श्रीशिवरहस्याख्यः महेतिहासः

THE ANCIENT SHIVA-PURAANA

TITLED

SHREE SHIVARAHASYAAKHYAH MAHETIHAASA

THE GREAT HISTORY
KNOWN AS
THE AUSPICIOUS MYSTERY OF SHIVA

प्रथमांशः
FIRST PORTION

CHAPTER ELEVEN

[DESCRIPTION OF THE TWELVE-FOLD DIVISIONS]

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.

स्कन्दजैगीषव्यसंवादे द्वादशांशसंख्याकथनं नाम एकादशोऽध्यायः

ELEVENTH CHAPTER

DESCRIPTION OF THE TWELVE-FOLD DIVISIONS

Soota spoke:

शिवदर्शनजानन्द-सन्दोहानन्द-निर्भरः। प्राह शूरारिरित्थन्तं मुनिमालोक्य शांकरम्॥

Filled with the bliss of his father's touch, Skanda looked at the Muni who was Shiva's devotee, and began his speech.

Skanda spoke:

जैगीषव्य शृणुष्वाद्य रहस्याख्यानमुत्तमम्। शैवे रहस्ये देवेन देव्यै कथिकथानकम्॥

तद्वक्ष्यामि समासेन शृणु त्वं मुनिभिस्सह। गणेश्वरैस्सुरेशैश्च तत्रादौ कथयाम्यहम्॥

नमस्कृत्वाप्रमेयाय महादेवाय शम्भवे। देवीं गजाननं देवं शैवाचार्यानकल्मषान्॥

Jaigeeshavya! Listen today to the supreme, secret narrative - that sacred discourse which was revealed by the Supreme Lord (Deva) unto the Goddess (Devī) within the esoteric lore of ShivaRahasya! I shall relate it to you in brief; listen along with the Munis, the Ganeshvaras and the Sureshvaras. I will speak about it, after offering salutation to the unfathomable MahaaDeva Shambhu, to the Devi, to Gajaanana, and to the Shaivaachaaryas with taintless minds.

FIRST SECTION

माहेशांशः प्रथमतो नाम्नासौ मुनिसत्तम।

This (first section) is known primarily by name as the Maaheshaaṁsha (the section pertaining to Mahesha), O foremost of Sages!

जैगीषव्यप्रसादन्ते महेशस्य समागमः॥

Herein is revealed the grace bestowed upon you, Jaigeeshavya, and your sacred communion with Lord Mahesha;

गणनान्देवसङ्घानां मुनीनाञ्च समागमः। मया प्रसादितो देवस्स्तोत्रवर्येण सत्तम॥

the gathering of the hosts of Devas and the assembly of Munis; how the Supreme Lord was propitiated by Me through an exalted hymn of praise, hey virtuous one;

कैलासवर्णनञ्चैव विचित्रं श्रीमहेशितुः। देव्या महेशसंवादः कौतुकेन नगोत्तमे॥

the wondrous and picturesque description of Mount Kailaasa, the abode of the glorious Lord Mahesha; the enchanting dialogue held out of mutual wonder between the Goddess (Devī) and Lord Mahesha upon that Supreme Mountain;

चरित्रं शिवयोस्तत्र विचित्रं भूधरोत्तमे। कैलासेश्वरपूजा च महेशेन प्रकल्पनम्॥

the extraordinary life and pastimes (charitram) of Shiva and Shivaa, upon that Best of mountains; the ceremonial worship of the Lord of Kailaasa (Kailaaseshvara-pūjaa), and the sacred arrangements ordained by Mahesha

द्वारप्राकाररचना गणानां स्थानकल्पनम्। मम देव्याश्च विप्रेन्द्र गणेशस्य महात्मनः॥

the design and consecration of the temple gates (dvaara) and enclosing boundary ramparts (praakaara); the designated stations assigned to the Gaṇas, unto Me (Skanda), unto Devi, and unto the Great one Gaṇesha, hey Chief among the twice-born!

सहस्रलिङ्गाध्यायश्च कैलासस्य तपःक्रिया। तत्प्रसादनमीशेन तन्मौलौ वसतिस्तथा॥

the chapter on the Thousand Lingas (SahasraLinga-adhyaaya);
the intense ascetic penance (tapas) performed by Mount Kailaasa, and how the Mountain was graced by the Lord, who took up His permanent dwelling upon its crest;

कैलासस्याभिषेकश्च शम्भुना कल्पितोनगैः।जिज्ञासा चैव देवानां देव्याः प्रादुर्भावात्सुराः॥

the ceremonial bath (Abhisheka) of Mount Kailaasa fashioned by Shambhu with surrounding mountains; the spiritual inquiry of the Devas, and the epiphany of the Suras arising from the divine manifestation of Devi;

ज्ञानार्थकथनञ्चैव आत्मलिङ्गस्य पूजनम्।

the exposition on the nature of spiritual gnosis (Jnaana), and the direct worship of the indwelling Self-Linga (AatmaLinga-pūjana).

