श्रीशिवरहस्याख्यः महेतिहासः

THE ANCIENT SHIVA-PURAANA

TITLED

SHREE SHIVARAHASYAAKHYAH MAHETIHAASA

THE GREAT HISTORY
KNOWN AS
THE AUSPICIOUS MYSTERY OF SHIVA

प्रथमांशः
FIRST PORTION

CHAPTER SIX

[JAIGEESHAVYA ARRIVES]

Sanskrit text & Translation
by
Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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जैगीषव्यागमनन्नाम षष्ठोऽध्यायः

SIXTH CHAPTER

'JAIGEESHAVYA ARRIVES'

Jaigeeshavya spoke:

त्वमेव देवदेवेश पिता माता सखा प्रभुः।
त्वमेव सर्वं देवेश विश्वेश्वर महेश्वर॥(01)

Hey DevaDevesha! You alone are my mother father friend and master.
You alone are everything! Hey Devesha, Vishveshvara, Maheshvara!

नजाने गिरिजाजाने त्वत्तोह्यन्यं सुरेश्वर।
तस्मात्प्रसीद भगवन् करुणासागराधुना॥

Hey Beloved Lord of Girijaa! Hey Supreme Sovereign of all the Suras!
Truly, I know of no other protector or refuge apart from You!
Therefore, hey Bhagavan, be graceful now, hey Ocean of compassion!

[गिरिजाजानिः - (जाने (Jaane) (verse two) (Vocative form of 'Jaani' -derived from 'Jaayaa' "spouse/wife".
जाया यदस्यां जायते पुनः। She is called Jaayaa because he (the husband) is born (jaayate) again in her as a son/child.]

प्रपन्नोऽस्मि पदद्वन्द्वं निर्द्वन्द्वं ते महेश्वर।
भ्रातरौ स्कन्दहेरम्बौ सखायो गणपा मम॥

I have taken shelter in the pair of feet of yours, which are without duality.
(Seeking refuge in the conceived pair of feet, leads to the true non-dual state.)
Skanda and Heramba are my brothers, the Chiefs of Ganas are my friends.
(I am your child too!)

जगतां जननी गौरी जनित्री मम शङ्करी।
जगत्पिता त्वमेवेश पिता मम महेश्वर॥

Gauree is the Mother of the Jagat; that Shankaree is my mother too.
Hey Isha! You are the Father of the world; Maheshvara, you are my fathertoo.

नान्यं वरं वृणे देव त्वत्पादाम्बुजभक्तितः।
सैव धर्मार्थकामादिमोक्षहेतुर्ममाधुना॥

I do not ask for any other boon, except the devotion for your lotus feet.
Now, that alone is the support for
my Dharma, Artha, Kaama and Moksha (four goals of life).

THE POWER OF DEVOTION

यया भक्त्या महादेव मुक्तास्सर्वे सुरासुराः। त्वद्भक्त एव जगतिमुक्तोऽन्यान्मोचयत्यपि॥

Because of that devotion only, hey MahaaDeva, the Suras and Asuras became liberated.
Your devotee alone becomes liberated in this Jagat; and helps others also to get liberated.

त्वद्भक्त्यैव विधिर्विश्वं सृजत्येव महेश्वर। त्वत्तो वेदानधिगतस्सत्यलोकाधिपोऽभवत्॥

Maheshvara! Vidhi creates the Vishva through your devotion only.
He who learns the Vedas through you, will become the Lord of SatyaLoka (as Brahmaa).

विष्णुस्तव पदद्वन्द्वं नेत्राब्जेन समर्चयन्। दैत्यवृन्दैकसंहत्यै चक्रं प्राप सुदर्शनम्।

त्वद्भक्त्यैव विरूपाक्ष वैकुण्ठस्याधिपोऽभवत्पद्मसद्मापतिश्चापि॥

Vishnu worshipped you by offering his eye-lotus at your feet, and obtained the discus,
for destroying the Daitya-clan.
Viroopaaksha! The one who is the Lord of 'Lakshmi who resides in the lotus', became the Lord of Vaikuntha, through devotion to you alone.

जातो रुद्रस्त्वदाश्रयात्, दत्वा शूलवरं तस्मै रुद्रायामिततेजसे,

रुद्राणामाधिपत्ये च त्वया सोऽप्यभिषेचितः।यस्य शूलानलज्वालादग्धमन्ते चराचरम्॥

Rudra was manifested by your power alone (as the destruction-deity of a Creation).
You gave the excellent Shoola to Rudra of limitless lustre and consecrated him as the chief of Rudras. The flames rising from the fire of his Shoola all the moving and non-moving things were burnt at the end of the Creation (at the time of dissolution).

शक्रोऽमरेन्द्रतां प्राप्तस्त्वद्भक्त्यैव हराधुना। शचीपतित्वं संप्राप नानास्वर्गैकभोगभाक्॥

Hara! Shakra became the king of Amaras, through devotion to you only, became the Lord of Shachi and became the enjoyer of the varied pleasures of the Heaven now.

धनाधिपत्वन्धनदस्त्वद्भक्त्यैव महेश्वर॥

Dhanada (wealth-giver) Kubera became the Lord of wealth, through devotion to you only,
hey Maheshvara!

यमोऽपि त्वत्पदार्चातो लोकपालोऽभवच्छिव॥

Shiva! Yama became a Lokapaala, only because of worshipping your feet.

वरुणोयादसान्नाथस्सूर्यचन्द्रानिलानलाः। त्वद्भक्त्यैव विरूपाक्ष लेभिरे दिक्पतित्वताम्॥

Varuna the Lord of waters ('Yaadas' - 'yaa' - 'to flow'),
Surya, Chandra, Anila and Anala attained the position of the Direction-Lords because of devotion to you only, hey Viroopaaksha.

समर्चयन्ति त्वल्लिङ्गं भक्त्या सर्वे सुरासुराः॥

All the Suras and Asuras worship your 'Linga-form' with extreme devotion.

सहस्रभुजतां प्राप्तो बाणो भक्त्या तवेश्वर॥

Ishvara! Baana obtained thousand shoulders through his devotion for you, Ishvara!

पौलस्त्यतनयश्शंभो रावणो लोकरावणः। जिग्ये सुरान्नृपवरांस्त्वद्भक्त्यैव महेश्वर॥

Maheshvara! Shambho! Raavana, LokaRaavana (who made the entire world cry aloud),
conquered all the Suras, and mighty kings, through devotion to you only.

घटोद्भवेन त्वद्भक्त्या समुद्राश्चुलुकीकृताः॥

Agastya, the pot-born could swallow up all the oceans in a single gulp -
because of devotion to you only.

दधीचिनापि त्वद्भक्त्या विष्णवे रूपमद्भुतम् दर्शितं मायिने शंभो

Shambhu! By the power of his devotion to You, Sage Dadhichi displayed an extraordinary, formidable form to Lord Vishṇu (the master of illusions).

[Sage Dadhichi and Lord Vishṇu (Dadhichi -Viṣhṇu -Yuddha): According to the Shiva Puranaa and Shiva Rahasya, when Sage Dadhichi and King Kshuva clashed, Lord Vishṇu intervened on behalf of Kshuva using His Maayaa, because Dadhichi was an invincible devotee of Shiva (Shiva-kavacha-dhaarī), he revealed a terrifying cosmic form that overwhelmed Vishṇu, demonstrating that Shiva's grace renders a devotee invulnerable even to the gods.]

भृगुणा शापितो हरिः॥

And, Hari was cursed by Sage Bhrgu!

[KaavyaMaataa (काव्यमाता, literally "Mother of Kaavya / Shukraacaarya"), also known in Puraanic lore as Khyaati or Ushanaa, was the wife of Sage Bhṛgu and the mother of Shukraacaarya (Kaavya).
She is central to one of the most significant episodes in Puraanic literature concerning the origin of Lord Vishnu's earthly incarnations (avataaras).

काव्य (Kaavya): माता (Maataa): Mother.

