श्रीशिवरहस्याख्यः महेतिहासः

THE ANCIENT SHIVA-PURAANA

TITLED

SHREE SHIVARAHASYAAKHYAH MAHETIHAASA

THE GREAT HISTORY
KNOWN AS
THE AUSPICIOUS MYSTERY OF SHIVA

प्रथमांशः
FIRST PORTION

CHAPTER EIGHT

[THE DIVINE VISION OF LORD SKANDA]

Sanskrit text & Translation
by
Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

श्री शिवरहस्ये प्रथमांशे स्कन्ददर्शनन्नाम अष्टमोऽध्यायः

EIGHTH CHAPTER

MEETING SKANDA

Soota spoke:

उपोपविविशुर्हृष्टाष्षडाननविलोकनात्।

हृष्टास्ततस्ते शैवेन्द्रा अष्टमूर्तिकृपास्पदाः ऊचुः प्राञ्जलयस्सर्वे जैगीषव्य पुरोगमाः ।

Then, those 'foremost among the Shaivas' the 'recipients of the grace of the Eight-formed Lord (Shiva)'sat down nearby, their hearts filled with joy at the sight of the Six-faced Lord (Skanda). All of them, led by the sage Jaigeeshavya, spoke with their hands folded in reverence.

Munis spoke:

स्कन्द त्रिपुरसंहर्तृतनूभव सुखास्पद॥

Skanda!
You are the son of the Destroyer of the Three Cities (Lord Shiva).
You are the very abode of bliss.

क्रौञ्चोन्माथ गिरिश्रेष्ठशूरादीनां विदारण। शिवज्ञान-सुधांबोधे सशक्तेचाखिलार्थद॥

You are the Best of Mountains (strong and mighty), for
you are the crusher of the Krauncha Mountain (where Taarakaasura was hiding)
you are the cleaver of the per-eminent mountain, ShooraPadma and others.
You are the 'Ocean of the nectar of ShivaJnaana',
and along with your Shakti-weapon, you grant all the desired goals.
(Mount Krauñca was an enchanted obstacle deployed by the Asuras.)

कुमार मार-सङ्काश प्रपन्नजन-वत्सल। शिवाङ्क-भूत-पर्यङ्क सर्वभूत-हृदन्तर॥

Kumara! You are as beautiful as Manmatha.
You are deeply affectionate toward those who seek refuge in you.
You treat the lap of Lord Shiva as your couch,
and you dwell within the hearts of all the living beings.

वीरबाहु-मुखानेक-गणोत्तम-निषेवित। शिखि-वाहामरेन्द्रादि-सेना-पालन हे प्रभो॥

Hey Prabhu! You are served by many noble Ganas led by VeeraBaahu.
You are the rider of the peacock and the protector of the army of Indra and the Devas.

प्रणवादि-महावाक्य-सारासार-विचारक। भक्तहृत्पद्म-सन्देह-तमस्स्तोम-निवारक॥

You are the analyzer -
of the essential truth of the MahaaVaakyas (of Upanishads) starting with the 'Pranava'.
You are the dispeller of -
the thick (stoma) darkness of doubt that resides in the lotus-like hearts of your devotees.

ज्ञानोदयोद्यन्मार्ताण्ड प्रचण्डतर-विक्रम। तव पादांबुज-द्वन्द्वविलोकन-हताशुभाः॥

You are the 'rising sun' of the 'dawn of Knowledge', possessing terrifyingly great valour.
By the mere sight of your twin lotus feet, all inauspicious things get destroyed.

जैगीषव्यस्य तपसा दृष्टोऽस्माभिर्महेश्वरः। तेनाज्ञप्ता वयं सर्वे जैगीषव्य-पुरस्सराः॥

Through the penance of Jaigeeshavya, Lord Maaheshvara graced us by his vision.
As ordered by him, all of us, led by Jaigeeshavya, have come here.

त्वद्वाक्पङ्कज-निष्यन्द-मकरन्द-मधु-व्रताः। पातुं शिवरहस्याख्यममृतं भव-नाशकम्॥

We are like honey-bees seeking the nectar flowing from the lotus of your speech; and have arrived here to drink the nectar known as 'Shiva Rahasya', which destroys the cycle of worldly existence.

प्रयाताः पुण्य-भारेण तव सन्निधिमुत्कटाः।

Only because of the weight of our past merits, we have reached your presence.

