hymn paying homage (**stotram**) to the greatness (**mahimnaḥ**) of Śiva (**śiva**)-

गजाननं भूतगणाधिसेवितं कपित्थजम्बूफलचारुभक्षणम्।

उमासुतं शोकविनाशकारकं नमामि विघ्नेश्वरपादपङ्कजम्॥

Gajānanam bhūtagaṇādisevitam kapitthajambūphalacārubhakṣanamI

Umāsutam śokavināśakārakam namāmi vighneśvarapādapaṅkajamII

I bow (**namāmi**) to the lotus-feet (**pādapaṅkajam**) of the Lord (**īśvara**) (*who removes*) obstacles (**vighna**) (*and*) brings about (**kārakam**) the destruction (**vināśa**) of (*all*) sorrows (**śoka**), who is the elephant-faced (**gaja-ānanam**) son (**sutam**) of Umā --Śiva's wife-- (**umā**), who is served (**sevitam**) by the (Śiva's) hosts (**gaṇa**) of spirits and ghosts (**bhūta**), etc. (**ādi**) and who beautifully (**cāru**) eats (**bhakṣanam**) 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 yadyasadṛśī stutirbrahmādīnāmapi tadavasannāstsvayi girāḥ।

Athāvācyaḥ sarvaḥ svamatipariṇāmāvadhi gṛṇan mamāpyeṣaḥ stotre hara nirapavādaḥ parikaraḥ॥1॥

Venerable (śrī) Puṣpadanta --lit. "flower-toothed"-- (puṣpadantaḥ) said (uvāca):

If (yadi) the praise (stutiḥ) (performed) by someone who does not know (aviduṣaḥ) at all (param) the limits or extension (pāraṁ) of Your (te) greatness (mahimnaḥ) were improper (asadṛśī); so (tad) even (api) the invocations in praise (giraḥ) of You (tvayi) (uttered) by Brahmā (brahmā), etc. --ādi-- (ādīnām) (would have) declined and decayed (avasannāḥ). Moreover (atha), (if) everyone (sarvaḥ) who extols (You) (gṛṇan) according (avadhi) to the development (pariṇāma) of their own (sva) intelligence (mati) cannot be blamed or reproached (avācyaḥ), (therefore,) oh Hara --Śiva-- (hara), this (eṣaḥ) "Parikara" --a long series of epithets or adjectives-- (in honor of You) (parikaraḥ) (written) by me (mama) in the hymn (stotre) cannot be censored (nirapavādaḥ) either (api)॥1॥

अतीतः पन्थानं तव च महिमा वाङ्मानसयोरतद्व्यावृत्त्या यं चकितमभिधत्ते श्रुतिरपि।

स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः पदे त्वर्वाचीने पतति न मनः कस्य न वचः॥२॥

Atītaḥ panthānaṁ tava ca mahimā vāṅmānasayoratadvyāvṛtṭyā yaṁ cakitamabhidhatte śrutirapil

Sa kasya stotavyaḥ katividhaguṇaḥ kasya viṣayaḥ pade tvarvācīne patati na manaḥ kasya na vacaḥ॥2॥

Your (tava) greatness (mahimā) is certainly (ca) beyond (atītaḥ) the reach (panthānam) of speech (vāk) and mind --mānasa-- (mānasayoḥ). Even (api) the Śruti --this term is usually synonymous with "Veda-s", although it should be only used to designate the Mantra and Brāhmaṇa portion of the aforesaid Veda-s-- (śrutiḥ) tremblingly (cakitam) describes (abhidhatte) that (greatness) (yam), to the exclusion of (any other appellatives) (vyāvṛtṭyā), (as) "not that" (atad). (So,) by whom (kasya) (is) He --Śiva-- (saḥ) (going) to be praised (stotavyaḥ)? How many kinds (katividha) of qualities (guṇa) (does Śiva have?) By whom (kasya) (is Śiva going) to be perceived (viṣayaḥ)? However (tu), (where is that person) whose (kasya) mind (manas) (and) speech (vacaḥ) do not (na... na) fall (patati) at the state or condition (pade) that (You) enter afterward (arvācīne)?॥2॥

मधुस्फीता वाचः परमममृतं निर्मितवतस्तव ब्रह्मन्किं वागपि सुरगुरोर्विस्मयपदम्।

मम त्वेनां वाणीं गुणकथनपुण्येन भवतः पुनामीत्यर्थेऽस्मिन् पुरमथन बुद्धिर्व्यवसिता॥३॥

Madhusphītā vācaḥ paramamamṛtaṁ nirmītavatastava brahmankiṁ vāgapi suragurorvismayapadam।

Mama tvenāṁ vāṇīṁ guṇakathanapuṇyena bhavataḥ punāmītyarthe'smin puramathana buddhirvyavasitā॥3॥

Oh Brahma --the Absolute-- (brahman)!, is it (kim) surprising (vismayapadam) that even (api) the guru --preceptor-- (guroḥ) of the gods (sura) --i.e. "Bṛhaspati"-- (had uttered) word(s) (vāk) (in praise) of You (tava), who are the author --nirmītavān-- (nirmītavataḥ) of the Supreme (paramam) Nectar (amṛtam) --i.e. "the Veda-s"-- which consists of words

(vācaḥ) abounding (sphītāḥ) in the honey (of knowledge) (madhu)? "I purify (punāmi) my (mama... enām) speech (vāṇīm) indeed (tu) by means of the meritorious act (puṇyena) of describing (kathana) Your (bhavataḥ) qualities or attributes (guṇa)"... for this purpose (ityarthe), (my) intellect (buddhiḥ) has resolutely undertaken (vyavasitā) this (task) (asmin), oh Destroyer (mathana) of the (three) cities (pura)! --i.e. Śiva is called "puramathana" because He destroyed the three cities belonging to the three sons of the demon known as Tāraka--||3||

तवैश्वर्यं यत्तज्जगदुदयरक्षाप्रलयकृत्त्रयीवस्तु व्यस्तं तिसृषु गुणभिन्नासु तनुषु।
अभव्यानामस्मिन् वरद रमणीयामरमणीं विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः ॥४॥

Tavaiśvaryam yattajjagadudayarakṣāpralayakṛttrayīvastu vyastam tisṛṣu guṇabhinnāsu tanuṣu

Abhavyānāmasmin varada ramaṇīyāmaramaṇīm vihanṭum vyākrośīm vidadhata ihaika jaḍadhiyaḥ||4||

Your (tava) Sovereignty or Lordship (aiśvaryam) which (yad-tad) (is composed of) (1) "that which brings about (kṛt) manifestation (udaya) of the world (jagat)" --i.e. "Brahmā"--, (2) "that which brings about (kṛt) protection (rakṣā) of the world (jagat)" --i.e. "Viṣṇu"--, (3) "that which brings about (kṛt) reabsorption (pralaya) of the world (jagat)" --i.e. "Rudra"--, 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) Guṇa-s --qualities of "Prakṛti"-- (guṇa). Oh grantor (da) of boons (vara)!, in this world (iha), some (eke) stupid-minded people (jaḍadhiyaḥ) create (vidadhate) reviling (vyākrośīm) (and) unpleasant (aramaṇīm) (arguments) in order to disturb (vihanṭum). (Those arguments are only) enjoyed (ramaṇīyām) by those who are impious and profane (abhavyānām) regarding this (asmin) --i.e. "regarding Śiva's Sovereignty or Lordship"--||4||

