

श्रीशिवरहस्याख्यः महेतिहासः

THE ANCIENT SHIVA-PURAANA

TITLED

SHREE SHIVARAHASYAAKHYAH MAHETIHAASA

THE GREAT HISTORY
KNOWN AS
THE AUSPICIOUS MYSTERY OF SHIVA

प्रथमांशः

FIRST PORTION

CHAPTER THREE

[JAIGEESHAVYA'S PROFOUND STATEMENTS ABOUT 'BRAHMAN']

[A MINI-UPANISHAT]

[PART THREE]

(41 to 60)

Sanskrit text & Translation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

जैगीषव्यसुरसंवादे तृतीयोऽध्यायः

THIRD CHAPTER (PART THREE) (41 to 60)

IN THE 'JAIGEESHAVYA - SURA' CONVERSATION

Jaigeeshavya spoke: (Continuation)

पञ्चकोशातिगोह्यात्मा सदानन्दघनस्सुखम्।
एकोऽद्वयस्तृतीयश्च नवैसबहुधाविभुः॥ (41)

पञ्च-कोश-अतिगः हि आत्मा सत्-आनन्द-घनः सुखम्।

एकः अद्वयः तुरीयः च न वै सः बहुधा विभुः॥

*He transcends the five Koshas; is the self-essence (Aatman),
is the dense bliss state that never diminishes and is always there.*

He is the One, non-dual (without a second).

He is (not the divided state of 'you' or 'I', but) the 'Third' the witness state.

This all-pervading Lord is never the 'many'.

[पञ्चकोशातिग -The Self is "beyond" the five layers that "shroud" our true nature. To find the Aatman, one must peel back these layers: Anna,Praana, Manas, Vijnaana, and Aananda.

सदानन्दघन - It is not just "blissful"; it is a solid mass (Ghana) of bliss. Just as a salt doll is salt through and through, the Self is nothing but pure, eternal Joy. It doesn't have happiness; it is happiness.

नवैसबहुधाविभुः -The "Vibhu" (All-pervading Lord) is not many. Although we see millions of beings, the "Consciousness" lighting them up is one. Like the moon reflected in a thousand pots of water, the pots are many, but the moon is one.

अद्वयः- It is non-dual and never multiplied.तुरीयः - The Transcendent Fourth (Tūrīya): As outlined in the Maandūkya Upanishad, the Self is Turyaa - the silent, unchanging substratum underlying the three changing states of waking (Jaagrat), dreaming (Svapna), and deep sleep (Sushupti).]

**योनित्केसहिदूरस्थस्तेनावास्यमिदंसुराः।
सभूमापरमानन्द आर्तमेतज्जगत्सुराः॥ (42)**

यः अन्तिके सः हि दूरस्थः

He is very near; he is very far too.

तेन आवास्यम् (or आवास्यम् / वास्यम्) इदम् सुराः।

This perceived phenomenon is pervaded by him, Hey Suras!

सः भूमा परमानन्दः

He is the aggregate of all existing things. He is the supreme bliss.

आर्तम् एतत् जगत् सुराः॥

Hey Suras! This Jagat is a place filled with miseries only (compared to his state).

[योनित्केसहिदूरस्थः - It is far, and It is near. He is the very "I" within you, closer than your own breath. To the mind lost in external objects and ego, He seems millions of miles away, hidden behind layers of ignorance. This mirrors the Isha Upanishad Verse: the dialogue between the sage SanatKumaara and his student Naarada, providing a psychological and spiritual definition of true happiness.

तदेजति तन्नैजति तदूरे तद्वन्तिके।तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥

It moves, and It moves not; It is far, and It is near.

It is within all this, and It is also outside of all this.

In his Bhaaṣhya on this verse, Shaṅkaraacharya explains why Supreme Consciousness is described through these opposing pairs of words:

Why It is Far (Dūre): To the ignorant (Ajñānin), whose minds are bound to material sense-objects and extroverted perception, Brahman seems millions of miles away - unreachable even through billions of years of effort or intellectual reasoning.

Why It is Near (Antike): To the wise (Jñānin), Brahman is closer than one's own hands, feet, or breath. It is not an object to be attained; It is the very subjective Witness (Pratyagatman) experiencing these words right now.

It is far to the extroverted mind, but nearest of all as one's own innermost Self.]

[आर्तमेतज्जगत् - Aartam: Suffering, afflicted, or perishable.

By calling the world as "Aartam," the verse isn't being pessimistic; it is encouraging the "Devas" (and us) to stop looking for water in a mirage and turn toward the "Infinite" which is already "Near" (Antike). Compared to the Paramaananda (Supreme Bliss) of the Self, the changing world (Jagat) is inherently dissatisfying because it is limited and temporary.

If you identify with the "small" (the body/ego), you remain in Aartam (affliction).

If you identify with the Bhuma (the Infinite), you become the Paramaananda.]

[सभूमापरमानन्द - This refers to the Bhuma-Vidyaa of the Chaandogya Upanishad.

‘Bhuma’ means "The Infinite" or "The Whole."

Sage SanatKumaara teaches:

‘That which is infinite is happiness; there is no happiness in the finite’.

यो वै भूमा तत्सुखम् नाल्पे सुखमस्ति भूमैव सुखम् ॥

*That which is the Infinite (Bhūmaa) is Bliss; there is no bliss in the finite (alpa).
The Infinite alone is Bliss.*

[The Immortal vs. The Perishing:

यो वै भूमा तदमृतम्, अथ यदल्पं तन्मर्त्यम्

The Infinite is Immortal. The Finite is Mortal (it must die).

Self-Sovereignty (Svaraajya): SanatKumaara explains that one who realizes the Bhuma becomes a Svaraat (Self-ruler). He no longer depends on external objects for validation or joy; his happiness is "Self-generated."

Why is the world 'Aartam' ?

Because it is 'Alpa'. It is made of "bits and pieces" that are constantly changing and dying.

Why is the Lord Paramaananda?

Because He is the 'Bhuma'. He is the "Big Picture" that never changes.]

[To move from sorrow to bliss, you don't need to acquire more things (Naarada already had everything). You need to expand your identity from the "small body" to the "Infinite Consciousness."

Naarada finally asks: "Where does this Bhuma rest, O Lord?"

