श्रीशिवरहस्याख्यः महेतिहासः

THE ANCIENT SHIVA-PURAANA

TITLED

SHREE SHIVARAHASYAAKHYAH MAHETIHAASA

THE GREAT HISTORY
KNOWN AS
THE AUSPICIOUS MYSTERY OF SHIVA

प्रथमांशः
FIRST PORTION

CHAPTER SEVEN

[JAIGEESHAVYA MEETS SKANDA]

Sanskrit text & Translation
by
Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Shubhalakshmi), a scholar of Sanskrit and Indian philosophical systems originally from Bangalore, Karnataka, spent decades in ascetic seclusion in the Himalayas. Devoting her life to rigorous intellectual and spiritual discipline, her primary mission is the recovery and faithful transmission of ancient Vedic and classical texts, making this profound heritage accessible to modern seekers without compromising its integrity.

जैगीषव्यस्कन्दसमागमो नाम सप्तमोऽध्यायः

SEVENTH CHAPTER

JAIGEESHAVYA MEETS SKANDA

Soota spoke:

इत्युक्त्वा प्रययौ देवः कैलासं शङ्करालयम् नन्दि-भृङ्गि-गणौघेन सुरासुर-वरार्चितः।

जगज्जनित्र्या देव्या च महा-वृषभ-वाहनः॥

Having spoken these words, Deva seated on his Huge Bull, along with Devi the Mother of Jagat, went off to Kailaasa the abode of Shankara, getting worshipped by the groups of his Ganas headed by Nandi and Bhringeesha, and all the noble Suras and Asuras.

जैगीषव्यो मुनिर्नत्वा महादेव-पदांबुजम् ध्यायन्नभिजगामैव स्कन्दं क्रौञ्च-विदारणम्।

Jaigeeshavya saluted the lotus-feet of MahaaDeva, and absorbed in the contemplation of Shiva, left that place, accompanied by all the other devotees of Shiva.
Meditating on Shiva, they approached Skanda, the piercer of Mount Krauncha.

[In the framing narrative of the ShivaRahasya, after Lord Shiva reveals the esoteric wisdom to Sage Jaigeeshavya and commands him to transmit it, this massive assembly of Enlightened Seers gathers to receive the transmission of the Rahasya-Vidyaa.
These Sages are not ordinary scholars; they are described as Shiva-sammataaḥ (accepted and approved by Lord Shiva). Because their minds are purified by tapas and free from prejudice, they form the ideal, fully qualified assembly (Adhikaari-Maṇḍala) to hear the non-dual revelation of Kaivalya-Mukti.]

(This passage provides an exhaustive assembly of the greatest Vedic seers, Upanishadic masters, and Shaiva luminaries. Offer your humble salutations to each of them, before you start your journey towards Knowledge Supreme.)

उपाययौ मुनिवरैश्शैवेन्द्रैर्भक्तितत्परैः,

He was surrounded by the Best of Sages, the foremost among Shaivaites, who were intent on devotion; The Sages present included -

[WHO ARE THE SAPTA RISHIS?]

कश्यपोऽत्रिर्भरद्वाजो विश्वामित्रोऽथ गौतमः।जमदग्निर्वसिष्ठश्च सप्तैते ऋषयः स्मृताः॥

[The Esoteric Meaning in the Bṛhadāraṇyaka Upanishad:
In Vedantic subtle physiology, these seven sages are not merely historical figures; they represent the seven vital senses (praaṇas) presiding over the upper apertures of the head:
Gautama & Bharadvaaja - The two ears (shrotra).
Viśvāmitra & Jamadagni - The two eyes (chakshus).
Vasiṣṭha & Kaśyapa - The two nostrils (ghraaṇa).
Atri - The tongue/speech (vaak, derived from ad - to eat/consume).]

[The Saptarṣis (सप्तर्षयः - Seven Sages) are the primeval seers of Vedic revelation, cosmic order, and civilizational memory. They serve simultaneously as historical seers (Mantra-draṣṭaaraḥ),
cosmic custodians of Dharma across cosmic epochs (manvantaras),
celestial bodies in Vedic astronomy, and subtle faculties within human consciousness.
The Seven Sages of the Present Era (Vaivasvata Manvantara):
In Hindu cosmology, each cosmic cycle (Manvantara) has its own council of seven sages.

The list beginning with your text – गौतमोऽत्रिर्भरद्वाजो...- designates the seven sages of the present 7th epoch:

कश्यपोऽत्रिर्भरद्वाजो विश्वामित्रोऽथ गौतमः। जमदग्निर्वसिष्ठश्च सप्तैते ऋषयः स्मृताः॥

गौतम (Gautama) - Son of Raahūgaṇa, lineage of Aṅgiras; husband of Ahalyaa.
Seer of hymns in Rgveda Mandala 1; author of Gautama Dharma Sūtra and foundational Nyaaya philosophy; brought down the holy river Godaavarī (Gautamī).

अत्रि (Atri) - Mind-born son (Maanasaputra) of Brahmaa; husband of Anasūyaa.
Son of Bṛhaspati; preceptor of kings and master of the sciences.
Chief seer of Rgveda Mandala 5; father of Lord Dattaatreya, Durvaasas, and Chandra.
Renowned for transcending the three gunas (a-tri = beyond the three).

भरद्वाज (Bharadvaaja) - Son of Bṛhaspati; preceptor of kings and master of the sciences.
Primary seer of Rgveda Mandala 6; father of Droṇaachaarya; attributed with treatise on statecraft, Ayurveda, and Vaimaanika Shaastra.

विश्वामित्र (Viśvaamitra) - Born King Gaadhi (Kshatriya) -attained Brahmarshi status through fierce tapas.
Seer of the supreme Gaayatrī Mantra (Ṛgveda 3.62.10); mentor to Śrī Raama and Lakṣmaṇa; celebrated for his legendary rivalry and eventual reconciliation with Vasishta.

जमदग्नि (Jamadagni) - Descendant of Bhṛgu; son of Ṛcīka and Satyavatī; husband of Reṇukaa.
Master of celestial archery and rituals; father of Parashuraama (the 6th avataara of Viṣṇu);
keeper of the wish-fulfilling divine cow KaamaDhenu.

वसिष्ठ (Vasishta) - Mind-born son of Brahmaa; husband of Arundhatī; royal guru of the Ikṣvaaku dynasty.
Seer of Rgveda Mandala 7 (including the Mahaamṛtyuñjaya Mantra); teacher of Śrī Raama in the non-dual masterwork YogaVaasishta; embodiment of Sattva and serenity.

कश्यप (Kaśyapa) - Son of Marīci; cosmic progenitor married to the daughters of Daksha (Aditi, Diti, etc.).
The genetic and cosmic ancestor of Devas, Asuras, Naagas, birds, and mankind; central seer of Rgveda Mandala 9 (Soma Pavamaana).]

