श्रीशिवरहस्याख्यः महेतिहासः

THE ANCIENT SHIVA-PURAANA

TITLED

SHREE SHIVARAHASYAAKHYAH MAHETIHAASA

THE GREAT HISTORY
KNOWN AS
THE AUSPICIOUS MYSTERY OF SHIVA

प्रथमांशः
FIRST PORTION

CHAPTER NINE

[CONVERSATION BETWEEN SKANDA AND THE SHIVAGANAS]

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.

स्कन्दशिवगणसंवादो नाम नवमोऽध्यायः

NINTH CHAPTER

CONVERSATION BETWEEN SKANDA AND THE SHIVAGANAS

Soota spoke:

एवमभ्यागतान्सम्यक्सदसस्पतिशासनात्। स्कन्दास्यविमलोदारनिर्गच्छन्त्यशिवाश्रयाः।

कथाः कापथदुश्राव्या।

In this manner, for those who have gathered here properly, by the command of the Lord of the Assembly, 'these words which reveal his true essence and are sheltered in Shiva' emerge from the pure and noble mouth of Skanda (who shines by this Knowledge that is well-rooted in him, as his essence); such narratives which are never related to those beings who are not worthy to receive such a supreme Knowledge.

नारदोऽथ सुरान्ययौ चक्षुश्रवाकन्यकाश्च श्रवणार्थं दिवस्पतीन्।

Thereupon, in order to make them listen to this Supreme Knowledge,
Naarada went to inform about this to the Suras, the prominent Lords of DevaLoka, and also to the Daughters of Naagas (eye-hearers/serpents).

ब्रह्मेन्द्रविष्णुलोकेशांस्तदुदन्तकथाभुवि। विष्णवे ब्रह्मणे चैव दिक्पालेभ्योऽमरेश्वरे।

तच्चाकथयदीशेभ्यो।

He then went to the Lords of VishnuLoka, IndraLoka, and BrahmaLoka, and gave a complete account about the news of Shiva's mystery getting revealed in the world (for the first time) to Lord Vishṇu, Brahmaa, the directional guardians, and the Lord of Amaras.

[(तस्य (महेश्वरस्य / रहस्यस्य) उदन्तः
The full account / news concerning that divine truth.
तदुदन्तस्य कथा तदुदन्तकथा
The narrative / discourse containing those sacred tidings.
तदुदन्तकथायाः भूः तदुदन्तकथाभूः; तस्याम् तदुदन्तकथाभुवि
In the realm / sphere / assembly ground of that sacred narrative.)]

जैगीषव्यप्रसादजम् महेश्वरस्य श्रुत्वा ते देवास्संभ्रममानसाः।

कथाश्रवणलोलाक्षा नारदेन समागताः।

Having heard about Maheshvara's graceful act towards Jaigeeshavya -
all the Devas, with their minds stirred with profound awe and their eyes glowing with intense eagerness to hear the narrative - gathered together and arrived in company with Naarada!

विनतानन्दनारूढो लक्ष्मीपतिरतन्द्रितः।

धवलाभ्रनिभात्युच्चहंसारूढो विधिस्तदा। अभ्यगाद्भारतीनाथो नागारूढस्सुरेश्वरः।

Vishnu the Lord of Lakshmi mounted on Garuda (Vinataanandana) immediately with great zeal; Creator Brahmaa the Lord of Goddess Sarasvati mounted a towering, radiant swan resembling a pristine white cloud; the king of Devas also arrived there, mounted on his elephant (Aeiraavata).

स्वं स्वं वाहनमारुह्य ययुर्देवास्तदामुदा। तारकारिसदः प्राप्ता नानाभरणभूषिताः।

Mounting on their respective vehicles, all the Devas adorned with various ornaments, joyfully reached the assembly of the 'Enemy of Taaraka'

स्वं स्वं वाहनमारुह्य ययुर्देवास्तदामुदा। तारकारिसदः प्राप्ता नानाभरणभूषिताः।

Mounting on their respective vehicles, all the Devas adorned with various ornaments, joyfully reached the assembly of the 'Enemy of Taaraka'

प्रणम्य ब्रह्मविष्ण्विन्द्राः कृताञ्जलिपुटा जगुः॥

Having offered proper salutation, Brahmaa, Vishnu, and Indra spoke -
with their hands joined in humbleness.