माहेशेऽस्मिन्महेशेन कथाः प्रोक्ताश्शिवेन हि॥

Indeed, these sacred narratives were declared directly by Lord Mahesha, shiva Himself, within this Maahesha section.

दिक्संख्यया मुनिश्रेष्ठ कथितोऽयं सहस्रतः।

By ten measures of hundreds (i.e., ten chapters / one thousand verses), hey foremost of Sages, this (section) has been proclaimed!"

SECOND SECTION

द्वितीयोंशो भवोनाम्ना तस्मिन्प्रोक्तं हरेणहि॥

The second part is named 'Bhava' in which, Hara himself speaks out.

देव्याश्चैव तपश्चर्या मणिद्वीपागमस्तथा।

The penance of the Devi and the journey to ManiDveepa (the Island of Jewels);

कल्पवाटीरम्यनीपवनद्वीपोपवर्णनम्॥ चिन्तामणिमहासौधवर्णनं श्रीपुरस्य च।

the description of the Kalpa garden, the lovely Kadamba forest, and the island;
the description of the Great Mansion of ChintaaMani (ChintaaMani MahaaSaudha) and of Shreepura;

तस्मात्कैलासगमनं कामेशस्य वपुर्धरः॥ कामेशया च देव्याच तत्र नित्यमवस्थितिः।

the journey to Kailaasa of Kamesha in his embodied form;
the eternal residence of Kameshwari and Kamesha;

हिमाचलागमश्चैव देव्यास्तत्र गतिर्मुने॥

the arrival at the Himalayas and the path taken by Devi, hey Muni;

दूर्वासमहिम्नश्च कथनं तत्तपःक्रिया। द्वितीये भवसंज्ञेऽत्र कथितं शंकरेणहि॥

the narration of the greatness of Sage Durvaasa and his great acts of penance;
all this was indeed told by Shankara in this second part known as 'Bhava'.

THIRD SECTION

श्लोकसार्धेन साहस्रत्रितयेन शंकरः। हरस्तृतीयो देवेन कथितोंऽशो मुनीश्वराः॥

तस्मिन्मुनिप्रार्थनया व्यासेन परिकीर्तनम्।

Hey Muneeshvaras! In three thousand and a half verses, the third part (Amsha) was told by Deva, Shankara, Hara;
that which was narrated by VyaasaMuni at the request of the other Munis;

गायत्र्याश्च तपश्चर्या देव्यागमनमुत्तमम्॥

the penance of Gaayathri and the supreme arrival of the Devi;

गणानां प्रेषणञ्चैव तीर्थेशमहिमा तथा। श्रीशैलमहिमा चापि मानसार्चनकल्पनम्॥

the sending of the Ganas and the greatness of the Teerthesha;
also the greatness of SriShailam and the method of mental worship (Maanasa-Archana);

जनकस्य च संवादो याज्ञवल्क्येन शंकर। पद्मावत्या रत्ननिधेस्संवादः परमाद्भुतः॥

the dialogue between Janaka and Yaajnavalkya, hey auspicious one, and the most wonderful dialogue between Padmaavatee and RatnaNidhi;

तस्योत्तरार्धे चांशस्य पूजारत्ननिधेस्तथा। शिवस्य देवदेवस्य महादेवस्य शूलिनः॥

in the second half of that portion, the worship of Shiva, the treasure-chest of gems, Shiva, DevaDeva, MahaaDeva, Shoolin;

यमलोकस्य वृत्तान्तो दर्शनं शिवयोस्तथा। संवादो भस्मरुद्राक्षधारणे महिमापि च॥

the account of Yamaloka, the vision of Shiva and Shivaa
the dialogue regarding the glory of wearing Bhasma and Rudraaksha;

गङ्गाया नर्मदायाश्च वरप्राप्त्युपवर्णनम्। माहेश्वरव्रतञ्चैव वर्णनं श्रीमहेशितुः॥

the description of how the rivers Gangaa and Narmada obtained boons;
the description of the MaheshvaraVrata of the glorious Lord Mahesha;

शैवार्चनादिकथनं शिवडुण्डिचरित्रकम्। त्रयस्त्रिंशत्सहस्रेण सङ्ख्यया प्रोक्त एव हि॥

the narration of Shaiva worship and the life of Shivadundi;
this was spoken in a total of thirty-three thousand verses.