किमीहः किंकायः स खलु किमुपायस्त्रिभुवनं किमाधारो धाता सृजति किमुपादान इति च।
अतक्वैश्वर्ये त्वय्यनवसरदुःस्थो हतधियः कुतर्कोऽयं कांश्चिन्मुखरयति मोहाय जगतः ॥५॥

Kimīhaḥ kiṅkāyaḥ sa khalu kimupāyastribhuvanam kimādhāro dhātā sṛjati kimupādāna iti ca

Atarkyaiśvarye tvayyanavasaraḍuṣtho hatadhiyaḥ kutarko'yaṁ kāṁścinmukharayati mohāya jagataḥ||5||

"What (kim) desire (īhaḥ) (does) He (fulfill) (saḥ khalu)?; what (kim) body (kāyaḥ) (does) He (take) (saḥ khalu)?; (and) what (kim) means (upāyaḥ), support (ādhāraḥ) and material (upadānaḥ) (does) the Creator (dhātā) (use for) manifesting (sṛjati) the three (tri) worlds (bhuvanam... 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 (duṣṭhaḥ) and inopportune (anavasara), about You (tvayi) and (Your) Sovereignty or Lordship (aiśvarye) 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)||5||

अजन्मानो लोकाः किमवयववन्तोऽपि जगतामधिष्ठातारं किं भवविधिरनादृत्य भवति।
अनीशो वा कुर्याद्भुवनजनने कः परिकरो यतो मन्दास्त्वां प्रत्यमरवर संशेरत इमे ॥६॥

Ajanmāno lokāḥ kimavayavavanto'pi jagatāmadhiṣṭhātāram kim bhavaividhiranādṛtya bhavatil

Anīśo vā kuryādbhuvanajanane kaḥ parikaro yato mandāstvām pratyamaravara saṁśerata imell6ll

"Do (kim) the worlds (lokāḥ) (exist) without any origin (ajanmānaḥ), even though (api) they consist of parts or portions (avayavavantaḥ)? Is there (kim... bhavati) creation (vidhiḥ) of the worlds (bhava) regardless (anādṛtya) of (the existence) of someone presiding (adhiṣṭhātāram) over the (abovementioned) worlds (jagatām)? Or (vā), (if) there is no Lord (anīśaḥ), what (kaḥ) attendant or assistant (parikaraḥ) would give aid (kuryāt) in manifesting (janane) the worlds (bhuvana)?" By basing (their ideas) on that (kind of reasoning) (yatas), oh You, who are the most excellent (vara) among the gods (amara)!, these (ime) dull-witted and silly people (mandāḥ) raise doubts (saṁśerate) about You (tvām prati)ll6ll

त्रयी साङ्ख्यं योगः पशुपतिमतं वैष्णवमिति प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च।

रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां नृणामेको गम्यस्त्वमसि पयसामर्णव इव॥७॥

Trayī sāṅkhyam yogaḥ paśupati mataḥ vaiṣṇavamiti prabhinne prasthāne paramidamadaḥ pathyamiti ca

Rucīnām vaicitryādrjukuṭilanānāpathajuṣām nṛṇāmeko gamyastvamasi payasāmarṇava ivall7ll

"The three Veda-s (trayī), Sāṅkhya (sāṅkhyam), Yoga (yogaḥ), the doctrine (matam) of Paśupati (paśupati) --i.e. the Śaiva doctrine-- (and) the Vaiṣṇava (doctrine) --pertaining to Lord Viṣṇu-- (vaiṣṇavam iti)"; in (these) different (prabhinne) source(s) (prasthāne) (there are) thus (iti ca) this (idam) and that (adas) way (pathyam) toward the Highest (State) (param) --i.e. there are various ways of realizing the Supreme Self or Śiva--. For the men (nṛṇām) who are devoted (juṣām) to multiple (nānā) paths (patha), straight and crooked ones (rju-kuṭila), in accordance with the variety (vaicitryāt) of their appetites (rucīnām), You (tvam) are (asi) the only (ekaḥ) goal to be attained (gamyah), just as (iva) the ocean (is) (arṇavaḥ) with regard to the waters (payasām) --i.e. the water of rivers, rain, etc. ultimately flows into ocean--ll7ll

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Stanzas 8 to 14

महोक्षः खट्वाङ्गं परशुरजिनं भस्म फणिनः कपालं चेतीयत्तव वरद तन्त्रोपकरणम्।

सुरास्तां तामृद्धिं दधति तु भवद्भ्रप्रणिहितां न हि स्वात्मारामं विषयमृगतृष्णा भ्रमयति॥८॥

Mahokṣaḥ khaṭvāṅgam paraśurajinaḥ bhasma phaṇinaḥ kapālam cetīyattava varada tantropakaraṇam

Surāstām tāmrddhim dadhati tu bhavadbhrapraṇihitām na hi svātmārāmaḥ viṣayamṛgaṭṛṣṇā bhramayati ll8ll

"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 (paraśuḥ), the hairy skin of a tiger (ajinam), ashes (bhasma), hooded cobras (phaṇinaḥ) and (ca) a skull (kapālam... iti) --iti indicates inverted commas--"; only those things (iyat) are Your (tava) main and characteristic (tantra) implements (upakaraṇam), oh Grantor (da) of boons (vara)! Still (tu), the gods (surāḥ) take hold (dadhati) of various (tām tām) "Rddhi(s)" --i.e. prosperity, wealth, success, etc.-- (rddhim), (which are produced) by Your (bhavat) (mere) concentrating (praṇihitām) on (the space between) the eyebrows (bhra). Undoubtedly (hi), the mirage (mṛgaṭṛṣṇā) of the

objects (**viṣaya**) does not (**na**) agitate (**bhramayati**) someone taking pleasure (**ārāmam**) in his own (**sva**) Self (**ātma**)||8||

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 vyastaviṣayel

Samaste'pyetasmin puramathana tairvismita iva stuvañjihremi tvāṁ na khalu nanu dhṛṣṭā mukharatā||9||

Some (**kaścīd**) (*state that*) everything (**sarvam**) is eternal (**dhruvam**); however (**tu**), other(s) (**aparaḥ**) (*say that*) all (**sakalam**) this (**idam**) is not eternal (**adhruvam**). (*In turn, even*) other(s) (**paraḥ**) 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 (**vismitaḥ**), as it were (**iva**), at those (*viewpoints*) (**taiḥ**) regarding all (**samaste**) this (*Creation*) (**api etasmin**), I am not ashamed (**jihremi... na**) of praising (**stuvan**) You (**tvām**)... (*my*) talkativeness (**mukharatā**) (*is*) audacious (**dhṛṣṭā**) indeed (**khalu nanu**)!||9||

तवैश्वर्यं यत्नाद्यदुपरि विरिञ्चिर्हरिर्ऋधः परिच्छेत्तुं यातावनलमनलस्कन्धवपुषः।

ततो भक्तिश्रद्धाभरगुरुगृणद्भ्यां गिरिश यत्स्वयं तस्थे ताभ्यां तव किमनुवृत्तिर्न फलति॥१०॥

Tavaiśvaryaṁ yatnādyadupari viriñcirhariradhaḥ pariccheturṁ yātāvanalamanalaskandhavapuṣaḥ|

