श्रीशिवरहस्याख्यः महेतिहासः

THE ANCIENT SHIVA-PURAANA

TITLED

SHREE SHIVARAHASYAAKHYAH MAHETIHAASA

THE GREAT HISTORY
KNOWN AS
THE AUSPICIOUS MYSTERY OF SHIVA

प्रथमांशः
FIRST PORTION

CHAPTER TEN

[THE DIALOGUE BETWEEN SAGE JAIGEESHAVYA AND LORD 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.

जैगीषव्यस्कन्दसंवादे दशमोऽध्यायः

TENTH CHAPTER

'DIALOGUE BETWEEN SAGE JAIGEESHAVYA AND LORD SKANDA'

Skanda spoke:

शिवपादारविन्दश्रीर्य्याश्रियं श्रीपतिं विधिम्।
इन्द्रं चन्द्रं सुरानन्यान् उत्पादयति सा शिवा॥
डुण्डिश्च नन्दिकेशश्च तथा भृङ्गिरिटिं मुनिम्।
मार्कण्डेयं दधीचिञ्च दूर्वासं जामदग्निकम्॥

She who is the radiant, all-powerful splendour born of Lord Shiva's lotus feet -
that Supreme Goddess Shivaa -
brings forth and manifests -
Goddess Lakshmi, Lord Vishṇu the Consort of Shree,
Lord Brahma the Creator, Indra, Chandra, and all the other Suras.

(She manifests and graces)
Lord Ḍuṇḍhi-Gaṇapati, Lord Nandikesha, Sage Bhṛṅgiriṭi,
Sage Maarkandeya, Sage Dadhichi, Sage Durvaasas,
and the son of Jamadagni (Parashuraama).

[Lord Ḍhuṇḍhi / Ḍuṇḍi-Gaṇapati - the primordial elephant-headed remover of obstacles

Lord Nandikesha - he foremost attendant/bull-vehicle of Shiva

Sage Bhṛṅgiriṭi -the three-legged skeletal ascetic devoted solely to Shiva)

Sage Maarkandeya - The death-conquering Sage

Sage Dadhichi- famed for surrendering his bones for the divine Vajra and championing the Vedic Shaiva path)".

Sage Durvaasas he ascetic sage born as an aṁSha of Rudra

Sage Parashuraama - the son of Jamadagni]

‘स्कन्दकृताशिवस्तुतिः’

‘SHIVASTUTI SUNG BY SKANDA’

[This hymn is composed in a Daṇḍaka (दण्डक) meter,
specifically belonging to the rhythmic prose-poetry category known as Jaya-daṇḍaka or Chaṇḍa-vṛtti (a variant of the classic rhythmic musical Daṇḍaka pattern).

Unlike rigid syllabic meters like Śārdūlavikrīḍita or Vasantatilakā that have a fixed, equal count of syllables per quarter (pāda), a classical Daṇḍaka has lines exceeding 26 syllables per quarter, built predominantly of repeating rhythmic units called Na-gaṇa (। । ।) and Ra-gaṇa (। ऽ ।)

In musical stotras and rhythmic praise poetry, this flows as a continuous cascade of short, rapid syllables (laghu) punctuated by alternating heavy accents (guru), creating a galloping, chant-like tempo:

(ता-त-त ता-त-त ता-त-त ता)

(e.g., जय जय मङ्गलतरसुन्दरतम...)

Daṇḍaka (दण्डक): Compositions using this extended rhythmic run are classified in classical Sanskrit prosody (Chandaḥśāstra) under the umbrella of Daṇḍakas.

Because of its fast tempo and rhyming internal cadences
(अनुप्रास / Yamaka:
सुन्दरतम... मङ्गलापते, विधान... संस्थिति... शिक्षणचण, भवशोषण... गरलाशन),
it is chanted in the Tāṇḍava / Vegavatī style of Daṇḍaka recitation.

'स्कन्दकृताशिवस्तुतिः'
'SHIVASTUTI SUNG BY SKANDA'

(01)

जय जय मङ्गलतरसुन्दरतममङ्गलापते
जय जय विश्वविधानसंस्थितिनिधनशिक्षणचण
बन्धुतर सुन्दर वरकृत्तिवसन मुनिवृन्दविनुत
निन्दितमखसंहृते सुरनन्दितगण
पुरमारक भवशोषण गरलाशन शमनभयकम्पितमुनिपोतकशरण
अरुणाधिप करुणाकर जनतारण तरणिस्थित सुरकारण
मारशोषण त्रिगुणनिगमगणपोषणचरण
शरणं भव शरणं भव शरणं भव दयया॥१॥

जय जय मङ्गलतर-सुन्दरतम-मङ्गलापते
जय जय विश्वविधान-संस्थिति-निधन-शिक्षण-चण
बन्धुतर सुन्दर वरकृत्ति-वसन मुनिवृन्द-विनुत
निन्दित-मख-संहृते सुर-नन्दित-गण
पुर-मारक भव-शोषण गरलाशन शमन-भय-कम्पित-मुनि-पोतक-शरण
अरुणाधिप करुणा-कर जन-तारण तरणि-स्थित सुर-कारण
मार-शोषण त्रिगुण-निगम-गण-पोषण-चरण
शरणं भव शरणं भव शरणं भव दयया॥१॥

जय जय मङ्गलतर-सुन्दरतम-मङ्गलापते

Hey Lord and Sovereign Consort of -
'Goddess Maṅgalaa (the Embodiment of All Auspiciousness)' -
who is exceedingly auspicious and supremely, incomparably beautiful'!
Victory, Victory unto Thee!

जय जय विश्व-विधान-संस्थिति-निधन-शिक्षण-चण

Hey Supreme Lord,
you are renowned and celebrated for (chana)-
orchestrating
the cosmic creation, the sustained preservation, the ultimate dissolution,
and the sovereign governance and discipline of the entire Vishva!
Victory, Victory unto Thee!

बन्धुतर सुन्दर वरकृत्ति-वसन मुनिवृन्द-विनुत

You are the Supreme Kinsman and truest refuge of all beings.
You are Exquisitely Beautiful One!
You are the Lord clad in the sacred hide as Your garment.
You are ever celebrated and hymned by the assembled hosts of Sages.

निन्दित-मख-संहृते सुरनन्दित-गण पुर-मारक

You are the annihilator of the blameworthy sacrifice of Dakṣha.
Your divine hosts are adored and gladdened by the Suras.
You are the Destroyer of the 'Puras' (Tripuras).

भव-शोषण

You dry up the terrifying state of Samsaara.

गरलाशन शमन-भय-कम्पित-मुनि-पोतक-शरण

You consumed the deadly poison.
You gave shelter to
'(Maarkandeya) the young son of the Sage (Mrkandu),
who trembled in fear when Lord Yama (Shamana/the Subduer) approached him'.

अरुणाधिप करुणा-कर जन-तारण तरणि-स्थित सुर-कारण

You are the Sovereign Lord of the radiant dawn (Supreme Knowledge).
You are the boundless mine of compassion.
You are the Supreme Deliverer who ferries all embodied beings
across the ocean of worldly existence.
You are the inner essence seated within the radiant solar orb (witness state).
You are the Primordial Cause and Originator of all the Devas.

मार-शोषण त्रिगुण-निगम-गण-पोषण-चरण

You burnt off Manmatha (Maara) with the fire emanating from your eyes.
Your lotus-feet nourish, uphold, and sustain
the entire assembly of the threefold Vedas (based on the three Gunas)
and the other Vedic texts.

शरणं भव शरणं भव शरणं भव दयया॥

Become our protector, become our protector, become our protector, with compassion.
Be Thou our refuge! Be Thou our refuge!
Be Thou our supreme refuge, through Thy boundless, tender mercy.

(02)

निगमागमवचनातिग यमिमानसगगनान्तर वयुनस्थितिसुरकारण
मारशोषण भवनाशन वरहारक दहनामलनयन मननातिग वृषवाहनगमन
भवनाशन वसिताशक सुरभूसुरनिकरावन पितृकाननविहृते
दहराकृतिकुहरातिग वरभूधरशयन
खरशीतजकरसंस्थित मुरभेदनशरधारण पुरनाशन निगमव्रज
तुरगोत्तम उरगाधिपकृतशिञ्जनिवरकार्मुक मृगधृक्
कुलिशायुधमुखदैवतभटरक्षणचतुर
शरणं भव शरणं भव शरणं भव दयया॥२॥

निगमागम-वचनातिग यमि-मानस-गगनान्तर वयुन-स्थिति-सुर-कारण
मार-शोषण भव-नाशन वर-हारक दहनामल-नयन मननातिग वृष-वाहन-गमन
भव-नाशन वसिताशक सुर-भूसुर-निकरावन पितृकानन-विहृते
दहराकृति-कुहरातिग वरभूधर-शयन
खर-शीतज-कर-संस्थित मुरभेदन-शरधारण पुर-नाशन निगम-व्रज
तुरगोत्तम उरगाधिप-कृत-शिञ्जनि-वर-कार्मुक मृग-धृक्
कुलिशायुध-मुख-दैवत-भट-रक्षण-चतुर
शरणं भव शरणं भव शरणं भव दयया॥२॥

निगमागम-वचनातिग यमिमानस-गगनान्तर वयुनस्थिति-सुरकारण

You are the Lord who transcends the reach of
all speech and verbal descriptions in the Vedas and Aagamas.
You are the Divine Presence dwelling within the ethereal sky of consciousness
in the hearts of self-controlled ascetics.
You are the Eternal Foundation of the Sacred wisdom
and You are the Primordial Cause of all the Suras.

