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श्रीपुष्पदन्तविरचितशिवमहिम्नस्तोत्रम्

SHIVAMAHIMNA STOTRAM

COMPOSED BY

SHREE PUSHPADANTA

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

PUSHPADANTA

Who is PushpaDanta?

He is a Gana in ShivaLoka. Gana is a term that refers to an attendant of Shiva.

As per the events mentioned in KathaaSaritSaagara, PushpaDanta was a Brahmin's son who through severe penance attained the state of Gana, a favorite attendant of Shiva.

His wife is Jaya, an attendant of Paarvati.

Under Shiva's guidance, he mastered many Siddhis.

He had the habit of bringing flowers from various parts of the world, and offering it to Shiva.

Once in his enthusiasm to please Shiva, he stole flowers from the garden of ChitraRatha, the Gandharva king. (Gandharvas are a class of Devas empowered with magical skills).

Because of his wrong-act, he lost all his Siddhis.

Regretting his act, and feeling remorseful, he composed a garland of hymns named 'ShivaMahimnaStotram', and offered it to Shiva, and regained his powers.

But again he committed the mistake of overhearing the private conversation of Shiva and Paarvati (where Shiva related wonderful unique stories of 'Vidyaadharas, the Devas who were highly learned'), and was cursed by Paarvati to get born on the Earth; his friend Maalyavaan also got cursed along with him. The stories that he heard in their conversation, were again written down by his friend (as Gunaadya in human birth) in the Paishaaca-dialect as 'BrhatKathaa'.

SHIVA-TATTVAM

ShivaMahimnaStotram is not a collection of hymns about a deity with a form, but refers to the Supreme Reality in the form of a Shiva.

Who is Shiva?

The one whose abode is Kailaasa?

The answer is No and Yes- both!

Shiva is called Shiva because he is in the most auspicious state of Brahman, the Shivam state!

One whose intellect is so evolved to stay as the 'essence of the Creation' (as pure Brahman-essence) itself, is a Shiva.

He is formless actually! He is nameless actually!

He is just the personification of the 'Ultimacy of dispassion'.

His third eye is the 'Eye of knowledge' that reveals the complete non-existence of the world.

When 'Dispassion' itself takes a form, it burns the entire world into ashes in its fire of knowledge.

That is why Shiva is covered by ashes all the time.

To freeze him into a form, he needs the help of a spouse to see his form, and so he appears with a form when only his spouse is present.

He is Brahman, the Supreme Reality frozen as a form.

How can you praise him or worship him, when he exists as your own inner essence as the 'Aatman'? Yet PushpaDanta makes a feeble attempt in offering a 'hymn garland' to Brahman who is personified as Shiva, the most auspicious state ever!

Yet when Brahman takes a form, he gets caught in a space/time limitation.

So, this Shiva lives in Kailaasa, buried in snow, to keep the fire-form of his in a subdued condition.

॥ॐ नमःशिवाय॥

HYMNS ON THE GREATNESS OF SHIVA

असुरसुरमुनीन्द्रैरर्चितस्येन्दुमौलेर्ग्रथितगुणमहिम्नो निर्गुणस्येश्वरस्य।
सकलगणवरिष्ठः पुष्पदन्ताभिधानः रुचिरमलघुवृत्तैः स्तोत्रमेतच्चकार॥

The best of named the Ganas,
named as PushpaDanta composed this eloquent hymns in none too short meters,
stringing together all the great virtues of the Great Lord
who is bereft of the Gunas,
who wears the digit of the moon on his crest,
and who is worshipped by Asuras, Suras, and the great Munis also.

[निर्गुणेश्वर- Shiva is beyond the reach of the three Gunas, namely Sattva, Rajas and Tamas.
गुणमहिम्न-the greatness of his virtues
(Shiva is beyond the level of virtues also, and he is quality-less.
So what qualities can be praised as belonging to him!)
इन्द्रमौलि- one who wears the moon-digit on his crest
(If any mind is there as his, he wears the 'broken piece of mind' as a 'tiny digit of moon' buried in
his 'crest of matted locks' which symbolize his penance state.)]

असितगिरिसमं स्यात्कज्जलं सिन्धुपात्रे सुरतरुवरशाखा लेखनी पत्रमुर्वी।
लिखति यदि गृहीत्वा शारदा सर्वकालं तदपि तव गुणानामीश पारं न याति॥
If the entire Ocean of the earth is dried up to make a hollow,
and the black writing powder is filled inside it
to the height of the white mountain, looking like a black mountain (and is limitless);
if the never ending branch of the Kalpa tree of the Heavens becomes the writing medium,
and the ever-spreading land itself becomes the page to be written;
and Shaaradaa, the Goddess of speech herself writes forever and ever;
even then she cannot complete describing your greatness, Hey Lord!

