
shivamahimna stotra (puShpadanta)

श्रीशिवमहिम्नस्तोत्र (पुष्पदन्त)

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॥ श्री पुष्पदन्त विरचितं शिवमहिम्न स्तोत्रम् ॥

Introduction, transliteration, and translation by
Devendraray V . Bhatt and S . V . Ganesan

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

The thief PuShpadanta, not knowing this, walked on the Shiva NirmAlya, 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 PuShpadanta'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 शिवमडिम्नस्तोत्रम् ॥

मडिम्नः पारं ते परमविदुषो यद्यसदृशी
स्तुतिर्ब्रह्मादीनामपि तदवसत्रास्त्वयि गिरः ।
अथाऽवाच्यः सर्वः स्वमतिपरिणामावधि गृणन्
ममाथेष स्तोत्रे हर 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 be a
exception . Hence, (thinking like this) I begin this prayer . (1)

अतीतः पंथानं तव य मडिमा वाङ्मनसयोः
अतद्व्यावृत्त्या यं यदितमभिधत्ते श्रुतिरपि ।
स कस्य स्तोतव्यः इतिविधगुणः कस्य विषयः
पदे त्वर्वाचीने पतति न मनः कस्य न वयः ॥ २ ॥

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)

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

O, ParamAtmA (Greatest Soul), as you are the very creator of speech of the Vedas, which is like highest type of nectar and as sweet as honey, how can even the speech of Brahaspati (Guru, or spiritual guide of gods) surprise you ? (ie, the speech of even Brahaspati is worthless before you). O, Destroyer of Three Cities of the demons, thinking that my speech may become purified by this act, my intellect (Buddhi) has become prepared to sing your greatness . (3)

तवैश्वर्यं यत्तज्जगद्दृष्ट्यरक्षाप्रलयकृत्
त्रयीवस्तु व्यस्तं तिसृषु गुणभिन्नासु तनुषु ।
अभव्यानामस्मिन् वरद रमणीयामरमणीं
विषन्तुं व्याक्रोशीं विदधत षडेकै 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 SAMaveda); it is distributed in the three qualities (ie, Satva, Rajas and Tamas) and three bodies (of BrahmA, ViShNu 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)

किमीडः किंकायः स ञलु किमुपायस्त्रिभुवनं
 किमाधारो धाता सृजति किमुपादानं धति य ।
 अतर्कर्वैश्वर्ये त्वय्यनवसरं दुःस्थो हतधियः
 कुतर्काडयं कांश्चित् मुभस्यति मोहाय जगतः ॥ ५ ॥

If the ParamAtmA (the Greatest Soul) creates the three worlds (ie, the whole Universe), what is his gesture ? What is his body ? What is his plan ? What is his basis (support)? What are his means (instruments,resources) ? These are the useless questions raised by some stupid critics, in order to mislead people, against one (i.e., you) who always remains incompatible to senses . (5)

अजन्मानो लोकाः किमवयववन्तोऽपि जगतां
 अधिष्ठातां किं भवविधिरनादृत्य भवति ।
 अनीशो वा कुर्याद् भुवनजनने ङः परिकरो
 यतो मन्दास्त्वां प्रत्यमरवरं संशेरत धमे ॥ ६ ॥

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

त्रयी साङ्ख्यं योगः पशुपतिमतं वैश्रवमिति
 प्रसिन्ने प्रस्थाने परमिदमदः पथ्यमिति य ।
 रुथीनां वैश्विन्नादृजुकुटिल नानापथजुषां
 नृणामेको गम्यस्त्वमसि पयसामर्णव धव ॥ ७ ॥

The different practices based on the three Vedas, SaMkhya, Yoga, Pashupata-mata, VaiShNava-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)

मढोक्षः ञड्ढाङ्गं परशुरजिनं भस्म इणिनः
 क्पालं येतीयत्तव वरद तन्त्रोपकरणम् ।
 सुरास्तां तामुद्धिं दधति तु भवद्भूषण्णिछितां
 न छि स्वात्मारामं विषयमृगतृष्णा भ्रमयति ॥ ८ ॥

O, Giver of the Boons, the bull, club in the shape of the leg of a wooden cot, chisel, the elephant-skin, Ashes, the serpent, the skull : these are the articles of your house-hold . And yet gods get all their riches merely by the movement of your eye-brows. Really, false desires for worldly things do not deceive (mislead) one who is always is absorbed in his soul (ie, the Yogi- in fact You). (8)

