

shivamahimna stotra (pushhpadanta)

.. Āi p:Qdnt: ev:rec:t:œS:v:m:ehmn: st::Om:Î..

shrI shivamahimna stotram.h

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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!

.. ! n:m:H eS:v:ay: ..

.. AT: Āi eS:v:m:ehmn:st::Om:Î..

m:ehmn:H p:aröt:q̄:rm:ev:dūy:½s:dā:i
 st:q̄:ādin:am:ep: t:dv:s:Āastv:ey: eg:rH .
 AT:a|v:acy:H s:v:ū sv:m:et:p:erm:aN:av:eD: g:ā:n:Ī
 m:m:apy:q̄ st:q̄r en:rp:v:adh p:erkrH .. 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 (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 .

At:it:H p:ān:öt:v: c: m:ehm:a v:a` n:s:y:q̄
 At:¾pav:āy:a y:cc:ekt:m:eB:D:¶āq̄rep: .
 s: ksy: st:q̄vy:H ket:ev:D:g:q̄ ksy: ev:\:y:H
 p:dāv:v:āin:q̄t:et: n: m:n:H ksy: n: v:c:H .. 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)

m:D:q̄pit:a v:ac:H p:rm:m:ācen:em:tiv:t:H
 t:v: b:ān:īlekōv:ag:ep: s:q̄:q̄sm:y:p:dm:Ī.
 m:m: tv:āv:aN:iq̄:q̄T:n:p:q̄ B:v:t:H
 p:ām:ity:T:q̄sm:n:Īp:q̄T:n: b:q̄vy:ūes:t:a .. 3..

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, 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)

t:v:Ā:y:ōy:¶lj j :g:dūy:rx:a) l :y:kāĪ
*y:iv:st:ōy:st:ōet:+ 0010B:Āas:0n:00
AB:vy:an:am:esm:n:Īv:rd rm:N:iy:am:rm:N:iō
ev:hnt:ōy:a#:0i0ev:dD:t: Eht0nj :ReD:y:H .. 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
(ie, Rigveda, Yajurveda, and Saamaveda); it is distributed in the three
qualities (ie, 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)

ekm:ihH ek0ay:H s: K:l :0k m:0y:es*:B:0:0
ekm:aD:ar:0:at:a s:0:et: ekm:0:dan: Eet: c: .
At:Vy:0y:0v:yy:n:v:s:r d0sT::0nt:eD:y:H
k0k:0y:0ka0At:Īm:0ry:et: m::0ay: j :g:t:H .. 5..

If the Paramaatmaa (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)

Aj :nm:an::0 :0aH ekm:v:y:v:nt::0p: j :g:t:aō
AeD:Āat:ar0ek0B:v:ev:eD:rn:ad0y: B:v:et: .
An:iS::0:a k0adĪB:0:j :n:n:0kH p:erkr:0

y:t:ō:ndastv:aö) ty:m:rv:r s:š:ō: Em:ō. 6..

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

*:y:i s:aEñöy:ōH p:S:ōt:m:t:ōv:ōN:v:em:et:
)eB:ĀōsT:an:ō:rem:dm:dH p:Ty:em:et: c: .
 , c:in:aöv:ēc:*y:adj:ōXI: n:an:ap:T:j:ōö
 n:ā:am:ō:ō:my:stv:m:es: p:y:s:am:N:ū Ev: .. 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 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)

m:h:ōH K:Xī:aā q:rS:ōj :n:ōB:sm: PeN:n:H
 kp:al :ōc:ōiy:īv: v:rd t:n*:ōkrN:m:ī.
 s:ōst:aöt:am:ā' ödD:et: t:ōv:» ūeN:eht:aö
 n: eh sv:atm:aram:öev:\:y:m:g:t:āN:a B:ōy:et: .. 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 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)

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)

Am:tv:ts: -s:m:eD:g:t:s:ar:B:n:ö
 b:l:at:Îkô:as:tv:deD:v:s:t::öev:#m:y:t:H .
 Al:By:ap:at:al:py:l:s:c:el:t:ag:res:
)et:Äa tv:yy:as:idiD:oc:t::ö:et: K:l:H .. 12..

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)

y:dä' ös:amN::ö:rd p:rm::ö:dep: s:t:iö
 AD:Ä#n:aN:H p:erj :n:ev:D:ö*:B:ö:H .
 n: t:ecc*:öt:esm:n:Îv:erv:es:t:er tv:cc:rN:y::ö
 n: ksy:apy:öy:ö:v:et: eS:rs:stv:yy:v:n:et:H .. 13..

Oh boon-giver! Bavana, 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?