Tato bhaktiśraddhābharagurugṛṇadbhyaṁ girīśa yatsvayaṁ tasthe tābhyāṁ tava kimanuvṛttirna phalatī||10||

Brahmā --the Creator-- (**virīñciḥ**) from top (**yad-upari**) (*and*) Viṣṇu --the Preserver-- (**hariḥ**) from the bottom (**adhas**) proceeded (**yātau**) with effort (**yatnāt**) to define accurately (**paricchettum**) Your (**tava**) Sovereignty or Lordship (**aiśvaryaṁ**) (*when You took on*) the form (**vapuṣaḥ**) of a fire (**anala**) column (**skandha**); (*but*) it was not enough --i.e. they failed-- (**analam**). (*Nevertheless,*) afterward (**tatas**), (*it was only*) when both of them praise (**Śiva**) (**gṛṇadbhyaṁ**) exceedingly (**guru**) with (**bhara**) devotion (**bhakti**) and faith (**śraddhā**), oh Girīśa --i.e. "Mountain-Lord", an epithet of Śiva-- (**giri-īśa**), that (**yad**) He --Śiva-- presented (**tasthe**) His own (*essential nature*) (**svayam**) before them both (**tābhyāṁ**). What (**kim**) respectful act (**anuvṛtīḥ**) in honor of You (**tava**) (*like that one performed by Brahmā and Viṣṇu*) is not (*ultimately*) fruitful (**na phalati**)?!||10||

अयत्नादापाद्य त्रिभुवनमवैरव्यतिकरं दशास्यो यद्बाहूनभृत रणकण्डूपरवशान्।

शिरःपद्मश्रेणीरचितचरणाम्भोरुहबलेः स्थिरायास्त्वद्भक्तेस्त्रिपुरहर विस्फूर्जितमिदम्॥११॥

Ayatnādāpādya tribhuvanamavairavyatikaraṁ daśāsyo yadbāhūnabhṛta raṇakaṇḍūparavaśān|

Śiraḥpadmaśreṇīracitacaraṇāmbhoruhabaleḥ sthīrāyāstvadbhaktestripurahara visphūrjitamidam||11||

Having eliminated all hostile penetration --i.e. all enemies around-- from the three worlds --lit. "having brought (**āpādya**) the three (**tri**) worlds (**bhuvanam**) 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-- (**daśa-āsyāḥ**) had (**abhṛta**) his (**yad**) (*twenty*) arms (**bāhūn**) (*still*) ruled

(paravaśān) by the desire --lit. "itching"-- (kaṇḍū) of fighting (raṇa). (After that,) oh Destroyer (hara) of the three (tri) cities (pura)!, (Rāvaṇa) arranged (racita) the row (śreṇī) formed from (his ten) head-lotus (śiras-padma) as an offering --bali-- (baleḥ) before (Your) feet (caraṇa) 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) (idam) occurred all of a sudden (visphūrjita)1111

अमुष्य त्वत्सेवासमधिगतसारं भुजवनं बलात्कैलासेऽपि त्वदधिवसतौ विक्रमयतः ।

अलभ्या पातालेऽप्यलसचलिताङ्गुष्ठशिरसि प्रतिष्ठा त्वय्यासीद्भ्रुवमुपचितो मुह्यति खलः ॥ १२ ॥

Amuṣya tvatsevāsamadhigatasāraṁ bhujavanaṁ balātkailāse'pi tvadadhivasatau vikramayataḥ

Alabhyā pātāle'pyalasalitāṅguṣṭhaśirasi pratiṣṭhā tvayyāsīddhruvamupacito muhyati khalaḥ11211

(Nonetheless,) for that (very demon) (amuṣya) there was not (alabhyā... āsīt) a resting place (pratiṣṭhā) even (api) in the lowest hell --or else, "in the lower region"-- (pātāle) when (You) idly (alasa) moved (calita) the tip --śiras-- (śirasi) of Your --tava-- (tvayi) great toe (aṅguṣṭha) (because he) also (api) 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 (vanam), whose strength (sāram) had been obtained (samadhigatam) through service (sevā) of You (tvat). Certainly (dhruvam), the mischievous man (khalaḥ) becomes confused (muhyati) due to opulence (upacitaḥ)11

1211

यदृद्धिं सुत्राम्णो वरद परमोच्चैरपि सतीमधश्चक्रे बाणः परिजनविधेयत्रिभुवनः ।

न तच्चित्रं तस्मिन्वरिवसितरि त्वच्चरणयोर्न कस्या उन्नत्यै भवति शिरसस्त्वय्यवनतिः ॥ १३ ॥

Yadṛddhiṁ sutrāmṇo varada paramocchairapi satīmadhaścakre bāṇaḥ parijanavidheyatribhuvanaḥ

Na taccitraṁ tasminvarivasitari tvaccaraṇayorna kasyā unnatyai bhavati śirasastvayyavanatiḥ11311

Oh grantor (da) of boons (vara)!, as for (yad) Bāṇa (bāṇaḥ), who had turned the three (tri) worlds (bhuvanaḥ) into docile (vidheya) servants (parijana), (he enjoyed) even (api) the wealth (ṛddhim) of Sutrāman --an epithet of Indra, heaven's lord, meaning "guarding or protecting well"-- (sutrāmṇaḥ), that is (satīm) highly (uccais) excellent (parama), in the lower (adhas) realm (over which he ruled as a king) (cakre). It (tad) is not (na) strange (really) (citram), (because) that (demon king) (tasmin) worshipped (varivasitari) Your (tvat) feet (caraṇayoḥ). To what prosperity (kasyai unnatyai) (does) the act of bowing down (avanatiḥ) (one's own) head (śirasaḥ) to You (tvayi) not (na) conduce (bhavati)? --i.e. there is no prosperity out of reach of someone bowing down his head to You--11311

अकाण्डब्रह्माण्डक्षयचकितदेवासुरकृपाविधेयस्यासीद्यस्त्रिनयन विषं संहतवतः ।

स कल्माषः कण्ठे तव न कुरुते न श्रियमहो विकारोऽपि श्लाघ्यो भुवनभयभङ्गव्यसनिनः ॥ १४ ॥

Akāṇḍabrahmaṇḍakṣayacakitadevāsuraḥkṛpāvidheyasyāsīdyastrinayana viṣaṁ saṁhṛtavataḥ

Sa kalmāṣaḥ kaṇṭhe tava na kurute na śriyamaho vikāro'pi ślāghyo bhuvanabhayaḥaṅgavyasaninaḥ11411

Oh three-eyed One (*trinayana*)!, that (*saḥ*) (*blue*) stain (*kalmāṣaḥ*) in Your (*tava*) throat (*kaṇṭhe*), which (*yaḥ*) appeared (*āsīt*) because (*You*) retained (*there*) (*saṁhrtavataḥ*) the poison (*known as Kālakūṭa*) (*viṣam*) when overcome (*vidheyasya*) by compassion (*kṛpā*) to gods (*deva*) and demons (*asura*) who were frightened (*cakita*) of the unexpected (*akāṇḍa*) destruction (*kṣaya*) of the universe (*brahmāṇḍa*), certainly (*na... na*) embellishes (*You*) (*kurute...śriyam*). Ah (*aho*)!, even (*api*) the (*abovementioned*) alteration in the bodily condition (*vikāraḥ*) of that (*Supreme Deity*) who is fond (*vyasaninaḥ*) to shatter (*bhaṅga*) the fear (*bhaya*) in the world (*bhuvana*) is praiseworthy (*ślāghyaḥ*)||14||

top

Stanzas 15 to 21

असिद्धार्था नैव क्वचिदपि सदेवासुरनरे निवर्तन्ते नित्यं जगति जयिनो यस्य विशिखाः ।
स पश्यन्नीश त्वामितरसुरसाधारणमभूत्स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिभवः ॥ १५ ॥