सन्तप्तान्भवदावाग्निमध्यस्थानधुना मुनीन्सुधाशीकरया-दृष्ट्या-शीतयाशुप्रसीद नः।

Now, quickly relive us, the Munis who are getting scorched in the forest-fire of worldly existence now, with your cooling gaze that showers nectar.

Soota spoke:

इत्थं मुनीनां वचनं श्रुत्वा स्कन्दो हरात्मजः प्रसन्नचेतास्तानाह शांभवान्हरनन्दनः॥

Hearing these words of the Sages, Skanda, the son of Hara, born of Shambhu,
became pleased at heart and spoke to them.

SKANDA REVEALS THE SECRET OF SHIVA TO THOSE ASSEMBLED IN FRONT OF HIM

Skanda spoke:

जैगीषव्यमुखा यूयं मुनयो भावसत्तमाः। भवभावैकसंपन्ना भक्तास्सर्वे महेश्वरे॥

Hey Munis led by Jaigeeshavya! You are the foremost in your devotion to Shiva.
You are all the great devotees of Maheshvara, and are endowed with a singular, concentrated love for Lord Bhava.

भवतां दर्शनेनैव भावनानन्दितं मम । मनसः पद्ममुत्फुल्लं मुनेश्श्रुत्वा तपःक्रियाम्॥

By the very sight of you, my heart is filled with joy. Indeed, the lotus of my mind has blossomed upon hearing about the severe ascetic practices of the Muni (Jaigeeshavya).

प्रसादोऽपि महादेवाज्जैगीषव्यस्य सत्तम। शिवाज्ञया समायातो जैगीषव्यो महामुनिः॥

Hey Great one! This is indeed a great favour rendered by MahaaDeva to Jaigeeshavya.
Jaigeeshavya, the MahaaMuni has arrived here, by the order of Shiva.

भवद्भिश्शाम्भवैस्सार्धं मया ज्ञातं हृदैव हि । पात्रभूता भवन्तो हि त्रिणेत्र-पद-पूजकाः॥

I already knew in my heart, when I was in your presence, that you all deserve this Knowledge, since you are all the worshippers of the feet of TriNetra.

यद्रोप्यमपि तद्वक्ष्ये रहस्यं शिव-हृद्गतम्।

Though this is hidden from all,
I reveal to you this secret which is concealed inside the 'Heart of Shiva'.

शिवाङ्क-संस्थेन मया श्रुतमेतत्पुरातनम्॥

This ancient Knowledge was revealed to me, when I was seated on his lap.

द्वादशांश-समायुक्तं देव्यै देवेन दर्शितम्। पुण्यं पापहरञ्चैतत्सर्वश्रुतिशिरोगतम्॥

This contains twelve Amshas, was revealed to Devi by Deva, is highly meritorious, destroys all the sins one has committed, is the supreme essence that stands as the peak of all the Shrutis.

भवान्यै च भवेनैव कथितं भवनाशनम्। कथानकं श्रुतिशिरःप्रणवार्थं महाघभित्॥

This destroys the 'Bhava' , and was revealed to Bhavaani by Bhava. This is in a narrative form, destroys the greatest sins, and is the essence of Pranava, that stands at the peak of the Knowledge offered by the Shrutis.

जैगीषव्याग्रगा यूयं श्रृण्वन्तु परमार्थतः। धर्मकामार्थमोक्षाणां सारभूतमिदं शुभम्॥

Hey Munis headed by Jaigeeshavya! All of you listen to this with full faith and devotion.
This is the most auspicious knowledge, and stays as the essence of the fourfold goals of Dharma, Artha, Kaama and Moksha.

श्रुत्वेदं हि कथारत्नं शङ्करस्य परात्मनः। श्रोतुमन्यन्न रोचेत यथान्याः प्राकृताः कथाः॥

After listening to this gem of the Knowledge narrating the greatness of Shankara the Supreme Self of all, other ordinary tales about other deities will not be palatable at all, for sure.

सृष्टिस्थित्यन्तकथनैर्नृपाणाञ्चरिताश्रयैः। वर्णाश्रमैककथनश्रमभारैः कथानकैः

धर्माभासकथाभिः किं यथा शम्भोः कथारसम्॥

What is the use of narrations concerning creation, maintenance, and dissolution, or the stories centered on the biographies of kings?
What is the point of those narratives that are merely a burdensome effort of describing the duties of castes and life-stages, or stories of pseudo-righteousness?
None of these can compare to the sweet nectar of the stories of Lord Shambhu (which contain the supreme Knowledge-essence).

