

Shiv Mahimna Stotra With Meaning

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

mahimnaḥ pāraṁ te paramaviduṣo yad yasadr̥śī
stutirbrahmādīnāmapī tadavasannāstvayi girāḥ .
athā'vācyaḥ sarvaḥ svamatipariṇāmāvadhi gr̥ṇan
mamāpyeṣa stotre hara nirapavādaḥ parikaraḥ .. 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 deserves your special favour. If it is so, I should not be an exception. Hence, (thinking like this) I begin this prayer.
(1)

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

atītaḥ paṁthānaṁ tava ca mahimā vāṁmanasayoḥ
atadvyāvṛtṭyā yaṁ cakitamabhidhatte śrutirapi .
sa kasya stotavyaḥ katividhaguṇaḥ kasya viṣayaḥ
pade tvarvācīne patati na manaḥ kasya na vacaḥ .. 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 ॥

madhusphītā vācaḥ paramamamṛtaṁ nirmītavataḥ
tava brahman kiṁ vāgapi suragurorvismayapadam.
mama tvetāṁ vāṇīm guṇakathanapuṇyena bhavataḥ
punāmītyarthe'smin puramathana buddhirvyavasitā .. 3..

O, Paramaatmaa (Greatest Soul), as you are the very creator of the speech of the Vedas, which is like the 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 तिसृषु गुणभिन्नासु तनुषु ।
अभव्यानामस्मिन् वरद रमणीयामरमणीं
विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः ॥ ४ ॥

tavaiśvaryaṁ yattajjagadudayarakṣāpralayaḥ
trayīvastu vyastaṁ tisruṣu guṇabhinnaṣu tanuṣu .
abhavyānāmasmin varada ramaṇīyāmaramaṇīm
vihantum vyākrośīm vidadhata ihaika jaḍadhiyaḥ .. 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 ॥

kimīhaḥ kiṁkāyaḥ sa khalu kimupāyastribhuvanaṁ
kimādhāro dhātā sṛjati kimupādāna iti ca .
atarkyaiśvare tvayyanavasara duḥstho hatadhiyaḥ
kutarko'yaṁ kāmścit mukharayati mohāya jagataḥ .. 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, to mislead people, against one (i.e., you) who always remains incompatible with the senses. (5)

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

ajanmāno lokāḥ kimavayavavanto'pi jagatām
adhiṣṭhātāraṁ kiṁ bhavavidhiraṇādṛtya bhavati .
anīśo vā kuryād bhuvanajanane kaḥ parikaro
yato mandāstvām pratyamaravara saṁśerata ime .. 6..

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

trayī sāṅkhyam yogaḥ paśupatiṁmataṁ vaiṣṇavamiti
prabhinne prasthāne paramidamadaḥ pathyamiti ca .
rucīnām vaicitryādrjukuṭila nānāpathajuṣām
nṛṇāmeko gamyastvamasi payasāmaṇava iva .. 7..

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 deserve 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 तन्तोपकरणम् ।

सुरास्तां तामृद्धिं दधति तु भवद्भूषणहितां
न हि स्वात्मारामं विषयमृगतृष्णा भ्रमयति ॥ ८ ॥

mahokṣaḥ khaṭvāṅgaṃ paraśurajinaṃ bhasma phaṇinaḥ
kapālaṃ cetiyattava varada tantropakaraṇam .
surāstāṃ tāmṛddhiṃ dadhati tu bhavadbhūṣaṇihitāṃ
na hi svātmārāmaṃ viṣayamṛgaṭṛṣṇā 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 household. And yet gods get all their riches merely by the movement of your eyebrows. 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 ॥

dhruvaṃ kaścit sarvaṃ sakalamaparastvadhruvamidaṃ
paro dhrauvyā'dhrauvye jagati gadati vyastaviṣaye .
samaste'pyetasmin puramathana tairvismita iva
stuvan jihremi tvāṃ na khalu nanu dhṛṣṭā mukharatā .. 9..