Devas spoke:

स्कन्द-नन्दितवन्दारुवृन्द-वन्द्यपदांबुज शिवभावामराध्यक्ष श्रोतुं तव मुखाच्छुभाः।

(वन्दारु- वन्दमानाः इति वन्दारवः - devout seekers)

Hey Skanda! You bless the people who worship you with reverence.
Your lotus feet are worshipped by multitudes of devotees.
Hey Lord of the Amaras! You are established in the essence of Shiva!
We desire to hear the auspicious narratives from your mouth.

शंभोश्शंभुज सर्वस्वाः कथाश्शिवरहस्यगाः। श्रोतुं प्रवृत्ता मुनिभिर्जैगीषव्येन सादराः॥

Hey Shambhuja!
Together with Sage Jaigeeshavya and other Munis, we are eagerly and respectfully waiting to hear all the auspicious stories of Shambhu contained within the Shiva-Rahasya.

तस्मात्प्रवर्तय शुभाः पापतापनिवारकाः।

Therefore, please start the narratives of these auspicious stories which destroy all the sins and the afflictions rising from them.

Soota spoke:

तदा सुरमुनीन्द्राणां वचसानन्दनिर्भरः जगाद संप्रणम्येशमम्बां

विघ्नाद्रिभेदनम् ध्यात्वा स्वहृत्पद्मगतं

जैगीषव्यमुदैक्षत शैवेन्द्रानमरेन्द्रांश्च प्रोत्फुल्लनलिनास्यकः।

Overflowing with happiness by the words of the Suras and Muneendras,
Skanda with a face that was beautiful like a fully blossomed lotus (nalinaasyaka) -
saluted in his mind Ishvara and Ambaa,
and meditated on Ganesha who will break the mountain of obstacles and who resided in the lotus of his heart;
and then he cast his gracious gaze upon Jaigeeshavya, and the Suras and other Munis assembled there.

उवाच प्रसभं सभ्यान्त्सदसस्पतिपूजकान्।

He spoke emphatically and authoritatively (with clear authority and solemnity) -
unto the venerable members of the assembly, who were the devoted worshippers of the 'Lord of the sacred assembly (Shiva)'.

भस्मत्रिपुण्ड्रनिटिलान्रुद्राक्षाङ्गदकङ्कणान् शिवपादांबुजव्यग्रचेतसस्तानभाषत।

Unto them -
whose foreheads shone with the threefold lines of sacred ash,
who were adorned with Rudraaksha beads as armlets and bracelets,
and whose minds were entirely absorbed in devotion at the lotus feet of Lord Shiva -
he (Lord Skanda) addressed his speech!

Skanda spoke:

त्वमेव भवभक्तोऽसि जैगीषव्य शृणुष्व मे। सहैभिर्मुनिभिस्सार्धं देवैश्शिवरहस्यकम्।

देव्यै देवेन कथितं पापतापविशोषणम्॥

Hey Jaigeeshavya! You are a sincere devotee of Bhava. Listen, along with these other Munis and Devas, to this Knowledge-instruction, which was narrated to Devi by Deva, and which reveals the secret of Shiva.

Soota spoke:

एवं संवदतान्तेषां सिन्दूरारुणगण्डभृत् वारणेन्द्रमहावक्त्रो विघ्नपूगनिवारकः।

स्कन्दाश्रमन्तदा प्राप गणवृन्दनिषेवितः विमानवरमास्थाय कैलासाचलतस्तदा।

When Skanda was about to start his speech to the assembled Devas and Munis, Vishnu, Brahmaa, Indra and others - 'Lord Ganesha, the Remover of heaps of obstacles', whose cheeks were red like Sindoora, who had a huge face of the elephant-chief - arrived at Skandaashrama attended by the group of Ganas, seated on an excellent air-vehicle, from the Kailaasa Mountain.

नन्दिभृङ्गि महाकालबाणचण्डीश्वरादयः।तुहुण्डहुण्डसानन्दमहानन्दाश्च भैरवः।

तुन्दः कालाग्निरुद्रश्च ये चान्ये गणपोत्तमाः।सोमनन्दिप्रभृतयो गणकोटिवरप्रदाः।

समागता महेशेन प्रेषिता गणनायकाः। मस्तकान्तजटोद्भासिधृतबालेन्दुशेखराः।

त्रिपुण्ड्रविलसत्फाला रुद्राक्षांगदकंकणाः।महाडमरुनादोत्थहुंकारितदिशामुखाः।

Headed by Nandi, Bhṛṅgi, Mahaakaala, Baaṇa, and Chaṇḍīshvara, along with Tuhuṇḍa, Huṇḍa, Saananda, Mahaananda, the mighty Bhairava, Tunda, and Kaalaagnirudra -
together with all the other foremost commanders of the divine host,
including Somanandi and the other commanders who bestow boons upon crores of Ganas -
all these supreme lords of the host, dispatched by Lord Maheshvara Himself,
arrived and assembled together -
adorned with radiant matted locks crown-high, and bearing the youthful crescent moon upon their crests, their foreheads brilliantly gleaming with the sacred threefold ash-marks, wearing Rudraaksha beads as armlets and wrist-bracelets, and causing all the quarters of the cosmos to resound and roar with the reverberating sound rising from their mighty 'Damaru drums'.

