

श्रीशिवरहस्याख्यः महेतिहासः

THE ANCIENT SHIVA-PURAANA

TITLED

SHREE SHIVARAHASYAAKHYAH MAHETIHAASA

THE GREAT HISTORY
KNOWN AS
THE AUSPICIOUS MYSTERY OF SHIVA

प्रथमांशः

FIRST PORTION

CHAPTER FIVE

[JAIGEESHAVYA RECEIVES THE GRACE OF SHIVA]

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.

जैगीषव्यप्रसादकरणं नाम पञ्चमोऽध्यायः

FIFTH CHAPTER

‘JAIGEESHAVYA RECEIVES THE GRACE OF SHIVA’

Soota spoke:

एवं तपस्यतस्तस्य कालोभूयानवर्तत। वल्मीकावृत-गात्रस्य तृणवल्ली-युतस्य च॥

Even as he was performing the penance, the time again passed as usual.

His body was covered by ant-hill, all over and creepers grew on it.

तस्यैव तपसा लोकास्सन्तप्ताश्च, सुरासुराः विस्मयन्तो मुनिं दृष्ट्वा मुनयस्संशितव्रताः॥

The worlds were scorched by his penance. Suras and Asuras , and the other Sages who were performing ascetic practices were surprised by seeing this Muni.

NAARADA SEES JAIGEESHAVYA

नारदो वीणया लोकान्नाम्नागायन्महेशितुः। श्रावयन्सततं लोकान्धूतपापानथाऽकरोत्॥

Naarada, singing the names of Mahesha with the accompaniment of his Veenaa-music for all the people, was making the people free of their sins.

हिमवच्छिखरं दृष्ट्वा जैगीषव्यमदृश्यत।

He once saw the peak of Himavaan and saw Jaigeeshavya (through his Knowledge-eye).

वल्मीकस्यान्तरदृशा पश्यन्वै नारदो मुनिः तपसा-तापयल्लोकान्ध्यायन्बुद्धमनन्यधीः।

रुद्राध्यायार्थ-विज्ञान-प्रवीण-मनसं सदा, दृष्ट्वा सविस्मयोपेतो नारदस्तमभाषत॥

Muni Naarada seeing with his inner eye -

the Muni seated deep inside the ant-hill scorching the worlds with his penance, and meditating on Rudra without getting distracted by anything, with his mind filled with the abstract understanding of the Rudra-hymns -

and feeling surprised by seeing him, Naarada spoke to him.

Naarada spoke:

जैगीषव्य महाभाग तपसा संशितव्रत, त्वत्तपस्या महातीव्रा तया लोकाश्च तापिताः।

Hey Jaigeeshavya! You are a great person, you are performing the penance with full absorption. By your penance, all the worlds are getting scorched.

किमद्य प्रार्थ्यमस्तीह तव कामस्य सत्तम॥

Hey most noble one (Sattama)!

What desire (Kaama) is there today that is to be requested (praarthya) by you here?

त्वादृशा नो मुनिश्रेष्ठा दृष्टा वापि श्रुता मया।

I have never seen or heard about any other Muni equal to you.

आकौमारब्रह्मचर्ये तवैव निरतं मनः। ऊर्ध्वरेतास्त्वमेवासि मुनिसङ्घेषु सुव्रत।

From the tender age of youth itself, your mind has been absorbed in ‘Brahmacharya’ only. You alone are ‘UrdhvaRetas’ in the entire group of Munis, hey ‘Well-disciplined one’!

तवाद्य दर्शनाद्विप्र धन्योऽस्मि नितरां मुने॥

By your sight today, I am highly blessed, hey Muni!

तवेन्द्रब्रह्मलोकेषु वैष्णवे प्रथितं यशः।

Your fame has spread to the worlds of Indra, Brahmaa, and Vishnu.