FOURTH SECTION

चतुर्थंशिवसंज्ञो हि चांशस्साक्षाच्छिवोदितः। बृहज्जाबालधर्मादिकथनं दशकस्य हि॥

the fourth part, named 'Shiva' was spoken directly by Shiva himself;
it contains the narration of BrihajjaabaalaDharma and the ten-fold duties;

भस्मरुद्राक्षमहिमा शिवलिङ्गार्चनस्य च। महिमा शिवभक्तानां शैवानां भोजनेऽपिच॥

the glory of Bhasma, Rudraaksha, and the worship of the ShivaLinga;
the greatness of Shiva's devotees and the merit of feeding Shaivas;

शिवक्षेत्रनिवासस्य कथनं बिल्वपूजनात्। पूजाप्रभावकथनं तस्मिन्नंशे प्रकीर्तितम्॥

the description of residing in Shiva-Kshetras;
the worship with Bilva leaves, and the efficacy of such worship is celebrated in that part;

FIFTH SECTION

चतुस्सहस्रतस्सङ्ख्या देवदेवोदिता शुभा। भर्गोनाम्ना पञ्चमांशः कथितोऽत्र शिवेन हि॥

Bharga-Amsha consisting of four thousand verses, the auspicious fifth part named 'Bharga' was told here by Shiva;

ज्योतिर्लिङ्गद्वादशानां महिमा तत्र कीर्तितः। वामदेवोपदेशश्च श्रुतिसिद्धान्तकीर्तनम्॥

the glory of the twelve Jyotirlingas is praised there, along with the teachings of Sage VaamaDeva and also the glorification of the final conclusions of the Vedas (Shruti-Siddhanta/Upanishads);

गङ्गासागरमाहात्म्यं प्रभासे पुष्करस्य च। हरिद्वारप्रभावश्च बिल्वमूलार्चनस्य च॥

the greatness of GangaaSaagara, Prabhaasa, and Pushkara;
the power of Haridwaara and the worship at the root of the Bilva tree;

सहस्रनामकथनं देवदेवस्य शूलिनः। महिमा देवदेवेन कथितोऽस्ति विशेषतः॥

शिवायैषट्सहस्रोऽत्र कथितो मुनिसत्तम।

the narration of the SahasraNaama (thousand names) of the Trident-wielding Shiva, the Deva of Devas ; this glory was spoken particularly by DevaDeva himself; Herein, (an amsha dedicated to) Shivaa (Devi) comprising six thousand verses is declared, hey foremost of Sages!

SIXTH SECTION

('Dik' Literally means "direction." In traditional Indian numerology, the BhootaSankhyaa system, the word 'direction' is a symbolic code for the number 'ten' representing the four cardinal directions, four intermediate directions, up, and down.)

शंकरांशस्ततष्षष्ठो दिक्सङ्ख्याक्रमसङ्ख्यया। कथितश्श्रीमहेशेन तस्मिन्नुद्रोपवर्णनम्।

शिवलिङ्गार्चनस्यापि भस्मरुद्राक्षधारिणाम्॥ महिमा शांभवानाञ्च कथितो विस्तरेणहि।

निदाघऋभुसंवादष्षष्ठांशो ज्ञानविस्तरः॥

Then follows the sixth portion, the Shaṅkaraamsha, enumerated according to the count of the directions (i.e., ten chapters / one thousand verses).This was declared by the glorious Mahesha, wherein the detailed description of Rudra is expounded; and also the worship of ShivaLinga by those who wear Bhasma and Rudraakhsas; the glory of Shiva-devotees has been described in detail, and also the Nidaagha-Ribhu dialogue, a profound philosophical discourse on Advaita;

SEVENTH SECTION

उग्रो नाम्ना सप्तमोऽत्र कथितश्शंकरेण हि। देवस्य देव्या संवादो नामसाहस्रकीर्तनम्॥

अविमुक्तप्रशंसा च शतर्चनतपःक्रिया। नाम्नामष्टोत्तराख्यानं महिम्नमथ वै हरेः॥

The seventh part, named Ugra, was indeed spoken here by Shankara himself;
and contains the dialogue between Deva and Devi and the glorification of the Thousand Names (Sahasranama);
also included is the praise of Avimukta (the sacred city of Kashi/Varanasi) and the performance of penance and hundred-fold worship (Shata-archana); and features the narration of the 108 names and the Mahimna (the Greatness/Stotra) of Hara.