काव्यमाता - A patronymic name for Shukraachaarya, the preceptor of the Asuras and son of Sage Bhṛgu (Kavi).
KaavyaMaataa is "The Mother of Kaavya (Shukraachaarya)."
In the Matsya Puraana, Devī Bhaagavata Puraana, and Padma Puraana, she is depicted as the wife of the Great Saptarshi Bhṛgu and an ascetic endowed with immense spiritual power (tapas).
The most famous narrative involving Kaavya-maataa explains why Lord Vishnu took repeated mortal births in the human world.
During an intense war between the Devas and Asuras, Shukraachaarya left for Mount Kailaasa to perform rigorous penance before Lord Shiva to obtain the Sañjīvinī Vidyaa (the secret lore to revive the dead).
In his absence, the defenceless Asuras fled and took sanctuary in the hermitage of Sage Bhṛgu.
With Bhṛgu away, KaavyaMaataa granted refuge to the Asuras. When Indra and the Devas attacked the Aashram, KaavyaMaataa unleashed her immense yogic power. By entering deep ascetic trance, she immobilized Indra and cast an impenetrable spell of stupor (nidraa / stambhana) over the gods, neutralizing the celestial army single-handedly.
Alarmed by the sudden helplessness of Indra and the Devas, Lord Vishnu entered the fray.
Realizing that her ascetic heat threatened to overturn the cosmic order and protect the Asuras indefinitely, Vishnu released his Sudarshana Chakra and severed KaavyaMaataa's head, freeing Indra from her binding trance. When Sage Bhṛgu returned to the hermitage and discovered his wife slain - an act of stree-vadha (slaying of a woman) committed within a sacred sanctuary - he was consumed by grief and righteous fury.
Bhṛgu cursed Vishnu: "Because you have committed the heinous sin of slaying a woman who provided righteous refuge, you shall have to take birth in the mortal world of men repeatedly, and endure the agony of separation from your beloved spouse!"
Immediately following the curse, Bhṛgu took water from his water-pot (Kamandalu), recited sacred Vedic mantras, and sprinkled it over the severed head and body of KaavyaMaataa, restoring her to life intact.
In Vaishnava and Shakta Puraanic theology, Bhṛgu's curse on Vishnu is cited alongside other divine Leelaas (such as the curse of the Four Kumaaras on Jaya and Vijaya) as the metaphysical reason why the supreme transcendent Lord descended into the pain and limitations of mortal embodiment (most notably as Raama, enduring separation from Seetaa).
The episode underscores the inviolable duty of granting sanctuary to those who surrender for protection, a duty KaavyaMaataa fulfilled even at the cost of her own life.]

उपमन्युना च बालेन लब्धः क्षीरैकवारिधिः।

And, by the young boy Upamanyu, through Your grace, the supreme Ocean of Milk was obtained!

[Child Upamanyu Obtaining the Ocean of Milk (Ksiīrasaagara): As a child, Upamanyu (son of Sage Vyaaghrapaada) cried for milk. His mother told him that only Lord Shiva could grant true abundance. The child performed intense tapas on Mount Kailaasa, chanting the Panchaakshari Mantra. Pleased by his devotion, Shiva manifested before him and gave him the entire Ocean of Milk for his eternal enjoyment.]

त्वद्भक्त्या कालपाशैश्च पाशितोऽपि मृकण्डुजः जिगाय मृत्युं तरसा,

श्वेतोऽपि नृपनन्दनः।

शिलाशनेन त्वद्भक्त्या पुत्रःप्राप्तो ह्ययोनिजः॥

Through devotion to You, even though bound by the nooses of Time and Death, Maarkandeya (the son of Mṛkaṇḍu) swiftly conquered death. So too, the royal prince Shveta (conquered death); and by Sage Shilaada through devotion to You, a wondrous son of non-womb origin (Nandin) was indeed obtained.

[Maarkandeya (मृकण्डुज): Destined to die at sixteen, young Maarkandeya embraced the Linga when Yama cast his death-noose (kaala-paasha). Shiva burst forth from the pillar of light as Kaalaantaka / Mṛtyuñjaya, smiting Yama and blessing the Sage with eternal youth (chirañjīvitva).]
[King Śveta (श्वेत): As narrated in the Kūrma Puraana and Liṅga Puraana, King Shveta was an ardent devotee of Shiva whose life reached its ordained span. When Yama approached to take his life while he was performing Linga-pūjaa, Shiva protected him and struck down Yama, granting Shveta liberation and immortality.]
[Shilaada & Nandi (शिलाशन & अयोनिज पुत्र): Sage Shilaada performed severe austerities subsisting only on crushed stones (Shilaa-aśana). In response to his penance, Shiva granted him an 'ayonija (non-womb-born) child' who appeared directly from the sacred sacrificial field - none other than Nandikeshvara, the lord of all Ganas and Shiva's foremost attendant.]

त्वद्भक्त्या नन्दिकेशोऽपि गाणापत्यमवाप्तवान्। चण्डीश्वरोऽपि पितरं हतवांस्तवभक्तितः॥

Through devotion to you, Nandikesha became the chieftain of the Ganas.
Chandishvara killed his father because of his devotion to you.

[Though born as the mortal son of Sage Shilaada, Nandi's intense tapas and undivided absorption in Shiva led the Lord not only to grant him immortality, but to crown him as the Gaṇaadhyaksha (supreme commander-in-chief of all Shiva's attendants and retinues).]
[In Puraanic accounts and the Tamil Periya Puraaṇam (where he is known as Chaṇḍesha Naayanaar / Vicaarasharman), the young devotee was pouring milk over a sand Linga in deep worship.
His father, Datta, arrived in fury, considered the milk wasted, and kicked the Linga.
Incapable of tolerating desecration of the divine emblem - even by his own parent- the boy severed his father's legs with a staff that transformed into a divine axe. Pleased by his unswerving reverence for the sacred over blood relations, Shiva appeared, healed the father, adorned the boy with his own garland (nirmaalya), and appointed him Chaṇḍesha - the eternal steward of all offerings made to Shiva.]

मङ्कणोऽपि पुरा सिद्धस्सिद्धिं प्राप त्वदर्चनात्।

Even Sage Maṅkaṇaka (Maṅkaṇa), an accomplished ascetic of ancient times (Siddha), attained supreme spiritual perfection (Siddhi) through the worship of You!

[While cutting grass for rituals, the Sage grazed his hand with a blade of kusha grass. Instead of blood, plant sap (shaākarasa) flowed from the wound due to the potency of his austerities. Overwhelmed by pride at his ascetic prowess, Sage Maṅkaṇaka began to dance in ecstasy. His cosmic dance was so tremendous that the entire universe, mountains, and celestial realms began to shake in resonance with him. The gods appealed to Lord Shiva to pacify the Sage. Shiva appeared before Maṅkaṇaka and pricked his own thumb, from which pure white sacred ash (Bhasma) gushed forth instead of blood or plant sap. Humbled and struck with awe at Shiva's supreme transcendence, Maṅkaṇaka prostrated himself, surrendered his ego, and dedicated his worship solely to Shiva (tvad-archanaat), thereby attaining genuine spiritual fulfilment (siddhi).]

सोमोऽपिमुक्तवान्राजयक्ष्मतस्त्वत्प्रसादतः॥

Soma was also cured of his consumption ailment (Raajayakshman), through devotion to you.

[Chandra had twenty-seven wives (the Nakshatras), all the daughters of Daksha Prajaapati. Because Chandra showed exclusive affection to Rohiṇī and neglected the others, Daksha cursed him to suffer from Raajayakṣman (the wasting disease), causing his light, lustre, and digit (kalaa) to diminish day by day. As the Moon began to wither away, herbs and vegetation lost their nourishment, medicinal plants dried up, and living beings fell into distress. Guided by Brahmaa, Soma went to the sacred coast of Sauraashtra (Prabhaasa Kshetra), installed a Linga, and performed rigorous worship (tvat-prasaadataḥ). Shiva manifested from the Linga, healed him of the incurable decay, and granted that though he would wane during the dark fortnight (Kṛshṇa Paksha), he would wax again in the bright fortnight (Shukla Paksha). Shiva then placed the crescent Moon upon his own matted crest as Chandrasekhara, offering Soma eternal protection.]

दक्षोऽपि दीक्षितो यज्ञे शिक्षितोऽनुग्रहीकृतः।

Daksha who was initiated into Yajna, was punished and again graced by you through compassion.

