

॥श्रीगणेशाय नमः॥

शिवमहापुराणम्

ŚIVA-MAHĀPURĀṆAM
MĀHĀTMYAM

CHAPTER-1

The glory of the Purāṇa

श्रीशौनक उवाच

हे हे सूत! महाप्राज्ञ! सर्वसिद्धान्तवित्प्रभो।

आख्याहि मे कथासारं पुराणानां विशेषतः॥१॥

Śaunaka said- "O Sūta, you are well-aware of the doctrines of all the Śāstras, O Best of the learned people, O Great Lord, you speak out to me the gist of stories of the Purāṇas."

सदाचारश्च सद्भक्तिविवेको वर्द्धते कथम्।

स्वविकारनिरासश्च सज्जनैः क्रियते कथम्॥२॥

The persons, getting involved in the worldly pleasures and passions, travel over the noble path, with their minds filled with devotion. How does their wisdom keep on increasing and how do they overcome their own mental short comings. You kindly deliver your discourse on these matters.

जीवाश्चासुरतां प्राप्ताः प्रायो घोरे कलाविह।

तस्य संशोधने किं हि विद्यते परमायनम्॥३॥

In this immensely sinful age of Kaliyuga, all the creatures have started behaving like the *asuras* or demons, what is the best path for their improvement.

यदस्ति वस्तु परमं श्रेयसां श्रेय उत्तमम्।

पावनं पावनानां च साधनं तद्वदाधुना॥४॥

You speak out the method to me, by which the task could be well established, which is best in the welfare *padārthas*, having the purifying effect. You kindly speak out the same quite convincingly to me.

येन तत्साधनेनाशु शुद्ध्यत्यात्मा विशेषतः।

शिवप्राप्तिर्भवेत् तात! सदा निर्मलचेतसः॥५॥

You speak out the method to me, by which or with the use of which the persons with spotless clean mind getting free from all the sins, could achieve lord Śiva."

सूत उवाच

धन्यस्त्वं मुनिशार्दूल! श्रवणप्रीतिलालसः।

अतो विचार्य सुधिया वच्मि शास्त्रं महोत्तमम्॥६॥

Sūta said- "O Best of the sages, you are indeed graceful because a desire in your mind has developed to listen to the narration of the (divine) story, therefore I, quite thoughtfully narrate the best of Śiva Purāṇa.

सर्वसिद्धान्तनिष्पन्नं भक्त्यादिकविवर्द्धनम्।

शिवतोषकरं दिव्यं शृणु वत्स! रसायनम्॥७॥

This Purāṇa deals with all the principles, increases the devotion etc. delights lord Śiva, possesses all the divine merits, therefore, O Son, you listen to it, which is like the nectar for the ears.

कालव्यालमहात्रासविध्वंसकरमुत्तमम्।

शैवं पुराणं परमं शिवेनोक्तं पुरा मुने॥८॥

This Purāṇa is the best remedy for the biggest danger like the death, which bites like the snake and is the biggest danger. The Śiva Purāṇa is the best of all the Purāṇas. O Great ascetic, initially it was spoken by Lord Śiva himself.

सनत्कुमारस्य मुनेरुपदेशात्परादरात्।

व्यासेनोक्तं तु सङ्क्षेपात्कलिजानां हिताय च॥९॥

Thereafter, the sage Vyāsa briefly narrated it at the instance of Sanatkumāra, for the benefit of the people of the Kaliyuga.

एतस्मादपरं किञ्चित्पुराणाच्छैवतो मुने!

विद्यते न मनःशुद्ध्यै कलिजानां विशेषतः॥ १०॥

Except the *Śiva Purāṇa*, there is no other remedy in the age of Kali, to purify the minds of the people.

जन्मान्तरे भवेत्पुण्यं महद्यस्य सुधीमतः।

तस्य प्रीतिर्भवेत्तत्र महाभाग्यवतो मुने!॥ ११॥

O Best of the sages, only such of the intelligent person gets an opportunity to listen or read it, who has to his credit the noble deeds of the earlier births.

एतच्छिवपुराणं हि परमं शास्त्रमुत्तमम्।

शिवरूपं क्षितौ ज्ञेयं सेवनीयं च सर्वथा॥ १२॥

The *Śiva Purāṇa* is admittedly the best of the *Śāstras* and is also the true form of Śiva on earth, therefore, it should be read, narrated, listened studied and well thought over.

पठनाच्छ्रवणादस्य भक्तिमान्तरसत्तमः।

सद्यः शिवपदप्राप्तिं लभते सर्वसाधनात्॥ १३॥

The best of a person who with the reciting or listening of this *Purāṇa* with devotion, achieves Śiva-loka quite easily, with all the means of pleasure.