पुष्पदन्तमहिम्नाख्यकथनं तत्र सत्तम। काटकोटरजाख्यानं क्षेत्राणां महिमा तथा॥

श्रीशैलस्यारुणाद्रेश्च तथावृद्धाचलस्य च। श्रीमद्दक्षिणकैलासमाहात्म्यमपि विस्तरात्॥

पुण्डरीकपुरस्यापि काञ्च्याश्श्रीमहिमाद्भुतः। कुंभघोणप्रशंसा च तथा मध्यार्जुनस्य च॥

चतुर्दशसहस्रेण कथितोऽत्रशिवेन हि।

Hey virtuous one (Sattama)!
The narration of the greatness known as the MahimnaStotra by Pushpadanta is found there; as well as the story of the one born in the hollow of a Kataka tree, and the greatness of various sacred regions (Kshetras). Also described in detail is the greatness of SriShailam, Arunaachala (Arunaadri) (Tiruvannaamalai), and Vriddhachalam (Pazhamalai), as well as the glorious Dakshina Kailaasa (Chidambaram/Kaalahasti). Furthermore, it contains the wonderful glory of Pundarikapura and Kanchi, along with the praise of Kumbhaghona (Kumbhakonam) and Madhyarjuna (Thiruvidaimarudur). This is narrated by Shiva himself here in fourteen thousand verses.

EIGHTH SECTION

भीमोऽष्टमोमहांशोऽत्र कथितो विस्तरेण हि॥ दिङ्नागसङ्ख्यया चैव सहस्रेण मुनीश्वर।

पातालालोकलिङ्गानां महिमाकथनं मुने॥ श्रीहाटकेशमहिमा शेषस्यात्र तपःक्रिया।

प्रसादश्च महेशेन तस्य भूभारधारणे॥

The 'Eighth one named Bhima-Amsha' consists of ten thousand verses,
and describes in detail the ShivaLingas in the Paataala and describes also
as to how Shesha worshipped Haatakesha (Golden Lord) to receive the divine grace (Prasaada) necessary to support the 'weight of the Earth'(Bhu-bhaara).

NINTH SECTION

सदाशिवोंशो नवमस्तस्मिञ्छम्भोःकथानकम्। शिवेनोक्तं महादेव्यै नामसाहस्रमुत्तमम्॥

कलौ शैवसमाचारप्रमाणेन विमुक्तिदम्। महाशांभवधर्माणां कीर्तनं परिकीर्तितम्॥

The Ninth Amsha named 'Sadashiva-Amsha' focuses on the 'Supreme SahasraNaama' taught by Shiva to MahaaDevi which is said to grant liberation even in the Kali Yuga; the glorification of the great duties (Dharmas) of the great devotees of Shambhu is fully narrated here.

TENTH SECTION

(In the traditional Sanskrit system of numbering (Bhūtasankhyā), "faces" or "five-faces" is a symbolic code for the number 5. Pañcavaktra means "Five-faced," referring to Lord Shiva's five aspects (Sadyojata, Vamadeva, Aghora, Tatpurusha, and Ishana).

पञ्चवक्त्रसङ्ख्यया मेऽद्य सहस्रेणैव कीर्तनम्। ईश्वरांशोऽत्र दशमो दशधर्मानुकीर्तनम्॥

By the number of the five faces of Shiva, multiplied by a thousand (i.e., 5,000 verses), this narration is now given by me.

The tenth part here is known as 'Ishvaraamsha', and it contains the sequential narration of the ten-fold duties (Dharma) of a devotee.

बिल्वार्चनं रुद्रजप: पञ्चाक्षरमहोदयः। शिवलिङ्गार्चनस्यापि भस्मरुद्राक्षकीर्तनम्॥

शांभवानां शिवक्षेत्रे शैवैभक्तार्चनन्तथा। शिवनाम्नस्स्मृतेश्चापि दशमे महिमा तु यः॥

Worship with Bilva leaves, the chanting of the Rudra hymn,
the great glory of the Five-syllabled mantra (Panchaakshara);
as well as the worship of the ShivaLinga and the glorification of Bhasma and Rudraaksha beads; the greatness of the devotees of Shambhu within the sacred lands of Shiva,
the worship of the Shaiva devotees themselves, and the remembrance of the names of Shiva;
this greatness which belongs to the Tenth Part is proclaimed therein.

ELEVENTH SECTION

('Shankara' refers to the eleven Rudras. Therefore, the word 'Shankara' is a symbolic code for the number eleven. This indicates that the Eleventh Part (Ekadasho Amsha) follows immediately, which the next verse confirms by name (Mahadeva-Amsha).)

तस्मिन्प्रकीर्तितो विप्रशङ्करस्य क्रमात्मकः।

Hey Brahmin, the next part is told by the number corresponding to the name of Shankara the number 'eleven'.

[(In the phrase ma-nnetra-krama-sankhyata, the word Netra (eyes) is a symbolic number. In the traditional Bhuta-sankhya system: Netra typically represents the number 2 (the two eyes) or 3 (referring to Shiva's three eyes).
Given the context of previous verse counts (which are in the thousands), this indicates that the Mahadeva-Amsha contains either 2,000 or 3,000 verses.)]