[The Esoteric / Upanishadic Meaning (Piṇḍaaṇḍa-Rahasya)
इमावेव विश्वामित्रजमदग्नी अयमेव विश्वामित्रोऽयं जमदग्निः...
These two are Vishvaamitra and Jamadagni; these two are Gautama and Bharadvaaja; these two are Vasishtaa and Kashyapa; and speech itself is Atri..."
The Two Ears: Gautama (right) and Bharadvaaja (left) - hearing sacred revelation (shruti).
The Two Eyes: Vishvaamitra (right) and Jamadagni (left) - direct spiritual vision and illumination (darshana).
The Two Nostrils: Vasishta (right) and Kashyapa (left) - the balanced currents of vital breath (Praana an Apaana). The Tongue / Speech: Atri - derived etymologically from root अद् (ad), "to eat/consume" and "to utter speech" (atti iti atriḥ).

In this inward yoga, when the five sensory gates and the tongue are subdued and turned toward the enter, the "Seven Sages" merge their lights at the crown (Sahasraara), realizing the indwelling Brahman.]

GAAYATRI MANTRAM EXPLANATION

ॐ
तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात्

ॐ भूर्भुवः स्वः
तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात्

ॐ भूः ॐ भुवः ॐ स्वः ॐ महः
ॐ जनः ॐ तपः ॐ सत्यं

ॐ तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात्

आपो ज्योति रसोमृतं ब्रह्म भूर्भुवः स्वरोम्

AadiShankara says:

गायत्री मन्त्रं (GAAYATRI CHANT) is the essence of Vedas.

Vedas proclaim the oneness of

जीवात्मन् and परमात्मन् (INDIVIDUAL SELF AND THE SUPREME SELF).

गायत्री मन्त्रं also aims at this oneness only.

EXPLANATION OF THE MANTRA BY SHANKARA

परब्रह्मन् (SUPREME SELF) is सवितृ - SAVITR - SUN.
परब्रह्मन् (SUPREME SELF) is देवः - DEVA - the Shining one.
He is the light by which we see other lights.
परब्रह्मन् (SUPREME SELF) is वरेण्यं - VARENYAM - Greatest, because he is well known to everybody as their very Self, as their 'I'.
परब्रह्मन् (SUPREME SELF) is भर्गः - BHARGA - the lustrous one, because He destroys the ignorance in everyone.
We meditate on THAT परब्रह्मन् (SUPREME SELF) who is referred to by the words - सवितृ देवः भर्गः and वरेण्यं.
Let THAT परब्रह्मन् (SUPREME SELF) give us the power to meditate on Him as our own self.
Let THAT परब्रह्मन् (SUPREME SELF) inspire our thoughts to comprehend the truth of the oneness of जीवात्मन् AND परमात्मन् (INDIVIDUAL SELF AND THE SUPREME SELF).

[Para Brahman is not an entity or person with intelligence or mind.
Para Brahman is not a God. Para Brahman is all that exists as known and understood.
Para Brahman is the state of Reality beyond the reach of senses and mind and intellect.
We can not understand Para Brahman with our intellect; but can know that we are just the flashing unreal waves rising from the Reality-state.]

ॐ तत् सत् (OM TAT SAT)
These three words form the essence of Vedas.
ॐ is the common word in this statement and the गायत्री मन्त्रं (Gaayatri Chant).
तत् is also a common word in both.
In the गायत्री मन्त्रं (Gaayatri Chant) the word तत् (TAT) is given a detailed explanation.
तत् (TAT) in गायत्री मन्त्रं (Gaayatri Chant) refers to सवितृ देवः भर्गः and वरेण्यं. (SAVITR, DEVA, BHARGA and VARENYAM)

सत् (SAT) means the Pure Existence or the Awareness in you.
You are the सत् (SAT) the Principle of Existence the Brahman, because of which all other things like your body, mind etc. exist.
ॐ तत् सत् (OM TAT SAT) means the oneness of जीवात्मन् AND परमात्मन्
(INDIVIDUAL SELF AND THE SUPREME SELF).
ॐ तत् सत् (OM TAT SAT) means 'THAT IS EXISTENCE'.

गायत्री मन्त्रं (Gaayatri Chant) means: "THAT PARABRAHMAN, THAT LUSTROUS SHINING SUN - EXISTS - AS YOU!"

MEANING OF गायत्रीमन्त्रम्

भूः - BHOOH - EXISTENCE
भुवः - BHUVAH - CONSCIOUSNESS
स्वः - SVAH - BLISS
महः - MAHAH - GREAT
जनः - JANAH - CAUSE
तपः - TAPAH - LUSTRE
सत्यं - SATYAM - UNAFFECTED
All these words mentioned in the गायत्री मन्त्रं (Gaayatri Chant) refer to the परब्रह्मन् PARA BRAHMAN (SUPREME SELF)
आपः - AAPAH - ALL PERVADING OR EXTENDING OR SPREADING OUT
ज्योति - JYOTI - SHINING LIGHT
रसः - RASAH - ESSENCE
अमृतं - AMRITAM – NECTAR

MEDITATION

Let us meditate like this, when we chant the complete गायत्री मन्त्रं (Gaayatri Chant)

"I am the Supreme Para Brahman.
I am the witness of the actions of my body, mind and intellect.
These are the instruments given to me for experiencing the world.
I need no other support for my existence.
I am 'THAT' (Brahman)
which is referred to in the GAAYATRI MANTRA,
as
SAVITR, BHARGA, DEVA and VARENYAM.
I am BHOO, BHUVA, SVAHA,
MAHAHA, JANAHA, TAPAHA, and SATYAM.
I am AAPA, I am JYOTI. I am RASA. I am AMRITAM. I am BRAHMA

I am EVERYTHING.
I am SAT-CHIT-AANANDA.
I am Existence. I am Awareness. I am Bliss. I AM THAT"

अहं ब्रह्मास्मि अहं ब्रह्मास्मि अहं ब्रह्मास्मि ।

AHAM BRAHMAASMI - AHAM BRAHMAASMI - AHAM BRAHMAASMI

I AM THAT BRAHMAN -I AM THAT BRAHMAN- I AM THAT BRAHMAN

Let that Supreme Self inspire our intellects
to meditate upon the Truth.
I am the Supreme Self.

