

shrI shivamahimna stotram.h

Introduction, transliteration, and translation by

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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!

॥ ॐ नमः शिवाय ॥

॥ अथ श्री शिवमहिम्नस्तोत्रम् ॥

महिम्नः पारं ते परमबिदुषो यद्यसदृशी
स्तुतिरब्रह्मदीनामपि तदबसन्नास्तुष्यि गिरः ।
अथावाच्यः सरवः स्वमतिपरिमाणावधिं गृणन्
ममाप्येष स्तोत्रे हरिं निरपवादः परिकरः ॥ १॥

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 Brahma and other gods

is not able to fathom your merits (ie, greatness).

Hence, if persons with

very limited intellect (and I am one of them) try to offer you a prayer,

their attempt deserve your special favour. If it is so, I should not b

exception. Hence, (thinking like this) I begin this prayer.

(1)

অতীতঃ পংখানং তব চ মহিমা বাঙমনসযোঃ
অতদ্ব্যবাস্ত্য যং চকিতমভিধত্তে শ্রুতিরপি ।
স কস্য স্তোত্রযঃ কতিবিধগুণঃ কস্য বিষয়ঃ
পদে অবরবাচীনে পততি ন মনঃ কস্য ন বচঃ ॥ ২॥

O, Great God, so great is your majesty that it cannot be reached by
and mind. Even the Vedas also, having become surprised, con-
firm your

greatness by only saying 'Neti', 'Neti' (not this, not this) while
describing you. Who can praise this type of greatness of yours? W
many qualities is it composed? Whose subject of descrip-
tion can it be ? And

yet even then whose mind and speech are not attached to your thi
Saguna form ? (2)

মধুস্ফীতা বাচঃ পরমমৃতং নিরিমতবতঃ
তব ব্রহ্মন্ কিং বাগপি সুরগুরোরিবস্ময়পদম্ ।
মম ত্বেতাং বাণীং গুণকথনপুণ্যেন ভবতঃ
পুনামীত্যরেথস্মিন্ পুরমখন বুদ্ধিরবযবসিতা ॥ ৩॥

O, Paramaatmaa (Greatest Soul), as you are the very cre-
ator of speech of

the Vedas, which is like highest type of nectar and as sweet as hon
can even the speech of Brahaspati (Guru, or spiritual guide of god

surprise you ? (ie, the speech of even Brahaspati is worthless before you).

O, Destroyer of Three Cities of the demons, thinking that my speech become purified by this act, my intellect (Buddhi) has become prepared to
sing your greatness. (3)

তৰৈশ্বৰ্যং যত্তত্তজগদুদয়রক্ষাপ্রলয়কং
ত্রयीरसु बसुतं तिस्रुषु गुणभिन्नासु तनुषु ।
अभयानामस्मिन् बरद रमणीयामरमणीं
बिहन्तुं बयात्रोशीं विदधत ईहेके जडधियः ॥ ४॥

O, Giver of Boons, your greatness is the cause of creation, maintenance,
and destruction of the whole universe; this is supported by three Vedas (ie, Rigveda, Yajurveda, and Saamaveda); it is distributed in the three qualities (ie, Satva, Rajas and Tamas) and three bodies (of Brahma, 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 ।
अतरैकेश्वर्ये अव्यानवसर दुःस्थेथा हतधियः
कुतरैकायं कांश्चित् मुखरयति मोहाय जगतः ॥ ५॥

If the Paramaatmaa (the Greatest Soul) creates the three worlds whole Universe), what is his gesture ? What is his body ? What is ? 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)

অজ্ঞানানো লোকাঃ কিমব্যবস্তোপি জগতাং
অধিষ্ঠাতারং কিং ভববিধিরনাদৃত্য ভবতি ।
অনীশো বা কুর্যাদ্ ভুবনজননে কঃ পরিকরো
যতো মন্দাস্তবাং প্রতমরবর সংশেরত ইমে ॥ ৬॥

O, Best Of The Gods, are the seven Lokas (It is believed that there are seven worlds in this Universe, namely, Bhooloka, Bhuvanarloka, Svargaloka,

Maharloka, Janaloka, Tapaloka, and Satyaloka) unborn ? Was the Universe independent of its Lord (ie, You) ? If it was so, then what were the means by which it was created that the stupid critics are creating

doubts about you? (ie, you are the only creator of the whole Universe). (6)