AkaNR-b:öaNR -x:y:c:ekt:-dö:s:öpa
 ev:D:ösy:a||s:idi'y:es*:n:y:n: ev:\:ö:s:ö:v:t:H .
 s: Kl m:a\H kNYö:v: n: kÛt:ö: eÄy:m:h:ö
 ev:kar:öp: Sl :aGy::ö:ö: -B:y:-B:ö-vy:s:en:n:H .. 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)

Aes:¹ aT:aün:ò Vv:ec:dep: s:dòs:ò:rõ
 en:v:t:üt:õn:ty:øj :g:et: j :ey:n::õ:sy: ev:eS:K:aH .
 s: p:Sy:ÄiS: tv:aem:t:rs:ò:aD:arN:m:B:üî
 sm:rH sm:t:üy:atm:a n: eh v:eS:\:öTy:H p:erB:v:H .. 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)

m:hi p:adaG:at:adÍv:öet: s:hs:a s:ö:y:p:dö
 p:döev:\W:öüy:dÍB:ö -p:erG:-, gN:-g:ö -g:N:m:î.
 m:ö:d:öTy:öy:aty:en:B:â -j :Xa-t:æRt:-t:Xa
 j :g:döay:ötv:ön:Xes: n:n:öam:ö ev:B:ö .. 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)

ev:y: p:i t:ara-g:N:-g:ööt: -Pñ:ön: -, ec:H
)v:ah:ö:araöy:H p:ät:l :G:öH eS:res: t:ö
 j :g:döip:akaröj :l :eD:v:l :y:öt:ö kâem:et:

Vv: km:ü) Dv:st:öPl :et: p:ā:araD:n:m:āō
 At:stv:aös:m)ōy: #t:āPl :dan: -)et:B:ā
 āōā¹ āō:Dv:a dāp:erkrH km:ā:n:H .. 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 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)

e#y:adx::āx:H #t:ā:rD:iS:st:n:āāō
 ?\:iN:am:aetv:ūy:ōS:rN:d s:dsy:aH s:ā -g:N:aH .
 #t:āstv:āH #t:ā: -ev:D:an:-vy:S:en:n:H
 D:ākt:ā¹ a ev:D:ā:eB:c:aray: eh m:K:aH .. 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)

)j:an:aT:ān:aT:)s:B:m:eB:kōsv:āōdānt:rō
 g:t:ōr:ādiB:āācārm:ey:\:āy:sy: v:p:ā .
 D:n:āN:yātiādv:m:ep: s:p:*:akā:m:m:ā
 *:s:nt:ōt:āp: ty:j:et: n: m:ā:vy:āD:rB:s:H .. 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)

sv:l :av:Ny:aS:ô:a D:aD:n:ô:Éay: t:â:v:t:Î
 p:ô pl :ôôâv:a p:ô:T:n: p:ôay:ô:ep: .
 y:ed s*:ôôô y:m:en:rt: -dôô:ü -G:Xn:at:Î
 Av:ô: tv:am:¹ a b:t: v:rd m:ô:a y:ô:y:H .. 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, on the basis of your sharing half the body with her, certainly women are under self-delusion . (23)

Sm:S:an:ô:a#iRa sm:rhr ep:S:ac:aH s:hc:raH
 ec:t:a-B:sm:al :ôH +g:ep: n:ô:r:ô -p:erkrH .
 Am:âI y:ôS:il :ô:t:v: B:v:t:ô:am:ô:m:eK:l :ô
 t:T:aep: sm:t:ô:ôv:rd p:rm:ô:m:âI :m:es: .. 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 aparaadha 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, 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)

m:n:H) ty:kîec:¶ô:ev:D:m:ev:D:ay:a¶ -m:, t:H
) Ay:dôan:H) m:d -s:el :l :ô:â:et: -dô:H .
 y:dal :ô:y:al adôÉd Ev: en:m:j y:am:â:m:y:ô
 dD:ty:nt:st:¶v:ôekm:ep: y:em:n:st:t:îekl : B:v:an:Î.. 25..

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)

tv:m:kstv:ös::᳚stv:m:es: p:v:n:stv:ōtū:hH
 tv:m:ap:stv:öy::᳚ tv:m:᳚reN:ratm:a tv:em:et: c: .
 p:erecCĀm:᳚ōtv:ey: p:erN:t:a eb:B:᳚ eg:rō
 n: ev:¼st:᳚᳚ö:y:em:h t:᳚t:Ītv:ōn: B:v:es: .. 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 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)

:y:icet:+:᳚᳚ies:B:᳚m:T::᳚in:ep: s:᳚n:Ī
 Akara½᳚Nes*:eB:reB:dD:t:Īt:iN:᳚kāt: .
 t:᳚y:ōt:᳚am: Dv:en:eB:rv:, nD:an:m:N:᳚H
 s:m:st:-vy:st:ōtv:a᳚S:rN:d g:Naty::᳚et: p:dm:Ī.. 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 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)

B:v:H S:v::᳚ d᳚p:S:᳚rT::᳚S:hm:han:Ī
 t:T:a B:im:᳚an:aev:et: y:deB:D:an:aĀkem:dm:Ī.