॥अथ शिवमहिम्नस्तोत्रम्॥

(1)

महिम्नः पारं ते परमविदुषो यद्यसदृशी
स्तुतिर्ब्रह्मादीनामपि तदवसन्नास्त्वयि गिरः।
अथाऽवाच्यः सर्वः स्वमतिपरिणामावधि गृणन्
ममाप्येष स्तोत्रे हर निरपवादः परिकरः॥१॥

Hey Hara,

If the hymn offered to you is improper (unbecoming) by one (like me)
who does not know the limit of the supreme greatness (of yours),
then even the words offered in praise to you by Brahmaa and others (other Rishis and Devas) also
are inadequate only for their words sink down unable to fathom thine greatness;
therefore,
whoever praises you according to the limit of one's intellectual capacity is unblamable only,
and so, even this attempt of mine in composing a hymn is free of blemish.

[हर -remover of the miseries of all

अविदुष- not scholarly enough

असदृशी- not equal, unfitting, improper

अवसन्न- sunk down

अवधि- limit

गृणन्- praising

निरपवाद-blameless

परिकर-attempt (getting ready to praise you with hymns)]

[Hey Brahman (the Reality of Brahman manifest as a form)!

When 'you' (Aatman) are realized as one's own self (essence of existence), you remove the entire
world-phenomena that is synonymous to suffering. That is why you are named as 'Hara'!

Can anyone ever know the limit of your greatness and trap it in mere words? Even the great
Devas like Brahmaa, Vishnu and great Rishis are incapable of it, for their words also sink down
unable to describe your greatness; yet the hymns offered by them are accepted by all.

Everyone can offer praises as per the level of 'purity of their intellects' only.

Therefore, even if I do not comprehend your greatness fully, I still attempt to praise you with
hymns; and this attempt also should be freed of blemish (though it fails to reveal the greatness of
yours fully).]

(2)

अतीतः पन्थानं तव च महिमा वाङ्मनसयो-

रतद्व्यावृत्त्या यं चकितमभिधत्ते श्रुतिरपि।

स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः

पदे त्वर्वाचीने पतति न मनः कस्य न वचः॥२॥

Your greatness is such that it transcends the path of the mind and speech
(cannot be thought off by the mind, nor can it be described through words).

That is why, the Upanishat (Vedas) also,
is awed and frightened (of offending you by using wrong words),
and describes you with the different method of 'not this, not this' only (instead of 'this' 'this'),
(by mentioning all the words that are thought out by the mind as 'not this' 'not this').

Who can offer words of praise to describe that (greatness)?

How many qualities can be thought out?

Who can perceive it as an object of the mind or intellect?

Whose mind or word does not fall off when fully turned towards 'that state'?

[पन्था- path

व्यावृत्ति- a different method

चकितम्- frightened of, trembling,

अभिधत्ते- defines or describes

अर्वाचीन-turned towards]

[Hey Prabhu! Forgive me for attempting to praise your greatness.

You are beyond the reach of the mind, the senses and the intellect also.

Who can even imagine 'that Reality' with the mind, understand with the intellect or describe it in words? You are not an object or person that can be perceived by the mind or defined in words.

You are not a sense-perceived thing that can be processed by the mind, or a topic that can be comprehended intellectually.

Even the Upanishads (the Knowledge-part of the Vedas) fail to define you or describe you; they struggle for words to explain your greatness; and falling back in awe and wonder, they just manage to say 'what is not you', to quieten the mind.

Your greatness can be understood only when one dissolves off in you, and in that supreme state of oneness, the mind remains dead, the intellect becomes silent and the words (sounds) also do not rise.]

(3)

मधुस्फीता वाचः परमममृतं निर्मितवतः
तव ब्रह्मन् किं वागपि सुरगुरोर्विस्मयपदम्।
मम त्वेतां वाणीं गुणकथनपुण्येन भवतः
पुनामीत्यर्थऽस्मिन् पुरमथन बुद्धिर्व्यवसिता ॥३॥

Hey Brahman! You are the author of the
'sound of Vedas' which are swollen with sweetness, and is the supreme nectar !
Even the words of Brhaspati, the preceptor of Devas do not appear wondrous to you!
Hey destroyer of Tripura!
'By praising your greatness, I will sanctify my speech'
with this purpose only, I have undertaken this work.

[स्फीता-swollen

पुनामि-purify, sanctify

मथन-destroyer

व्यवसिता-undertaken]

[Vedas are made of sound-forms only and cannot be scripted and studied as such.
Vedas are known as 'Shabdas' also!
'Sh' sound in Sanskrit means 'Silence state of Brahman' (where even silence is silent)!
'da' sound means that which disturbs or breaks it.
'Shabda' is the essence of the world; the 'sound of Brahman', or the 'disturbed state of Quiescence'.]