OM
This is the meaning of
गायत्री महा मन्त्रं (GAAYATRI MANTRA)
according to आदिशंकरभगवद्पाद (AADI SHANKARA BHAGAVATPAADA)
ॐ तत् सत्
(OM TAT SAT)]

Soota spoke:

उपाययौ मुनिवरैश्शैवेन्द्रैर्भक्तितत्परैः,

He was surrounded by the Best of Sages, the foremost among Shaivaites, who were intent on devotion; The Sages present included -

The Ancient Lineages & Patriarchs

मार्कण्डेयो-ऽथ-मौद्गल्यो जमदग्निर्भृगुस्तथा।
दुर्वासाश्च्यवनो गर्गो वीतहव्यो-ऽनलाशनः।

Sage Maarkaṇḍeya (patronymic son of Sage Mṛkaṇḍu) -
the immortal devotee of Lord Shiva (Chirañjīvin) who embraced the Linga at age sixteen, causing Lord Shiva as Kaalaantaka-Mūrti to defeat Yama (Death). He is the celebrated seer of the Maarkaṇḍeya Puraaṇa and the Devī Maahaatmya.

Sage Maudgalya (descendant of Sage Mudgala) -
the revered Vedic seer associated with the Mudgala Upanishad and the Rgveda - is famed for his uncompromising adherence to truth, hospitality (shiloñcha-vṛtti), and mastery of non-dual devotion.

Sage Jamadagni (son of Ṛchīka, descendant of Bhṛgu) -
one of the Saptarshis of the present Manvantara and the father of Parashuraama, celebrated for his blazing spiritual fire (Jaamad-agni) and mastery of sacred mantras.

Sage Bhṛgu (born from the sacrificial fire of Prajaapati Brahmaa) -
the primeval progenitor of the Bhaargava lineage, author of the Bhṛgu Samhita, and one of the principal founders of Vedic and astrological lore.

Sage Durvaasas -an incarnation of Lord Shiva's wrathful aspect (Raudraaṁsha) -
born to Sage Atri and Anasūyaa, legendary for his exacting yogic tests, fiery temperament, and potent boons and curses.

Sage Chyavana (son of Bhṛgu) -
the great Vedic ascetic rejuvenated by the Ashvinī Kumaaras (giving rise to the Chyavanapraasha formulation) and the seer who forced the celestial gods to grant the Ashvins their rightful share of the Soma offering.
Sage Garga (descendant of Bharadvaaja) -
the primeval royal priest of the Yaadavas, author of the Garga Samhita, and one of the ancient masters of astronomical and astrological sciences (Jyotisha).

Sage Vītahavya (vīta + havya - "He whose sacrificial oblations have departed / been completed", or "He who is purified by offerings") -
a celebrated king who attained the status of a Brahmarshi through the grace of Sage Bhṛgu and continuous contemplation on the non-dual Truth.

Sage Analaashana - 'anala'- fire + ashana [eater/consumer]) -"The Fire-Consumer" -
referring either to an ascetic seer by this name or a Sage practising the extreme austerity of sustaining life solely on fire/heat energy (Agni-bhakṣaṇa / Pañchaagni-tapas).

The Great Saptarshis & Vedic Seers

गौतमो-ऽत्रिर्भरद्वाजो दाल्भ्यो-ह्यशिरा-मनुः।
उचथ्यो-ऽग्निध्वजश्चैव दधीचिर्मौनिभार्गवः।

Sage Gautama (patronymic of the Gotama lineage) -
the revered seer of the First and Ninth Maṇḍalas of the Ṛgveda, author of the Gautama Dharma Sūtra, and the Sage through whose intense penance Lord Shiva released the holy river Godaavarī (Gautamī Gaṅgaa) at Tryambakeshvara.

Sage Atri (etymologically na trayaḥ - "beyond the three Gunas / three times").
One of the primeval mind-born sons (Maanasaputras) of Brahmaa, the principal seer of the Fifth Maṇḍala of the Rgveda, husband of the chaste Anasūyaa, and father of Lord Dattaatreya.

Sage Bharadvaaja - from bhara + vaaja - Derived from the root 'bhṛ' – bharat – to carry/ Vaaja – vigour, strength - "he who bears/sustains immense speed, vigorous, or divine food".
The illustrious seer of the Sixth Maṇḍala of the Rgveda, son of Bṛhaspati, and master of the sciences of Ayurveda, Dhanurveda, and statecraft.

Sage Daalbhya - a prominent Vedic Rishi featured in the Chaandogya Upanishad -
in the famous philosophical discourse with Shilaka Shaalaavatya and Pravaahaṇa Jaivali on the nature of Saaman and Aakaasha as the ultimate ground -
and is also featured as a great ascetic in the MahaaBhaarata.

Sage Hayashiras - In Puraanic literature, Hayashiras is celebrated as the repository of Vedic knowledge who retrieved the sacred Vedas and imparted the esoteric knowledge of mantras to Sages like Agastya.

Manu - The archetype of self-control, spiritual discipline, and law, who received the primordial wisdom of the cosmos directly from the Supreme.

Sage Uchathya - the elder brother of Bṛhaspati, son of Aṅgiras, and revered Ṛgvedic seer.

[Also written in manuscripts and regional phonetic variants as Uchathya (उचथ्य) or Auchathya:
He is an illustrious Vedic sage born in the lineage of Aṅgiras (Aaṅgirasa). He is the eldest son of Sage Aṅgiras and Shraddhaa, making him the elder brother of Bṛhaspati (the preceptor of the Devas) and Saṁvarta. His son is the famous Vedic seer Dīrghatamas (the celebrated blind rishi of the Ṛgveda who envisioned profound cosmological hymns like the Asyavaamīya Sūkta.]

Sage Agnidhvaja - "He whose standard/banner is the sacred fire", a prominent Vedic master.

[अग्निध्वज (AgniDhvaja) (अग्निः ध्वजो यस्य सः) "One whose banner/emblem is the sacred fire"
As an Ascetic Rishi / Devotee: In Puraanic literature and texts, AgniDhvaja appears as an ancient Sage or royal Sage (Raajarshi) renowned for uninterrupted performance of AgniHotra and blazing ascetic heat (tapas). He is cited among the great adepts who attained supreme realization through devotion to Shiva/Brahman. In epic and Puraanic lore, AgniDhvaja also serves as: An epithet of Agni (Fire) or fiery celestial attendants (Pramatha Gaṇas). A king of solar or lunar descent who renounced worldly kingdom to perform austerities in holy kshetras.]

Sage Dadhīci - the foremost devotee of Shiva and son of Bhṛgu, famed for his invulnerable diamond bones and supreme self-sacrifice.

Sage MauniBhaargava -The silent/ascetic descendant of Bhṛgu (Mauni Bhaargava / Sage Mouni of the Bhṛgu lineage.

व्यासः पराशरो-ऽकुण्डः कविरंगिरसो मधुः।
उपमन्युर्विशाखश्च तुहण्डः कवषो-ध्रुवः॥

Sage Krshna Dvaipaayana Vyaasa - the arranger of the Vedas and author of the Puraaṇas and MahaaBhaarata.