Asiddhārthā naiva kvacidapi sadevāsuranare nivartante nityaṁ jagati jayino yasya viśikhāḥ |

Sa paśyannīśa tvāmitarasurasādhāraṇamabhūtsmaraḥ smartavyātmā na hi vaśiṣu pathyaḥ paribhavaḥ||15||

Oh Lord (*īśa*)!, he --Kāmadeva or the god of love-- (*saḥ*) whose (*yasya*) arrows (*viśikhāḥ*) are always (*nityam*) victorious (*jayinaḥ*) and do not fail to hit the target (*asiddha-arthāḥ... nivartante*) anywhere (*na eva kvacid-api*) in this world (*jagati*) formed (*sa*) from gods (*deva*), demons (*asura*) (*and*) human beings --nara-- (*nare*), (*simply*) consider(ed) (*paśyan*) You (*tvām*) to be similar (*sādhāraṇam*) to a lower (*itara*) god (*sura*), and (*because of that*) he became (*abhūt*) a remembrance (*smaraḥ*) living (*only*) in the memory (*of men*) (*smartavya-ātmā*). Undoubtedly (*hi*), an offense (*paribhavaḥ*) (*given*) to the self-controlled ones (*vaśiṣu*) does not (*na*) lead to welfare (*pathyaḥ*)||15||

मही पादाघाताद्ब्रजति सहसा संशयपदं पदं विष्णोर्भ्राम्यद्भुजपरिघरुणग्रहगणम् ।
मुहुर्द्यौर्दौस्थ्यं यात्यनिभृतजटाताडिततटा जगद्रक्षायै त्वं नटसि ननु वामैव विभुता ॥ १६ ॥

Mahī pādāghātādvrajati sahasā saṁśayapadaṁ padaṁ viṣṇorbhrāmyadbhujaparigharugṇagrahagaṇam |

Muhurdyaurdausthyaṁ yātyanibhṛtataḍitaṭā 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-- (*padam viṣṇoḥ*), which consist of multitude (*gaṇam*) of planets (*graha*) shattered (*rugṇa*) by (*Your*) arms (*bhujā*) resembling iron bars (*parigha*), experience perplexity (*bhrāmyat*). All of a sudden (*muhur*), the sky (*dyaus*) becomes (*yāti*) miserable (*dausthyam*) (*inasmuch as its*) sloping sides (*taṭāḥ*) are beaten (*tāḍita*) by (*Your*) undulant (*anibhṛta*) twisted locks of hair (*jaṭā*) (*when*) You (*tvam*) dances (*naṭasi*) for protecting (*rakṣāyai*) the world (*jagat*). Certainly (*eva*), (*Your own*) Power and Supremacy (*vibhutā*) (*are*) unfavorable (*this time*) (*vāmā*), no doubt about it (*nanu*)||16||

वियद्व्यापी तारागणगुणितफेनोद्गमरुचिः प्रवाहो वारां यः पृषतलघुदृष्टः शिरसि ते ।
जगद्द्वीपाकारं जलधिवलयं तेन कृतमित्यनेनैवोन्नेयं धृतमहिम दिव्यं तव वपुः ॥ १७ ॥

Viyadvyāpī tāraṅgaṇaguṇitaphenodgamaruciḥ pravāho vārāṁ yaḥ pṛṣatalaghudṛṣṭaḥ śirasi tel

Jagaddvīpākāraṁ jaladhivalayaṁ tena kṛtamityanenaivonneyaṁ dhṛtamahima divyaṁ tava vapuḥ||17||

That (yaḥ) continuous flow (pravāhaḥ) of waters --this is an epithet of the heavenly river known as "Mandākinī"-- (vārām) which spreads (vyāpī) through the heaven (vīyat), (and whose) beauty (ruciḥ) appearing (udgama) as foam (phena) is intensified (guṇita) by multitude (gaṇa) of stars (tārā), is seen (dṛṣṭaḥ) (as) minute (laghu) (as) a drop of water (pṛṣata) in Your (te) head (śīrasi). The world (jagat) (is) produced (kṛtam) by that (very sacred river) (tena) in the form (ākāram) of (seven) islands (dvīpa) encircled (valayam) by the ocean (jaladhi). Thus (iti), from this (statement) (anena eva), Your (tava) Divine (divyam) Form (vapus) possessed of firm and constant (dhṛta) greatness (mahima) (can be easily) inferred by analogy (unneyam)||17||

रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो रथाङ्गे चन्द्रार्कौ रथचरणपाणिः शर इति ।

दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधिर्विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः ॥ १८ ॥

Rathaḥ kṣoṇī yantā śatadhṛtiragendro dhanuratho rathāṅge candrārkau rathacaraṇapāṇiḥ śara itil

Didhakṣoste ko'yaṁ tripuratṛṇamāḍambaravidhirvidheyaiḥ krīḍantyo na khalu paratantrāḥ prabhudhiyaḥ||18||

(Your) chariot (rathaḥ) (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 (dhanus); likewise (atho) the two wheels (aṅge) of (Your) chariot (rathaḥ) (were) the sun --arka-- and the moon --candra-- (candrārkau), (and) Viṣṇu --also called "Rathacaraṇapāṇi", literally meaning "having in his hands the wheel of a chariot"-- (rathacaraṇapāṇiḥ) (was Your) arrow (śaraḥ iti) when You --tvam-- (te) desired to burn --didhakṣu-- (didhakṣoḥ) the three (tri) cities (pura), (which were as) grass (tṛṇam) (to You. Still), what is the point (kaḥ) of this (ayam) resounding (āḍambara) act (vidhiḥ)? (As a matter of fact,) the Thoughts (dhiyaḥ) of the Lord (prabhu) are not (na khalu) dependent (tantrāḥ) on anything else (para), (but) they were playing (krīḍantyaḥ) with objects being at Their disposal (vidheyaiḥ)||18||

हरिस्ते साहस्रं कमलबलिमाधाय पदयोर्देकोने तस्मिन्निजमुदहरन्नेत्रकमलम् ।

गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम् ॥ १९ ॥

Hariste sāhasraṁ kamalabalimādhāya padayoryadekone tasminnijamudaharannetrakamalaml

Gato bhaktyudrekaḥ pariṇatimasau cakravapuṣā trayāṇāṁ rakṣāyai tripurahara jāgarti jagatām||19||

Oh Destroyer (hara) of the three (tri) cities (pura)!, Hari --i.e. Viṣṇu-- (hariḥ), having placed (ādhāya) (his) offering (balim) of a thousand (sāhasram) lotuses (kamala) at Your (te) feet (padayoḥ), (noted) that (yad) 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 (bhakti) (was) turned (gataḥ... pariṇatim) (by You) into that (asau) beautiful (vapuṣā) Wheel (known as "Sudarśana") (cakra) which stays alert (jāgarti) to protect (rakṣāyai) the three (trayāṇām) worlds (jagatām)||19||

