

श्रीशिवरहस्याख्यः महेतिहासः

THE ANCIENT SHIVA-PURAANA

*TITLED*

SHREE SHIVARAHASYAAKHYAH MAHETIHAASA

THE GREAT HISTORY  
KNOWN AS  
THE AUSPICIOUS MYSTERY OF SHIVA

प्रथमांशः

FIRST PORTION

CHAPTER FOUR

[VISHNU'S SPEECH]

*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 चतुर्थोऽध्यायः

### FOURTH CHAPTER

#### ‘VISHNUVAAKYAM - VISHNU’S SPEECH’

##### विष्णुरुवाच

##### Vishnu spoke

तव भावमहो ज्ञातुमागता वयमद्य वै।

We came here today, just to understand your intention (to test your measure of dispassion).

स एव सर्वकामानां पूरकोऽस्ति न संशयः॥

He (Shiva) alone is the fulfiller of all desires; there is no doubt about it.

किं तवासुकरं (तव अ-सुकरं) विद्वंस्त्रिषु लोकेषु विद्यते। त्वन्मनो ध्यायति सदा यतश्शिवपदाम्बुजम्॥

Hey Vidvan! What difficult thing is there for you in all the three worlds also, for your mind is always absorbed in the contemplation of Shiva’s lotus-feet!

येषां मनसि विश्वेशपदाम्बुजयुगं भवेत्। तेषां किं भुवनैश्वर्यैर्विनश्वरतरैर्मुने॥

For those people, in whose minds stay the pair of lotus feet of Shiva, what use are the riches of the world which are of perishing nature, hey Muni!

यतो महेशकृपया दृढा भक्तिर्भवेच्छिवे, यया भक्त्या द्विजवरास्सुरासुरनरा अपि,

मुक्ताश्च मोचयन्त्यन्याञ्छैवाः कारुणिकोत्तमाः।

For, if their develops intense devotion for Shiva through the grace of Mahesha, through that devotion, even the Great Brahmins, Suras, Asuras, and Naras also become liberated; and these Shiva-devotees who are filled with excellent compassion, guide others also towards liberation.

भक्तिरेव विरूपाक्षे सर्वेषां मुक्तिदायिनी॥

The ‘devotion to Shiva (Viroopaaksha – one with a weird third eye)’ alone, bestows liberation to one and all.

भक्त्या संपूजितो लिङ्गे ह्यलिङ्गोऽपि महेश्वरः, बिल्वपत्रैस्तत्फलैर्वा भस्मना वा,

महच्छ्रयम् प्राप्नोति मुक्तिसाम्राज्यमपुनर्भवदायकम्॥

Even if Maheshvara is ‘Alinga’ (formless), if worshipped with devotion as a Linga-form with Bilva-leaves, fruits or ashes, that person attains the ‘Greatest riches’ in the form of the ‘Kingdom of Mukti’, which makes him never enter the Bhava-state again.

भस्माभिषिक्ता ये भावास्त्रिपुण्ड्रांकितमस्तकाः रुद्राक्षमालाकोटीरधारिणो मालिकाधराः।

पञ्चाक्षरावृत्तिपरा रुद्राध्यायजपादराः शिवलिङ्गार्चकाश्शैवाश्शिवक्षेत्रनिवासिनः।

नैवेद्यभोजिनश्शम्भोर्यात्रापुष्पफलार्पकाः अनन्यस्वान्तरा विप्रा मनोवाक्कायकर्मभिः।