लोकपालामरास्सर्वे मुनयोतीव सुव्रताः, दृष्ट्वा निष्ठान्तवात्युग्रं तथेदृक्तपसः क्रियाः।
रुद्रावर्तनशीलस्य चोग्रविन्यस्तचेतसः॥

(निष्ठान्तम् - निष्ठा-अन्तम् - To the utmost degree of steadfastness / reaching the pinnacle of devotion.)

Beholding such an exceedingly intense pinnacle of penance (tapas) and extraordinary ascetic practices, performed by him - who was perpetually absorbed in the continuous chanting of the Rudra-mantras (Rudraavartana) and whose mind was immovably anchored upon Lord Ugra (Shiva), all the Lokapaalas (directional guardians), the immortals (Amaras), and the most steadfast, vow-abiding sages were struck with immense wonder!

Soota spoke:

स नारदस्य वचसा जैगीषव्यो महामुनिः। स्वागतेनाभिनन्द्यैनं निषीदेत्यब्रवीन्मुनिम्॥

उपविष्टे नारदे तु जैगीषव्योऽमितप्रभः। उवाच तं देवमुनिं वीणासक्तकरं तदा॥

Jaigeeshavya MahaaMuni, heard Naarada's words, welcomed him with due respect, and requested him to take a seat. When Naarada was seated, Jaigeeshavya of limitless lustre, spoke to DevaMuni who held the Veenaa in his hand.

Jaigeeshavya spoke:

लोकांस्त्वया सञ्चरता किं दृष्टञ्चित्रमद्भुतम्। तन्मे वद महाभाग कुशलस्सर्वसंसदि॥

त्वया नाविदितं किञ्चित्त्रिषु लोकेषु विद्यते।

Wandering in all the worlds, what amazing thing did you come across?

Hey Great one! Tell me that, for you are talented in visiting many assemblies.

There is nothing there in the three worlds that you are not aware of.

Soota spoke:

स जैगीषव्यवचसा प्राह तन्नारदो मुनिः॥

NaaradaMuni then answered Jaigeeshavya's query like this.

Naarada spoke:

विष्णुलोके ब्रह्मणश्च शक्रसंसदिचाप्यहम् गच्छन्पश्यामि लोकानांभोक्तारो मुनयोऽनृपाः पुण्यान्ते

पतमानांश्च नानायोनिषु सततम्, भ्रमन्तः कर्मणानेन तेजोमात्रशरीरिणः॥

While visiting VishnuLoka, BrahmaLoka and also Indra's assembly, I observed that the 'Munis and kings who were enjoying the pleasures of these worlds' -

falling down after their merit-measure was over, into many wombs, hey Excellent one!

Even those beings possessing subtle bodies of pure light continue to wander, bound by this very 'law of Karma' (bound by the results of Karma)!

तिरस्कृतास्त्वया देवा ब्रह्मविष्णुहरीश्वराः। येषां प्रसादतस्सर्वे स्वर्गानन्तश्रिये मुने॥

You had rejected the offer of the Great Lords Brahmaa, Vishnu and Hari (Indra), by the grace of whom, all the people attain the limitless riches of the Heaven.

तेऽपि देवास्त्वया धूता निष्कामेनेदमद्भुतम्।

Even those Devas were shaken off by you who are free of all desires! This is indeed amazing!

कामांग-नाश-पादाब्ज-ध्यान-निष्कामितं मनः॥

The mind becomes desire-less by the meditation on the lotus feet of Shiva, the destroyer of Kaama's body.

तवेदं मानसं दृष्ट्वा देवाश्चाश्चर्यमागताः। ब्रह्मा विष्णुस्तथा शक्रस्सर्वे च मुनयो वयम्॥

Even Devas like Brahmaa, Vishnu and Shakra and all of us Munis were indeed surprised, by observing your mind-state like this.

एष गच्छामि कैलासं नानागणनिषेवितम्। विज्ञसुं ते तपश्चर्या देवदेवाय शंभवे॥

Now itself, I will go to Kailaasa which is filled with the many varieties of Ganas, to report your penance-performance to ‘DevaDeva Shambhu.’