ध्रुवं कश्चित् सर्वं सकलमपरस्त्वध्रुवमिदं
 परो ध्रौव्याऽध्रौव्ये जगति गदति व्यस्तविषये ।
 समस्तेऽप्येतस्मिन् पुरमथन तैर्विस्मित एव
 स्तुवन् जिह्रेमि त्वां न भलु ननु धृष्टा मुभरता ॥ ९ ॥

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)

तवैश्वर्यं यत्नाद् यद्गुपरि विरिञ्चिर्दरिदः
 परिच्छेतुं यातावनिलमनलस्कन्धवपुषः ।
 ततो भक्तिश्रद्धा-भरगुरु-गृणद्भ्यां गिरिश यत्
 स्वयं तस्ये ताभ्यां तव किमनुवृत्तिर्न इलति ॥ १० ॥

Brahma and ViShNu 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), ViShNu took the form of a boar and dug up downwards to see the bottom (feet).Neither could succeed.(While ViShNu 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)

अथत्नादासाध त्रिभुवनमवैरव्यतिकरं
 दशास्थो यद्बाहुनभृत-रत्नाकण्डू-परवशान् ।
 शिरःपद्मश्रेणी-रचितचरणाम्भोरुड-भवेः
 स्थिरायास्त्वद्भक्तोस्त्रिपुरदर विस्फूर्जितमिदम् ॥ ११ ॥

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
 भलात् डैलासेऽपि त्वदधिवसती विडम्बयतः ।
 अलभ्यापातालेऽप्यलसयलितांगुष्ठशिरसि
 प्रतिष्ठा त्वय्यासीद् ध्रुवमुपचितो मुख्यति भवः ॥ १२ ॥

Having obtained all his prowess through worshipping you, RavaNa once dared to test the power of his arms at your own dwelling place(Kailas Mountain). When he tried to lift it up, you just moved a toe of your foot on a head of his and lo! Ravana could not find rest or peace even in the nether-world . Surely, power maddens the wicked . Finally RavaNa reestablished his faith in you . (12)

यदृष्टिं सुत्राम्णो वरद परमोऽथैरपि सर्ती
 अधश्चक्रे बाणः परिजनविधेयत्रिभुवनः ।

न तच्छित्रं तस्मिन् परिवसितरि त्वय्यरणयोः
न कस्याप्युन्नत्यै भवति शिरसस्त्वय्यवनतिः ॥ १३ ॥

Oh boon-giver! BANa, 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-अलमाण्ड-क्षयचकित-देवासुरकृपा
विधेयस्याऽऽसीद् यस्त्रिनयन विषं संदृतवतः ।
स कल्माषः कण्ठे तव न कुरुते न श्रियमलो
विकारोऽपि श्लाघ्यो भुवन-भय- भङ्ग- व्यसनिनः ॥ १४ ॥

When the ocean was being churned by the gods and demons for ‘amRit’(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 विशिषाः ।
स पश्यन्नीश त्वामितरसुरसाधारणमभूत्
स्मरः स्मर्तव्यात्मा न छि वशिषु पथ्यः परिभवः ॥ १५ ॥

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)

मडी पादाघाताद् व्रजति सडसा संशयपदं
पदं विषणोर्भ्रायद् भुज-परिध-रुगण-ग्रह- गणाम् ।
मुडुधौर्दोस्थं यात्यनिभृत-जटा-ताडित-तटा
जगद्भ्रक्षायै त्वं नटसि ननु वामैव विभुता ॥ १६ ॥

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 ViShNu'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)

वियद्व्यापी तारा-गण-गुणित-हेनोद्गम-रुचिः
प्रवाडो वारां यः पृषतलघुदृष्टः शिरसि ते ।
जगद्वीपाकारं जलधिवलयं तेन कृतमिति
अनेनैवोत्रेयं धृतमहिम दिव्यं तव वपुः ॥ १७ ॥

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 यन्द्राङ्गौ रथ-चरण-पाणिः शरं धृति ।
द्विधक्षोस्ते कोऽयं त्रिपुरतृणामाऽम्बर विधिः
विधेयैः कीडन्त्यो न भलु परतन्त्राः प्रभुधियः ॥ १८ ॥

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 ViShNu 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)

उरिस्ते साडस्रं कमल बलिमाधाय पद्योः
यदेकोने तस्मिन् निजमुदउरत्रेत्रकमलम् ।
गतो भक्त्युद्रेकः परिश्रुतिमसौ यङ्कवपुषः
त्रयाणां रक्षायै त्रिपुरउर जागर्ति जगताम् ॥ १८ ॥