शिवध्यानेन संतृप्तास्सदाशिवकथादराः गणयन्ति महाशैवा नास्मान्कर्मसुरान्मुने॥

Those devotees, who are bathed by ashes,

who have their foreheads decorated by the ‘Tripundraka’,

who wear the Rudraaksha garlands around the hair on the head,

who wear garlands of Rudraaksha on their necks,

who are always reciting the five letters (Panchaakshara/Namasivaaya) in their minds,

who always recite the Mantras related to Rudra,  
 who worship the ShivaLinga,  
 Who are devoted to Lord Shiva,  
 who reside in the Shiva-Kshetras (places related to Shiva's worship),  
 who eat the food offered to Shambhu only,  
 who always engage in travelling to Shiva's sacred places, and offer flowers and fruits at his feet,  
 who are the Brahmins (in the Brahman-path) absorbed in Shiva with their minds, words and  
 bodily actions, always,  
 who are fully content in the meditation of Shiva,  
 who always are eager to listen to Shiva's greatness,  
 do not care for us Devas who are doing some allotted functions in these forms, hey Muni!  
 तवेदङ्गमानसम्विप्र न कस्यापि मुनेरपि।

The mind similar to yours is not there for any other Muni anywhere else.

त्वद्भावो भवसंसक्तो भवनाशाय केवलम्॥

Your devotion which is attached to Bhava (Shiva, the essence of existence) indeed destroys the 'Bhava' (worldly-existence) completely.

यथा रत्ननिधिं प्राप्य स किं गृह्णाति लोष्टकम्। यथा मत्तेभकुंभस्थस्सकिं खरमपेक्षते।

यथैव कल्पकवनं संप्राप्यार्कमपेक्षते। यथा मणिमयं हारं प्राप्य किंवा वराटिकाम्।

तथास्मदीयभोगेषु मूढो रज्यति कामतः॥

Can one covet a mud lump, when he has acquired the treasure of precious gems?

Can the one who is seated upon the temple of a mighty elephant in rut (by conquering it) bother about a donkey?

Can one who has taken shelter in the cool 'KalpakaVana' (abounding in wish-fulfilling trees) desire the hot sun?

Can one who has acquired the garland of precious stones, long for a chain made of worthless shells?

Only a fool desires and gets attached to our pleasure-filled worlds!

त्वं कामारिपदध्यानान्निष्कामोऽसि महामुने। त्रिनेत्रपादकमलमित्रं त्वन्मानसं मुने॥

Hey MahaaMuni! You have become desire-less by the meditation on the one who destroyed 'Kaama'. Hey Muni! Your mind is attached to the feet of 'TriNetra'.

त्वमेव शैवधुर्येषु मूर्धन्यो धन्य एव हि। तव संदर्शनापारसंहृताखिलपातकाः॥

You alone stand foremost among all the Shiva devotees. You are indeed the most blessed!

By your sight, all our great sins have been dissolved off completely.

जगज्जन्मसिसृक्षासु विश्वेशेन नियोजिताः। न लभामैव विश्रान्तिं श्रान्तास्संसारवर्तिनः॥

We have been ordained by Vishvesha to perform our respected duties - when he had the impulse to create, and produced the Jagat.

We do not get any rest ever, and are tired by looking after the world-beings.

सदा वैषयिका देवा वयं सर्वे महामुने।

We Devas, are always interested in pleasures only, hey MahaaMuni!

तव वाक्पंकजोद्भूतसाधुसाराश्रितान्तराः॥

We are now filled with the flawless delicious honey rising from your word-lotus.

वयं विश्रान्तिमापन्नाः प्रपन्नाः परमां गतिम्। शैवेन्द्रांगमहासंगनिर्मुक्तारिखलहृत्तमाः॥

We have attained the supreme restful state; and have reached the Supreme goal.

शैवेन्द्रांगमहासंगनिर्मुक्ताखिलहृत्तमाः। उत्तमा विधिविष्ण्वन्द्रा देवेषु तव दर्शनात्।

By the great contact of the 'Best of Shiva devotees' (you), the entire darkness (ignorance) in our hearts has been dissolved off.

Brahmaa, Vishnu, and Indra have turned to be the excellent ones, because of your sight.

कालकूटमहाज्वालानिर्दग्धाहि महामुने अशीतयन्महादेवः पीत्वा हालाहलं विषम्।

Hey MahaaMuni! On that day which was utterly scorched by the blazing flames of the KaalaKoota poison, Lord MahaaDeva drank the lethal Haalaahala venom and neutralized its intense heat.

