

shiva Mahimna stotra

ஆஊம் நம: ஸிவாய

அத ஸ்ரீ ஸிவமஹிம்நஸ்தோத்ரம்

மஹிம்ந: பாரம் தே பரமவிதுஷோ யத்யஸத்ருஷ்

ஸ்துதிர்ப்ரஹ்மாதீநாமபி ததவஸந்நாஸ்த்வயி கிர:

அதாஅவாச்ய: ஸர்வ: ஸ்வமதிபரிமாணாவதி க்ருணந்

மமாப்யேஷ் ஸ்தோத்ரே ஹர நிரபவாத: 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 Brahmaa 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 an exception. Hence, (thinking like this) I begin this prayer.

(1)

அதீத: பந்தாநம் தவ ச மஹிமா வாங்மநஸயோ:

அதத்வ்யாவ்ருத்த்யா யம் சகிதமபிதத்தே ஸ்ருதிரபி

ஸ கஸ்ய ஸ்தோதவ்ய: கதிவிதகுண: கஸ்ய விஷ்ய:

பதே 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)

மதுஸ்பீதா வாச: பரமம்ருதம் நிர்மிதவத:

தவ ப்ரஹ்மந் கிம் வாகபி ஸ்ரகுரோர்விஸ்மயபதம்

மம த்வேதாம் வாணீம் குணகதநபுண்யேந பவத:

புநாம்த்யர்தேஅஸ்மிந் புரமதந புத்திர்வ்யவஸிதா 3

O, Paramaatmaa (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)

தவைவ்வர்யம் யத்தஜ்ஜகதுதயரசுஷீர்ப்ரஸயக்ருத்
த்ரயீவஸ்து வ்யஸ்தம் திஸ்ருஷீ குணபிந்நாஸு தநுஷீ
அபவ்யாநாமஸ்மிந் வரத ரமணீயாமரமணீம்
விஹந்தும் வ்யாக்ரோஷீம் விததத இஹைகே ஜடதிய: 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 Saamaveda); it is distributed in the three
qualities (ie, Satva, Rajas and Tamas) and three bodies (of Brahmaa, VishhNu
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)

கிம்ஹ: கிங்காய: ஸ கலு கிமுபாயஸ்த்ரிபுவநம்
கிமாதாரோ தாதா ஸ்ருஜதி கிமுபாதாந இதி ச
அதர்க்யைவ்யே த்வய்யநவஸர து:ஸ்தோ ஹததிய:
குதர்கோஅயம் காங்ஸித் முகரயதி மோஹாய ஜகத: 5
If the Paramaatmaa (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)

அஜந்மானோ லோகா: கிமவயவவந்தோஅபி ஜகதாம்
அதிஷ்டாதாரம் கிம் பவவிதிரநாத்ருத்ய பவதி
அந்ஸோ வா குர்யாத் புவநஜநநே க: பரிகரோ
யதோ மந்தாஸ்த்வாம் ப்ரத்யமரவர ஸங்ஸேரத இமே 6
O, Best Of The Gods, are the seven Lokas (It is believed that there are
seven worlds in this Universe, namely, Bhooloka, Bhuvanloka, 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 ஸாங்க்யம் யோக: பஸுபதிமதம் வைஷ்ணவமிதி
ப்ரபிந்நே ப்ரஸ்தானே பரமிதமத: பத்யமிதி ச
ருசீநாம் வைசித்ர்யாத்ருஜு குடில நாநாபதஜுஷீாம்

ந்ருணாமேகோ கம்யஸ்த்வமஸி பயஸாமர்ணவ இவ 7

The different practices based on the three Vedas, SaMkhya, Yoga, Pashupata-mata, VaishhNava-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: கட்வாங்கம் பரஸ்ரஜிநம் பஸ்ம பணிந:

கபாலம் சேதீயத்தவ வரத தந்த்ரோபகரணம்

ஸ்ரீராஸ்தாம் தாம்ருத்திம் தததி து பவத்பூப்ரணிஹிதாம்
ந ஹி ஸ்வாத்மாராமம் விஷ்யம்ருகத்ருஷ்ணா ப்ரமயதி 8

O, Giver of the Boons, the bull, the parts of a cot, chisel, the

elephant-skin, Ashes, the serpent, the skull : these are the articles of your house-hold. And yet gods get all their riches merely by the movement of your eye-brows. Really, false desires for worldly things do not deceive (mislead) one who is always is absorbed in his soul (ie, the Yogi- in fact You).