शतार्चनादयोऽपीशव्याघ्रपादादयस्तथा। दूर्वासाद्या महाभागा दत्तात्रेयादयस्तथा।

रामोऽपि भार्गवश्शंभो नृपाणां कुलघातकः। तथैवान्ये नृपतयस्सोमसूर्यान्वयोद्भवाः।

आदितेयाश्च दितिजा गणा रुद्रा मुनीश्वराः।

भूता भव्या वर्तमाना भक्तास्त्वद्भक्तिभाविताः। तव भक्त्यैव सर्वेषां स्वर्गमोक्षौ हि शङ्कर॥

Isha! Shambhu! Shatarchana, Shavyaaghrapaada and others, the Great Sages like Durvaasa and others, Dattatreya and others, Rama the son of Bhrghu who destroyed the entire Kshatriya clan, and other kings, the others who were born in the dynasty of Soma and Surya, from Aditi to those born from Diti, Rudra-Ganas, Muneeshvaras, and many who belong to the past, present and future are extremely filled with devotion to you.
Shankara! Through devotion to you only, everyone attains the Heaven and Moksha too.

त्वद्भक्तिमेव याचेऽहं त्वनन्यगतिरीश्वर। हिमाद्रौ स्थापिते लिङ्गे जैगीषव्येश्वराभिधे॥

केदारात्पश्चिमे भागे तस्मिन्नित्यं त्वमावस॥

I beg for only the devotion to you without getting diverted to anything else.
Kindly stay always in the Linga named Jaigeeshavyeshvara which has been installed in the western side of Kedaara in the Himaadri.

Soota spoke:

इत्युक्तो मुनिना तेन महादेवो गिरीन्द्रजाम्। सुराणाञ्चमुनीनाञ्च शृण्वतां प्राह शङ्करः॥

Thus requested by Jaigeeshavya Muni, MahaaDeva spoke like this, in the presence of Girijaa, and other Suras and Munis.

ISHVARA SPOKE TO GIRIJAA

कथामाकर्णयापर्णे कर्णाभ्यर्णविलोचने।

Hey Aparnaa (You who performed penance, consuming not even leaves!)!
Hey You with your eyes extending up to the ears (eager to hear my words)!
Listen to this speech of mine!

तूर्णं पूर्णपदप्राप्यै भवार्णवनिवासिनाम्
कृतलिङ्गमहासद्म पद्मसद्मापि सद्मगा।
तेषां नित्यं भवेदेव यैर्वाकारि शिवालयः॥

For those beings who dwell in the treacherous ocean of worldly existence (Bhavarṇava),
'constructing a great temple housing the sacred ShivaLinga' -
(the Realization of the true Self symbolized as Shiva-Linga)
is the swiftest path to attaining the Supreme, Infinite Abode (Pūrṇa-pada)!
Indeed, hey Sage!
In the home (Jagat filled with many shapes and names) of those
by whom even a single Shiva temple (Shivaalaya) is built,
Goddess Lakshmi (PadmaSadmaa) herself becomes a constant, permanent resident
(one always is established in the fulfilment state.)!

[Pūrṇa-pada vs. Bhavaarṇava (The Horizon of Plenitude)
भवार्णवनिवासिनः (bhavaarṇava-nivaasinaḥ): The Jeeva bound by the illusion of finitude (alpata), tossing in the turbulent ocean of time, change, and desire.

पूर्णपद (pūrṇa-pada):
Directly alludes to the Brhadaaranyaka peace chant: 'पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते'
Pūrṇa-pada is not a spatial heaven (Loka), but the discovery of one's own identity as the infinite, unbroken Plenum (भूमा/पूर्ण-ब्रह्म). The verse promises the swift revelation of this wholeness.

Linga-Mahaasadma (The True Sanctuary of the Linga)
In external worship, Linga-mahaasadma is a stone temple.
Internally, the true सद्मन् (sadman) is the body and the cave of the heart (दहराकाश/हृदयगुहा):

देहो देवालयः प्रोक्तः स जीवः केवलः शिवः।
The body is the temple; the living soul within is the eternal SadaaShiva.

कृत-लिङ्ग-महासद्म (kṛta-Linga-mahaasadma):
One who makes their heart-space a worthy seat for the unconditioned witness-consciousness (प्रत्यगात्मन्/ज्योतिर्लिङ्ग) .

Erecting the temple signifies purifying the mind (Chitta-shuddhi) and establishing immovable steadiness in Nidhidhyaasana (deep meditation on the Self).

The Triple-Play on Sadman & Padmasadmaa

The poet employs intentional repetition (yamaka / shlesha) around सद्म (sadma):

पद्मसद्मा (Padma-sadmaa): Goddess Lakshmi (traditionally seated upon the lotus).

In the esoteric sense, the highest wealth granted by Padmasadmaa taking residence within one's abode (सद्मगा) is ब्रह्मविद्या (Brahmavidyaa) - divine illumination blooming within the eight-petalled heart lotus (hṛdaya-puṇḍarīka).

Rather than merely accumulating material riches, the yogi who consecrates their heart as a Shivaalaya finds that sovereign spiritual grace and effortless fulfilment of all existential needs dwell with them permanently (nityaṁ bhaved eva).

Shivaalaya as the State of Non-Duality

शिवालयः (Shivaalayaḥ): Śivasya aalayaḥ - the resting place of the Auspicious One.

To "build" a Shivaalaya within oneself means to dissolve all false projections of ego (Ahamkaara) back into Shiva (pure, unblemished consciousness).

The one who builds this inner sanctuary ceases to be a restless wanderer in Samsaara; his own being becomes the dwelling place of eternal peace.]

तपांसि तेन तप्तानि जीर्णपर्णाशनान्मुने।
तेनेष्टास्सकला यागास्तेनाधीतं श्रुतं शिवे॥

Hey Shive!
By him who builds a temple for Shiva,
all the (physical) austerities- far surpassing the penance of eating dry leaves -
have already been performed!
By him, all Vedic sacrifices (Yajñas) have been accomplished,
and all Vedic wisdom (Śhruta) has been fully mastered!

केदाराख्यं त्वत्पितुर्मौलिसंस्थं लिङ्गञ्चैतत्सर्वदा मुक्तिबीजम्।
केदारेऽस्मिन्त्वत्पितुश्चारुमौलौ भूमानन्दश्चाङ्कुरं तच्च मुक्त्याः॥

The Linga known as Kedaara is situated on the peak of your father, Himavaan; it is forever the seed of liberation. In this Kedaara, on your father's beautiful mountain, the sprout rises as the abundant bliss; that is the path towards liberation.

[The verse builds an organic botanical metaphor around the Sanskrit word केदार (kedaara):

In standard Sanskrit, केदार (kedaara) literally denotes an irrigated field, a meadow, or a fertile basin prepared for sowing seeds.

बीजम् (bījam) - The Seed:

The divine Linga is the seed of liberation.

केदारः (kedaaraḥ) - The Field:

The consecrated crown/summit provides the fertile ground.

अङ्कुरम् (aṅkuram) - The Sprout:

When the seed of liberation is sown in this fertile field (Kedaara), it does not produce mere worldly crop, it germinates into the living sprout of भूमानन्द (Bhūmaananda) (the infinite, unconditioned bliss).

The Yogic & Tantric Meaning (Kuṇḍalinī & Sahasraara):

In esoteric Shaivism and Tantric physiology, the mountain (Himaalaya / Meru) is the human body and spinal column (Merudaṇḍa):

त्वत्पितुर्मौलि (tvat-pituḥ mauli) - The Crown / Sahasraara:
In yoga, Shakti's father represents the elemental earth/mountain foundation (Mūlaadhaara to Meru).
The very crest of this axis is the Brahma-Randhra / Sahasraara Chakra (the crown of the head).
The Kedaara-Liṅga at the Crown:
The transcendent ShivaLinga situated at the crown is not a stone idol, but the unmanifest luminous consciousness (Svayaṃbhu-Liṅga / Jyoti-Liṅga) resting in the thousand-petaled lotus.
The Sprout of Liberation: When the awakened awareness reaches this summit (mauli), the seed of spiritual discipline ruptures into the nectarine bliss of non-dual consciousness (sahasraarottha amṛtaananda).
The Vedaantic Nuance (Bhūmaananda): The inclusion of the technical term भूमानन्द (Bhūmaananda) connects the verse directly to the Chaandogya Upanishad -
यो वै भूमा तत्सुखं नाल्पे सुखमस्ति -
That which is the Infinite (Bhūmaa) is Bliss; there is no joy in the finite.
Conventional worldly joys (vishayaananda) are momentary modifications of the mind.
भूमा (Bhūmaa) is the vast, non-dual Brahman that transcends subject-object division.