SanatKumaara's answer is -

"स भगवः स्वे महिम्नि"

It rests in its own glory"]

[तेनावास्यमिदं: This is a direct reference to the opening of the Isha Upanishad -

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

*"All this -whatever moves or changes in this moving universe -is to be enveloped by the Lord.
Protect yourself/ enjoy through that renunciation; do not covet anyone's wealth."*

Nothing exists outside of Him; the universe is "clothed" in the Supreme.]

**तज्जं तल्लं च तदनं जगदेतत्प्रकाशते।
यस्तमःपारगो नित्यं मनोवाचामगोचरः॥ (43)**

तत् जं तत् लं तत् अनं जगत् एतत् प्रकाशते।

This Jagat which rises from him, dissolves in him, and stays in him, is revealed by him alone.

यः तमःपारगो नित्यं

He is beyond darkness. He is eternal.

मनोवाचां अगोचरः॥

He is unreachable by the mind and words.

[This verse uses a rare and rhythmic phonetic structure (Taj-jam, Tal-lum, Tad-anam) to describe the life cycle of the universe, while grounding the source of that cycle in the "Untouchable Light." These sounds, if sung in the correct tone, represent some dance-movements of Shiva, the Cosmic dancer.]

[तज्जं तल्लं च तदनं -The Mystery of "Taj-jal-ān"

This is a creative variation of the famous cryptic syllable "Taj-jal-ān" from the Chaandogya Upanishad. It breaks down the three functions of the Divine regarding the world.

Tat-jam (Born from That) -The Source/Creator.

Tat-lam (Layam) (Dissolving into That) - The Destination/Absorber.

Tat-anam (Breathing/Living in That) - The Sustainer/Life-force.

This implies that the world is not "separate" from the Supreme.

Like waves in an ocean, the world is made of the same "water" at every stage of its existence.]

[The cryptic syllable "Taj-jal-ān" (तज्जलान) is one of the most famous and densest "mantras of meditation" in the Chaandogya Upanishad. It is a linguistic puzzle designed to help the seeker see the entire universe as a single, divine movement.

It appears in the context of the 'Shaandilya Vidyaa', which begins with the famous declaration:

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्तं उपासीत॥

All this is indeed Brahman.

From That it comes, into That it vanishes, and in That it breathes.

Thus, one should meditate on It with a calm mind."

Tajjalaana:

The word is a portmanteau (a combination of words) that describes the three-fold relationship between the world and the Absolute:

Tat (त) तस्मात् Ja (ज) जायते La (ल) लीयते An (अन्) अनिति

*"That (Tat) from which the world is born (Ja), into which it dissolves (La),
and in which it breathes/lives (An)."*

The Upanishad says, "Knowing this, one should worship in calmness (Shaanta)."

The Metaphor of the Ocean suits this instruction.

Ja: The wave rises from the ocean. An: The wave exists as a form on the ocean.

La: The wave sinks back into the ocean. The wave is never not the ocean.]

"तज्जं तल्लं च तदनं" (Taj-jam, Tal-lum, Tad-anam).

Taj-jam corresponds to Tat-Ja.

Tal-lum (Layam) corresponds to Tat-La.

Tad-anam corresponds to Tat-An.

SHAANDILYA VIDYAA

"सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत।

अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत॥

All this is indeed Brahman.

From That it comes, into That it vanishes, and in That it breathes.

Thus, one should meditate on It with a calm mind.

Now, truly, a person consists of his will (Kratus).

As is his will in this world, so does he become when he departs from here.

Therefore, let him form a (noble) will.

In the following verses, Shaandilya describes the paradox of the Divine, which is at once, the smallest point and the largest expanse.

मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यन्तोऽवाक्यनादरः ॥ २ ॥

He consists of mind, His body is life-energy (Prana), His form is light,

His resolve is true, and His nature is like space (omnipresent).

He performs all actions, possesses all pure desires, contains all fragrances, and holds all tastes.

He encompasses this entire world; He is without speech and without concern (undisturbed).

एष म आत्माऽन्तर्हृदयेऽणीयान् व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा।

एष म आत्माऽन्तर्हृदये ज्यायान् पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः॥

This Self of mine within the heart is -

smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed,

smaller than a grain of millet, or even the kernel of a grain of millet.

This same Self of mine within the heart is -

greater than the earth, greater than the atmosphere,

greater than the sky, and greater than all these worlds put together.

The passage concludes with the "Final Assurance," turning the meditation into a living reality.

एष म आत्माऽन्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति

यस्य स्यादद्वा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः॥

This Self of mine within the heart is Brahman.

I shall surely merge into It when I depart from here.

He who has this firm faith, for him, indeed, there is no doubt.

Thus said Shaandilya, yes, thus said Shaandilya.

(एष म आत्माऽन्तर्हृदय): The Sage identifies the individual Self (Aatman) residing in the "cave of the heart" (the Centre of Self-awareness) as being identical to the universal Absolute (Brahman).

(अभिसंभवितास्मीति): This refers to the "becoming" or "merging." It is the firm conviction that upon death (pretya), the limited identity will dissolve into the Infinite, just as a drop of water returns to the ocean.

(अद्धा न विचिकित्सास्ती):

Addhaa: Truly / Certainly / Directly.

Na vicikitsaa: No doubt / No wavering. This is the psychological "tipping point."

The Upanishad suggests that it is not enough to simply study non-duality; one must possess a "doubt-free" conviction. If you die with the conviction that you are a limited body, you remain in the cycle; if you die with the conviction that you are Brahman, you become Brahman.

The Repetition of "Shaandilya":

In Sanskrit scriptures, repeating a name or a phrase at the end (e.g., Shaandilyaḥ Shaandilyaḥ) indicates the conclusion of the teaching and emphasizes its absolute authority and truth.

This verse fulfils the promise made in the first verse of the Shaandilya Vidyaa:

"A person consists of his will (Kratu)."

By cultivating the Kratu that "I am Brahman," the seeker ensures that their consciousness naturally gravitates toward that reality at the moment of transition.]

[यस्तमःपारगो नित्यं -

Tamaḥ-pāra: He who is on the "other shore" (Para) of darkness (Tamas).

In Vedanta, "darkness" refers to Avidyaa (ignorance).