एकादशो महादेवः प्रोक्तोऽशश्शंभुना तदा मन्नेत्र-क्रमसङ्ख्यात-शिवपूजा-क्रमात्मकः।

अभिषेचनिकानाञ्च फलं पुष्पेषु कीर्तनम् भक्तीनां दशकानाञ्च कीर्तनं पूजने तथा।

The eleventh part, named 'MahaaDeva', was spoken by Shambhu.

It consists of the systematic procedure (krama) for the worship of Shiva, and its verse-count is known by the sequence of the eyes (netra).

It describes the fruits (merits) of performing ritual bathing (Abhisheka) and contains the narration regarding flower offerings.

It also recounts the ten types of devotion (bhakti) and the procedures for worship.

TWELFTH SECTION

(In the Bhuta-sankhya system, Muni represents the number 7 (the Saptarishis). Here it indicates 7,000 verses.)

मुनिसङ्ख्या ग्रन्थतश्च ईशो नाम्नात्र द्वादशः॥

शिवनाम्नां सहस्त्रस्य कीर्तनं तत्र कीर्तितम्। प्रसादश्शङ्करस्यापि ममैवानुग्रहात्मकः।

शिवरत्नाकरकथामाहात्म्यं मुनितोषणम्। एतदध्यायसाहस्त्रैः कीर्तनं श्रीशिवेन हि॥

By the number of the Munis, (7,000 verses), the twelfth part in this work is named 'Isha'. There, the narration of the thousand names of Shiva is celebrated, along with the grace of Shankara, which consists of my own divine blessing. The greatness of the story of the Shiva-Ratnakara (the Ocean of Jewels of Shiva), which delights the sages, is narrated in thousands of verses by the the Supreme Shiva himself.

THE GREATNESS OF SHIVARAHASYAM

देव्यै देवेन कथितं रहस्यं शिवसम्मतम्।

This secret doctrine, approved by Shiva, was spoken by Deva to Devi.

सदाशिवसमो देवो नास्ति लोकत्रयेष्वपि, तथा शिवरहस्येन तुल्यमन्यन्नविद्यते।

There is no deity equal to SadaaShiva in all the three worlds,
and similarly, there is no Scripture equal to the Shiva Rahasya.

शैवसारमहारत्नकोशोऽयं मुनिसत्तम पुण्योऽयं पावनश्चायं भक्तिसार-कथाश्रयः।

This text is a 'Great Treasury of Jewels of the Shaiva Essence'. It is described as meritorious, sacred, and a sanctuary for the stories that form the essence of devotion (to the formless).

संसारायास-धर्माणां कथनेन विवर्जितम् वर्णाश्रम-विचारादि-कथा-श्रम-विवर्जितः।

The text is intentionally devoid of the burdensome descriptions of worldly duties; and entirely devoid of exhausting debates regarding social castes (Varna) or stages of life (Aashrama).

अत्याश्रमोक्त-धर्माणामाकरोऽयं महामुने नाना-कथा-सुधाश्शैवाः परमानन्दनिर्भरः।

MahaaMuni! It is a mine-store for the Atyashrama Dharmas, the spiritual paths meant for those who have transcended conventional social structures.
It is the Shaiva nectar of diverse stories, overflowing with supreme bliss.
(It is proclaimed as the 'sum total of the essence of Vedanta"'and the 'illuminator of devotion to formless -Shiva'.)

देव्यै देवेन कथिताश्शतसाहस्त्रतोऽधिकाः॥

This Scripture, spoken by Deva to Devi, consists of more than one hundred thousand verses.

भक्तैश्श्राव्योऽयमतुलश्चेतिहासवरोत्तमः।

This is to be heard by the devotees definitely.
It is incomparable and most excellent of all the Supreme histories.
(The text is positioning itself not just as a religious manual, but as an Itihaasa (like the Mahabharata or Ramayana), claiming it is the highest of its kind because it contains the direct words of Shiva.)

शैवसारकथारत्नं सर्वस्वोऽयं मुनीश्वराः॥

This is the jewel of stories that constitutes the essence of Shaivism;
it is the all-in-all (Sarvasvam) hey Muneeshvaras!
(It is total essence of the Vedaanta, positioning Shaiva-devotion not just as a ritual path, but as the highest philosophical conclusion.)

स्कन्दे गजानने गौर्यां यथाप्रीतिर्महेशितुः। तथा शिवरहस्येऽपि गोप्यं गोप्यमिदं शुभम्।

Just as Lord Mahesha holds boundless love for Skanda, for the elephant-faced Gresham, and for the radiant Gauree - even so does He cherish this ShivaRahasya!
Most secret, deeply guarded, and supremely auspicious is this sacred lore!