By identifying the sprout (aṅkura) as भूमानन्द, Shiva signals that -liberation (Mukti) is not a cold extinction of awareness, but the blossoming of that very Upanishadic, infinite fullness within the summit of consciousness.]

एतल्लिङ्गात्पश्चिमे चामुना मे नाम्ना स्वेनाप्यर्चितं पश्य लिङ्गम्।
प्रतिष्ठिते येन केनापि लिङ्गे तिष्ठामीशे सर्वथैवातितुष्टः॥
तस्मिन्सदैवावहितो भवामि भवानि नित्यं सुखदोऽतिहर्षदः।
Ishe!In the eastern side of this Linga, see the Linga which was worshipped in my name, by him.
I will stay in the Linga established by anyone, well-pleased.
Bhavaani! I will always stay within always, giving the happiness and extreme bliss.

(Any Jeeva that comes into existence – is always eternal as Brahman-image. It either keeps eternally moving through world-experiences as the continuance of Vaasanaa-fields; or gets established in the Brahman state as its self-state.
That Brahman-established Jeeva continues as a Brahman-field of experiences – as a fulfilled state only – as the silece of all Vaasanaas - but playing around the perception-fields, with the body as a chariot – and is known by its own particular identity existing as Brahman – as Vasishta-Brahman, Vaalmiki-Brahman, Jaigeeshavya-Brahman, Vishvaamitra-Brahman, Vishnu Brahman, Brahmaa-Brahaman, Mahesha-Brahman and so on.)

[अतितुष्टः - extremely pleased - as the 'Purna-state of the Self in a Jnaani'
– or to a worldly person, who sees the stone as a Linga, it will fulfil his worldly desires.

येन केनापि (yena kenaapi): Siva explicitly emphasizes that divine presence in the Linga does not depend on worldly hierarchy, royal status, or lineage. Whosoever establishes a Linga with sincere devotion receives the full descent of divine consciousness.
However – the verse also hints that anyone – who is capable of analytical thinking, is fit to strive for liberation (self-realization), not depending on worldly hierarchy, royal status, or lineage, or gender also.)

अवहित - Shiva does not merely "occupy" the stone form passively; he remains अवहित (avahita) - keenly attentive, watchful, and listening to every prayer whispered before that consecrated seat.
It also means
that Brahman exists as the witness-state in that Jeeva which is one with him, andtreads the Jagat-path as a JeevanMukta.]

(However, when you miss the concealed meaning, this verse refers to the ordinary establishment of a Linga in a temple, which is known by the name of that person who established it - (e.g., Raameshvara, Maarkaṇḍeyeshvara, Agastyeshvara and so on.)

भवानि मुक्त्यै प्रथिते प्रदोषे प्रकाशने पूजनभावनेऽपि।
समानचित्तोऽर्चनकृद्विभाति नरो वरो मे स वरोचितस्स्यात्॥

Bhavaani! For the sake of liberation, that 'Nara' who is of equanimous mind and worships me always, at the prescribed Pradosha time, with a will to worship me -
shines as an excellent one, and deserves to receive the boon.

[While on the surface it praises the ritual observance of Pradosha (the sacred twilight worship of Shiva), it uses technical vocabulary from Advaita Vedaanta and Yoga Shaastra to define the state of the JeevanMukta (the liberated soul who sees no duality between light and darkness, inner meditation and external rites).]
[In external worship, 'Pradosha' is the junction between day and night (twilight).
In inner Yoga (Haṭha & RaajaYoga), twilight represents the junction where the solar (piṅgalaa) and lunar (iḍaa) breaths merge into the central channel (Sushumna).

प्रदोषे मुक्त्यै प्रथिते:

In the ordinary sense, Pradosha (or Pradosham) (twilight) evening-worship is considered as a highly auspicious bimonthly ritual dedicated to Lord Shiva and Goddess Parvati, observed on the 13th day (Trayodashi) of every lunar fortnight.]
In the subtle level, Pradosha means - the dissolution of mental fluctuations at the internal threshold leading to Mukti. Pradosha also carries the etymological sense of pra-doṣa - the state where all existential impurities/faults (Doshas: Raaga, Dvesha, Moha) are thoroughly purged -
प्रकर्षेण दोषाः क्षीयन्ते यस्मिन्।]

[प्रदोष (pradosha) signifies concealment, night, absorption (Laya), or the dark night of the soul.
प्रकाशन (prakaashana) signifies radiance, daylight, manifestation (Sṛshṭi), or intellectual comprehension.
The verse links these opposites: the ordinary mind prefers outward light (Prakaasha) and fears the dark void (tamas/pradosha). The realized seeker maintains an identical awareness through both:
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव । न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥ - Gītaa]

[अर्चनकृत् (arcana-kṛt) is paired with पूजन-भावने (pūjana-bhaavane).
The verse transitions the devotee from mechanical external worship (Kriyaa) to spontaneous, uninterrupted contemplation (भावना / Bhaavanaa).
As taught in Kashmir Shaivism and Advaita:
चिन्मात्रे चेतसो लयः पूजा - "True worship is not the offering of external flowers; it is the constant resting of the mind in unconditioned consciousness."

Samaana-chitta (The Non-Dual Awareness)
समानचित्त (samaana-citta) is the linchpin of the verse.

It denotes समत्वम् (samatvam)- the hallmark of the Sthitaprajna (one established in steady wisdom). Whether engaged in external formal rites (archana-kṛt) or silent internal absorption (Bhaavanaa), whether encountering worldly darkness (Pradosha) or brilliant fortune (Prakaashana), the mind remains identical with Shiva: undivided, un-agitated, and serene.]

[The Triplicate Play on Vara (वर)

The closing cadences contain a deliberate triple play (yamaka/shlesha):

वरो मे (dearest / best to Me)

स वर उचितः स्यात् (worthy of the supreme boon of Moksha)}

The Lord is declaring: The devotee who has transcended duality does not merely receive an ordinary worldly favour (vara); they become intrinsically one with Shiva, making the ultimate fruit of non-dual liberation (Moksha) their natural, rightful state (varochita).]

यः कश्चिद्भुवनेश्वरि त्रिभुवने चोत्तुङ्गलिङ्गालयं रम्यं द्वारकवाट-तोरण-महाप्राकार-सद्गोपुरम्।
विद्युत्पुञ्ज-समप्रभामल-महाहैमैक-कुम्भोल्लसत्कृत्वा जन्मशतार्जिताखिल-महापापैर्नरौ मुच्यते॥

Bhuvaneshvari! In the three worlds, whoever constructs a lofty Linga-temple, beautiful with with doors, arches, great walls, and fine towers and with a beautiful tower adorned with a single pure, great golden vessel (Kumbha) reflecting the brilliance of a mass of lightning-flashes, frees himself of all the hosts of sins accumulated over a hundred births.

[In classical Shaiva Aagama, Vaastu, and Tantric-Yoga traditions, the stone temple (Devalaya) is designed not merely as a shrine, but as an architectural blueprint of the human organism (kshetra / piṇḍaaṇḍa). This principle is anchored in the traditional dictum:

देहो देवालयः प्रोक्तः स जीवः केवलः शिवः।

The human body is proclaimed to be the temple;
the living soul within is none other than the eternal Shiva.

गोपुरम् (Gopuram): The Threshold of Senses & The Feet / Base

In Aagamic architecture (Kaaraṇaagama, Kaamikaagama), the layout is visualized either as the Vaastu-Purusha lying prostrate (Shayana-mūrti) or as the Cosmic Being standing erect (sthaana-mūrti):

The Feet (Paada) & Base:

In the horizontal projection, the towering entrance gateway (Gopuram) corresponds to the feet of the Divine Purusha (Gopuram paada-rūpaṁ syaat). Just as one bows at the feet of the master before receiving grace, one passes beneath the Gopuram to transition from the profane world to the sacred sphere.