तस्मात्सर्वप्रयत्नेन काङ्क्षितं पठनं नृभिः।

तथास्य श्रवणं प्रेम्णा सर्वकामफलप्रदम्॥ १४॥

Therefore all types of people should recites it. By listening to *Śiva-Purāṇa* all the desires of a person are fulfilled.

पुराणश्रवणाच्छम्भोर्निष्पापो जायते नरः।

भुक्त्वा भोगान्सुविपुलाज्जिवलोकमवाप्नुयात्॥ १५॥

By listening to the *Śiva-Purāṇa* with devotion, a person is relieved of all the sins and enjoying all the pleasure in this world, ultimately achieves the Śiva-loka.

राजसूयेन यत्पुण्यमग्निष्टोमशतेन च।

तत्पुण्यं लभते शम्भोः कथाश्रवणमात्रतः॥ १६॥

The merits which cannot be earned with the performing of the *Rājasūya* and other *yajñas*, such great merit is achieved with the mere listening of the *Śiva-Purāṇa*.

ये शृण्वन्ति मुने! शैवं पुराणं शास्त्रमुत्तमम्।

ते मनुष्या न मन्तव्या रुद्रा एव न संशयः॥ १७॥

O Great sage, such of the people who listen to this *Purāṇa* should not be treated as humans, because they actually become the form of Śiva.

शृण्वतां तत्पुराणं हि तथा कीर्तयतां च तत्।

पादाम्बुजरजांस्येव तीर्थानि मुनयो विदुः॥ १८॥

Wherever the dust of the persons who listen to the *Śiva-Purāṇa* falls, it becomes a sacred or holy place.

गन्तुं निःश्रेयसं स्थानं येऽभिविच्छन्ति देहिनः।

शैवम्पुराणममलं भक्त्या शृण्वन्तु ते सदा॥ १९॥

The persons who become desirous of visiting the extremely holy place, they should instead listen with devotion, the narration of the *Śiva-Purāṇa*.

सदा श्रोतुं यद्यशक्तो भवेत्स मुनिसत्तम!।

नियतात्मा प्रतिदिनं शृणुयाद्वा मुहूर्तकम्॥ २०॥

O Best of the sages, in case a person is unable to listen to the *Śiva-Purāṇa* always, then he controlling all the senses for just two *muhūrtas* (a few moments only) should listen to it.

यदि प्रतिदिनं श्रोतुमशक्तो मानवो भवेत्।

पुण्यामासादिषु मुने! श्रूयाच्छिवपुराणकम्॥ २१॥

O Lord of the sages, in case a person is unable to listen to it daily, then he can do so in the auspicious months.

मुहूर्तं वा तदर्द्धं वा तदर्द्धं वा क्षणञ्च वा।

ये शृण्वन्ति पुराणं तत्र तेषां दुर्गतिर्भवेत्॥ २२॥

Otherwise, such of the persons who listen to the *Śiva-Purāṇa* for a *muhūrta* (a few moments), or half of it or further half of it or for even a moment, they never have to face the misfortune.

तत्पुराणं च शृण्वानः पुरुषो यो मुनीश्वरः।

स निस्तरति संसारं दग्ध्वा कर्ममहाटवीम्॥ २३॥

O Great sage, a person who listens to this *Purāṇa*, he, burning the vast thorny forest of grave sins, crosses the ocean of the universe.

तत्पुण्यं सर्वदानेषु सर्वयज्ञेषु वा मुनेः।

शम्भोः पुराणश्रवणात्तत्फलं निश्चलं भवेत्॥ २४॥

O Great sage, the merit one earns by performing various types of charities or the merit one earns by performing of various types of *yajñas* the same merit is surely earned by a person with the hearing of the *Śiva-Purāṇa*.

विशेषतः कलौ शैवपुराणश्रवणादृते।

परो धर्मो न पुंसां हि मुक्तिसाधनकृन्मुनेः॥ २५॥

O Great sage, in fact except to the listening of *Śiva-Purāṇa* in the age of Kali, there is no other better *dharma*, which could make them achieve *mokṣa*.

पुराणश्रवणं शम्भोर्नामसङ्कीर्तनं तथा।

कल्पद्रुमफलं सम्यङ्मनुष्याणां न संशयः॥ २६॥

The listening to the story of *Śiva-Purāṇa* or the reciting of the name of Śiva, are like the *Kalpavṛkṣas* for a human being and bestow the auspicious rewards. There is no doubt about it.