ত্রয়ী সাঙ্খ্যং যোগং পশুপতিমতং বৈশ্বামিতি
প্রভিন্বে প্রস্থানে পরমিদমদঃ পথ্যমিতি চ ।
রুচীনাং বৈচিত্র্যাদ্জুকুটিল নানাপথজুষাং
নৃগামেকো গম্যস্তবমসি পযসামরণব ইব ॥ ৭॥

The different practices based on the three Vedas, SaMkhya, Yoga, Pashupata-mata, VaishhNava-mata etc. are but different paths (to reach to the Greatest Truth) and people on account of their different

aptitude choose from them whatever they think best and deserved to be

accepted. But as the sea is the final resting place for all types of streams , You are the only reaching place for all people whichever

path, straight or zigzag, they may accept. (7)

মহোক্ষঃ খটবাঙ্গং পরশুরজিনং ভস্ম ফণিনঃ
কপালং চেতীয়ত্ত্ব বরদ তনৈত্রাপকরণম্ ।
সুরাস্তাং তাম্দিধং দধতি তু ভবদ্ভূপ্রণিহিতাং
ন হি স্বাত্মারামং বিষয়ম্গত্শ্চা ভ্রমযতি ॥ ৮॥

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 merit

of your eye-brows. Really, false desires for worldly things do not deceive (

mislead) one who is always is absorbed in his soul (ie, the Yogi- in fact

You). (8)

ধ্রুবং কশ্চিৎ সরবং সকলমপরস্তবধ্রুবমিদং
পরো শ্রোবযাশ্রোবেয জগতি গদতি বযস্তবিষয়ে ।

समस्तैपोतस्मिन् पुरमथन तैरिबस्मित ईष
सुबन् जिह्रेमि त्वां न खलु ननु धृष्टा मुखरता ॥ ९॥

O, Destroyer Of (Three) Cities, some persons call this Uni-
verse eternal

(ever lasting), others call it temporary, and yet others call it both
eternal and temporary. Hence, being surprised (perplexed) by the
contradictory opinions on this subject, I am really becom-
ing immodest in

loquaciously praising You. (9)

तैश्वर्यं यत्नाद् यदुपरि विरिञ्चिरहरिरधः
परिच्छेत्तुं यातावनिलमनलस्कन्धपुष्पः ।

ततो भक्तिश्रद्धा-भरगुरु-गुणदत्तां गिरिश यं
स्वयं तस्मै तात्तां तव किमनुवृत्तिरन फलति ॥ १०॥

Brahma and VishhNu wanted to measure your wealth i.e.greatness
the form of Fire and your whole body was a column of fire ex-
tending over

space. While Brahma took the form of a swan and flew high to see
top(head), VishhNu took the form of a boar and dug up down-
wards to see the

bottom (feet).Neither could succeed.(While VishhNu con-
fessed the truth,

Brahma falsely claimed that he had found the top and per-
suaded the Ketaki

flower to bear false witness.Shiva punished Brahma by re-
moving one of his 5

heads and ordered that henceforth the Ketaki flower should not be used in 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)

অযত্নাদাসাদ্য ত্রিভূবনমবৈরবযতিকরং
দশাস্যো যদ্বাহুনভূত-রণকণ্ডু-পরবশান্ ।
শিরঃপদ্মশ্রেণী-রচিতচরণাঙ্গোরুহ-বলেঃ
স্থিখরায়াস্তবদভক্তেস্ত্রেপুরহর বিস্মফুরিজতমিদম্ ॥ ১১॥

Oh,destroyer of the three cities! The effortless achievement of the

ten-headed Ravana in making the three worlds enemy-less(having conquered)

and his arrant eagerness for further fight by stretching his arms, and the result of his constant devotion to your lotus feet at which he eventually laid the lotus garland consisting of his 10 heads! (11)

অমুঘ্য অব্বেসবা-সমধিগতসারং ভূজবনং
বলাৎ কৈলাসেপি অব্বেধিবসতো বিক্রমযতঃ ।
অলভ্যাপাতালেপালসচলিতাংগুষ্ঠশিরসি
প্রতিষ্ঠা অব্যাসীদ্ ধুবমুপচিতো মুহ্যতি খলঃ ॥ ১২॥