क्रतौ सुप्ते जाग्रत्त्वमसि फलयोगे क्रतुमतां क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते।
अतस्त्वां सम्प्रेक्ष्य क्रतुषु फलदानप्रतिभुवं श्रुतौ श्रद्धां बद्ध्वा दृढपरिकरः कर्मसु जनः ॥ २० ॥

Kratau supte jāgrattvamasi phalayoge kratumatām kva karma pradhvastam phalati
puruṣārādhanamṛtel

Atastvām samprekṣya kratuṣu phaladānapratibhuvam śrutau śraddhām baddhvā
dṛḍhaparikaraḥ karmasu janaḥ ॥20॥

When a sacrifice --kratu-- (kratau) is over --lit. "falls asleep"-- (supte), You (tvam) remains (asi) awake (jāgrat) to reward (phalayoge) the sacrificer (kratumatām). How (kva) a sacrificial rite (karma) which has ceased (pradhvastam) is going to be fruitful (phalati) without (ṛte) worship (ārādhanam) of Puruṣa or the Supreme Person --i.e. Śiva-- (puruṣa)? For this reason (atas), having become aware (samprekṣya) of You (tvām) as the fruit-giver (phala-dānapratibhuvam) in the sacrifices (kratuṣu), and having (baddhvā) faith (śraddhām) in the Śruti --i.e. the Veda-s-- (śrutau), people (janaḥ) resolutely (dṛḍha) perform (parikaraḥ) sacrificial acts (karmasu) ॥20॥

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृतामृषीणामात्विज्यं शरणद सदस्याः सुरगणाः।
क्रतुभ्रंशस्त्वत्तः क्रतुफलविधानव्यसनिनो ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः ॥ २१ ॥

Kriyādakṣo dakṣaḥ kratupatiradhīśastanubhṛtāmṛṣīṇāmārtvijyam śaraṇada sadasyāḥ
suragaṇāḥ।

Kratubhramśastvattaḥ kratuphalavidhānavyasanino dhruvam kartuḥ
śraddhāvidhuramabhicārāya hi makhāḥ ॥21॥

Oh Grantor (da) of refuge (śaraṇa)!, You --tvam-- (tvattaḥ), who are addicted (vyasaninaḥ) to bestow (vidhāna) constantly (dhruvam) the fruits (phala) of the sacrifices (kratu), spoiled --ababhramśas or abhramśayas-- (bhramśaḥ) (that celebrated) sacrifice (kratu) (in which) Dakṣa --Satī's father; Satī was the first wife of Śiva-- (dakṣaḥ), an expert (dakṣaḥ) in sacrificial acts (kriyā) and a master (adhīśaḥ) over all beings possessed (bhṛtām) of a body (tanu), was the sacrificer (kratupatiḥ); (in turn,) the office of "ṛtvij" --the sacrificial priests-- (ārtvijyam) was carried out by the (very) Vedic Sages --Ṛṣi-s-- (ṛṣīṇām), (while) the hosts (gaṇāḥ) of gods (sura) (were) the superintending priests (sadasyāḥ). Undoubtedly (hi), (those) sacrifices (makhāḥ) (performed) for enchanting (others) (abhicārāya) (prove) unfavorable (vidhuram) to the faith (śraddhā) of the performer (kartuḥ) ॥21॥
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Stanzas 22 to 28

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा।
धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ॥ २२ ॥

Prajānātham nātha prasabhamabhikam svām duhitaram gatam rohidbhūtām
riramayīṣumṛṣyasya vapuṣā।

Dhanuṣpāṇeryātam divamapi sapatrākṛtamamuṁ trasantam te'dyāpi tyajati na
mṛgavyādharabhasaḥ ॥22॥

Oh Lord (nātha)!, Your (te) violent fury (rabhasaḥ) in the form of a hunter (mṛgavyādha), even now (adya-api) does not (na) abandon (tyajati) that (amum) lord (nātham) 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 (api) to heaven (divam) fearful (of You) (trasantam). (All that happened because Brahmā) got (gatam) exceedingly (prasabham) lustful (abhikam) after his own (svām) daughter (duhitaram). (In fact, he took on) the form

--vapus-- (vapuṣā) of a white-footed antelope (rṣyasya) to have sexual intercourse (with her) (riramayīṣum) (when she) became (bhūtām) a red deer (rohit) (for flying away from him)||22||

स्वलावण्याशंसा धृतधनुषमहाय तृणवत्पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्पायुधमपि ।
यदि स्त्रैणं देवी यमनिरत देहार्धघटनादवैति त्वामद्धा बत वरद मुग्धा यवतयः ॥ २३ ॥

Svalāvaṅyāśamsā dhṛtadhanuṣamahānāya tṛṇavatpuraḥ pluṣṭam dṛṣṭvā puramathana puṣpāyudhamapil

Yadi straiṅam devī yamanirata dehārdhaghaṭanādavaiti tvāmaddhā bata varada mugdhā yuvatayaḥ||23||

Oh Destroyer (mathana) of the (three) cities (pura)!, if (yadi) the goddess (Pārvatī) (devī), (whose) hope (āśamsā) is based on her own (sva) beauty and charm (lāvaṅya), even (api) having previously (puras) seen (dṛṣṭvā) (how) Puṣpāyudha --lit. "flower-armed", an epithet of Kāmadeva, the god of love-- (puṣpāyudham) armed with a bow (dhṛtadhanuṣam) (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 (straiṅam), oh You who are devoted (nirata) to (all kinds of) restraints (yama)!, because (she) occupies (ghaṭanāt) a half (ardha) of (Your) body (deha)... (well,) oh (bata) Grantor (da) of boons (vara), the young women (yuvatayaḥ) (are) most certainly (addhā) inexperienced and simple (mugdhāḥ)||23||

श्मशानेष्वक्रीडा स्मरहर पिशाचाः सहचराश्चिताभस्मालेपः स्रगपि नृकरोटीपरिकरः ।
अमाङ्गल्यं शीलं तव भवतु नामैवमखिलं तथापि स्मर्तृणां वरद परमं मङ्गलमसि ॥ २४ ॥

Śmaśāneṣvākṛīḍā smarahara pīśācāḥ saharāścītābhasmālepaḥ sragapi nṛkaroṭīparikaraḥ

Amāṅgalyam śīlam tava bhavatu nāmaivamakhilam tathāpi smartṛiṅāṃ varada paramam maṅgalamasil||24||

Oh Destroyer (hara) of Smara --i.e. Kāmadeva or the god of love-- (smara)!, (Your) playing-place (ākṛīḍā) (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 (api) (wear) a garland (srak) (formed from) multitude (parikaraḥ) of human (nṛ) skulls (karoṭī). Thus (evam), (may) all (akhilam) Your (tava) behavior (śīlam) be (bhavatu) called (nāma) "unauspicious" (amāṅgalyam)!... however (tathā-api), oh Grantor (da) of boons (vara)!, You are (asi) the Highest (paramam) Welfare (maṅgalam) for those who remember (You) (smartṛiṅāṃ)||24||

मनः प्रत्यक्चित्ते सविधमवधायान्तमरुतः प्रहृष्यद्रोमाणः प्रमदसलिलोत्सङ्गितदृशः ।

यदालोक्याह्लादं हृद इव निमज्ज्यामृतमये दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान् ॥ २५ ॥

Manah pratyakcittē savidhamavadhāyāntamarutaḥ prahrṣyadromāṅhaḥ pramadasalilotsaṅgitadrśaḥ