O, Destroyer Of (Three) Cities, some persons call this Universe eternal (everlasting), 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 यदुपरि विरिञ्चिर्हरिरधः
परिच्छेतुं यातावनिलमनलस्कन्धवपुषः ।
ततो भक्तिश्रद्धा-भरगुरु-गृणद्भ्यां गिरिश यत्
स्वयं तस्थे ताभ्यां तव किमनुवृत्तिर्न फलति ॥ १० ॥

tavaīśvaryaṃ yatnād yadupari viriñcirhariradhaḥ
paricchetuṃ yātāvanilamanalaskandhavapuṣaḥ .
tato bhaktiśraddhā-bharaguru-grṇadbhyaṃ giriśa yat
svayaṃ tasthe tābhyāṃ tava kimanuvṛttirna phalati .. 10..

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 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 ।
शिरःपद्मश्रेणी-रचितचरणाम्भोरुह-बलेः
स्थिरायास्त्वद्भक्तेस्त्रिपुरहर विस्फूर्जितमिदम् ॥ ११ ॥

ayatnādāsādyā tribhuvanamavairavyatikaram
daśāsyo yadbāhūnabhṛta-ṛaṇakaṇḍū-paravaśān .
śīraḥpadmaśreṇī-racitacaraṇāmbhōruha-baleḥ
sthirāyāstvadbhaktēstripurahara visphūrjitamidam .. 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 ॥

amuṣya tvatsevā-samadhigatasāraṁ bhujavanam
balāt kailāse’pi tvadadhivasatau vikramayataḥ .
alabhyāpātāle’pyalasacalitāṅguṣṭhaśīrasi
pratiṣṭhā tvayyāsīd dhruvamupacito muhyati khalah .. 12..

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

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

yadṛddhiṃ sutrāmṇo varada paramocchairapi satīm
adhaścakre bāṇaḥ parijanavidheyatribhuvanaḥ .
na taccitraṃ tasmin varivasitari tvaccaraṇayoḥ
na kasyāpyunnatyai bhavati śirasastvayyavanatiḥ .. 13..

Oh boon-giver! BaaNa, the demon king, made all 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-देवासुरकृपा
विधेयस्याऽऽसीद् यस्त्रिनयन विषं संहतवतः ।
स कल्माषः कण्ठे तव न कुरुते न श्रियमहो
विकारोऽपि श्लाघ्यो भुवन-भय- भङ्ग- व्यसनिनः ॥ १४ ॥

akāṇḍa-brahmāṇḍa-kṣayacakita-devāsurakṛpā
vidheyasyā”sīd yastrinayana viṣaṃ saṃhṛtavataḥ .
sa kalmāṣaḥ kaṇṭhe tava na kurute na śriyamaho
vikāro’pi ślāghyo bhuvana-bhaya- bhaṅga- vyasaninaḥ .. 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 कचिदपि सदेवासुरनरे
निवर्तन्ते नित्यं जगति जयिनो यस्य विशिखाः ।
स पश्यन्तीश त्वामितरसुरसाधारणमभूत्
स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिभवः ॥ १५ ॥

asiddhārthā naiva kvacidapi sadevāsuranare
nivartante nityaṃ jagati jayino yasya viśikhāḥ.
sa paśyannīśa tvāmitarasurasādhāraṇamabhūt
smaraḥ smartavyātmā na hi vaśiṣu pathyaḥ paribhavaḥ .. 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 ।
मुहुर्द्यौर्दीस्थ्यं यात्यनिभृत-जटा-ताडित-तटा
जगद्रक्षायै त्वं नटसि ननु वामैव विभुता ॥ १६ ॥

mahī pādāghātād vrajati sahasā saṃśayapadaṃ
padaṃ viṣṇorbhramyad bhuja-parigha-rugṇa-graha- gaṇam .
muhurdyaurdausthyaṃ yātyanibhṛta-jaṭā-tāḍita-taṭā
jagadrakṣāyai tvaṃ naṭasi nanu vāmaiva vibhutā .. 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)

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

viyadvyāpī tāra-gaṇa-guṇita-phenodgama-ruciḥ
pravāho vārāṃ yaḥ pṛṣatalaghudṛṣṭaḥ śirasi te .
jagaddvīpākāraṃ jaladhivalayaṃ tena kṛtamiti
anenaivonneyaṃ dhṛtamahima divyaṃ tava vapuḥ .. 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 ॥

rathaḥ kṣoṇī yantā śatadhṛtiragendro dhanuratho
rathāṅge candrārkaḥ ratha-caraṇa-pāṇiḥ śara iti .
didhakṣoste ko'yaṁ tripuratṛṇamāḍambara vidhiḥ
vidheyaiḥ krīḍantyo na khalu paratantrāḥ prabudhiyaḥ .. 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 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)

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..

