

शिवं अहिम्न-स्तोत्र

॥ ॐ नमः शिवाय ॥

॥ अथ श्री शिवमहिम्नस्तोत्रम् ॥

महिम्नः पारं ते परमविदुषो यद्येसदृशी

स्तुतिर्ब्रह्मादीनामपि तदवसन्नास्त्वयि गिरः ।

अथाऽवाच्यः सर्वः स्वमतिपरिमाणावधि गृणन्

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

(1)

अतीतः पंचानं तव च महिमा वाङ्मनसयोः

अतद्ध्यावृत्त्या यं चकितमभिधत्ते श्रुतिरपि ।

स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः

पदे त्वर्वाचीने पतति न मनः कस्य न वचः ॥ 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, 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? Whose 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 Saguna form ? (2)

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

O, Paramaatmaa (Greatest Soul), as you are the very creator of speech of

the Vedas, which is like highest type of nectar and as sweet as honey, 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 become purified by this act, my intellect (Buddhi) has become prepared to

sing your greatness. (3)

तवैश्वर्यं यत्तज्जगद्दुष्टयश्चाप्रलयकृत्
त्रयीवस्तु व्यस्तं तिस्रुषु गुणभिन्नासु तनुषु ।
अभव्यानामस्मिन् वरद रमाणीयामरमाणी
विहन्तुं व्याकरोशी विदधत एहैके ऋधियः ॥ ४॥

O, Giver of Boons, your greatness is the cause of creation, main-

tenance,

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)

किमीदृः किंकायः स जलु किमुपायस्त्रिभुवनं

किमाधारो धाता सृजति किमुपादानं इति च ।

अतर्क्यै श्वर्यै त्वय्यनवसर दुःस्थो इति धियः

कुतर्कोऽयं कांश्चित् मुञ्चयति मोहाय जगतः ॥ ५॥

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

अजमानो लोकाः किमवयववन्तोऽपि जगतां

अधिष्ठातारं किं भवविधिरनादृत्य भवति ।

अनीशो वा कुर्याद् भुवनजनने कः परिकरो

यतो मन्दास्त्वां प्रत्यमरवर संशेरत छमे ॥ ५॥

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

त्रयी साङ्ख्यं योगः पशुपतिमतं वैश्रवामिति

प्रत्तिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।

रुचीनां वैचित्र्याद्दृष्टुडुटिल नानापथशुषां

नृणामेको गम्यस्त्वमसि पयसामर्णव छव ॥ ७॥

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)

महोक्षः ञट्वाङ्गं परशुरञ्जिनं मस्म इणिनः

कपालं येतीयत्तव वरद तन्नोपकरणम् ।

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

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)

ध्रुवं कश्चित् सर्वं सकलमपरस्त्वध्रुवमिदं
परो ध्रौव्याऽध्रौव्ये जगति गतति व्यस्तविषये ।
समस्तेऽप्येतस्मिन् पुरमथन तैर्विस्मित एव
स्तुवन् जिह्मेमि त्वां न जलु ननु धृष्टा मुजस्ता ॥ 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 the contradictory opinions on this subject, I am really becoming immodest in

loquaciously praising You.

(9)

तवैश्वर्यं यन्माद् यद्गुपरि विरिचिर्हरिधः
परिच्छेतुं यातावनिलमनलस्कन्धवपुषः ।
ततो भक्तिश्रद्धा-भरगुरु-गृणद्भ्यां गिरिश यत्

स्वयं तस्ये ताभ्यां तव किमनुवृत्तिर्न कुलति ॥ १०॥

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

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

bottom (feet).Neither could succeed.(While VishhNu confessed the truth,

Brahma falsely claimed that he had found the top and persuaded the Ketaki

flower to bear false witness.Shiva punished Brahma by removing one of his 5

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

अयत्नादासाद्ये त्रिभुवनमवैरव्यतिकरं

दशास्यो यद्बाहूनमृत-रणकण्डू-परवशान् ।

शिरःपद्मश्रेणी-रचितचरणाम्भोरुह-जलेः

स्थिरायास्त्वद्दत्तोस्त्रिपुरहर विस्कृष्टितमिदम् ॥ ११॥

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,
the result of his constant devotion to your lotus feet at which he ev
laid the lotus garland consisting of his 10 heads! (11)