न देयं नैव वक्तव्यमादौ तेभ्यस्त्वया मुने। शप मत्पदयोर्विप्र नचेन्मूर्धाय ते पतेत्॥

Muni! This Knowledge should not be given or even spoken to those (the uninitiated) at first.
Swear by my feet, hey Brahmin, for if you do not, your head may fall!

वेदान्तसारसर्वस्वं शिवभक्तिप्रकाशकम्।

This text is the 'complete essence of the heart of Vedanta' and the 'illuminator of devotion to Shiva'.

देयं भक्ताय विप्राय पुत्रायात्यन्तरागिणे।

It should be given to a devotee, a Brahmin, a son, or one who is extremely dear (affectionate).

वक्तव्यमनहंकारचित्तायात्मगुणाय च शैवाय शंभोरुत्कर्षभक्तियुक्ताय ते मुने॥

संवत्सरोषितायत्वं भक्तायान्तेनिवासिने। त्रिणेत्रचिन्तापालाय नान्यस्मै सत्यमुच्यते॥

This (confidential lore) is fit to be spoken only unto one -
whose mind is entirely purged of egoism (anahaṅkāra-chitta),
who is adorned with noble self-virtues (Aatmaguṇa),
who is an ardent devotee of Shiva (Shaiva), and
who is endowed with the supreme height of devotion unto Lord Shambhu - namely unto you, hey Sage (Jaigeeshavya);
unto a devotee who has lived with the teacher as a resident-disciple for one full year,
and to the one who protects the contemplation of the 'Three-Eyed Lord'.
To no one else should this be given.
This is the 'Absolute Truth' (truly, veridically, as an immutable pledge)!

(Lord Skanda binds Sage Jaigeeshavya with an oath of lineage-ship (Sampradāya-Maryādā): this sacred teaching is never to be commercialized or divulged to casual dialecticians, skeptics, or the ego-bound -
ensuring the lineage preserves its unadulterated transformative power.)

Skanda spoke:

जगाद जगतां गुरुस्त्रिजगतां जनित्रीं मुदा
जगत्त्रितय-जन्तु-हृत्त्रिविध-ताप-दुःखापहम्।
जडाजड-गत-स्थिति-प्रलय-भाव-भावं भवं,
विशोषयदिदम्मुहुश्शिवरहस्य-रत्नांशुमान्॥

With joyful heart, the 'Preceptor of all the worlds' (Jagad-Guru) spoke unto
the 'Mother of the three worlds' (Trijagataaṁ Janitrī) - (this ShaivaRahasya) -
which eradicates the miseries born of the threefold afflictions (Taapatraya) seizing the hearts of creatures across all three realms;
which completely dries up (vishoshayat)the ocean of transmigratory existence (Bhava) - the continuous cycle of 'Sustained existence and cosmic dissolution', (sthiti-pralaya) and the ongoing becoming, emergence, and states of flux (bhaava) - inherent in the insentient and sentient creation (jaḍaajaḍa) -
this very 'sun radiant with jewel-like rays',
namely the ShaivaRahasya (Śivarahasya-ratnaaṁśumaan),
- illuminates again and again.

[The ShaivaRahasya itself is celebrated as the radiant Sun whose beams of jewel-like illumination dissolve the dark ocean of 'becoming'.]

[The sonic play on जग्- / जन्- in the opening paada जगाद जगतां गुरुस्त्रिजगतां जनित्रीं - creates an elevated cadence.]

[त्रिविध-ताप (trividha-tāpa) - The threefold afflictions:
Ādhyaatmika (internal physical and mental afflictions),
Ādhibhautika (injuries inflicted by external beings),
Ādhidaivika (calamities wrought by elemental and supernatural forces).]

तदेव भवतां वदे भवदवाग्नि-संशोषकं
विधुन्तुद-मुखोत्थित-प्रकट-सोमधाम-प्रभम्।
विकासित-दिशामुख-प्रथित-पाण्डिमानोपमं
सुधामपि बुधाः परं हवनवक्त्रहव्याशनाः॥

That very (sacred secret) I shall now declare unto you -
that which completely dries up the forest fire of worldly existence (bhava-davaagni);
which possesses the pure, unimpeded radiance of the full moon just released and bursting forth from the jaws of Raahu at the conclusion of an eclipse;
the effulgent lustre of the 'orb of the moon' emerging manifest from the mouth of Raahu (Vidhuntuda);
resembling the celebrated, dazzling whiteness (paandiman) spreading across the open faces of all cardinal directions.
Hey You all of Great wisdom (spiritually enlightened seers - 'budhaaḥ') -
even the Suras whose mouths are sacrificial fires consuming the clarified oblations - regard this as the supreme, nectarine bliss (sudhaa) beyond all else!

[Samsaara as a blazing forest-fire (भव-दवाग्नि), finds its immediate cooling and cessation through this lunar nectar of non-dual wisdom.]

