

॥ शिव महिम्नः स्तोत्रम् ॥  
SHIVA-MAHIMNA STOTRAM  
சிவமஹிம்ந ஸ்தோத்ரம்

*The Hymn on the Greatness of Shiva*



# SHIVA-MAHIMNA STOTRAM

(THE HYMN ON THE GREATNESS OF SIVA)

&

## SHIVA-MANAS PUJA & SHIVA MANTRAS

SANSKRIT TEXT WITH  
ENGLISH TRANSLITERATION & TRANSLATION  
AND TAMIL TRANSLITERATION



Name of Hara  
Encompass



World be free  
from suffering

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**Acknowledgement :**

**Shiva-Mahimna Stotram :**

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*Printed at :*

Sri Maruthy Laser Printers  
200 (173), Peters Road, Royapettah  
Chennai - 600 014, Tamil Nadu, India  
☎ : 044-28524256

*Humbly  
Dedicated to  
Lord Shiva,  
The Bestower  
of  
Eternal Bliss,  
Knowledge  
and  
Immortality*

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॥ शिवमहिम्न स्तोत्र ॥

॥ Shiva Mahimna Stotra ॥

## INTRODUCTION

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

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

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

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

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

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

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

Let its recitation be beneficial to you as well!

॥ श्री पुष्पदन्त विरचितं शिवमहिम्न स्तोत्रम् ॥

॥ shrI pushhpadanta virachitaM  
shivamahimnaH stotraM ॥

॥ ॐ नमः शिवाय ॥  
॥ अथ श्री शिवमहिम्नस्तोत्रम् ॥

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

॥ AUM namaH shivaaya ॥  
॥ atha shrI shivamahimnastotram.h ॥

mahimnaH paaraM te paramavidushho yadyasadRishii  
stutirbrahmaadiinaamapi tadavasannaastvayi giraH |  
athaa.avaachyaH sarvaH svamatiparimaaNaavadhi gRiNan.h  
mamaapyeshha stotre hara nirapavaadaH parikaraH ॥ 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 (i.e., 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)

अतीतः पंथानं तव च महिमा वाङ्मनसयोः  
 अतव्यावृत्त्या यं चकितमभिधत्ते श्रुतिरपि ।  
 स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः  
 पदे त्वर्वाचीने पतति न मनः कस्य न वचः ॥ २ ॥

atiitaH pa.nthaanaM tava cha mahimaa vaaNmanasayoH  
 atadvyaavRittyaa yaM chakitamabhidhatte shrutirapi |  
 sa kasya stotavyaH katividhaguNaH kasya vishhayaH  
 pade tvarvaachiine patati na manaH kasya na vachaH     || 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)

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

madhusphiitaa vaachaH paramamRitaM nirmitavataH  
tava brahman.h kiM vaagapi suragurorvismayapadam.h |  
mama tvetaaM vaaNiIM guNakathanapuNyena bhavataH  
punaamiityarthe.asmin.h puramathana buddhirvyavasitaa || 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 ? (i.e., 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)

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

tavaishvaryaM yattajjagadudayaraxaapralayakRit.h  
 trayiivastu vyastaM tistrushhu guNabhinnaasu tanushhu |  
 abhavyaanaamasmin.h varada ramaNiiyaamaramaNiiM  
 vihantuM vyaakroshiiM vidadhata ihaike jaDadhiyaH || 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 (i.e., Rigveda, Yajurveda, and Saamaveda); it is distributed in the three qualities (i.e., 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)

किमीहः किंकायः स खलु किमुपायस्त्रिभुवनं  
 किमाधारो धाता सृजति किमुपादान इति च ।  
 अतर्क्यैश्वर्ये त्वय्यनवसर दुःस्थो हतधियः  
 कुतर्कोऽयं कांश्चित् मुखरयति मोहाय जगतः ॥ ५ ॥

kimiihaH ki.nkaayaH sa khalu kimupaayastribhuvanaM  
 kimaadhaaro dhaataa sRijati kimupaadaana iti cha |  
 atarkyaishvarya tvayyanavasara duHstho hatadhiyaH  
 kutarko.ayaM kaa.nshchit.h mukharayati mohaaya jagataH || 5 ||

If the Paramaatmaa (the Greatest Soul) creates the three worlds (i.e., 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)

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

ajanmaano lokaaH kimavayavavanto.api jagataaM  
 adhishhThaataaraM kiM bhavavidhiranaadRitya bhavati |  
 aniisho vaa kuryaad.h bhuvanajanane kaH parikaro  
 yato mandaastvaaM pratyamaravara sa.nsherata ime || 6 ||

O, Best Of The Gods, are the seven Lokas (It is believed that there are seven worlds in this Universe, namely, Bhooloka, Bhuvarkala, Svargaloka, Maharloka, Janaloka, Tapaloka, and Satyaloka) unborn ? Was the birth of the Universe independent of its Lord (i.e., You) ? If it was so, then what were the means by which it was created that the stupid critics are creating doubts about you? (i.e., you are the only creator of the whole Universe). (6)

त्रयी साङ्ख्यं योगः पशुपतिमतं वैष्णवमिति  
 प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।  
 रुचीनां वैचित्र्यादृजुकुटिल नानापथजुषां  
 नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥ ७ ॥

trayii saaNkhyaaM yogaH pashupatimataM vaishhNavamiti  
 prabhinne prasthaane paramidamadaH pathyamiti cha |  
 ruchinaaM vaichitryaadRijukuTila naanaapathajushhaaM  
 nRiNaameko gamyastvamasi payasaamarNava iva || 7 ||

The different practices based on the three Vedas, SaMkhyā, Yoga, Pashupata-matā, VaishhNava-matā 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)

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

mahoxaH khaTvaaNgaM parashurajinaM bhasma phaNinaH  
 kapaalaM chetiyyattava varada tantropakaraNam.h |  
 suraastaaM taamRiddhiM dadhati tu bhavadbhuupraNihitaaM  
 na hi svaatmaaraamaM vishhayamRigatRishhNaa bhramayati

॥ 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 absorbed in his soul (i.e., the Yogi-in fact You). (8)

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

dhruvaM kashchit.h sarvaM sakalamaparastvadhruvamidaM  
 paro dhrauvyaa.adhrauvye jagati gadati vyastavishhaye |  
 samaste.apyetasmin.h puramathana tairvismita iva  
 stuvan.h jihremi tvaaM na khalu nanu dhRishhTaa mukharataa

॥ 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)

तवैश्वयं यत्नाद् यदुपरि विरिञ्चिर्हरिरधः  
परिच्छेतुं यातावनिलमनलस्कन्धवपुषः ।  
ततो भक्तिश्रद्धा-भरगुरु-गृणद्भ्यां गिरिश यत्  
स्वयं तस्थे ताभ्यां तव किमनुवृत्तिर्न फलति ॥ १० ॥

tavaishvaryaM yatnAd.h yadupari viriJNchirhariradhaH  
parichchhetuM yAtAvanilamanalaskandhavapushhaH |  
tato bhaktishraddha-bharaguru-gRiNadbhyAM girisha yat.h  
svayaM tasthe tAbhyAM tava kimanuvRittirna phalati || 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)

अयत्नादासाद्य त्रिभुवनमवैरव्यतिकरं  
दशास्यो यद्बाहूनभृत-रणकण्डू-परवशान् ।  
शिरः पद्मश्रेणी-रचितचरणाम्भोरुह-बलेः  
स्थिरायास्त्वद्भक्तेस्त्रिपुरहर विस्फूर्जितमिदम् ॥ ११ ॥

ayatnAdAsaadya tribhuvanamavairavyatikaraM  
dashaasyo yadbAhUnabhRita-raNakaNDU-paravashAn.h |  
shiraHpadmashreNI-rachitacharaNAmbhoruha-baleH  
sthirAyAstvadbhaktestripurahara visphUrjitamidam.h || 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)