[Hey Brahman! Forgive me for attempting to praise you the source of Vedas, with mere 'words'!
'Vedas' that rose from you are extremely sweet because they contain the essence of all knowledge; and they surpass the ordinary nectar that offers immortality, because they take one beyond the immortal state also.
For you, even the knowledge-speech of Brhaspati, the DevaGuru appears ordinary only, and stays insignificant!
How can a fool like me praise 'you', whose greatness makes even the Shrutis (Upanishads) tremble in fear! Even when they have themselves failed to describe you, then why am I trying to praise you like this with my ordinary intellect? It is because, I believe that by offering hymns to you, I will sanctify my own speech, and thus purify my mind also!]

(4)

तवैशर्यं यत्तज्जगदुदयरक्षाप्रलयकृत्
त्रयीवस्तु व्यस्तं तिसृषु गुणभिन्नासु तनुषु।
अभव्यानामस्मिन् वरद रमणीयामरमणीं
विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः॥४॥

Hey Bestower of boons!

Your supremacy (wealth) is described by the three Vedas
as the power by which the Jagat rises, is maintained and destroyed,
and which is 'thrown asunder' into three levels of bodies
as per the three Gunas (Sattva, Rajas, and Tamas)
(as Brahmaa, Vishnu, and Rudra);

but this is contradicted only by the foolish intellects through foolish arguments,
(stuck to only the forms and names of deities)
which sounds pleasing (and logical) to the ignorant, but actually is harsh and illogical.

[वरद-literally means the Bestower of boons, but also refers to the Aatman, which manifests as any experience the mind agitates as, instantly.

ऐश्वर्यं-the entire creation filled with countless Brahmaandas is the wealth of this Brahman-Shiva!

जगत्-the appearing and disappearing phenomenon of the perceived world made only of sense-information.

त्रयीवस्तु- the subject discussed in the three Vedas

व्यस्तं-cast asunder

अभव्य-improper, ignorant

रमणीय-pleasing

व्याक्रोशीं-vehemently oppose

विहन्तुं-refute

जडधियः-stagnant intellects incapable of analytical thinking]

[Hey Great Lord!

The three Vedas (Rk, Saama, and Yajur) describe you as the power by which the Jagat rises, exists and disappears instantly. This power appears as the three forms of Brahmaa, Vishnu and Rudra as per the dominance of tendencies of Sattva, Rajas and Tamas.

Yet you the Brahman alone are these three forms also, undivided, yet divided as three.

But, those dull intellects that cannot see beyond the sense-perceived forms, regard you as a limited form only and debate about the superiority of their own favored deities.]

(5)

किमीहः कायः स खलु किमुपायस्त्रिभुवनं
किमाधारो धाता सृजति किमुपादान इति च।

अतर्व्यर्थैश्चर्यं त्वय्यनवसरदुःस्थो हतधियः

कुतर्कोऽयं कांश्चित् मुखरयति मोहाय जगतः ॥५॥

Your supremacy is beyond the reach of reasoning;
yet ‘for what purpose, with what body, with what instrument, with what materials
does the Creator create the three worlds’
indeed with such faulty argument, with no scope of any ascertained conclusion,
some with intellects that have lost the reasoning power,
make meaningless sounds (as speeches),
to end up in delusion only.

[धाता-Creator

उपादान-materials

अनवसर-continuously unstable

मुखरयति-vociferous, loquacious, offensive talks]

[Hey Brahman! Intellects cannot fathom thy greatness.

Words cannot explain your greatness.

How the Creation happens, how it sustains, how it is destroyed, is a mystery that lies beyond the reach of reasoning.

How can a being who is a part of the created world understand its very source?

How can the reflection, which believes that it is outside of the mirror, understand the mirror ever?

Scholars and philosophers argue with their limited intellects, about the cause of the Creation, with no stable conclusion ever reached. All these arguments are just meaningless sounds only, that are just the noises made by the dull intellects!

(6)

अजन्मानो लोकाः किमवयववन्तोऽपि जगता-
मधिष्ठातारं किं भवविधिरनादृत्य भवति।
अनीशो वा कुर्याद् भुवनजनने कः परिकरो
यतो मन्दास्त्वां प्रत्यमरवर संशेरत इमे॥६॥

Hey Greatest of all Devas!

Though divided as parts, can the worlds be origin-less?

Can the orderly Creation can rise without the need of a Creator?

Other than the Supremacy, who can make an attempt in the Creation of the world?

Because, only dull-headed ones rise doubts regarding you!

[लोकाः-the seen world

अवयव-parts , limbs,

अधिष्ठातृ-Supervisor

संशेरत-feel doubtful]

[Hey Brahman! The worlds experienced by us did not accidentally rise from nowhere.

There is something that has made the worlds to appear like this for us, who are also its products.

We exist as divided shapes, some with life-wind, some without it.

Yet there must be some common undivided source which is the support of our existence.