[विधुन्तुद - विधुं तुदतीति विधुन्तुद -Raahu, the eclipsing shadow-planet (the tormentor/eclipsing piercer of the moon)]

क्षमारथ-रथाङ्गक-स्स्फुट-सुपाणि-बाणासनो
हिरण्य-नग-कार्मुकस्सकल-विश्वनाथाधुना।
स एव सुखसम्पदान्निधिरपार-पुण्यास्पदस्स
एव सुकृती सदा यजति वेदमध्येति च॥

He, who constantly worships the Lord of all the universes -
the Lord who made the Kshamaa (Bhumi) His chariot, the sun and moon its wheels,
whose (capable) lotus-hands hold the arrow,
and who fashioned the golden mountain (Meru) into His bow -
He alone - is the true treasury of all happiness and prosperity, the vessel of limitless merit,
the truly virtuous soul;
he alone has truly performed all Vedic sacrifices, and he alone has truly mastered the Vedas!

[The external performance of sacrificial rites and the intellectual study of the Vedas (Upanishads) find their ultimate fulfilment in the devotion to VishvaNaatha. He who worships the Lord has already accomplished the highest fruits of all sacrifices and Vedic study combined.]

स दान-निचयार्जित-प्रभव-धर्म-साराधिक-
स्स उत्तम-ससागरावसन उर्वरा-दानकृत्।
क्षणार्द्धमधिकादर-शिवरहस्य-धर्मश्रवा-
स्स एव गणनायक-श्शिवपदाब्ज-युग्मार्चकः॥

He surpasses the essential merit (Dharma-saara) generated through multitudes of charitable gifts;
he is foremost among those who gift the entire earth (Urvaraa) encircled by the oceans!
He who, even for half a moment (kshaṇaardham), listens with supreme reverent love (Adhikaadara) to the sacred (subtle) wisdom of the ShaivaRahasya -
he alone is the true leader of the Gaṇas (Gaṇanaayaka),
the true worshipper of the pair of Shiva's lotus feet!

सुरासुर-चराचर-प्रभव-नाश-रक्षा-क्रमै
र्न वाऽयुत-रणांकण-प्रभव-युद्ध-दुःखोद्भवैः।
श्रमैकरस-धूर्गतैर्विविध-वर्ण-धर्माश्रमैः
कथाभिरिह नश्वरं न भवति श्रुतीशेखरम्॥

Not through the cyclical sequences of creation, destruction, and preservation of Suras and Asuras, moving and unmoving beings;
nor through the sorrows born of battles waged across countless (myriad) (ayuta) arenas of war;
nor through the wearying routines of duties bound to diverse castes and stages of life, which culminate solely in exhaustion (dhur-yoke); nor through transient narratives in this mortal world -
does that Crown-Jewel of the Vedas (Shruti-Shekhara - the supreme non-dual truth of Shiva) ever become perishable!

[The verse gathers the recurring motifs of the chapter—the cosmic dance of material creation/dissolution, the bloody epic wars (भारतयुद्ध), and the heavy social duties of caste and stages of life (वर्णाश्रम) that reduce human energy to mere fatigue (श्रमैकरस).
While all empirical phenomena undergo creation and destruction, the core revelation of the ShaivaRahasya is identical to the Śruti-śekhara (the pinnacle of the Upanishads -the timeless, non-dual, uncaused reality of ParamaShiva). Being beyond time, it is never subject to decay (नश्वरं न भवति).]

तुषाद्रिरभिखण्डनैः किमिह लभ्यते तण्डुल-
स्तथा शिवकथां विना न हि शमाय जन्तोर्मनः।
शैवानन्दरहस्यसागरमहाद्वीपोपमा द्वादशा-
स्ते चांशाः खलु शंकरेण विहिता नामानि तेषां वदे॥

By pounding a mountain of empty husks (Tusha-adri), can even a single grain of rice (taṇḍula) ever be obtained here? In that very manner, bereft of the sacred discourse of Shiva, the mind of a mortal creature can never attain tranquil peace!
Resembling twelve great island-continents (Mahaadvīpa) set within the vast ocean of the esoteric bliss of Shiva (Shaivaananda-rahasya-saagara),
those twelve portions (dvaadasha aṁshaaḥ) were indeed fashioned by Lord Shankara Himself;
I shall now declare their names unto you.

[Rituals devoid of self-inquiry, dialectical disputes, and worldly knowledge are like beating heaps of chaff: you expend immense sweat and exhaustion (shrama), but harvest not a single speck of nourishing grain (Tandula). Only Shiva-Kathaa yields the grain of liberation.
The text envisions the entire 100,000-verse ShaivaRahasya as an unfathomable ocean of bliss (RahasyaSaagara), within which the Twelve Amshas stand firmly like the twelve classical cosmic continents (twelve Mahaadveepas), providing direct landfall and refuge for transmigrating souls.]