Soota spoke:

इत्युक्तवोत्थित एवासौ नारदो दिव्यदर्शनः। जगाम लोकानखिलान्कैलासञ्च महामुनिः।

नाना-रुद्र-गणोपेतं सुर-किन्नर-शोभितम्। नन्दि-भृङ्गि-महाकाल-गणनायक-कोटिभिः।

रुद्रैश्च रुद्रकन्याभिरप्सरोभिस्समावृतम्। हेरम्ब-स्कन्द-नन्दीश-बाण-चण्डीश्वरादिभिः।

Having said this, Naarada, the divine being, crossed over all the worlds, and reached Kailaasa, which was crowded by many types of Rudra-Ganas, which shone forth with Suras and Kinnaras, and crores of ‘GanaNaayakas of MahaaKaala’ including Nandi and Bhrngi, Rudras, was filled all over by Rudra’s daughters and Apsaraas, Heramba, Skanda, Nandisha, Baana, Chandishvara and others,

समावृतं तरुवरैर्नानापुष्पफलोपगैः। प्रफुल्ल-पङ्कजोत्फुल्ल-नीलोत्पल-सरोवरैः।

कैलासशिखरापार-सौधपङ्क्तिश्वरालयैः। कनत्कनक-रत्नौघ-मौलि-कुम्भ-पताककैः।

दोधूयमानैर्नितरां राजदृषगणैस्तदा। शुक-बर्हिण-नादैश्च कोकिलालाप-सुन्दरैः।

मुरजानक-शङ्खादि-मङ्गु-मद्दल-वादनैः। दुन्दुभ्याघातजा-राव-विनादित-गुहामुखैः।

वीणाक्वणनशब्दैश्च गन्धर्वकृतगायनैः। मुरली-सरली-लीला-विलासाप्सरसाङ्गणैः।

प्रनृत्यत्किन्नरानीक-शिञ्जन्मञ्जीर-निस्वनैः।

(Kailaasa) which was very beautiful – being filled with - countless varieties of trees bearing flowers and fruits, countless lakes filled with bloomed red and blue lotuses, and -

endless lines of ‘terraces’ of the Shiva temples on the Kailaasa peak, which shone with the flags, on the golden global structures on top, studded with hosts of precious stones, and-

where the crowds of violent bulls wander freely always, and -

which resounded with the sounds made by parrots and peacocks, and the singing of Koel birds, and the melodious sounds of Muraja, Anaka, Shankha, Maddu and Maddala, and the loud sounds of Dundhubhi noises hitting against the inside of the caves, and the melodious songs of the Gandharvas accompanied by the sound rising from the stringed Veenaas,

and the celestial courtyards filled with Apsaraas resounding with the playful charm of the flute's melodious tunes,

and the tinkling sounds (Shinjhan) rising from the anklets (Manjeera) of the groups of dancing Kinnaras.

कैलासशिखरापारमद्राक्षीन्नारदो मुनिः॥

द्वारिस्थितन्नन्दिकेशमपश्यद्वेत्त्रपाणिनम्। जटामकुटशोभाढ्यं त्रिपुण्ड्राङ्कितमस्तकम्॥

भस्माभ्यक्तं रुद्रगणैस्समन्तात्परिवेष्टितम्।

Muni Naarada passed his eye across the Kailaasa peak,

and saw 'Nandiksha' -

who was holding the bamboo stick, who was standing at the door -

who had his matted hair as his crown, who had his forehead adorned by 'Tripundraka',

whose body was covered by 'Bhasma', who was surrounded all over by the Rudra-Ganas.

ददर्श नयनाब्जाभ्यां तेजोरशिमिव स्थितम्॥

He saw with his lotus eyes, Nandiksha standing like a heap of lustre.

तेनाभिमप्रश्रकथनैर्नन्दितो नारदो मुनिः।

He felt happy when Nandiksha welcomed him with proper respect.