(8)

த்ருவம் கஸ்சித் ஸர்வம் ஸகலமபரஸ்த்வத்ருவமிதம்

பரோ த்ரௌவ்யாஅத்ரௌவ்யே ஜகதி கததி வ்யஸ்தவிஷ்யே

ஸமஸ்தேஅப்யேதஸ்மிந் புரமதந தைர்விஸ்மித இவ

ஸ்துவந் ஜிஹ்ரேமி த்வாம் ந கலு நநு த்ருஷ்டா முகரதா 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 யத்நாத் யதுபரி விரிஞ்சிர்ஹிரத:

பரிச்சேதும் யாதாவநிலமநலஸ்கந்தவபுஷ்:

ததோ பக்திஸ்ரத்தா-பரகுரு-க்ருணத்ப்யாம் கிரிஸ யத்

ஸ்வயம் தஸ்தே தாப்யாம் தவ கிமநுவ்ருத்திர்ந பலதி 10

Brahma and VishhNu 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), VishhNu took the form of a boar and dug up downwards to see the

bottom (feet).Neither could succeed.(While VishhNu 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)

அயத்நாதாஸாத்ய த்ரிபுவநமவைரவ்யதிகரம்
தஸாஸ்யோ யத்பாஹ¹ நப்ருத-ரணகண்டு-பரவஸாந்
ஸிர:பத்மஸ்ரேணீ-ரசிதசரணாம்போருஹ-பலே:
ஸ்திராயாஸ்த்வத்பக்தேஸ்த்ரிபுரஹர விஸ்பூர்ஜிதமிதம் 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-ஸமதிகதஸாரம் புஜுவநம்
பலாத் கைலாஸேஅபி த்வததிவஸதௌ விக்ரமயத:
அஸ்யாபாதாலேஅப்யலஸசலிதாங்குஷ்டஸிரஸி
ப்ரதிஷ்டா த்வய்யாஸ்த் த்ருவமுபசிதோ முஹ்யதி கல: 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)

யத்ருத்திம் ஸ²த்ராம்ணோ வரத பரமோச்சைரபி ஸதீம்
அதஸ்சக்ரே பாண: பரிஜநவிதேயத்ரிபுவந:

ந தச்சித்ரம் தஸ்மிந் வரிவஸிதரி த்வச்சரணயோ:
ந கஸ்யாப்யுநநத்யை பவதி ஸிரஸஸ்த்வய்யவநதி: 13

Oh boon-giver! Bavana, 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)

அகாண்ட-ப்ரஹ்மாண்ட-க்ஷயசகித-தேவாஸ³ரக்ருபா
விதேயஸ்யாஆஸ்த் யஸ்த்ரிநயந விஷம் ஸங்ஹ்ருதவத:
ஸ கல்மாஷ: கண்டே தவ ந குருதே ந ஸ்ரியமஹோ

விகாரோஅபி ஸ்லாக்யோ புவந-பய- பங்க- வ்யஸநிந: 14

When the ocean was being churned by the gods and demons for 'amRit.h'(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)