Though we cannot 'understand' it, we can stay dissolved in the source to stay one with it!]

(7)

त्रयी साङ्ख्यं योगः पशुपतिमतं वैष्णवमिति

प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च।

रुचीनां वैचित्र्याद्भुजुकुटिलनानापथजुषां

नृणामेको गम्यस्त्वमसि पयसामर्णव इव॥७॥

There are different paths of 'realizing the Truth' as prescribed by the three Vedas, Saamkhya, Yoga, Pashupati doctrine, Vaishnava doctrine, and so on.

For all the people

'who follow various paths, straight or crooked

and have different temperaments

and regard one path as the best of all, and the other alone as the proper one and so on',

'you' alone are the single goal reached by all,

like the Ocean is the only resort for all the rivers coming through different paths.

[ऋजु-straight

कुटिल-crooked]

[Of course, all philosophies and religions aim at learning the Truth only.

Their purpose is to solve the mystery of existence only.

Yet stuck to the identity of form, many are stuck to the sense of duality only.

Three Vedas, Saamkhya philosophy propounded by Kapila Maharshi, Yoga philosophy of Patanjali, and other doctrines that hail the deities Shiva or Vishnu with forms, all aim at the Truth only, yet fail because of their firm belief in the reality of the 'seen world'.

It is like trying to analyze the ghost instead of ignoring it as delusion created by the mind.

However, in whatever way they describe the truth of Brahman as 'with form' or 'without form', they are referring to you only with all their doctrines, like the blind men describing the elephant (in parts). 'You alone' are all that they describe, and are beyond that description too!]

(8)

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

Hey Bestower of boons!

A huge bull (to move about), a staff with a skull at the top (as your emblem),
an axe (as a weapon),

a tiger skin (as a seat), ashes all over your body (as the fragrant powder applied on your body),
a snake as a garland on your neck, and a skull (as a begging bowl);
these are the objects that you use for your functions.

But, by just a mere movement of your eye-brow,
the Devas hold on to their countless riches!

Indeed, the 'mirage of sense objects' does not delude you who stay in the bliss of one's own Self.

[Hey Brahman!

You who are unmanifest, take on the guise of a form to grace us.

With the entire Creation under your control, you appear with a very simple form.

You hold the bull as your vehicle, which represents the physical body which is the abode of the
'Purusha' (Aatman).

You hold a staff with skull at its top, to symbolize the truth that the 'Creation is dead only, even
as it gets born'!

You hold an axe, the power to analyze (Vichaara) which cuts the very root of world-existence.

You remain seated on a deer-skin, which represents the unstable mind, which is now dead and
flesh-less in your presence.

You are covered by ashes all over your form, to show that you see the entire world as destroyed
only (as non-existing only); and anything you see as an object is burnt to ashes in your
'Knowledge-power'.

You wear a snake on your neck as a garland, to show that the world is nothing but a snake seen in
a rope, with no rope also as really being there!

You hold a skull as a bowl to show that the world exists as the Creation of the unthinking brain
(hollow skull) only.

However, the people see you as owning nothing, though you 'see 'every thing' as 'nothing' only!

Yet the Devas are blessed with countless riches and wealths just by a slight movement of your
brow, when they worship your form with devotion, even if they fail to see you as the Supreme
formless Reality!]

(9)

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

Hey Destroyer of Puras!

Some say that everything is solid and real, some say that it is transitory.

Yet others maintain that all these are stable and unstable, having different characteristics.

Bewildered by them

(with so many contradictory view-points) (I move away from them all)

I am engaged only in praising you (with devotion), and am not embarrassed by it.

Indeed this garrulity indicates my audacity (in not getting brainwashed by their theories)!

[पुरमथन-Usually it refers to Shiva as the destroyer of the 'three cities of three demons' which would never stay together and so were difficult to destroy. But Shiva destroyed them, when they somehow stayed at one single straight line by chance, for an instant.

In a higher sense it means, the Brahman Knower (who is one with Brahman) destroys the mind that rolls in the three cities of Jaagrat, Svapna, and Sushupti (waking, dreaming and sleeping states), through his single focused contemplation on the Turyaa state of Brahman, which supports these three states.]

[ध्रुवं-stable

ध्रौव्याऽध्रौव्ये -firm and not firm

जिह्मेमि -ashamed, embarrassed

धृष्टा-crumbled, powdered]

[Hey destroyer of the three mind-states!

Hey Brahman!

Theories and doctrines vary from person to person, intellect to intellect.

Some are of the opinion that everything is real and solid, and explain the world in their own way

Some are of the opinion that the world-phenomenon is transitory.

Each doctrine appears to be right when one listens to it; yet I know that I am merely swayed by their word-power and am nowhere near the truth.

So, I try to keep my intellect freed of all such confusions, and am in the path of Vichaara only; and try to imitate your state of dispassion to be one with your essence, by dissolving off myself fully into you.]