किमन्धकूपमध्यस्थस्तमसा परिवेष्टितः अन्यानन्धान्पूरयेत तथैवान्यकथा मुने।

पुराणेषु प्रकथितैः किन्तु चर्वितचर्वणैः॥

Hey Muni! Will one who is stuck inside a dark deep well escape that by entering other dark wells?
Other narratives are like that only (and are worthless). What use are the stories that are narrated in the Puraanas that are just chewed again and again (repeating the same stories again and again?

जन्ममृत्युयुतानाञ्च सुराणां मुनिपुंगवाः। कथाः कथन्तारयन्ति जन्ममृत्युजरायुतान्॥

Hey Great Munis! How can the 'stories of the Devas who are bound by the beginning and end of the Creation-span', ever take across the Bhava - 'those who are trapped by births and deaths as beginning and end'?

श्रीमन्मृत्युञ्जयस्यैव कथा मृत्युविवर्जितान् करोति जगतां विप्राश्शैवाश्शिवरहस्यगाः॥

Hey Vipras! The narrative of the illustrious Mrtyunjaya (the Conqueror of Death) himself, which is contained in the Secrets of Shiva Rahasya belonging to Shiva, truly renders the people of the world free from death (and grants them immortality).

सुधासागरमध्यस्थः किं नु कूपोदकं पिबेत्।

Will one who is at the enter of the Nectar-Ocean, will want to drink the stinking well-water?

क्वणद्वीणादिनिनदं श्रुत्वा काकरवं यथा, यथा रत्नाकरं प्राप्य काचखण्डमपेक्षते।

यथा मत्तेभसदृशः किंमलाशनकृत्किटिः, यथा मृगेन्द्रसदृशोवानरः किं द्विजोत्तमाः।

This 'Shiva-Rahasya' is like the melodious music of Veenaa, as compared to the harsh cawing sound of the crow (other narratives of other deities).
Will any one seek the shining glass-piece (story of a deity), after attaining the mine of jewels (Shiva-Rahasya)?
Will one who is like a powerful elephant want to become a worm eating filth?
Can a monkey ever equal the majestic lion, hey Best of Brahmins?

तथाचान्यकथासक्तास्त्यक्त्वाशिवकथारसम्॥

So are the ones who are interested in these other narratives (of other deities), by rejecting this 'nectar of Shiva-Kathaa' (which is not a narrative but reveals the Supreme Knowledge of Brahman).

यथा शिवो महादेवस्सर्ववेदान्तसंस्तुतः। तथा शिवरहस्याख्यमितिहासवरम्मुने॥

शिवकण्ठमणिश्चायं पापमोचकमोचकः।

Shiva is the Greatest Deva and is extolled by all the texts of Vedanta.
So also, this text named 'ShivaRahasyam' is the best of all ancient texts.
This is a jewel worn on the neck by Shiva himself, and is the 'liberator of liberators' (bestows the most excellent Liberation-state).

पुरा कैलासशिखरे देव्यै देवेन कीर्तितम्॥

This was revealed to Devi by Deva, on the peak of Kailaasa Mountain.

प्राह देवं विरूपाक्षमम्बिका परमेश्वरी॥

Ambikaa, Parameshvari spoke to Deva Viroopaaksha.

Devi spoke:

शंभो विश्वेश भर्ग त्रिणयन पुरहन्कालकालान्धकारे
पापारे फालनेत्र स्मरहर गरप पाहि देवान्द्विजांश्च।

Hey Shambhu, Vishvesha, Bharga, Trinayana, Purahan, Kaala of Kaala, Andhaka's enemy!
Enemy of sins!
You are endowed with an eye on forehead!
You destroyed Smara!
You consumed the deadly poison!
Protect the Devas and the Brahmins, those who are in the path of Brahman!

कथय तव रहस्यं येन मुक्ता त्रिलोकी निगमशिरसि निष्ठा का गरिष्ठा वदाद्य॥

Reveal Your esoteric secret by which the three worlds are liberated! Declare unto me today: what is that supreme, exalted conviction established at the crest of the Vedas (the Upanishads)?

यदि तव करुणाब्धे शीकरासारपात्रं मम श्रुतिवरपात्रं त्वं कृतार्थी कुरुष्व॥

If (You will) hey Ocean of Compassion, make the worthy vessel of my hearing fulfilled and blessed, by receiving a shower of (knowledge-) spray from You (the ocean)!"

