SIVA-MAHIMNAH STOTRAM

HYMN TO THE GLORY OF LORD SHIVA

॥ ॐ नमः शिवाय ॥

|| Oṁ Namaḥ Śhivaya ||



॥ अथ श्री शिवमहिम्नस्तोत्रम् ॥

atha Śrī Śiva Mahimna Stotram

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, who was a great devotee of lord Shiva, had constructed a nice royal garden . There were beautiful flowers in this garden, which were used every day by the king in worshipping Lord Shiva.

One day a Gandharva (गांधर्व -Heavenly 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 sacred Shiva Nirmaalya in his garden. Shiva Nirmaalya consists of the Bilva leaves, flowers, (बिलीपत्र), etc. which have been used in worshipping Lord Shiva . The Shiva Nirmaalya is considered holy.

The thief Pushhpadanta, not knowing this, stepped on the sacred 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 Stotra, 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 as proclaimed by one of its verses:

"Anyone who recites this hymn with a pure heart and devotion will be blessed with fame (कीर्ति), wealth (धन), long life (आयु) and many children (सुत) in this mortal world, and will attain Kailas, Shiva's abode, after death." (Text 34)

"Benefit of singing Shivmahimna stotra is far greater than either the benefit of spiritual initiation (दीक्षा), charity (दान), austerity (तप), pilgrimage (तीर्थ), knowledge of the scriptures (ज्ञान), or the performance of ceremonial sacrifice (यज्ञ-याग)." (Text 36)

Shivmahimna Stotra has 43 verses in Sanskrit. For the benefit of all beings this Stotra has been given with the original Devanagari Sanskrit, Roman transliteration and English verse translation.

॥ अथ श्री शिवमहिम्नस्तोत्रम् ॥

॥ atha śrī śivamahimnastotram ॥

Verse 1

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

mahimnaḥ pāraṁ te paramaviduṣo yadyasadṛśī
stutirbrahmādīnāmapi tadavasannāstvayi giraḥ |
athā'vācyaḥ sarvaḥ svamatiparimāṇāvadhi gṛṇan
mamāpyeṣa stotre hara nirapavādaḥ parikaraḥ || 1 ||

(*Sri Pushpadanta said*:)

If it is unseemly to praise You when ignorant of the extent of' Your greatness, then even the praises of Brahma and others are inadequate. If no one can be blamed when they praise You according to their intellectual powers, then my attempt to compose a hymn cannot be reproached. (1)

Verse 2

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

atītaḥ paṁthānaṁ tava ca mahimā vāṅmanasayoḥ
atadvyāvṛttyā yaṁ cakitamabhidhatte śrutirapi |
sa kasya stotavyaḥ katividhaguṇaḥ kasya viṣayaḥ
pade tvarvācīne patati na manaḥ kasya na vacaḥ || 2 ||

Your greatness is beyond the reach of mind and speech. Who can properly praise that which even the Vedas describe with trepidation, by means of' 'neti-neti / not this, not this'? How many qualities does He possess? By whom can He be perceived? Yet whose mind and speech do not turn to the form later taken by Him (saguna) (2)

Verse 3

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

madhusphītā vācaḥ paramamṛtaṁ nirmitavataḥ
tava brahman kiṁ vāgapi suragurorvismayapadam |
mama tvetāṁ vāṇīṁ guṇakathanapuṇyena bhavataḥ
punāmītyarthe'smin puramathana buddhirvyavasitā || 3 ||

O Brahman! Do even Brihaspati's praises cause wonder to You, the author of the nectar like sweet Vedas? O destroyer of the three cities, the thought that by praising Your glories I shall purify my speech has prompted me to undertake this work. (3)

Verse 4

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

tavaiśvaryaṁ yattajjagadudayarakṣāpralayakṛt
trayīvastu vyastaṁ tisruṣu guṇabhinnāsu tanuṣu |
abhavyānāmasmin varada ramaṇīyāmaramaṇīṁ
vihantuṁ vyākrośīṁ vidadhata ihaike jaḍadhiyaḥ || 4 ||