ViShNu 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)

कतौ सुमे जाग्रत् त्वमसि हृलयोगे कतुमतां
क्व कर्म प्रध्वस्तं हृलति पुरुषाराधनमृते ।
अतस्त्वां समप्रेक्ष्य कतुषु हृलदान-प्रतिभुवं
श्रुतौ श्रद्धां अध्वा दृढपरिकरः कर्मसु 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 in rewarding people performing sacrificial worship, with good results, men believe in Vedas and firmly engage themselves in various worshipful acts . (20)

डियादक्षो दक्षः कतुपतिरधीशस्तनुभृतां
ऋषीणामात्विजयं शरणाद सदस्याः सुर-गाणाः ।
कतुभंशस्त्वत्तः कतुहृल-विधान-व्यसनिनः
ध्रुवं कर्तुं श्रद्धा विधुरमभियाराय छि मभाः ॥ २१ ॥

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)

प्रजनाथं नाथ प्रसन्नमभिर्कं स्वां दृष्टितरं
गतं रोडिद् भूतां रिरमथिषुमृष्यस्य वपुषा ।
धनुष्याणैर्यातं दिवमपि सपत्राङ्गतमभुं
त्रसन्तं तेऽद्यापि त्यजति न भृगव्याधरभसः ॥ २२ ॥

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 धृतधनुषमहाय तृणवत्
पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्यायुधमपि ।
यदि स्त्रैणां देवी यमनिरत-देहार्ध-घटनात्
अवैति त्वामद्भ्यो जत वरद मुग्धा युवतयः ॥ २३ ॥

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)

श्मशानेष्वकीडा स्मरुडर पिशाचाः सडयराः
सिता-भस्मावेपः स्रगपि नृकरोटी-परिकरः ।

अमङ्गल्यं शीलं तव भवतु नामैवमभिलं
तथापि स्मर्तृणां वरद परमं मङ्गलमसि ॥ २४ ॥

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 aparAdha kShamApana stotra Shankaracharya says that,despite his poor and deficient possessions,Shiva got the power to grant boons entirely because because of his having taken the hand of Parvathi in marriage; in the previous shloka, 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 प्रत्यङ् यित्ते सविधमविधायात्त-मरुतः
प्रदृष्यद्रोमाशः प्रमद-सलिलोत्सङ्गति-दृशः ।
यदालोङ्ग्याह्लादं द्रुद एव निमज्ज्याभृतमये
दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान् ॥ २५ ॥

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)

(The second line has an alternate (pAThabheda),
salilotsa.ngita (salila + utsa.ngita).

However, utsa.ngati is more appropriate than sa.ngita,
both in terms of meaning and grammar!
sa.ngita has grammatical problems (it needs to be

sa.ngIta which does not fit the meter! It may as well be some printer's mistake originally which got reprinted in newer books.)

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं द्रुतवळः
त्वमापस्त्वं व्योम त्वमु धरणितात्मा त्वमिति य ।
परिच्छिन्नामेवं त्वधि परिणता भिन्नति गिरं
न विभ्रस्तत्तत्त्वं वयमिळ तु यत् त्वं न भवसि ॥ २६ ॥

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 शरणाद् गुणान्योमिति पदम् ॥ २७ ॥

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

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

I salute you as the dear abode of the following 8 names:bhava,
sharva, rudra, pashupati, ugra, sahamahAn, bhIma, and IshAna;
the ‘Vedas’ also discusses individually about these names . (28)
(Also a variation of first and second lines as sahamahAnstathA.)

नमो नेदिष्ठाय प्रियदव दविष्ठाय च नमः
नमः क्षीदिष्ठाय स्मरुदर मडिष्ठाय च नमः ।
नमो वर्षिष्ठाय त्रिनयन चविष्ठाय च नमः
नमः सर्वस्मै ते तद्विदमतिसर्वाय च नमः ॥ २८ ॥

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)

भडुल-२जसे विश्वोत्पत्तौ भवाय नमो नमः
प्रभल-तमसे तत् सडारे डराय नमो नमः ।
जन-सुषुडृते सत्वोद्विक्तौ मृडाय नमो नमः
प्रमडसि पडे निस्त्रैगुण्ये शिवाय नमो नमः ॥ ३० ॥

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-येतः क्लेशवश्यं डव येदं
डव च तव गुण-सीमोत्वडुधिनी शश्वद्विः ।
धति चडितममन्दीकृत्य मां भक्तिराधाद्
वरद चरणयोस्ते वाड्य-पुष्पोपडारम् ॥ ३१ ॥