The Senses and Gates of the Body (Nava-dvaara):

In yogic anatomy, the Gopuram represents the apertures of perception (Indriya-dvaara).

The Gopuram's exterior is densely populated with intricate sculptures of deities, demons, beasts, celestial nymphs, and mythological battles -symbolizing the turbulent multiplicity of phenomenal existence (Maayaa / sensory inputs).

Subtle Transition:

Crossing through the threshold beneath the Gopuram signifies turning sensory awareness inward प्रत्याहार /Pratyaahaara). Leaving the chaotic figures behind, the seeker leaves external distractions behind to approach the silent inner sanctum.

प्राकार (Praakaara): The Five Sheaths (Pañca-KoShas) & Nadis

The concentric enclosure walls (Praakaaras) that surround the inner sanctum - often numbered up to five in grand temples - correspond directly to the five sheaths (Pañcha-Koshas) wrapping the indwelling Self (the Pratyagaatman):

Yogic Pilgrimage: Passing sequentially through each Praakaara circumambulation (Pradakshinaa) is an active metaphor for peeling away layer after layer of false identification (Adhyaasa), withdrawing inward from the gross flesh to the inner silence of the heart-sanctum (दहराकाश / Garbhagṛha).

कुम्भ/कलश (Kumbha / Kalasha): The Sahasraara, Brahma-Randhra and Amrta.

The pinnacle of the temple's soaring tower (Vimaana or Shikhara) is crowned by the single, resplendent golden pot described in the verse:

विद्युत्पुञ्ज-समप्रभामल-महाहैमैक-कुम्भ ("the singular great golden finial-pot blazing with the radiance of lightning").

The Crown Aperture (Brahma-Randhra): In yogic anatomy, the golden kumbha corresponds precisely to the Sahasraara Chakra at the fontanelle / crown of the head.

The Receptacle of Nectar (Pūrṇa-kumbha / Amṛta-kalasha): In Tantra, the kumbha represents the cosmic vessel of fullness (pūrṇatva). When the awakened serpentine energy (Kuṇḍalinī) ascends up the central channel (sushumnaa) and pierces the summit, it unites with Shiva at the crown, causing the inverted thousand-petalled lotus to shower the divine nectar of immortality (अमृतधारा / amṛta-dhaaraa) back down into the organism.

The Lightning Flash (Vidyut-puñja): The comparison of the kumbha to lightning mirrors the description of the supreme spiritual light in the Upanishads:

हृत्पुण्डरीके... विद्युल्लेखेव भास्वरा (MahaaNaaraayana Upanishad)

It is the flash of transcendental illumination where individual consciousness (Jeeva) transcends the knot of the crown and dissolves into cosmic unbounded light (ParamaShiva).

Synthesis: The Inner Architecture: When Shiva states that building such a temple frees one from the sins of hundreds of births (janma-Shataarjita-paapa), the subtle reading points to reconstructing one's own inner shrine: Grounding the turbulent sensory gates (Gopuram / Pratyaahaara).
Transcending the five material and mental sheaths (Praakaaras / Pañcha-KoShas).
Piercing the crown of consciousness to abide in the eternal radiance of non-dual bliss (Kumbha / Sahasraara / Amṛta-pada).]

रम्ये शैलवरे सरित्तटवरे ग्रामे पुरे पर्वते तीर्थे वापि वने गिरीन्द्रवरजे गङ्गातटे नार्मदे।
तीरे वापि महेश्वरेश्वरि महाक्षेत्रेषु लिङ्गं दधत्सर्वत्रापि शुचौ शुचिस्समहिमा तस्यातिपारो दिवि॥

Hey Daughter of the Excellent Mountain! Hey the Queen of Maheshvara!
Whoever, being pure in heart, installs a ShivaLinga in any 'pure and sanctified great pilgrimage site (MahaaKshetra)', becomes endowed with matchless glory (Samahimaa), which spreads even beyond the heaven.

[Is there a fixed place or time to stay one with the Self?
Ordinary 'Dhyaana-process' on a deity require the space and time boundaries (some particular place considered as sacred and quiet) and an image to concentrate upon. But for a Jnaani, his very body is a temple where Shiva as the Self is worshipped always as one's existence as a JeevanMukta.
Whatever he sees, whatever he thinks, whatever he eats, whatever he speaks whatever he smells, whatever actions he does is pure and auspicious, for the inasupicious ego – the body-based identity stays destroyed and is the Bhasma he wears always.]

अढ्यो वापि दरिद्रशेखरनरो भक्तिः परं कारणङ्कृत्वा चापि शिवालयं सुखयुतो भूमौ विमुक्तस्ततः।
Whether a wealthy man or the poorest of the poor, if one is filled with extreme devotion for me (the Self-state within), if he builds a temple of Shiva (as his own image) (destroying the 'I-ness') - he lives endowed with bliss on Earth and attains complete liberation thereafter!

(You can conceive a Linga-form outside and worship it at first, looking at it as a mark of the Self-Shiva only; till you master the Upanishad-truths and are able to grasp the inner-Shiva without the requirement of an outside image.)

मृद्दारु-प्रभवं शिलेष्टक-कृतं रम्यं सुधाच्छादितं दिव्यं सन्मणि-कल्पितं भव-हरं सद्यो विजायेत मे॥
Whether a temple gets built out of clay, wood, stone, or brick, or beautifully plastered with white lime or is splendidly adorned with precious gems, may it destroy the affliction of worldly existence, immediately (paving his future path of knowledge) through my grace.

(After the Great Lord is realized within as the essence of existence, and there exists only the vision Shiva inside and outside without a gap – where all space and time boundaries stay dissolved off, where duality exists no more, when you have offered your very ego and dissolved off into a no-one, what need is there for performing any meritorious act?
All your actions are his worship alone.)

क्लृप्तं चारुशिवालयोत्तम-लसत्तुङ्गं हि लिङ्गम्मम प्रातिष्ठाप्य सुवस्त्र-चन्दन-घनासारैश्च बिल्वार्चकः।
किं मत्तेभ-सुहेम-भूमि-तुरगैर्गोभिश्च रत्नोद्भवैर्दानैर्यागवरैश्चिरार्जितमहाधर्मैश्च किं वा शिवे॥
Having built a beautiful, supreme, and lofty Shiva temple with a glowing Linga, and having installed it with fine clothes, sandalwood, camphor, and Bilva leaf offering, what further need is there, Shive, of gifts of intoxicated elephants, fine gold, land, horses, cows, or gems, or of the great religious merits earned through the excellent Sacrifices?

योगैर्वा नियमैर्व्रतेन तपसा तीर्थाटनेनापि किं, कन्यान्नादिकदानतोऽपि हि वरं लिङ्गालयं यैः कृतम्।
पातान्तावधिसुन्दरं कृतमहाधर्मैकजालं शिवे मल्लिङ्गालय-कल्पकस्य सुतरां पाताद्भयन्नास्ति वै॥
What use is there in adhering to Yoga-practices, disciplinary rules, ascetic vows, hurting the body through the performance of severe penance, or sticking to pilgrimages?
Better than even gifts of daughters (in marriage) or giving off food in charity, is the building of a Shiva temple (realizing Shiva as the Self).
Shive! For the one who even conceives of a temple (his body itself) for my Linga, which stays beautiful till the cessation of his earthly body, which acts like a collection of all great religious merits performed (for what stays as inauspicious in the life-journey when Shiva himself resides within as the Self?), there is absolutely no fear of any harmful state after death also.
(Like a pot buried inside the ocean, with the ocean inside and outside, a Jnaani does not ever go through or have the sensation of the body-death at all. When his ego-died, his body died already and stays only as an empty rag he appears to wear till it vanishes for others.)