O Giver of boons! Some stupid people produce arguments--pleasing to the ignorant but in fact hateful-- to refute Your Divinity, which creates, preserves and destroys the world, which is divided into three bodies (Brahma, Vishnu and Shiva) according to the three gunas, and which is described in the three Vedas. (4)

Verse 5

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

kimīhaḥ kiṁkāyaḥ sa khalu kimupāyastribhuvanaṁ
kimādhāro dhātā sṛjati kimupādāna iti ca |
atarkyaiśvarye tvayyanavasara duḥstho hatadhiyaḥ
kutarko'yaṁ kāṁścit mukharayati mohāya jagataḥ || 5 ||

To fulfill what desire, assuming what form, with what instruments, support and material does that Creator create the three worlds? This kind of futile argumentation about You whose divine nature is beyond the reach of intellect, makes the perverted vociferous, and brings delusion to men. (5)

Verse 6

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

ajanmāno lokāḥ kimavayavavanto'pi jagatāṁ
adhiṣṭhātāraṁ kiṁ bhavavidhiranādṛtya bhavati |

anīśo vā kuryād bhuvanajanane kaḥ parikaro
yato mandāstvāṁ pratyamaravara saṁśerata ime || 6 ||

O Lord of gods! Can the worlds be without origin, though they have bodies? Is their creation possible without a creator? Who else but God can initiate the creation of the worlds? Because they are fools they raise doubts about Your existence. (6)

Verse 7

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

trayī sāṅkhyaṁ yogaḥ paśupatimataṁ vaiṣṇavamiti
prabhinne prasthāne paramidamadaḥ pathyamiti ca |
rucīnāṁ vaicitryādṛjukuṭila nānāpathajuṣāṁ
nṛṇāmeko gamyastvamasi payasāmarṇava iva || 7 ||

Different paths (to realization) arc enjoined by the three Vedas, by Sankhya, Yoga, Pashupata (Shaiva) (doctrine and Vaishnava Shastras. People follow different paths, straight or crooked, according to their temperament, depending on which they consider best, or most appropriate--and reach You alone just as rivers enter the ocean. (7)

Verse 8

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

mahokṣaḥ khaṭvāṅgaṁ paraśurajinaṁ bhasma phaṇinaḥ
kapālaṁ cetīyattava varada tantropakaraṇam |
surāstāṁ tāmṛddhiṁ dadhati tu bhavadbhūpraṇihitāṁ
na hi svātmārāmaṁ viṣayamṛgatṛṣṇā bhramayati || 8 ||

O Giver of boons! A great bull, a wooden hand rest, an axe, a tiger skin, ashes, serpents, a human skull and other such things--these are all You own, though simply by casting Your eyes on gods You gave them great treasures which they enjoy. Indeed one whose delight is in the Self cannot be deluded by the mirage of sense objects. (8)

Verse 9

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

dhruvaṁ kaścit sarvaṁ sakalamaparastvadhruvamidaṁ
paro dhrauvyā'dhrauvye jagati gadati vyastaviṣaye |
samaste'pyetasmin puramathana tairvismita iva
stuvan jihremi tvāṁ na khalu nanu dhṛṣṭā mukharatā || 9 ||

O Destroyer of the demon Pura, some say that the whole universe is eternal while others say that all is transitory. Others still, hold that it is eternal and non-eternal -- having different characteristics. Bewildered by all this, I do not feel ashamed to praise You; indeed my loquacity is an indication of my boldness. (9)

Verse 10

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

tavaiśvaryaṁ yatnād yadupari viriñcirhariradhaḥ
paricchetuṁ yātāvanilamanalaskandhavapuṣaḥ |
tato bhaktiśraddhā-bharaguru-gṛṇadbhyāṁ giriśa yat
svayaṁ tasthe tābhyāṁ tava kimanuvṛttirna phalati || 10 ||

O Girisha, when You took the form of a pillar of fire, Brahma trying from above and Vishnu trying from below failed to measure You. Afterwards, when they praised You with great faith and devotion, You revealed yourself to them of Your own accord; does not surrender to You bear fruit? (10)

Verse 11

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

ayatnādāsādya tribhuvanamavairavyatikaraṁ
daśāsyo yadbāhūnabhṛta-raṇakaṇḍū-paravaśān |