तान्दृष्ट्वा सहसोत्तस्थौ मुनिभिश्च सुरासुरैः।

Beholding them, he swiftly rose from his seat in deep reverence, accompanied by all the Sages Suras and Asuras!

नत्वा द्विरदवक्त्रन्तं दत्त्वाऽर्घ्यासनमुत्कटम्। संपूज्य मोदकापूपदूर्वागन्धाक्षतादिभिः।

तारकारिर्गणेन्द्रांस्तान्पर्यष्वजत गाढहृत् नन्दीश्वरादीन्सस्नेहं।

Having first prostrated before the elephant-faced Lord Ganesha and offering Him reverential libations and a majestic throne, and having worshipped Him with sweet Modakas, pastries, sacred Durvaa grass, fragrant unguents, and unbroken grains -
Lord Skanda, the slayer of Taaraka, with a heart brimming with profound love -
embraced those supreme commanders of the host, holding Nandeeshvara and the others with tender affection.

पूजितास्ते महार्हणैः निषेदुस्स्कन्दमभितो मुनीन्द्रास्सुरपा गणाः।

Having been duly honoured with magnificent offerings of hospitality, they all - the foremost of Sages, the Guardian lords of the Suras, and the divine hosts - sat down all around Lord Skanda.

पश्यन्तस्तेप्राञ्जल्यष्षडाननवरानन्म् ऊचुस्ते नन्दिकेशाद्यास्स्कन्दं क्रौञ्चविदारणम्।॥

Beholding the radiant, exalted countenances of the Six-faced Lord, they all stood with palms folded in reverent supplication; and those divine leaders headed by Nandikesha spoke unto Lord Skanda, the splitter of Mount Krauncha.

Nandikeshvara spoke:

जैगीषव्यस्य तपसा प्रसन्नेन शिवेन च। त्वद्वागमृतनिष्यन्दकथाश्रवणलालसान्।

अस्मान्त्संप्रेषयामास त्वदन्तिकमुमापतिः।

Propitiated by the intense austerities of Sage Jaigeeshavya -
Lord Shiva, the Consort of Umaa has dispatched us into Your divine presence,
for we are burning with intense eagerness to drink - through 'Shravana' (sacred listening) -
the divine discourses that flow like a stream of immortal nectar from Your lotus-mouth.

उमांकसंस्थेन पुरा त्वयाऽश्रावि मनोहरम्। शैवं शिवायै कथितं रहस्यं पापभेदनम्।

द्वादशांशयुतं साक्षात्पशुपाशविमुक्तिदम्।

In ancient days ,while comfortably nestled upon the lap of Mother Umaa, You heard directly 'that captivating and supreme secret lore of Shiva' which was recounted by the Lord unto Goddess Shivaa - the sacred text that shatters all the sins and which comprises twelve grand sections, and directly bestows supreme liberation from the fetters binding the embodied soul.

वेदस्मृतिपुराणेषु भारतेष्वागमेष्वपि। पशुधर्माश्च मुनिभिः प्रोक्तास्संसारदायकाः।

In the Vedas, the Smriti codes, the Puraaṇas, the Epic Bhaarata, and even throughout the Aagamic treatises, the Sages have declared the ritual duties of the bound soul, which merely perpetuate worldly rebirth.

पतिधर्मैककथनं विमुक्तिदमुमापतिः। वेदवेदान्तसारोत्थकथाः पापनिकृन्तनीः।

कथयामास तद्देव्यै रहस्यं श्रुतिसम्मितम्। जाबालोपनिषत्सारं साक्षाद्धरमुखोदितम्।

However, the exclusive exposition of the supreme path of the Lord (Pati), which alone bestows ultimate liberation, was getting revealed by Lord Shiva the Consort of Umaa, unto the Divine Goddess.
That supreme mystery is in complete accord with Vedic revelation ,
comprises sacred discourses that emerge from -
the 'innermost essence of the Vedas and Upanishads' -
severing all accumulation of sin,
and embody the pure quintessence of the 'Jaabaala Upanishad' and
was issued directly from the lotus-mouth of Lord Hara Himself.