उवाच द्वारि देवस्य गायन्मधुरवीणया नामानि देवदेवस्य पावनानि महामुनिः।

नन्दिकेशाग्रतस्स्वैरं जगौ रुद्रानुमोदितः॥

He stood at the door and sung the various sacred names of DevaDeva, to the accompaniment of Veenaa, in front of Nandiksha, and sung like this freely, with that Rudra's permission.

[TRIPUNDRAKA: A sacred mark consisting of three horizontal parallel lines drawn across the forehead and various limbs of the body, traditionally made using sacred ash (Bhasma / Vibhūti).]

From the KaalaagniRudra Upanishad:

The Upanishad explicitly defines the purpose and method of applying the Tripundra:

त्रिभिर्गुणाढ्यं त्रिभिरात्मकं च त्रिभिः पुरैश्च त्रिभिरग्निभिश्च।

त्रिभिः प्रकारैश्च तथैव सर्वं त्रिपुण्ड्रमेतत् सुकृतं समाचरेत्॥

This Tripundra embodies -

the three Gunas, the three aspects of Self, the three sacred fires, and the three cities (Tripura).

One should apply this sacred Tripundra with devotion.

From the Shiva Puraana (Vidyehvara Samhitaa):

The Shiva Puraana states that the Tripundra applied with Bhasma (holy ash) serves as the ultimate reminder of the impermanence of the physical body:

अग्निरिति भस्मेति मन्त्रेण भस्म संसृज्य।

ललाटादिषु गात्रेषु त्रिपुण्ड्रं धारयेद् द्विजः॥

Consecrating the ash with the mantra 'Agni-riti Bhasma',

a seeker should apply the Tripundra upon the forehead and other parts of the body.

Destruction of the Three Impurities (Mala-Traya):

The application of Bhasma in three lines symbolizes the burning away of the three fundamental fetters binding the soul (pashu):

Aaṇava-mala: The primal sense of individuality/finitude (Ahamkaara)

Maayīya-mala: The delusion of duality and worldly illusion.

Kaarmika-mala: The accumulation of past karmic impressions.

Remembrance of Mortalities (Bhasma-Smarana):

Because the lines are drawn using purified ash (vibhūti), the mark serves as an immediate Vedaantic reminder (Memento Mori) that all gross matter eventually reduces to ash, leaving only the unconditioned, non-dual Light of Consciousness (Shiva-Tattva).

Application Points:

Traditionally, the Tripundra is applied across 16, 8, or 5 primary limbs - most notably the forehead (lalaṭa), chest (hṛdaya), shoulders (baahu), and navel (naabhi) - often accented with a red dot of Kumkuma or Bindu at the centre, representing the union of Shiva and Shakti.]

Naarada spoke:

शिव शिव भव हर देव-शासन नग-शर पाहि दया-कटाक्ष-सारैः।

भव भव-जनितां रुजं हराशु प्रमथाधीश्वर वीर धीर पाहि॥

*Shiva Shiva Bhava Hara, Ruler of Devas,
you made the Meru mountain as your arrow,
protect us with the flowing floods of your compassionate glance.*

Bhava, quickly remove the ailment caused by this Bhava (Samsaara).

*You are the Lord of Pramathas (Ganas).
You are the most valorous, you are the most courageous.
Protect us.*

शिव शिव दहनाब्जमित्र-सोम-प्रकट-विलोचन कृति-वास शम्भो।

तव शिव कृपया स्मरान्धकारे भव भव-शमनाद्भयं न-चैव॥

*Shiva Shiva!
Your eyes shine forth as the fire, sun (friend of the lotus/AbjaMitra) and moon.
You wear the elephant-skin as your garment, hey Shambhu.
Hey Shiva, you destroy the darkness of Manmatha (passion).*

*Hey Bhava! Because of your kindness,
there is no fear at all of this 'Bhava' (worldly-existence) suppressing us.*

हर-गिरिसुतया सदोपकण्ठ प्रबल-गराशन नील-नीलकण्ठ।

हृदिभव-यमिनां किलोपकण्ठ प्रथित-महोरग-भोग-शोभिकण्ठ॥

*Hara, you are always embraced by the daughter of the mountain.
You consumed the terrifying poison.
You are with a blue-hued neck, hey Neelakantha.*

You are indeed intimately close within the hearts of the self-controlled ascetics.