śiraḥpadmaśreṇī-racitacaraṇāmbhoruha-baleḥ
sthirāyāstvadbhaktestripurahara visphūrjitamidam || 11 ||

O Destroyer of Tripura, it was because of that great devotion, which prompted him to offer his heads as lotuses to Your feet, that the ten-headed Ravana was still with arms and eager for fresh war after he had effortlessly rid the three worlds of all traces of enemies. (11)

Verse 12

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

amuṣya tvatsevā-samadhigatasāraṁ bhujavanaṁ
balāt kailāse'pi tvadadhivasatau vikramayataḥ |
alabhyāpātāle'pyalasacalitāṁguṣṭhaśirasi
pratiṣṭhā tvayyāsīd dhruvamupacito muhyati khalaḥ || 12 ||

But when he (Ravana) extended the valour of his arms-whose strength was obtained by worshipping You- to Kailas, Your abode, You moved the tip of Your toe, and he did not find a resting place even in the nether world. Truly, when affluent the wicked become deluded. (12)

Verse 13

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

yadṛddhiṁ sutrāmṇo varada paramoccairapi satīṁ
adhaścakre bāṇaḥ parijanavidheyatribhuvanaḥ |
na taccitraṁ tasmin varivasitari tvaccaraṇayoḥ
na kasyāpyunnatyai bhavati śirasastvayyavanatiḥ || 13 ||

O Giver of boons, since Bana was the worshipper of Your feet is it to be wondered at that he had the three worlds at his command and put to shame the wealth of Indra? What prosperity does not come from bowing down the head to You? (13)

Verse 14

अकाण्ड-ब्रह्माण्ड-क्षयचकित-देवासुरकृपा
विधेयस्याऽऽसीद् यस्त्रिनयन विषं संहृतवतः।

स कल्माषः कण्ठे तव न कुरुते न श्रियमहो
विकारोऽपि श्लाघ्यो भुवन-भय- भङ्ग- व्यसनिनः॥ १४॥

akāṇḍa-brahmāṇḍa-kṣayacakita-devāsurakṛpā
vidheyasyā''sīd yastrinayana viṣaṁ saṁhṛtavataḥ |
sa kalmāṣaḥ kaṇṭhe tava na kurute na śriyamaho
vikāro'pi ślāghyo bhuvana-bhaya- bhaṅga- vyasaninaḥ || 14 ||

O Three-Eyed One, who drank poison out of compassion for gods and demons when they were distraught at the sudden prospect of the destruction of the universe, surely the dark blue stain on Your throat has beautified You. Even deformity is to be admired in one who is given to freeing the world of fear. (14)

Verse 15

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

asiddhārthā naiva kvacidapi sadevāsuranare
nivartante nityaṁ jagati jayino yasya viśikhāḥ |
sa paśyannīśa tvāmitarasurasādhāraṇamabhūt
smaraḥ smartavyātmā na hi vaśiṣu pathyaḥ paribhavaḥ || 15 ||

O Lord, the god of love, whose arrows never fail in the world of gods and men, become nothing but an object of memory because he looked on You as an ordinary god (his body being burnt by Your look of wrath). An insult to the self-controlled is not conducive to good. (15)

Verse 16

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

mahī pādāghātād vrajati sahasā saṁśayapadaṁ
padaṁ viṣṇorbhrāmyad bhuja-parigha-rugṇa-graha- gaṇam |
muhurdyaurdausthyaṁ yātyanibhṛta-jaṭā-tāḍita-taṭā
jagadrakṣāyai tvaṁ naṭasi nanu vāmaiva vibhutā || 16 ||

When You danced to save the world, the earth was suddenly thrown into a precarious state at the striking of Your feet; the spatial regions and the hosts of stars felt oppressed by the movement of Your massive club-like

arms; and the heavens became miserable as their sides were constantly struck by Your waving matted hair. Indeed it is Your very mightiness which is the cause of the trouble. (16)

Verse 17

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

viya-dvyā pī tārā-gaṇa-guṇita-phenodgama-ruciḥ
pravāho vārāṁ yaḥ pṛṣatalaghudṛṣṭaḥ śirasi te |
jagaddvīpākāraṁ jaladhivalayaṁ tena kṛtamiti
anenaivonneyaṁ dhṛtamahima divyaṁ tava vapuḥ || 17 ||