Sage Paraashara - the father of Vyaasa and author of the Vishṇu Puraaṇa and Bṛhat Paraashara Horaaśaastra.

Sage Akuṇḍa - an ascetic seer noted in Puraanic conclaves.

Sage Kavi - an epithet of Shukraachaarya and is the illustrious son of Lord Brahmaa/Bhṛgu.

Sage Aṅgiras - one of the primeval Saptarshis born from the mind of Brahmaa, to whom many hymns of the Rgveda and AtharvaVeda were revealed.

Sage Madhu - the revered Ṛgvedic Sage of the Madhuchandas lineage and the seer of the Madhu-Vidyaa.

Sage Upamanyu - the supreme devotee of Shiva whose intense childhood penance earned him the entire Ocean of Milk /KsheeraSaagara, and who later initiated Lord Krshna into the Shaiva tradition.

Sage Vishaakha - the spiritual manifestation associated with the divine attendants of Skanda).

Sage Tuhaṇḍa - a master ascetic of the ancient lineages.

Sage Kavasha Ailūṣa - the celebrated Ṛgvedic seer of the 10th Maṇḍala and hero of the Aitareya Braahmaṇa.

Dhruva - The steadfast Sage/devotee - Dhruva -means- the archetype of unwavering resolve and meditation.

Deva-Rishis & Celestial Masters

जाबालि-काश्यपौ मित्रो नारदस्तुम्बुरुस्तथा।
पर्वतोऽथाणिमाण्डव्यो दण्डो-व्याघ्रपदो-हनुः॥

Sage Jaabaali - the renowned ascetic, disciple of Vasishta and philosophical debater celebrated in the Raamaayana.

Sage Kaashyapa - the primeval patriarch, son of Marīci, and progenitor of all beings.

Sage Mitra - the Vedic solar seer / Sage associated with the Maitreya/Mitra lineages.

Devarshi Naarada - naara /spiritual wisdom + da/giver -
The celestial messenger of the gods, master of the Veeṇaa, and foremost teacher of devotion (Bhakti-Sūtras).

Sage Tumburu - the divine celestial master of music and melody, foremost among the Gandharvas and an ardent devotee of Shiva.

Devarshi Parvata - the celestial companion and nephew/associate of Devarshi Naarada.

Sage Aṇimaaṇḍavya - the exalted Sage who, falsely accused, remained immersed in Samaadhi while impaled on an iron stake/needle (aaṇi), whose curse upon Dharma caused the latter to incarnate as Vidura.

Sage Daṇḍa - an ascetic seer bearing the ascetic staff of cosmic order.

Sage Vyaaghrapaada - (vyaaghra/tiger + paada feet -
The great Shaiva devotee who was granted tiger claws and feet by Lord Shiva so he could climb dewy trees before sunrise to collect unblemished flowers for the Linga worship at Chidambaram.

Sage Hanu - or Ahahuḥ / Manuḥ depending on recension traditions, representing ancient ascetic masters.

Vedic Authors & Ritualist Masters

वेदगर्भो वीतिहोत्रः कण्वो मेधातिथिर्धनुः।
शौनकस्ताण्डकश्चैव मित्रविन्दो-ऽनमित्रकः॥
हयग्रीवः पिप्पलादो दत्तात्रेयोविकत्थनः।
अगस्त्यश्चानिलाशश्चशतर्चा आश्वलायनः॥

Sage Vedagarbha - He in whose very core/womb resides the Vedic lore.
An epithet and proper name for revered masters who preserve the entirety of the Vedic revelation.

Sage Vītihotra - vīti/enjoyment/invitation + hotra/sacrificial oblation.
A celebrated Vedic Sage and king-seer – Raajarshi - belonging to the Bhṛgu lineage, celebrated in the Rgveda and Shrauta-sūtras.

Sage Kaṇva - the great patriarch and seer of the Eighth Maṇḍala of the Rgveda, founder of the Kaaṇva recension of the Shukla YajurVeda, and foster-father of Shakuntalaa).

Sage Medhaatithi - medhaa/intellect/sacrificial offering + atithi/guest.
The prominent Ṛgvedic seer of the Kaṇva family - seer of hymns in the 1st, 8th, and 9th Maṇḍalas) and a celebrated authority in ritual literature.

Sage Dhanus - an ancient ascetic Sage of the Warrior-Sage lineages.

Sage Shaunaka - the legendary Kulapati / chancellor of the Naimishaaraṇya conclave, author of the Ṛgveda Anukramaṇī, Bṛhaddevataa, and recipient of the Muṇḍaka Upanishad.

Sage Taaṇḍaka - the revered Saamavedic master and author/teacher of the foundational Taaṇḍya Mahaabraahmaṇa / Pañchaviṁsha Braahmaṇa.

Sage Mitravinda - "He who acquires / discovers divine harmony / friends" -
also associated with the Mitravindaa Iṣṭi sacrifice taught in the Vedic Braahmaṇas.

Sage Anamitraka - an- + amitra + -ka - "He who is without any enemy"
an embodiment of absolute harmlessness and universal benevolence, Ajaatashatru.

Sage / Lord Hayagrīva - The divine horse-necked embodiment of supreme transcendental knowledge, wisdom, and Vedic revelation.

Sage Pippalaada - pippala/sacred fig / fruit + to eat.
The illustrious son of Sage Dadhīci, recipient of the Prashna Upanishad, and legendary founder of the Paippalaada recension of the AtharvaVeda.

Lord Dattaatreya - datta/given+ Aatreya/son of Atri.
The primordial Avadhūta master, son of Sage Atri and Anasūyaa,
embodying the unified trinity - Trimūrti and non-dual Self-abidance.

Sage Avikatthana – a + vi/to boast, praise oneself - "The unboastful one" -
describing a master utterly devoid of self-praise and pride, or a Sage by this name.

Sage Agastya - aga/mountain + stambh - to halt.
The foremost Vedic seer of the Rgveda, famed for humbling the Vindhya mountains and drinking the ocean.

Sage Anilaasha - anila/air/wind + aaśha/eater.
The ascetic seer who sustains life solely on air - Vaayubhaksha.

Sage Shatarchas - shata/hundred + Rk/Vedic hymn.
The master/seer associated with a hundred sacred Ṛk verses - the lineage of first-Maṇḍala seers.

Sage Aashvalaayana - patronymic of Ashvala.
The celebrated disciple of Shaunaka, author of the Aashvalaayana Gṛhyasūtra / Shrautasūtra, and the recipient of the Kaivalya Upanishad.