देवानरक्षद्भगवान्हत्वा त्रिपुरमुल्बणम्, कृत्वा मां बाणमत्युग्रं, धृत्वा मेरुं शरासनम्,

मौर्वीञ्चकाराहिपतिं, सारथिं विधिमातनोत्, वेदान्हयांस्तथाचक्रे, चक्रे सूर्यञ्च चन्द्रकम्,

धरामण्डलमेतद्वै ससरित्सवनाब्धिकम्, सुरासुरान्भटांश्चक्रे कर्षणे वायुमण्डलम्।

किं स विश्वाधिको देवो विश्वभूतेषु गण्यते॥

Bhagavaan Shiva protected the Devas, by killing the arrogant Tripuras, by turning me into sharpest arrow; using the Meru as the bow; making Vaasuki, the Lord of serpents as the string; and made Brahmaa, the charioteer; made the Vedas as the horses; and made the sun and moon as the wheels; the battleground was the BhuMandala with its rivers and forests and oceans; made the Suras and Asuras as his foot-soldiers, and employed the cosmic-wind to propel His bow.

That Devas surpasses the Vishva itself (and stands above it all).

How could such a Lord, who transcends the entire cosmos (Vishva), ever be counted among the ordinary created beings of the Vishva?"

*(The Cosmic Manifestation as an Instrument:*

*When the three demon brothers (Taarakaaksha, Kamalaaksha, and Vidyunmaali) dominated the universe with their three flying cities of gold, silver, and iron, all the gods pleaded with Lord Shiva to destroy them. Shiva required no external weapons; instead, the entire cosmos manifested as His chariot.)*

अस्मासु पशुभूतेषु देवः पशुपतिश्शिवः। पशून्स्मान्निबध्नाति मायापाशेन शंकरः॥

We are like animals (Pashus); and that Devas is Shiva, the care-taker of these Pashus. Shankara ties us, the Pashus with the rope of Maayaa.

स एव कृपया जन्तून्मोचयत्येव सर्वदा। यस्य लिंगं सदाकालं पूजयन्ति मरुद्गणाः॥

He alone liberates the creatures here always, with compassion.

The MarutGanas worship him all the time as the Linga-form.

मत्पूज्योहि महादेवस्सर्वे वयमतंद्रिताः। जन्ममृत्युजरादुःखैरभिभूता महामुने॥

MahaaDeva is worshipped by me also. We are all restless, and are aggrieved by the birth, death and ageing (as belonging to some Creation).

पुरा मन्नेत्रपद्मेन संपूज्यासं सुदर्शनम्। दैत्येन्द्रद्रावकं साक्षाद्विश्वेशस्य कृपाबलात्॥

In the long past, I got the 'Sudarshana', which could liquefy the Daityas, by worshipping him with my eye-lotus, and by the power of his compassion.

[The Thousand Lotus Worship (Sahasra-Padma-Pūjaa): When the demons tormented the worlds, Lord Vishṇu worshipped Lord Shiva with one thousand lotus flowers to obtain a weapon capable of overcoming them. To test Vishnu's devotion, Shiva secretly removed the 1,000th lotus. Finding one lotus short at the climax of the ritual, Vishṇu -known as Kamalanayana (the lotus-eyed one) - did not hesitate. He plucked out His own eye and offered it to Shiva as the final flower (man-netra-padmena). Gratified by this supreme sacrifice and devotion, Lord Shiva restored Vishnu's eye and granted Him the incandescent Sudarshana Chakra forged from the fiery cosmic energy (Tejas) of the universe.]

मृकंडुतनयं कालमृत्योर्यो मोचयच्छिवः। श्वेतञ्च तं नृपसुतमरक्षत्कालपाशतः॥

Shiva freed Mrkandu's son (Maarkandeya) from the KaalaMrtyu (Yama).  
He also saved Shveta, the prince from the rope of Kaala.