अमुष्य त्वत्सेवा-समधिगतसारं भुजवनं  
बलात् कैलासेऽपि त्वदधिवसतौ विक्रमयतः ।  
अलभ्यापातालेऽप्यलसचलितांगुष्ठशिरसि  
प्रतिष्ठा त्वय्यासीद् ध्रुवमुपचितो मुह्यति खलः ॥ १२ ॥

amushhya tvatsevA-samadhigatasAraM bhujavanaM  
balAt.h kailaase.api tvadadhivasatau vikramayataH |  
alabhyApAtAle.apyalasachalitA.ngushhThashirasi  
pratishhThA tvayyAsId.h dhruvamupachito muhyati khalaH || 12 ||

Having obtained all his prowess through worshipping you, RavanaNa 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 RavanaNa reestablished his faith in you. (12)

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

yadRiddhiM sutraAmNo varada paramochchairapi satIM  
 adhashchakre bANaH parijanavidheyatribhuvanaH |  
 na tachchitraM tasmin.h varivasitari tvachcharaNayoH  
 na kasyApyunnatyai bhavati shirasastvayyavanatiH || 13 ||

Oh boon-giver! BaaNa, 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)

अकाण्ड-ब्रह्माण्ड-क्षयचकित-दोसुरकृपा  
 विधेयस्याऽऽसीद् यस्त्रिनयन विषं संहतातः ।  
 स कल्माषः कण्ठे ता न कुरुते न श्रियमहो  
 विकारोऽपि श्लाघ्यो भुवन-भय-भङ्गव्यसनिनः ॥ १४ ॥

akANDa-brahmANDa-xayachakita-devAsurakRipa  
 vidheyasyA.a.asId.h yastrinayana vishhaM sa.nhRitavataH |  
 sa kalmAshhaH kaNThe tava na kurute na shriyamaho  
 vikAro.api shIAGhyo bhuvana-bhaya- bhaNGa- vyasaninaH || 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)

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

asiddhArthA naiva kvachidapi sadevAsuranare  
 nivartante nityaM jagati jayino yasya vishikhAH |  
 sa pashyannIsha tvAmitarasurasaadhAraNamabhUt.h  
 smaraH smartavyAtmA na hi vashishhu pathyaH paribhavaH  
 || 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)

मही पादाघाताद् व्रजति सहसा संशयपदं  
 पदं विष्णोर्भ्राम्यद् भुज-परिघ-रुग्ण-ग्रह-गणम् ।  
 मुहुर्द्यौर्दौस्थ्यं यात्यनिभृत-जटा-ताडित-तटा  
 जगद्रक्षायै त्वं नटसि ननु वामैव विभुता ॥ १६ ॥

mahi pAdaaghAtAd.h vrajati sahasA sa.nshayapadaM  
 padaM vishhNorbhrAmyad.h bhuja-parigha-  
 rugNa-graha- gaNam.h |  
 muhurdyaurdausthyaM yAtyanibhRita-jaTA-taDita-taTA  
 jagadraxAyai tvaM naTasi nanu vAmaiva vibhuta  
 || 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)

वियव्या पी तारा-गण-गुणित-फेनोद्गम-रुचिः  
 प्रवाहो वारां यः पृषतलघुदृष्टः शिरसि ते ।  
 जगद्द्वीपाकारं जलधिवलयं तेन कृतमिति  
 अनेनैवोन्नेयं धृतमहिम दिव्यं तव वपुः ॥ १७ ॥

viya-dvyaa pl tArA-gaNu-guNita-phenodgama-ruchiH  
 pravAho vArAM yaH pRishhatalaghudRishhTaH shirasi te |  
 jagaddvIpAkAraM jaladhivalayaM tena kRitamiti  
 anenaivonneyaM dhRitamahima divyaM tava vapuH      || 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)

रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो  
 रथाङ्गे चन्द्रार्कौ रथ - चरण - पाणिः शर इति ।  
 दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बर विधिः  
 विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः ॥ १८ ॥

rathaH xoNI yantA shatadhRitiragendro dhanuratho  
 rathANGE chandrArkau ratha-charaNa-pANiH shara iti |  
 didhaxoste ko.ayaM tripuratRiNamADambara vidhiH  
 vidheyaiH krIDantyo na khalu paratantrAH prabhudhiyaH || 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)

हरिस्ते साहस्रं कमल बलिमाधाय पदयोः  
 यदेकोने तस्मिन् निजमुदहरन्नेत्रकमलम् ।  
 गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषः  
 त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम् ॥ १९ ॥

hariste sAhasraM kamala balimAdhAya padayoH  
 yadekone tasmin.h nijamudaharannetrakamalam.h |  
 gato bhaktyudrekaH pariNatimasau chakravapushhaH  
 trayANAM raxAyai tripurahara jAgarti jagatAm.h || 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)

क्रतौ सुप्ते जाग्रत् त्वमसि फलयोगे क्रतुमतां  
 क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते ।  
 अतस्त्वां सम्प्रेक्ष्य क्रतुषु फलदान-प्रतिभुवं  
 श्रुतौ श्रद्धां बध्वा दृढपरिकरः कर्मसु जनः ॥ २० ॥

kratau supte jAgrat.h tvamasi phalayoge kratumatAM  
 kva karma pradhvastaM phalati purushhArAdhanamRite |  
 atastvAM samprexya kratushhu phaladaana-pratibhuvaM  
 shrutau shraddhAM badhvA dRiDhaparikaraH karmasu janaH

॥ 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)

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृतां  
 ऋषीणामात्विज्यं शरणद सदस्याः सुर-गणाः ।  
 क्रतुभ्रंशस्त्वत्तः क्रतुफल-विधान-व्यसनिनः  
 ध्रुवं कर्तुं श्रद्धा विधुरमभिचाराय हि मखाः ॥ २१ ॥

kriyAdaxo daxaH kratupatiradhishastanubhRitAM  
 RishhINAmArtvijyaM sharaNada sadasyAH sura-gaNAH |  
 kratubhra.nshastvattaH kratuphala-vidhAna-vyasaninaH  
 dhruvaM kartuM shraddhA vidhuramabhichArAya hi makhAH  
 || 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)

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

prajAnAthaM nAtha prasabhamabhikaM svAM duhitarAM  
 gataM rohid.h bhuutAM riramayishhumRishhyasya vapushhA |  
 dhanushhpANeryAtaM divamapi sapatrAkRitamamuM  
 trasantaM te.adyApi tyajati na mRigavyAdharabhasaH     ॥ 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)

स्वलावण्याशंसा धृतधनुषमह्नाय तृणवत्  
 पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्पायुधमपि ।  
 यदि स्त्रैणं देवी यमनिरत-देहार्ध-घटनात्  
 अवैति त्वामद्धा बत वरद मुग्धा युवतयः ॥ २३ ॥

svalAvaNyAsha.nsA dhRitadhanushhamahnAya tRiNavat.h  
 puraH plushhTaM dRishhTvA puramathana pushhpAyudhamapi |  
 yadi straiNaM devI yamanirata-dehArdha-ghaTanAt.h  
 avaiti tvAmaddhA bata varada mugdhA yuvatayaH || 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)