The river which pervades the sky and whose foam crests look all the more beautiful because of stars and planets, seems no more than a drop of water when on Your head. That same river has turned the world into islands surrounded by waters. From this can be judged the vastness of Your divine body. (17)

Verse 18

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

rathaḥ kṣoṇī yantā śatadhṛtiragendro dhanuratho
rathāṅge candrārkau ratha-caraṇa-pāṇiḥ śara iti |
didhakṣoste ko'yaṁ tripuratṛṇamāḍambara vidhiḥ
vidheyaiḥ krīḍantyo na khalu paratantrāḥ prabhudhiyaḥ || 18 ||

When You wanted to burn the three cities of the demons - which were but a piece of straw to You--the earth was Your chariot, Brahma Your charioteer, the great mountain Meru Your bow, the sun and the moon the wheels of Your chariot, Vishnu Your arrow. Why all this paraphernalia? The Lord is not dependent on others. He was only playing with things at His command. (18)

Verse 19

हरिस्ते साहस्रं कमल बलिमाधाय पदयोः
यदेकोने तस्मिन्‌ निजमुदहरन्नेत्रकमलम्‌।

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

hariste sāhasraṁ kamala balimādhāya padayoḥ
yadekone tasmin nijamudaharannetrakamalam |
gato bhaktyudrekaḥ pariṇatimasau cakravapuṣaḥ
trayāṇāṁ rakṣāyai tripurahara jāgarti jagatām || 19 ||

O Destroyer of the three cities, Hari rooted out His own lotus-eye to make up the difference when one flower was missing in His offering of 1,000 lotuses to Your feet. For this great devotion You awarded the discus (Sudarshan Chakra) ~ with which Hari protects the three worlds. (19)

Verse 20

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 jāgrat tvamasi phalayoge kratumatāṁ
kva karma pradhvastaṁ phalati puruṣārādhanamṛte |
atastvāṁ samprekṣya kratuṣu phaladāna-pratibhuvaṁ
śrutau śraddhāṁ badhvā dṛḍhaparikaraḥ karmasu janaḥ || 20 ||

When a sacrifice has ended, You ever keep awake to bestow its fruit on the sacrificer. How can any action bear fruit if not accompanied by worship of You, O Lord? Therefore, knowing You to be the Giver of fruits of sacrifices and putting faith in the Vedas, people become resolute about the performance of sacrificial acts. (20)

Verse 21

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

kriyādakṣo dakṣaḥ kratupatiradhīśastanubhṛtāṁ
ṛṣīṇāmārtvijyaṁ śaraṇada sadasyāḥ sura-gaṇāḥ |
kratubhraṁśastvattaḥ kratuphala-vidhāna-vyasaninaḥ
dhruvaṁ kartuṁ śraddhā vidhuramabhicārāya hi makhāḥ || 21 ||

O Giver of refuge, even that sacrifice where Daksha, the Lord of creation and expert in sacrifices, was the sacrificer, rishis were priests, gods participants, was destroyed by You who are habitually the Giver of fruits

of sacrifices. Surely sacrifices cause injury to the sacrificers in the absence of faith and devotion. (21)

Verse 22

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

prajānāthaṁ nātha prasabhamabhikaṁ svāṁ duhitaraṁ
gataṁ rohid bhūtāṁ riramayiṣumṛṣyasya vapuṣā |
dhanuṣpāṇeryātaṁ divamapi sapatrākṛtamamuṁ
trasantaṁ te'dyāpi tyajati na mṛgavyādharabhasaḥ || 22 ||

O Lord, the fury of You who became a hunter with a bow in hand has not as yet left Brahma-who, overcome by incestuous lust and finding his own daughter transforming herself into a hind, desired to ravish her in the body of a stag-and keenly pierced by Your arrows, he (Brahma) has fled to the sky. (22)