Having obtained all his prowess through worshipping you, Ravana once dared

to test the power of his arms at your own dwelling place(Kailas Mountain). When he tried to lift it up, you just moved a toe of your

on a head of his and lo! Ravana could not find rest or peace even in
nether-world. Surely, power maddens the wicked. Finally Ra-
vaNa

reestablished his faith in you. (12)

যদৃদ্ধিং সুত্রোমেণা বরদ পরমোচ্চৈরপি সতীং
অধশক্রে বাণঃ পরিজনবিধেয়ত্রিভুবনঃ ।
ন তচ্চিত্রং তস্মিন্ বরিবসিতরি অ্ৰচরণযোঃ
ন কস্যাপ্যুন্নতৈ ভবতি শিরসস্তব্যাবনতিঃ ॥ ১৩॥

Oh boon-giver! BaaNa, the demon king made all the three worlds
with all their attendants and even the greatest wealth of In-
dra 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)

অকাণ্ড-ব্রহ্মাণ্ড-ক্ষয়চকিত-দেবাসুরকৃপা
বিধেয়স্যাসীদ্ যস্মিন্দ্রনয়ন বিষ্ণুং সংহৃতবতঃ ।
স কলাঘঃ কণ্ঠে তব ন কুরুতে ন শ্রিয়মহো
ষিকারোপি শ্লাঘো ভুবন-ভয়- ভঙ্গ- বয়সনিনঃ ॥ ১৪॥

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 ev-
erything. The gods as

well as the demons were stunned at the prospect of the en-
tire 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)

অসিদ্ধাৰ্থা নৈব ক্ৰচিদপি স দেবাসুৰনরে
নিবৰতন্তে নিত্যং জগতি জযিনো যস্য বিশিখাঃ ।
স পশ্যন্তীশ ত্ৰামিতরসুৰসাধাৰণমভূৎ
স্মরঃ স্মরতৰযাত্মা ন হি বশিষু পথ্যঃ পৰিভৰঃ ॥ ১৫॥

The cupid's(love-god 'manmatha's) (flower) arrows never return

unaccomplished whether the victims were gods or demons or men ever 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)

মহী পাদাঘাতাদ্ বরজতি সহসা সংশযপদং
পদং বিশোরভ্রাম্যদ্ ভূজ-পরিষ-ৰুগণ-গ্রহ- গণম্ ।

মুহুরেদ্যোরেদাস্থাং যাতনিভূত-জটা-তাড়িত-তটা
জগদ্রক্ষায়ৈ ত্বং নটসি ননু ঝামৈৰ বিভূতা ॥ ১৬॥

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 VishhN main

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)

ষিয-দ্বযা পী তারা-গণ-গুণিত-ফেনোদ্ধম-রুচিঃ
প্রবাহো ঝাৰাং যঃ পৃষতলঘুদৃষ্টঃ শিরসি তে ।
জগদ্রীপাকারং জলধিৰলযং তেন কৃতমিতি
অনেনৈবোন্নেযং ধৃতমহিম দিৰযং তৰ ঝপুঃ ॥ ১৭॥

The divine river flows extensively through the sky and its charm is enhanced by the illumination of the foam by the groups of stars. (I 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)

রথঃ ক্ষেণী যন্তা শতধৃতিরগেন্দ্রো ধনুরথো
রথাঙ্গে চন্দ্রারেকা রথ-চরণ-পাণিঃ শর ইতি ।
দিধিক্ষোস্তে কোযং ত্রিপুরত্ৰণমাডম্বর বিধিঃ
বিধেযৈঃ ক্রীডনেত্যা ন খলু পরতন্ত্রাঃ প্রভুধিযঃ ॥ ১৮॥

When you wanted to burn the three cities, you had the earth as the
iot,

Brahma as the charioteer, the Meru mountain as the bow, the sun
as the parts of the chariot and VishhNu himself (who holds the
chariot-wheel in his hand -Sudarshan chakra?), as the ar-
row. Why this

demonstrative show when you as the dictator of every-
thing, could have done

the job as a trifle? The Lord's greatness is not dependent on any-
body or

anything. (Incidentally there is a view that the burn-
ing of the three

cities would refer to the burning of three kinds of bod-
ies of man i.e.