அஸித்தார்தா நைவ க்வசிதபி ஸதேவாஸ்ரநரே
நிவர்தந்தே நித்யம் ஜகதி ஜயிநோ யஸ்ய விஸிகா:
ஸ பஸ்யநநீஸ த்வாமிதரஸ்ரஸாதாரணமபூத்
ஸ்மர: ஸ்மர்தவ்யாத்மா ந ஹி வஸிஷ் பத்ய: பரிபவ: 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 பாதாகாதாத் வ்ரஜதி ஸஹஸா ஸங்ஸயபதம்
பதம் விஷ்ணோர்ப்ராம்யத் புஜ-பரிக-ருக்ண-க்ரஹ- கணம்
முஹூர்த்யெளர்தௌஸ்த்யம் யாத்யநிப்ருத-ஜடா-தாடித-தடா
ஜகத்ரஸ்யாயை த்வம் நடஸி நநு வாமைவ விபுதா 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 VishhNu'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)

விய-த்வ்யா பீ தாரா-கண-குணித-பேநோத்கம-ருசி:
ப்ரவாஹோ வாராம் ய: ப்ருஷ்தலகுத்ருஷ்ட: ஸிரஸி தே
ஜகத்தவீபாகாரம் ஜலதிவஸ்யம் தேந க்ருதமிதி
அநேநைவோந்நேயம் த்ருதமஹிம திவ்யம் 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: சேஷாணி யந்தா மதத்ருதிரகேந்த்ரோ தநுரதோ
ரதாங்கே சந்த்ரார்த்ரகௌ ரத-சரண-பாணி: ஸ இதி
திதசேஷாஸ்தே கோஅயம் த்ரிபுரத்ருணமாடம்பர விதி:
விதேயை: க்ரிடந்த்யோ ந கலு பரதந்த்ரா: ப்ரபுதிய: 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 VishhNu 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 பலிமாதாய பதயோ:
யதேகோநே தஸ்மிந் நிஜமுதஹரந்நேத்ரகமலம்
கதோ பக்த்யுத்ரேக: பரிணதிமஸௌ சக்ரவபுஷ்:
த்ரயாணாம் ரக்ஷாயை த்ரிபுரஹர ஜாகர்தி ஜகதாம் 19
VishhNu 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 ஜாக்ரத் த்வமஸி பலயோகே க்ரதுமதாம்
க்வ கர்ம ப்ரத்வஸ்தம் பலதி புருஷாராதநம்ருதே
அதஸ்த்வாம் ஸம்ப்ரேக்ஷ்ய க்ரதுஷ் பலதாந-ப்ரதிபுவம்
ஸுருதௌ ஸ்ரத்தாம் பத்வா த்ருடபரிகர: 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)

க்ரியாதசேஷீ தசஃ: க்ரதுபதிரதீஸஸ்தநுப்ருதாம்

ருஷீணாமார்த்விஜ்யம் ஸ்ரணத ஸதஸ்யா: ஸூர-கணா:

க்ரதுப்ரங்ஸஸ்த்வத்த: க்ரதுபல-விதாந-வ்யஸநிந:

த்ருவம் கர்தும் ஸ்ரத்தா விதுரமபிசாராய ஹி மகா: 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)

ப்ரஜாநாதம் நாத ப்ரஸபமபிகம் ஸ்வாம் துஹிதரம்

கதம் ரோஹித் பூதாம் ரிரமயிஷீம்ருஷ்யஸ்ய வபுஷீ

தநுஷ்பானேர்யாதம் திவமபி ஸபத்ராக்ருதமமும்

த்ரஸந்தம் தேஅத்யாபி த்யஜதி ந ம்ருகவ்யாதரபஸ: 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)

ஸ்வலாவண்யாஸங்ஸா த்ருததநுஷீமஹ்நாய த்ருணவத்

புர: ப்லுஷ்டம் த்ருஷ்ட்வா புரமதந புஷ்பாயுதமபி

யதி ஸ்த்ரைணம் தேவீ யமநிரத-தேஹார்த-கடநாத்

அவைதி த்வாமத்தா பத வரத முக்தா 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)

ஸ்மஸானேஷ்வாக்ரீடா ஸ்மரஹர பிஸாசா: ஸஹசரா:

சிதா-பஸ்மாலேப: ஸ்ரகபி ந்ருகரோட-பரிகர:

அமங்கல்யம் லீலம் தவ பவது நாமைவமகிலம்
ததாபி ஸ்மர்த்ருணாம் வரத பரமம் மங்கலமஸி 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 aparaadha 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, Pushhpadanta 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 ஸவிதமவிதாயாத்த-மருத:

ப்ரஹ்ருஷ்யத்ரோமாண: ப்ரமத-ஸலிலோத்ஸங்கதி-த்ருஸ:

யதாலோக்யாஹ்லாதம் ஹ்ரத இவ நிமஜ்யாம்ருதமயே

ததத்யந்தஸ்தத்த்வம் கிமபி யமிநஸ்தத் கில பவாந் 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)

த்வமர்கஸ்த்வம் ஸோமஸ்த்வமஸி பவநஸ்த்வம் ஹுத்வஹ:

த்வமாபஸ்த்வம் வ்யோம த்வமு தரணிராத்மா த்வமிதி ச

பரிச்சிந்நாமேவம் த்வயி பரிணதா பிப்ரதி கிரம்

ந வித்மஸ்தத்தத்த்வம் வயமிஹ து யத் த்வம் ந பவஸி 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 வ்ருத்தீஸ்த்ரிபுவநமதோ த்ரீநபி ஸுராந்

அகாராத்யைர்வரணஸ்த்ரிபிரபிததத் தீர்ணவிக்ருதி

துரியம் தே தாம த்வநிபிரவருந்தாநமணுபி:

ஸமஸ்த-வ்யஸ்தம் த்வாம் ஸரணத க்ருணாத்யோமிதி பதம் 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 (Jaagrata.h, Swapna, and sushhupti-awakened, dreaming and sleeping),the three worlds(BhUH, bhuvaH and suvaH) and the three gods (Brahma, VishhNu and 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)

பவ: ஸர்வோ ருத்ர: பஸுபதிரதோக்ர: ஸஹமஹாந்

ததா பீமேஸாநாவிதி யதபிதாநாஷ்டகமிதம்

அமுஷ்மிந் ப்ரத்யேகம் ப்ரவிசரதி தேவ ஸ்ருதிரபி

ப்ரியாயாஸ்மைதாம்நே ப்ரணிஹித-நமஸ்யோஅஸ்மி பவதே 28

I salute you as the dear abode of the following 8 names:bhava, sharva, rudra, pashupati, ugra, sahamahAn.h, bhiima, and Ishaana; the 'Vedas' also discusses individually about these names.

(28)

நமோ நேதிஷ்டாய ப்ரியதவ தவிஷ்டாய ச நம:

நம: சேஷ்டிஷ்டாய ஸ்மரஹர மஹிஷ்டாய ச நம:

நமோ வர்ஷிஷ்டாய த்ரிநயந யவிஷ்டாய ச நம:

நம: ஸர்வஸ்மை தே ததிதமதிஸர்வாய 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)

பஹுல-ரஜஸே விஷ்வோத்பத்தௌ பவாய நமோ நம:

ப்ரபல-தமஸே தத் ஸம்ஹாரே ஹராய நமோ நம:

ஐந-ஸுக்ருதே ஸத்த்வோத்ரித்தௌ ம்ருடாய நமோ நம:

ப்ரமஹஸி பதே நிஸ்த்ரைகுண்யே ஶிவாய 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)

க்ருஷ-பரிணதி-சேத: க்லேஷவஸ்யம் க்வ சேதம்
க்வ ச தவ குண-ஸீமோல்லங்கிந் ஸ்வத்ருத்தி:
இதி சகிதமமந்தீக்ருத்ய மாம் பக்திராதாத்
வரத 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)