Verse 23

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

svalāvaṇyāśaṁsā dhṛtadhanuṣamahnāya tṛṇavat
puraḥ pluṣṭaṁ dṛṣṭvā puramathana puṣpāyudhamapi |
yadi straiṇaṁ devī yamanirata-dehārdha-ghaṭanāt
avaiti tvāmaddhā bata varada mugdhā yuvatayaḥ || 23 ||

O Destroyer of the three cities, O Giver of boons, is Parvati who saw the god of love, bow in hand, burnt like a piece of straw in a minute by You, still proud of her beauty and believing that You are fascinated by her, because she was allowed to occupy half Your body because of her austerities? Ah, surely all women are under delusion. You have completely conquered Your senses. (23)

Verse 24

श्मशानेष्वाक्रीडा स्मरहर पिशाचाः सहचराः
चिता-भस्मालेपः स्रगपि नृकरोटी-परिकरः।

अमङ्गल्यं शीलं तव भवतु नामैवमखिलं
तथापि स्मर्तॄणां वरद परमं मङ्गलमसि॥ २४॥

śmaśāneṣvākrīḍā smarahara piśācāḥ sahacarāḥ
citā-bhasmālepaḥ sragapi nṛkaroṭī-parikaraḥ |
amaṅgalyaṁ śīlaṁ tava bhavatu nāmaivamakhilaṁ
tathāpi smartṝṇāṁ varada paramaṁ maṅgalamasi || 24 ||

O Destroyer of the god of love, O Giver of boons, Your play is in cremation grounds, Your companions are ghosts, You smear Your body with the ashes of burnt bodies, human skulls are Your garland-all Your conduct is indeed inauspicious. But You promote the greatest good of those who remember You. (24)

Verse 25

मनः प्रत्यक्चित्ते सविधमविधायात्त-मरुतः
प्रहृष्यद्रोमाणः प्रमद-सलिलोत्सङ्गति-दृशः।
यदालोक्याह्लादं ह्रद इव निमज्यामृतमये
दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान्॥ २५॥

manaḥ pratyak citte savidhamavidhāyātta-marutaḥ
prahṛṣyadromāṇaḥ pramada-salilotsaṅgati-dṛśaḥ |
yadālokyāhlādaṁ hrada iva nimajyāmṛtamaye
dadhatyantastattvaṁ kimapi yaminastat kila bhavān || 25 ||

You are indeed that inexpressible Truth which the yogis realize within through concentrating their minds on the Self and controlling the breath according to the directions laid down in the scriptures, and realizing which Truth they experience rapturous thrills and shed profuse tears of joy; swimming as it were in a pool of nectar they enjoy inner bliss. (25)

Verse 26

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

tvamarkastvaṁ somastvamasi pavanastvaṁ hutavahaḥ
tvamāpastvaṁ vyoma tvamu dharaṇirātmā tvamiti ca |
paricchinnāmevaṁ tvayi pariṇatā bibhrati giraṁ
na vidmastattattvaṁ vayamiha tu yat tvaṁ na bhavasi || 26 ||

The wise hold this limiting view of You: You are the sun, You are the moon, You are fire, You are air, You are water, You are space, You are the

earth and You are the Self. But we do not know the things which You are not. (26)

Verse 27

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

trayīṁ tisro vṛttīstribhuvanamatho trīnapi surān
akārādyairvarṇaistribhirabhidadhat tīrṇavikṛti |
turīyaṁ te dhāma dhvanibhiravarundhānamaṇubhiḥ
samasta-vyastaṁ tvāṁ śaraṇada gṛṇātyomiti padam || 27 ||

O Giver of refuge, with the three letters A, U, M, indicating the three Vedas, three states, three worlds and the three gods, the word AUM(Om) describes You separately. By its subtle sound the word Om collectively denotes You - Your absolute transcendental state which is free from change. (27)

Verse 28

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

bhavaḥ śarvo rudraḥ paśupatirathograḥ sahamahān
tathā bhīmeśānāviti yadabhidhānāṣṭakamidam |
amuṣmin pratyekaṁ pravicarati deva śrutirapi
priyāyāsmaidhāmne praṇihita-namasyo'smi bhavate || 28 ||