श्मशानेष्वक्रीडा स्मरहर पिशाचाः सहचराः  
 चिता-भस्मालेपः स्रगपि नृकरोटी-परिकरः ।  
 अमङ्गल्यं शीलं तव भवतु नामैवमखिलं  
 तथापि स्मर्तॄणां वरद परमं मङ्गलमसि ॥ २४ ॥

shmarshAneshhvAkrIDA smarahara pishAchAH sahacharaaH  
 chitA-bhasmaAlepaH sragapi nRikaroTI-parikaraH |  
 amaNgalyaM shIlam tava bhavatu nAmaivamakhilaM  
 tathApi smartRINAM varada paramaM maNgalamasi || 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 kshama stotra Shankaracharya says that, despite his poor and deficient possessions, Shiva got the power to grant boons entirely because of his having taken the hand of Parvathi in marriage; in the previous shloka, Pushpadanta calls it naive on the part of Parvati, if she thinks that Shiva is attracted by her charm simply because he is sharing half the body with her. This dichotomy etc. is due to the custom that when a particular lord is to be extolled, the other gods are to be belittled to some extent). (24)

मनः प्रत्यक् चित्ते सविधमविधायान्त-मरुतः  
 प्रहृष्यद्रोमाणः प्रमद-सलिलोत्सङ्गति-दृशः ।  
 यदालोक्याह्लादं हृद इव निमज्यामृतमये  
 दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान् ॥ २५ ॥

manaH pratyak.h chitte savidhamavidhAyAtta-marutaH  
 prahRishhyadromANaH pramada-salilotsaNgati-dRishaH |  
 yadAlokyAhlAdaM hrada iva nimajyAmRitamaye  
 dadhatyantastattvaM kimapi yaminastat.h kila bhavAn.h || 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)

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवहः  
 त्वमापस्त्वं व्योम त्वमु धरणिरात्मा त्वमिति च ।  
 परिच्छिन्नामेवं त्वयि परिणता बिभ्रति गिरं  
 न विद्वस्तत्त्वं वयमिह तु यत् त्वं न भवसि ॥ २६ ॥

tvamarkastvaM somastvamasi pavanastvaM hutavahaH  
 tvamApastvaM vyoma tvamu dharaNirAtmA tvamiti cha |  
 parichchhinnAmevaM tvayi pariNatA bibhrati giraM  
 na vidmastattattvaM vayamiha tu yat.h tvaM na bhavasi || 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)

त्रयीं तिस्रो वृत्तीस्त्रिभुवनमथो त्रीनपि सुरान्  
 अकाराद्यैर्वर्णैस्त्रिभिरभिदधत् तीर्णविकृति ।  
 तुरीयं ते धाम ध्वनिभिरवरुन्धानमणुभिः  
 समस्त-व्यस्तं त्वां शरणद गुणात्योमिति पदम् ॥ २७ ॥

trayIM tisro vRittIstribhuvanamatho trInapi surAn.h  
 akArAdyairvarNaistribhirabhidadhat.h tIrNavikRiti |  
 turIyaM te dhAma dhvanibhiravarundhAnamaNubhiH  
 samasta-vyastaM tvAM sharaNada gRiNAtyomiti padam.h

|| 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 (Jaagrat.h, Swapna, and sushhupti-awakened, dreaming and sleeping), the three worlds (BhUH, bhuvaH and suvaH) and the three gods (Brahma, VishhNu amd Mahesha). It refers to you yourself both through the individual letters as well as collectively; in the latter form (i.e., the total word 'OM') it refers to your omnipresent absolute nature, as the fourth state of existence i.e., 'turIyaM' (sleep-like yet awakened and alert state, as a fully-drawn bow). (27)

भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहान्  
 तथा भीमेशानाविति यदभिधानाष्टकमिदम् ।  
 अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि  
 प्रियायास्मैधाम्ने प्रणिहित-नमस्योऽस्मि भवते ॥ २८ ॥

bhavaH sharvo rudraH pashupatirathograH sahamahAn.h  
 tathA bhlmeshAnAviti yadabhidhAnAshhTakamidam.h |  
 amushhmin.h pratyekaM pravicharati deva shrutirapi  
 priyAyAsmaidhAmne praNihita-namasyo.asmi bhavate || 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)

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 ॥

namo nedishhThAya priyadava davishhThAya cha namaH  
 namaH xodishhThAya smarahara mahishhThAya cha namaH |  
 namo varshhishhThAya trinayana yavishhThAya cha namaH  
 namaH sarvasmai te tadidamatisarvAya cha namaH      || 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)

बहुल-रजसे विश्वोत्पत्तौ भवाय नमो नमः  
 प्रबल-तमसे तत् संहारे हराय नमो नमः ।  
 जन-सुखकृते सत्त्वोद्विक्तौ मृडाय नमो नमः  
 प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमो नमः ॥ ३० ॥

bahula-rajase vishvotpattau bhavAya namo namaH  
 prabala-tamase tat.h saMhAre harAya namo namaH |  
 jana-sukhakRite sattvodriktau mRiDAya namo namaH  
 pramahasi pade nistraiguNye shivAya namo namaH      || 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)

कृश-परिणति-चेतः क्लेशवश्यं क्व चेदं  
 क्व च तव गुण-सीमोल्लङ्घिनी शश्वदृद्धिः ।  
 इति चकितममन्दीकृत्य मां भक्तिराधाद्  
 वरद चरणयोस्ते वाक्य-पुष्पोपहारम् ॥ ३१ ॥

kRisha-pariNati-chetaH kleshavashyaM kva chedaM  
 kva cha tava guNa-slmollaNghanI shashvadRiddhiH |  
 iti chakitamamandIkRitya mAM bhaktirAdhAd.h  
 varada charaNayoste vAkya-pushhpopahAram.h || 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)

असित-गिरि-समं स्यात् कज्जलं सिन्धु-पात्रे  
 सुर-तरुवर-शाखा लेखनी पत्रमुर्वी ।  
 लिखति यदि गृहीत्वा शारदा सर्वकालं  
 तदपि तव गुणानामीश पारं न याति ॥ ३२ ॥

asita-giri-samaM syAt.h kajjalaM sindhu-pAtre  
 sura-taruvara-shAkhA lekhanI patramurvi |  
 likhati yadi gRihItvaa shAradA sarvakAlaM  
 tadapi tava guNAnaMlsha pAraM na yAti || 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)

असुर-सुर-मुनीन्द्रैरर्चितस्येन्दु-मौलेः  
 ग्रथित-गुणमहिम्नो निर्गुणस्येश्वरस्य ।  
 सकल-गण-वरिष्ठः पुष्पदन्ताभिधानः  
 रुचिरमलघुवृत्तैः स्तोत्रमेतच्चकार ॥ ३३ ॥

asura-sura-munIndrairarchitasyendu-mauleH  
 grathita-guNamahimno nirguNasyeshvarasya |  
 sakala-gaNa-varishhThaH pushhpadantAbhidhAnaH  
 ruchiramalaghuvRittaiH stotrametachchakAra

॥ 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)

अहरहरनवद्यं धूर्जटेः स्तोत्रमेतत्  
 पठति परमभक्त्या शुद्ध-चित्तः पुमान् यः ।  
 स भवति शिवलोके रुद्रतुल्यस्तथाऽत्र  
 प्रचुरतर-धनायुः पुत्रवान् कीर्तिमांश्च ॥ ३४ ॥

aharaharanavadyaM dhUrjaTeH stotrametat.h  
 paThati paramabhaktyA shuddha-chittaH pumAn.h yaH |  
 sa bhavati shivaloke rudratulyastathA.atra  
 prachuratara-dhanAyuH putravAn.h kIrtimA.nshcha || 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)

महेशान्नापरो देवो महिम्नो नापरा स्तुतिः ।  
 अघोरान्नापरो मन्त्रो नास्ति तत्त्वं गुरोः परम् ॥ ३५ ॥

maheshAnnAparo devo mahimno nAparA stutiH |  
 aghorAnnAparo mantrO nAsti tattvaM guroH param.h || 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)