This verse identifies the Lord as the "Eternal Sun" that exists beyond the reach of the shadow of the ego.

(मनोवाचामगोचरः)

This is a recurring theme in the Taaittiriya Upanishad:

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति॥

*From where words turn back, along with the mind, without reaching It -
knowing that Bliss of Brahman, the wise one fears nothing whatsoever.*

It serves as a humble reminder:

We can use words to point toward Him, but we cannot "capture" Him in a definition.

He is the Subject who uses the mind; therefore, the mind (the object) cannot turn around and "see" its own source. Since He is "beyond mind and speech," the verse suggests that the highest form of worship or realization is not through talking or thinking, but through Silence.

When the "speech" and "mind" stop their restless movement, that which is "beyond" them, naturally reveals itself.]

[In Advaita Vedaanta commentary (particularly Shankaraachaarya's Taaittiriya- Bhaaṣhya), this verse defines the limits of objectified knowledge:

Why Words Recoil (Vaacho Nivartante): Speech operates through concepts, names (naama), forms (rūpa), categories, and dualities (subject vs. object). Because Brahman is non-dual (Advaita), infinite, and without attributes (Nirguṇa), language cannot point to It as an external object.

Why the Mind Cannot Reach It (Apraapya Manasaa): The mind (manas) can only process sensory inputs or constructs built from past memories. Since Brahman is the knower of the mind itself (Mano-manas - "the Mind of the mind"), the mind cannot turn around to make its own substratum an object of thought.

The Bliss of Knowing (aanandaṁ Brahmaṇaḥ): Though Brahman cannot be grasped as an object of thought or speech, It is direct, self-luminous experience (Aparokṣaanubhūti). Realizing oneself as this non-dual Consciousness dispels all sense of second-ness - and where there is no second, fear cannot exist (na bibheti kutashchana).]

[Every scene unfolding in front of you newly, at every agitation of your mind (and the body) is the sound of Nataraaja dancing as you experience.

Tajja - Tallam - Ta - da nam

his foot hitting the ground – Jjaa

his other foot lifting up – llaa

his hands extended with the gesture of protection – anam]

[If your every agitation and the unfolding of the experience is meditated upon as his graceful dance, then, where is the ‘I’ or the ‘world’?

There is left back only the quietness of pure awareness as Brahman!]

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत॥

All this is indeed Brahman.

From That it comes, into That it vanishes, and in That it breathes.

Thus, one should meditate on It with a calm mind.]

यस्यैव शक्तिर्विविधा स्वभावाज्ज्ञानदासुराः। स एष परमानन्दस्सदसत्पक्षवर्जितः॥ (44)

यस्य एव शक्तिः विविधा स्वभावात् ज्ञानदा सुराः।

Hey Suras!

His power is of various types; and bestows knowledge by their very nature.

स एष परमानन्दः सत्-असत्-पक्ष-वर्जितः॥

This one is the Supreme bliss.

He is not either existence or non-existence.

[Shvetaashvatara Upanishad:

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया।

He has no body (Kaarya) nor organs of action (Karana);

none is seen equal to Him, nor superior to Him.

His Supreme Power (ParaaShakti) is declared to be manifold, inherent to His nature (Svaabhaavikī), operating as knowledge (Jnaana), strength (Bala), and action (Kriyaa).

[Inherent Divine Energy (Shakti / Svabhaava): The verse emphasizes that the Supreme Reality's power (Shakti) is not an external instrument or a secondary addition, but an inherent, natural manifestation (svabhaavaat) that bestows illuminating knowledge (jñānadaa).

His supreme power is heard of as manifold. -

This power isn't "added" to Him; it is intrinsic, like heat to fire or whiteness to snow.]

[Transcending Dualistic Dialectics (Sadasat-pakṣa-varjita): While the power acts dynamically in the realm of appearance, the Supreme Consciousness itself (Paramaananda) transcends all philosophical constructs (paksha). It cannot be defined strictly as sat (existence/being, as opposed to non-being) or Asat (non-existence/void), nor both together. It is the unconditioned substratum (Anirvacanīya) that underlies both being and non-being.

Sat: Existence (what is). Asat: Non-existence (what is not).

The Divine is "beyond both sides" (Paksha-varjitah).

Why? Because "Existence" usually implies an object that "is" there, and "Non-existence" implies an object that "is not."

Since the Divine is the Ground of both, He cannot be categorized by either.

He is the Truth that makes both concepts possible.]

लिंगहीनस्सदाऽसंगोयोवेदान्तैकगोचरः।
दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः॥ (45)

लिंगहीनः सदा असंगो यो वेदान्तैक-गोचरः।

He cannot be marked with any sign (linga).

He cannot be joined with another thing.

He can be revealed only through the Vedanta-texts.

दृश्यते तु अग्रया बुद्ध्या सूक्ष्मया सूक्ष्म-दर्शिभिः॥

*He is seen with the sharpest intellect only through extreme subtle thinking,
by those who are experts in seeing the subtle things.*

अग्रया बुद्ध्या - "one-pointed" intellect. Just as a magnifying glass must be held perfectly still to focus the sun's rays into a fire, the intellect must be gathered from its distractions to "see" the Self.

सूक्ष्मया सूक्ष्मदर्शिभिः - Self is the "Subtlest of the subtle," it cannot be grasped by a "gross" mind (a mind heavy with material desires and noise). Only a Sukshma-Darshi (a subtle-seer), one who has refined his perception through 'Vichaara' (intellectual analysis) can perceive this hidden presence.]

[‘दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः’ is a direct quote from Katha Upanishat.

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते।

दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः॥

*This Self, hidden in all beings, does not shine forth (to ordinary perception);
but It is seen by keen seers through a pointed, subtle, and refined intellect.*

**मुक्तयेदेहिसंघानां सुलभोव्यक्तांगतः।
त्रिनेत्रो नीलकण्ठश्चोमादेहार्धविग्रहः॥ (46)**

मुक्तये देहिसंघानां सुलभो व्यक्तांगतः।

*For those embodied ones who seek liberation,
he is easily attained, and becomes manifest (as Shiva's form)
(though he is unmanifest actually).*

त्रिनेत्रः नीलकण्ठः च उमा-देहार्ध-विग्रहः॥

*(His manifest form is like this.)
He is three-eyed; is with a blue throat;
and his body is half-integrated with the form of Umaa.*

[The primary motive of the Divine's manifestation is Grace. He does not appear for His own benefit (since He is already full and complete), but for the 'Muktaye' -the liberation - of others.]