Your neck is adorned by the Great serpent Vaasuki.

हर, हर शमनैकभीतिजातं, हर, हर भवजातघोरदुःखं।

हर हर पापमपाकुरुष्व, शम्भो, हर हर मुरजित्सुपूजिताङ्घ्रे॥

Hara! Hara! Dispel the intense fear born of Death (Yama, Shamana)!

Hara! Hara! Take away the terrible suffering born of worldly transmigration (Bhava)!

Hara! Hara! Remove off our sins, hey Shambhu!

Hara Hara!

Your feet are worshipped by 'Vishnu, who conquered Mura Asura', with extreme devotion.

शम्भो शङ्कर चन्द्रशेखर दयासारामराधीश्वर

पापापार-जलाब्धि-शोषण-महावाडव्य-वहे शिव।

कान्तार्धाकृति-शोभिताङ्ग कमलाकान्ताक्षि-पूज्याङ्घ्रिक

विश्वेशान-विधि-प्रचण्ड-शिरसा-लग्न-प्रयाणे हर॥

Hey Shambhu! Hey Shankara!

You wear the moon-digit as your crest-jewel.

You are essence of compassion. You are the Lord of all Amaras.

Shiva, you are the huge Vaadava fire that dries up the ocean of limitless sins.

You shine with your wife sharing half of your body.

Your feet were worshipped by Vishnu with lotus-eyes by offering his eye.

You are the Lord of the entire Creation.

You roamed on Your holy journey

with the fierce head/skull of Lord Brahmaa (Vidhi) clinging to Your hand!

(Referring to Shiva's manifestation as Bhikshaatana / Kapaalin after severing Brahmaa's fifth head).

शूल-प्रोत्थित-दक्ष-वक्ष-हरण त्र्यक्षामराधीश्वर

पाहीमञ्जनमर्भकं तव विभो भावैक-लभ्य-प्रभो।

गानं ते शृणु नारदस्य हि मुखाद्रीणाक्वणन्मञ्जुलम्

भो भो देववर प्रसीद भगवन्दृष्टिं कृपायाः कुरु॥

You destroyed Daksha's Yajna with your uplifted Spear.

You are endowed with three eyes. You are the Lord of Amaras.

Protect this child of thine, hey all pervading Lord.

You can be attained only through extreme devotion.

*Please listen to this song of yours Naarada rising from the mouth,
accompanied by the melodious sound of Veenaa.*

Hey Hey Best of all Devas! Be graceful!

Bhagavan! Make your eyes filled with compassion.

Soota spoke:

गानान्ते नारदमुखाद्रीणाक्वणन-मञ्जुलम्। श्रुत्वैवं नन्दिकेशाद्या गणाशशम्भोर्महात्मनः॥
व्यजिज्ञिपंस्ते देवाय शङ्कराय महात्मने।

After the song was over, and the melodious sound rising from his Veena stopped, Nandiksha and other Ganas, felt happy by listening to the song, and prayed to Deva Shankara, the Great one.

प्रणम्य नन्दिकेशोऽपि पिधायास्यं करेण वै, उवाच देवं वरदं प्रसन्नास्यं त्रिलोचनम्॥
Nandiksha covering his mouth with his hand (as a mark of respect), spoke to - Deva TriLochana, who was a boon-giver, and who had a pleasant smiling face.

Nandikeshvara spoke:

शंभो शङ्कर धूर्जटे त्रिणयनापारव्यथां संहर
पारावार-महाप्रभाव जगतां व्यापार-सारादर।
त्वन्नामामृत-धारया जगदिदं प्राप्तस्तवेशांतिकं
संभाव्य प्रमथाधिनाथ पदवीं द्रष्टुं पदाब्जं तव॥

Shambhu!Shankara!