[Maarkandeya was destined to die at sixteen. As Yama threw his noose around the boy while he clung to a ShivaLinga, Lord Shiva emerged from the Linga, kicked Yama, and granted Maarkandeya - eternal youth and immortality. As recounted in the Linga Puraana and ShivaRahasya, King Shveta was a devout worshipper of Shiva. When his appointed time of death arrived and Yama's emissaries cast their nooses over him while he was absorbed in worship, Shiva intervened directly to ward off Death and bestow liberation (Mukti).]

यस्य लिंगस्य सन्मौलिं मूलं ब्रह्माहमप्यधः। अदृष्ट्वा परमां शान्तिं प्राप्तवन्तौ पुरा मुने॥

In the long past, I and Brahmaa tried to see the bottom and top of the Linga-form, and never could find it, and (later, by Shiva's grace) attained the supreme quiescent state (through Knowledge).

[Brahmaa and Vishṇu were once engaged in a debate over who was supreme. Suddenly, a boundless pillar of fiery light (Jyotirlinga) pierced the three worlds, having no beginning, middle, or end. Brahmaa flew upward as a swan (hamsa) for thousands of years to find its crest (mauli). Vishṇu burrowed downward into the earth as a boar (Varaaha) for ages to find its root (mūla). Neither could find an end to the infinite pillar of Consciousness. Realizing their own finite nature before the unconditioned Supreme Being (Shiva), their ego (Ahamkaara) dissolved. Falling at the foot of the Linga in surrender (prapatti), they found ParamaaShaanti - the profound peace born of non-dual realization and humility.]

उपमन्युं मुनिसुतं गाणापत्येन योजयत्। शिलादतनये साक्षात्स्वसारूप्यं ददौ हरः॥

He made Upamanyu, son of a Muni as his own Gana.  
Hara gave his own form to the son of Shilaada.

[When the child Upamanyu wept for milk, his mother instructed him to worship Shiva. Absorbed in relentless Tapas, he refused to yield even when tested by Indra. Pleased by his devotion, Lord Shiva granted him the cosmic Ocean of Milk and appointed him as a leader over the divine hosts (Ganas). Nandi was born to Sage Shilaada and destined to have a very short lifespan. Through fierce meditation on Shiva, Nandi surpassed his mortal destiny. Lord Shiva embraced him, made him the chief commander of His Ganas, and conferred 'Saarūpya-Mukti' - granting Nandi - three eyes, ten arms, and a divine appearance identical to Lord Shiva Himself.]

भृङ्गीशं च मुनिश्रेष्ठं कोपनं भक्तिमत्तरम्। निजभक्तगणश्रेष्ठं चण्डीशञ्चाप्यकल्पयत्॥

He made Bhṛṅgeesha the best of Munis, and Chandeeshha the angry one, who was extremely devoted to him, belong to his group of best devotees.

[Bhṛṅgi is renowned for his unyielding, exclusive devotion to Lord Shiva alone (Ananya-Bhakti). When Shiva and Paarvatī merged into the Ardhanaarīshvara form, Bhṛṅgi assumed the form of a three-legged beetle (bhṛṅga) to bore through the middle of the deity so he could circumambulate Shiva exclusively. Pleased by his intense single-pointedness (bhaktimaan- bhaktimat-taram), Shiva granted him a third leg to support his emaciated body and elevated him among the chief Ganas. Chaṇḍeshvara (originally a young Brahmin boy named VichaaraSharman) cut off his own father's legs when the father kicked over a ShivaLinga made of sand. Satisfied with his supreme devotion, Shiva restored the father, embraced the boy, and declared him Chaṇḍeshvara- making him the supreme steward and protector of all offerings (nirmaalya) made to Lord Shiva in every temple.]

दैत्येन्द्रपुत्रं बाणञ्च सहस्रभुजमातनोत्। वीरभद्रेण निंदतं विधिं शिक्षयदीश्वरः॥

He appeared with thousand arms to kill Baana, the son of the king of the Daityas.  
He punished Brahmaa who offended VeeraBhadra.