माहेशः प्रथमस्ततोऽपि हि भवो हारश्चतुर्थश्शिवोभर्ग-
श्शंकर उग्रो भीमसदाशिवेश्वरमहादेवेशसंज्ञा क्रमात्।
ग्रन्थैः पद्यमहाघमौलिभिदुरैर्वेदान्तसारातिगै-
श्शब्दैस्सुन्दरवाग्विलासमधुरैरध्यायवृन्दैश्शिवः॥

Mahesha is the first;
after that are Bhava, Hara, the fourth is Shiva,
then Bharga, Isha, Shankara, Ugra, Bhima, SadaaShiva, Ishvara,
and the one known as MahaaDeva, in that order.

These twelve are Lord Shiva's treatises, consisting of a multitude of chapters,
with verses that shatter the mountain-peak of great sins,
which surpass the very essence of Vedanta,
and are sweet with the beautiful play of eloquent words.

(While these symbols are used to verify the exact verse counts of the twelve parts, the text as a whole is traditionally said to contain 101,000 verses.)

साहस्रैश्च शतैस्सहस्र-किरणाकारैस्तथा शंकरो
दिग्लोकामर-ब्रह्म-वेद-क्रतुभिर्दिङ्नागतस्सङ्ख्यया।
मद्वक्त्रामल-नील-नीरज-समं नेत्र-क्रमं शंकर-
स्यास्याक्षि-क्रमशो-मुनिक्रममयो देव्यै शिवेनाकथि॥

With thousands and hundreds of verses, which are like the rays of the thousand-rayed sun, and numbered according to the directions, worlds, Devas, Brahmaa, Vedas, Yajnas, and the Elephants of the quarters,
this scripture with the sequence of the eyes, with the eyes on Shankara's face,
and the lineage of the Munis, was spoken (akathi) by Lord Shankara to Devi,
extolling its greatness by saying
'appearing as beautiful as the pure blue lotus blooming from my own face'.

[In traditional Purāṇic reckoning, the ShaivaRahasya belongs to the rare class of monumental texts alongside the Mahabharata and the original Skanda Purāṇa -
designated as शतसाहस्री संहिता (Śata-sāhasrī Saṁhitā),
comprising a total of 100,000 verses -
distributed across its twelve great island-portions (द्वादशांशाः)]

[Cosmological Cryptogram: The Hundred-Thousand Verses (Śata-Sāhasrī Saṁhitā)
This verse uses symbolic numerals (भूतसङ्ख्या / Bhūtasaṅkhyā) to summarize the cosmic magnitude of the ShaivaRahasya:

The Divine Count of ParamaShiva:
मद्वक्त्र (Mad-vaktra / Skanda's faces): 6
नेत्र (Netra / Śiva's eyes): 3
आस्य (Āsya / Śiva's faces): 5
अक्षि (Akṣi / Eyes): 3
मुनि (Muni / Seers): 7
दिक् (Dik / Directions): 10

[The Numerical Code (Bhūta-saṅkhyā):
In classical Sanskrit literature, certain words represent numbers to record lengths of texts or dates.
This phrase likely encodes the number of verses or chapters:
Netra (Eyes): Usually represents the number 3 (referring to Shiva's three eyes).
Akṣi (Eyes): Can represent 2 (normal eyes) or 3 (Shiva's eyes).
Muni (Sages): Represents the number 7 (referring to the Saptarishi or Seven Sages).
By mentioning these 'sequences', the verse is providing a mathematical summary of how the 101,000 verses are distributed across the 12 parts (Aṃshas).

Divine transmission:
The phrase highlights that the knowledge didn't just appear; it follows a strict ‘order’ (Krama):
It originates from Shiva’s eyes/vision (symbolizing supreme wisdom and the ‘eye of knowledge’).
It is then passed down through a Sequence of Sages (Muni-krama).
This validates the authority of the text by showing it has a clear lineage (Parampara) from God to the Great Rishis.

The Beauty of the Source:
The preceding part of the verse (Mad-vaktra-amala-nīla-nīraja-samaṃ) compares this entire sequence to a pure blue lotus blooming from Shiva's own face, emphasizing that even though the structure is technical and vast, the teaching itself is beautiful and serene.]

इति श्रीशिवरहस्ये प्रथमांशे
स्कन्दजैगीषव्यसंवादे द्वादशांशसंख्याकथनं नाम एकादशोऽध्यायः

THE ENUMERATION OF THE TWELVE PARTS
FEATURING
A DIALOGUE BETWEEN SKANDA AND JAIGEEṢAVYA
ENDS