JAABAALA UPANISHAT

[The Jaabaala Upanishad is an ancient Sanskrit text belonging to the Shukla YajurVeda.
Ranked 13th in the traditional Muktika canon of 108 Upanishads, it is one of the most authoritative among the Sannyaasa Upanishads (texts centered on renunciation and asceticism) and is quoted extensively by Aadi Shaṅkaraachaarya in his Brahmasūtra Bhaaṣhya. Structured across six sections (Khaṇḍas), the text primarily unfolds as dialogues involving Sage Yaajnavalkya with Bṛhaspati, Sage Atri, and King Janaka of Videha. The text is historically and philosophically famous for dismantling the rigid orthodox view that one must systematically pass through student-hood (Brahmacharya), householder life (Gṛhastha), and forest retirement (Vaanaprastha) before taking renunciation.

Yaajnavalkya delivers the landmark declaration: यदहरेव विरजेत्तदहरेव प्रव्रजेत्।
The very day one experiences dispassion (Vairaagya), that very day one should renounce."
Whether one is a student, householder, or forest dweller, intense detachment alone is the sole prerequisite for taking Sannyaasa.]

[When asked about the sacred space Avimukta (traditionally identified with Vaaraaṇasī/Kaashī), Yaajnavalkya explains that the ultimate Avimukta-kshetra is internal. He maps it to the junction between the eyebrows and the root of the nose (Aajñaa chakra), where the subtle channels (Iḍaa, Piṅgalaa, and Suṣumnaa) meet. Dying in this state of inner awareness yields the liberating Taaraka Mantra (the boat-mantra that carries one across Samsaara) directly from Rudra.]

[For a sannyasi, external Vedic rituals cease. The Upanishad prescribes that the renunciant internalizes the ritual fires into the Praana and the Aatman: The external sacred thread (yajñopavīta) and the tuft of hair (shikhā) are discarded. True knowledge (Jnaana) becomes the real sacred thread, and meditation on the self becomes the true sacrifice. The final section describes the state of the highest class of renunciants - the ParamaHaṁsas. It lists ancient exemplars such as Saṃvartaka, Āruṇi, Śvetaketu, Durvāsas, Ṛbhu, Nidāgha, Jaḍa Bharata, and Dattatreya.

Marks of a ParamaHamsa:
Bears no external sectarian marks or outward display of spirituality.
Moves freely like a child, unaffected by praise, blame, heat, or cold.
Has cast off all personal possessions except what is bare-minimum for survival.
Abides continuously in non-dual awareness (Advaita), recognizing his own consciousness as identical with Brahman.]

[Shankara cites the Jaabaala Upanishad repeatedly as scriptural proof (Shruti Pramaana) that renunciation can be entered directly from any Aashrama, and that the ultimate pursuit of Brahma-Jnaana transcends ritual obligations (karma).
Along with texts like the Bṛhadāraṇyaka Upanishad, it represents the transition from external Vedic sacrificial rites to the inward psychology of contemplation and self-inquiry.]

[The Nature of the Paramahaṁsa Sage:
The sixth and concluding section describes the ParamaHamsa -the highest grade of ascetic who has transcended even the preliminary stages of renunciation (Kuṭīcaka, Bahūdaka, and Haṁsa).
The text opens this section by listing ancient sages who embodied this condition:
Saṃvartaka, Aaruṇi, Śvetaketu, Durvaasas, Ṛbhu, Nidaagha, Jaḍa Bharata, Dattaatreya, and Raivataka.]

[In the literature of the Sannyaasa Upaniṣads (such as the Aashrama Upaniṣad, Bhikṣuka Upaniṣad, and Naaradaparivraajaka Upaniṣad), as well as the MahaaBhaarata and Dharmashaastras, renunciants are categorized into a progressive fourfold hierarchy based on their degree of detachment, mode of dwelling, and reliance on outward Vedic symbols.

Kuṭīcaka (कुटीचक) Bahūdaka (बहूदक) Haṁsa (हंस) Paramahaṁsa (परमहंस)
(Later texts sometimes add Turīyaatīta and Avadhūta as further refinements of the Paramahaṁsa state).]