(10)

तवैश्वर्यं यत्नाद् यदुपरि विरिञ्चिर्हरिरधः
परिच्छेतुं यातावनलमनलस्कन्धवपुषः।
ततो भक्तिश्रद्धाभरगुरुगृणद्भ्यां गिरिश यत्
स्वयं तस्थे ताभ्यां तव किमनुवृत्तिर्न फलति॥१०॥

Hey Lord of the hill!

When you manifested as a huge pillar of fire.

Brahmaa flew up and Vishnu went down to fathom the beginning and end of your form,
and failed in their enterprise.

When they both praised you with great faith and devotion,
you by yourself appeared in front of them with a form (as Shiva).

Will not your worship done with humbleness give fruit!

[Once Brahmaa and Vishnu wanted you to manifest in front of them.

You appeared as the fire which fills the entire space whatever is there.

Vishnu took the form of a boar (digging all the knollwedge of the Scriptures) to find the bottom of the fire pillar, and Brahmaa took the form of a swan (contemplation-state) and flew higher to see the top end of the fire column.

Both returned unable to find the beginning or end of the fire-pillar. When requested by them with all humbleness, you appeared as the form of a Shiva covered with ashes.

I too am trying to describe your greatness, though knowing it to be a failing enterprise only.

Yet I pray to you to accept these hymns, even as I offer them with all humbleness at your feet.]

(11)

अयत्नादासाद्य त्रिभुवनमवैरव्यतिकरं
दशास्यो यद्वाहनभृत रणकण्डूपरवशान्।

शिरःपद्मश्रेणीरचितचरणाम्भोरुहबलेः

स्थिरायास्त्वद्भक्तेस्त्रिपुरहर विस्फूर्जितमिदम्॥११॥

Hey Destroyer of Tripura,
the ten-headed Raavana completely erased off the enemies in the tri-world without any effort,
and yet his arms were itching to face more wars;
(this was possible)
because, he placed the row of his head-lotuses always at your feet as an offering,
steadfast in his devotion to Thee.

[दशास्यः -one with ten faces, or the mind with its ten senses
कण्डू-itching to do more]

[Hey destroyer of the mind with three states!

This mind has enemies in the form of Vichaara, Vairaagya, discipline etc.

It destroyed the entire tri-world with its power of senses (luring all towards the sense objects).

A person who does not keep the senses in control, is truly destroyed!

Only devotion to you (as the formless Brahman) will keep these ten senses subdued!]

(12)

अमुष्य त्वत्सेवासमधिगतसारं भुजवनं
बलात् कैलासेऽपि त्वदधिवसतौ विक्रमयतः।
अलभ्या पातालेऽप्यलसचलितांगुष्ठशिरसि
प्रतिष्ठा त्वय्यासीद् ध्रुवमुपचितो मुह्यति खलः॥१२॥

Having obtained the strength by serving you alone,
when his forest of shoulders forcefully extended to Kailaasa also which is your abode,
by the very casual movement of the tip of your toe,
his stability was not obtained even in the nether world.
A wicked person, who is affluent becomes deluded for sure!

[Hey Brahman!

The mind exists and thrives as the three states of Jaagrat, Svapna and Sushupti.

The Tureeya state, the 'witness state' that represents you is the one that empowers the three states of the mind-kingdom. In all these three states, there remains the 'silent observer' of every thing (including the blankness of the sleep), who keeps the mind-kingdom stable, and allows the delusion of the life-story to continue.

The mind thriving as the sole ruler of the three worlds, wanted to erase off the Brahman also who exists as the 'observer' in all (with its word-play of arguments).

But just by moving the minuscule tip of the toe, namely the contemplation of the Pranava, the mind was destroyed with all its senses, and could not be found in the lowermost level also of ignorance; for when the Pranava alone remains, the world itself dissolves off into nothing.]

(13)

यद्वद्धिं सुत्राम्णो वरद परमोच्चैरपि सतीं
अधश्चक्रे बाणः परिजनविधेयत्रिभुवनः।
न तच्चित्रं तस्मिन् वरिवसितरि त्वच्चरणयोः
न कस्याप्युन्नत्यै भवति शिरसस्त्वय्यवनतिः॥१३॥

Hey Bestower of boons!

The 'fact' that

Baanaasura, who ruled the three worlds,
by making all the Suras also as his subordinate servants, and
put to shade the great wealth of Indra (Sutraaman) also,
'is not to be wondered at',

he being an obedient servant at your feet!

Who will not rise in prosperity when bowing the head in front of you!

[सुत्रामन्-Indra
वरिवसितरि-obedient]

[Hey Brahman!

Baanaasura was a great devotee of the Shiva with form.