अमुष्य त्वत्सेवा-समधिगतसारं (मुञ्चनं
बलात् कैलासेऽपि त्वदधिवसतौ विक्रमयतः ।
अलभ्यापातालेऽप्यलसचलितांगुष्ठशिरसि
प्रतिष्ठा त्वय्यासीद् ध्रुवमुपचितो मुह्यति जलः ॥ १२॥

Having obtained all his prowess through worshipping you, Ra-
vaNa 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)

यदृष्ट्विं सुत्राम्णो वरद परमोऽयैरपि सती
अधश्चक्रे बाणः परिजनविधेयत्रिभुवनः ।
न तच्चित्रं तस्मिन् वरिवसितरि त्वच्चरणयोः
न कस्याप्युन्नत्यै भवति शिरसस्त्वय्यवनतिः ॥ १३॥

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)

अकारुड-ब्रह्माणुड-कयचकित-डेवासुरकृपा
विधेयस्याडुडसीड् यस्त्रिनयन विषं संडुतवतः ।
स कल्लाषः कण्ठे तव न कुरुते न श्रियमडु
विकारोडुपि श्लाघ्यो ढुवन-ढय- ढडुग- व्यसनिनः ॥ १ॡ॥

When the ocean was being churned by the gods and demons for
'amRit.h'(nectar), various objects came forth: at one point, there e
the 'kAlakUTa' poison which threatened to consume ev-

everything. 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 compas-
sionate and engaged

in removing the fear of the world, you took it(poison) on your-
self by

consuming it. (On Parvati's holding Shiva's throat at that point, t
poison froze blue there itself and Shiva became 'neelakan-
Tha'). It is

strange that this stain in your neck, though appearing to be a de-
formity,

actually adds to your richness and personality. (14)

असिद्धार्था नैव कुचिडपि सडेवासुरनरे
निवर्तन्ते नित्यं जगति जयिनो यस्य विशिजाः ।

स पश्यन्नीश त्वामितरसुरसाधारणमढूत्
स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिढवः ॥ १ॡ॥

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

unaccomplished whether the victims were gods or demons or men
ever O,

master! he has now become just a remembered soul (with-
out body),since he

looked upon you as any other ordinary god, shot his ar-
row and got burnt to

ashes,in no time. Insulting, masters (who have controlled their se
does one no good. (15)

मही पादाघाताद् व्रजति सहसा संशयपटं
पटं विषणोभ्राम्यद् भुज-परिध-रुग्ण-ग्रह- गणम् ।
मुहुर्धौर्दौस्थ्यं यात्यनिभृत-जटा-ताडित-तटा
जगद्रक्षायै त्वं नटसि ननु वामैव विमुता ॥ १७॥

You dance for protecting the world, but strangely, your glo-
rious act

appears to produce the opposite result in that the earth sud-
denly 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 plan-
ets; the godly

region feels miserable when its banks are struck by your ag-
itated matted

locks (of hair)! (16)

विय-द्वया पी तारा-गण-गुणित-डेनोद्गम-रुचिः
प्रवाहो वारां यः पृषतलधुदृष्टः शिरसि ते ।
जगद्दीपाकारं जलधिवलयं तेन कृतमिति

अनेनैवोन्नेयं धृतमहिम्नं 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. (It comes 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 शतधृतिरगोन्द्रो धनुश्चो
रथाङ्गो चन्द्रार्कौ रथ-चरण-पाणिः शर इति ।
द्विधक्षोस्ते कोऽयं त्रिपुरस्तृणामाऽम्बर विधिः
विधेयैः कीऽन्त्यो न जलु 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 as the parts of the chariot and VishhNu himself (who holds the chariot-wheel in his hand -Sudarshan chakra?), as the arrow. Why this

demonstrative show when you as the dictator of everything, could have done the job as a trifle? The Lord's greatness is not dependent on anybody or

anything. (Incidentally there is a view that the burning of the three

cities was a mere trifle for the Lord. 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)