'sthUla sharIra', 'sUkshma sharIra' and 'kAraNa sharIra').
(18)

হরিস্তে সাহস্রং কমল বলিমাধায় পদযোঃ
যদেকোনে তস্মিন্ নিজমুদহরন্নেত্রকমলম্ ।
গতো ভক্ত্যুদ্রেকঃ পরিণতিমসৌ চক্রপুষঃ
ত্রয়াণাং রক্ষায়ৈ ত্রিপুরহর জাগরিত জগতাম্ ॥ ১৯॥

VishhNu once brought 1000 lotuses and was placing them at you

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)

क्रतो सुप्ते जाग्रत् अभसि फलयोगे क्रतुमतां

क्व करम प्रध्वस्तं फलति पुरुषाराधनमृते ।

अतस्तवां समेप्रक्ष्य क्रतुषु फलदान-प्रतिभूषं

श्रुतो श्रद्धां वधवा दृष्टपरिकरः करमसु जनः ॥ २०॥

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 rewarding people performing sacrificial worship, with good results, men

believe in Vedas and firmly engage themselves in various worshipful acts. (20)

क्रियादम्बो दम्बः क्रतुपतिरधीशस्तनुभृतां

ऋषीणामारिभ्रज्यं शरणद सदस्याः सुर-गणाः ।

क्रतुभ्रंशस्तुवतः क्रतुफल-विधान-व्यसनिनः

ध्रुवं करतुं श्रद्धा विधुरमभिचाराय हि मथाः ॥ २१॥

All the same, O Protector. though you exert to reward all sac-

rifices. 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)

প্রজানাথং নাথ প্রসভমভিকং স্ৰ্বাং দুহিতরং

গতং রোহিদ্ ভূতাং রিরমযিষুম্ভস্য বপুষা ।

ধনুস্পাণের্যাতং দিবমপি সপত্রাকৃতমমুং

ত্রসন্তুং তেদ্যপি ত্যজতি ন ম্গৰযাধরভসঃ ॥ ২২॥

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)

স্বলাৰণ্যাশংসা ধৃতধনুঘমহনায় ত্ৰণৰং
পূৰঃ প্লুষ্টং দৃষ্টবা পূৰমখন পুষ্পায়ুধমপি ।
যদি সৈত্ৰণং দেবী যমনিরত-দেহারধ-ঘটনাং
অৰৈতি ত্ৰামদধা বত বরদ মুগ্ধা যুৰতযঃ ॥ ২৩॥

O, destroyer of the three cities! Boon-giver! Practitioner of austerities!

Before the very eyes of Parvati, you reduced Manmatha (the god of loves) 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)

শ্ৰশানেশ্বাক্ৰীড়া স্মরহর পিশাচাঃ সহচরাঃ
চিতা-ভস্মালেপঃ স্রগপি নুকরোটি-পৰিকরঃ ।
অমঙ্গল্যং শীলং তব ভবতু নামৈবমখিলং
তথাপি স্মগাং বরদ পরমং মঙ্গলমসি ॥ ২৪॥

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 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 the 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 Devaparaadha kshamaApana stotra Shankaracharya says that, despite deficient possessions, Shiva got the power to grant boons entirely because

because of his having taken the hand of Parvathi in marriage; in the

previous shloka, Pushhpadanta calls it naive on the part of Parvati, if she

thinks that Shiva is attracted by her charm simply because he is sharing

half the body with her. This dichotomy etc. is due to the custom that when a

particular lord is to be extolled, the other gods are to be belittled to

some extent).

(24)

মনঃ প্রত্যক্ চিত্তে সৰ্বধমৰিধাযাত্ৰ-মৰুতঃ

প্রহৃষ্যদ্রোমাণঃ প্রমদ-সলিলোত্সঙ্গতি-দৃশঃ ।

যদালোকান্নাদং হৃদ ইব নিমজ্যাম্ তমযে

দধত্যন্তস্তত্ত্বং কিমপি যমিনস্তৎ কিল ভবান্ ॥ ২৫॥

The great yogis regulate their breath, control and still their mind

inward and enjoy the bliss with their hair standing on edge and eyes
with tears of joy. It looks as though they are immersed in nec-
tar. That

bliss which they see in their heart and exult thus, is verily
you Yourself! (25)