[देहिसंघानां - This refers to the "multitude of the embodied."

The 'Dehi' is the limited state of Brahman residing in the Deha (body).

Because we are currently identified with our physical forms, we find it nearly impossible to meditate on a "formless, space-like" Absolute.

To meet us where we are, the Divine "condenses" into a form we can relate to.

सुलभो - This is a very comforting word. It means "Easy to attain" or "Accessible."

While the Upanishads describe the path as a "razor's edge," this verse promises that when the Divine manifests (as an Avataara or a Deity), the path becomes "Sulabha" - easy and navigable for the common seeker.

व्यक्तांगतः - 'Vyakta' means "Manifest" or "Evident."

It is the transition from the 'Avyakta' (Unmanifest/Invisible) to the 'Vyakta'. Like water vapour (invisible) condensing into a drop of water (visible) so that a thirsty person can drink it.

This verse acts as the "Bridge of Compassion"

Just as we cannot catch the wind but can catch it in a sail to move a boat, we cannot "grasp" the infinite Brahman, but we can focus on the 'Vyakta' (the manifest Lord) to cross the ocean of Samsaara.]

त्रिनेत्रः - The Three-eyed: This represents more than just a physical feature. The two eyes represent the sun and moon (witness-state and the mind-faculty), while the Third Eye represents Jnaana taht burns of ignorance without a trace.

नीलकण्ठः - The Blue-throated: This refers to the 'Samudra Manthana' (Churning of the Ocean) where Shiva drank the 'Haalaahala poison' to save the world. It symbolizes the Divine's capacity to absorb the "poison" (suffering/negativity) of the universe without being affected by it. He holds the poison in His throat - neither swallowing it nor spitting it out- representing perfect mastery over the world's afflictions.

उमादेहार्धविग्रहः - This describes the 'Ardhanaarishvara' form.

The Unity of Polarities: It signifies that the Absolute is beyond gender. It is the perfect synthesis of Purusha (Consciousness/Shiva) and Prakriti (Energy/Matter/Umaa). You cannot have the light without the heat; you cannot have the Dancer without the Dance.

'Umaa' represents his awesome power – U/maa (Oh! Don't) (Enough – your power is limitless indeed).

'Umaa' is his immense power – inseparable from his being.

Shiva is Shivaa; Shivaa is Shiva. Shiva is the Knowledge; Shivaa is the 'known'.

The unmanifest Shiva is Brahman; the manifest Shiva is Umaa, his power to manifest.]

क्रीडतेप्रमथाधीशो सर्वावासोऽपिभगवान्कैलासाचलमास्थितः॥ (47)

क्रीडते प्रमथ-अधीशो

He is the Lord of Pramathas, and sports as this form.

हेरंब स्कन्द पुत्रवान्।

He has two sons named Heramba and Skanda.

सर्व आवासः अपि भगवान् कैलास-अचलम् आस्थितः॥

Though he is in all, he stays in the Kailaasa Mountain.

[The "Divine Family."

It presents a beautiful paradox: the Lord who is the "Abode of Everything", also chooses a specific, humble "Home" on a mountain peak to play with His children.

If He is the space-expanse in which the whole cosmos exists, how can He have a fixed address?

Here, we move from the "Greater than the sky" (Jyaayaan) of the Chaandogya Upanishad to the specific peak of Mount Kailaasa.

The verse replaces the "Awe" of the Absolute with the "Joy" of the Manifest.

It tells us that the Supreme Reality is not a cold, distant logic, but a living, loving Presence.

It reconciles the Nirguna (formless) with the Saguna (with form).

By saying He is Sarva Aavaasa (the Abode of All), the verse invites the seeker to feel at home in the universe. If Brahman is our dwelling place, we are never "homeless" or alone.

If He is on Kailaasa, we simply need to "climb" the mountain of our own awareness to find Him.]

[कैलास (Kailaasa): Derived from कैलास (kelaasa), meaning "crystal" or "shining water."

Etymological Meaning: "That which abides in crystal-like purity," "The Crystal Mountain," or "Where divine sport (Kelaas) takes place."

In Sanskrit literature, it is often termed स्फटिकगिरि (SphatikaGiri) (the Mountain of Pure Quartz/Crystal) or रजताद्रि (Rajataadri) (the Silver Mountain).

Dimensional Layers of Kailaasa:

A. The Supreme Spiritual Abode (Parama-Dhaama)

In Non-dual Shaivism and Aagamic literature (such as the ShivaRahasya and SkandaPuraana),

Kailaasa is not merely a physical peak in the Himalayas, but the non-material, self-luminous realm of Supreme Consciousness (Shiva-Tattva).

It is described as अशरीर (asharīra) and अव्ययात्मा (avyayaatmaa) - beyond decay, untouched by time (Kaala), and situated within all the Jeevas as their self-essence.]

यस्यलिंगार्चनेनैव त्रैलोक्यश्रीरवाप्यते।
यस्यप्रसादाद्विष्णुत्वं त्वयाप्राप्तंसुदर्शनम्॥ (48)

यस्य लिंग-अर्चनेन एव त्रैलोक्यश्रीः अवाप्यते।

The prosperity of the Tri-world is obtained by just the worship of his 'Linga-form'.

यस्य प्रसादात् विष्णुत्वं त्वया प्राप्तं सुदर्शनम्॥

Hey Vishnu,

you attained the state of Vishnu and also the 'Sudarshana', by his grace only.

लिंगार्चनेनैव - The Linga is the "mark" or "sign" of the Formless Absolute.

He is Linga-heena (without marks), but for the sake of the seeker, He manifests as the Linga, an ellipsoidal pillar of light.

त्रैलोक्यश्रीः - When the entire Jagat is realized as shine of one's own Self, through the Knowledge of the Shiva (the Brahman who shines as the Linga-form of the entire perceived phenomenon), what remains to be attained actually! Tri-world is just a tiny spark of the same Self-shiva.

यस्यप्रसादाद्विष्णुत्वं - In Puraanic literature, this refers to the story of Vishnu worshipping Shiva with a thousand lotuses to gain the power to protect the universe.