The Four Kumaaras (Sanakaadi Rishis)

सनन्दस्सनकश्चैव कुमारश्च सनातनः।

also present were -
Sage Sananda / **Sanandana** - sa + nanda - "He who is united with supreme bliss".
One of the foremost primordial mind-born sons - Maanasaputras of Brahmaa, celebrated for his eternal childlike purity, renunciation, and deep realization of non-dual consciousness.

Sage Sanaka - from sana - "ancient / from the beginning of time".
The eldest of the Four Kumaaras, eternally established in Brahma-Jnaana.

Sage SanatKumaara - often referred to simply as Kumaara - the eternal youth.
The great teacher of the Bhūma-Vidyaa to Naarada in the Chaandogya Upanishad -
and recipient/narrator of numerous esoteric teachings.

Sage Sanaatana - sanaa + tana - "The Eternal / Everlasting One".
The master who personifies timeless truth and absolute absorption in the Supreme Self.

Foremost Shaivait Munis, beloved by Shiva

एवमाद्याश्च मुनयश्शैवेन्द्राश्शिववसम्मताः।

These and other foremost Shaivait Munis, beloved by Shiva, arrived.

अग्निरित्यादिभिर्मन्त्रैर्भस्मोद्धूलनतत्पराः।

They were dedicated to the sacred rite of smearing their bodies with holy ash (Bhasmoddhūlana) while chanting the Vedic 'Agniriti Bhasma' mantras;

त्रियायुषैस्त्रिपुण्ड्राङ्का

marked across their brows and limbs with the three lines of sacred ash (Tripuṇḍra) consecrated by the Vedic 'Tryaayusha' mantras;

रुद्राक्षाङ्गदकङ्कणाः॥

and adorned with sacred Rudraaksha beads strung as upper-arm armlets (Angada) and wrist bracelets (Kankaṇa) - (all those foremost Sages assembled to hear the revelation)!

[अग्निरित्यादिभिः -

Refers specifically to the seven Vedic Bhasma mantras from the Bhasmajaabaala and KaalaagniRudra Upanishads. It serves as the primary Vedic formula for Bhasma-Snaana and Bhasmoddhūlana (the ritual smearing of consecrated sacred ash across the body), contemplating that all five elements (Pañcamahaabhūtas) and all instruments of perception dissolve back into the ultimate, unchanging reality of Pure Consciousness.

अग्निरिति भस्म।

वायुरिति भस्म।

जलमिति भस्म।

स्थलमिति भस्म।

व्योमेति भस्म।

सर्वं ह वा इदं भस्म।

मन एतानि चक्षूँषि भस्मानि ॥

Agni is ash, Wind is ash, Water is ash, Earth is ash, Ether is ash,
all this manifested universe is ash, mind and these senses are ash.

[त्र्यायुषैः - Refers to the Vedic Tripundra consecration mantras- it is the primary Vedic formula chanted while drawing the three horizontal lines of sacred ash (Tripuṇḍra) across the forehead, chest, and arms.

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।

यद्देवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम्॥

त्रि-आयुषम् (त्र्यायुषम्) | जमदग्नेः | कश्यपस्य | त्रि-आयुषम् (त्र्यायुषम्)

यत् | देवेषु | त्रि-आयुषम् (त्र्यायुषम्) | तत् | नः | अस्तु | त्रि-आयुषम् (त्र्यायुषम्)

May the threefold lifespan of Sage Jamadagni, the threefold lifespan of Sage Kashyapa,
and the threefold eternal life that belongs to the Devas -
may that very same threefold lifespan belong unto us!

Beyond its literal prayer for physical longevity (aayush), this Vedic mantra operates on three distinct esoteric tiers.

The Esoteric Meaning of "Tri-aayusha" (Threefold Life)
The prefix 'Tri' - does not simply denote a prolonged calendar life, but the perfection of consciousness across three dimensions:

Three States of Consciousness (Avasthaa-traya):
Mastery over waking (Jaagrat), dream (Svapna), and deep sleep (Sushupti), culminating in the witness-consciousness (Turīya).

Three Vedic Bodies (Śarīra-traya):
Vitality across the gross physical body (Sthūla-sharīra), the subtle energy/mental body (Sūkshma-sharīra), and the causal seed body (Kaaraṇa-sharīra).

Three Time-modes (Trikaala):
Liberation from the anxiety of past (Bhūta), present (Vartamaana), and future (Bhaviṣyat), anchoring the mind in timeless awareness.]
[The Archetypes of Realization:
The Sages and divinities invoked represent specific spiritual principles rather than mere historical figures:

Jamadagni - (Jaamad-agni - "The Consuming Fire")
Jamadagni symbolizes the awakened digestive and spiritual fire (Jaaṭharaagni & Jñaanaagni).
His 'tri-aayusha' is the life of one whose inner fire has burned away all karmic impurities, granting pristine vitality and unclouded discernment.

Kashyapa - anagram/esoteric root for Pashyaka - "The Seer":
In Vedic etymology Kashyapa is pashyaka- the all-perceiving witness.
His tri-aayusha is the unbroken vision of truth that perceives the divine essence pervading all created forms.

The Devas (Yad Deveshu):
The Devas embody the immortal, luminous cosmic principles (Div - lustre).
To partake in their lifespan is to elevate human perception so that one's senses (Indriyas) function with divine clarity rather than mortal limitation.]

[**The Tripundra Connection: Ash as the Ultimate Truth:**
When recited during the application of the three sacred ash lines (Tripundra), the mantra becomes an act of non-dual realization:

Bottom-line - Gaarhapatya Fire / Tamas - Transcending physical inertia and mortality
Middle Line - Dakṣhiṇaagni / Rajas - Transcending emotional agitation and desire
Top line - aahavanīya Fire / Sattva - Dissolving subtle spiritual ego into pure Shiva-consciousness

By drawing the three lines with this chant, the practitioner acknowledges:
"Though this physical body will reduce to ash, the triple vitality of the awakened seer - transcending the three Gunas, three fires, and three states - is my true, immortal nature."]

पञ्चाक्षरजपासक्ताः पञ्चास्यद्ध्यानतत्पराः। अथर्वशिरसा देवं पूजयन्ति स्तुवन्ति च॥
They were devoted to the chanting of the 'Panchaakshara Mantra' and were absorbed in meditating upon the five-faced form of Shiva.
They worshipped and praised the Lord using the Atharvashirsha Upanishad (one of the primary Vedic texts dedicated to the realization of Rudra-Śiva as the supreme Absolute).

NOTES:
[This verse highlights the complete synthesis of classical Shaiva Saadhana practised by the assembled Sages:
Vaachika (Verbal/Sonic): Constant repetition of the Shrī Pañchaaksharī Mantra.

Maanasika (Cognitive/Visual): Meditation on the Five Cosmic Faces (Pañchabrahma-mūrti) governing creation, preservation, destruction, concealment, and grace.