Am:Ö:n:Î) ty:Ö) ev:c:ret: dÖ ÄÖrep:
e)y:ay:asm:Ö:am:n:Ö:eh: -n:m:sy::Ösm: B:v:t:Ö. 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 discusses individually about these names . (28)

n:m::Ö:ÖÄy: e)y:dv: dev:Äy: c: n:m:H
n:m:H x::ÖÄy: sm:rhr m:ehÄy: c: n:m:H .
n:m::Ö:e\Äy: e*:n:y:n: y:ev:Äy: c: n:m:H
n:m:H s:v:sm:öt:Ö:eddm:et:s:v:ay: c: n:m:H .. 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)

b:hÚ -rj:s:Öv:Ä:Ö:¶:ÖB:v:ay: n:m::Ö:m:H
)b:l:-t:m:s:Ö:t:Îs:Öar Öray: n:m::Ö:m:H .
j:n:-s:Ök:Ö:¶:ÖÖ::m:Öay: n:m::Ö:m:H
)m:hes: p:dÖn:s*:Ö:ÖS:v:ay: n:m::Ö:m:H .. 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 much as you are beyond the above-mentioned three qualities and are the seat of the supreme bliss . (30)

kÖ: -p:erN:et:-c:ÖH VI:Öv:Sy:ÖVv: c:Ö
Vv: c: t:v: g:Ö-s:im::Ö:e n:i S:Ä:da¹ H .

Eet: c:ekt:m:m:ndikāy: m:aöB:eVt:raD:adī
v:rd c:rN:y::s:ō:avy: -p:ā:p:ārm:ī.. 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 .

(3)

Aes:t:-eg:er-s:m:ösy:at:īkj j:l :öes:nD:Ø -p:a*:ō
s:Ø-t:, v:r-S:aK:a l :ōn:i p:*:m:ōü.
el :K:et: y:ed g:aitv:a S:arda s:v:kā :ö
t:dep: t:v: g:ān:am:iS: p:arön: y:aet: .. 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)

As:Ø-s:Ø-m:ōndōc:tūsy:āü -m::b:ō
g:ō:t: -g:ā:ehmn::ōn:g:āsy:ā
s:k:l :-g:N:-v:er:āH p:āp:dnt:aeB:D:an:H
, ec:rm:l :G:āp st::ōm:ōcc:kar .. 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)

Ahrhrn:v:½D:ū:āst::ōm:ōt:ī
p:Yet: p:rm:B:Vty:a S:Ø-ec:āH p:ān:īy:H .

s:q:q:eb:p:ly: sv:g:ü -m::ok -hoo
 p:Yet: y:ed m:n:oh)awj :el :n:ay: -c:ah .
 v:Det: eS:v: -s:m:ip:ökArb st:üm:an:H
 st:v:n:em:dm:m::öp:odnt:)N:it:m:Î.. 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)

A:s:m:apt:em:döst::öp:ög:nD:v:ü -B:ae\t:m:Î.
 An:pmy:öm:n::ber s:v:iÄ:rv:N:üm:Î.. 39..

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

Ety:va v:a'' y:i p:ja Äim:cCr -p:ady:ö.
 Aep:ta t:ö d:sh)iy:t:äm:ö:daeS:v:H .. 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)

t:v: t:rv:ön: j :an:aem: kids::ps: m:hör .
 y:ads::ps: m:hado t:ads:ay: n:m::öm:H .. 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 .

Okkal :œ³kal :öv:a e*:kal :öy:H p:YÄrH .

s:v:piap: -ev:en:m:Ö:H eS:v: I ::Öm:hiy:t:Ö. 42..

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

Âi p:Ödnt: -m:Ö -p:Cj :-en:g:uÖ

st::ÖÖ ekel b:\: -hrÖ hr -e)y:Ö .

kNYesT:t:Ö p:eYt:Ö s:m:aeht:Ö

s:ÖeN:t::Ö:v:et: B:Öp:et:m:ÖÖH .. 43..

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

.. Eet: Âi p:Ödnt: ev:rec:t:œS:v:m:ehmn:H

st::ÖÖs:m:apt:m:Î..

Thus ends the `shivamahimna hymn' composed by Pushhpadanta.

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