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-शाभा लेपनी पत्रमुर्वी ।
विभक्ति यदि गृहीत्वा शारदा सर्वकालं
तदपि तव गुणानामीश पारं न याति ॥ ३२ ॥

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-मुनी-द्वैरर्थितस्येन्दु-मौलेः
अशित-गुणमहिम्नो निर्गुणस्थेश्वरस्य ।
सकल-गण-वशिष्ठः पुष्पदन्ताभिधानः
रुचिरमलघुवृत्तैः स्तोत्रमेतच्चकार ॥ ३३ ॥

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

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

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 ।

अधोरात्रापरो मन्त्रो नास्ति तत्त्वं गुरोः परम् ॥ ३५ ॥

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 ॥

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 भलु निज-महिम्नो भ्रष्ट ऐवास्य रोषात्
स्तव-नमिदमकार्षीद् द्विव्य-दिव्यं महिम्नः ॥ ३७ ॥

Kusumadanta(equivalent of PuShpadanta) 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-लेतुं
पठति यद्वि मनुष्यः प्राञ्जलिर्नान्य-येताः ।
ब्रजति शिव-समीपं किन्नरैः स्तूयमानः
स्तव-नमिदममोघं पुष्पदन्तप्रणीतम् ॥ ३८ ॥

If an aspirant for heaven and liberation, worships Shiva,the teacher of
gods, at first and then reads this unfailing hymn, composed by
PuShpadanta, 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 ॥

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

एत्येषा वाज्मयी पूजा श्रीमच्छङ्कुर-पादयोः ।
अर्पिता तेन देवेशः प्रीयतां मे सदाशिवः ॥ ४० ॥

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 मधेश्वर ।
यादृशोऽसि मखादेव तादृशाय नमो नमः ॥ ४१ ॥

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)

એકકાલં દ્વિકાલં વા ત્રિકાલં યઃ પઠેન્નરઃ ।
સર્વપાપ-વિનિર્મુક્તઃ શિવ લોકે મહીયતે ॥ ૪૨ ॥

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

श्री पुष्पदन्त-मुण्ड-पङ्कज-निर्गतेन
स्तोत्रेण किम्बिष-उरेण उर-प्रियेण ।
कण्ठस्थितेन पठितेन समाहितेन
सुप्रीणितो भवति भूतपतिर्भुवः ॥ ४३ ॥

This hymn which is dear to Shiva, has emerged out of the lotus-like mouth
of PuShpadanta 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)

॥ एति श्री पुष्पदन्त विरचितं शिवमडिभ्रः
स्तोत्रं समाप्तम् ॥

Thus ends the 'shivamahimna hymn' composed by PuShpadanta.

In some texts, following verses are included as starting ones.

(Stotra Patha Sangraha, page 88, Chakreshvar Sanstha,
Sharika Parvat, Shrinagar)

ॐ नमः शिवाय ।

आधीनामगधं दिव्यं व्याधीनां मूलकृन्तनम् ।

उपद्रावाणां दलनं मलदिवमुपास्महे ॥ १ ॥

अलं पापी पापक्षपण निपूणाः शङ्कर भवान् ।

अलं भीतो भीताभयवितरणो ते व्यसनिता

अलं दीनो दीनोद्धरण विधिसज्जस्त्वदितरत्

न जानेऽलं वक्तुं कुरु सकल शोभ्ये मयि कृपाम् ॥ २ ॥

जनस्त्वदपादाब्जश्रवणमननध्याननिपुणाः

स्वयं ते विस्तीर्णा न भलु करुणा तेषु करुणा ।

भवे लीने दीने मयि मननलीने न करुणा

कथं नाथ प्यातस्त्वमसि करुणागार सागर छति ॥ ३ ॥

ॐ महिम्नः पारं ते

A copy with Urdu translation (Shiv Ratri Puja Mahimna Stotra
in archive.org has a verse numbered 30 below which appears new.


The booklet has only 35 verses.

वपुष्प्रादुर्भावाद्नुतमितदं जन्मनि पुरा

पुरारे! नैवालं क्वचिदपि भवन्तं प्रणतवान् ।

नमन्भुक्तः सम्प्रत्यतनुरुडमग्रेष्यनतिमान्

मडेश! क्षन्तव्यं तद्विदमपराधद्वयमपि ॥ ३० ॥

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Please send corrections to sanskrit@cheerful.com