He once played Mrdanga with his thousand arms, when Shiva was doing the Taandava dance.
With the boon obtained from Shiva he was able to conquer all the three worlds, and surpassed
Indra also in his abundant riches. He proved a terror to all, and was subdued by Lord Krishna
who cut off his extra arms. Later Baanaasura regretted his acts, and practised Aatman Knowledge
by the grace of Shiva.]

THE GLORY OF THE 'SHIVAM STATE' AS A 'SHIVA-FORM'

(14)

(You are the most compassionate one!)

अकाण्डब्रह्माण्डक्षयचकितदेवासुरकृपा-
विधेयस्याऽऽसीद् यस्त्रिनयन विषं संहतवतः।
स कल्माषः कण्ठे तव न कुरुते न श्रियमहो
विकारोऽपि श्लाघ्यो भुवनभयभङ्गव्यसनिनः॥१४॥

Hey three-eyed one!

The 'bluish taint'

'that appeared on your neck-region

when you consumed the (Haalaahala) poison,

when showing compassion to the Devas and Asuras

who were threatened with the sudden destruction of the Brahmaanda (cosmic egg)',

(when engaged in churning the Manthara Mountain

for obtaining Amrta, the nectar of immortality)

'does not add beauty to your form'; is not right!

For a person who is always engaged in protecting the world from the fear of destruction,
even the deformity is admirable only.

(15)

(You are the personification of extreme Vairaagya!)

असिद्धार्था नैव क्वचिदपि सदेवासुरनरे

निवर्तन्ते नित्यं जगति जयिनो यस्य विशिखाः।

स पश्यन्नीश त्वामितरसुरसाधारणमभूत्

स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिभवः॥१५॥

Hey Lord!

That 'Manmatha', the deity of passion,

whose 'flame-less arrows' never ever fail in their purpose,

and return back victorious after hitting any Deva, Asura or Nara,

(such a Manmatha) who regarded you as just some ordinary Deva like others,

(after hitting his arrow at you) became indeed a 'person in memory' only

(by getting burnt to ashes hit by the flame from your third-eye)!

Offending the self-controlled ones never brings about any good.

(16)

(You are the mightiest of all!)

मही पादाघाताद् व्रजति सहसा संशयपदं

पदं विष्णोर्भ्राम्यद्भुजपरिघरुग्णग्रहगणम्।

मुहुर्द्यौर्द्यौस्थं यात्यनिभृतजटाताडिततटा

जगद्रक्षायै त्वं नटसि ननु वामैव विभुता॥१६॥

You danced only to protect the world, (no doubt)!

(but)

When your foot stuck the ground (in the dance-movement),

the entire 'Bhumi' (land) panicked immediately (wondering if it was her end)!

The 'middle spatial region measured by Vishnu', with its group of planets (and stars),

was oppressed by your fast moving iron-club like shoulders

and panicked and wondered if it was its end!

The 'space above with its edges' that was hit hard by your waving matted hairs

became miserable all over (getting pricked by them)!

Mightiness also has its own problems!

(17)

(Your form is beyond measure!)

वियद्व्यापी तारागणगुणितफेनोद्गमरुचिः

प्रवाहो वारां यः पृष्ठतलघुदृष्टः शिरसि ते।

जगद्द्वीपाकारं जलधिवलयं तेन कृतमि-

त्यनेनैवोन्नेयं धृतमहिम दिव्यं तव वपुः॥१७॥

The flood waters Of the Celestial River pervades the entire sky,

and the beauty of its lathery foams is enhanced by the hosts of stars within it!

Even that Ganges is lesser in volume than a drop of water, when adorning your head!

The entire Jagat was made to look like an island

when its waters enveloped it as the Ocean!

By this fact itself, the hugeness of your divine form is to be inferred!

(18)

(You are not dependent on any one !)

रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो

रथाङ्गे चन्द्रार्को रथचरणपाणिः शर इति।

दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधिः

विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः॥१८॥

When you were burning the grass piece called the Tripura,
the Earth was the chariot you rode,

Indra, the performer of hundred Yajnas was the charioteer,
the great mountain Meru was your bow,
and the sun and moon were the wheels of the chariot,

Vishnu, the one who holds the Sudarshana Chakra in his hand was the arrow!

Why do you need all this paraphernalia that are really not needed!

It is only to play around with things at your disposal, as per the will of your lordship only,
and not because you are dependent on them!

(19)

(You blessed Hari with the Sudarshana weapon!)

हरिस्ते साहस्रं कमल बलिमाधाय पदयो

र्यदेकोने तस्मिन् निजमुदहरन्नेत्रकमलम्।

गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा

त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम्॥१९॥

Hari (Vishnu) placed thousand lotuses as an offering at your feet,
and when there was a shortage of one flower,
he rooted out his own eye-lotus and offered it.

This exuberance of devotion (in the form of the eye-lotus)
turned into the form of a wheel (Sudarshana)

(as blessed by you),

and remains always alert for the protection of the three worlds.