[Baanaasura, the devout son of King Bali, performed rigorous tapas and played the Mrdanga rhythmically during Lord Shiva's cosmic Taandava dance. Gratified by his devotion and artistry, Shiva granted him thousand arms (sahasrabhuja) and promised to personally protect his capital city, Shonitapura. When Dakṣha Prajaapati (and Lord Brahmaa as officiating priest) insulted Lord Shiva and excluded Him from the Grand Sacrifice (Yajña), Satī yielded her life in grief. From a strand of His hair, Shiva manifested the terrifying deity Vīrabhadra, who descended upon the sacrificial arena, decapitated Daksha, and disciplined all who condoned the blasphemy (nindantam), restoring cosmic order and righteousness.]

ममावताररूपाणि मत्स्यकूर्मकिटीन्हरिः नरसिंहादिरूपाणि हंतात्युद्वेजकानि मे  
शारभं रूपमास्थाय पुरा घोरतरं शिवः॥

My Avataars as Matsya, Kurma, Kitee (boar), NaraSimha which were terrifying were subdued by Shiva, when I lost control of my violent nature, taking on the form of the terrifying Sharabha.

[After slaying the demon-king Hiranyakashipu, Lord Narasimha's rage remained unquenched. His roaring and blazing cosmic fire threatened to burn the three worlds (Triloka). The Devas turned to Lord Shiva for protection. To pacify the fury of NaraSimha without harming Lord Vishnu, Lord Shiva manifested as Sharabheshvara- a terrifying eight-legged form combining lion, bird, and divine attributes, stronger than a lion and faster than an eagle. Sharabha wrapped His wings around NaraSimha, neutralizing His wild fire and restoring Him to His serene, peaceful essence as Vishṇu. Gratified, Lord Vishṇu praised Shiva, acknowledging that whenever an incarnation's rage overwhelms creation, Shiva steps in to restore cosmic harmony.]

शिवभक्तास्तथान्येऽपि सुरासुरमुनीश्वराः प्रसादाभिमुखेनैव प्रसादेन नियोजिताः॥

Those Shiva-devotees and other Asuras and Suras and Muneeshvaras were protected by his grace, as they deserved the graceful look of his.

स्मरांधकगजाद्याश्च शिक्षिताश्च पिनाकिना।

Asuras named Smara, Andhaka, Gaja were punished by this Pinaaki.

[When KaamaDeva (Smara) attempted to disturb Shiva's deep meditation to provoke desire for Paarvatī, Shiva opened His third eye and reduced KaamaDeva to ashes (Manmatha), proving that Supreme Consciousness is untouched by worldly craving. When the blind demon Andhakaasura sought to claim Goddess Paarvati out of sheer delusion, Shiva impaled him on His trident (Trishūla). Held aloft on the trident, Andhaka's ignorance dissolved, and Shiva eventually pardoned him, making him a commander of His hosts (Bhingi / Gaṇa). When the elephant-demon Gajaasura tormented the gods and ascetics, Lord Shiva vanquished him and flayed his hide, wearing the elephant skin as His garment (Kṛttivaasas).

इन्द्रस्यास्य प्रसादेन सवज्रस्तंभितो भुजः॥

By his compassionate nature, he just paralysed the shoulder of Indra who lifted the Vajraayudha to attack him.

[As recounted in the MahaaBhaarata and Puraanas, when Indra once attempted to strike an disguised Lord Shiva with his thunderbolt (Vajra) out of pride, Shiva simply looked at him, instantly freezing Indra's arm and the thunderbolt in mid-air (savajrastambhitah), shattering Indra's ego and bringing him to surrender.]

न तेन सदृशो देवो यो वेदांतैकगोचरः अनन्तमहिमाधारस्त्वपरिच्छिन्नवैभवः।

यो गीयते सदृशानो वेदे वेदान्तमौलिषु॥

There is no Deva like him, who can be revealed, only the understanding of the Vedanta-texts.  
He is the support of limitless powers. His riches cannot be divided at all.  
The Great Lord is sung in the Vedas crowned by the Vedaanta texts.