You with matted locks! Tri-eyed one! Destroy my limitless miseries.

Your greatness extends from here to there all over, without limits!

You are the essence that supports all the affairs of the Jagat!

Hey Lord of Pramathas!

By the flow of nectar of your name (in my mind),

the world has turned into your essence itself,

and is ready to have the sight of your lotus feet, the excellent state one can attain!

द्वारे तिष्ठति वारितस्सहि मया किञ्चाजयाशुप्रभो देवाज्ञावसरेण तं गमयितुं दिव्यं मुनिं नारदम्।
Hey Prabhu!The divine Muni Naarada stands at the entrance, restrained for a moment by me awaiting Your command!

त्वत्पादांबुजलोलमिष्टमनसं सर्वैर्विशिष्टान्तरं भक्तिज्ञानविरक्तिशालिसुखितः पादौ दिदृक्षुः प्रभो॥

Grant the opportunity of Your divine permission to usher in the celestial sage Naarada - he whose mind is centered on You, who hovers like a bee around Your lotus-feet, whose inner heart is nobler than all, and who, fulfilled with devotion (Bhakti), Knowledge (Jnaana), and detachment (Virakti), is intensely eager to behold Your feet!

Soota spoke:

नन्दिकेशवचःश्रुत्वा कटाक्षाग्रेण शङ्करः। संज्ञां चक्रेऽखिलेशानो नारदागमनं प्रति॥

After listening to Nandikeshvara's words, Shankara the Lord of the entire Creation, glanced sideways a little, and gave permission for Naarada's entry.

नारदोऽपि च देवेशं नत्वा तुष्टाव हर्षितः। शिपिविष्टं महादेवमष्टाकृतिमनोहरः॥

Naarada was extremely happy, and saluted Devesha, and pleased with hymns, 'MahaaDeva', who appeared very beautiful and pleasing to the mind, who wore the skin of the elephant, who was the eight forms of Sarva, Bhava, Rudra, Ugra, Bhima, Pashupati, MahaaDeva and Ishaana.

Naarada spoke:

जय जय देव महेश धूर्जटे जय जय विश्वविधान दक्षशिक्ष।
जय जय विश्रुतवेदगीतकीर्ते जय जय भक्तजनार्पितैकभुक्ते॥
जय जय भगवंस्तपःक्रियाणां फलदानोन्मुख पञ्चवक्त्र शम्भो॥

Praise be to you, Deva, Mahesha, you with matted locks.

Praise be to you!

You are the one who ordains, manifests, and regulates the entire Vishva.

You punished Daksha (who insulted you).

Praise be to you!

Your glory is widely renowned and sung throughout the sacred Vedas!

Praise be to you!

You consume only the offering done by your devotees.

Bhagavan!

You are always bestowing the results of the penance done by your devotees.

You are endowed with five faces.

(विश्वं विदधाति इति विश्वविधानः)

तव शिव भगवन्पदाब्जयुग्ममभिपूज्य स्वहृदा तपैकराशिः

मुनिरास्ते हिमवन्नगोर्ध्वमौलौ तव दिव्यामृत-देहलोकनैक-तर्षः॥

Hey Shiva! Bhagavan! Having worshipped sincerely for long, with great devotion towards your lotus-feet, a Great Muni who is a heap of penance acts only, stays on top of the Himavaan Mountain, longing only for the sight of your divine nectar-like form.

Soota spoke:

इत्थं नारद-वाक्येन जात-हर्षो महेश्वरः। जैगीषव्यं ययौ द्रष्टुं नानागणवरैर्वृतः॥

आरुह्य शाक्करं दिव्यं नानालङ्कार-भूषितम्। नानागण-मुखोद्गीत-वाद्यवृन्द-कृतारवम्॥

Maheshvara was pleased by Naarada's words, and went to see Jaigeeshavya along with his various Ganas, climbing on to his divine bull (Shaakkara) who was decorated with various ornaments; with the Various Ganas sang praises of him, along with the loud noise of the musical instruments.