[Kuṭīcaka (कुटीचक — The "Hut-Dweller")
The introductory stage of renunciation, typically undertaken by individuals who feel an impulse toward detachment or who are elderly/infirm.
Dwelling: Lives in a small, isolated hut (kuṭī) near their village or even in a secluded garden adjacent to their former family home.
Sustenance: Does not beg randomly in the open world; instead, food is brought to them by relatives, children, or a single designated household.
Ritual Emblems: Retains outward Vedic markers - the sacred thread (yajñopavīta), the tuft of hair (śikhā), a single staff (eka-daṇḍa) or triple staff (tri-daṇḍa), a water pot (kamaṇḍalu), and a loincloth.
Practice: Spends time performing traditional daily rites, chanting Gayatri/Om, and studying scriptures in quiet isolation without the responsibilities of running a household.

Bahūdaka (बहूदक - "Many Waters")
The word literally means "one who drinks from many waters."
At this stage, the ascetic severs local geographic and familial safety nets entirely.
Dwelling: Becomes a continuous wanderer (parivrājaka), moving between sacred pilgrimage sites (tīrthas) and holy rivers.
Sustenance: Adheres strictly to the rule of mādhukarī (honey-bee gathering) - collecting tiny portions of food from seven arbitrary pious households without forming attachment to any single source
Ritual Emblems: Still carries the sacred thread, the tuft of hair, the staff, and the water strainer/vessel.
Practice: Breaks psychological attachment to place, comfort, and former relatives, learning endurance and total reliance on providence.

Haṁsa (हंस - "The Swan")
Named after the mythical swan (haṁsa), which possesses the nīra-kṣīra viveka - the ability to separate milk from water. The renunciant at this stage has refined their intellect to separate the eternal Self (Brahman) from the non-eternal material world (Prakṛti).
Dwelling: Avoids towns and villages altogether except when strictly necessary for food; sleeps in open fields, river sandbanks, abandoned shrines, or caves. Never stays more than one night in a village or five nights in a town.
Sustenance: Begs from houses irrespective of caste or social standing, accepting whatever comes unasked (ayāchita).
Ritual Emblems: External Vedic symbols begin to drop away. The tuft of hair is shaved completely; the sacred thread is often cast off or internalized as the "thread of awareness."
Practice: Deep manana (reflection) and nididhyāsana (profound meditation) on the Upaniṣadic Mahāvākyas (e.g., Tat Tvam Asi).

Paramahaṁsa (परमहंस - "The Supreme Swan")
The pinnacle of renunciation, as celebrated in the Jābāla Upanishad. Here, renunciation ceases to be a disciplinary practice and becomes an effortless state of enlightenment (JeevanMukti).
Dwelling: Completely unattached (Aniketana); the earth is their bed and the sky their roof.
Sustenance: Entirely indifferent to food; eats whatever happens to fall into their hands (often likened to the ajahara-vṛtti or "python rule"—eating only what arrives naturally).
Ritual Emblems: Avyaktaliṅga (no emblems whatsoever). No staff, no begging bowl, no thread, no marks. If they wear clothing, it is rags gathered from refuse or trees; often they are sky-clad (digambara).
Inner State: Established in non-dual awareness (advaita-sthiti). Societal notions of pure/impure, praise/censure, and sacred/profane have entirely dissolved into Brahman.]

[The ParamaHamsa State in Jaabaala Upanishad - Outward Appearance:
Avyaktaliṅgaaḥ (अव्यक्तलिङ्गाः) - they bear no distinctive emblems, sectarian marks, robes, or outward tokens of piety. They do not advertise their spiritual status.

Social Conduct: Unmattavad aacarantaḥ (उन्मत्तवदाचरन्तः) - they conduct themselves like children, simpletons, or madmen (baala, unmatta, piśaaca), indifferent to societal conventions, praise, or slander.

Possessions: Free from all personal belongings. If they hold anything at all, it is the barest minimum for physical sustenance: a water pot, a staff, or discarded rags (kaupīna), often discarding even these.

Internal Disposition: Nir-dvandva (निर्द्वन्द्व) - established beyond dualities: cold and heat, pleasure and pain, Honour and dishonour, purity and impurity.

Living State: They dwell in abandoned temples, haystacks, anthills, cremation grounds, hollow trees, or riverbanks. They wander rootless without a fixed home (aniketana).

The Inner Core: Non-Dual Realization
The Upanishad stresses that the Paramahaṁsa's disregard for external norms is not mere eccentricity or nihilism; it is the natural consequence of abiding in the unconditioned Self:
Brahma-chetanaa: They see the pure, unconditioned Brahman (Shuddham asañgam) in all things, realizing their individual self as identical with the universal witness (Sarvaatman).