यं यजन्ति महासत्रे यो ध्येयो योगिभिस्सदा।

यं दानैस्तपसा भक्त्या पूजयानशनेन च ऋषयो देवसंघाश्च स्वस्वकामार्थसिद्धये।

He who is worshipped in the MahaaSatra, who is to be contemplated by the Yogis always,  
whom the Rishis and Deva-groups try to please him through charities, penance, devotion, worship  
and fasting, for the fulfilment of their needs.

विश्वोविश्वातिगस्साक्षाद्विश्वेशो विश्वभावनः॥ (विश्वो विश्वातिगः साक्षात् विश्वेशो विश्वभावनः)

He is the Vishva, he transcends the Vishva,  
he alone is the Vishvesha, he alone is the Creator of the entire Vishva.

न तस्य कार्यं करणं न क्रिया वा महेशितुः। परास्य शक्तिश्चित्रैव सर्वाकारेण भासते॥

For this Great Lord, there is no action that belongs to him (Karma), no instruments (Karana), nor  
any 'Kriyaa' (action with a purpose). His Supreme power (ParaaShakti) alone, which shines forth  
in a variety of ways, appears as the manifold forms.

तन्मायामोहिता एव वयं सर्वे सुरासुराः। जन्ममृत्युजरादुःखैरभिभूतास्म सर्वशः॥

All of us, Suras and Asuras are deluded by his Maayaa, and are aggrieved by the miseries of birth,  
death, ageing in all ways (being bound by the space and time boundaries).

तस्यैवाज्ञावशादेतज्जगच्चक्रं प्रवर्तते, वह्निर्वहति कव्यानि हव्यानि च सुरेष्वपि,

उदेति सविता नित्यं किमस्तं याति शासनात्, सोमोऽमृतमयस्साक्षादुदेत्योषधिनायकः,

नक्षत्राणि भ्रमन्त्येव ग्रहाधारा भ्रमन्ति हि।

प्रवाति पवनो मंदं मेघा वर्षन्ति शासनात्, भूमिर्वहति विश्वं वै लोकास्सर्वे चतुर्दश,

शेषोऽपि धत्ते शिरसि भुवं भवपदाश्रयः,

पर्वतास्सरितो वाप्यस्समुद्रास्तस्य शासनात् नोद्वेलतां प्रयान्त्येव स्मरशासनशासनात्॥

By his command alone -

this Jagat-wheel rotates,

Agni carries the oblation offerings to Suras;

Savitaa (sun) rises daily and sets by his order;

Soma (moon) who is filled with nectar, and is the Lord of all herbs, rises;

the stars wander in the sky-space, the planets move in their own measured boundaries,

the wind blows slowly, the clouds pour down as rains by his order;

the Bhoomi bears the Vishva with its fourteen worlds;

the Shesha holds on his head the Bhoomi and is the support of the beings born in the world;

the mountains, rivers, ponds stay in their places by his order;

the oceans do not cross their boundaries by the command of Manmatha's controller.

पालयामि शिवादेशाज्जगत्सासुरमानुषम्, विधिस्सृजति भूतानि रुद्रोऽन्ते संहरिष्यति,

इन्द्रः पालयते देवान्सोसुरांत्संहरत्यपि, यमोऽपि पापिनां शास्ता यमशासनशासनात्,

कुबेरो धनपो नित्यं वरुणो यादसांपतिः, ईशानो रुद्रसंघानां यक्षाणां निर्ऋतिस्तथा॥

I (as Vishnu), take care of the Jagat, with its Suras, Asuras and Maanavas, by Shiva's order;  
 Vidhi (Brahmaa) creates the beings, and Rudra destroys all, at the end;  
 Indra rules the Devas, and destroys the Asuras;  
 Yama orders punishments for the sinners, with his own rules decreed by him, as a controller,  
 Kubera owns wealth always, and Varuna is the lord of the aquatic beings,  
 Ishaana is the Lord of Rudras and Nirrti for the Yakshas.