[वयुन – a rare, archaic Vedic and classical term - means 'Supreme Knowledge'
(vayunaṁ jñāna-nāmadheyam)]
[In the Nirukta "वयुनं वेतेः कान्तिर्वा प्रज्ञा वा।
'Vayuna' originates from 'vi', meaning either radiance/splendour or discernment/knowledge.]
'वी' - गतिव्यासिप्रजननकान्त्यसनखादनेषु - to move, pervade, perceive, desire, shine, approach.]
[In Vedic exegesis (Sāyaṇa), it regularly glosses as -
प्रज्ञानम् /ज्ञानम् - conscious perception, intuitive spiritual wisdom, or the knowledge that perceives right action.
नेत्रम् / आलोचनम् - "that which reveals/illuminates", it designates the physical or inner eye.
कान्तिः / प्रभा / तेजः - Splendour or divine light that dispels darkness.
मार्गः / रीतिः - The delineated path of ritual, righteousness, or cosmic order (ṛta).]

मार-शोषण भव-नाशन वर-हारक दहनामल-नयन

You burnt off Manmatha with the fire emanating from your eyes.
You destroy the delusion of the Samsaara.
You wear the unique garland of snake.
(or, you are the Great one who removes of all the fetters!
You have the taintless eyes that emanate fire to destroy any form of desire.

मननातिग वृष-वाहन-गमन भव-नाशन

You are beyond the reach of the mind.
You move about, seated in the vehicle f the bull Nandi.
You destroy the delusion of the Samsaara.

वसिताशक

Hey Lord!
You fully encompass and wield the supreme power of
universal mastery and divine sovereignty (Vashitaa)!
Or
Your supreme presence perfumes and
sanctifies all the cardinal directions (Aashaaḥ)!"

[वसिता / वशिता - The supreme yogic Siddhi of sovereignty, irresistible command, and universal mastery
Alternatively, vasita = dwelled, pervaded, or clothed.
वसिता - dwell; वसिताश – perfumed, purified;
वसिता + अशक - seventh of the eight primary 'Aiśvaryas'
(Ashta-mahaasiddhis) belonging inherent to ParamaShiva]
[अशक - अश्- व्याप्तौ - to pervade , encompass; आशक - Devourer / Consumer]

सुर-भूसुर-निकरावन पितृकानन-विह्रते

You protect the multitude of Devas and Brahmins.
You revel and sport in the Cremation ground (the grove of the ancestors)
(where the entire Jagat is burnt off as ashes, through your Knowledge-fire).

दहराकृति-कुहरातिग वर-भूधर-शयन

You transcend even the subtle cavity (Dahara) (unimaginable smallness)
of the heart's ethereal chamber.
You recline in bliss upon
the supreme sacred mountain of Kailaasa (which occupies limitless space).

खर-शीतज-कर-संस्थित

You abide within -
the radiant orbs of both the scorching Sun (witness-state) and the cool Moon (mind).

[khara-kara: "Having hot/sharp rays" - the Sun (Sūrya).
shīta-ja-kara / shīta-kara: "Having cooling rays" - the Moon (Chandra).
खरकरः (सूर्यः) शीतकरः (चन्द्रः)]

मुरभेदन-शरधारण पुर-नाशन

You are the Wielder of
'Lord Vishṇu - the slayer of the demon Mura - as Your cosmic arrow'
(when you took the form of Tripuraantaka).
You are the Annihilator of the triple citadels of the Asuras.

[During the destruction of the three demonic citadels (Tripurasaṁhaara), the cosmic chariot of Shiva was assembled from all universal forces: Mount Meru became the bow, Vaasuki the bowstring, and Lord Vishṇu Himself became the blazing arrow (Viṣhṇu-baaṇa).

निगम-व्रज

You are the very embodiment and
living host (Vraja-samuha) of all the Vedic scriptures!

(In the Tripurasaṁhaara, the four Vedas themselves became the four divine steeds, drawing Shiva's cosmic chariot, driven by Lord Brahmaa.)

तुरगोत्तम

You are the Supreme Lord whose Cosmic chariot is borne by
the foremost celestial steeds - the four sacred Vedas.

उरगाधिप-कृत-शिञ्जनि-वरकार्मुक

You are the Wielder of the supreme celestial bow (Mount Meru) -
whose resonant bowstring was fashioned from the king of serpents, Vaasuki.

[(उरसा गच्छतीति - उरगः (सर्पः) (व्रजः - समूहः)

(शिञ्जनि - Bowstring, the resonant chord of a bow - 'that which twangs / hums musically')

(कार्मुक - Bow (derived from kṛmuka (a species of wood) designating a bow fashioned for war).]

मृगधृक्

You hold the leaping deer in Your hand!

(मृगधृक् - the leaping deer held in Shiva's upper left hand, symbolizes the unsteady, wandering human mind brought under divine stillness.)

कुलिशायुध-मुख-दैवत-भट-रक्षण-चतुर

You are supremely skilled and steadfast in protecting
the celestial warrior-hosts headed (mukha) by
Indra, the wielder of the thunderbolt (Kulisha/Vajra)

शरणं भव शरणं भव शरणं भव दयया॥

Become our protector, become our protector, become our protector, with compassion.

(03)

दहनानिलतपनामरवरभूसुरजलनायकशमनाकृतविनते
कलिताखिलचरजंगमजगतामवन
जननादिक ललितोत्तमचरित भरितानतवरतात
जनतापहृते विनतात्मजवाहनार्चनजनितातुलदयया
विकचांबुजनिभलोचन रथसंवहनप्रद
विधिमौलिजफलकामलशयभूषित भगवन्
पवनानलबलमारणबलशोषण तृणचालनमपि विकृणुते न हि
निखिलागमशिरसंस्तुतचरित
शरणं भव शरणं भव शरणं भव दयया॥३॥

दहनानिल-तपनामर-वरभूसुर-जलनायक-शमनाकृत-विनते
कलिताखिल-चरजंगम-जगतामवन
जननादिक ललितोत्तम-चरित भरितानत-वर-तात
जनतापहृते विनतात्मज-वाहनार्चन-जनितातुल-दयया
विकचांबुज-निभलोचन रथ-संवहन-प्रद
विधि-मौलिज-फलकामल-शयभूषित भगवन्
पवनानल-बलमारण-बलशोषण तृणचालनमपि विकृणुते न हि
निखिलागम-शिरसंस्तुत-चरित
शरणं भव शरणं भव शरणं भव दयया॥३॥

दहनानिल-तपन-अमरवर-भूसुर-जलनायक-शमनाकृत-विनते

You are the Supreme Lord unto whom
profound obeisances and reverent prostrations are continually offered by
(by the elemental lords and guardians of the cosmos)
(namely-)
Agni the fire-deity (Dahana), Vaayu the wind-deity (Anila), the Sun-god Sūrya (Tapana),
Indra the foremost of immortals (Amara-vara),
the assembly of sacred Braahmaṇas (Bhūsura),
Varuṇa the sovereign lord of waters (Jala-naayaka),
and Yama the lord of justice (Shamana).

(Aakṛta -Directed, made, performed, assumed)

कलित-अखिल-चर-जंगम-जगतां-अवन

You are the Supreme Protector and Guardian
of the entire universe of animate and perpetually mobile beings.
all held and encompassed (Kalita)
within Your sovereign grace!

(Avana – Avn - protective lordship)

जनन-आदिक

You are the Primal Cause of 'cosmic birth and all universal manifestations'.

ललित-उत्तम-चरित

You are the Lord whose divine deeds and exploits are -
exquisitely charming, playful, and supreme.

भरित-आनत-वर तात

You are the compassionate dear Father (taata)-
who bountifully fulfils and sustains the surrendered devotees with choice blessings.

(Taata: Dear father, venerable protector, compassionate elder - a term of deep endearment and paternal reverence).
(This sequence of vocative epithets extols Lord Shiva as the primordial cause of birth and universal manifestation, the actor of charming and supremely sublime divine deeds, and the tender, all-sustaining Father who bestows boons upon surrendered devotees.)

जन-ताप-हृते

'विनता-आत्मज-वाहन'-अर्चन-'जनित'-'अतुल-दयया'

You are the dispeller of the threefold burning sorrows of all the living beings -
through that peerless, boundless mercy
awakened by the devotion and lotus-eye-offering of
Lord Vishṇu (who has Garuda, the son of Vinataa as his vehicle)
(protect us).

विकचांबुज-निभ-लोचन

Your eyes are serene and beautiful like blossomed lotuses.

रथ-संवहन-प्रद

You are the Ordainer and Bestower of
the cosmic chariot's divine motion and the charioteer.

विधि-मौलिज-फलक-अमल-शय-भूषित भगवन्

You are adorned with
the 'gleaming, spotless skull-bowl (phalaka) severed from the head of Brahmaa' -
reposing (shaya) in Your sacred hand,
hey Bhagavan (the Supreme Godhead, Sovereign Lord of all cosmic majesties)!

['Bhaga' - the sixfold cosmic majesties - Aishvarya, Dharma, Yashas, Shrī, Vairaagya, Moksha)
भगः अस्य अस्ति इति भगवान्)]

'पवन-अनल-बल'-'मारण-बल'-शोषण

You are the Supreme Desiccator - who drains and consumes -
the fierce elemental might of the fire and tempest,
and the dread power of Death (Maarana) itself.