Yadālokyāhlādam hrada iva nimajjyāmṛtamaye dadhatyantastattvaṃ kimapi yaminastat kila bhavān||25||

Having plunged (avadhāya) the mind (manas) into the Self (pratyakcittē) according to the precepts of the scriptures (savidham), (and) controlled (ātta) the breath (marutaḥ), with (their) eyes (dṛśaḥ) full (utsaṅgita) of tears (salila) (as they experience) a Joy (pramada) which causes the erection (prahrṣyat) of the hair (of their bodies) (romāṅhaḥ), the self-

controlled (*sages*) (**yaminah**), when (**yadā**) beholding (**ālokya**) the Delight (**āhlādam**) (*and*) immersing (*themselves*) (**nimajjya**), as it were (**iva**), in (*that*) Lake (**hrade**) made --mayaḥ-- (**maye**) of Nectar (**amṛta**), take hold --in the sense of "they become conscious"-- (**dadhati**) of the Inner (**antar**) Principle (**tattvam**) to a considerable extent (**kim-api**). You (*are*) (**bhavān**) certainly (**kila**) that (*Inner Principle*) (**tad**)||25||

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवहस्त्वमापस्त्वं व्योम त्वमु धरणिरात्मा त्वमिति च।

परिच्छिन्नामेवं त्वयि परिणता विभ्रतु गिरं न विद्मस्तत्त्वं वयमिह तु यत्त्वं न भवसि॥२६॥

Tvamarkastvaṁ somastvamasi pavanastvaṁ hutavahastvamāpastvaṁ vyoma tvamu dharaṇirātmā tvamiti ca।

Paricchinnāmevaṁ tvayi pariṇatā bibhratu giram na vidmastattattvaṁ vayamiha tu yattvaṁ na bhavasill26||

"You (**tvam**) (*are*) the sun (**arkah**), You (**tvam**) (*are*) the moon (**somah**), You (**tvam**) (*are*) (**asi**) the air (**pavanah**), You (**tvam**) (*are*) the fire --lit. "oblation-bearer"-- (**huta-vahah**), You (**tvam**) (*are*) the water (**āpah**), You (**tvam**) (*are*) the space (**vyoma**); (*and in fact,*) You (**tvam**) (*are*) indeed (**u**) the earth (**dharaniḥ**) and (**ca**) You (*are*) (**tvam**) the Self (**ātmā**)" --"iti" indicates inverted commas--. Thus (**evam**), (*may*) those who have undergone a transformation --i.e. the sages-- (**pariṇatāḥ**) cherish (**bibhratu**) limited (**paricchinnām**) descriptions --lit.

"word(s)"-- (**giram**) about You (**tvayi**)! Nevertheless (**tu**), in this world (**iha**), we (**vayam**) do not (**na**) know (**vidmaḥ**) that (**tad**) reality (**tattvam**) which (**yad**) You (**tvam**) are not (**na bhavasi**)||26||

त्रयीं तिस्रो वृत्तीस्त्रिभुवनमथो त्रीनपि सुरानकाराद्यैर्वर्णैस्त्रिभिरभिदधत्तीर्णविकृति।

तुरीयं ते धाम ध्वनिभिरवरुन्धानमणुभिः समस्तं व्यस्तं त्वां शरणद गृणात्योमिति पदम्॥२७॥

Trayīm tistro vṛttīstribhuvanamatho trīnapi

surānakārādyairvarṇaistribhirabhidadhattīrṇavikṛtil

Turīyaṁ te dhāma dhvanibhiravarundhānamaṇubhiḥ samastaṁ vyastaṁ tvām śaraṇada grṇātyomiti padamll27||

Oh Grantor (**da**) of refuge (**śaraṇa**)!, the word (**padam**) Om (**om-iti**) denotes (**grṇāti**) to You (**tvām**) separately (**vyastam**) through (*its*) three (**tribhiḥ**) letters (**varṇaiḥ**) (*consisting of various*) forms (**ākāra**), etc. (**ādyaiḥ**), (*which stand for*) the three Veda-s (**trayīm**), the three (**tisras**) states (*of consciousness*) --i.e. wakefulness, dream and deep sleep-- (**vṛttīḥ**), the three (**tri**) worlds (**bhuvanam**), as well as (**atho... api**) 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 --dhvani-- (**dhvanibhiḥ**), (*the word Om denotes to You*) as a whole (**samastam**), (*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**)||27||

भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहांस्तथा भीमेशानाविति यदभिधानाष्टकमिदम्।

अमुष्मिन्प्रत्येकं प्रविचरति देव श्रुतिरपि प्रियायास्मै धाम्ने प्रविहितनमस्योऽस्मि भवते॥२८॥

Bhavaḥ śarvo rudraḥ paśupatirathograḥ sahamahāṁstathā bhīmeśānāviti yadabhidhānāṣṭakamidam।

Amuṣminpratyekaṁ pravicarati deva śrutirapi priyāyāsmāi dhāmne pravihitanamasyo'smi bhavatell28||

"Bhava (bhavaḥ), Śarva (śarvaḥ), Rudra (rudraḥ), Paśupati (paśupatiḥ); and likewise (atha) Ugra (ugraḥ) along with (saha) Mahādeva (mahān); as well as (tathā) Bhīma (bhīma) and Īśāna (īśāna)" --"iti" denotes inverted commas--. This (idam) (is) the group consisting of eight (aṣṭakam) names (abhidhāna) of that (Śiva) (yad). Oh God (deva)!, even though (api) the Śruti --the Veda-s-- (śrutiḥ) examines accurately (pravicarati) each of them (pratyekam) in that (group) (amuṣmin), I pay homage (pravihita-namasyaḥ asmi) to this (asmai) dear (priyāya) (Transcendental) Abode or (Supreme) State --dhāma-- (dhāmne), (which is) You --bhavān-- (bhavate) (essentially)||28||

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Stanzas 29 to 35

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 sarvasmai te taidamitisarvāya ca namaḥ||29||

Oh You, who are fond (priya) of fire (dava)!: salutation(s) (namas) to the Nearest One (nediṣṭhāya); and (ca) salutation(s) (namas) to the Remotest One (daviṣṭhāya). Oh Destroyer (hara) of Kāmadeva --the god of love-- (smara)!: salutation(s) (namas) to the Smallest One (kṣodiṣṭhāya); and also (ca) salutation(s) (namas) to the Largest One (mahiṣṭhāya). Oh three-eyed (Śiva) (trinayana)!: salutation(s) (namas) to the Oldest One (varṣiṣṭhāya); and also (ca) salutation(s) (namas) to the Youngest One (yaviṣṭhāya). Salutation(s) (namas) to You (te) who are all --sarva-- (sarvasmai); and also (ca) salutation(s) (namas) to Sarva --an epithet of Śiva-- (sarvāya) (since He appears in the form of) "that (tad) and this (idam-iti)" --the sense is that Śiva is called "Sarva" 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--||29||

बहलरजसे विश्वोत्पत्तौ भवाय नमो नमः प्रबलतमसे तत्संहारे हराय नमो नमः।

जनसुखकृते सत्वोद्विक्तौ 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 (namas namas) to Bhava --an epithet of Śiva 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 "Rajas"-- (rajase). Salutation(s) over and over again (namas namas) to Hara --an epithet of Śiva meaning "Destroyer"-- (harāya) (appearing in the form of) Tatsamhāra --lit. "he who destroys that (very universe)", that is, Rudra, the Destroyer-- (tatsamhāre) (in whom there is) abundant (prabala) Tamoguṇa --i.e. the quality known as "Tamas"-- (tamase). Salutation(s) over and over again (namas namas) to Mṛḍa --an epithet of Śiva meaning "Compassionate" or "Merciful"-- (mṛḍāya) (appearing in the form of) Sattvodrikti --lit. "he who abounds in Sattvagūṇa or the quality known as Sattva", that is, Viṣṇu, the Preserver-- (sattvodriktau) for the sake (kṛte) of happiness (sukha) of (all) living beings (jana). Salutation(s) over and over again (namas namas) to Śiva --lit.