Abandonment of Ritual Traces: Unlike ordinary renunciants who might still cling to moral superiority or ascetic discipline as an identity, the ParamaHamsa has no ego-trace left. For them, life is lived solely to exhaust the remainder of their Praarabdha karma (momentum of past action), after which they merge into the supreme non-dual reality.]

Nandikeshvara 's speech continues:

तदन्तिकप्रदेशेऽपि नैवास्माकमवस्थितिः। सप्तप्राकारबाह्ये वै गोपुराग्रे व्यवस्थिताः।

We did not have our station anywhere in their immediate proximity, for we were stationed far away on the outside of the seven concentric boundary walls at the portal entrance of the outermost gateway.

देव्युत्सङ्गगतेनाद्य त्वया तच्छ्रुतमुत्तमम्। तद्वदास्मभ्यमधुना गोप्यं देवेन कीर्तितम्।

अपर्णायै मुदा तत्र कैलासे शंकरालये।

That 'Supreme lore' was heard by You, as You were seated upon the lap of the Divine Mother. Now, expound unto us that most esoteric mystery, which was joyfully proclaimed by the Lord unto Mother Aparnaa, in that 'supreme abode of Shankara' on Mount Kailaasa.

हारेन्द्रस्यानुषंगेण फणीन्द्राश्च प्रसादिताः। सुरेन्द्राश्च मुनीन्द्राश्च जैगीषव्यतपस्यया।

Through the intimate contact and association with the sovereign serpent-garland adorning the Lord's neck, the Great serpent-kings were graciously blessed;
and by the power of the supreme tapas of Sage Jaigeeshavya, the chief lords of the Suras and the foremost of the Sages were likewise sanctified and made receptive to this sacred wisdom.

त्वयि प्रेमास्पदे शंभोश्शंभुना प्रेषिता वयम्।

We have all been dispatched by Lord Shambhu Himself unto You, who are the supreme object of His boundless love.

जैगीषव्यं पुरस्कृत्य वदास्माकं कृपानिधे। निधानभूतं सद्रत्नं शिवधर्मैकसादरम्।

Placing the venerable Sage Jaigeeshavya at our forefront,
hey 'Treasury of Compassion' - please expound unto us -
that supreme, inexhaustible treasure, that peerless divine gem,
which is filled with singular reverence for the supreme path of Shiva-dharma.

Soota spoke:

इत्थन्नन्दीशवाक्येन चन्द्रोदय इवांबुधिः। प्रहर्षमतुलं लेभे नगाधीशसुतासुतः।

Upon hearing these words of Lord Nandeeshvara -
Lord Skanda, the 'son of the Mountain King's daughter' experienced boundless and incomparable joy, just as the mighty ocean surges at the rising of the moon.

वचसाह्लादयन्सर्वान्गणेन्द्रानमरेश्वरान्मुनीश्वरान्गजेन्द्रास्यं जैगीषव्यं महामुनिम्

उवाच चाग्रजन्नत्वा महेशञ्चांबिकामपि।

Gladdening with His nectarine words,
the hearts of all the chieftains of the Ganas. the lords of the celestials, the foremost of the Sages, Elephant-faced Lord Ganesha and the great ascetic Jaigeeshavya;
and having first bowed in deep devotion to His elder brother Ganesha, and to the Supreme Lord Maheshvara and unto Mother Ambikaa, He began to speak.

स्कन्दकृतागजाननस्तुतिः

THE HYMNS OFFERED BY SKANDA TO GAJAANANA

पयोदधिपयेभवद्विकचपुष्करैः पुष्करं
मदान्धकरटित्वचोवसनपुत्रमिन्द्रप्रभम्
त्रिपुण्ड्रतिलकोज्जवलं द्विरदवक्त्रकुम्भोज्ज्वलं
महेशजनिमर्चकं प्रणतविघ्नराजं सुराः॥१॥

पयो-दधि-पयेभवद्विकच-पुष्करैः पुष्करं

(I salute) (Ganesha) who is endowed with 'Pushkara' (lotus pond),
which has blossomed up with lotuses (tip of the elephant trunk) wetted by the saliva,
by tasting the delicacies made of milk and curds,

मदान्धकरटि,त्वचो-वसन,पुत्रमिन्द्रप्रभम्

who is the son of 'Shiva -who wears the skin of the elephant-Asura (Gajaasura) -
who was blind with arrogance',
who shines lustrous as the Lord f all,

त्रिपुण्ड्र,तिलकोज्जवलं,

who shines lustrous with the Tilaka of three horizontal lines made of ashes,
on his forehead,

द्विरद,वक्त्र,कुम्भोज्ज्वलं, महेशजनिमर्चकं,

who shines lustrous with his two tusks and the elephant-head,
who is the son of Mahesha, who worships Shiva his father,

प्रणत विघ्नराजं सुराः॥

salute the Remover of obstacles - hey you Suras (Devas)!