तृण-चालनम्-अपि विकृणुते न हि

For truly, without Your divine will,
not even the stirring of a single blade of grass can be effected
by anyone in all the worlds!

निखिलागम-शिरसंस्तुत-चरित

You are the whose divine deeds, glory, and transcendent nature are
eternally extolled and celebrated
by the very crown and crest-jewel of all sacred scriptures -the Supreme Upanishads.

शरणं भव शरणं भव शरणं भव दयया॥

Become our protector, become our protector, become our protector, with compassion.

[तृण-चालनम्-अपि विकृणुते न हि [
(Without Shiva's will, not even a blade of grass can stir!)

[**Kena Upanishad: Yakshopaakhyaana:**
When Agni and Vaayu attempted to burn and blow away a single blade of grass (tṛṇa) placed before them by the mysterious Yaksha (Brahman/Shiva), neither had the independent power to scorch or move it:

अप्यहम् सर्वं दहेयं यदिदं पृथिव्यामिति॥
तस्मै तृणं निदधावेतद्दहेति।
तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुम्।
स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति॥

(अपि अहम् सर्वम् दहेयम् यत् इदम् पृथिव्याम् इति॥
तस्मै तृणम् निदधौ एतत् दह इति।
तत् उप-प्रेयाय सर्व-जवेन तत् न शशाक दग्धुम् ।
सः ततः एव निववृते न एतत् अशकम् विज्ञातुम् यत् एतत् यक्षम् इति॥)

(Agni boasted:) "Indeed, I can burn to ashes everything whatever exists upon this earth!"
The Yaksha placed a single blade of grass before him, saying: "Burn this!"
Agni rushed toward it with all his furious speed and might, yet he was completely unable to burn it.
He retreated right from that spot (and returned to the Suras, saying): "I was not able to comprehend who this mysterious Being is!"

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति॥
तदभ्यद्रवत्तमाभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति॥
तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीय यदिदं पृथिव्यामिति॥
तस्मै तृणं निदधावेतद्वातवेति।
तदुपप्रेयाय सर्वजवेन तन्न शशाक वोढुम्। स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति॥

(अथ वायुम् अब्रुवन् वायो एतत् विजानीहि किम् एतत् यक्षम् इति तथा इति॥
तत् अभि-अद्रवत् तम् अभि-अवदत् कः असि इति वायुः वै अहम् अस्मि इति अब्रवीत् मातरिश्वा वै अहम् अस्मि इति ॥
तस्मिन् त्वयि किम् वीर्यम् इति अपि इदम् सर्वम् आददीय यत् इदम् पृथिव्याम् इति॥
तस्मै तृणम् निदधौ एतत् वातवे इति ।
तत् उप-प्रेयाय सर्व-जवेन तत् न शशाक वोढुम् ।
सः ततः एव निववृते न एतत् अशकम् विज्ञातुम् यत् एतत् यक्षम् इति॥)
Then they said to Vaayu: "O Vaayu, find out what this mysterious Being (Yaksha) is."
He replied, "So be it."
Vaayu rushed toward It.
The Yaksha addressed him, "Who are you?"
He answered, "I am indeed Vaayu; I am indeed Maatarishvan (the cosmic wind)!"
(The Yaksha asked) "What special power resides in you who are such?"
(Vaayu replied,) "Indeed, I can blow away and carry off everything whatever exists upon this earth!"
The Yaksha placed a single blade of grass before him, saying: "Blow this away!"
Vaayu charged at it with all his furious speed and tempestuous might, yet he was utterly unable to stir or blow it away.
He returned right from that spot(to the gods, confessing):
"I was unable to discern who this adorable, mysterious Being is!"]

(04)

वरुणालयमथनोद्भवगरलोत्थितमहसा सुरकिन्नरहरवलान हरिसायक रभसा
कवलीकृतगरसंभवनलिनामलशुभकन्धर जलदोपम भगवन्
मधुमारणनयनामलनलिनार्चितपदपङ्कज
लुलिताम्बुधिचुलुकीकृतघटसंभवनुतितोषित
यतिमानसवरभूषण फणिकङ्कण भगवन्
दुरितापह चलितामललितेन्दुकलालवविमलीकृतजगते
शरणं भव शरणं भव शरणं भव दयया॥४॥

वरुणालय-मथनोद्भव-गरलोत्थित-महसा
सुरकिन्नर-हरवलान हरिसायक रभसा
कवलीकृत-गरसंभव-नलिनामल-शुभकन्धर जलदोपम भगवन्
मधुमारण-नयनामल-नलिनार्चित-पदपङ्कज
लुलिताम्बुधि-चुलुकीकृत-घटसंभव-नुतितोषित
यतिमानस-वरभूषण फणि-कङ्कण भगवन्
दुरितापह चलितामल-ललितेन्दु-कलालव-विमलीकृत-जगते
शरणं भव शरणं भव शरणं भव दयया॥४॥

वरुणालय-मथनोद्भव-गरलोत्थित-महसा सुरकिन्नर-हरवलान हरिसायक
रभसा कवलीकृत-गरसंभव-नलिनामल-शुभकन्धर जलदोपम भगवन्

Hey Supreme Sovereign Lord (Bhagavan)!
Hey Wielder of Lord Hari as Your supreme arrow (Hari-saayaka)!

When the cosmos was engulfed by -
the fierce, scorching lustre (Mahas)
surging from the deadly poison (gara)
produced by the churning (mathana)
of the ocean (Varunaalaya);

You -intervened swiftly and vehemently (rabhasaa)
and removed the fear of suras and Kinnaras (haravalaana);

and your auspicious and radiant neck (Shubhakandhara)
shines with the immaculate beauty of a dark-blue lotus (nalinaamala)
marked by the lethal cosmic venom (Gara)
that You consumed in a single gulp (kavaleekrta);

and your dark, lustrous throat (shubhakandhara) resembles
the deep sapphire sheen of a rain-bearing cloud (jalada)!

'मधुमारण-नयनामल-नलिन'- अर्चित-पदपङ्कज

Your sacred lotus feet were worshipped
with the immaculate lotus of one's own eye by Vishnu,
the slayer of the demon Madhu.

'लुलिताम्बुधि-चुलुकीकृत'-'घटसंभव'-नुति-तोषित

You were profoundly pleased and delighted by
the eulogies of Sage Agastya - the pitcher-born seer,
who had swallowed the entire turbulent ocean in a single sip.

यतिमानस-वरभूषण

Hey Supreme Jewel and transcendent adornment
dwelling within the disciplined minds of ascetics (Yatis)!

फणिकङ्कण भगवन् दुरितापह

You wear the hooded serpents as bracelets upon Your sacred wrists.
Bhagavan!
You are the Annihilator and Dispeller of all sins, misfortunes, and negative actions.

‘चलित-अमल-ललित-इन्दु-कला-लव’ ‘विमली-कृत-जगते’

You make the entire Jagat free of all the faults
by the minuscule movement of
the taintless digit of the elegant moon (adorning your crest)
(when you slightly turn and glance at the Creation with compassion).

शरणं भव शरणं भव शरणं भव दयया॥

Become our protector, become our protector, become our protector, with compassion.

(05)

मखसन्मुखहवनाशनमुखतर्पितहविभक्षणविबुधव्रज
नलिनोत्थितमहिमातिग परिपूजनरहितातुलमन्युकृते
मननोत्थितगणगर्जन परितर्जन सुरभर्जन विधिनन्दन कृतशिक्षण
परिपूरितदुरितान्तक गजमारणकरण अगजाधिप
भुजगाधिपशयनार्पितविधिमौलिजकलितस्रज
वलभिन्मतभगदैवतनयनांबुजनाशकृते
शरणं भव शरणं भव शरणं भव दयया॥५॥

मखसन्मुख-हवनाशन-मुखतर्पित-हविभक्षण-विबुधव्रज
नलिनोत्थित-महिमातिग परिपूजन-रहितातुल-मन्युकृते
मननोत्थित-गणगर्जन परितर्जन सुरभर्जन विधिनन्दन कृतशिक्षण
परिपूरित-दुरितान्तक गजमारण-करण अगजाधिप
भुजगाधिप-शयनार्पित-विधिमौलिज-कलितस्रज
वलभिन्मत-भगदैवत-नयनांबुज-नाशकृते
शरणं भव शरणं भव शरणं भव दयया॥५॥

[At the DakshaYajna:

मख-सन्मुख-हवन-अशन-मुख-तर्पित-हविभक्षण-विबुधव्रज

You art the very host of celestial deities who consume the sacred oblations
(havir-bhakshana vibudha-vraja)
being thoroughly gratified through the mouth of Agni
(Havana-ashana-mukha-tarpita)
present at the sacred sacrifices
(Makha-sammukha)!"

Though You alone manifest as all the Suras and partake the Havis offered to Agni, yet the Devas consumed it, little knowing your greatness, and ignored you.)

नलिनोत्थित-महिमातिग

Your boundless majesty transcends and surpasses
even the utmost glory and reach of the Lotus-born Brahmaa.

[Refers to the Liṅgodbhava episode, where Brahma could not find the crown or limit of Shiva's pillar of Cosmic light. Even then Brahmaa, ignored you.]