অমরকস্তবঃ সোমস্তবমসি পবনস্তবঃ হৃতবহঃ
অমাপস্তবঃ বেযাম অমু ধরণিরাত্মা অমিতি চ ।
পরিচ্ছিন্নামেবঃ অযি পরিণতা বিভ্রতি গিরং
ন বিদ্যস্তত্তত্তবঃ বযমিহ তু যং অবং ন ভবসি ॥ ২৬॥

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
the Self which is omnipresent. Thus people describe in words ev-
ery

attribute as yours. On the other hand, I do not know any fun-
damental

principle or thing or substance, which you are not! (26)

ত্রয়ীং তিস্রো বৃত্তীশ্চিত্রভুবনমথো ত্রীনপি সুরান্
অকারাদৈরবরৈগশ্চিত্রভিরভিদধৎ তীরগৰিকৃতি ।
তুরীযং তে ধাম ধবনিভিরবরুক্কানমণুভিঃ
সমস্ত-বযস্তঃ অব্যং শরণদ গ্ণাত্যোমিতি পদম্ ॥ ২৭॥

O, grantor of refuge and protection! The word 'OM' con-
sists of the three

letters 'a', 'u' and 'm'. It refers to the three Vedas(Rik, Ya-
juH and

Sama), the three states (Jaagrat.h, Swapna, and sushhupti-awakened,

dreaming and sleeping),the three worlds(BhUH, bhuvaH and su-vaH) 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)

ভৰঃ শৰেৰা ৰুদ্রঃ পশুপতিরখোগ্রঃ সহমহান্
তথা ভীমেশানাৰিতি যদভিধানাষ্টকমিদম্ ।
অমুখিন্ প্রত্যেকং পৰিচরতি দেব শ্রুতিরপি
প্ৰিয়াযাস্মৈধানে প্ৰণিহিত-নমস্যোস্তি ভৰতে ॥ ২৮॥

I salute you as the dear abode of the following 8 names:bhava, sha-
rudra, pashupati, ugra, sahamahAn.h, bhiima, and Ishaana; the
discusses individually about these names. (28)

নমো নেদিষ্ঠায় প্ৰিয়দেব দৰিষ্ঠায় চ নমঃ
নমঃ ক্ষোদিষ্ঠায় স্মরহর মহিষ্ঠায় চ নমঃ ।
নমো বরিষষ্ঠায় ত্ৰিনয়ন যৰিষ্ঠায় চ নমঃ
নমঃ সরবস্মৈ তে তদিদমতিসরবায় চ নমঃ ॥ ২৯॥

O, destroyer of Cupid! O, the three-eyed one! Salutations to you, v

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)

বহুল-রজসে বিশ্বোত্পত্তৌ ভবায় নমো নমঃ

প্রবল-তমসে তৎ সংহারে হরায় নমো নমঃ ।

জন-সুখকৃতে সত্তেবাদ্বিত্তৌ মৃডায় নমো নমঃ

প্রমহসি পদে নিম্বেত্রগুণ্যে শিবায় নমো নমঃ ॥ ৩০॥

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 bliss.

(30)

কৃশ-পরিণতি-চেতঃ ক্লেশবশ্যং ক্ব চেদং

ক্ব চ তব গুণ-সীমোল্লঙ্ঘিনী শশ্বদ্দিধিঃ ।

ইতি চকিতমমন্দীকৃত্য মাং ভক্তিরোধাদ্

বরদ চরণযোস্তে বাক্য-পুষ্পোপহারম্ ॥ ৩১॥

O, boon-giver! I was very perplexed to sing your praise con-

sidering my

little awareness and afflicted mind vis-a-vis your ever increasing

limitless quality; however, my devotion to you made me set aside diffidence and place these floral lines at your feet. (31)

অসিত-গিরি-সমং স্যাৎ কজ্জলং সিন্ধু-পাত্রে
সুর-তরুৰ-শাখা লেখনী পত্রমুরষী ।
লিখতি যদি গৃহীত্বা শারদা সরবকালং
তদপি তব গুণানমীশ পারং ন যাতি ॥ ৩২॥

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)

অসুর-সুর-মুনীন্দ্রেরিচতসেন্দু-মোলেঃ
গ্রথিত-গুণমহিন্মো নিরগুণস্যেশ্বরস্য ।
সকল-গণ-বরিষ্ঠঃ পুষ্পদন্তাভিধানঃ
রুচিরমলঘুৰ্ভৈঃ স্তোত্রমেতচ্চকার ॥ ৩৩॥