सिन्धूरदूर्वाचितकुम्भमौलिं गण्डस्थलीलंबितचामरौघम्
कर्णावतंसीकृतपद्मकोशं नमामि विघ्नार्तिहरं प्रसन्नम्॥२॥

सिन्धूर,दूर्वाचित,कुम्भमौलिं

whose top of the elephant-head is decorated with Durva grass and Vermilion,

गण्डस्थली,लंबित,चामरौघम्

whose large ears which resemble chowries, hang down close to his neck-region,

कर्णावतंसीकृत,पद्मकोशं

on whose ears, hang the calyx of the tender lotus flowers,

नमामि विघ्नार्तिहरं प्रसन्नम्॥

I salute the ever-pleasing Ganesha, who removes all the obstacles.

करटजमदधारागन्धसन्दोहबन्धद्विजदलिकुलमालं कर्णसंवीततोद्यैः
भजत निगमसारं नागयज्ञोपवीतं पशुपतिवरपुत्रं विघ्नराजन्नतोऽस्मि॥३॥

करटज,मद,धारा,गन्ध,सन्दोह,बन्धद्विजत्, अलिकुल,मालं, कर्ण,संवीततोद्यैः भजत,
The swarm of bees -
like a garland are thickly stuck to
'his ears' -
which are fragrant with the oozing rut from his temple-region,
and are hiding behind his huge ears;
and they (bees) recoil and rise up when his ears move.
निगम-सारं नाग-यज्ञोपवीतं पशुपति-वर-पुत्रं विघ्नराजन्नतोऽस्मि॥
I salute humbly, the VighnaRaaja, the remover of all obstacles,
who is the essence of all Vedas, who wears the snake as his Scared thread,
who is the Excellent son of Pashupati.

सृणिपरशुकराब्जं नौमि विज्ञानहेतुं गणपतिमगजान्तःप्रेमधारारसाप्तम्
फलकुलगुडमाद्यं मोदकौघप्रियं त्वां पशुपतिवरपुत्रन्नौमि नागेन्द्रवक्त्रम्॥४॥

सृणि,परशु,कराब्जं नौमि विज्ञानहेतुं गणपतिं, अगजान्तः,प्रेमधारा,रसाप्तम्
I salute Ganapati, whose lotus hands hold the sickle and axe,
who reveals the Knowledge Supreme,
who is like a mountain overflowing with the river of affection,
फलकुलगुडमाद्यं मोदकौघप्रियं, त्वां पशुपतिवरपुत्रं, नौमि, नागेन्द्रवक्त्रम्॥
I salute you who likes to consume fruits, jaggery, and sweet delicacies,
who is the first son of Pashupati, who has the face of the 'chief of the elephant'.

आखुवाहमजशौरिसुरेशैस्सिन्धुरेन्द्रवदनं मुनिवन्द्यं
वेदवृन्दनिवहैस्स्तुतमाद्यं गद्यपद्यवचसा प्रणतोऽस्मि॥५॥

आखुवाहम्, अजशौरिसुरेशैः सिन्धुरेन्द्रवदनं मुनिवन्द्यं
वेदवृन्दनिवहैः स्तुतं आद्यं गद्यपद्यवचसा प्रणतोऽस्मि॥५॥
I humbly offer my salutation to the one who has the rat as his vehicle,
who has the face of the elephant-chief, who is saluted by all the Sages,
who is worshipped by all those who follow the Vedic ordinances,
and also by the Great Devas like Brahmaa (Aja), Vishnu and Indra,
with hymns made of prose and poetry.

Soota spoke:

गजास्यमित्थं संस्तुत्य षडास्यस्तुन्दिलान्तरः प्राह तान्प्रमथाधीशान्त्सुरेशान्भूसुरांस्ततः।

Having thus praised the Elephant-faced one (Ganesha),
the Six-faced one (Skanda), with his inner heart was brimming/overflowing with supreme joy and divine ecstasy, then spoke to the leaders of the Pramathas (Shiva's attendants), the Lords of Devas and the Brahmins who were the Devas of the Earth.