परिपूजन-रहित अतुल-मन्युकृते

You manifested boundless, incomparable wrath,
when deprived of Your rightful worship and sacrificial portion.

[Continuing the dramatic narrative of Dakṣa-yajña-dhvaṁsa introduced in the immediately preceding epithet, this sequence of vocatives details Lord Shiva manifesting Vīrabhadra and the Gaṇas, terrorizing the assembly, roasting/punishing the offending Devas, disciplining Daksha, and annihilating the accumulated transgressions.]

मननोत्थित-गणगर्जन

Your formidable hosts of Gaṇas surged forth with roaring, deafening battle-cries,
from Your divine will and fury.

परितर्जन सुरभर्जन

You are the Sovereign Terrifier who struck dread and panic all around.
You are the Scorcher and Chastiser of the assembled Suras.

विधिनन्दन कृतशिक्षण

You inflicted righteous discipline and punishment upon
Brahmaa's arrogant son Daksha.

परिपूरित दुरितान्तक

You are the Supreme Annihilator of all fully ripened sins and cosmic transgressions.

[Lord Shiva as Gajaasurasaṁhaara-mūrti (the slayer and flayer of the elephant-demon Gajaasura), followed by His intimate, auspicious identity as the beloved Lord of Devi Paarvati.]

गजमारणकरण अगजाधिप

You are the Cause and Annihilator - who executed -
the slaying of
the dread elephant-demon Gajaasura (Neela/Daaruka's elephant-form).
You are the lord of the daughter of the mountain-king (Aga).

भुजगाधिपशयनार्पित-विधिमौलिज-कलितस्रज

You are adorned with the sacred garland strung and fashioned
from the skulls of Brahmaa
that were reverently offered by Lord Vishṇu
who reclines upon the king of serpents (Sesha).

वलभिन्मत-भगदैवत-नयनांबुज-नाशकृते

You brought about the destruction and the plucking out of the lotus-eyes of
the solar deity Bhaga (one of the twelve Aadityas),
who stood allied (mata) with Indra (ValaBhit)
at Daksha's Yajna.

(वलभिद् -'vala-bhid' - Breaker/Slayer of the demon 'Vala'- 'Lord Indra' -Shakra.

मत 'mata' - Regarded, honoured, concurred with, or following the counsel/intent of – 'man-kta'.

'Valabhin-mata' - Either "honoured by Indra", "holding the opinion of Indra", or referring to the faction of the gods who aligned with Indra and Dakṣha.

भग -'Bhaga' - The solar deity Bhaga (one of the twelve Aadityas presiding over wealth, luck, and sacrificial shares.

दैवत - Divinity, godhead, celestial deity.)

शरणं भव शरणं भव शरणं भव दयया॥

Become our protector, become our protector, become our protector, with compassion.

(06)

जटिलालक मृगनायकमदपाटनजनिताम्बरकटिशोभित
वटसंस्थित निगमागमभटगोपक
सुरनायकत्रुटिताखिलजगदुद्भवघटकर्परहरिशरकर्षपुरदाहन भगवन्
पटुताकृतिनिखिलस्थितिकटुकीभवजलधे
भवदागमजगदुद्गम जलदालयवह्न
त्रिपुरान्तक शमितान्तक शमितान्धक शमिताखिलदुःख विभो
शरणं भव शरणं भव शरणं भव दयया॥६॥

जटिलालक मृगनायक-मदपाटन-जनिताम्बर-कटिशोभित
वटसंस्थित निगमागम-भटगोपक
सुरनायक-त्रुटिताखिल-जगदुद्भव-घटकर्पर-हरिशरकर्ष-पुरदाहन भगवन्
पटुताकृति-निखिलस्थिति-कटुकीभव-जलधे
भवदागम-जगदुद्गम जलदालय-वह्न
त्रिपुरान्तक शमितान्तक शमितान्धक शमिताखिलदुःख विभो
शरणं भव शरणं भव शरणं भव दयया॥६॥

जटिलालक (जटिल-अलक)

You are crowned with matted twisted tresses of hair.

मृग-नायक-मद-पाटन-जनित-अम्बर-कटि-शोभित

You took the form of a Sharabha (eight- legged creature)
and subdued the anger of Narasimha,
and wore his hide as a garment that adorned you.

वटसंस्थित

You art eternally seated beneath the (Cosmic) banyan tree,
as the primordial Guru of the Creation
(as DakshiṇaaMoorti - who imparts silent Brahma-Jnaana to one and all).

निगमागमभटगोपक

You are the Supreme Guardian and Protector of
the stalwart champions (warriors/defenders) of the Vedas and Aagamas.

सुरनायक

You are the Supreme Lord of the Devas.

त्रुटित-'अखिल-जगत्-उद्भव'-'घट-कर्पर'

You severed (snapped off) the (fifth) head of
Brahmaa, from whom the Jagat arises
and made his skull as your earthen begging bowl.

हरि-शर-कर्ष पुरदाहन भगवन्

You drew back (karsha) the 'celestial arrow that is Lord Hari' (Hari-shara)
and burnt off the Tripuras, hey Bhagavan!

पटुताकृति निखिलस्थिति कटुकीभवजलधे

Hey Vast Ocean of transcendent competence and grace (Jaladhe),
who art the very embodiment of supreme mastery (Paṭutaakṛti)
when the entire cosmic order turns bitter and convulsed in distress
(Nikhila-sthiti-kaṭukībhava)!

भवदागम-जगदुद्गम

From your supreme advent and divine will
the emergence of the entire universe takes birth.

जलदालयवहन

You are the Divine Bearer of the heavenly reservoir of celestial waters upon Your sacred crest.

त्रिपुरान्तक शमितान्तक शमितान्धक शमिताखिलदुःख विभो

Hey All-Pervading, Omnipresent, All-Powerful Lord (Vibhu)!
Hey Annihilator of the three fortresses!
Hey Subduer and Conqueror of Kaala himself!
Hey Slayer and Subduer of the demon Andhaka!
You extinguish all the afflictions and miseries of the world are thoroughly.

शरणं भव शरणं भव शरणं भव दयया॥

Become our protector, become our protector, become our protector, with compassion.

(07)

पवनाशनमणिकङ्कण
गरलाशनमधुसूदनवलनाशनयमुनानुजभवनाशन
सिकताशन तनयामलगणसत्तम गुणबन्धुरहृदयानन मुनिसत्तमविनुत
गणगर्जितवदनायितशशिधामककृतनेत्रक ऽडुनायकशिखरामरवरनायक
कुमुदाकरसमुदायजततलोचन द्विरदाननसुतहर्षद
तरुणेन्दुललाममसृणारुणनखजोत्पल-
-कलिकायितसुरजालकमकुटीतटघटिताम्बुजपाद
शरणं भव शरणं भव शरणं भव दयया॥७॥

पवनाशन-मणि-कङ्कण
गरलाशन-मधुसूदन-वलनाशन-यमुनानुज-भवनाशन
सिकताशन तनयामल-गणसत्तम गुणबन्धुर-हृदयानन मुनिसत्तम-विनुत
गणगर्जित-वदनायित-शशिधामक-कृतनेत्रक-ऽडुनायक-शिखरामर-वरनायक
कुमुदाकर-समुदायज-ततलोचन द्विरदानन-सुतहर्षद-तरुणेन्दु-ललाम-
मसृणारुण-नखजोत्पल-कलिकायित-सुरजालक-मकुटीतट-घटिताम्बुज-पाद
शरणं भव शरणं भव शरणं भव दयया॥७॥

पवनाशनमणिकङ्कण

Your wrists are adorned with bracelets formed of
the air-consuming serpents gleaming with radiant hood-jewels.

गरलाशन

You consumed the deadly poison.

मधुसूदन-वलनाशन

Your glory is revered by both Vishṇu (the slayer of the demon Madhu)
and Indra (the crusher of the demon Vala) -
Thou art Thyself the ultimate source of their vanquishing might.

(Lord Shiva is the supreme refuge venerated by both deities, and is the singular non-dual reality (ParamaShiva) who embodies and transcends their divine potencies.)

यमुन-अनुज भवनाशन

You destroyed the fear that rises from Lord Yama,
Yamuna's brother, for Maarkandeya.
You are the annihilator of worldly bondage.

सिकताशन

You consumed the poison which was prickly like sand.

तनयामल-गणसत्तम

You are the foremost and tender Guardian of Thy holy sons and
the immaculate hosts of Gaṇas.

गुणबन्धुर-हृदयानन

Your inner heart and luminous countenance are
exquisitely adorned with boundless divine virtues.

(बन्धुरम् - Graceful and lovely)

मुनिसत्तमविनुत

You are reverently praised, adored, and sung by
the foremost and most venerable of Munis.

गण-गर्जित-वदनायित

Your divine voice echoes the thunderous roars of Your celestial Gaṇas.

शशि-धामक-कृत-नेत्रक, उडु-नायक-शिखर, अमर-वर-नायक,

कुमुदाकर-समुदाय-ज-तत-लोचन

You have fashioned a wondrous, shining eye out of
the (cool) lunar splendour of the crescent moon resting upon Your brow
(as if hiding the third-eye that emanates fiery fire.)
(for)
You are Lord of the foremost gods, who bearest the crescent moon upon Thy crest.
(and)
Your large, luminous eyes open in serene splendour
like a multitude of blossoming night-blooming water-lilies
(because of the cool moon light covering your forehead).