यावच्चन्द्रसुतारकागणमुमे यावत्सरिच्छैलकास्तावन्मे गणपोत्तमो हि स भवेत्कैलासमौलौ मम।
खण्डं वा स्फुटितं तथा परकृतं जीर्णं विशीर्णं तथा तस्योद्धारमुमे करोति सुकृतैर्यश्श्रद्धया केवलम्॥
Umaa! As long as the moon, sun, and stars exist, and as long as rivers and mountains remain, he shall be the best of my attendants on my Kailaasa-peak.
Whether a temple (body) is broken, cracked, built by another, old, or dilapidated - he who merely restores it with faith and good deeds (by grasping the subtle truths of the Upanishads), attains great merit (becomes fit for liberation).

किं वक्ष्यामि सदैव तस्य हृदये नित्यं निवासो मम
तस्यान्ते वितरामि मुक्तिमतुलां वक्ष्ये रहस्यन्तव।
को वा लिङ्गवरं प्रदोषसमये येनार्चि बिल्वैश्शुभैरेवञ्चापि चराचरं त्रिभुवनाभ्यध्यक्षतामावहेत्॥

What more shall I say? His heart is always my abode.
At the end, I grant him incomparable liberation.
I tell you this secret.
Whoever worships the best Linga during Pradosha time with auspicious Bilva leaves -
(as explained before) - attains lordship over the entire moving and unmoving in the three worlds (by staying as the Shiva-state of Self, the Source of all).

(Dispassion does not mean the running away to mountain cave or forest, but live the best of live with whatever life-story you are endowed with; as an actor on stage, wearing the body-image as a costume only, and the character of the life-story as a lie only.)

भूमौ पुत्र-कलत्र-मित्र-सहितो धान्यैर्धनैस्संयुतश्चान्ते चापि विमुक्तिमेति नितरां लिङ्गार्चनादेव मे।

Just by worshipping my Linga with devotion, one will live happily along with sons, wife, and friends - endowed with grain and wealth, on this Bhumi;
and he attains complete liberation at the end.

(Till you attain the state where every action of yours is a lamp lit for the Shiva within, you can engage in outward worship, till the mind gets discipline enough to grasp the Vedantic truths.)

तैलैर्वा विविधैर्घृतैः पशुभवैर्गव्येन वा केवलं चोद्वोध्योज्वल-दीपजालमगजे कृत्वैव दीपावलिम्।
पद्मेभोत्तम-हंस-तारकगणाकारावलिं मद्गृहे रम्यामुज्ज्वलवर्तिकामघकुलं ज्वालीकृतं तेन वै।

Hey Daughter of the Mountain (Agajaa)! Whosoever lights an array of brilliant lamps using various oils, clarified animal butter, or pure cow's ghee, arranging rows of lights (Deepaavali) shaped like lotuses, noble elephants, swans, or constellations of stars with bright wicks inside My temple - by him, the entire mass of accumulated sins (Agha-kula) is instantly reduced to ashes in those flames!

धूपैर्वा त्वगरूद्भवैरपि महासाम्राणि-सद्गुग्गुलू-बिल्वत्वक्कृत-युक्त-गन्ध-सुभगामोदैश्शिवे केवलम्,
दग्ध्वा याति पदं मम,
त्वघकुलं सर्वं कृतार्थो भवेज्ज्ञानञ्चापि समाप्नुयात्सुनिश्चितं वेदान्तवाक्योद्भवम्॥

Hey Shivaa! By burning 'sweet incenses prepared from cinnamon bark, aromatic agar-wood, fine sambraani resin, pure guggulu, and the fragrant rind of Bilva fruit - infused with delightful blended scents' - one's sins are totally consumed! Such a devotee attains My Supreme Abode (Mama Padam), becomes fully accomplished (Krtaartha), and most certainly attains that infallible divine Knowledge (Jnaana) which arises directly from the profound declarations of the Vedaanta (Vedaanta-vaakyodbhava)!

कर्पूरोद्भव-खण्डषण्डज-महाज्वाला-लसद्दीपकैरुज्वाल्य प्रमथाधिनाथज-महालिङ्गे-तमोलिं भिनत्।

Hey Shivaa! By illuminating pure camphor chunks (of knowledge, burning off the ego-sense) and waving their brilliant glowing flames before the great ShivaLinga representing the Supreme Lord of the Pramathas (as the Self), one completely shatters the dense darkness of delusion (Tamas/tamoli)!

पापाद्रेः कुलिशं भवत्यथ शिवे तद्दीपदाने मयि प्राप्नोत्येव कुलोन्नतिं वरसुतान्प्राप्नोति शम्भोःपदम्॥

That offering of camphor light (Karpūra-dīpa) offered unto Me acts like Indra's thunderbolt (Kulishaa), instantly splitting asunder the mountain of accumulated sins (Paapaadri)!

He who offers this light, most certainly elevates his entire lineage (Kulonnati), is blessed with noble and virtuous offspring (Varasuta), and ultimately attains the Supreme Abode of Lord Shambhu (Shambhoḥ Padam)!

गव्यैः कापिलजैस्तथेतर-गवां सारैः पयोभिर्घृतैर्दध्ना चाप्यधिकं फलेन शतशः क्षौद्रेण चाक्षुद्रताम्।
प्राप्नोतीक्षुरसेन गन्ध-सलिलैः पुष्पोत्थ-रत्नोदकैस्स्वर्णोत्थैरभिषिच्य लिङ्गममलं प्राप्नोति मुक्तिं शिवे॥

Hey Shivaa! By ritually bathing (Abhisheka) the spotless ShivaLinga with pure milk (Payas) (virtuous actions), ghee (Ghrta) (knowledge), and curds (Dadhi) (quietness) derived from Kapilaa cows and other noble cattle (Great Rishis),
by bathing It in abundance with (tender sweet actions) fresh fruit juices, pure honey (Kshaudra), sweet sugarcane juice (Ikshu-rasa), fragrant sandalwood water (Gandha-salila), flower-infused water (Pushpodaka), and water consecrated with precious gems (Ratna) and gold (Svarṇa) -
a devotee attains a hundredfold expansion of mind and nobility (Akshudrataa), and ultimately achieves Supreme Liberation (Mukti)!

(If you are worshipping Linga as an outside object, Then you can at least practice the grandest worship ever possible through the mind itself, by conceiving excellent objects to be offered to Shiva. This will help the mind to get disciplined and focused, and will be fit to receive the knowledge of the Upanishads.)

पुण्ड्रेक्षुप्रभवैश्च सद्रसवरैर्मोचा-फलानां गणैर्नारेलाम्बु-रसाल-सारज-रसैर्जम्बीर-नीरैरपि।
उत्कोचैः पनसोद्भवैर्मम महालिङ्गेऽभिषिच्यादरात्प्रातस्सङ्गवकालतोऽप्यतितरां सायं विमुक्तो भवेत्॥

Hey Shivaa! Having ritually bathed My great ShivaLinga (MahaaLinga) with deep reverence (aadaraat) using the juice of red sugarcane (Puṇḍrekshu), the pulp of ripe plantains (Mochaaphala), tender coconut water (Naarelaambu), rich mango juice (Rasaala), fresh lime juice (Jambīra), and the sweet pulp of ripe jackfruits (Panasa) -
whether performed in the early morning (Praataḥ), during the forenoon (Saṅgava-kaala), or especially in the evening twilight (Saayam) -
a devotee becomes completely liberated (Vimukta) from all bondage!

भक्तेषु प्रवरो ममैव सदने सद्गोत्रजोऽसौ नरो भुक्त्वा सर्वसुखं भुवि प्रियतमो यात्येव देवि प्रिये॥

Hey Beloved Goddess (Devi Priye)!
That man who constructs a sanctuary for Me or worships in My temple becomes the foremost among all devotees (Bhakteṣu Pravaraḥ)!
Born of a noble lineage (Sadgotraja), he enjoys all earthly happiness and worldly bliss (Sarva-sukham) on this Earth; and becoming My most beloved (Priyatamaḥ), he most certainly attains My Supreme Abode (Yaati)!