सुदर्शनम्: Sudarshana literally means "The Auspicious Vision."

While it is the name of the famous flaming discus (weapon) of Vishnu, philosophically it represents the Vision of Truth. To "receive the Sudarshana" is to be granted the ability to see through the illusions (Maayaa) of the three worlds. Sudarshana is the "Subtle Intellect" (Agryaaya Buddhi).

The weapon that cuts through darkness is the same as the intellect that pierces through ignorance.

One is given as a weapon; the other is realized as wisdom.]

ब्रह्मणस्सृष्टिसामर्थ्यमिन्द्रस्याप्यरिनिग्रहः।
 देवराज्यं भोगभाग्यं सर्वमैशादनुग्रहात्॥ (49)

ब्रह्मणः सृष्टि-सामर्थ्यं इन्द्रस्य अपि अरि-निग्रहः।
 देव-राज्यं भोग-भाग्यं सर्वं ईशात् अनुग्रहात्॥

*Brahmaa's Creation-power, the destruction of enemies for Indra,
 the kingdom of Devas, the fortune of all the heavenly pleasures;
 all this rises by the grace of this Lord only.*

[By citing Vishnu, Brahmaa, and Indra, the text covers the functions of Preservation, Creation, and Governance. It leaves no room for anything to exist independently of the Divine. This is a humbling teaching for the "Devas" (and the reader). It reminds us that our talents and successes are not "ours", but they are "borrowed" from the Infinite. If all Bhoga (enjoyment) comes from His grace, then the most direct way to find happiness is to go to the Source rather than chasing the objects of enjoyment. This verse mirrors the Kena Upanishad, where the Gods (Agni, Vaayu, and Indra) realized that they couldn't even burn a blade of grass or move a straw without the power of Brahman. It invites us to recognize the "Hidden Hand" behind every success we achieve.]

**न तत्र सूर्यो देवेशो भाति चन्द्रो न चानलः।
भीत्या भान्ति च सर्वेऽपि सः अन्तरापुरुषो हरः॥ (50)**

न तत्र सूर्यो देवेशो भाति चन्द्रो न च अनलः।

भीत्या भान्ति च सर्वे अपि सः अन्तरापुरुषो हरः॥

Soorya, the Lord of Devas, Chandra or Agni, do not shine in that state.

All these deities shine forth properly, by his fear only.

He is Hara, who is within all the embodied ones (as their self-essence).

[Katha Upanishad:

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥

*There the sun does not shine, nor the moon and the stars; there these lightnings do not shine,
how then could this earthly fire?*

Everything shines only after Him as He shines;

by His light alone, all this (Jagat-state) is illumined.

Physical light (sun, fire) requires a medium and is limited by distance and objects. The "Light of Consciousness," however, is what allows the "light of the sun" to be known.

‘Soorya’ means the ‘witness-state’; Chanda’ means the mind-faculty with its sense-tools; ‘Taarakā’ means the thoughts that rise from the intellect; ‘lightning’ – ‘Vidyut’ means the flickering thoughts - agitations of the mind; all these do not exist at all in that Shiva- state; and cannot comprehend the Great Shiva-state also. How can a Jeeva – the ‘Agni’ that survives by the experiences of Vaasanaa-fulfilment alone, exist there, which is completely free of all agitations and wants?

It is a Poorna-state – which is in need of nothing.

He is Fulfilment itself; Existence itself; Bliss itself. He is second-less.

He exists as Shakti – the manifest Jagat.

Jagat is his own shine. The Jagat shine exists as his shine alone.]

[Taaittiriya Upanishad:

भीषास्माद्वातः पवते। भीषोदेति सूर्यः। भीषास्मादग्निश्चेन्द्रश्च। मृत्युर्धावति पञ्चम इति॥

*Out of fear of Him the Wind blows; out of fear the Sun rises;
out of fear Fire and Indra, and Death as the fifth, run (to do their work).*

[The "Fear" (Bhīṣhaa) isn't "scary" fear.

The Wind doesn't "choose" to blow; it follows a law.

The Sun doesn't "decide" to rise; it follows a law.

If the entire universe, including Death itself, obeys this Inner Being, then the seeker who realizes "I am that Inner Being" (the Antara Purusha) becomes fearless.]

‘Praana (Vaata) quivers as the Jagat-agitation;

‘Surya’ as the ‘Saakshin’ ‘sees’ the Jagat-experience of the Ego;

‘Agni’ as the limited state of Jeeva burns as - ‘Vaasanaa-experiences’;

‘Indra’ as the Lord of the senses - ‘Manas’ – paints the picture of the Tri-world;

And the ‘Mrtyu’ (Hunger) (state of un-fulfilment) (Jagat-phenomenon) runs after fulfilment non-stop; because of his Presence only – which controls all these.]

[सोऽन्तरापुरुषो हरः -

‘Antaraa’ Within, in the middle, inside, between, in the heart/interior.

By identifying this "Cosmic Controller" as Hara (Shiva), the text suggests that the same power that keeps the stars in orbit is the same power that "destroys" (Harati) your ignorance and suffering.

Brahman-self is not just a "feeling" or a "belief."

He is the Source of Perception (The Light). He is the Source of Reality (The Law).

The sun and moon can only illumine material objects. They cannot "illumine" the Self because the Self is the one providing the light of consciousness that allows the eyes to see the sun in the first place.

"By His light, all this is lighted."

The phrase "Out of fear of Him" (from the Taittiriya Upanishad) does not mean a fearful terror, but rather a Divine Law or ‘Rta’. It signifies that the universe is not chaotic. The sun rises, the wind blows, and the fire burns because they are governed by an immutable, cosmic intelligence.

Even the most powerful forces of nature are "subordinate" to the Antara Purusha (the Inner Being). The "Infinite" isn't just "out there" in the stars; He is the "Inner Inhabitant."]

[Hara: A name for Shiva meaning "The Remover" or "The Destroyer." He destroys the Tamas (darkness), revealing the self-luminous light within. You don't need a candle to find the Sun; similarly, you don't need a "tool" to find the Self. You only need to remove the "clouds" of ego.