द्विरदाननसुतहर्षद

You are the Loving Father and Bestower of boundless joy
unto Your elephant-faced son, Lord Ganesha.

[द्वि-रदः - गजः - that which has two tusks.]

तरुणेन्दुललाम

Your crest and forehead are splendidly adorned with
the young crescent moon as Thy crown-jewel.

मसृण-अरुण-नख-उत्पल-कलिकायित-सुर-जालक-मकुटी-तट-घटित-अम्बुज-पाद

Your sacred lotus feet are
touched by the rims of the jewelled crowns of the bowing host of Suras
and your smooth, dawn-rose toenails shine like delicate budding lotus blossoms.

(मसृण - Smooth, soft, glossy, delicate, lustrous
कलिका - flower bud)

शरणं भव शरणं भव शरणं भव दयया॥

Become our protector, become our protector, become our protector, with compassion.

(08)

अखिलाण्डग
शुकतुण्डजघटनोत्थितमधुरायितसुखतन्द्रिजरससारसपदनामजमुनिगीतविनोद
कनकाम्बुजजनिताखिलगजखण्डन यमखण्डन शशिखण्डनकलितामलशिरसे
मृदुमण्डित उरगेश्वरकृतकुण्डल विधिखण्डन शिखण्डवरलोचन
वडवानलकृतजिह्वक शिखिवाहनकृतबोधन श्रुतिमण्डलशिरसे
पुरदण्डन नगकोदण्डजहरिशरकर्षणाखण्डलकरभञ्जन
मुनिमण्डलकृतरक्षण खण्डपरशो
तण्डुनन्दिगणभृङ्गिचण्डिकृत-
तालमद्दलजघुङ्घुमध्वनिजमड्डुधर्घरितरङ्गनाठ्यपर
जह्नुजावितततनीरतीरलसच्छिवलिङ्ग
शरणं शरणं भव शरणं भव शरणं भव दयया॥८॥

अखिलाण्डग
शुकतुण्डज-घटनोत्थित-मधुरायित-सुखतन्द्रिज-रस-सारस-पद-नामज-
मुनिगीत-विनोद
कनकाम्बुज-जनिताखिल-गजखण्डन यमखण्डन शशिखण्डन-कलितामलशिरसे
मृदुमण्डित उरगेश्वर-कृतकुण्डल विधिखण्डन शिखण्ड-वरलोचन
वडवानल-कृतजिह्वक शिखिवाहन-कृतबोधन श्रुतिमण्डल-शिरसे
पुरदण्डन नगकोदण्डज-हरिशर-कर्षणाखण्डलकर-भञ्जन
मुनिमण्डल-कृतरक्षण खण्ड-परशो
तण्डु-नन्दि-गण-भृङ्गि-चण्डिकृत-
ताल-मद्दलज-घुङ्घुम-ध्वनिज-मड्डु-धर्घरित-रङ्ग-नाठ्य-पर
जह्नुजा-वितत-नीर-तीर-लसच्छिवलिङ्ग
शरणं शरणं भव शरणं भव शरणं भव दयया॥८॥

अखिलाण्डग

Hey All-Pervading Lord who dwellest within
and movest throughout the entire cosmic egg (Brahmaanda)!

शुकतुण्डज घटनोत्थित मधुरायितसुखतन्द्रिज रससारसपदनामज मुनिगीतविनोद

You delight (vinoda) in the songs (Udgītha/Gita) sung by (Shuka) Muni,
the songs which are full of words (pada) laden with devotion-essence
made exceedingly sweet, and rendered mellifluous (madhuraayita)
like the lotuses with honey (rasa-saarasa),
which rise naturally from the blissful, ecstatic trance of meditation
(where outer senses are suspended in divine bliss) (in samaadhi-sukha)
(sukha-tandrija-rasa)
and from the contact of (ghatanotthita) the mouth of Shuka (beak of the parrot).

[This line directly mirrors the classical poetical convention celebrated in the Śrīmad Bhāgavatam
निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतम्}

In Sanskrit poetics, when a ripe mango or sweet fruit is pecked by the beak of a parrot (शुकतुण्ड), its pulp becomes infinitely sweeter and richer in flavour. Here, the sacred names and verses, having passed through the lips of Sage Shuka and liberated ascetics, drip with the concentrated nectar (rasa) of divine bliss.]

[तन्द्रि (tandri) conventionally means drowsiness, but in advanced Yoga and Bhakti-rasa, सुखतन्द्रि (sukha-tandri) denotes उन्मनीभाव (unmanī-bhāva) - the effortless absorption where mental agitation sleeps, and the soul rests awaken in pure beatitude.

[The Lord who has no desires of His own (Aaptakama) nevertheless takes playful delight (विनोद) in hearing His own glories sung when they are steeped in this pure, egoless 'Bhaava'.

[(रसेन सहितं सरसं, सरसि जातं सारसं (पद्मम्)]

कनकाम्बुजजनिताखिलगजखण्डन

You destroyed all the elephants that came out of the golden lotuses (in a battle with Asuras).
Or,
You are the subduer of all demonic forces born of self-conceit (Ahamkaara)
that manifest from the golden lotus (Hrdaya) of Heart (Hrt-kanakaambuja).

यमखण्डन

You subdued Yama (to save Mrkandu's son).

शशिखण्डनकलितामलशिरसे

Your head (with matted locks) shines taintless because of the moon-digit placed there.

[The "taintless head" (अमलशिरस्) represents the tranquil mind of the yogi established in samadhi, unruffled by worldly heat (taapatraya). Sashii-khaṇḍa celestial reservoir from which the cool, soothing nectar of immortality (अमृत / Amrta) constantly drips downward]

मृदुमण्डित

You are decorated by the presence of the delicate person of your spouse.

{The tender elegance of divine beauty of Devi, softens the awe-inspiring majesty of the Supreme Lord, reassuring the devotee through quiet serenity and compassion.]

उरगेश्वरकृतकुण्डल

You have made the serpents as your ear-rings.

विधिखण्डन

You subdued Vidhi (Brahmaa) who was arrogant.

शिखण्डवरलोचन

Your have the eye decorated around by your lock f hair.

वडवानलकृतजिह्वक

You destroy the world, by making your tongue
like Vadava fire (that dries up the ocean).

शिखिवाहनकृतबोधन

You were instructed by Kumaara, one who has peacock as his vehicle.

श्रुतिमण्डलशिरसे

You are the foremost head of all those who have mastered the Vedas.

पुरदण्डन

You punished the Tripuras.

नगकोदण्डजहरिशरकर्षण

You drew back the cosmic bow fashioned from Mount Meru,
armed with Lord Hari Himself as the celestial arrow.

आखण्डलकरभञ्जन

You paralysed and broke the thunderbolt-wielding arm of Indra.

[आखण्डल - "He who shatters [the mountain-wings or strongholds – Indra]

मुनिमण्डलकृतरक्षण

You are the Divine Guardian who ever providest shelter and protection unto the entire assembly of Great Munis.

खण्डपरशो

You are Wielder of the formidable, 'cleaving battle-axe'.

[The Cleaver: He whose battle-axe cuts the enemies of dharma and the knots of ignorance (Avidyā-granthi) into pieces. The Indestructible Weapon: Refers to the episode where Parashuraama hurled this very axe (gifted by Shiva) at Ganesha; Ganesha allowed one of his tusks to be clipped (khaṇḍita) out of reverence for his father's weapon, leaving the axe famous as 'Khaṇḍaparashu'.]

तण्डू-नन्दि-गण-भृङ्गि-चण्डि-कृत-ताल-मद्दल-
जङ्घ्घुम-ध्वनित-निज-मड्डु-धर्घरित-रङ्ग-नाट्य-पर

You dance violently, on the stage,
with the accompaniment of gurgling sound of the Maddu-(drum) of yours,
to the rhythmic 'Janghuma-sounds' produced by the drums (maddala)
of your Ganas -Tandu, Nandi, Bhringi, and Chandi.

[मड्डु - small hourglass-shaped hand-drum

मद्दल (maddala): The mardala / maddala (a traditional barrel drum or Mrdanga producing deep resonant beats).

जङ्घ्घुम / झङ्घुम (jaṅghghuma): An onomatopoetic sound (anukaraṇa-shabda) representing the resounding, rhythmic booming of foot-bells, ankle movements, and deep drum reverberations.

धर्घरित (dhargharita): Whirring, rattling, deep rolling percussion (anukaari-nāda of the vibrating drum-skin).]

जह्नुजा-विटत-नीर-तीर-लसच्छिवलिङ्ग-शरणं

I take refuge in the ShivaLinga, which is on the bank of the flooding River Gangaa,
the one who was born out of Jahnu Muni.

शरणं भव शरणं भव शरणं भव दयया॥

Become our protector, become our protector, become our protector, with compassion.

Soota spoke:

इत्यष्टपद्यैस्स्वान्तस्थं तुष्टावाष्टाकृतिं हरम्।

In this manner, he sang these eight hymns in praise of Hara who was in his own being as his self-essence, and pleased him.

स्कन्दो नत्वाथ जगतां मातरं सुस्तोतुमारभत्
उदार-गम्भीर-पद्यैर्ह्यैर्महेश्वरीं देव-वामांक-भागस्थां तारकारिस्स्वमातरम्।

Skanda who fought and killed his enemy Taarakaasura, saluted the Mother of Jagat,
and started to sing hymns that were munificent and profound,
addressing his own mother, Maheshvari, who occupied the left side of MahaaDeva.