Shrauta (Vedic Liturgy): Recitation of the Atharvashiras Upanishad, where Lord Rudra declares 'His non-dual identity' as the all-pervading substratum of existence.]

देवा ह वै स्वर्गं लोकमगमंस्ते देवा रुद्रमपृच्छन् को भवानिति।
सोऽब्रवीदहमेकः प्रथममासं वर्तामि च भविष्यामि च नान्यः कश्चिन्मत्तो व्यतिरिक्त इति ॥

देवाः | ह | वै | स्वर्गम् | लोकम् | अगमन् | ते | देवाः | रुद्रम् | अपृच्छन् |
कः | भगवान् (भवान्) | इति
सः | अब्रवीत् |
अहम् | एकः | प्रथमम् | आसम् | वर्तामि | च | भविष्यामि | च |
न | अन्यः | कश्चित् | मत्तः | व्यतिरिक्तः | इति |

The Devas verily ascended to the heavenly realm and asked Lord Rudra:
'Who are You?'
He replied:
'I alone existed in the beginning; I exist in the present; and I alone shall exist in the future.
There is nothing whatsoever distinct or separate from Me!'"

This is the opening declaration of the Atharvashiras Upanishad attached to the AtharvaVeda.
It serves as the foundational text for the Vedic doctrine of Rudra-Shiva as the unconditioned, non-dual Absolute (Nirguṇa ParaBrahman), transcending past, present, and future while simultaneously being the material and efficient cause of all that exists.]

केचिच्छिखाजपासक्ताः केचित्कैवल्यजापकाः।

Some were absorbed in the chanting and study of the Atharvashikhaa Upanishad;
some to the Kaivalya-Upanishad,

[Shikhaa: Refers to the Atharvashikhaa Upanishad (the profound text expounding the four paadas of Pranava and the meditation on Shiva/Rudra as the supreme Dhyaatur Dhyeyam).]

प्रणवाभ्यासनिरताः केचिज्जाबालजापकाः॥

some were entirely dedicated to the continuous practice and meditation on the sacred Pranava (Omkaara); some were reciters of the Jaabaala Upanishad.

[Jaabaala: Refers to the Jaabaala Upanishad / Bhasmajaabaala Upanishad (famed for the dialogue between Yaajnavalkya and the Sages on the sacred nature of Avimukta-Kshetra/Kaashī, Bhasma, and the realization of Rudra.]

[This verse highlights the primary canon of classical Shaiva Upanishads that form the core curriculum of non-dual Shiva contemplation:

Atharvashikhaa Upanishad: Teaches that Lord Rudra is the fourth and supreme state beyond Brahmaa, Vishṇu, and the Devas, to be meditated upon via the Omkaara.

Kaivalya Upanishad: Teaches 'Hṛdayaaravinda-stha Dhyaana' - meditating on the Lord with His consort Umaa (Umaasahaaya) in the lotus of the heart to attain Kaivalya (absolute freedom).

Praṇavaabhyaasa: The yogic integration of breath (Praaṇa) and mantra (Om), leading to the silencing of mental modifications (Chitta-vṛtti-nirodha).

Jaabaala Upanishad: Teaches the esoteric geography of inner liberation through the Bhrūmadhya (eyebrow centre) as the true Avimukta-Kshetra.]

बृहद्रथन्तरं वामदेवसामादिजापकाः। संहिताभिस्तथा साम्नामृचाञ्च यजुषान्तथा॥

(बृहत्-रथन्तरम्| वामदेव-साम-आदि-जापकाः संहिताभिः| तथा| साम्नाम्| ऋचाम् च| यजुषाम्| तथा)
Chanting the sacred Bṛhat, Rathantara, Vaamadevya, and other sublime melodies of the SaamaVeda,
they continuously recited the complete Samhitas of the Saaman chants,
the Rk hymns of the Rgveda, and the sacred prose formulas of the YajurVeda!

[बृहत् (bṛhat): The Bṛhat Saaman (one of the principal musical melodies of the SaamaVeda, representing cosmic vastness and the heavenly realm).
रथन्तरम् (rathantaram): The Rathantara Saaman (the foundational melody symbolizing the earth, primal power, and divine momentum).]

[VaamaDeva-Saaman: The sacred Vaamadevya Saaman (based on the hymns of Sage VaamaDeva, celebrated in the Chaandogya Upanishad as the melody of universal harmony.

Aadi: "And other principal Saaman melodies" (such as the Jyeṣṭha-saaman, Raurava, or Mahaadivaakīrtya).]

[The Three Great Saamans (Trayī Saamaani):
The verse highlights the three foremost musical harmonies of the Saamaveda:

Bṛhat Saaman: The transcendent cosmic chant linked with the celestial realm.
Rathantara Saaman: The earth-aligned, foundational chant invoked during sacred Vedic rites.
Vaamadevya Saaman: The melody celebrating cosmic resonance and non-dual delight ("Lokeshu vaamadevyaṁ protam...").]

Integration of the Trayī-Vidyaa:
By combining Ṛk (poetic meter), Yajus (sacrificial prose), and Saaman (musical melody), the text emphasizes that the assembly of Shaiva Sages was fully established in the orthodox Vedic canon (Veda-trayī), synthesizing external Shrauta recitation with inward non-dual realization of Lord Shiva.]

रुद्राध्यायजपासक्ताः पञ्चब्रह्मपरायणाः। सर्वे लिङ्गार्चनपरास्त्रिकालं मुनिसत्तमाः॥

Engrossed in the sacred chanting of the Shrī Rudraadhyaaya (Śrī Rudram), utterly dedicated to the five Pañchabrahma mantras,
all those foremost of Sages (Munisattamaaḥ) were constantly absorbed in the ritual worship of the sacred ShivaLinga across the three junctures of the day (Trikaalam).

[Shrī Rudraadhyaaya (The Crown of the Yajurveda):
The verse places the recitation of the Shatarudrīya (Namakam and Chamakam) at the centre of the Sages' practice. In Vedic tradition, Shrī Rudram serves as both an expiation for all karma (Praayashchitta) and a direct means to non-dual illumination.
The Pañchabrahma Mantras:These five Vedic mantras from the Taittiriya Aaranyaka correspond to the five faces and cosmic functions of Lord SadaaShiva:
Sadyojaata: Creation (Sṛshṭi) - Earth / West. VaamaDeva: Preservation (Sthiti) - Water / North.
Aghora: Dissolution (Samhaara) - Fire / South. Tatpurusha: Concealment (Tirobhaava) - Air / East.
Ishaana: Grace / Revealing Liberation (Anugraha) - Space / Zenith.
Trikaala-Liṅgaarchana (Triple Daily Worship):
The Sages practised Nitya-karmaanuṣṭhaana through threefold daily Linga-worship, harmonizing the outer Vedic fire rites (Shrauta Yajña) with the inner Aagamic liturgy (Maanasika & Baahya Linga-pūjaa).]