Just as the "Suras" perform their duties out of "fear" (respect for the Law), our own senses and mind should be aligned with this Inner Being. When the mind is "afloat" in the external world, it is in darkness; when it turns toward the Hara within, it finds the light that "the sun cannot show."]

**हिरण्यबाहुरीशानो हिरण्यपतिरीश्वरः।
कर्मदेवास्सर्वे एव ब्रह्मविष्णुमहेश्वराः॥ (51)**

हिरण्यबाहुः ईशानो

He is the Lord of all. He is endowed with golden arms.

हिरण्यपतिः ईश्वरः।

He is the Lord of gold. He is the Supreme Lord.

कर्मदेवाः सर्वे एव ब्रह्म-विष्णु-महेश्वराः॥

Brahmaa, Vishnu, Maheshvara are all the Devas with some allotted functions.

[Shrī Rudram (Anuvāka 2) continues the majestic descriptions of the Divine as both the hidden essence and the visible universe. It marks the transition from the Lord as the "Hidden Ruler" to the Lord as the "Omnipresent Worker."

नमः स्रुपाय च व्यक्ताय च नमः॥

Salutations to him who is moving (creeping) and salutation to him who is manifest.

स्रुपाय - The root 'srp' (from which we get 'Sarpa' or serpent) implies a subtle, flowing movement. It refers to the Divine as the 'Antaryāmin', the "Inner Controller" who moves within the nerves (nāḍīs) as Prāna and within the mind as thought, yet remains unseen.

व्यक्ताय - 'Vyakta' means "clearly visible" or "manifested." This confirms that the world we see with our eyes is not "separate" from the Divine. The trees, the stones, and the stars are the "Visible Body" of that same Golden Lord. The very first offering in the Namakam section of the Shrī Rudram begins with:

नमः हिरण्यबाहवे सेनान्ये दिशां च पतये नमः॥

Salutations to the Golden-armed One, the leader of hosts, and the Lord of all quarters.

Just as the sun's rays (his "arms") reach out to touch every corner of the earth to provide life, the Lord's power is omnipresent.

The "Golden Arms" represent the benevolent, protective reach of the Divine.

'Hiranya' (Gold) symbolizes Light, Purity, and Immutability.

To have "Golden Arms" means His actions are pure, radiant, and life-giving, like the rays of the sun.

हिरण्यपतिरीश्वरः - He is the Lord of "Gold", not the metal, but the HiranyaGarbha (the Golden Womb/Egg of the Universe) (the potential state for all experiences).

He is the master of the primordial energy from which the entire cosmos sprouted.

कर्मदेवास्सर्वे एव - Even the highest Devas are KarmaDevas only; it means that Brahmaa, Vishnu, and Maheshvara are the "Active Forms" of the Silent Absolute.

Brahman (the Absolute) does nothing; but when It acts, It acts as Brahmaa to create, Vishnu to sustain, and Shiva (Rudra) to dissolve. They are the "Office" or the "Role," while the Isha is the "Being."

There is one "Golden" Reality (Hiranyapati), which performs three tasks through three names.

Just as one man can be a father, a son, and a boss simultaneously, the Supreme Being is the Creator, Preserver, and Destroyer simultaneously.

The previous verse told us that the Sun does not shine there. This verse explains why: because the Lord is the Hiranya (The Source of all Radiance). You don't need the sun's physical light to see the "Golden-armed" Lord, because His light is the spiritual intelligence that powers the sun itself.]

**यस्याज्ञावर्तिनस्सर्वे सर्वेषांकारणं शिवः।
ब्रह्मणश्चशिरश्छिन्नं देवदेवेन लीलया॥ (52)**

यस्य आज्ञावर्तिनः सर्वे

Everyone obey his orders only.

सर्वेषां कारणं शिवः।

This Shiva is the cause for everything (whatever exists as the Jagat-state).

ब्रह्मणः च शिरः छिन्नं देवदेवेन लीलया॥

He sliced off the head of Brahmaa, just for amusement.

[यस्याज्ञावर्तिनस्सर्वे - It signifies that the entire universe - stars, seasons, laws of physics, and the Devas themselves - operates strictly according to His "Aajnaa" (Command or Will).

सर्वेषांकारणं शिवः - Shiva here is used both as a name and a quality (Auspiciousness).

He is the "Causeless Cause" (Kaarana).

While everything else has a beginning and an end, He is the foundation upon which the drama of time is played out.

ब्रह्मणश्चशिरश्छिन्नं - This refers to the Puraanic legend of Bhairava (a fierce form of Shiva) severing the fifth head of Brahmaa. In spiritual terms, Brahmaa's fifth head represented 'Ahamkaara' (Self-conceit). By severing it, the "God of Gods" (DevaDeva) demonstrates that even the "Creator" must be free of ego to truly reflect the Absolute Truth.

लीलया - This is the most crucial word. It means "effortlessly" or "as a game."

It tells the seeker that, for the Divine - maintaining the universe, destroying the ego, or restructuring the cosmos is as easy as a child playing a game. He is the Sovereign Commander who stands above all, dismantling even the ego of the Creator to maintain the purity of Truth.]

[Complete circle of knowledge:

From Silence: Beginning with the "Unreachable."

To Form: Moving through the Golden and Manifested forms.

Back to Silence: Concluding with the power that transcends even the Gods of Creation.]

इन्द्रस्यास्यभुजस्तंभो येनाकारि दयालुना।
यस्य भक्तस्य शापेन दशजन्मानि ते हरे॥ (53)

इन्द्रस्य अस्य भुज-स्तंभो येन आकारि दयालुना।

*He was compassionate and
gave this Indra's form back, with his arms, and strong shoulders.*

यस्य भक्तस्य शापेन दश-जन्मानि ते हरे॥

By the curse of your devotee, you had to go through ten births.

[इन्द्रस्यास्यभुजस्तंभो - This refers to an incident where Indra (the King of Deva) raised his arm (with his thunder-bolt weapon) to strike, out of arrogance or anger, and his arm became "stunted" or "paralysed" (Stambha) by the mere will of Shiva.

दयालुना - This word is crucial. It means "By the Compassionate One."

It implies that Shiva did not punish Indra to destroy him, but to humble his ego. Once the pride was gone, Shiva compassionately restored Indra's strength.