स्कन्दकृतादेवीस्तुतिः
DEVI-STUTI SUNG BY SKANDA

(01)

नौमि स्तौमि जगत्प्रसादघटनासंस्थानसंपादितां
लोकालोकनतत्परां भगवतीं मायां महेशाश्रयाम्
विष्णुब्रह्ममरुद्गणेश्वरमहासाम्राज्यदानक्षमा-
ईशांकाधिकृतां प्रसादमुखरां कायेन वाचा सदा॥१॥

नौमि स्तौमि जगत्प्रसाद-घटना-संस्थान-संपादितां
लोकालोकन-तत्परां भगवतीं मायां महेशाश्रयाम्
विष्णु-ब्रह्म-मरुद्गणेश्वर-महासाम्राज्य-दान-क्षमाम्
ईशा काधिकृतां प्रसादमुखरां कायेन वाचा सदा॥१॥

नौमि स्तौमि - कायेन वाचा सदा

भगवतीं मायां

With my body and speech, I forever bow down to and extol
the Supreme Goddess MahaaMaayaa,

महेशाश्रयाम्

who takes inviolable shelter in Mahesha,

जगत्प्रसाद-घटना-संस्थान-संपादितां

Who effects and sustains the peaceful, harmonious order of the entire cosmos;

लोकालोकन-तत्परां

who is ceaselessly vigilant in watching over all the worlds;

विष्णु-ब्रह्म-मरुद्गणेश्वर-महासाम्राज्य-दान-क्षमाम्

who has the sovereign power to confer cosmic imperial dominion
even upon Vishnu, Brahmaa,
and Indra (the ruler of the MarutGanas and other Suras),

ईशाङ्काधिकृताम्

Who gloriously occupies the sacred lap of Lord Shiva,

प्रसादमुखरां

whose very presence overflows with the vocal bestowal of compassionate grace.

(02)

इन्दुकुन्दकरिमत्तजबिम्बस्फारधारविजिताखिलवृन्दां
नीलमेघनलिनामलकान्तिं केसरीन्द्रवरभूधरकूर्मां
वक्त्रदन्तगमनाधरकेशैर्लोचनेन जघनेन कुचाभ्याम्
पादपङ्कजरजःपरिभूता नागयक्षसुरमानवकन्याः॥२॥

इन्दु-कुन्द-करि-मत्तज-बिम्ब-स्फार-धार-विजित-अखिल-वृन्दां
नील-मेघ-नलिन-अमल-कान्तिं केसरीन्द्र-वर-भूधर-कूर्मां
वक्त्रदन्त-गमनाधर-केशैर्लोचनेन जघनेन कुचाभ्याम्
पादपङ्कजरजःपरिभूता नाग-यक्ष-सुर-मानव-कन्याः॥२॥

इन्दु-कुन्द-करि-मत्तज-बिम्ब-स्फार-धार-विजित-अखिल-वृन्दां
We bow to the Supreme Goddess,
whose natural grace completely surpasses the combined beauty of
the moon, jasmine, stately elephants, and red Bimba fruits;

नील-मेघ-नलिन-अमल-कान्तिं
whose spotless complexion has
the deep, mesmerizing hue of dark rain clouds and open lotuses;

केसरीन्द्र-वर-भूधर-कूर्मां
whose posture and strength outmatch
the majestic lion, the great mountains, and the steady curves of the tortoise;

वक्त्र-दन्त-गमन-अधर-केशैः-लोचनेन-जघनेन-कुचाभ्याम्
through Her face, teeth, stately gait, lips, dark hair, eyes, hips, and breasts,
She has redefined all cosmic beauty.

पादपङ्कजरजःपरिभूता नाग-यक्ष-सुर-मानव-कन्याः
Humbled (overwhelmed) by this divine grace and
eagerly seeking the sacred dust of Her lotus feet
the queens and maidens of the Naagas, Yakshas, Suras, and Humans
bow before Her in eternal devotion.

(03)

अम्बामम्भोरुहाक्षीं सकलसुरकदम्बैकशालिप्रपूर्णां
काशीशेशान्नपूर्णां विधिहरिहरसत्संस्तुतां भर्गकान्तां
शान्तां शान्तान्तरङ्गां भजदघपटलीव्यालनागान्तकान्ताम्
कान्तान्देवस्य देवीमगवरवरजान्नौमि चिन्नित्यसंस्थाम्॥३॥

अम्बाम् अम्भोरुह-अक्षीम् सकल-सुर-कदम्ब-एक-शालि-प्रपूर्णाम्
काशीश-ईश-अन्नपूर्णाम् विधि-हरि-हर-सत्-संस्तुताम् भर्ग-कान्ताम् ।
शान्ताम् शान्त-अन्तरङ्गाम् भजत्-अघ-पटली-व्याल-नागान्तक-अन्ताम्
कान्ताम् देवस्य देवीम् अगवर-वरजाम् नौमि चित्-नित्य-संस्थाम् ॥

नौमि अम्बाम् अम्भोरुह-अक्षीम्,
I bow in humble devotion unto Ambaa, the Universal Mother,
whose eyes are tender and broad like blooming lotus petals;

काशीश-ईश-अन्नपूर्णाम्
Mother Annapūrṇaa, the sovereign queen of the Lord of Kaashi (Vishvanaatha),
overflowing with the supreme cornucopia of life-giving grain (shaali)
that endlessly sustains the entire multitude of Suras (Sura-kadamba);

विधि-हरि-हर-सत्-संस्तुताम्, भर्ग-कान्ताम्
who is reverently hymn-praised by Brahmaa, Viṣṇu, and Hara,
and who is the beloved eternal consort of
Bharga (Radiant Lord Shiva who destroys the sins);

शान्ताम् शान्त-अन्तरङ्गाम्
who is supreme peace itself, possessing an inner heart of inviolable tranquility;

भजत्-अघ-पटली-व्याल-नागान्तक-अन्ताम्
who, like Garuda (Naagaantaka) swooping upon serpents,
instantly eradicates the dark, venomous mass of sins entangling
the devotees who take shelter in her;

कान्ताम् देवस्य, देवीम्, अगवर-वरजाम्
Unto that radiant beloved Goddess of the Divine Lord,
the noble daughter born of he king of mountains (Himavaan), the foremost among mountains.

चित्-नित्य-संस्थाम्
who abides eternally as the ground of Pure Consciousness (Chit).

(04)

नलिनजवनितापद्मसंस्थाकरस्थैः
विधिवहगरुदाभैश्चामरैर्वीज्यमानां शशिमुखनिजभर्तुर्भार्यया छत्रवत्या
सितनभसटसिम्हस्कन्धसिम्हासनस्थां गजमुखशिखिवाहप्रेमजानन्ददृष्टिम्
रक्तबीजतुरगारिधूम्रजाचामरारिवरशुंभनिशुम्भान्
चण्डमुण्डवरभण्डजमुण्डैराजिभूमिकमलैरिवदेवी
कोदण्डाकृष्टदण्डोच्चलितवरशरासारधारादिभिर्या
तस्तारामवीरसंस्तुतपदा सा पातु नश्श्रेयसे॥४॥

नलिनज-वनिता-पद्म-संस्था-कर-स्थैः
विधिवह-गरुत्-आभैः चामरैः वीज्यमानाम्
शशि-मुख-निज-भर्तुः भार्यया छत्रवत्या
सित-नभः-सट-सिंह-स्कन्ध-सिंहासन-स्थाम्
गज-मुख-शिखि-वाह-प्रेम-ज-आनन्द-दृष्टिम्
रक्तबीज-तुरगारि-धूम्रज-अचामरारि-वर-शुम्भ-निशुम्भान्
चण्ड-मुण्ड-वर-भण्डज-मुण्डैः आजि-भूमि-कमलैः इव देवी
कोदण्ड-आकृष्ट-दण्ड-उच्चलित-वर-शर-आसार-धारादिभिः या
तस्तार अमर-वीर-संस्तुत-पदा सा पातु नः श्रेयसे ॥४॥

सा पातु नः श्रेयसे
May that Supreme Goddess
protect us for our supreme spiritual elevation and liberation;

नलिनज-वनिता'-'पद्म-संस्था'-करस्थैः
'विधिवह-गरुत्-आभैः चामरैः' वीज्यमानाम्
who is reverently fanned with gleaming white fly-whisks, luminous as swan-wings,
held in the hands of the lotus-seated goddesses Sarasvati and Lakshmi;
शशि-मुख-निज-भर्तुः भार्यया छत्रवत्या
over whom the consort of the moon-faced king of the Suras (Indraaṇī)
holds the royal parasol of sovereignty;
सितनभः-सट-सिंहस्कन्ध-सिंहासनस्थाम्
who sits enthroned upon the noble shoulders of the majestic lion
whose billowing mane shines like pristine clouds;

गजमुख-शिखिवाह-प्रेमज-आनन्ददृष्टिम्

who casts glances overflowing with maternal joy upon Her beloved sons,
the elephant-faced Ganesha and the peacock-mounted Skanda;

कोदण्ड-आकृष्ट-दण्ड-उच्चलित-वर-शर-आसार-धारादिभिः या
रक्तबीज-तुरगारि-धूम्रज-आचामरारि-वर-शुम्भ-निशुम्भान्
चण्ड-मुण्ड-वर-भण्डज-मुण्डैः आजि-भूमि-कमलैः इव देवी

and who, with relentless torrents of supreme arrows loosed from Her drawn bow,
vanquished Raktabīja, the horse-faced demon, Dhūmraaksha,
and all those enemies starting from Chaamara,
the mighty Shumbha, and Nishumbha -
carpeting the battlefield with the severed heads of
Chaṇḍa, Muṇḍa, and the formidable brood of Bhaṇḍaasura,
as though covering it with an expanse of blooming red lotuses;

तस्तार अमर-वीर-संस्तुत-पदा

she whose lotus feet are extolled by all the heroic gods.