छत्रचामरहस्तैश्च पताकाविधृतैर्गणैः। उमया स्कन्द-हेरम्ब-नन्दि-भृङ्गि-गणावृतः॥

The Ganas held the umbrella and chowries in their hands;
he was accompanied by Umaa, Skanda, Heramba, Nandi, Bhrngi and other Ganas.

क्षणेन हिमवन्मौलीमाजगाम महेश्वरः। मुनिभिर्गणमुख्यैश्च मन्दस्मितमनोहरः॥

उद्यच्छशाङ्क-धवल-धावल्याङ्क-समप्रभः। गङ्गा-तुङ्ग-तंरङ्गौघ-मौलि-द्युति-विराजितः॥

Next instant, he looking beautiful with a gentle smile, arrived at the top of Himavaan Mountain along with his Ganas and other Munis.

His body shone forth equally white all over, like the white lustre of the rising moon.

He shone forth with the 'shining high-rising mass of continuously flooding waves of Gangaa' on his head.

दृष्ट्वा तं मुनिमेकाग्र-मानसं स महेश्वरः।

दया-कटाक्षामृत-सिन्धु-वर्षैर्वल्मीकभूतं मुनिमाववर्ष।

Maheshvara saw the Muni, who was absorbed in single-minded contemplation; and drenched the ant-hill where the Muni was, with the nectar-ocean of his compassionate glance.

स चोत्थितो देववरं प्रणम्य तुष्टाव चाष्टाकृतिमप्रमेयम्॥

He got up, saluted the Great Deva who was eight forms, and who was unparalleled, and sang hymns in praise of him, to please him.

Jaigeeshavya spoke:

महेश्वर महोद्धत प्रबल-पाप-तापापह

प्रपन्न-जन-रक्षण क्षण-विशिष्ट-शिष्टेष्टद।

Maheshvara, Strongest of all!

You remove the scorching heat of even grave sins.

You protect those who take shelter in you.

You immediately grant the wish of those who excel in devotion for you.

विनीत-जन-वत्सल त्रिपुर-मार-संशोषक

प्रसीद दययाधुना भव-दवाग्नि-संशोषक॥

You show affection towards those who are humble towards you.

You destroyed the Puras and Manmatha.

Be compassionate and grace us.

You dry up the fire of Samsaara.

क्षपा-पति-कला-धर क्षपित-पाप-तापापह

प्रचण्ड-गरलाशन त्रिदश-मौलि-वन्द्याङ्घ्रिक।

You wear the 'moon who is the lord of the stars' on your head.

You remove the scorching heat of the sins previously done.

You consumed the deadly poison.

Your feet are worshipped by the 'humbly bent heads of Devas'.

महोक्ष-वर-वाहनाध्वर सुदक्ष-दक्षापह

भगाक्षि-हर शङ्कर प्रसभमाशु पश्य प्रभो॥

You tread the path, being seated on the Great Bull.

You destroyed the well-organized Yajna of Daksha.

You destroyed the eyes of Bhaga.

Shankara, force yourself to see us, hey Prabhu.

**हरामर-वरोत्तम प्रबल-सौरि-गर्वापह
मृकण्डु-तनयार्चित प्रबल-शूलदग्धान्धक।**

*Hara, You are the best of all the immortal Devas.
You removed the arrogance of the Sun-deity.
You are worshipped by Mrkandu's son.
You burnt Andhaka Asura with your mighty spear.*

**फणीन्द्र-मणि-कङ्कणोज्ज्वलित सूर्य-सोमानल-त्रिलोचन
दयारसैः प्रथय वेद-गीताम्॥**

*You shine forth with the bracelet made of the king of serpents.
You have three eyes of sun, moon and fire.
Hey Lord whose true intent is sung in the eternal Vedas!
Through the sweet streams of Your compassionate grace,
please unfold and reveal (the supreme Knowledge) unto me!*