दीक्षा दानं तपस्तीर्थं ज्ञानं यागादिकाः क्रियाः ।  
महिम्नस्तव पाठस्य कलां नार्हन्ति षोडशीम् ॥ ३६ ॥

dlxA dAnaM tapastIrthaM GYAnaM yAgAdikaH kriyAH |  
mahimnastava pATHasya kalAM nArhanti shhoDashIm.h || 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)

कुसुमदशन-नामा सर्व-गन्धर्व-राजः  
शशिधरवर-मौलेर्देवदेवस्य दासः ।  
स खलु निज-महिम्नो भ्रष्ट एवास्य रोषात्  
स्तवनमिदमकार्षीद् दिव्य-दिव्यं महिम्नः ॥ ३७ ॥

kusumadashana-nAmA sarva-gandharva-rAjaH  
shashidharavara-maulerdevadevasya dAsaH |  
sa khalu nija-mahimno bhrashhTa evAsya roshhAt.h  
stavanamidamakArshhId.h divya-divyaM mahimnaH || 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)

सुरगुरुमभिपूज्य स्वर्ग-मोक्षैक-हेतुं  
 पठति यदि मनुष्यः प्राञ्जलिर्नान्य-चेताः ।  
 व्रजति शिव-समीपं किन्नरैः स्तूयमानः  
 स्तवनमिदममोघं पुष्पदन्तप्रणीतम् ॥ ३८ ॥

suragurumabhipUjya svarga-moxaika-hetuM  
 paThati yadi manushhyaH prAJNjalirnAnyachetAH |  
 vrajati shiva-samlpaM kinnaraiH stUyamAnaH  
 stavanamidamamoghaM pushhpadantapraNItam.h                      || 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)

आसमाप्तमिदं स्तोत्रं पुण्यं गन्धर्व-भाषितम् ।  
अनौपम्यं मनोहारि सर्वमीश्वरवर्णनम् ॥ ३९ ॥

AsamAptamidaM stotraM puNyaM gandharva-bhAshhitam.h |  
anaupamyA manohAri sarvamlshvaravarNanam.h || 39 ||

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

इत्येषा वाङ्मयी पूजा श्रीमच्छङ्कर-पादयोः ।  
अर्पिता तेन देवेशः प्रीयतां मे सदाशिवः ॥ ४० ॥

ityeshhA vANmayI pUjA shrImachchhaNkara-pAdayoH |  
arpitA tena deveshAH prIyatAM me sadaashivaH || 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)



तव तत्त्वं न जानामि कीदृशोऽसि महेश्वर ।

यादृशोऽसि महादेव तादृशाय नमो नमः ॥ ४१ ॥

tava tattvaM na jAnAmi kIdRisho.asi maheshvara |  
yAdRisho.asi mahAdeva tAdRishAya namo namaH || 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)

एककालं द्विकालं वा त्रिकालं यः पठेन्नरः ।

सर्वपाप-विनिर्मुक्तः शिव लोके महीयते ॥ ४२ ॥

ekakAlaM dvikAlaM vA trikAlaM yaH paThennaraH |  
sarvapApa-vinirmuktaH shiva loke mahlyate || 42 ||

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

श्री पुष्पदन्त-मुख-पङ्कज-निर्गतेन

स्तोत्रेण किल्बिष-हरेण हर-प्रियेण ।

कण्ठस्थितेन पठितेन समाहितेन

सुप्रीणितो भवति भूतपतिर्महेशः ॥ ४३ ॥

shrI pushhpadanta-mukha-paNkaja-nirgatena  
 stotreNa kilbishha-hareNa hara-priyeNa |  
 kaNThasthithena paThithena samaahithena  
 suprlNito bhavati bhUtapatirmaheshaH

|| 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)

॥ इति श्री पुष्पदन्त विरचितं  
 शिवमहिम्नः स्तोत्रं समाप्तम् ॥

|| iti shrI pushhpadanta virachitaM  
 shivamahimnaH stotraM samAptam.h ||

Thus ends the 'shivamahimna hymn'  
 composed by Pushhpadanta.



## சிவமஹிம்ந ஸ்தோத்ரம்

|| ஆஹம் நம: சிவாய ||

|| அத ஸ்ரீ சிவமஹிம்ந ஸ்தோத்ரம் ||

மஹிம்ந: பாரம் தே பரமவிதுஷோ யத்யஸத்ருஸீ  
ஸ்துதிர்ப்ரஹ்மாதீநாமபி ததவஸந்நாஸ்த்வயி கிர:  
அதா அவாச்ய: ஸர்வ: ஸ்வமதிபரிமாணாவதி க்ருணந்  
மமாப்யேஷ ஸ்தோத்ரே ஹர நிரபவாத: பரிகர:

|| 1 ||

அதீத: பங்தாநம் தவ ச மஹிமா வாங்மநஸயோ:  
அதத்வ்யாவ்ருத்த்யா யம் சகிதமபிதத்தே ஸ்ருதிரபி  
ஸ கஸ்ய ஸ்தோதவ்ய: கதிவிதகுண: கஸ்ய விஷய:  
பதே த்வர்வாசீநே பததி ந மந: கஸ்ய ந வச:

|| 2 ||

மதுஸ்பீதா வாச: பரமம்ருதம் நிர்மிதவத:  
தவ ப்ரஹ்மந் கிம் வாகபி ஸுரகுரோர்விஸ்மயபதம்  
மம த்வேதாம் வாணீம் குணகதநபுண்யேந பவத:  
புநாமீத்யர்தே அஸ்மிந் புரமதந புத்திர்வ்யவஸிதா

|| 3 ||

தவைஸ்வர்யம் யத்தஜ்ஜகதுதயரக்ஷாப்ரலயக்ருத்  
த்ரயீவஸ்து வ்யஸ்தம் திஸ்ருஷு குணபிந்நாஸு தநுஷு  
அபவ்யா நாமஸ்மிந் வரத ரமணீயாமரமணீம்  
விஹந்தும் வ்யாக்ரோஸீம் விததத இஹைகே ஜடதிய:

|| 4 ||

கிமீஹ: கிங்காய: ஸ கலு கிமுபாயஸ்த்ரிபுவநம்  
 கிமாதாரோ தாதா ஸ்ருஜதி கிமுபாதாந இதி ச  
 அதர்க்யைஸ்வர்யே த்வய்யநவஸர து:ஸ்தோ ஹததிய:  
 குதர்கோ அயம் காங்ஸ்சித் முகரயதி மோஹாய ஜகத:

|| 5 ||

அஜந்மானோ லோகா: கிமவயவவந்தோ அபி ஜகதாம்  
 அதிஷ்டாதாரம் கிம் பவவிதிரநாத்ருத்ய பவதி  
 அநீஸோ வா குர்யாத் புவநஜநநே க: பரிகரோ  
 யதோ மந்தாஸ்த்வாம் ப்ரத்யமரவர ஸங்ஸேரத இமே

|| 6 ||

த்ரயீ ஸாங்க்யம் யோக: பஸு பதிமதம் வைஷ்ணவமிதி  
 ப்ரபிந்நே ப்ரஸ்தானே பரமிதமத: பத்யமிதி ச  
 ருசீ நாம் வைசித்ர்யாத்ருஜு குடில நாநாபதஜு ஷாம்  
 ந்ருணாமேகோ கம்யஸ்த்வமஸி பயஸாமர்ணவ இவ

|| 7 ||

மஹோக்ஷ: கட்வாங்கம் பரஸுரஜிநம் பஸ்ம பணிந:  
 கபாலம் சேதீயத்தவ வரத தந்த்ரோபகரணம்  
 ஸுரராஸ்தாம் தாம்ருத்திம் தததி து பவத்பூப்ரணிஹிதாம்  
 ந ஹி ஸ்வாத்மாராமம் விஷயம்ருகத்ருஷ்ணா ப்ரமயதி