அஸித-கிரி-ஸமம் ஸ்யாத் கஜ்ஜலம் ஸிந்து-பாத்ரே
ஸூர-தருவர-ஸாகா லேகநீ பத்ரமுர்வீ
லிகதி யதி க்ருஹீத்வா ஸாரதா ஸர்வகாலம்
ததபி தவ குணாநாமீஸ 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-முநீந்த்ரைரர்சிதஸ்யேந்து-மௌலே:
க்ரதித-குணமஹிம்நோ நிர்குணஸ்யேஸ்வரஸ்ய
ஸகல-கண-வரிஷ்ட: புஷ்பதந்தாபிதாந:
ருசிரமலகுவ்ருத்தை: ஸ்தோத்ரமேதச்சகார 33

The best one among all groups(Gandharva?), Pushhpadanta 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)

அஹரஹரநவத்யம் தூர்ஜடே: ஸ்தோத்ரமேதத்
படதி பரமபக்த்யா ஸூத்த-சித்த: புமாந் ய:
ஸ பவதி ஸிவலோகே ருத்ரதுல்யஸ்ததாஅத்ர
ப்ரசுரதர-தநாய: புத்ரவாந் கீர்திமாங்ஸ 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)

மஹேஷாந்நாபரோ தேவோ மஹிம்நோ நாபரா ஸ்துதி:
அகோராந்நாபரோ மந்த்ரோ நாஸ்தி தத்த்வம் குரோ: 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)

தீக்ஷா தாநம் தபஸ்தீர்தம் ஜ்ஞாநம் யாகாதிகா: க்ரியா:
மஹிம்நஸ்தவ பாடஸ்ய கலாம் நார்ஹந்தி ஷோடஸீம் 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)

குஸுமதஸந-நாமா ஸர்வ-கந்தர்வ-ராஜ:
ஸிதரவர-மௌஸேர்தேவதேவஸ்ய தாஸ:
ஸ க்ஷு நிஜ-மஹிம்நோ ப்ரஷ்ட ஏவாஸ்ய ரோஷாத்
ஸ்தவநமிதமகார்ஷீத் திவ்ய-திவ்யம் மஹிம்ந: 37
Kusumadanta(equivalent of Pushhpadanta) 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)

ஸுரகுருமபிபூஜ்ய ஸ்வர்க-மோசைக்ஷிக-ஹேதும்
படதி யதி மநுஷ்ய: ப்ராஞ்ஜலிர்நாந்ய-சேதா:
வ்ரஜதி ஸிவ-ஸம்பம் கிந்நரை: ஸ்தூயமாந:
ஸ்தவநமிதமமோகம் புஷ்பதந்தப்ரணீதம் 38
If an aspirant for heaven and liberation, worships Shiva,the teacher of
gods, at first and then reads this unfailing hymn, composed by
Pushhpadanta, 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)

ஆஸமாப்தமிதம் ஸ்தோத்ரம் புண்யம் கந்தர்வ-பாஷிதம்
அநௌபம்யம் மநோஹாரி ஸர்வமீஸ்வரவ்ரணநம் 39
Here ends this meritorious,charming and incomparable hymn, uttered by the
Gandharva, all in description of the great master. (39)

இத்யேஷா வாங்மயீ பூஜா ஸ்ரீமச்சங்கர-பாதயோ:
அர்பிதா தேந தேவே: ப்ரியதாம் மே ஸதாஸிவ: 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 கீத்ருஸோஅஸி மஹேஸ்வர
யாத்ருஸோஅஸி மஹாதேவ தாத்ருஸாய 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 த்விகாலம் வா த்ரிகாலம் ய: படேநநர:
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 புஷ்பதந்த-முக-பங்கஜ-நிர்கதேந
ஸ்தோத்ரேண கில்பிஷ்-ஹரேண ஹர-ப்ரியேண
கண்டஸ்திதேந படிதேந ஸமாஹிதேந
ஸ்ப்ரீணிதோ பவதி பூதபதிர்மஹேஸ: 43

This hymn which is dear to Shiva, has emerged out of the lotus-like mouth of Pushhpadanta 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 புஷ்பதந்த விரசிதம் சிவமஹிம்ந:
ஸ்தோத்ரம் ஸமாப்தம்