इरिस्ते साहस्रं कमल बलिमाधाय पटयोः
यदेकोने तस्मिन् निजमुदहरन्नेत्रकमलम् ।
गतो भक्त्युद्रेकः परिश्रमिमसौ चक्रवपुषः
त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम् ॥ १८॥

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)

कतौ सुप्ते जाग्रत् त्वमसि इलयोगे कतुमतां
क्व कर्म प्रध्वस्तं इलति पुरुषाराधनमृते ।
अतस्त्वां सम्प्रेक्ष्य कतुषु इलदान-प्रतिभुवं
श्रुतौ श्रद्धां बध्वा 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 rewarding people performing sacrificial worship, with good re-

sults, men

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

क्रियादक्षो दक्षः ऋतुपतिरधीशस्तनुभृतां
ऋषीणामात्विजयं शरणं सदस्याः सुर-गाणाः ।
ऋतुभ्रंशस्वतः ऋतुङ्गल-विधान-व्यसनिनः
ध्रुवं कर्तुं श्रद्धा विधुर्मन्त्रियाराय हि मजाः ॥ २१॥

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

done without faith in you become counter-productive, as ex-
emplified in the

case of the sacrifice performed by Daksha; Daksha was well-
versed in the

art of sacrifices and himself the Lord of Creation; be-
sides, he was the

chief performer: the great maharishis were the priests and the va-
rious gods

were the participants! (Daksha did not invite Shiva and in-
sulted him

greatly; thus enraged, Shiva destroyed the sacrifice and Dak-
sha

too). (21)

प्रजानायं नाथ प्रसन्नमन्त्रिकं स्वां दृष्टितरं
गतं रोहिद् भूतां रिश्मयिषुमृष्यस्य वपुषा ।
धनुष्पाशोर्यातं दिवमपि सपत्राकृतममुं
त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरमसः ॥ 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 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)

स्वलावास्याशंसा धृतधनुषमज्ञाय तृणवत्

पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्पायुधमपि ।

यदि स्त्रैणं देवी यमनिरत-देहार्ध-घटनात्

अवैति त्वामद्धा 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 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)

शुशानेष्वाकीडा सुसररु डरशायाः सह्यराः
रुता-सुसालेडः सुगडड नृकरुटी-डररकरः ।
अडुगलुडं शीलं तुव डवतु नलडैवडडुडलं
तुथलडड सुशुं वरुड डरडं डुगलडसु ॥ २ॡ॥

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)

मनः प्रत्यङ् चित्ते सविधमविधायात्त-मरुतः

प्रहृष्यद्रोमाशः प्रमद-सलिलोत्सङ्गति-दृशः ।

यदालोक्याह्लादं हृद एव निमज्ज्यामृतमये

दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान् ॥ २५॥

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)

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवहः

त्वमापस्त्वं व्योम त्वमु धरणिरात्मा त्वमिति च ।

परिच्छिन्नामेवं त्वयि परिशता विभ्रति गिरं

न विद्वस्तत्त्वं वयमिह 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

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)

त्रयी तिस्रो वृत्तीस्त्रिभुवनमथो त्रीनपि सुरान्

अकाराद्यैर्वर्णैस्त्रिभिरभिदधत् तीर्णविकृति ।

तुरीयं ते धाम ध्वनिभिरवरुन्धानमण्डुभिः

समस्त-व्यस्तं त्वां शरणाद गृणात्योमिति पद्यम् ॥ 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, Yajur and

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

dreaming and sleeping),the three worlds(BhUH, bhuvaH and suvaH) and the

three gods (Brahma, VishhNu amd Mahesha).It refers to you yourself both

through the individual letters as well as collectively; in the latter form

(i.e. the total word 'OM') it refers to your omnipresent absolute nature,

as the fourth state of existence i.e 'turIyaM' (sleep-like yet awakened and

alert state, as a fully- drawn bow).