|| 8 ||

த்ருவம் கஸ்சித் ஸர்வம் ஸகலமபரஸ்த்வத்ருவமிதம்  
 பரோ த்ரௌவ்யா அத்ரௌவ்யே ஜகதி கததி வ்யஸ்தவிஷயே  
 ஸமஸ்தே அப்யேதஸ்மிந் புரமதந தைர்விஸ்மித இவ  
 ஸ்துவந் ஜிஹ்ரேமி த்வாம் ந கலு நநு த்ருஷ்டா முகரதா

|| 9 ||

தவைஸ்வர்யம் யத்நாத் யதுபரி விரிஞ்சிர்ஹரித:  
 பரிச்சேதும் யாதாவநிலமநலஸ்கந்தவபுஷ:  
 ததோ பக்திஸ்ரத்தா-பரகுரு-க்ருணத்ப்யாம் கிரிஸ யத்  
 ஸ்வயம் தஸ்தே தாப்யாம் தவ கிமநுவ்ருத்திர்ந பலதி

|| 10 ||

அயத் நாதாஸாத்ய த்ரிபுவநமவைரவ்யதிகரம்  
 தஸாஸ்யோ யத்பாஹு நப்ருத-ரணகண்டீ-பரவஸாந்  
 ஸிர: பத்மஸ்ரேணீ-ரசிதரணாம்போருஹ-பலே:  
 ஸ்திராயாஸ்த்வத்பக்தேஸ்திரிபுரஹர விஸ்பூர்ஜிதமிதம்

|| 11 ||

அமுஷ்ய த்வத்ஸேவா-ஸமதிகதஸாரம் புஜ்வநம்  
 பலாத் கைலாஸேஅபி த்வததிவஸதௌ விக்ரமயத:  
 அலப்யாபாதாலே அப்யலஸசலிதாங்குஷ்ட ஸிரஸி  
 ப்ரதிஷ்டா த்வய்யாஸீத் த்ருவமுபசிதோ முஹ்யதி கல:

|| 12 ||

யத்ருத்திம் ஸுத்ராம்ணோ வரத பரமோச்சைரபி ஸதீம்  
 அதஸ்சக்ரே பாண: பரிஜநவிதேயத்ரிபுவந:  
 ந தச்சித்ரம் தஸ்மிந் வரிவஸிதரி த்வச்சரணயோ:  
 ந கஸ்யாப்யுந்நத்யை பவதி ஸிரஸஸ்த்வய்வவநதி:

|| 13 ||

அகாண்ட-ப்ரஹ்மாண்ட-க்ஷயசகித-தேவாஸுரக்ருபா  
 விதேயஸ்யா ஆஸீத் யஸ்த்ரிநயந விஷம் ஸங்ஹ்ருதவத:  
 ஸ கல்மாஷ: கண்டே தவ ந குருதே ந ஸ்ரியமஹோ  
 விகாரோஅபி ஸ்லாக்யோ புவந-பய-பங்க-வ்யஸநிந:

|| 14 ||

அஸித்தார்தா நைவ க்வசிதபி ஸதேவாஸுரநரே  
 நிவர்தந்தே நித்யம் ஜகதி ஜயிநோ யஸ்வ விஸிகா:  
 ஸ பஸ்யந்நீஸ த்வாமிதரஸுரஸாதாரணமபூத்  
 ஸ்மர: ஸ்மர்தவ்யாத்மா ந ஹி வஸிஷுசி பத்ய: பரிபவ

|| 15 ||

மஹீ பாதாகாதாத் வ்ரஜதி ஸஹஸா ஸங்ஸயபதம்  
 பதம் விஷ்ணோர்ப்ராம்யத் புஜ-பரிக-ருக்ண-க்ரஹ-கணம்  
 முஹூர்த்யெளர்தௌஸ்த்யம் யாத்யநிப்ருத-ஜடா-தாடித-தடா  
 ஜகத்ரக்ஷாயை த்வம் நடஸி நநு வாமைவ விபுதா

|| 16 ||

விய-த்வயா பீ தாரா-கண-குணித-பேநோத்கம-ருசி:  
 ப்ரவாஹோ வாராம் ய: ப்ருஷதலகுத்ருஷ்ட: ஸிரஸி தே  
 ஜகத்தவீபாகாரம் ஜலதிவலயம் தேந க்ருதமிதி  
 அநேநைவோந்நேயம் த்ருதமஹிம திவ்யம் தவ வபு:

|| 17 ||

ரத: ஷேஷாணீ யந்தா ஸதத்ருதிரகேந்த்ரோ தநுரதோ  
 ரதாங்கே சந்த்ரார்டிகள ரத-சரண-பாணி: ஸர இதி  
 திதஷேஷாஸ்தே கோஅயம் த்ரிபுரத்ருணமாடம்பர விதி:  
 விதேயை: க்ரீடந்த்யோ ந கலு பரதந்த்ரா: ப்ரபுதிய:

|| 18 ||

ஹரிஸ்தே ஸாஹஸ்ரம் கமல பலிமாதாய பதயோ:  
 யதேகோநே தஸ்மிந் நிஜமுதஹரந்நேத்ரகமலம்  
 கதோ பக்த்யுத்ரேக: பரிணதிமஸௌ சக்ரவபுஷ:  
 த்ரயாணாம் ரக்ஷாயை த்ரிபுரஹர ஜாகர்தி ஜகதாம்

|| 19 ||

க்ரதௌ ஸுப்தே ஜாக்ரத் தவ்மஸி பலயோகே க்ரதுமதாம்  
 க்வ கர்ம ப்ரத்வஸ்தம் பலதி புருஷாராதநம்ருதே  
 அதஸ்த்வாம் ஸம்ப்ரேக்ஷய க்ரதுஷு பலதாந-ப்ரதிபுவம்  
 ஸ்ருதௌ ஸ்ரத்தாம் பத்வா த்ருடபரிகர: கர்மஸு ஜந:

|| 20 ||

க்ரியாதக்ஷோ தக்ஷ: க்ரதுபதிரதீஸஸ்தநுப்ருதாம்  
 ருஷீணாமார்த்விஜ்யம் ஸரணத ஸதஸ்யா: ஸுர-கணா:  
 க்ரதுப்ரங்ஸஸ்த்வத்த: க்ரதுபல-விதாந-வ்யஸநிந:  
 த்ருவம் கர்தும் ஸ்ரத்தா விதுரமபிசாராய ஹி மகா:

|| 21 ||

ப்ரஜாநாதம் நாத ப்ரஸபமபிகம் ஸ்வாம் துஹிதரம்  
 கதம் ரோஹித் பூதாம் ரிரமயிஷும்ருஷ்யஸ்ய வபுஷா  
 தநுஷ்பாணோர்யாதம் திவமபி ஸபத்ராக்ருதமமும்  
 த்ரஸந்தம் தேஅத்யாபி த்யஜதி ந ம்ருகவ்யாதரபஸ:

|| 22 ||

ஸ்வலாவண்யாஸங்ஸா த்ருததநுஷமஹ்நாய த்ருணவத்  
 புர: ப்லுஷ்டம் த்ருஷ்ட்வா புரமதந புஷ்பாயுதமபி  
 யதி ஸ்த்ரைணம் தேவீ யமநிரத-தேஹார்த-கடநாத்  
 அவைதி த்வாமத்தா பத வரத முக்தா யுவதய:

|| 23 ||

ஸ்மஸாநேஷ்வாக்ரீடா ஸ்மரஹர பிஸாசா: ஸஹசரா:  
 சிதா-பஸ்மாலேப: ஸ்ரகபி ந்ருகரோடீ-பரிகர:  
 அமங்கல்யம் ஸீலம் தவ பவது நாமைவமகிலம்  
 ததாபி ஸ்மர்த்ருணாம் வரத பரமம் மங்கலமஸி