(20)

(You are the fruit-giver of all Yajnas; yet you destroyed Daksha's Yajna!)

क्रतौ सुप्ते जाग्रत् त्वमसि फलयोगे क्रतुमतां

क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते।

अतस्त्वां सम्प्रेक्ष्य क्रतुषु फलदानप्रतिभुवं

श्रुतौ श्रद्धां बध्वा दृढपरिकरः कर्मसु जनः॥२०॥

When the Yajna is destroyed (or ends), you are the one who are alert
in getting the fruit of the Yajna to those who perform the Yajnas.

Without offering worship to the Lord, where can the Yajna bear fruit after it ends?

That is why, understanding you alone to be the giver of fruits in the Yajnas,
and fully placing trust in the Vedas with faith,
people become resolute about the performance of Yajna-rites.

(21)

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृतां

ऋषीणामात्विज्यं शरणद सदस्याः सुरगणाः।

क्रतुभ्रंशस्त्वतः क्रतुफलविधानव्यसनिनः

ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः॥२१॥

Hey Giver of Refuge!

The 'Yajna '

where 'Daksha Prajaapati',

the Lord of the embodied beings, the most efficient performer of Yajnas,
was the Yajna-performer,

where the great renowned Rishis acted as the priests,

where the hosts of Suras were the supervisors,

such a great Yajna was destroyed by you,

who always bestowed the fruits of all Yajnas without fail!

It is an ascertained fact that the Yajnas performed by any Yajna-performer
cause injury only, in the absence of devotion to the 'Great Lord'!

(22)

(An allegorical instruction from the Upanishads)

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

Lord,

When Brahmaa (Creation-principle) was infatuated with his own daughter (Creation)
she took the form of a female deer (Prakriti) and ran away from him,
he chased her in the form of a male deer (Purusha) to forcibly be with her,
(and flourished as the body-identity as a Jeeva),
he was keenly pierced with the arrow (of Vichaara)
by you (as Brahman-awareness),
holding the bow (of Vedas/Upanishads),
(and after that)
that Brahmaa has not yet got rid of the fury of the hunter (Self-knowledge)
and, even now
(is forever in the state of oneness with Aatman transcending the Dvaita)
and has not discarded the fear of the fury of the hunter (you).

[Brahmaa is the Creator, the Purusha, the first 'embodied totality Jeeva'.

Prakrti is his daughter (his creation).

Every Jeeva chases the Prakrti- *means*, - every Jeeva identifies with the body.

‘You as Brahman’ pierced this ‘Purusha identified with Prakrti’ with the ‘arrow of Vichaara’ that is guided by the ‘Knowledge scriptures’.

Once the Jeeva is endowed with Brahman knowledge, it no more falls into the trap of the identity with the body, and is liberated.]

(23)

(Your spouse!)

स्वलवण्याशंसा धृतधनुषमहाय तृणवत्
पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्पायुधमपि।
यदि स्त्रैणं देवी यमनिरतदेहार्धघटनात्
अवैति त्वामद्धा बत वरद मुग्धा युवतयः॥२३॥

Hey Destroyer of Puras, Hey Bestower of boons!
Devi (Paarvati) who is proud of her own charming beauty,
even after directly seeing in her front
Manmatha himself getting burnt instantly by you like a grass piece,
still believes that you are attracted by her female form,
because you have given her half of your form
on account of her austerities!
Ah (Addhaa), surely young women are indeed deluded!

[You do not hold on to your spouse, but she holds on to you and sees that you do not melt off in Brahman-oneness!]

(24)

(Your terrifying form!)

श्मशानेष्वक्रीडा स्मरहर पिशाचाः सहचरा-
श्विताभस्मालेपः स्रगपि नृकरोटीपरिकरः।
अमङ्गल्यं शीलं तव भवतु नामैवमखिलं
तथापि स्मर्तृणां वरद परमं मङ्गलमसि॥२४॥

Hey destroyer of passion, Hey Bestower of boons,
Your sporting ground is the cremation-ground,
the flesh consuming spirits are your companions,
you anoint your body with the burnt ashes from the pyres,
your garland is made of skulls strung together.
In this manner, your conduct in entirety is to be considered as inauspicious only!
Even then, hey Bestower of boons,
you are the most auspicious one for those who remember you with devotion.

(25)

(You are the Brahman, the reality that transcends the mind and intellect!)

मनः प्रत्यक्चिते सविधमविधायातमरुतः

प्रहृष्यद्रोमाणः प्रमदसलिलोत्सङ्गितदृशः।

यदालोक्याह्लादं हृद इव निमज्ज्यामृतमये

दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान्॥२५॥

Those who discipline their mind and senses,
and who practice the control of Praana as per the guidance obtained by the Scriptures,
and who direct the mind's attention towards the 'Aatman essence' within,
witness some (indescribable) truth (that is beyond the intellect also),
and their bodies get filled with horripilation because of the extremity of bliss,
their eyes are covered by the overflowing tears of joy,
and are established in such a bliss
as if they are drowning inside the lake brimming with nectar!
That truth is 'You alone'!