[OM TAT SAT]

Soota spoke:

एवं संस्तुवतस्तस्य स्कन्दस्यामलचेतसः। प्रादुरासीद्वृषारूढो भगवान् श्रीवृषध्वजः॥

While Skanda, who possessed a taintless heart, was thus offering hymns of praise,
the' Lord whose flag bears the symbol of the bull appeared', mounted upon his bull.

SHIVA ARRIVES AT THE ASSEMBLY

नीलकण्ठस्त्रिणेत्रश्च भोगीभोगविभूषणः। कोटिप्रभाकरोद्भासिमयूखावलिभासितः॥

[नीलकण्ठः त्रिणेत्रः च भोगीभोग-विभूषणः। कोटि-प्रभाकर-उद्भासि-मयूखावलि-भासितः]

Blue-throated and three-eyed, adorned with the coils of serpents,
He shone with arrays of rays dazzling like ten million suns.

दिशामुखतमस्तोममौलिसोमनिवारितः। चलच्चामरवालोत्थवातप्रोच्चलितांबरः॥

[दिशा-मुख-तमस्-स्तोम-मौलि-सोम-निवारितः। चलत्-चामर-वाल-उत्थ-वात-प्रोच्चलित-अम्बरः]

The mass of darkness covering the faces of all quarters was dispelled by
the crescent moon upon His crest.
His divine garments fluttered in the breezes stirred
by waving yak-tail whisks ((chaamara).

छत्रछायावारितोद्यद्भानुभानमरीचिमान् सोमस्सहोमयाभ्यागाद्गणसङ्घसमावृतः॥

[छत्र-छाया-वारित-उद्यत्-भानु-भान-मरीचिमान्। सोमः-सह-उमया-अभ्यागात्-गणसङ्घ-समावृतः]

Resplendent with brilliant rays (that rivalled) the rising sun,
yet having its fierce heat shielded by the shade of a [celestial white] parasol,
the Lord of Umaa (Soma) arrived -accompanied by Umaa
and surrounded by hosts of attendants and Gaṇas.

सुरासुरकरोन्मुक्तसुमवर्षौघसन्ततिः। तद्गन्धबन्धसंबन्धमरुदामोदमोदितः॥

[सुर-असुर-कर-उन्मुक्त-सुम-वर्ष-ओघ-सन्ततिः। तत्-गन्ध-बन्ध-संबन्ध-मरुत्-आमोद-मोदितः]

A ceaseless cascade of flowers showered down from the hands of the Devas and Asuras,
and He was gladdened by the fragrant breeze carrying the sweet-scent of those blossoms.

विकचत्कमलामोदमालया शोभिविग्रहः। विलसन्मणिमुक्तादिमालावलितकन्धरः॥

[विकचत्-कमल-आमोद-मालया शोभि-विग्रहः। विलसत्-मणि-मुक्ता-आदि-माला-वलित-कन्धरः]

His form was resplendent with a garland diffusing the scent of blossoming lotuses;
His neck was embraced by necklaces of gleaming gems, pearls, and precious stones.

फणामणिकृतानेकमाणिक्यवरकङ्कणः। जङ्गमाद्रिप्रतीकाशवृषारूढोऽभ्यगाच्छिवः॥

[फणा-मणि-कृत-अनेक-माणिक्य-वर-कङ्कणः।जङ्गम-अद्रि-प्रतीकाश-वृष-आरूढः]

Wearing foremost bracelets set with countless rubies alongside the jewels of serpent hoods, Lord Shiva arrived, seated upon the great Bull that resembled a walking mountain!

[As petals shower downward from the hands of the Suras, an upward-rising, unbroken river of song ascends from the throats of the celestial choristers, creating a complete multi-sensory landscape, celebrating Lord Shiva's royal descent on Nandi.]

मुनिकिन्नरगन्धर्वगानधारास्तुतस्तुतिः।

[मुनि-किन्नर-गन्धर्व-गान-धारा-स्तुत-स्तुतिः]

His praise was extolled through the flowing stream of songs sung by Munis, Kinnaras, and Gandharvas.

[The Munis offer hymns laden with deep Vedaantic insight, Upanishadic truths, and mantra-ucchaaraṇa (intellectual/contemplative praise). The Gandharvas offer pure melody, microtonal nuances (shrutis), and vocal Raagas (aesthetic/ emotional praise). The Kinnaras provide harmonious instrumental accompaniment with lutes and rhythmic percussion.]

Soota spoke:

दृष्ट्वा देवन्तदोत्तस्थौ स्कन्दस्सिंहासनात्तदा॥

मुनीन्द्रैश्च गणेन्द्रैश्च सुरेन्द्रैर्गणपेन च। जैगीषव्येन मुनिना प्रणनाम महेश्वरम्॥

Seeing 'Deva', Skanda quickly got up from his throne.
Along with the Great Munis, the chiefs of the Ganas, the Lords of Suras, Ganapa (Ganesha), and Muni Jaigeeshavya, he (Skanda) prostrated at the feet of Maheshvara.

दृष्ट्वा नमन्तन्तं स्कन्दं सगणं समुनिसुरान्।

द्विरदास्यम्मुनीन्द्रञ्च जैगीषव्यं कृपांबुधिः करुणापरया दृष्ट्या चालुलोके सहांबया।

पुत्रौ गाढं परिष्वज्य मूर्ध्नि चाघ्राय शंकरः उवाच सर्वदेवानां सन्निधौ स्कन्दमीश्वरः॥

Seeing Skanda bowing down along with the Ganas, Munis, and Suras,
as well as the elephant-faced one (Ganesha) and the Muni Jaigeeshavya,
Shiva, the Ocean of Grace (Krpaa), along with Ambaa,
looked upon them with a gaze full of supreme compassion.
Shankara then firmly embraced both his sons and kissed them on the crown of their heads.
In the presence of all the Devas, Ishvara addressed Skanda and said,

Ishvara spoke:

वत्स अनया तव स्तुत्या सन्तुष्टोऽस्मि सहांबया धन्यया मान्यया, स्कन्द त्वं मम अतीव वल्लभः॥

Dear son! I am pleased by these praises of yours, and so is Ambaa, who feels fulfilled and honoured; and Skanda, you are extremely dear to me.

त्वया मद्वदनाम्भोजाद्यच्छ्रुतं सारमैश्वरम् शैवं शिवरहस्याख्यं वरमोक्षकथाश्रयम्॥

From my own lotus-like mouth, you have heard the Knowledge-essence of Ishvara, which belongs to Shiva, and is the supreme refuge for narrations leading to liberation.

गणानाञ्च सुराणाञ्च मुनीनां भावितात्मनाम्। जैगीषव्यं पुरस्कृत्य मम भक्तं जितेन्द्रियम्॥

In the assembly of the Ganas, Suras, and the Sages who are stabilised in the path of Self-realization, you have honoured my devotee Jaigeeshavya who has conquered his senses.

मा अरिष्टं मा च ते विघ्नं मम भूयात्कथारसे यतो विघ्नहरस्तेऽद्य सन्निधौ वर्ततेऽग्रजः॥

Let not any misfortune or obstacle befall you while you are instructing the nectar of these stories.
For your elder brother Ganesha), the remover of obstacles, is present right here with you.

Soota spoke:

इत्युक्त्वा च महादेवीमालोक्य च हसन् हरः॥

Having spoken thus, Hara looked at MahaaDevi and smiled.

ISHVARA SPOKE

नानास्थावरजङ्गमादिजनिभिर्भ्रान्तस्य मानुष्यता।
मानुष्ये सति विप्रता श्रुतिगता चाचारता तत्परम्।
इष्टापूर्तिवशक्रियादिशतशो वृत्या परं शांभवो।
लिंगालिंगनचेतसा स हि भवेन्मुक्तस्त्वलिंगस्सुखी॥

नाना-स्थावर-जङ्गमादि-जनिभिः भ्रान्तस्य मानुष्यता।
मानुष्ये सति विप्रता श्रुति-गता च आचारता तत्-परम्।
इष्टा-पूर्ति-वश-क्रियादि-शतशः वृत्त्या परम् शांभवः।
लिंग-आलिंगन-चेतसा सः हि भवेत् मुक्तः तु अलिङ्गः सुखी॥

For one who has wandered through countless births
among diverse stationary (plant/mineral) and moving (animal) species,
attaining human birth is exceedingly rare.

Within human birth,
being born with a contemplative Vedic disposition (viprataa) is rarer still;

Beyond that lies steadfast adherence to the righteous conduct taught in the Shruti.

Further still, through hundreds of pious acts of sacrifice and public charity (ishṭaapūrta),
one rises to become a true devotee of Shambhu (Shaambhava).