|| 24 ||



மந: ப்ரத்யக் சித்தே ஸவிதமவிதாயாத்த-மருத:  
 ப்ரஹ்ருஷ்யரோமாண: ப்ரமத-ஸலிலோத்ஸங்கதி-த்ருஸ:  
 யதாலோக்யாஹ்லாதம் ஹ்ரத இவ நிமஜ்யாம்ருதமயே  
 ததத்யந்தஸ்தத்த்வம் கிமபி யமிநஸ்தத் கில பவாந்

|| 25 ||

த்வமர்கஸ்த்வம் ஸோமஸ்த்வமஸி பவநஸ்த்வம் ஹுதவஹ:  
 த்வமாபஸ்த்வம் வ்யோம த்வமு தரணிராத்மா த்வமிதி ச  
 பரிச்சிந்நாமேவம் த்வயி பரிணதா பிப்ரதி கிரம்  
 ந விதமஸ்தத்தத்த்வம் வயமிஹ து யத் த்வம் ந பவஸி

|| 26 ||

த்ரயீம் திஸ்ரோ வ்ருத்தீஸ்த்ரிபுவநமதோ த்ரீநபி ஸுராந்  
 அகாராத்யைர்வாணஸ்த்ரிபிரபிததத் தீர்ணவிக்ருதி  
 துரீயம் தே தாம த்வநிபிரவருந்தாநமணுபி:  
 ஸமஸ்த-வ்யஸ்தம் த்வாம் ஸரணத க்ருணாத்யோமிதி புதம்

|| 27 ||

பவ: ஸர்வோ ருத்ர: பஸுபதிரதோக்ர: ஸஹமஹாந்  
 ததா பீமேஸாநாவிதி யதபிதாநாஷ்டகமிதம்  
 அமுஷ்மிந் ப்ரத்யேகம் ப்ரவிசரதி தேவ ஸ்ருதிரபி  
 ப்ரியாயாஸ்மைதாம்நே ப்ரணிஹித-நமஸ்யோஅஸ்மி பவதே

|| 28 ||

நமோ நேதிஷ்டாய ப்ரியதவ தவிஷ்டாய ச நம:  
 நம: க்ஷோதிஷ்டாய ஸ்மரஹர மஹிஷ்டாய ச நம:  
 நமோ வர்ஷிஷ்டாய த்ரிநயந யவிஷ்டாய ச நம:  
 நம: ஸர்வஸ்மை தே ததிதமதிஸர்வாய ச நம:

|| 29 ||

பஹுல-ரஜஸே விஸ்வோத்பத்தௌ பவாய நமோ நம:  
 ப்ரபல-தமஸே தத் ஸம்ஹாரே ஹராய நமோ நம:  
 ஜந-ஸூகக்ருதே ஸத்த்வோத்ரிக்கௌ ம்ருடாய நமோ நம:  
 ப்ரமஹஸி பதே நிஸ்த்ரைகுண்யே ஸிவாய நமோ நம:

|| 30 ||

க்ருஸ-பரிணதி-சேத: க்லேஸவஸ்யம் க்வ சேதம்  
 க்வ ச தவ குண-ஸீமோல்லங்கிநீ ஸஸ்வத்ருத்தி:  
 இதி சகிதமமந்தீக்ருத்ய மாம் பக்திராதாத்  
 வரத சரணயோஸ்தே வாக்ய-புஷ்போபஹாரம்

|| 31 ||

அஸித-கிரி-ஸமம் ஸ்யாத் கஜ்ஜலம் ஸிந்து-பாத்ரே  
 ஸுர-தருவர-ஸாகா லேகநீ பத்ரமுர்வீ  
 லிகதி யதி க்ருஹீத்வா ஸாரதா ஸர்வகாலம்  
 ததபி தவ குணாநாமீஸ பாரம் ந யாதி:

|| 32 ||

அஸுர-ஸுர-முநீந்த்ரைராசிதஸ்யேந்து-மௌலே:  
 க்ரதித-குணமஹிம்நோ நிர்குணஸ்யேஸ்வரஸ்ய  
 ஸகல-கண-வரிஷ்ட: புஷ்பதந்தாபிதாந:  
 ருசிரமலகுவ்ருத்தை: ஸ்தோத்ரமேதஸ்கார

|| 33 ||

அஹரஹரநவத்யம் துர்ஜடே: ஸ்தோத்ரமேதத்  
 படதி பரமபக்த்யா ஸூத்த-சித்த: புமாந ய:  
 ஸ பவதி ஸிவலோகே ருத்ரதுல்யஸ்ததா அத்ர  
 ப்ரசுரதர-தநாயு: புத்ரவாந் கீர்திமாங்ஸ்ச

|| 34 ||

மஹேஸாந்நாபரோ தேவோ மஹிம்நோ நாபரா ஸ்துதி:  
 அகோராந்நாபரோ மந்த்ரோ நாஸ்தி தத்த்வம் குரோ: பரம்

|| 35 ||

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

|| 36 ||

குஸுமதஸந-நாமா ஸர்வ-கந்தர்வ-ராஜ:  
 ஸஸிதரவர-மௌலேர்தேவதேவஸ்ய தாஸ:  
 ஸ கலு நிஜ-மஹிம்நோ ப்ரஷ்ட ஏவாஸ்ய ரோஷாத்  
 ஸ்தவநமிதமகார்ஷீத் திவ்ய-திவ்யம் மஹிம்ந:

|| 37 ||

ஸுரகுருமபிபூஜ்ய ஸ்வர்க-மோக்ஷை-ஹேதும்  
 படதி யதி மநுஷ்ய: ப்ராஞ்ஜலிர்நாந்ய-சேதா:  
 வ்ரஜதி ஸிவ-ஸமீபம் கிந்நரை: ஸ்தூயமாந:  
 ஸ்தவநமிதமமோகம் புஷ்பதந்தப்ரணீதம் || 38 ||

ஆஸமாப்தமிதம் ஸ்தோத்ரம் புண்யம் கந்தர்வ-பாஷிதம்  
 அநௌபம்யம் மனோஹாரி ஸர்வமீஸ்வரவர்ணநம்  
 || 39 ||

இத்யேஷா வாங்மயீ பூஜா ஸ்ரீமச்சங்கர-பாதயோ:  
 அர்பிதா தேந தேவஸ: ப்ரீயதாம் மே ஸதாஸிவ: || 40 ||

தவ தத்த்வம் ந ஜாநாமி கீத்ருஸோஅஸி மஹேஸ்வர  
 யாத்ருஸோஅஸி மஹாதேவ தாத்ருஸாய நமோ நம:  
 || 41 ||

ஏககாலம் த்விகாலம் வா த்ரிகாலம் ய: படேந்நர:  
 ஸர்வபாப-விநிர்முக்த: ஸிவ லோகே மஹீயதே || 42 ||

ஸ்ரீ புஷ்பதந்த-முக-பங்கஜ-நிர்கதேந  
 ஸ்தோத்ரேண கில்பிஷ-ஹரேண ஹர-ப்ரியேண  
 கண்டஸ்திதேந படிதேந ஸமாஹிதேந  
 ஸுப்ரீணிதோ பவதி பூதபதிர்மஹேஸ: || 43 ||

|| இதி ஸ்ரீ புஷ்பதந்த விரசிதம் ஸிவமஹிம்ந:  
 ஸ்தோத்ரம் ஸமாப்தம் ||



## शिव - मानस - पूजा SHIVA MANAS PUJA

A prayer for cutting attachments – this puja is an offering to *SHIVA*, the embodiment of pure consciousness, knowledge, innocence and bliss. Suitable before or after meditation.