तव चरितमशेषं लोकदुःखापनुत्यै पुरहर कुरु कर्णे मामकीने दयस्व॥

Pour Your entire sacred narrative - which dispels all the sorrows of the world - into my ear, hey Destroyer of the Tripura Citadels ! Have mercy upon me!

सुगोप्यमपि शङ्कर प्रमथनाथ विश्वाधिक निधेहि मयि तत्स्थिरं चिरमपि प्ररूढं त्वयि।

त्वदीयदयया परं प्रकटितान्तरङ्गं मम त्वदीयचरणांबुजे सकलभक्तिभावैर्युता॥

Even if it is to be hidden from all, hey PramathaNaatha, hey Vishvaadhika,
deposit it in me, though it has been with you for so long, concealed from all!
Through your compassion, you know the inner self of mine, which is fully devoted to your lotus-feet.

Skanda spoke:

इति देव्या वचश्श्रुत्वा प्राह कामप्रभञ्जनः। स्वाङ्कसंस्थाम्महादेवीं तदङ्कस्थेन यत्पुरा॥
मयाश्रावि कथासिन्धुरहस्यं तद्ब्रुवेऽधुना। भवानां भवनाशाय भवभक्तिविवर्धनम्॥

Hearing these words of Devi, 'KaamaPrabhanjana' revealed to 'MahaaDevi' who was seated on his lap, the 'Rahasya of his being', long long ago,
which I am speaking out to you now,
which was revealed by her to me who was seated on her lap,
which will destroy the 'Bhava' (worldly existence) of those stuck to 'Bhava' (worldly existence),
which will increase the devotion to 'Bhava (Shiva)'.

ISHVARA SPOKE TO MAHAADEVI

नादेयन्तव विद्यते त्रिभुवने शैलेन्द्रजे
केवलन्देहार्धेऽधिकृतासि विश्वजननी नीरूपरूपस्त्वया।
विश्वं पासि तथात्सि शक्तिरखिला देवि
त्वया शक्तिमानुक्तोऽहं श्रुतिभिर्निरिन्द्रिय इति त्वत्तोऽस्मि देहं गतः॥

Shailendrajaa! There is nothing that cannot be given to you in the three worlds!

You alone hold sovereign sway over one half of My body, hey Mother of the Universe!
Through You, though intrinsically formless, I assume the manifest form.

You protect the Vishva, and swallow it also!
Devi! You are the entire power that holds the Vishva!

Though the sacred Shrutis (Vedas) declare Me to be devoid of physical senses (Nirindriya),
it is through You that I am proclaimed 'Endowed with Power' (Shaaktimaan);
indeed, it is solely through You that I have assumed an embodied form (Dehaṁ gataḥ)!

Because of you alone,
I am referred to as 'Shaktimaan' (one endowed with great power) by the Shrutis.

I am without senses, yet have taken a form because of you only!

[Shiva as Nirguṇa & Shakti as Vimarsha:
In pure transcendent consciousness (Prakaashaa / Shiva), Brahman is Nirindriya (without organs, unconditioned, and actionless).
It is only when united with His dynamic, creative power (Vimarsha-Shakti / ParaaShakti) that He becomes capable of manifestation, cosmic play (Līlaa), and grace-bestowing divine forms (Saguṇa-Mūrtis).
Vimarsha - Derived from the Sanskrit root 'mṛsh' to touch, deliberate, examine, reflect upon) with the prefix vi- (distinctly, intensely).
Vimarsha - is the dynamic, self-reflective capacity of pure consciousness in non-dual Shaiva philosophy. While Prakaasha is the self-luminous, unchanging light of universal Consciousness (identified with Shiva), Vimarsha is that light's innate awareness of its own existence - its capacity to know, reflect, and create

(identified with Shakti).
This closely mirrors the opening thought of the 'Saundarya Laharī'

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।

If Lord Shiva is united with Shakti, He becomes capable of creating and governing the universe; if it be not so, the Lord is not even able to stir or cause the slightest vibration (Spandana)!

Without Shakti, Shiva remains unmanifest and immobile; through Her alone does the Absolute take on names, forms, and manifest embodiment for the redemption of the world.]