ग्रीष्मर्तौ मम लिङ्गसङ्गतमहामौलौ गलन्ती झरीधारासार-सुपाटलागरु-रसैः पुष्पाम्बुभिः पूरितैः।
धाराकल्पनजेन यत्फलमुमे तत्केन वा शक्यते वक्तुं जन्मशतायुतार्जितमहापापैर्विमुक्तो भवेत्॥

Hey Devi Umaa!
During the scorching summer season (Grīṣma-ṛtu), if one fixes a continuous drip-vessel (Dhaaraa-Paatra) upon the great, venerable crest/summit joined with the sacred ShivaLinga,
allowing a steady, trickling stream (Galantī Jharī) of water scented with flowers, pale-red sandalwood paste, and fragrant agar-wood to shower down upon It -
who indeed is capable of fully expressing the immense spiritual fruit (Phalam) born from setting up such a continuous flow?
By that act alone, a devotee is completely liberated from the grave sins accumulated over tens of thousands of past births (Janma-shataayutaarjita-paapa)!

उत्फुल्लैः कमलैस्सितासितवरैस्सन्मल्लिक-मालती-जाजी-कुन्द-सुपाटलैर्बक-महाधुर्तूरद्रोणार्ककैः।
कल्हारैः कुमुदैर्जपादमनकैरूत्फुल्ल-दाडिम्बकैः पुन्नागार्जुन-चम्पकैर्बकुलकैर्मन्दारवाल्हातकैः॥
नीलोद्यद्विकचोत्पलैः कुरवकैस्सत्कर्णिकारैश्शिवं नन्द्यावर्त-शिरीष-बिल्व-कुसुमैरक्ताश्वसारैश्शिवैः।
जम्ब्वाम्रैश्च पलाशकैश्शमिसुमैर्दूर्वाप-मार्गादिभिर्विष्णुक्रान्तकुशैश्च काशजनितैरभ्यर्च्य मुक्तोऽम्बिके॥
प्राप्नोतीष्टमहेतुकं भगवतश्शम्भोः कटाक्षाङ्कुरैर्लिङ्गे पुण्यतमे प्रदोषसमये पुण्येषु कालेष्वपि॥

By worshipping Shiva with fully blossomed lotuses of the finest white and dark varieties, with beautiful Jasmine (Mallika, Maalati, and Jaati), Kunda, and lovely Trumpet flowers (Patala); with Baka, the great Dhatura, Drona, and Arka flowers; with Kalhaara, night-blooming water lilies (Kumuda), Hibiscus (Japa), Damana, and fully blossomed pomegranate flowers; with Punnaga, Arjuna, Champaka, Bakula, Mandara, and Kahlata; with blooming blue lotuses, Kuravaka, and excellent Karnikaara flowers; with Nandyavarta, Shirisha, and flowers of the Bilva tree; with auspicious red Oleander; with leaves and flowers of Jaamun, Mango, Palasha, and flowers of the Shami tree; with Durva grass, Apamarga, and others; and with Vishnukranta, Kusha, and Kaasha grass - one becomes liberated, hey Ambikaa!
The devotee obtains the desired goal effortlessly, through the budding side-glances of Lord Shambhu, by worshipping the most sacred Linga during the time of Pradosha and other auspicious occasions.

THE GREATEST JNAANIS WHO ARE ALSO THE BEST DEVOTEES OF SHIVA

मौद्गल्योऽथ शतर्चनात्रि-भृगवो धौम्याग्रजो गौतमो मार्कण्डेय-दधीचि-गर्ग उशना मुञ्जो करिश्शौनकः,
दूर्वासा जमदग्निजोऽङ्गिरवरा दत्तात्रिजो व्याघ्रपाज्जाबालिश्च दधीचि-मित्रजनितः कुम्भोद्भवश्शैलजे,
देवेषु प्रथितो विधिश्च मुरभिच्छक्रोऽर्यमाग्निर्मरुत्पाशी यक्षपतिर्यमोऽथ निर्ऋतिश्चेशानमुख्या गणाः,
स्कन्दश्चेभजवक्त्रको गणवरो नन्दीशभृङ्गीश्वरास्तण्डुश्चण्डिरिटी सुभद्रकवरो वीरो महाभैरवः।
शैवेन्द्रा भसितत्रिपुण्ड्रनिटिला रुद्राक्षमालाङ्गदा रुद्रावर्तन-लोलशील-मनसो लिङ्गार्चका मे शिवे॥

Sages Mudgala, Shatarchana, Atri, Bhrghu, the elder brother of Dhaumya (Upamanyu), Gautama, Maarkandeya, Dadhichi, Garga, Ushanas (Shukraacharya), Munja, Agastya, and Shaunaka (are all among those who worship Shiva).
Shailaje! Sages such as Durvaasa, Parashuraama (son of Jamadagni), the Great Angiras, Dattatreya (son of Atri), Vyaghrapaada, Jaabaali, those born of Dadhichi and Mitra, and Agastya (born from a pot); and among the Devas, the renowned Brahmaa, Vishnu (slayer of Mura), Indra, Aryamaan, Agni, Vaayu, Varuna (holder of the noose), Kubera (lord of Yakshas), Yama, Nirrti, and the Ganas headed by Ishaana (are all worshippers of Shiva).
Shive! Skanda, Ganesha whose face became that of an elephant, the chief of Ganas Nandi, Bhringi, Tandu, Chandi, Riti, the great Subhadraka, Virabhadra, and Mahabhairava; all these leaders of the Shaivas, with their foreheads marked by the Tripundra and wearing Rudraaksha beads as armlets, and with minds ever-immersed in the repetition of Shiva's names, are the worshippers of the Linga (as the Self) who belong to me.

WHO ELSE ARE DENIED THIS SACRED KNOWLEDGE?

(Those who do not strive to realize the Self-essence within under the guidance of Upanishads, but are engaged in just the external worship of a Linga outside, are lost to both worlds.)

अन्येऽमी मुनयो गृहाश्रमरताश्श्रान्ताः परं संसृतेर्नानादैवतपूजनेन कुधियो जानन्ति नो मां शिवे।

Other Munis who are in the Grhastaashrama, who are exhausted by the worldly affairs, are into the worship of many deities, and do not understand me, hey Shive!

(Those who not understand the Supreme Shiva, the Self-essence, and see the images of deities as separate and favour one over the other, are not in the right path of worship.)

कानीनस्त्वयमप्युमे विधिवशात्संप्राप्य मे काशिकां मत्सान्निध्यगतोर्ध्वबाहुरसकृद्व्याचष्ट दैवं हरिम्।
तस्मान्नार्हति वक्तुमप्यतितरां श्रोतुं मदीयं रहः पुण्यं मुक्तिरहस्यमेतदनघं शिव्येषु पात्रेष्वहो।

Even Sage Vyaasa (Kaanīna), driven by the sway of destiny, came to My sacred city of Kaashi and, standing directly in My presence with his arms raised high (Ūrdhva-baahu), repeatedly proclaimed Lord Hari alone to be the supreme God.
Therefore, he is not qualified to recite, nor even to listen to - this 'sacred, sinless Secret of Liberation (Mukti-Rahasya) of Mine' - which is meant strictly for worthy disciples and deserving ones only (who are purified by devotion to me)!

[This verse refers directly to the famous episode found in the Skanda Puraana.
Vyaasa's Proclamation in Kaashi:
During a period of great famine, Sage Vyaasa resided in Kaashi.
When tested by Lord VishvaNaatha and Goddess Annapūrṇaa, Vyaasa stood at Bindu Maadhava / the banks of the Gangaa, raised his right arm (Ūrdhva-baahu), and proclaimed the supremacy of Lord Vishṇu.

सत्यं सत्यं पुनः सत्यं बाहुमुद्धृत्य रोदिमि। वेदशास्त्रात्परं नास्ति न दैवं केशवात्परम् ॥

True, true, again I say with raised arm:
There is no scripture beyond the Veda, and no God beyond Keshava!

The Freezing of the Arm (Bhuja-Stambha):
As soon as Vyaasa made this assertion, Lord Nandin touched Vyaasa's raised arm, immobilizing and freezing it in mid-air (Stambhana). Lord Shiva then appeared, reminded Vyaasa of the non-dual truth of Kaashi where Shiva alone grants Taaraka Brahma Jnaana, and subsequently liberated him from the curse after Vyaasa composed hymns praising Lord Vishveshvara.
Strict Adhikaara (Eligibility) for Shaiva Esotericism:
In the opening chapter of the Shiva Rahasya, Lord Shiva uses this episode to instruct Goddess Parvati that this profound text (ShivaRahasya) contains the direct non-dual knowledge of Kaivalya, and must be imparted only to dispassionate, qualified seekers (Śishyeshu paatreshu) free from sectarian bias or arrogance.]