रत्नैः कल्पित - मासनं हिमजलैः स्नानं च दिव्यांबरं  
नानारत्न - विभूषितं मृगमदामोदांकितं चन्दनम् ।  
जाती - चंपक - बिल्वपत्र - रचितं पुष्पं च धूपं तथा  
दीपं देव दयानिधे पशुपते हृत्कल्पितं गृह्यताम् ॥ १ ॥

ratnaiH kalpitamaasanaM himajalaiH snaanaM cha divyaambaraM  
naanaaratnavibhuushitaM mRigamadaamodaaNkitaM chandanam.h |  
jaatiichampakabilvapatrarachitaM pushhpaM cha dhuupaM tathaa  
diipaM deva dayaanidhe pashupate hRitkalpitaM gRihyataam.h || 1 ||

Oh compassionate Lord! I offer you a seat decorated with precious stones. I perform an Abhiseka on You, with cool Ganges water. A beautiful robe is then wrapped around You. I deck You with ornaments inlaid with varieties of gems. And

then, my Lord, I offer You sandal paste mixed with musk. I offer also Jati and Campaka flowers and Vilva leaves. Then I offer You, Dhupa, (the incense) and Dipa, (the auspicious flame). My dear Lord, please accept these mental offerings.

सौवर्णे नवरत्नखण्डरचिते पात्रे घृतं पायसं  
भक्ष्यं पंचविधं पयोदधियुतं रंभाफलं पानकम् ।  
शाकानामयुतं जलं रुचिकरं कर्पूरखण्डोज्ज्वलं  
तांबूलं मनसा मया विरचितं भक्त्या प्रभो स्वीकुरु

॥ २ ॥

sauvarNe navaratnakhaNDarachite paatre ghRitaM paayasaM  
bhakshyaM paJNchavidhaM payodadhiyutaM rambhaaphalaM paanakam.h |  
shaakaanaamayutaM jalaM ruchikaraM karpuurakhaNDojjvalaM  
taambuulaM manasaa mayaa virachitaM bhaktyaa prabho sviikuru || 2 ||

I now take a golden vessel studded with the nine precious jems and in it, offer You Payasam (pudding) made of ghee. I offer also five types of food along with milk and curd, plantains and Panakam (made of jaggery and dry ginger). Then come many

varieties of vegetables, and delicious water, scented with camphor and herbs and spices. In the end, I offer You Tambulam (made of betel leaves and scented nuts). My beloved Lord, please accept these, mentally offered by me with devotion.

छत्रं चामरयोर्युगं व्यजनकं चादर्शकं निर्मलं  
वीणा - भेरि - मृदंग - कोहलकला - गीतं च नृत्यं तथा ।  
साष्टांगं प्रणतिः स्तुतिर्बहुविधा ह्येतत् समस्तं मया  
संकल्पेन समर्पितं तव विभो पूजां गृहाण प्रभो ॥ ३ ॥

chhatraM chaamarayoryugaM vyajanakaM chaadarshakaM nirmalam.h  
viiNaabherimRidaNgakaahalakalaa giitaM cha nRityaM tathaa |  
saashhTaaNgam praNatiH stutirbahuvidhaa hyetatsamastaM mayaa  
saNkalpena samarpitaM tava vibho puujaaM gRihaaNa prabho || 3 ||

Over You, I now place an umbrella. I fan You with a pair of Camarams (fans) on both Your sides and then show You a spotlessly clean mirror. I surround You with melodious music accompanied by Vina, drums and Mrdanga. There is also graceful dance (depicting Your glories). I then prostrate

before You, my dear Lord, with all my eight Angas (limbs) touching the floor. I chant also many varieties of Stotras. My dear Lord, please accept these mental offerings too.

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं  
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।  
संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो  
यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥ ४ ॥

aatmaa tvaM girijaa matiH sahacharaaH praaNaaH shariiraM gRihaM  
puujaa te vishhayopabhogarachanaa nidraa samaadhistithiH |  
saJNchaaraH padayoH pradakshiNavidhiH stotraaNi sarvaa giro  
yadyatkarma karomi tattadakhilaM shambho tavaaraadhanam.h || 4 ||

You are Atman, the Self. And my mind is Parvati. And all my sense organs are Your attendants. This body is Your temple. Every sensory experience is a form of worship to You. My sleep is Samadhi, where I unite with you. And whenever I walk, it is Pradaksina around You. All my words are hymns in Your praise. Whatever action I perform, O Sambho, is only Your worship.



करचणकृतं वाक्कायजं कर्मजं वा  
 श्रवणनयनजं वा मानसं वापराधम् ।  
 विहित-मविहितं वा सर्वमेतत्क्षमस्व  
 जय जय करुणाब्धे श्रीमहादेव शंभो ॥ ५ ॥

karacharaNa kRitaM vaakkaayajaM karmajaM vaa  
 shravaNanayanajaM vaa maanasaM vaaparaadham.h I  
 vihitamavihitaM vaa sarvametatkshamasva  
 jaya jaya karuNaabdhe shriimahaadevashambho ॥ 5 ॥

Whatever mistakes I have committed  
 with my hands and feet, with my words or  
 deeds, through my eyes or ears, or even with  
 my thoughts, whether by omission or  
 commission, please forgive me Oh great  
 Lord, for You are the ocean of mercy! Glory  
 to You, Oh Mahadeva, Oh Sambho!

॥ इति श्रीमच्छंकराचार्य-विरचिता  
 शिवमानसपूजा समाप्ता ॥

॥ iti shriimachchhaNkaraachaarya-virachitaa  
 shivamaanasapuujaa samaaptaa ॥



## சிவ மானஸ-பூஜா

ரத்னை: கல்பித - மாஸனம் ஹிமஜலை:

ஸ்நிானஞ்ச திவ்யாம்பரம்

நிானாரத்ன-விபூஷிதம் ம்ருகமதா-

மோதாங்கிதஞ் சந்தனம்

ஜாதீ - சம்பக - பில்வபத்ர -

ரசிதம் புஷ்பஞ்ச தூபம் ததா

தீபம் - தேவ - தயாநதே - பசுபதே

ஹ்ருத்கல்பிதம் க்ருஹ்யதாம்

|| 1 ||

ஸௌவர்ணே நிவரத்ன கண்டரசிதே

பாத்ரே க்ருதம் பாயஸம்

பக்ஷயம் பஞ்சவிதம் பயோததியுதம்

ரம்பாபலம் பானகம்

சாகானாமயுதம் ஜலம் ருசிகரம்

கர்ப்பூரகண்டோஜ்வலம்

தாம்பூலம் மனஸா மயா விரசிதம்

பக்த்யா ப்ரபோ ஸ்வீகுரு

|| 2 ||

ச்சத்ரம் சாமரயோர்யுகம்

வ்யஜனகஞ்சாதர்சகம் நர்மலம்

வீணா - பேரி - ம்ருதங்க - கோஹலகலா -

கீதஞ்ச ந்ருத்யம் ததா ।

ஸாஷ்டாங்கம் ப்ரணதி: ஸ்துதிர் - பஹுவிதா  
 ஹ்யேதத் ஸமஸ்தம் மயா  
 ஸங்கல்பேன ஸமர்ப்பிதம் தவ விபோ  
 பூஜாம் க்ருஹாண ப்ரபோ

|| 3 ||

ஆத்மா த்வம் கிரிஜா மதி: ஸஹசரா:  
 ப்ராணா: சரீரம் க்ருஹம்  
 பூஜா தே விஷயோபபோக - ரசனா  
 நத்ரா - ஸமாதிஸ்திதி:  
 ஸஞ்சார: பதயோ: ப்ரதக்ஷிணவிதி:  
 ஸ்தோத்ராணி ஸர்வா - கிரோ  
 யத்யத் கர்ம கரோமி தத்த -  
 தகிலம் சம்போ தவாராதனம்

|| 4 ||

கரசரணக்ருதம் வாக்காயஜம் கர்மஜம் வா  
 ச்ரவண - நியனஜம் வா மானஸம் வாபராதம் ।  
 விஹித - மவிஹிதம் வா ஸர்வமேதத் க்ஷமஸ்வ  
 ஜயஜய கருணாப்தே ஸ்ரீ மஹாதேவ சம்போ

|| 5 ||

|| இதி ஸ்ரீமச்சங்கராந்ய விரசிதா  
 சிவமானஸபூஜா ஸமாப்தா ||



## SHIVA MANTRAS

### (i) Panchakshara-Mantra

ॐ नमः शिवाय

*Om Namah Sivaya*

**Meaning:** Om is Sat-Chit-Ananda Para-Brahman. ‘*Namah Sivaya*’ means ‘Prostration to Lord Shiva.’ This is the five-lettered formula or the Panchakshara-Mantra of Lord Shiva. This is a very powerful Mantra, which will bestow on the chanter the Highest Bliss of Existence.