"Auspicious"-- (śivāya) (appearing in the form of) the resplendent (pramaḥasi) state (pade) which is devoid of the three Guṇa-s or qualities (nistraiguṇye)||30||

कृशपरिणति चेतः क्लेशवश्यं क्व चेदं क्व च तव गुणसीमोल्लङ्घिनी शश्वदृद्धिः ।
इति चकितममन्दीकृत्य मां भक्तिराधाद्वरद चरणयोस्ते वाक्यपुष्पोहारम् ॥ ३१ ॥

Kṛśapariṇati cetaḥ kleśavaśyaṁ kva cedam kva ca tava guṇasīmollaṅghinī śaśvadṛddhiḥ
Iti cakitamamandīkṛtya mām bhaktirādhādvārada caraṇayoste vākya puṣṭopahāram||31||
How (kva ca) poorly (kṛśa) developed (pariṇati) this (idam) mind (cetas) 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 (kva ca) endless and perpetual (śaśvat) Your (tava) Prosperity (ṛddhiḥ) which passes beyond (ullaṅghinī) the frontier (sīmā) (marked by the three) Guṇa-s or qualities (guṇa) (is)! Thus (iti), (even though) intensely (amandīkṛtya) frightened (cakitam) (of that), oh Grantor (da) of boons (vara), the devotion (bhaktiḥ) caused (ādhāt) me (mām) to offer (upahāram) flowers (puṣpa) (in the form of) words (vākya) to Your (te) feet (caraṇayoḥ)||31||

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 sarvakālaṁ tadapi tava guṇānāmīśa pāraṁ na yāti||32||
(If an amount of) lampblack --used as a kind of ink-- (kajjalam) equivalent (samam) to the black (asita) mountain (giri) were to be (syāt) (poured into) the ocean (sindhu) acting as a pot --i.e. "an inkpot"-- (pātre); (if) a branch (śākhā) of the best (vara) 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 (patram); (and) if (yadi) Śāradā --i.e. "Sarasvatī", the river-goddess generally connected with eloquence and learning-- (śāradā), having taken possession (of all those implements) (gṛhītvā), (were to) write (likhati) eternally (sarvakālam); even (api) that (amazing association) (tad), oh Lord (īśa), would not (na) reach (yāti) the end (pāram) of Your (tava) good qualities (guṇānām) --in other words, all Śiva's qualities might not be written even if such a great personage as Sarasvatī Herself were to write with all those articles everlastingly--||32||

असुरसुरमुनीन्द्रैरर्चितस्येन्दुमौलेर्ग्रथितगुणमहिम्नो निर्गुणस्येश्वरस्य ।
सकलगणवरिष्ठः पुष्पदन्ताभिधानो रुचिरमलघुवृत्तैः स्तोत्रमेतच्चकार ॥ ३३ ॥

Asurasuramunīndrārcitasyeṇḍumaulēgrathitaguṇamahimno nirguṇasyeśvarasya
Sakalagaṇavarīṣṭhaḥ puṣpadantābhidhāno ruciramalaghuvṛttaiḥ stotrametaccakāra||33||
(The Gandharva or heavenly musician) called (abhidhānaḥ) Puṣpadanta --lit. "flower-toothed"-- (puṣpadanta), who is the best (varīṣṭhaḥ) of the entire (sakala) group of Śiva's attendants (gaṇa), composed (cakāra) this (etad) beautiful (ruciram) hymn (stotram) endowed with long (alaghu) meters (vṛttaiḥ) (in honor) of the Lord (īśvarasya) who has the moon (indu) on His head --mauli-- (mauleḥ) and who is worshipped (arcitasya) by Indra --indreṇa-- (indraiḥ), sages (muni), gods (sura) and demons (asura), and whose Greatness (mahimnaḥ) consists of (endless) attributes (guṇa) strung together (as beads in a necklace) (grathita) (despite He is completely) devoid of any attributes --nirguṇa-- (nirguṇasya)||33||

अहरहरनवद्यं धूर्जटेः स्तोत्रमेतत्पठति परमभक्त्या शुद्धचित्तः पुमान् यः।
स भवति शिवलोके रुद्रतुल्यस्तथाऽत्र प्रचुरतरधनायुःपुत्रवान्कीर्तिमांश्च ॥ ३४ ॥

Aharaharanavadyaṁ dhūrjateḥ stotrametatpaṭhati paramabhaktyā śuddhacittaḥ pumān yaḥ।

Sa bhavati śivaloke rudratulyastathā'tra pracurataradhanāyuhputravānkīrtimāṁścall34।।
A pure-minded (śuddha-cittaḥ) human being (pumān) who (yaḥ) recites (paṭhati) with supreme (parama) devotion (bhaktyā), day by day (ahar-ahar), faultlessly (anavadyam), this (etad) hymn (stotram) (in honor) of Dhūrjaṭi --an epithet of Śiva meaning "having matted locks like a burden"-- (dhūrjateḥ) becomes (saḥ bhavati) identical (tulyaḥ) with Rudra --i.e. with Śiva-- (rudra) in Śiva's world (śiva-loke) (after passing away). Likewise (tathā), (he becomes) famous (kīrtimān), has (many) children (putravān), (enjoys a long) life (āyus) and (ca) a more (tara) abundant (pracura) wealth (dhana) in this world (atra)।। 34।।

दीक्षा दानं तपस्तीर्थं योगयागादिकाः क्रियाः।
महिम्नः स्तव पाठस्य कलां नार्हन्ति षोडशीम् ॥ ३५ ॥

Dīkṣā dānaṁ tapastīrthaṁ yogayāgādikāḥ kriyāḥ।
Mahimnaḥ stavapāṭhasya kalām nārhanṭi ṣoḍaśīm।।35।।
Initiation (dīkṣā), charity (dānam), austerity (tapas), pilgrimage (tīrtham) (and such) activities (kriyāḥ) (as) Yoga (yoga), sacrifices (yāga), etc. (ādikāḥ) are not (na) worth (arhanṭi) (even) a sixteenth (ṣoḍaśīm) part (kalām) of (what) the recitation (pāṭhasya) of (this) hymn (stava) (in honor) of the Greatness (mahimnaḥ) (of Śiva is worth)।।35।।
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Stanzas 36 to 42

आसमाप्तमिदं स्तोत्रं पुण्यं गन्धर्वभाषितम्।
अनौपम्यं मनोहारि शिवमीश्वरवर्णनम् ॥ ३६ ॥