[Why Vimarsha is Essential:
In non-dual Shaivism, consciousness cannot merely be passive light:
A mirror reflects objects, and a crystal reflects colours, but neither knows that it is reflecting.
If Shiva (Prakaasha) were only illumination without Vimarsha, He would be inert (Jaḍa) like a diamond or mirror. Vimarsha is what makes consciousness conscious. Vimarsha is not a static thought; it is a vibrant pulse (Spanda) or divine tremor (Urmi) within consciousness. It expands (Unmesha) into the universe of names and forms, and contracts (Nimesha) back into non-dual silence.

Before the universe emerges as "this" (Idam), the Supreme Reality experiences undivided self-awareness as "Aham" ("I").
When this Vimarsha turns outward, it creates multiplicity; when it turns inward through spiritual recognition (Pratyabhijñaa), it reveals liberation (Moksha).]

यद्यसौ विमर्शशून्यो भवेत्, तदा अनीश्वरो जडश्च प्रसज्येत।
अस्यैव च विमर्शस्य पारमार्थिकं रूपम् 'अहम्' इति।

"If the Supreme Light (Prakaasha) were devoid of Vimarsha, it would be powerless and inert. It is because of Vimarsha that the Lord is the eternal actor, knower, and sovereign of the universe.

- Kṣhemaraaja, Paraapraaveshikaa

(Paraa-praaveshikaa "an introduction or entry (praaveshikaa) into the Supreme Power or Highest Reality (paraa) - is a short, foundational Sanskrit text on Kashmir Shaivism (Non-dual Shaivism) written by Sage Kṣhemaraaja, a chief disciple of Abhinavagupta.)

स्वभावमवभासस्य विमर्शं विदुरन्यथा ।
प्रकाशोऽर्थोपयुक्तोऽपि सन् मनाग् न प्रकाशते॥

The innate nature of the Light of Consciousness is known to be Vimarsha (self-awareness).

Were it otherwise, the Light - even when illuminating objects - would not truly shine forth at all (it would remain as inert as a mirror).

-UtpalaDeva - Shaiva Taantrik philosopher

अपाणिपादोऽहमलुप्तशक्तिः पश्याम्यचक्षुः प्रशृणोम्यकर्णः।
अहं विजानामि समस्तमेतत्सहैव सन्तं न विजानन्ति देवाः॥

I am without hands and feet.
I am with undiminishing power!
I see though without eyes. I hear, though without ears!

I know fully all this,
but these Devas do not know me, though I am with them always
(who exists as their very awareness-state of Self).

शीर्णेष्वशीर्णोऽहमजः पुरातनश्शरीरहीनोऽस्मि सदाह्यसंगः।
वेदाश्च वेदान्तवचो यतो मे निवृत्तभावा मनसा सदांबिके॥

I am the non-fading one in the fading things! I am unborn, and ancient!
Ambike!
I am without the limitation of a body;
and am always without attachment (untouched by all).
Because-
both the sacred Vedas and
the declarations of the Upanishads along with the conceptual mind,
turn back in silence, unable to understand it.

कथं पामरा वानराकारचेष्टास्सदाकामलोभादिमात्सर्ययुक्ताः।
वराकाश्शरावादिहस्ता रटन्ति सुराश्चासुराश्चासुरा भूसुराः किम् लभन्ते॥

(When this is so -)
How can these wretched beings filled with ignorance,
whose restless antics resemble the erratic mimicry of the monkeys,
who are always tainted in their minds by passion, greed, and envy,
who wander as pitiable wretches –
the so-called Gods on earth (the Brahmin-priests)
holding earthen begging bowls in their hands
prattling loudly and mechanically (the Vedic hymns)
(completely unaware always of all the subtle meanings of those statements),
reach me?

Are such earthly 'priests' (Bhūsuras) to be regarded as gods (Suras),
or are they merely demons (A- suras)?

They are indeed the 'ASuras' known as the 'Suras!

त्वमेकाकिनी स्कन्दनन्दीशमुख्या मदीयप्रकृष्टप्रभावैकतर्षा।

You alone are the most prominent one
among all the Ganas including Skanda and Nandeesha,
and your sole, unquenchable thirst is for My supreme and transcendent glory only.

यतो भावलभ्यैकमूर्तिं महेशं सदावेदवेदान्तवाचां दुरापम्
विजानासि देवि त्वमाद्यं ममाद्यं सदा शुद्धबुद्धं चिदानन्दरूपम्।

Because - Devi -
I - in my original state - as the unmanifest - can be attained – as manifest-
only through extreme devotion,
for I am the Lord of all,
and am always unreachable (not comprehended)
by even the statements of the Vedas and Vedaanta.