### (ii) Rudra Gayatri Mantra

ॐ तत्पुरुषाय विद्महे महादेवाय धीमहि ।  
तन्नो रुद्रः प्रचोदयात् ॥

*Om tatpurushaya vidmahe mahadevaya dheemahi /  
Tanno rudrah prachodayat //*

**Meaning :** We comprehend (realize) that Celebrated Supreme Being (Purusha) and meditate upon that Great God, Mahadeva; may that Rudra impel us to do so. This is the Rudra Gayatri Mantra.

### (iii) Shiva Prarthana

ॐ नमस्ते अस्तु भगवन्विश्वेराय महादेवाय  
 त्र्यम्बकाय त्रिपुरान्तकाय त्रिकाग्निकालाय  
 कालाग्निरुद्राय नीलकण्ठाय मृत्युञ्जयाय  
 सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः

*Om Namastetu Bhagavan Visvesvaraya Mahadevaya  
 Trayambakaya Tripurantakaya Triagni-Kalaya  
 Kalagni-Rudraya Nil-Kanthaya Mrityunjayaya  
 Sarvesvaraya Sadashivaya Sriman Mahadevaya Namah.*

### **Meaning :**

Om, I bow to *Lord Shiva* who is the creator and protector of the Universe, who is the greatest among Gods, who has three eyes, who is the annihilator of all the three worlds, who is the master of the sacrificial fire of three kinds, who is the Lord of Pralaya, one whose throat is blue, who is the conqueror of death, who is the Lord of all, who is always propitious, who is possessed of all marks of greatness and who is the greatest amongst Gods. To Him my prostrations.

**(iv) Namaskar Mantra**

ॐ नमःशंभवे च मयोभवे च  
 नमः शङ्कराय च मयस्कराय च  
 नमः शिवाय च शिवतराय च

*Om Namah Sambhavaya Cha, Mayobhavaya Cha,  
 Namah Shankaraya Cha, Mayaskaraya Cha,  
 Namah Shivaya Cha, Shivataraya Cha.*

**Meaning :**

O Almighty God! Thou art the supreme source of all worldly and divine pleasure. Thou art the impeller of our physical and spiritual advancement. O Supreme Father! We pay our humble obeisance to Thee.

**(v) Maha-Mrityunjay Mantra**

ॐ त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।  
 उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

*Om Trymbakam Yajamahe Sugandhim Pusti-varadhanam /  
 Urva-rukam-iva Bandhanan Mrtyor-muksiya ma-mrtat //*

**Meaning :**

Om. I bow down to that three-eyed Lord Shiva, who is full of sweet fragrance, who

nourishes all beings. May He liberate me from the bondage of Samsara and death for the sake of immortality; just as the ripe cucumber fruit is severed from its bondage of the creeper. This is the Maha-Mrityunjaya Mantra.

***Explanation :***

This mantra is a prayer to *Lord Shiva* who is addressed as *Sankara* and *Tryambaka*. *Sankara* is Sama (blessings) + Kara (the giver). *Tryambaka* is the three-eyed one (where the third eye signifies the giver of knowledge which destroys our ignorance and releases us from the cycle of death and rebirth).



## சிவ மந்திரங்கள்

### i) பஞ்சாக்ஷர மந்திரம்

ஓம் நிம சிவாய

### ii) ருத்ர காயத்ரி மந்திரம்

ஓம் தத்புருஷயா வித்மஹே

மஹா தேவயா தீமஹி; தன்னோ ருத்ர பிரச்சோதாயாத்

### iii) சிவ பிரார்த்தனா

ஓம் நிமஸ்தே அஸ்து பகவன் விச்வேச்வராய

மஹாதேவாய த்ர்யம்பகாய த்ரிபுராந்தகாய

த்ரிகாலாக்ந - காலாய காலாக்ந - ருத்ராய

நீலகண்டாய ம்ருத்யுஞ்ஜயாய

ஸர்வேச்வராய ஸதா சிவாய ஸ்ரீமன் மஹாதேவாய நிம:

### iv) நமஸ்கார் மந்திரம்

ஓம் நிம: சம்பவய ச, மயோபவய ச,

நிம: சங்கராய ச, மயஸ்கராய ச,

நிம: சிவாய ச, சிவதராய ச.

### v) மஹா ம்ருத்யுஞ்ஜய மந்திரம்

ஓம் த்ர்யம்பகம் யஜாமஹே

ஸ்கேந்திம் புஷ்டிவர்த்தனம் ।

உர்வாருகமிக பந்தனான்

ம்ருத்யோர் முக்ஷீய மா (அ)ம்ருதாத் ॥





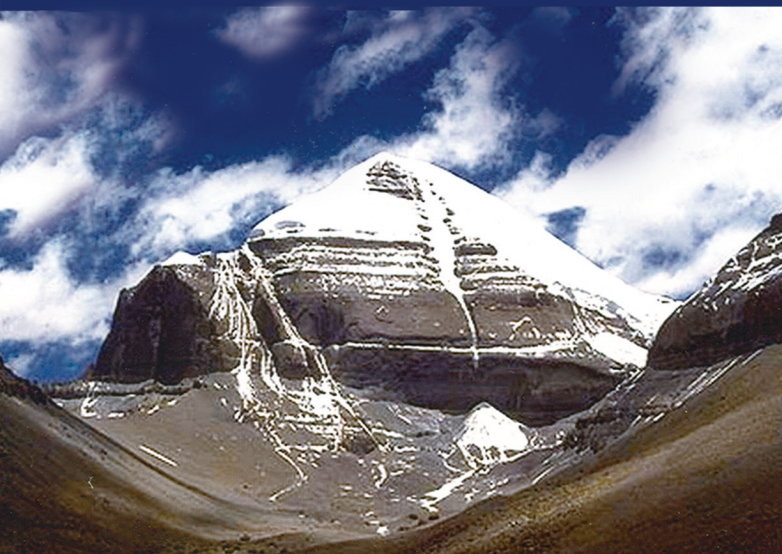


*The glory of the Name of Lord Shiva cannot be established through reasoning and intellect. It can certainly be experienced or realized only through devotion, faith and constant repetition of the Name and singing His hymns with Bhava. When one sings the hymns of Lord Shiva, he is in tune with the Lord. The individual mind melts in the cosmic mind. He who sings the hymns becomes one with Lord Shiva.*

*Shiva-Mahimna Stotram, the Hymn on the Greatness of Shiva is considered as one of the best hymns in Sanskrit literature. It is grand in conception, sublime in diction and uplifting in its influence. It goes without saying that persons who recite it after knowing its meaning will have great Spiritual benefit.*



Mount Kailas, the abode of Lord Shiva



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