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 jāgrat tvamasi phalayoge kratumatām
kva karma pradhvastam phalati puruṣārāadhanamṛte .
atastvām samprekṣya kratuṣu phaladāna-pratibhuvam
śrutau śraddhām badhvā dṛḍhaparikaraḥ karmasu janaḥ .. 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 a future result for a past action? Thus, on seeing your power in rewarding people performing sacrificial worship, with good results, men believe in the 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 ॥

kriyādakṣo dakṣaḥ kratupatiradhīśastanubhṛtām
ṛṣiṇāmārtvijyam śaraṇada sadasyāḥ sura-gaṇāḥ .
kratubhramśastvattaḥ kratuphala-vidhāna-vyasaninaḥ
dhruvam kartum śraddhā vidhuraṁabhicārāya hi makhāḥ .. 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 ॥

prajānātham nātha prasabhamabhikam svām duhitaram
gataṁ rohid bhūtām riramayiṣumṛṣyasya vapuṣā .
dhanuṣpāṇeryātam divamapi sapatrākṛtamamum
trasantaṁ te'dyāpi tyajati na mṛgavyādharaḥ .. 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 ॥

svalāvanyāśaṃsā dhṛtadhanuṣamahṇāya tṛṇavat
puraḥ pluṣṭaṃ dṛṣṭvā puramathana puṣpāyudhamapi .
yadi straiṇaṃ devī yamanirata-dehārdha-ghaṭanāt
avaityi tvāmaddhā bata varada mugdhā yuvatayaḥ .. 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, based on 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 स्मर्तृणां वरद परमं मङ्गलमसि ॥ २४ ॥

śmaśāneṣvākṛīḍā smarahara piśācāḥ saha-carāḥ
citā-bhasmālepaḥ sragapi nṛkaroṭī-parikaraḥ .
amaṅgalyaṃ śīlaṃ tava bhavatu nāmaivamakhilaṃ
tathāpi smartṛiṇāṃ varada paramaṃ maṅgalamasi .. 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 aparāadha kshamaApana 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, 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)

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

manaḥ pratyak citte savidhamavidhāyātta-marutaḥ
prahr̥ṣyadromaṇaḥ pramada-salilotsaṅgati-dr̥śaḥ .
yadālokyāhlādaṁ hrada iva nimajyāmṛtamaye
dadhatyantastattvaṁ kimapi yaminastat kila bhavān .. 25..

The great yogis regulate their breath, control and still their mind, look inward, and enjoy the bliss with their hair standing on end 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 ॥

tvamarkastvaṁ somastvamasi pavanastvaṁ hutavahaḥ
tvamāpastvaṁ vyoma tvamu dharaṇirātmā tvamiti ca .
paricchināmevaṁ tvayi pariṇatā bibhrati giram
na vidmastattattvaṁ vayamiha tu yat tvaṁ 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 omnipresent Self. 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 गृणात्योमिति पदम् ॥ २७ ॥

trayīm tistro vṛttīstribhuvanamatho trīnapi surān
akārādyairvarṇaistribhirabhidhat tīrṇavikṛti .
turīyaṃ te dhāma dhvanibhiravarundhānamaṇubhiḥ
samasta-vyastam tvām śaraṇada grṇātyomiti padam .. 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, 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 सहमहान्
तथा भीमेशानाविति यदभिधानाष्टकमिदम् ।
अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि
प्रियायास्मैधाम्ने प्रणिहित-नमस्योऽस्मि भवते ॥ २८ ॥