(27)

भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहान्
तथा भीमेशानाविति यदभिधानाष्टकमिदम् ।

अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि

प्रियायास्मै धाम्ने प्रणिहित-नमस्योऽस्मि भवते ॥ २८॥

I salute you as the dear abode of the following 8 names:bhava, sharudra, pashupati, ugra, sahamahAn.h, bhiima, and Ishaana; the discusses individually about these names.

(28)

नमो नेटिष्ठाय प्रियदेव दृष्टिष्ठाय च नमः

नमः क्षोष्टिष्ठाय स्मरहर महिष्ठाय च नमः ।

नमो वर्षिष्ठाय त्रिनयन यविष्ठाय च नमः

नमः सर्वस्मै ते तद्विदमत्तिसर्वाय च नमः ॥ २८॥

O, destroyer of Cupid! O, the three-eyed one! Salutations to you, 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-सुष्कृते सत्वोद्विक्तौ मृडाय नमो नमः

प्रमहसि पदे 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 bliss.

(30)

कृश-परिणति-चेतः क्लेशवश्यं क्व चेदं

क्व च तव गुण-सीमोल्लङ्घनी शश्वदृद्धिः ।

एति चकितमम-दीकृत्य मां भक्तिराधाद्

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
प्रच्युतर-धनायुः पुत्रवान् कीर्तिमांश्च ॥ ३४॥

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)

महेशान्नापरो देवो महिम्नो नापरा स्तुतिः ।
अधोराणापरो 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)

कुसुमदशान-नामा सर्व-गन्धर्व-राजः

शशिधरवर-मौलेर्देवदेवस्य दासः ।

स जलु निज-महिम्नो भ्रष्ट अवास्य रोषात्

स्तवनमिदमकार्षीद् दिव्य-दिव्यं महिम्नः ॥ ३७॥

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 n (a few digits only) in his head. He fell from his glorious position due to

Shiva's wrath at his misconduct. It was then that the Gandharva composed

this hymn which is the most divine.

(37)

सुरगुरुमभिपूज्य स्वर्ग-मोक्षैक-हेतुं

पठति यद्वि मनुष्यः प्राजलिर्नान्य-चेताः ।

व्रजति शिव-समीपं किन्नरैः स्तूयमानः

स्तवनमिदममोघं 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

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)

आसमाप्तमिदं स्तोत्रं पुण्यं गन्धर्व-भाषितम् ।

अनौपम्यं मनोहारि सर्वमीश्वरवर्णनम् ॥ ३८॥

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

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

एत्येषा वाऽभयी पूजा श्रीमच्छंकर-पादयोः ।

अर्पिता तेन देवेशः प्रीयतां मे सदाशिवः ॥ ४०॥

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)

तव तत्त्वं न जानामि कीदृशोऽसि महेश्वर ।

यादृशोऽसि महादेव तादृशाय नमो नमः ॥ ४१॥

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

એકકાલં દ્વિકાલં વા ત્રિકાલં ચઃ 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)

શ્રી પુષ્પદન્ત-મુખ-પદ્મજ-નિર્ગતેન

સ્તોત્રેણ કિલ્બિષ-હરેણ હર-પ્રિયેણ ।

કણ્ઠસ્થિતેન પઠિતેન સમાહિતેન

સુપ્રીણિતો ભવતિ ભૂતપતિર્મહેશઃ ॥ ૪૩॥

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

of Pushhpadanta and is capable of removing all sins. May the lord of beings become greatly pleased with anyone who has learnt this by

and/or reads or recalls this with single-mindedness! (43)

॥ ઇતિ શ્રી પુષ્પદન્ત વિરચિતં શિવમહિમ્નઃ સ્તોત્રં સમાપ્તમ્ ॥