Indeed, that very soul -
whose consciousness is merged in deep embrace with the ShivaLinga -
attains liberation,
transcending all phenomenal signs and subtle sheaths (alingaḥ),
dwelling in the supreme, unconditioned bliss!

श्रुतिशतविधिजालकर्ममूलास्त्रिगुणगतागतिसौख्यदुःखशीलाः।
मनसिजसुखमानसंगलीलामननविचारविवर्जनेन बालाः॥
नरकमुखमवाप्य चेन्द्रलोकं भवभुवनं समवाप्य मर्त्यलोकम्।
पुनरपि जननेन कर्मशेषैर्मतिमपि घोरतरां समाप्नुवन्ति

श्रुति-शत-विधि-जाल-कर्म-मूलाः त्रिगुण-गतागति-सौख्य-दुःख-शीलाः।
मनसिज-सुख-मान-सङ्ग-लीला मनन-विचार-विवर्जनेन बालाः॥
नरक-मुखम् अवाप्य च इन्द्र-लोकम् भव-भुवनम् समवाप्य मर्त्य-लोकम्।
पुनः अपि जननेन कर्म-शेषैः मतिम् अपि घोरतराम् समाप्नुवन्ति॥

Entangled in the root of ritual actions prescribed by
the hundreds of Vedic injunctions,
their very nature subject to the alternating pleasure and pain
born of transit through the three Gunas;
and because they abandon contemplative inquiry (vichaara)
and discernment over the mind-born sports of sensory pleasure and conceit,
these 'spiritually childish ones (baalaaḥ)' -
having entered the threshold of the hellish realms,
and having attained the celestial realm of Indra,
and having returned to this worldly plane (bhavabhuvana) the mortal sphere -
through rebirth driven by the residue of their unexhausted karma (karma- sheshaiḥ)-
they end up acquiring minds
that are even more intensely afflicted and terrified (ghorataraam)!

[Without inner discrimination (विचार), each rebirth prompted by unexhausted residue (कर्मशेष) does not purify; instead, it thickens the mental delusion, bequeathing an even more tormented, fear-stricken intellect (घोरतरां मतिम्).]

MUNDAKA UPANISHAT

[This famous four-verse sequence forms the Upanishadic locus classicus critiquing the limitations of ritual action (karma-kaaṇḍa / iṣṭaapūrta) in contrast to self-knowledge (BrahmaVidyaa).]

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति॥

Unsteady, fragile rafts indeed are these forms of sacrifice,
consisting of the eighteen constituents in which the inferior ritual action is laid down.
The deluded who acclaim this [ritualism] as the supreme good (śreyas)
succumb again and again to decay and death.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः

Dwelling in the thick of ignorance, yet deeming themselves wise and learned in scripture, these fools wander about staggered by afflictions -just like the blind led by the blind.

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः।
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते॥

Wandering in manifold paths of ignorance,
the spiritually childish (baalaaḥ) imagine: 'We have attained our life's purpose'!
Because these performers of ritual work are blinded by attachment (raaga),
they do not recognize the Truth;
hence, stricken with anguish, they tumble downward once the fruits of their heavens are exhausted.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति॥

Deeming sacrificial rites (iṣṭa) and public philanthropic works (pūrta)
to be the highest good,
these thoroughly deluded souls recognize no higher path.
Having enjoyed the fruits of their pious deeds upon the high summit of heaven (naakasya pṛṣṭhe),
they enter back into this mortal world or into an even lower realm.

किं वेदैरखिलैः पुराणनिचयैरन्योन्यनिन्दापरैः
किं वा भारतयुद्धकीर्तनमुमे किं क्षुद्रधर्मादिभिः।
यत्रेशानकथाप्रचारविधुरानिस्सारभूता कथा
काव्येनापि किमत्र रामकथया दुःखोत्कटायाः फलम्॥

किं वेदैः अखिलैः पुराण-निचयैः अन्योन्य-निन्दा-परैः।
किं वा भारत-युद्ध-कीर्तनम् उमेकिं क्षुद्र-धर्मादिभिः।
यत्र ईशान-कथा-प्रचार-विधुरा निस्सार-भूता कथा।
काव्येन अपिकिं अत्र राम-कथया दुःख-उत्कटायः फलम्॥

Of what use are all the Vedas?
What purpose is served by the multitudes of Puraaṇas
that are engrossed in mutual censure?

Of what avail is the chanting of the Bhaarata war, hey Umaa?
And what is gained through petty moral codes (kshudra-dharma) and rituals?

Devoid of the dissemination of the narrative of the Supreme Lord (Īshaana),
every discourse becomes completely pithless and devoid of substance.

Even through refined poetry (Kaavya),
what lasting fruit can come here from
the story of Raama, which is fraught with unbearable sorrow?

Soota spoke:

कृताञ्जलिपुटा देवी प्राह शम्भुं सनातनम् महेशं जगदाधारमनाधारं महेश्वरम्॥

With palms joined in reverent supplication, Devī Umaa spoke unto
the Primeval one, existing beyond the bounds of linear time (Sanaatana) – Shambhu -
the Great Lord Mahesha -
who is the foundation of the entire universe, yet Himself without any foundation,
the Supreme Sovereign (Maheshvara).

Devi Spoke:

त्वत्कृपा-पात्र-भूतानां नाशुभं विद्यते हर। मत्तश्शुश्राव वेदार्थ-सारं शैवरहस्यकम्॥

Hara! No misfortune exists for those who are recipients of your grace; Skanda has heard from me the essence of the Vedas, the 'ShaivaRahasya'.

स्कन्दोऽयं स्कन्दितारातिर्विनीतो वीतमत्सरः। रहस्यं यत्त्वया-प्रोक्तं-मुनीञ्छ्रावयतु-प्रभो।

This Skanda, who has destroyed his enemies, is humble and free from envy.
Prabhu! Let him tell the Munis, the secret revealed by you.

सुर-भूसुर-सङ्घेषु गणेन्द्रेषु महेश्वर। प्रसादः क्रियतामद्य श्रवणाय मुनिर्धृतः॥

जैगीषव्योऽपि मतिमांस्तव भक्तस्त्वनन्यधीः।

Among the assembly of Suras, Brahmins, and Ganas, hey Maheshvara, grant your grace today,
so that the Muni who is extremely eager for that Knowledge, listen to it.
Jaigeeshavya of great wisdom, is also your devotee with single-minded focus.

Soota spoke:

तदा देव्या वचश्श्रुत्वा करपंकजमुत्तमम् निदधौ स्कन्दशिरसि जैगीषव्यस्य शंकरः।

शंकरश्रीकरस्पर्शाज्जैगीषव्यकुमारकौ नेमतुश्शिवपादाब्जं प्रोत्फुल्लहृदयाननौ।

स्कन्दश्शिवपदाब्जन्तत्कराभ्यां संस्पृशञ्जगौ॥

Hearing the words of Devi, Shankara placed his excellent lotus hands on the heads of Skanda and Jaigeeshavya. Feeling the touch of Shiva's auspicious hands, both Jaigeeshavya and Kumaara, bowed to Shiva's lotus feet with blossoming hearts and faces.

अयम्मेहस्त-मन्त्रेण स्वनेत्रकमलस्रवैः अभ्यषिञ्चन्मुदा भक्त्या-नान्यत्किञ्चिदमन्यत॥

Chanting the sacred Vedic mantra *'Ayam me hasto bhagavān...'*,
he bathed the Lord (abhyasiñcat) with joy and deep devotion using the stream (of tears / oblations) flowing from his lotus-eyes,
considering nothing else in this world to have any value or existence.

[This refers to the celebrated healing and sanctifying mantra from the Ṛgveda and Atharvaveda, widely utilized in classical Shaiva ritualism and Abhisheka:

अयं मे हस्तो भगवानयं मे भगवत्तरः । अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः॥}

Blessed is this hand of mine, yes, even more blessed!
This hand of mine holds all healing balms,
for it has touched the Auspicious Shiva!"

स्कन्दं प्राह महादेवो जैगीषव्येक्षणस्तदा॥

Then MahaaDeva, looking at Jaigeeshavya, spoke to Skanda.

Ishvara spoke:

शिवे किलैषतोषकृन्मुनीश्वरेषु यत्प्रियो विशेषतः कृपाञ्झरीभरीकुलेन लोकितः।

Shive! This Jaigeeshavya is a source of satisfaction and is especially is favoured by me, among all the Muneeshvaras and is looked upon with a flood of grace.

कलाकुलेन तर्पितो यथैणबाललाञ्छनस्तथैष जैगिषव्यकः कटाक्षतो भवेन्मम॥

Just as the moon is satisfied by its phases,
so too let Jaigeeshavya be blessed by my side-long glance.

Soota spoke:

प्रसाद्य सर्वानमरान्मुनीन्द्रान्गणेश्वरान्स्कन्दमुनीन्महेश्वरः।

जगाम गौर्या जगतां विधाता संस्तूयमानो मुनिदेवसङ्घैः॥

Having pleased all the Suras, Muneeshvaras, Ganeshvaras, Skanda, and the Munis, Maheshvara, the Creator of the worlds,
departed with Gauree, while being praised by groups of Munis and Devas.

इति शिवरहस्ये प्रथमांशे जैगीषव्यसुरसंवादे दशमोऽध्यायः

END OF THE TENTH CHAPTER
IN
'THE CONVERSATION BETWEEN JAIGEESHAVYA AND THE SURAS'