O Lord! Bhava, Sharva, Rudra, Pashupati, Ugra, Mahadeva, Bhima, and Ishana-these eight names of Yours are each treated in detail in the Vedas. To You, most beloved Lord Shankara, of resplendent form, I offer salutations. (28)

Verse 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॥

namo nediṣṭhāya priyadava daviṣṭhāya ca namaḥ
namaḥ kṣodiṣṭhāya smarahara mahiṣṭhāya ca namaḥ |
namo varṣiṣṭhāya trinayana yaviṣṭhāya ca namaḥ
namaḥ sarvasmai te tadidamatisarvāya ca namaḥ || 29 ||

O Lover of solitude, my salutations to You who are the nearest and the farthest. O Destroyer of the god of love, my salutations to You who are the minutest and also the largest. O Three-eyed one, my salutations to You who are the oldest and also the youngest. My salutations to You again and again who are all and also transcending all. (29)

Verse 30

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

bahula-rajase viśvotpattau bhavāya namo namaḥ
prabala-tamase tat saṁhāre harāya namo namaḥ |
jana-sukhakṛte sattvodriktau mṛḍāya namo namaḥ
pramahasi pade nistraiguṇye śivāya namo namaḥ || 30 ||

Salutations to You as Brahma in whom rajas prevails for the creation of the universe. Salutations to You as Rudra in whom tamas prevails for its destruction. Salutations to You as Vishnu in whom sattva prevails for giving happiness to the people. Salutations to You, O Shiva, who are effulgent and beyond the three attributes. (30)

Verse 31

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

kṛśa-pariṇati-cetaḥ kleśavaśyaṁ kva cedaṁ
kva ca tava guṇa-sīmollaṅghinī śaśvadṛddhiḥ |
iti cakitamamandīkṛtya māṁ bhaktirādhād
varada caraṇayoste vākya-puṣpopahāram || 31 ||

O Giver of boons, how poor is my ill-developed mind, subject to afflictions, and how boundless Your divinity- Eternal and possessing infinite virtues. Though terror--stricken because of this, I am inspired by my devotion to offer this hymnal garland at Your feet. (31)

Verse 32

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-samaṁ syāt kajjalaṁ sindhu-pātre
sura-taruvara-śākhā lekhanī patramurvī |
likhati yadi gṛhītvā śāradā sarvakālaṁ
tadapi tava guṇānāmīśa pāraṁ na yāti || 32 ||

O Lord, if the black mountain be ink, the ocean the inkpot, the branch of the stout wish-fulfilling tree a pen, the earth the writing leaf, and if taking these the Goddess of Learning writes for eternity, even then the limit of Your virtues will not be reached. (32)

Verse 33

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

asura-sura-munīndrairarcitasyendu-mauleḥ
grathita-guṇamahimno nirguṇasyeśvarasya |
sakala-gaṇa-variṣṭhaḥ puṣpadantābhidhānaḥ
ruciramalaghuvṛttaiḥ stotrametaccakāra || 33 ||

The best of Gandharvas, Pushpadanta by name, composed in great devotion this beautiful hymn to the Lord, who is worshipped by demons, gods, and the best of sages, whose praises have been sung, who has the moon on His forehead, and who is attributeless. (33)

Verse 34

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

aharaharanavadyaṁ dhūrjaṭeḥ stotrametat
paṭhati paramabhaktyā śuddha-cittaḥ pumān yaḥ |
sa bhavati śivaloke rudratulyastathā'tra
pracuratara-dhanāyuḥ putravān kīrtimāṁśca || 34 ||

The person who with purified heart and in great devotion always reads this beautiful and elevating hymn to Shiva, becomes like Shiva (after death) in the abode of Shiva, and while in this world gets abundant wealth, long life, progeny and fame. (34)

Verse 35

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

maheśānnāparo devo mahimno nāparā stutiḥ |
aghorānnāparo mantro nāsti tattvaṁ guroḥ param || 35 ||

There is no God higher than Shiva, there is no hymn better than the hymn on the greatness of Shiva, there is no mantra more powerful than the name of Shiva, there is nothing higher to be known than the real nature of the Guru. (35)

Verse 36

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

dīkṣā dānaṁ tapastīrthaṁ jñānaṁ yāgādikāḥ kriyāḥ |
mahimnastava pāṭhasya kalāṁ nārhanti ṣoḍaśīm || 36 ||