जैगीषव्यं मुनिश्रेष्ठं विशिष्टं शिवसम्मितम्। स्कन्दोऽग्रजस्यानुमतेश्शिवयोःप्राहतन्मतम्॥

To Jaigeeshavya, the Best of Munis, who was distinguished and equal to Shiva himself,
Skanda, with the permission of his elder brother (Ganesha),
expounded the doctrine of Shiva and Shivaa.

Skanda spoke:

ईशानाम्बुनिधेस्सुशीकरगणा ब्रह्मेन्द्रनारायणास्ते। शक्त्यादिमरुत्प्रचारचलितास्तत्सूनुजास्सृष्टयः।

Brahmaa, Indra, and Naaraayana are but some tiny droplets from the vast Ishaana-Ocean.
Driven by the winds of Shakti and other forces, the Creations born of them arise.

तत्सूनुप्रभवा नृपादय इमे किन्तत्कथाभिः फलं संप्राप्नोति विसृष्टयोऽत्र हि महाभूतादिभिस्ता मृषा॥

From those Creations rise up the kings and all these beings (ruled by them).
What fruit is attained by listening to their stories?
These various Creations made of the Great elements are ultimately false (illusory) only.

मिथ्याभूतजगत्प्रचारविहितो धर्मोऽत्र वर्णाश्रमापारावारविचारसारहृदयास्तेषां श्रमः केवलम्।

The Dharma prescribed for this illusory world, the endless considerations of Varna (class) and Aashrama (stages of life), is merely a source of toil for those who focus on their essence.

किन्तच्चर्वितचर्वणेन विदुषां विद्योद्भवो जायते।

Can true knowledge arise for the wise by "chewing the chewed" (repeating mundane rituals)?

यं धर्मोत्तममामनन्ति तपसा संवेद्य एकश्शिवः॥

That which they proclaim (aamananti) the 'Supreme Dharma' is the realization of the one Shiva alone, who is realized through penance only.

SHIVA AS DHARMOTTAMA

Rishis:

साक्षात्कृतधर्माण ऋषयो बभूवुः। तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् सम्प्रादुः।

The original seers were those who had direct, immediate realization of Dharma.
To subsequent generations who lacked this direct perception,
they transmitted the sacred Mantras through oral instruction (upadesha).

The Vedic mantras were not composed (apauruṣeya); they were seen in states of non-dual meditative absorption (Samaadhi). When the original generation of seers passed, the clarity of direct perception waned, necessitating the transmission of the Vedas through formalized oral lineage (Shruti) and the six auxiliary sciences (Vedaaṅgas), of which Yaaska's Nirukta is the authority on etymology and semantic interpretation.

तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति।

Seek to know Brahman through tapas; for tapas is Brahman.

एको हि रुद्रो न द्वितीयाय तस्थुर्य इमांल्लोकानीशत ईशनीभिः।

Rudra (Shiva) is truly One;
there is no second beside Him who rules all these worlds by His divine powers.]

जैगीषव्यमुखाश्च भूसुरगणा यूयं गणाश्शाङ्कराः विष्णुब्रह्मसुरेश्वरा मुनिगणाश्श्रीमद्गणेशाग्रतः।
Hey Assembly of Brahmins led by Jaigeeshavya! Hey Ganas!
Hey Vishnu, Brahmaa, and lords of the Devas, and the groups of Munis standing in front of Shreemaan Ganesha, with great devotion!

(This verse marks Lord Skanda's formal resolve (Pratijñaa) to narrate the boundless deeds of the Divine Couple (Lord Shiva and Mother Paarvati) and describe Mount Kailaasa, the glorious abode of Maheshvara.)

वक्ष्ये तच्छिवयोरपारचरितं कैलासमत्यादरादप्राप्यं त्वतिदुर्धियाञ्च सुधियां श्रीमन्महेशालयम्॥
(वक्ष्ये तच्छिवयोः अपारचरितं कैलासं अत्यादरात्,
अप्राप्यं तो अतिदुर्धियाञ्च, (प्राप्यं) सुधियाञ्च श्रीमन्महेशालयम्॥)
With the utmost reverence, I shall expound that boundless,
infinite narrative of Shiva and Shivaa
and describe Mount Kailaasa the glorious, resplendent abode of the Great Lord Maheshvara - which is completely unattainable to the wicked and corrupt-minded yet ever accessible and dear unto the wise and pure-hearted devotees.

इति श्री शिवरहस्ये प्रथमांशे स्कन्दशिवगणसंवादो नाम नवमोऽध्यायः

END OF THE NINTH CHAPTER
TITLED
'SKANDA-SHIVAGANA CONVERSATION'