कलौ दुर्मेधसां पुंसां धर्माचारोज्झितात्मनाम्।

हिताय विदधे शम्भुः पुराणाख्यं सुधारसम्॥ २७॥

Such of the people who have stopped the religious activities in the age of Kali, lord Śiva, keeping in view the welfare of such people, has composed the *Śiva-Purāṇa*.

एकोऽजरामरः स्याद्वै पिबन्नेवामृतं पुमान्।

शम्भोः कथामृतं कुर्यात्कुलमेवाजरामरम्॥ २८॥

Such of the people who consume the nectar, they become eternal but a person who consumes the nectar of *Śiva-Purāṇa* his entire family becomes eternal.

सदा सेव्या सदा सेव्या सदा सेव्या विशेषतः।

एतच्छिवपुराणस्य कथा परमपावनी॥ २९॥

The story of *Śiva-Purāṇa* is extremely auspicious which "should be consumed like nectar, by all the people." This should be repeated thrice, which removes all the doubt.

एतच्छिवपुराणस्य कथाश्रवणमात्रतः।

किं ब्रवीमि फलं तस्य शिवश्चित्तं समाश्रयेत्॥ ३०॥

What could be said about the reward one gets by the reciting of *Śiva-Purāṇa*? It would be enough to say that (by doing so) that lord Śiva starts living in the heart of his devotee.

चतुर्विंशतिसाहस्रो ग्रन्थोऽयं सप्तसंहितः।

भक्तित्रिकसुसम्पूर्णः शृणुयात् तं परादरात्॥ ३१॥

The *Śiva-Purāṇa* has twenty four thousand verses and comprises of seven *Samhitās* and deals with the stories relating to devotion, knowledge (*jñāna*) and *vairāgya* (renunciation) therefore one should listen to it quite attentively.

विद्येश्वरसंहिताऽऽद्या द्वितीया रुद्रसंहिता।

तृतीया शतरुद्राख्या कोटिरुद्रा चतुर्थिका॥ ३२॥

The *Samhitās* included therein are *Vindhyeśvarī Samhitā*, *Rudra Samhitā*, *Śatarudriya Samhitā*, *Koṭi-Rudra Samhitā*.

पञ्चम्युमासंहितोक्ता षष्ठी कैलाससंहिता।

सप्तमी वायवीयाख्या सप्तैव संहिता इह॥ ३३॥

Umā Samhitā, *Kailāśa Samhitā* and *Vāyavīya Samhitā*. These are the seven *Samhitās* included in the *Purāṇa*.

ससप्तसंहितं दिव्यं पुराणं शिवसंज्ञकम्।

वरीवर्ति ब्रह्मतुल्यं सर्वोपरिगतिप्रदम्॥ ३४॥

This is the divine *Purāṇa*, including these *Samhitās* and equates with Parbrahman and is said to be the bestower of the salvation.

एतच्छिवपुराणं हि सप्तसंहितामदरात्।

परिपूर्णं पठेद्यस्तु स जीवन्मुक्त उच्यते॥ ३५॥

This *Śiva-Purāṇa* comprises of the seven *Samhitās*. Whosoever, recites the same with devotion daily, is considered to be free from the worldly bondages.

पुमानज्ञानतस्तावद्भ्रमतेऽस्मिन्भवे मुने।

यावत्कर्णगतं नास्ति पुराणं शैवमुत्तमम्॥ ३६॥

O Muṇiśvara, the human wonders in the universe overpowered with the darkness of ignorance till such time he does not listen to the stories of *Śiva-Purāṇa*. In other words after listening to the *Śiva-Purāṇa* all the worldly fetters of a person are automatically removed.

किं श्रुतैर्बहुभिः शास्त्रैः पुराणैश्च भ्रमावहैः।

शैवपुराणमेकं हि मुक्तिदानेन गर्जति॥ ३७॥

What is the use of listening to the other *Śāstras* or the *Purāṇas* which create confusion in the mind. Therefore, one should listen to the *Śiva-Purāṇa*, which always thunders about the providing of the salvation.

एतच्छिवपुराणस्य कथा भवति यद्गृहे।

तीर्थभूतं हि तद्गेहं वसतां पापनाशनम्॥ ३८॥

The house in which the recitation of *Śiva-Purāṇa* is carried out, it is turned into a sacred place and the persons living therein are freed from all the sins.

अश्वमेधसहस्राणि वाजपेयशतानि च।

कलां शिवपुराणस्य नार्हन्ति खलु षोडशीम्॥ ३९॥

Hundreds of *Vājapeya-yajñas* and thousands of *Aśvamedha* sacrifices, cannot

equate even the sixteenth ray of recitation of the *Śiva-Purāṇa*.