त्वं सम्यक्प्रतिपादयाशु भसितोद्धूलेषु मत्प्रेमजापारावार-महाम्बुमग्न-मनसां पुण्येषु शैवेषु च॥

You must swiftly and thoroughly expound (this sacred Secret of Liberation) unto -
the pure and meritorious devotees of Shiva (who are established in the Self-state)
those who are consecrated with sacred ash (of extreme dispassion/with no 'I-ness and mine-ness')
and whose minds are utterly immersed in the vast, shoreless ocean of divine love for Me (the Self)
(by mastering the essence of Vedas and Upanishads).

जैगीषव्यमुनीन्द्र दापय परं शैवं रहस्यं मम नाख्येयं शिवभक्तिवर्जितमुनौ पुण्यन्त्विदं मुक्तिदम्।
दत्वा भक्तिविहीनमानववरे पापं महत्प्राप्नुयात्किंञ्चाप्नोति वृथा-श्रमं सुनिशितं पात्रे यथा मे जलम्॥

Reveal this 'Shiva-Rahasya' to Jaigeeshavya Muneendra.
This Knowledge leads to liberation and is highly meritorious; and should never be revealed to any Muni who is not devoted to me.
One will incur sin if it is offered to a man without devotion to me; but if a mind is purified by devotion to me, he will receive it like a sturdy pot with a proper opening.

प्राज्ञा ज्ञानकलासये सुमनसो वेदान्तशिक्षारता-श्शान्ताश्शान्ततरेन्द्रियाश्च जनतापारभ्रमासंभ्रमाः।
ये ये भक्तवरा ममेश्वरि वरैः पाल्यास्सदा ते त्वया॥

Hey Ishvari! Whosoever are My foremost devotees -
the wise and noble-minded, who are deeply devoted to the teachings of Vedanta for the attainment of the highest essence of Wisdom,
those who are tranquil in heart, whose senses are thoroughly subdued,
and who remain unshaken by the boundless delusions of the worldly masses -
all of them must always be protected and sustained by You with Your supreme boons (that lead them towards the highest state of Realization, by removing all the obstacles in their Knowledge-journey).

Soota spoke:

देव्या दृष्ट्वा मुखाब्जं
त्रिणयन-नयनानन्द-सन्दोह-बीजञ्चोत्फुल्लामल-कैरवोपम-मुखश्री-पार्वतीनायकः।
दृष्ट्वा-चापि मुनिं विशिष्ट-मनसं शिष्टातिशिष्टन्तदा चाष्टाङ्गाखिलयोगजालनिकरैः पूतैकसन्मानसः॥

Beholding the fully blossomed lotus-face of the Divine Mother - which is the very fountainhead and seed of boundless bliss for His own three eyes -
Lord Shiva, the Consort of Paarvati - whose own facial countenance radiates like a pure, fully bloomed white water-lily -
and then looking upon the Sage (Jaigeeshavya), who stood before Him with an exceptionally noble mind, who is the most disciplined among the wise and whose noble consciousness had been completely purified through the continuous practice of the complete eight-limbed yoga -
(Lord Shiva began to expound the sacred mysteries) and said -

(Ashtaaṅga Yoga -(eight-limbed yoga) -
Yama, Niyama, Aasanaa, Praanaayaama, Pratyaahaara, Dhaarana, Dhyaana, Samaadhi)

Shiva spoke:

पूतोऽयं भुवनेश्वरि त्रिजगतामीशो मुनिश्शाङ्करः।पुत्रस्ते निखिलागमैकरसिको भूयात्त्वयाऽऽलोकितः।

Bhuvaneshvari, this Muni who is devoted to Shankara is purified his mind, and is the best of Munis in the three worlds; and Your son Skanda is a master of all the Vedas and other texts based on them, as trained by you.

संप्रत्येष तवाननाब्जविकसत्सूर्यस्य षड्वक्त्रतः प्राप्नोतु प्रसभं मदीय महसां सारं जगत्पावनम्॥

At present, let this Muni attain the 'Jagat-sanctifying essence of My radiant splendours' from the 'one with six faces, which act as the sun to bloom your lotus face'.

स्कन्दस्कन्दिततारकस्तव शिवे पर्यङ्कभूताङ्ककश्शुश्रावाखिलमंगलं त्वयि मया संप्रोक्तमेतच्छुभम्।

Hey Shive! Skanda, the subduer of the demon Taaraka, who was like a child in your lap, heard this auspicious and sacred (secret) spoken by me to you.

षड्भिस्स्वैर्वदनच्युतामृतरसैः पुष्णातु चैनं मुनिं शैवैरद्य रहस्यसम्भवकथाधारासुधाशीकरैः॥

Let him now nourish this Muni with the nectar-drops of the stream of stories arising from the Shaiva Secret, flowing from his six mouths like the six streams of immortality.

जैगीषव्यमुखाब्जतो मुनिवराश्शृण्वन्तु शैवं रहश्शैवा एव भवन्ति तच्छ्रुतमहानन्दैकबोधास्सदा।

Let the 'Best of Munis' hear this Shaiva Secret from the lotus-like mouth of Jaigeeshavya. Those who hear it become true Shaivaites, eternally possessed of the singular realization of Great Bliss.

नान्येषांम्मतिरस्ति शङ्करकथापीयूषपानोत्सवे भक्त्युत्थामृतपानपीनमनसो देवि स्फुटं केचन॥
Devi! The minds of others are not inclined toward this festival of drinking the nectar of Shankara's stories; only a few, whose minds are nourished by drinking the nectar arising from devotion, truly realize it.

वेदान्तार्थविचारसारसुगमं शैवं रहस्यं मया देव्यै दत्तमतस्तया बलवता स्नेहेन दत्तं मुने।
स्कन्दायासुरशिक्षकाय दद तां, गच्छाधुना तं प्रति।
This Shaiva Secret, which is easily understood through the essence of Vedantic inquiry, was given by me to Devi. By her, to whom I had imparted this Knowledge because of extreme affection, it was given to Skanda, the Destroyer of Asuras. Now, go to Skanda.

Soota spoke:

इत्युक्तोऽसौ गिरिजामनोहरवचश्श्रुत्वा मुनिर्निर्ययौ। नत्वा शम्भुपदं जगाम रभसा युक्तो मुनीन्द्रैरपि॥
Having heard these enchanting words of the Lord of the Daughter of the Mountain,
the Muni left that place and started his journey towards Skanda's abode.
Having bowed to the feet of Shambhu, he departed quickly accompanied by the best of Munis.

देवश्चापि मुदा ययौ पशुपतिर्देव्या सुराद्यैर्वृतः
कैलासं गणपोत्थवाद्यनिकरैर्देवैस्स्तवैस्संस्तुतो भक्तानां पुरुषार्थसाधनपरस्स्वानन्दकैस्संयुतः॥
Deva also along with Devi and other Suras and Ganas, returned to Kailaasa, even as the Ganas played many musical instruments, and the Suras sang hymns in his praise -
being intent on granting the four aims of life to his devotees, and absorbed in the bliss of the Self.

इलामिलन्मौलिरथो महात्मा जैगीषविप्रोऽध्वरराजमीशं
संपूज्य नत्वाभिजगाम शंभुं स्कन्दाय च स्कन्दमुदार्थवेदने॥
Then the noble Brahmin Jaigeeshavya,
whose head bent towards the earth in humbleness (Ilaa-milan) (Ilaa- ground, earth),
having worshipped and saluted 'Shambhu, Shiva, the Lord of Yajnas' - went to meet Skanda,
for the purpose of realizing the 'exalted spiritual knowledge' (Udarthavedana) taught by Skanda.

इति श्री शिवरहस्ये प्रथमांशे जैगीषव्यागमनन्नाम षष्ठोऽध्यायः

END OF THE FOURTH CHAPTER IN THE FIRST PORTION
TITLED
'JAIGEESHAVYA ARRIVES'