यस्य भक्तस्य शापेन - This refers to the origin of the many incarnations of Vishnu. According to various Puranas, it was the curse of a devotee (often cited as the sage Bhrgu or related to the incident with Vrinda/Jalandhara) that necessitated Vishnu taking births in the mortal realm.

Even Vishnu, the Preserver of the Universe, subjects Himself to the "Laws of Devotion" and the "Divine Order" set by the Supreme Consciousness.

दशजन्मानि ते हरे - "Ten (many) births for you, O Hari."

This addresses Lord Vishnu directly, acknowledging His role in the cosmic play (Leelaa) of taking forms like Rama, Krishna, and others to restore Dharma.]

सौकरं नारसिंहन्तेरूपं संशिक्षितं हरात्।
सर्वं जानामितेविष्णो ब्रह्मन्शक्रगतव्यथाः॥ (54)

सौकरं नारसिंहं ते रूपं संशिक्षितं हरात्।
सर्वं जानामि ते विष्णो ब्रह्मन्शक्र-गत-व्यथाः॥

Hey Vishnu!

You were corrected (by Shiva)

*when you took the forms of Sookara (boar), and NaraSimha;
hey Brahman (Brahmaa), You and Shakra were freed of your fears.
I know all this.*

सौकरं नारसिंहन्तेः

Saukara: Refers to the Varaaha (Boar) avatar who rescued the Earth from the casual waters.

Narasimha: Refers to the Man-Lion avatar who destroyed the demon Hiranyakashipu.

The verse suggests that the "Shakti" (power) required for these specific, fierce forms to manifest and succeed was derived from the transformative energy of Hara (Shiva).

संशिक्षितं हरात् - Sam-shikshitam literally means "well-instructed" or "thoroughly disciplined." This doesn't mean Vishnu had to "learn" from Shiva like a student, but rather that the Kriyaa-Shakti (power of action) of Vishnu is fundamentally unified with the Jnaana-Shakti (power of wisdom) of Shiva. In Puraanic lore (like the Shiva Purana), this relates to the "Sharabha" episode where Shiva's energy calms the fury of NaraSimha.

सर्वं जानामि ते विष्णोः This is an expression of total spiritual realization.

Jaigeeshavya Muni declares that he sees the underlying unity. He "knows" that Vishnu and Shiva are not two separate competing powers, but two facets of the same Absolute.

ब्रह्मन्शक्रगतव्यथाः - It tells (Brahmaa and Indra) to stop worrying about the battles between Suras and Asuras, or the "Supremacy" of one deity over another, because the Supreme Lord (Hara-Vishnu) has everything under control.

In our lives, distress usually comes from thinking we are alone or that the forces of the world are chaotic. By realizing that every "Avatar" (every solution to a problem) is backed by the Supreme Source (Haraat), our inner "Indra" (the mind) can finally find peace.]

**यूयंहिपशवोऽज्ञानजृम्भिताः पशुपस्सहि।
गच्छन्त्वद्य यथाकामं मादक्षेनास्तिधृष्टता॥ (55)**

यूयं हि पशवो अज्ञान-जृम्भिताः

You are all animals swollen with ignorance.

पशु-पः स हि।

He alone is the Lord of all such animals.

गच्छन्तु अद्य यथाकामं

Please go away to the places you desire.

मादक्षे(शे) न अस्ति धृष्टता॥

Such insolence (audacity, arrogance) is not in people like us.

[यूयंहिपशवो - In the philosophy of Shaiva Siddhaanta, every Jeeva is called a Pashu.

A Pashu is not just an "animal," but a soul "tethered" by the three fetters (Pasha): Ego (self-made data of oneself – leading to arrogance and self-adoration), Action (Karma bound by results), and Delusion (Maayaa or forgetfulness of the true self).

The verse humbles even the Great Devas (Brahmaa and Indra) by reminding them that as long as they feel "separate" from the Supreme, they are also "tethered" by their roles and identities.

अज्ञानजृम्भिताः - "Sprouted from or expanded by ignorance."

This suggests that any sense of "I am the Creator" (Brahmaa) or "I am the Ruler" (Indra) is a manifestation of Ajnaana. True knowledge is realizing that only the 'One' moves through all.

पशुपस्सहि - He is 'Pashupati'. Just as a shepherd looks after his flock, the Supreme Consciousness governs, protects, and eventually liberates the tethered souls.

मादक्षेनास्तिधृष्टताः This is a statement of "Ego-Dissolution."

In the presence of the "One Like Him" (the Supreme or the Enlightened Sage), 'Dhr̥ṣṭataa' (arrogance or daring) cannot exist. Before the infinite sun, the light of a candle cannot claim its own glory.]

[The Hierarchy of Realization:

It doesn't matter if you are a human or a King of Devas Indra); if you lack the realization of the Inner Self, you are still a Pashu.

The Freedom of Surrender: By telling them to "Go as you please", the speaker implies that once the ego is humbled, the Devas can perform their duties (Karma) freely, without the "distress" (Vyatha) mentioned in the previous verse.

Shiva is not just a form, but is 'Pashupati', the principle that holds the leash of the universe but also has the power to cut the tether.]

[From Pashu to Pashupati:

This verse is a call to look at our own "tethers."

What are we tied to? Our titles, our possessions, or our worries?

By acknowledging the Pashupati within, we allow the Divine to cut the ropes of our ignorance, transforming us from "tethered beings" into "liberated souls" (JeevanMuktas).]

भवंतो देवतास्सर्वे त्वहंशर्वपदाश्रयः। (56)

भवंतो देवताः सर्वे तु अहं शर्व-पदाश्रयः।

You are all Devas belonging to your own worlds.

But, I have taken shelter in Sharva alone.

[भवंतो देवतास्सर्वे - The speaker acknowledges the status of the listeners.

They are the Devas, the "Shining Ones" who manage the sun, rain, creation, and preservation.

However, there is a subtle implication here: being a Deva is a position of duty and limited power, tied to the administration of the world.

त्वहंश - "But I..." This sets up a contrast between the "Office" of the Devas and the "State" of the devotee.

शर्वपदाश्रयः - 'Sharva': A specific name for Shiva (one of the eight Vedic forms or AshtaMoorti) that refers to the "Injurer or Destroyer of sin and the darkness of Samsara'.