bhavaḥ śarvo rudraḥ paśupatirathograḥ sahamahān
tathā bhīmeśānāviti yadabhidhānāṣṭakamidam .
amuṣmin pratyekaṃ pravicarati deva śrutirapi
priyāyāsmaidhāmne praṇihita-namasyo'smi 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 discuss 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 nediṣṭhāya priyadava daviṣṭhāya ca namaḥ
namaḥ kṣodiṣṭhāya smarahara mahiṣṭhāya ca namaḥ .
namo varṣiṣṭhāya trinayana yaviṣṭhāya ca namaḥ
namaḥ sarvasmai te taidamatisarvāya ca namaḥ .. 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 viśvotpattaṁ bhavāya namo namaḥ
prabala-tamase tat saṁhāre harāya namo namaḥ .
jana-sukhakṛte sattvodyuktau mṛḍāya namo namaḥ
pramaḥasi pade nistraiguṇye śivāya namo namaḥ .. 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 since 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 शश्वद्विद्धिः ।
इति चकितममन्दीकृत्य मां भक्तिराधाद्
वरद चरणयोस्ते वाक्य-पुष्पोपहारम् ॥ ३१ ॥

kṛśa-pariṇati-cetaḥ kleśavaśyaṁ kva cedam
kva ca tava guṇa-sīmollaṅghinī śaśvadviddhiḥ .
iti cakitamamandīkṛtya māṁ bhaktirādhāḍ
varada caraṇayoste vākya-puṣpopahāram .. 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-samaṃ syāt kajjalaṃ sindhu-pātre
sura-taruvāra-śākhā lekhanī patramurvī .
likhati yadi grhītvā śāradā sarvakālaṃ
tadapi tava guṇānāmīśa pāraṃ na yāti .. 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-munīndrairarcitasyendu-mauleḥ
grathita-guṇamahimno nirguṇasyeśvarasya .
sakala-gaṇa-variṣṭhaḥ puṣpadantābhidhānaḥ
ruciramalaghuvṛttaiḥ stotrametaccakāra .. 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 ॥

aharaharanavadyaṃ dhūrjateḥ stotrametat
paṭhati paramabhaktyā śuddha-cittaḥ pumān yaḥ .
sa bhavati śivaloke rudratulyastathā'tra
pracuratara-dhanāyuhḥ putravān kīrtimāṃśca .. 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 ॥

maheśānnāparo devo mahimno nāparā stutiḥ .
aghorānnāparo mantra nāsti tattvaṃ guroḥ param .. 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 ॥

dīkṣā dānaṃ tapastīrthaṃ jñānaṃ yāgādikāḥ kriyāḥ .
mahimnastava pāṭhasya kalāṃ nārhanṭi ṣoḍaśīm .. 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 ॥

kusumadaśana-nāmā sarva-gandharva-rājah
śaśidharavara-maulerdevadevasya dāsaḥ .
sa khalu nija-mahimno bhraṣṭa evāsyā roṣāt
stavanamidamakārṣīd divya-divyaṃ mahimnaḥ .. 37..

Kusumadanta (equivalent of Pushh- padanta) 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) on 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 ।

ब्रजति शिव-समीपं किन्नरैः स्तूयमानः
स्तवनमिदममोघं पुष्पदन्तप्रणीतम् ॥ ३८ ॥

suragurumabhipūjya svarga-mokṣaika-hetum
paṭhati yadi manuṣyaḥ prāñjalirnānya-cetāḥ .
vrajati śiva-samīpaṁ kinnaraiḥ stūyamānaḥ
stavanamidamamoghaṁ puṣpadantapraṇītam .. 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 ॥

āsamāptamidaṁ stotraṁ puṇyaṁ gandharva-bhāṣitam .
anaupamyam manohāri sarvamiśvaravarṇanam .. 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 ॥

ityeṣā vāṇmayī pūjā śrīmacchankara-pādayoḥ .
arpitā tena deveśaḥ prīyatāṁ me sadāśivaḥ .. 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 tattvaṁ na jānāmi kīdrśo'si maheśvara .
yādrśo'si mahādeva tādrśāya namo namaḥ .. 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 ॥

ekakālaṃ dvikālaṃ vā trikālaṃ 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)

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

इति श्री पुष्पदन्त विरचितं शिवमहिम्नः स्तोत्रं समाप्तम् ॥

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