Initiation into spiritual life, charities, austerities, pilgrimages, practice of yoga, performance of sacrificial rites - none of these give even a sixteenth part of the merit that one gets by reciting the hymn on the greatness of Shiva. (36)

Verse 37

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

kusumadaśana-nāmā sarva-gandharva-rājaḥ
śaśidharavara-maulerdevadevasya dāsaḥ |
sa khalu nija-mahimno bhraṣṭa evāsya roṣāt
stavanamidamakārṣīd divya-divyaṁ mahimnaḥ || 37 ||

The Lord of Gandharvas, Pushpadanta by name, is the servant of the God of gods who has the crescent moon on his forehead. Fallen from his glory

due to the wrath of the Lord, he composed this very beautiful uplifting hymn on the greatness of Shiva to regain His favor. (37)

Verse 38

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

suragurumabhipūjya svarga-mokṣaika-hetuṁ
paṭhati yadi manuṣyaḥ prāñjalirnānya-cetāḥ |
vrajati śiva-samīpaṁ kinnaraiḥ stūyamānaḥ
stavanamidamamoghaṁ puṣpadantapraṇītam || 38 ||

If one with single-minded devotion and folded palms reads this unfailing hymn composed by Pushpadanta, which is adored by great gods and the best of sages and which grants heaven and liberation, one goes to Shiva and is worshipped by Kinnaras (celestial beings). (38)

Verse 39

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

āsamāptamidaṁ stotraṁ puṇyaṁ gandharva-bhāṣitam |
anaupamyaṁ manohāri sarvamīśvaravarṇanam || 39 ||

Thus ends this unparalleled sacred hymn composed by Pushpadanta and describing the glory of God Shiva in a most fascinating manner. (39)

Verse 40

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

ityeṣā vāṅmayī pūjā śrīmacchaṅkara-pādayoḥ |
arpitā tena deveśaḥ prīyatāṁ me sadāśivaḥ || 40 ||

This hymn worship is offered at the feet of Shiva. May the ever beneficent Lord of gods be pleased with me at this! (40)

Verse 41

तव तत्त्वं न जानामि कीदृशोऽसि महेश्वर।
यादृशोऽसि महादेव तादृशाय नमो नमः॥ ४१॥

tava tattvaṁ na jānāmi kīdṛśo'si maheśvara |
yādṛśo'si mahādeva tādṛśāya namo namaḥ || 41 ||

I do not know the truth of your nature and who you are- O great God my salutations to your true nature. (41)

Verse 42

एककालं द्विकालं वा त्रिकालं यः पठेन्नरः।
सर्वपाप-विनिर्मुक्तः शिव लोके महीयते॥ ४२॥

ekakālaṁ dvikālaṁ vā trikālaṁ yaḥ paṭhennaraḥ |
sarvapāpa-vinirmuktaḥ śiva loke mahīyate || 42 ||

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

Verse 43

श्री पुष्पदन्त-मुख-पङ्कज-निर्गतेन
स्तोत्रेण किल्बिष-हरेण हर-प्रियेण।
कण्ठस्थितेन पठितेन समाहितेन
सुप्रीणितो भवति भूतपतिर्महेशः॥ ४३॥

śrī puṣpadanta-mukha-paṅkaja-nirgatena
stotreṇa kilbiṣa-hareṇa hara-priyeṇa |
kaṇṭhasthitena paṭhitena samāhitena
suprīṇito bhavati bhūtapatirmaheśaḥ || 43 ||

If a person learns by heart and recites this hymn, which flowed from the lotus mouth of Pushpadanta, which destroys sins and is dear to Shiva and which equally promotes the good of all, Shiva, the Lord of creation, becomes very pleased. (43)

॥ इति श्री पुष्पदन्त विरचितं शिवमहिम्नः स्तोत्रं समाप्तम्॥

|| iti śrī puṣpadanta viracitaṁ śivamahimnaḥ stotraṁ samāptam ||

- thus ends the hymn called: -Śiva Mahimnaḥ Stotraṁ- composed by Puṣpadanta -