पञ्चरुद्रजपासक्ताः पञ्चास्यद्ध्यानतत्पराः। शिवनैवेद्यभोक्तारो नियमाद्बिल्वपूजकाः॥

Deeply absorbed in the chanting of the Pañcharudra hymns, entirely dedicated to meditating upon the Five-Faced Lord (Pañchaasya), partaking exclusively of the consecrated offerings of Shiva - they unfailingly and strictly worshipped the Lord, with sacred Bilva leaves.

वैराग्यभाग्यनिरता नित्यानित्यार्थकोविदाः। वेदवेदार्थतत्त्वज्ञा दृढप्रज्ञामनीषिणः॥

Delighting in the supreme treasure of complete dispassion (Vairaagya),
thoroughly skilled in discerning between the eternal and the ephemeral (Nityaanitya-vastu-viveka);
knowers of the Vedas, the true import of the Vedic scriptures, and the ultimate Reality -
they were profound thinkers endowed with steady, unshakeable wisdom.

[This verse explicitly frames the assembly of Shaiva Sages in terms of classical Vedaantic qualifications (Adhikaara-sampatti):

Viveka & Vairaagya: The verse opens with the first two pillars of the fourfold path of Self-realization (Saadhana-Catuṣṭaya-Sampatti) - the discernment between the Real and the unreal (Nityaanitya-vastu-viveka) and non-attachment to transient objects (Vairaagya).

Dṛḍha-Prajñaa (Sthitaprajñatva): Parallel to the Gītaa's archetype of the Sthitaprajña, these Sages have stabilized their intellect in the non-dual truth, remaining undisturbed by dualities.

Shabda-Brahman to Para-Brahman: They have mastered both the textual scripture (Veda) and its experiential culmination (Vedaartha-tattva), making them the ideal vessel to receive the supreme non-dual disclosure of the ShivaRahasya.]

तपसां राशयस्सर्वे सदाराशिवतत्पराः। शिवनामजपासक्तास्सर्वदा शिवचिन्तकाः॥

They were all living embodiments (Raashayaḥ) of immense austerities (Tapas), accompanied by their devout wives (Sadaaraaḥ), and wholly dedicated to Lord Shiva;
deeply absorbed in the continuous chanting of the holy names of Shiva (Shiva-naama-japa),
they were ceaseless contemplators (Shiva-chintakaaḥ) of the Supreme Lord at all times!

[The 'Sadaara Tradition' of Vedic Sages: The term सदाराः highlights that the supreme Shaiva realization is not restricted to world-renouncing ascetics (Sannyaasins). The foremost Vedic seers (such as Vasishta with Arundhatī, Agastya with Lopaamudraa, and Atri with Anasūyaa) maintained idealized householder lives (Gṛhasthaashrama) while functioning as the complete masters of yoga and tapas.

Naama-Saadhana to Smaraṇa:
The verse pairs verbal repetition (शिवनामजप) with unbroken mental remembrance (सर्वदा शिवचिन्तकाः), demonstrating the transition from active practice (Japa) to effortless, continuous contemplation (Smaraṇa/Dhyaana).]

अग्निहोत्रपरास्सर्वे यज्ञायैर्दग्धकिल्बिषाः। शिष्यप्रशिष्यसहिता आगतास्ते नभोध्वना॥

All dedicated to the sacred AgniHotra fire rites, their impurities and sins completely burned away (Dagdhakilbishaaḥ) through sacrifices and sacred rituals, they arrived through the celestial skies (Nabho'dhvanaa), accompanied by their assemblies of disciples and grand-disciples.

'SKANDA, THE GREAT KNOWER'

[Skanda (स्कन्द) is the radiant second son of Lord Shiva and Goddess Paarvati, embodying the fiery martial might of the divine and the supreme realization of transcendent wisdom (Jñaana-Shakti).

Etymology & Primary Epithets:
Skanda (स्कन्द): Derived from 'skand' to leap, spurt, emit) - born of the radiant divine effulgence emitted from Shiva's third eye.
Kumaara (कुमार): The eternal youthful prince who remains ever youthful and untouched by ageing or decay.
Kaartikeya (कार्तिकेय): Fostered and nurtured by the six Krittikaas.
Shaṇmukha / AaruMugan (षण्मुख): The Six-Faced One, representing mastery over the five senses plus the mind, or the five cosmic elements plus the soul.
Subrahmaṇya (सुब्रह्मण्य): "He who is exceptionally favourable to the Supreme Brahman" / the embodiment of Vedic truth.
Guha (गुह): "The Concealed One" - who dwells within the secret cave of the spiritual heart (Hṛdaya-guhaa).
Murugan (முருகன்): In the Tamil tradition, the supreme lord of beauty, youth, and fragrance.
Senaapati (सेनापति): The Commander-in-Chief of the celestial forces (Devasenaa).

Symbolism & Divine Attributes:
'Vēl' (शक्ति / Shakti): The sacred spear, gifted by ParaaShakti, representing sharp, non-dual discriminating intellect (Jnaana), with its broad base, long stem, and razor-sharp tip penetrating the darkness of ignorance (Avidyaa).
'MayūraVaahana' (Peacock Mount): Symbolizes the destruction of poisonous desires/ego (the serpent beneath its talons) and the beauty of cosmic harmony.
'Kukkuṭa Dhvaja' - in the flag (Rooster Emblem): Perched on His battle standard, heralding the dawn of spiritual awakening and dispelling the night of illusion.
Guru of Shiva - SwaamiNaatha **(स्वामिनाथ)**: Celebrated as the preceptor who revealed the esoteric significance of the primordial Praṇava (Om) to His own father, Lord Shiva, at SwaamiMalai.
Guru Guha: In classical Advaita and devotional traditions (notably celebrated in the Subrahmaṇya Bhujaṅgam and Tiruppugazh), Skanda is revered not merely as a God of war, but as the supreme master of Self-inquiry (Jñaana-Guru).]

SKANDAASHRAMA

स्कन्दाश्रमं सरस्वत्यास्तीरे पावनपावनम् नानास्कन्द-गणोपेतं देवगन्धर्व-शोभितम्॥

They reached the Aashram of Skanda (Skandaashrama) on the banks of the Sarasvati River, the most purifying of all holy places.
It was filled with various attendants of Skanda and graced by the presence of Devas and Gandharvas.

नीलाद्रि-शिखरे पुण्ये नानातरुवराश्रितम् बर्हिनृत्तारवैश्चैव पुंस्कोकिल-विनादितम्॥

Located on the sacred peak of the Blue Mountain (Neelaadri), the ashram was sheltered by various excellent trees.
It echoed with the sounds of dancing peacocks and the songs of male cuckoos.