तावत्स प्रोच्यते पापी पापकृन्मुनिसत्तम।

यावच्छिवपुराणं हि न शृणोति सुभक्तितः॥ ४०॥

O Best of sages, a sinner could be called as such, till such time, he does not listen to the auspicious narration of the story of *Śiva-Purāṇa*.

गङ्गाद्याः पुण्यनद्यश्च सप्तपुर्व्यो गया तथा।

एतच्छिवपुराणस्य समतां यान्ति न क्वचित्॥ ४१॥

The seven rivers like the Gaṅgā and others, (Gaṅgā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhū, Kāverī) the seven cities (Ayodhyā, Mathurā, Māyāpurī, Haridvāra, Kāśī, Kāñcī, Avantikā and Dvārakāpurī) and the region of Gayā, cannot equate with the auspiciousness of *Śiva-Purāṇa*.

नित्यं शिवपुराणस्य श्लोकं श्लोकार्द्धमेव च।

स्वमुखेन पठेद्भक्त्या यदीच्छेत्परमां गतिम्॥ ४२॥

In case a person is desirous of achieving of the salvation, then he should recite a verse or half of it, of the *Śiva-Purāṇa* daily.

एतच्छिवपुराणं यो वाचयेदर्थतोऽनिशम्।

पठेद्वा प्रीतितो नित्यं स पुण्यात्मा न संशयः॥ ४३॥

A person who recites the *Śiva-Purāṇa* daily with its meaning, or recites only the verses of the same, he undoubtedly becomes the noble soul.

अन्तकाले हि यश्चैनं शृणुयाद्भक्तितः सुधीः।

सुप्रसन्नो महेशानस्तस्मै यच्छति स्वं पदम्॥ ४४॥

The one who listens to this *Purāṇa* at the time of death, Lord Śiva, getting pleased with his devotion bestows him his own place.

एतच्छिवपुराणं यः पूजयेन्नित्यमादरात्।

स भुक्त्वेहाखिलान्कामानन्ते शिवपदं लभेत्॥ ४५॥

A person, who adores the book of *Śiva-Purāṇa* daily with devotion, he after enjoying

all the pleasures in this world, ultimately achieves the place of Śiva.

एतच्छिवपुराणस्य कुर्वन्नित्यमतन्द्रितः।

पट्टवस्त्रादिना सम्यक् सत्कारं स सुखी सदा॥ ४६॥

Giving up lethargy if a devotee adores the book of *Śiva-Purāṇa* wrapping it in a silken cloth, he always remains comfortable in the world.

शैवं पुराणममलं शैवसर्वस्वमादरात्।

सेवनीयं प्रयत्नेन परत्रेहसुखेप्सुना॥ ४७॥

The *Śiva-Purāṇa* is completely spotless, and auspicious. It is everything for the human life, therefore the people should respect and recite the same with devotion, which would bestow comfort in the present as well as the future world.

चतुर्वर्गप्रदं शैवं पुराणममलं परम्।

श्रोतव्यं सर्वदा प्रीत्या पठितव्यं विशेषतः॥ ४८॥

The *Śiva-Purāṇa* is the best of all and the destroyer of the sins, and bestows all the *padārthas* like *dharma*, *artha*, *kāma* and *mokṣa*. Therefore, all the people should listen to it with devotion, besides reciting it.

वेदेतिहासशास्त्रेषु परं श्रेयस्करं महत्।

शैवं पुराणं विज्ञेयं सर्वथा हि मुमुक्षुभिः॥ ४९॥

The people desirous of salvation, should consider *Śiva-Purāṇa* to be more auspicious than the Vedas and the treatises on lustory.

शैवं पुराणमिदमात्मविदां वरिष्ठं

सेव्यं सदा परमवस्तु सता समर्च्यम्।

तापत्रयाभिशमनं सुखदं सदैव

प्राणप्रियं विधिहरीशमुखामराणाम्॥ ५०॥

The *Śiva-Purāṇa* is indeed the best for the persons engaged on the task of self realisation. This *Purāṇa* is a divine *padārtha* and is fit to be adored by the noble people and removes all the three types of miseries. It always bestows

welfare and is loved by Brahmā, Viṣṇu, Śiva and other gods.

वन्दे शिवपुराणं हि सर्वदाऽहं प्रसन्नधीः।

शिवः प्रसन्नतां यायाद् दद्यात्स्वपदयो रतिम्॥ ५१॥

I adore *Śiva-Purāṇa* always with a devoted mind and pray that let lord Śiva be pleased with me and bestow the devotion of his lotus like feet on me.

इति श्रीस्कान्दे महापुराणे शिवपुराणमाहात्म्ये तन्महिमवर्णनं
नाम प्रथमोऽध्यायः॥ १॥