However, You thoroughly understand me as the source of all, and my source too;
and know me who is Ever pure and self-awakened,
and who exists as the Supreme Bliss of self-awareness.

त्रिणेत्रं गराधीशकण्ठं सहांबं प्रपश्यन्ति योगीन्द्रमुख्या हराजाः॥

The prominent Yogeendras, Hari and Brahmaa -
see me (my ordinary form)
as the one who consumed the poison and as having the blue throat,
as the Three-eyed one, as with Ambaa by my side.

अहं लोकमुक्त्यर्थमीशानि देहं सृजाम्यद्य कामं निगृह्णामि चान्ते।

Hey Ishaani!
I create this body (my manifest form as Shiva) for the sake of liberating this world,
and withdraw it at my will.

शिवे व्यक्तरूपं सुराद्यैर्दुरापं नजानीयुरेतत्कथां पामरा माम्॥

Shive!
The ordinary people with no purity of mind,
(who are always identified with their physical forms)
cannot fathom the sacred (secret) truth of this manifest form of Mine -
which is difficult to grasp even by the Suras and others!

[अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।परं भावमजानन्तो मम भूतमहेश्वरम् ॥
Fools deride Me when I descend in an embodied human form,
being completely ignorant of My supreme, transcendent nature as the Great Lord of all existence.
- Gita]

शृणु श्रवणभूषणं निगमपारसारं

स्फुटं सुगोप्यमपि वर्तते हृदि सुगोप्यमेतत्त्वया।

Listen to this 'Rahasya' of mine,
which decorates the ears,
which is quintessential nectar from the furthest reaches of the Vedas,
which abides as the deepest mystery in the heart, though clearly revealed,
and this supreme secret must be guarded with utmost sanctity by you.

अशांभववशेऽर्पितो न भवति प्ररूढस्तरुर्यथैव मरुभूमिगश्शिवरहस्यमेतत्तथा॥

If this is offered to a person who does not revere Shambhu,
then it does not stay in his heart, like a tree in the desert cannot survive.
This Shiva-Rahasya is like that!

सुशांभव-सरोवर-प्रथित-रक्त-फुल्लाब्जिनी-विकासन-

दिवाकरश्शिवजनैकतोषप्रदः।

In the lake of those with devotion to Shambhu,
who are like the red lotuses filling the beautiful Shaambhava-lake,
it (this Knowledge) bestows bliss to the Shiva-devotees alone,
like the sun blooming up the beautiful red lotuses of the lake, which are waiting to bloom.

हृदन्तर-तमोगणोन्मथित-पापमेघानिलो विशोषयतु

दुष्पथ-प्रभवकामपंकं सदा॥

May that mighty gale-wind which shatters and scatters the dense rain-clouds of sin
generated by the mass of darkness within the heart -
completely dry up and evaporate forever,
the sticky mire of craving and lust born of unrighteous paths.

भजन्तु सुधियस्सदा श्रवणराशिसन्मंगलं

May the wise and pure of intellect ever embrace and partake in this supreme
auspiciousness found within the boundless wealth of sacred listening!

न हीनजनमानसाश्श्रवणमेतदेव स्फुटम्।

Clearly, those of petty and degraded minds are never fit for such sacred listening!
This is for sure!

ध्रुवं भवति शैलजे निगमसारभूतं मधु शिवार्चकजनप्रियं
मधुलिहस्तएव प्रिये प्रकृष्टरसभावुका भवभवाब्धिसंशोषकाः॥

Shailajaa!
This will surely be the honey, extracted as the essence of all Nigamas,
and is favoured by all the Shiva-worshippers,
for they alone are the bees that understand and enjoy the taste of this honey
(like you) - hey Priye (beloved)!

They will completely evaporate the deep-seated agonies of repeated worldly existence.

(भवश्च भवश्च - भवभवम्
भवभवे ये आधयः - भवभवाधयः
भवभवाधीन् संशोषयन्ति इति भवभवाब्धिसंशोषकाः)

श्री शिवरहस्ये प्रथमांशे स्कन्ददर्शनन्नाम अष्टमोऽध्यायः

END OF THE EIGHTH CHAPTER
TITLED
'THE DIVINE VISION OF LORD SKANDA'
IN
THE FIRST PART OF THE GLORIOUS SHIVARAHASYA