[निर्ऋतिः - (निः - ऋतिः)]

निः / निर्- (niḥ / nir-): Prefix (Upasarga) - Expresses negation, departure, absence, or turning away from.

ऋतिः (ṛtiḥ): Feminine noun derived from the root 'ṛ' - (to go, move, reach, or order).]

[Etymology:

‘Rti’ is intimately tied to ‘Rta’ (ऋत) - the cosmic order, truth, and fundamental law governing the cosmos.]

[Compound Meaning:

Nir- + Rta / Rti = "That which is devoid of cosmic order," "dissolution," "ruin," or "untruth."

Cosmic & Moral Principles:

Ruin, destruction, decay, calamity, falsehood, and total dissolution (pralaya)

Deity: The Vedic goddess of decay, death, and misfortune; in later Puraanic and Aagamic literature, one of the Ashta-Dikpaalas (Guardians of the Eight Directions).

In Vedic hymns, Nirrti represents the absence of ‘Rta’ (cosmic harmony).

She is the abyss or realm of non-existence into which disorder, falsehood, and physical decay sink.

Unlike other deities who are invoked for boons, Vedic mantras frequently ask ‘Nirrti’ to stay far away or to unbind the mortal from her snares (paasha).

Rig Veda:

प्र तार्ष्या आयुः प्र तरं नवीयः पितृणां च मन्म मनो यदेत ।

परा णिर्ऋतिं निर्ऋथाञ्चत्थाम् आ परावतं सुमतिं न एत ॥

[First line:

प्र - "Forward", "further", "extend".

तार्ष्या - "by extending/strengthening".

आयुः - "life, lifespan, vital longevity".

तरम् - "Farther", "more completely".

नवीयः - "Newer", "renewed", "fresher".

पितृणाम् - "Of the ancestors / forefathers".

च - "And".

मन्म - mind, intention, holy thought- Meditative thought, wisdom, ancestral vision.

मनः - "The mind", "consciousness".

यत् - "Which".

एत - "Come back!", "return!".

Second Line:

परा - 'Upasarga' indicating distance, departure, or driving away - "Far away", "off".

निर्ऋतिम् - (nir- + ṛta)- nir (devoid of) + ṛta (cosmic truth/order)

"The Goddess of Dissolution, Ruin, and Cosmic Disorder".

निर्ऋथात् (destruction, realm of dissolution). From the realm of destruction/ruin.

चत्तष्टाम् (chat) - "Drive away!", "cause to flee!"

आ : Upasarga indicating directional approach - "Towards us", "hither".

परावतम् (paraavat) "Distant realm", "the far-off beyond".

सुमतिम् - Benevolence, gracious thought, divine goodwill.

नः - To us", "our".

एत - "May (benevolence) come!".]

**प्र तार्ष्ट्या आयुः प्र तरं नवीयः पितृणां च मन्म मनो यदेत ।**

**परा निर्ऋतिं निर्ऋथाञ्चत्तष्टाम् आ परावतं सुमतिं न एत ॥**

*May our life be extended forward anew with fresh vigour!*

*May the mind and wise vision of our ancestors return to us!*

*Drive Nirṛti (the power of ruin and decay) far away into the distant abyss,  
and let divine goodwill (sumati) come to us from the beyond!*

[In the classical Aagamas, VaastuShaastra, and the Puraanas, 'Nirṛti' is integrated into the cosmic-grid as the guardian of the Southwest direction (Nairṛta-koṇa).

Her weapon is 'Khadga' (sword), or 'Paasha' (noose).

Her vehicle is a corpse.

Her aspect is 'death'.

Nirṛti's cord (paasha) symbolizes the binding nature of delusion (Maayaa) and moral disharmony that keeps the bound soul (pashu) entangled in cyclic suffering (Samsaara).