शुकसारिक-सङ्घुष्टं कपोत-कृतहुङ्कृतैः मृदङ्ग-मुरजोद्घोषैर्वीणा-ताल-लयानुगैः॥

The air was filled with the chirping of parrots and mynas, the cooing of pigeons, and the resonant sounds of Mrdanga and Muraja drums, accompanied by the rhythmic melodies of the Veenaa.

SKANDAALAYA

प्रनृत्यत्किन्नरानीकमुत्फुल्लकमलाकरम्। स्कन्दालयमपश्यंस्ते नानारत्न-विराजितम्॥

गोपुराट्टाल-वलभी-वप्र-प्राकार-शोभितम् सुवर्णखचितानेक-नवरत्न-विराजितम्॥

पर्यङ्कास्तरणैर्दिव्यैस्सिंहनादवरैर्युतम् गन्धर्वनीतबकुलैरुपेतं गीतवादनैः॥

The Munis beheld the residence of Skanda, adorned with various gems and featuring clusters of blooming lotuses where groups of Kinnaras were dancing.
The palace was beautified with grand towered gateways (Gopuras), curved cornices (valabhi), watchtowers, high earthen ramparts (Vapra), and encircling boundary walls - all glittering with gold and inset with the nine precious gems.
It was furnished with divine couches and magnificent thrones, filled with Bakula flowers brought by Gandharvas and also the sound of their celestial singing.

SKANDA

सिंहासनस्थं वरदं षद्वक्त्रं मुकुटोज्वलम्।हेम-पीतांबर-धरं चलच्चामर-वीजितम्॥

कनत्कनकरत्नैश्च चित्रकुण्डल-शोभितम् महार्हरत्नमालादि-मुक्ताहार-सुकन्धरम्॥

शक्तिहस्तं महाशक्तेस्तनूजमतिसुन्दरम् ददर्शुर्मुनयस्सर्वे स्कन्दं क्रौञ्चविदारणम्॥

There they saw Skanda, seated upon a throne, the granter of boons, possessing six faces and wearing a brilliant crown. Dressed in golden-yellow silk, he was being fanned by moving Chaamaras. The incredibly beautiful son of MahaaShakti was adorned with wonderful earrings made of shining gold and jewels, and his beautiful neck was decorated with priceless gem garlands and pearl necklaces, and he was holding the Shakti weapon in his hand.
All the Munis gazed upon Skanda, the piercer of Mount Krauncha.

प्रणम्य जैगीषव्याद्या मुनयस्कन्दमव्ययम्। तेन निर्दिष्ट-विष्टब्ध-विष्टरा मुनयस्सुखम्॥

Jaigeeshavya and other Munis saluted Skanda, the imperishable one, and sat comfortably on the seats as directed by him.

नभस्स्पृगायाति समीरगत्या भस्मावधूताखिलपापसङ्घः।

शरन्नभाभः परिपूर्णचन्द्रभास्समालुलोकेऽद्रितनूभवाभम्॥

जैगीषव्यमुखाब्ज-लोकन-महानन्दांबुधेर्मध्यगस्स्वस्यैवान्तिकमागतं पुरभिदा संप्रेषितं ज्ञातवान्।

Jaigeeshavya, moving with the speed of the wind and as if touching the sky,
arrived with all traces of sin (world-reality) washed away by the application of sacred ash.
Shining like the clear autumn sky and possessing the lustre of the Full-moon,
he beheld Skanda, who possesses the divine splendour of the Son of the Mountain-Daughter.
Immersed in a great ocean of bliss upon beholding the lotus-like face of Jaigeeshavya,
Skanda realized that the Great Muni had come into his presence having been sent by
Shiva, the Destroyer of Tripura.

पात्रं वीक्ष्य महेश-मित्र-हृदय-ग्रन्थार्थ-संबोधने हृष्टः पुष्टतनुः प्रकृष्ट-वचसमुद्बोध-बोधे मुनिम्॥

जैगीषव्यांग-संगस्फुट-पुलक-ततिश्शैववर्यं षडास्यो नेत्रैर्व्यालोकय तुष्टो

भसितधवलितस्वान्तगात्रो मुनीन्द्रम् मेने-मेनातनूजात्मज-वर-वरणे धारणे वीतरागम्॥

Observing that the Muni was a fit recipient for the instructing the 'True Intent of the Scripture', which was close to the Heart of Shiva, Skanda was delighted; and his body flourished, recognizing the Sage as one ready for the highest spiritual instruction.
The Six-faced Lord (Skanda), the Best among Shaivas, experienced a continuous (tati) 'thrill of joy' (horripilation) upon the touch of Jaigeeshavya's limbs.
Looking at the Muneendra with satisfied eyes, his own heart and body whitened by the sacred ash, Skanda considered the Sage to be one who was completely free of desires and truly capable of holding and protecting the supreme boons of the Son of Menaa's daughter.
(Menaa is the wife of Himavaan)

Skanda spoke:

त्वदागमनसंभ्रमाद्भ्रमततिः प्रणष्टा मम, शिवेन कथितं पुरा शिवरहस्यधर्माभिधम्।

By the excitement arising out of your arrival, my confusions have completely ended.
Long ago, Lord Shiva narrated to me that which is known as the Shiva-Rahasya-Dharma.

समुद्रमिव सिन्धुभिश्शिवकथासुधावारिधौ समुल्लसति मन्मनस्तदपि बोधहेतुस्त्वयि॥

Similar to the ocean swelling with the joining of rivers, my mind exults in the ocean of the nectar of Shiva's stories; yet, the cause of (further) awakening resides in you.

पचेलिम-तपःफलैरमितपुण्यसङ्घार्जितैर्भवानपि समागतस्त्रिपुरवैरिसम्प्रेषितः।

By the fruits of mature penance (spontaneously ripened) (prachelima) and through the accumulation of immeasurable merit, you have arrived here,
sent by the Enemy of Tripura (Lord Shiva).

मुनिष्वपि विशेषतस्त्वयि दया महेशस्य या नकोऽपि भुवनेषु वा प्रमथनाथलिंगार्चकः॥

Among all the Munis, the compassion of the Great Lord (Mahesha) is especially upon you; indeed, there is no other worshipper of the Linga of the Lord of Pramathas (Shiva) like you, in all the worlds

इति श्रीशिवरहस्ये प्रथमांशे जैगीषव्यस्कन्दसमागमोनाम सप्तमोऽध्यायः

END OF THE SEVENTH CHAPTER
TITLED
'THE MEETING OF JAIGEESHAVYA AND SKANDA'
IN
THE FIRST PART OF THE GLORIOUS SHIVARAHASYA