Āsamāptamidaṁ stotraṁ puṇyaṁ gandharvabhāṣitam।
Anaupamyam manohāri śivamīśvaravarṇanam।।36।।
This (idam) holy (puṇyam) hymn (stotram) spoken (bhāṣitam) by the (well-known) heavenly musician (called Puṣpadanta) (gandharva) (and containing) unparalleled (anaupamyam), fascinating (manohāri) and auspicious (śivam) descriptions (varṇanam) about the Lord (īśvara), is finished (āsamāptam)।।36।।

महेशान्नापरो देवो महिम्नो नापरा स्तुतिः।
अघोरान्नापरो मन्त्रो नास्ति तत्त्वं गुरोः परम् ॥ ३७ ॥

Maheśānnāparo devo mahimno nāparā stutiḥ।
Aghorānnāparo mantra nāsti tattvaṁ guroḥ param।।37।।
There is no (na) god (devaḥ) that is higher (aparāḥ) than Maheśa --an epithet of Śiva meaning "great Lord"-- (maheśāt), there is no (na) hymn of praise (stutiḥ) which is higher (aparā) than (this) "Śivamahimnaḥ stotram" (mahimnaḥ). There is no (na) Mantra --a sacred word-- (mantraḥ) which is higher (aparāḥ) than Aghora --an epithet of Śiva meaning "not terrific"-- (aghora); (and) there is no (na asti) principle (tattvam) that is superior (param) to the Guru --in the sense of the fifth "kṛtya" or action of Śiva, which bestows divine Grace upon a limited being-- (guroḥ)।।37।।

कुसुमदशननामा सर्वगन्धर्वराजः शिशुशशधरमौलेर्देवदेवस्य दासः।

स खलु निजमहिम्नो भ्रष्ट एवास्य रोषात्स्तवनमिदमकार्षीद्विव्यदिव्यं महिम्नः॥३८॥

Kusumadaśananāmā sarvagandharvarājaḥ śīśuśaśadharamaulerdevadevasya dāsaḥ।
Sa khalu nijamahimno bhraṣṭa evāsyā roṣātstavanamidamakārṣīddivyaḍivyaṁ mahimnaḥ॥38॥

The king (rājaḥ) of all (sarva) heavenly musicians (gandharva) whose name (nāmā) is Kusumadaśana --a term which is synonymous with "Puṣpadanta", i.e. "flower-toothed", as kusuma = puṣpa (flower) and daśana = danta (tooth)-- (kusumadaśana) (is) the servant (dāsaḥ) of the God (devasya) of gods (deva) who bears the crescent (śīśu) moon (śaśadhara) on His head --mauli-- (mauleḥ). He --i.e. Puṣpadanta-- (saḥ) who has certainly (khalu... eva) fallen (bhraṣṭaḥ) from his own (nija) (previous) glory (mahimnaḥ) because of the wrath (roṣāt) of Śiva (asya) --since Puṣpadanta happened to step on a grass sacred to Śiva-- composed (akārṣīt) this (idam) beautiful (divya) and divine (divyam) hymn of praise (stavanam) (in honor) of the Greatness (of that very Śiva) (mahimnaḥ) (so that he may obtain His favor)॥38॥

सुरवरमुनिपूज्यं स्वर्गमोक्षैकहेतुं पठति यदि मनुष्यः प्राञ्जलिर्नान्यचेताः।

व्रजति शिवसमीपं किन्नरैः स्तूयमानः स्तवनमिदममोघं पुष्पदन्तप्रणीतम्॥३९॥

Suravaramunipūjyaṁ svargamokṣaikaheturṁ paṭhati yadi manuṣyaḥ prāñjalirnānyacetāḥ।
Vrajati śivasamīpaṁ kinnaraiḥ stūyamānaḥ stavanamidamamoghaṁ puṣpadantapraṇītam॥39॥

If (yadi) a human being (manuṣyaḥ), whose mind (cetāḥ) is completely one-pointed (nānanya), recites (paṭhati), with his hollowed hands being joined (prāñjaliḥ), this (idam) infallible (amogham) hymn of praise (stavanam) written (praṇītam) by Puṣpadanta (puṣpadanta), which is worshipped (pūjyam) by gods (sura) and the best (vara) sages (muni), and which is the only (eka) cause (hetu) for the heavenly (svarga) Liberation (mokṣa), (then, that person,) praised (stūyamānaḥ) by Kinnara-s --a class of divine beings-- (kinnaraiḥ), goes (vrajati) toward (samīpam) Śiva (śiva)॥39॥

श्रीपुष्पदन्तमुखपङ्कजनिर्गतेन स्तोत्रेण किल्बिषहरेण हरप्रियेण।

कण्ठस्थितेन पठितेन समाहितेन सुप्रीणितो भवति भूतपतिर्महेशः॥४०॥

Śrīpuṣpadantamukhapaṅkajanirgatena stotreṇa kilbiṣahareṇa harapriyeṇa।
Kaṅṭhasthitena paṭhitena samāhitena suprīṇito bhavati bhūtapatirmaheśaḥ॥40॥
Maheśa --lit. "great Lord"-- (maheśaḥ), the Lord (patiḥ) of (all) beings (bhūta) becomes (bhavati) very pleased (suprīṇitaḥ) through (the recitation of this) hymn (stotreṇa) which has come out --nirgata-- (nirgatena) from the mouth-lotus (mukha-paṅkaja) of Venerable (śrī) Puṣpadanta (puṣpadanta), which destroys --hara-- (hareṇa) sins (kilbiṣa) (and) is dear --priya-- (priyeṇa) to Hara --i.e. Śiva-- (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)"--॥40॥

इत्येषा वाङ्मयी पूजा श्रीमच्छङ्करपादयोः।

अर्पिता तेन देवेशः प्रीयतां मे सदाशिवः॥४१॥

Ityeṣā vāṅmayī pūjā śrīmacchaṅkarapādayoḥ।
Arpitā tena deveśaḥ prīyatāṁ me sadāśivaḥ॥41॥

Thus (iti), this (eṣā) adoration (pūjā) consisting (mayī) in words (vāk) is offered (arpitā) to the feet (pādayoḥ) of Venerable (śrīmat) Śaṅkara --an epithet of Śiva meaning "causing prosperity, beneficent, etc."-- (śaṅkara). Through that (offering) (tena), (may) Sadāśiva --an epithet of Śiva meaning "always auspicious"-- (sadāśivaḥ), the Lord (īśa) of the gods (deva), be pleased (prīyatām) with me (me)!!!41!!

यदक्षरं पदं भ्रष्टं मात्राहीनं च यद्भवेत्।

तत्सर्वं क्षम्यतां देव प्रसीद परमेश्वर ॥४२॥

Yadakṣaram padaṁ bhraṣṭam mātrāhīnam ca yadbhavet।

Tatsarvaṁ kṣamyatām deva prasīda parameśvarall42!!

Any (yad... yad) syllable (akṣaram) (or) word (padam) which had been (bhavet) omitted (bhraṣṭam) or --lit. "ca" is "and"-- (ca) untimely pronounced (mātrā-hīnam); (may) God (deva) forgive (kṣamyatām) all (sarva) that (tad). Oh Supreme (parama) Lord (īśvara), be pleased (prasīda)!!!42!!

ॐ शान्तिः शान्तिः शान्तिः ॥

Oṃ śāntiḥ śāntiḥ śāntiḥ॥

Oṃ (oṃ), peace (śāntiḥ), peace (śāntiḥ), peace (śāntiḥ).