(26)

(You are everything that is with a form!!)

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवहः

त्वमापस्त्वं व्योम त्वमु धरणिरात्मा त्वमिति च।

परिच्छिन्नामेवं त्वयि परिणता बिभ्रति गिरं

न विद्मस्तत्त्वं वयमिह तु यत् त्वं न भवसि॥२६॥

You are the Sun (witness-state),
you are the moon (mind-phenomenon),
you are the air (Praana-force),
you are the fire (the ever-hungry Jeeva)
you are the water (experiences),
you are the sky (the canvas of emptiness with the picture of the world)
you are the earth (the field of experiences),
you are the Aatman (existence-awareness in all);
so the learned scholars invent words that have sounds with different meanings to describe you.
but we do not know anything as existing 'which you are not'!

(27)

(You are the Pranava!)

त्रयी तिस्रो वृत्तीस्त्रिभुवनमथो त्रीनपि सुरान्

अकाराद्यैर्वर्णैस्त्रिभिरभिदधत् तीर्णविकृति।

तुरीयं ते धाम ध्वनिभिरवरुन्धानमणुभिः

समस्तं व्यस्तं त्वां शरणद गृणात्योमिति पदम्॥२७॥

Hey Giver of refuge!

With the letters divided as three

अ,उ,म्

representing the three Vedas, three states of the mind, three worlds, three Devas,
and uniting it all these as one in the form of the sound 'Aum'
it indicates 'you' who are beyond all modifications.

Joined together in the 'Naada' the subtle intonation,
the sound OM collectively represents you alone
as the state of Tureeya (That which transcends all),
which exists as both divided and one.

(28)

भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहान्

तथा भीमेशानाविति यदभिधानाष्टकमिदम्।

अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि

प्रियायास्मैधाम्ने प्रणिहितनमस्योऽस्मि भवते॥२८॥

Deva!

These eight names that refer to you are-

Bhava (Existence), Sharva (Destroyer), Rudra (Terrifying),

Pashupati (Ruler of all beings), Ugra (Ferocious),

SahaMahaan (Greatest of all), Bhima (huge) and Ishaana (Lord of all).

Shruti (Vedas) also mention each of these names here and there.

To you who are referred to by these names,

who is the most beloved of all, and the most effulgent,

I remain in humble salutation.

(29)

नमो नेदिष्ठाय प्रियदव दविष्ठाय च नमः

नमः क्षोदिष्ठाय स्मरहर महिष्ठाय च नमः।

नमो वर्षिष्ठाय त्रिनयन यविष्ठाय च नमः

नमः सर्वस्मै ते तदिदमतिसर्वाय च नमः॥२९॥

Hey Lover of fire that burns everything (as Supreme Knowledge)!

Salutation to the one who is the closest (because you are the Self of all!)

Salutation to the one who is the farthest (because no one knows you as the Self)!

Hey Destroyer of Manmatha!

Salutation to the one who is the minutest!

Salutation to the one who is the largest!

Hey Three-eyed one!

Salutation to the one who is the oldest!

Salutation to the one who is the youngest!

Salutation to the You who is all and who transcends all!

(30)

बहुलरजसे विश्वोत्पत्तौ भवाय नमो नमः

प्रबलतमसे तत्संहारे हराय नमो नमः।

जनसुखकृते सत्त्वोद्विक्तौ मृडाय नमो नमः

प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमो नमः॥३०॥

Salutation again and again to Bhava (one who is essence of existence)
who is filled with excess of Rajas when the Vishva is produced!

Salutation again and again to Hara (one who removes the miseries)
who is filled with excess of Tamas when destroying the same!

Salutation again and again to Mrda (one who is pleasing)
who is filled with excess of Sattva when giving happiness to the people!

Salutation again and again to Shiva who is without the three Gunas
and is in the most excellent state!

कृशपरिणतिचेतः क्लेशवश्यं क्व चेदं क्व च तव गुणसीमोल्लङ्घिनी शश्वद्वद्धिः।
इति चकितममन्दीकृत्य मां भक्तिराधाद् वरद चरणयोस्ते वाक्यपुष्पोपहारम्॥

O Bestower of boons!

Where this immature mind of mine trapped by miseries,
where your state of eternal bliss which is beyond the limits of all Gunas!

Thus I was seized by fear,
yet 'my devotion to you' lessened that fear,
and has placed this garland-offering
made of word-flowers at your feet!

इति

श्री पुष्पदन्तविरचितं शिवमहिम्नः स्तोत्रं समाप्तम्॥

॥ॐ नमःशिवाय॥