Just as Ṛta represents creation and order, Nirṛti represents the inevitable breakdown of gross form - a necessary prerequisite for renewal and liberation (Mokṣha).

The Nature of Nirṛti in Vedic Hymns:

Unlike solar or atmospheric deities (Aadityas, Indra, Agni) who are invited into the sacrificial arena (yajña-shaalaa), Nirṛti represents the inverse force - entropy, physical decay, confusion of mind (manas), and the dissolution of Ṛta (cosmic order).

Vedic mantras to Nirṛti function primarily as ‘Apanaudana’ (dispelling/warding off prayers). The verse links driving away Nirṛti directly with the return of Manas (mental clarity and vital energy). When Nirṛti touches a soul, it manifests as mental inertia, spiritual blindness, and premature decay. Driving her away allows the ancestral sumati (benevolent clarity) to flow back into the individual.

Transition from Vedic Abyss to Puraanic Dikpaala:

In this early Rig vedic stage, Nirṛti is the primordial abyss of non-being (An-ṛta).

By the time of the Epics, Puraṇas, and Aagamas, this abstract cosmic force of dissolution was iconographically localized into the guardian (Dikpaala) of the Southwest (Nairṛta) corner, anchoring and neutralizing the direction associated with decay and transition.]

[‘ईशानो रुद्रसंघानां यक्षाणां निर्ऋतिस्तथा’

Ishaana as Sovereign of the Rudras:

Ishaana is both the supreme upward-facing aspect of Shiva (Pañchabrahma) and the deity presiding over the North-East (Aina-Koṇa). He commands the eleven Rudras (Ekaadasha-Rudra) and all the cosmic powers associated with destruction and transformation.

Nirṛti and the Yaksha/Raakshasa Realm: Nirṛti (or Nairṛta) rules the South-West corner (Nairṛta-Koṇa).

In various textual lineages, Nirṛti is assigned lordship over the subterranean forces, Yakshas, and Raakshasas who guard the borders between order (Rta) and dissolution (Pralaya).]

सर्वे सासुरमानुषं जगदिदं तस्येशसच्छासनादास्तेऽत्यंतधियाभियासुरनरव्रातास्तुवन्ते ऋचा।

साम्ना रुद्रशतैर्महोपनिषदां सारार्थवाक्यैश्शिवः॥

The entire Jagat with its Suras and Asuras and Maanavas, remains orderly by the supreme command of this Isha, the Shiva, who is praised by the groups of Suras and Naras who are endowed with extreme intelligence and fear, through the hymns of Rk and Saama, in the form of hundred hymns of Rudra, and with the sentences filled with subtle essence of Mahaa Upanishad.

कस्तादृग्वरिष्ठ एवहि मुने देवाधिदेवश्शिवः॥

Hey Muni! Who is more excellent than this Shiva, Deva who rules the Devas, who is like this!

सर्वे स्वीयविमानवाहनगणैश्श्रेणीभिरेणीदृशामन्योन्यं पुनरीशपादमनसस्संवर्णितन्निश्चयम्।

All these Suras, even as they return back seated on their air-vehicles and other type of birds and other beings, will be wondering about all these with eyes like deer (eni) and discuss the description of ‘Shiva’s feet’ filling up their minds, for sure.

**Soota spoke:**

इत्युक्त्वा प्रययुर्मुदा विधिहरी शक्रस्तथान्ये सुरा नत्वा तं मुनिपुंगवं सुरगणा यातास्स्वगेहं तदा॥

After this speech of Vishnu, Vidhi, Hari, Shakra and other Suras offered their salutation to the Greatest of all Munis; and all the groups of Suras returned to their abodes.

**इति श्री शिवरहस्ये प्रथमांशे विष्णुवाक्यं नाम चतुर्थोऽध्यायः**

**END OF THE FOURTH CHAPTER IN THE FIRST PORTION  
TITLED  
‘VISHNU’S SPEECH’  
IN SHREE SHIVARAHASYA**