**त्रियम्बक सदाशिव त्रिदश-नायकाशावस
यमीन्द्र-हृदयाब्जगोच्चलित-मड्डु-नाद-प्रिय।**

*Hey Tryambaka, SadaaShiva, the Lord of the heaven-residents!
You have the directions as your garment.
You are the 'Sovereign Lord of Ascetics'.
You reside in the heart-lotus of your devotees.
You are fond of the melodious sound of the movement of Maddu-instrument.*

**सुकृति-वसनामलोच्छ्वसित-भोगिभोग-प्रिय
प्रसीद मयि देव भोर्मुहुराब्ज-नेत्राङ्घ्रिक॥**

*You wear the elephant skin as your garment.
You are delighted by
the spotlessly radiant, deeply breathing hoods and coils of Your serpent ornaments!
Deva! Please be compassionate towards me.
Hey! You have the feet adorned by the eye-lotus of Vishnu, the killer of Mura always.*

**रमा-रमण-सायक प्रबल-मेरु-सद्बन्धक
महीवर-रथाङ्गक-विधृत-सोम-पूषात्मक।**

*You used Vishnu, the Lord of Ramaa (Lakshmi), as your arrow.
You used the huge Meru as your excellent bow.
You mounted the Cosmic Chariot whose wheels were formed by the vast Earth,
and whose two luminous wheels/axles were embodied by
the Sun (Pūshan) and the Moon (Soma)!"*

**तुरङ्ग-निगमाव्यय विधि-सुयन्तरीक्षस्व मां
दयारस-दशानया मदन-काय-नाशादर॥**

*Hey Imperishable Lord (Avyaya)!
Your chariot steeds are the sacred Vedas,
your supreme charioteer is Lord Brahmaa.
Hey Destroyer of the body of KaamaDeva! Hey Revered Lord!
Please cast Your gaze upon me
with this glance brimming with the sweet nectar of Your compassion.*

Soota spoke:

जैगीषव्यस्तुतिं श्रुत्वा सन्तुष्टः प्राह शङ्करः। प्राञ्जलिं विनयोपेतं मुनिं वीक्ष्य स्मरार्दनः॥

Shankara was pleased by Jaigeeshavya's praises. 'Smara's destroyer' saw the 'Muni who was standing with all humbleness, folding his hands in submission', and spoke like this.

Ishvara spoke:

त्वन्धूर्जटि-प्रेमरसो

You are bearing the burden of the heavy matted locks; you are filled with devotion-essence.

मुमुक्षुर्मोक्षैकतानश्रुति-शेखरान्तः।

You are seeking liberation.

You desire Moksha only, and are filled with that knowledge of the Shrutis within.

त्वमूर्ध्वरेता मम सुप्रसाद-भाक्त्वं

You are UrdhvaRetas. You are fit to receive my grace.

सारभूतोऽसि मुनीश्वराणाम्॥

You are the essence of all the Muneeshvaras.

विगलित-मद-मान-लोभ-मोहः

You are freed of arrogance, conceit, greed and confusion.

प्रशमित-वृत्तिरुमेश-तर्ष-चेताः।

You have controlled all your mental agitations. Your mind longs for only Umesha.

धृतभसितवरो

You are a great Shiva devotee, being covered with Bhasma all over.

वराक्षमालश्रुति-मूर्धन्य-मनोर्विचार-शूरः॥

You are wearing the excellent AkshaMaalaa. You are a valiant master of reflection upon the supreme Mantra that crowns the Vedas (Upanishads)!

इति श्री शिवरहस्ये प्रथमांशे जैगीषव्यप्रसादकरणं नाम पञ्चमोऽध्यायः॥

**END OF THE FOURTH CHAPTER IN THE FIRST PORTION
TITLED
'JAIGEESHAVYA RECEIVES THE GRACE OF SHIVA'
IN
SHREE SHIVARAHASYA**