पदाश्रयः - Taking refuge at the feet. In Sanskrit literature, the "feet" of the Divine represent the foundation of Reality. To take refuge there is to step out of the "play" of the Devas and into the "silence" of the Absolute.]

(Jaigeebhavya's speech concludes.)

Soota spoke:

इत्युक्त्वा ध्यानमातिष्ठजैगीषव्यो महामुनिः॥ ध्यानेन तेन महता चेदमाह तदा द्विजाः।

Having said this much, MahaaMuni Jaigeebhavya absorbed himself in the meditation of Shiva. Absorbed in the great contemplation state, Jaigeebhavya spoke like this, hey Brahmins!

Jaigeeshavya spoke:

THE 'SUPREME UNDERSTANDING' OF
THE 'JNAANIS ABSORBED IN THE SHIVA-STATE'

यच्चब्रह्म जगज्जगच्च यद्वत्ते नास्तीति वद्यं पदं
त्वेवं ये विदुरीश्वरेश्वरधिया ते यांति शंभोः पदम्।

यत् च ब्रह्म जगत् जगत् च यत् ऋते न अस्ति इति
वद्यं पदं तु

एवं ये विदुः ईश्वर-ईश्वर-धिया

ते यांति शंभोः पदम्।

*Those who understand 'that-state'
which is spoken off as -*

'That which is the Brahman and the Jagat;

That without which the Jagat cannot exist'

they alone -

*who are completely absorbed in Ishvara, in such a state of Ishvara (as their very nature) -
reach the state of Shambhu.*

ते लोकान् हि न यांति यापितमहादुःखाभितप्तापदः
सौख्यञ्चापि समाप्नुवंति भगवंस्त्वद्भक्तिसारादराः॥ (57)

ते लोकान् हि न यांति 'यापित महादुःख अभितप्त आपदः'

सौख्यं च अपि समाप्नुवंति भगवन् त्वद्भक्ति-सार आदराः॥

Hey Bhagavan (Shiva, My essence!)

*Those who hold deep reverence for the essence of devotion unto you,
never enter those lower realms scorched by immense suffering and severe calamities;
rather, they fully attain eternal Bliss!*

PLEASE DO NOT REVEAL YOUR TERRIFYING FORM
(RESERVED FOR THE WICKED ONES)

बाहुभ्यान्तव धन्वने च भगवन्कुर्वे नमस्स्वस्तये
भीतास्त्वद्धनुषः कराग्रविशिखैर्हेत्या शरव्याय च।

बाहुभ्यां तव धन्वने च भगवन् कुर्वे नमः स्वस्तये
भीताः त्वत् धनुषः कराग्र-विशिखैः हेत्या शरव्याय च।

Bhagavan!

*For the sake of our protection and well-being,
I offer my salutations to Thy two arms and to Thy bow;
for we are terrified of Thy bow, of the sharp arrows at Thy fingertips, of Thy weapon,
and of the target aimed at by Thy bow!*

पाहीश प्रविमुच्य ज्यामथधनुःकोट्योश्शरान्तसंत्यजन्
हेतिं पातय मां विलोकय दृशा दूरे निषङ्गम् त्यज॥ (58)

पाहि ईश, प्रविमुच्य ज्यां, अथ धनुःकोट्योः शरान् संत्यजन्,
हेतिं पातय, मां विलोकय दृशा, दूरे निषङ्गम् त्यज॥

Protect us O Lord!

*Unstringing Your bowstring, discarding the arrows from both ends of Your bow.
Cast down Your weapon, look upon me with Your gracious eye,
and put Your quiver far away!"*

शैवेन्द्राशिवसंमतास्सुरवरापारव्यथाभीतितो
 नो बिभ्यंति न चाप्नुवंति च हरे युष्मद्वरान् किंफलान्।
 किंत्वीशानपदारविंदभजनान्नान्यन्मनश्चिंत्यते
 क्षुद्रेषु प्रभविष्णवो नहि वयं यात स्वधामन्त्सुराः॥ (59)

शैवेन्द्राः शिव-संमताः सुरवर अपार-व्यथा-भीतितो नो बिभ्यंति

न च आप्नुवंति च हरे, युष्मत् वरान् किंफलान्।

*Those Shiva devotees, who are in the path of worshipping Shiva,
 are never afraid of the miseries of worldly-existence
 (for they never are attracted by its fleeting pleasures)
 and will not accept your worthless boons.*

किंतु ईशान-पदारविंद-भजनात् न अन्यत् मनः चिन्त्यते

क्षुद्रेषु प्रभविष्णवो न हि वयं,

*The mind does not think of anything other than the lotus-feet of the Great Lord.
 We are not influenced by your lowly boons.*

यात स्वधामन् सुराः॥

Hey Suras! Go back to your own abodes.

हारा एव भवन्ति भाग्यनिवहैश्श्रीचन्द्रचूडार्चका
 स्तेषां त्वत्पदवासनापि सुतरां वाणीश शक्रालयम्।
 किं जायेत गिरीन्द्रशेखरगतो मत्तद्विपालिं भिनत्सिंहः
 किंतृणमति तद्वदिह मे त्वत्तो वराणां स्पृहा॥ (60)

हारा एव भवन्ति भाग्य-निवहैः श्रीचन्द्रचूडार्चकाः

*The worshippers of 'ChandraChuda (the Lord with crescent Moon adorning his crest)'
 are the 'garlands endowed with all prosperities' (by adorning Shiva's neck).*

तेषां त्वत्पदवासनापि सुतरां वाणीश शक्रालयं किं जायेत

Hey Lord of Vaani!

*Will the desire for the residence in your world,
 or the abode of Indra raise in them ever?*

गिरीन्द्र-शेखर-गतो मत्त-द्विपालिं भिनत् सिंहः किं तृणं अति

Will the lion which can tear off

the intoxicated elephant which is on top of the Great Mountain, ever eat the grass?

तद्वत् इह मे त्वत्तो वराणां स्पृहा॥

Similar is the desire in me for the boons offered by you!

इति शिवरहस्ये प्रथमांशे जैगीषव्यसुरसंवादो नाम तृतीयोऽध्यायः

END OF THE THIRD CHAPTER
 NAMED

'THE CONVERSATION BETWEEN JAIGEESHAVYA AND THE SURAS'