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

this charming hymn in none too short metres, in praise of the great

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)

অহরহরনবদ্যং ধূরজটেঃ স্তোত্রমেতৎ
পঠতি পরমভক্ত্যা শুদ্ধ-চিত্তঃ পুমান্ যঃ ।
স ভবতি শিবলোকে রুদ্রতুল্যস্তথাত্র
প্রচুরতর-ধনায়ুঃ পুত্রবান্ কীরিতমাংশ্চ ॥ ৩৪॥

Whoever reads this faultless hymn of Shiva daily, with pure mind and devotion, ultimately reaches Shiva's domain and becomes equal to this world, he is endowed with children, great wealth, long life and fame. (34)

মহেশান্নাপরো দেবো মহিম্নো নাপরা স্মৃতিঃ ।
অম্বোরান্নাপরো মনেত্রো নাস্তি তত্ত্বং গুরোঃ পরম্ ॥ ৩৫॥

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)

দীক্ষা দানং তপস্তীরথং জ্ঞানং যাগাদিকাঃ ক্রিয়াঃ ।
মহিম্নস্তব পাঠস্য কলাং নারহন্তি ঘোডশীম্ ॥ ৩৬॥

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)

কুসুমদশন-নামা সরব-গন্ধরব-রাজঃ

শশিধরবর-মৌলেরেদবদেবস্য দাসঃ ।

স খলু নিজ-মহিম্নো ভ্রষ্ট এৰাস্য রোষাৎ

স্তবনমিদমকারষীদ্ দিব্য-দিব্যং মহিম্নঃ ॥ ৩৭॥

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 name (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)

সুরগুরুমভিপূজ্য স্ৰবগ-মৌক্ষিক-হেতুং

পঠতি যদি মনুষ্যঃ প্রাঞ্জলিরনান্য-চেতাঃ ।

বরজতি শিব-সমীপং কিন্নরৈঃ স্তুযমানঃ

স্তবনমিদমমোঘং পুষ্পদন্তুপ্রণীতম্ ॥ ৩৮॥

If an aspirant for heaven and liberation, worships Shiva, the teacher of the 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

singing talent).

(38)

আসমাপ্তমিদং স্তোত্রং পুণ্যং গন্ধরব-ভাষিতম্ ।
অনৌপম্যং মনোহারি সরবমীশ্বরবরণম্ ॥ ৩৯॥

Here ends this meritorious, charming and incomparable hymn, uttered by the

Gandharva, all in description of the great master. (39)

ইতোষা বাঙমযী পূজা শ্রীমচ্ছঙ্কর-পাদযোঃ ।
অরিপতা তেন দেবেশঃ প্রীযতাং মে সদাশিবঃ ॥ ৪০॥

Thus, this worship in the form of words, is dedicated at the feet of Shankara; may the ever-auspicious lord of the gods be pleased with this. (40)

তব তত্ত্বং ন জানামি কীদৃশোসি মহেশ্বর ।
যাদৃশোসি মহাদেব তাদৃশায় নমো নমঃ ॥ ৪১॥

I do not know the truth of your nature and how you are. O, great C
Salutations are to that nature of yours of which you really are. (41)

এককালং দ্বিকালং বা ত্রিকালং যঃ পঠেন্নরঃ ।
সরবপাপ-বিনিরমুক্তঃ শিব লোকে মহীয়তে ॥ ৪২॥

Whoever reads this once, twice or thrice (in a day) revels in the domain of

Shiva, bereft of all sins. (42)

শ্রী পুষ্পদন্ত-মুখ-পঙ্কজ-নিরগতেন
স্তোত্রেণ কিল্বিষ-হরেণ হর-প্রিয়েণ ।
কণ্ঠস্থিতেন পঠিতেন সমাহিতেন

सुप्रीणितो ढरति डूतपतिरमहेशः ॥ ४३॥

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 beings become greatly pleased with anyone who has learnt this by and/or reads or recalls this with single-mindedness! (43)

॥ इति श्री पुष्पदन्तु ढिरचितः शिवमहिम्नः

स्तोत्रं समाप्तम् ॥

Thus ends the 'shivamahimna hymn' composed by Pushhpadanta.