श्री गणेशाय नमः।

श्रीलिङ्गमहापुराणम्

उत्तरभागः

The Uttarārdha (The later half)

प्रथमोऽध्यायः

Chapter 1

The Greatness of Nārāyaṇa

ऋषय ऊचुः

कृष्णस्तुष्यति केनेह सर्वदेवेश्वरेश्वरः।
वक्तुमर्हसि चास्माकं सूत सर्वार्थविद्भवान्॥१॥

The *Ṛṣis* said–

O Sūta, how is Śrī Kṛṣṇa, the god of gods, pleased? You kindly speak out to us in totality, because you are well-versed in all the subjects.

सूत उवाच

पुरा पृष्टो महातेजा मार्कण्डेयो महामुनिः।
अम्बरीषेण विप्रेन्द्रास्तद्वदामि यथातथम्॥२॥

Sūta said–

O excellent Brāhmaṇas, the same question was asked by Ambarīṣa from the great sage Mārkaṇḍeya. The reply which was given by the sage to him is going to be repeated by me.

अम्बरीष उवाच

मुने! समस्तधर्माणां पारगस्त्वं महामते।
मार्कण्डेय पुराणोऽसि पुराणार्थविशारदः॥३॥

Ambarīṣa said–

O great *Ṛṣi* Mārkaṇḍeya, you are the ancient sage. You are well-versed in the meanings of the Purāṇas.

नारायणानां दिव्यानां धर्माणां श्रेष्ठमुत्तमम्।
तत्किं ब्रूहि महाप्राज्ञ भक्तानामिह सुव्रत!॥४॥

O immensely wise and excellent sage, which one of the divine *dharma* is the best for the devotees?

सूत उवाच

तस्य तद्वचनं श्रुत्वा समुत्थाय कृताञ्जलिः।
स्मरन्नारायणं देवं कृष्णमच्युतमव्ययम्॥५॥

Sūta said–

On hearing their words, the sage Mārkaṇḍeya got up and he offered his salutation to lord Nārāyaṇa with folded hands and then said.

मार्कण्डेय उवाच

शृणु भूप यथान्यायं पुण्यं नारायणात्मकम्।
स्मरणं पूजनं चैव प्रणामो भक्तिपूर्वकम्॥६॥
प्रत्येकमश्वमेधस्य यज्ञस्य सममुच्यते।
य एकः पुरुषः श्रेष्ठः परमात्मा जनार्दनः॥७॥
यस्माद्ब्रह्मा ततः सर्वं समाश्रित्यैव मुच्यते।
धर्ममेकं प्रवक्ष्यामि यद्दृष्टं विदितं मया॥८॥

Mārkaṇḍeya said–

The reciting of the name of Nārāyaṇa with devotion and singing of his praise is quite

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virtuous, which bestow the merit of performing Aśvamedha sacrifice. Śrī Kṛṣṇa happens to be lord Puruṣottama. It is he who produced Brahmā and all other living beings. The only *dharma* which has been seen and known by me, is going to be related by me.

पुरा त्रेतायुगे कश्चित् कौशिको नाम वै द्विजः।
वासुदेवपरो नित्यं सामगानरतः सदा॥९॥
भोजनासनशय्यासु सदा तद्गतमानसः।
उदारचरितं विष्णोर्गायमानः पुनः पुनः॥१०॥
विष्णोः स्थलं समासाद्य हरेः क्षेत्रमनुत्तमम्।
अगायत हरिं तत्र तालवर्णलयान्वितम्॥११॥
मूर्च्छनास्वरयोगेन श्रुतिभेदेन भेदितम्।
भक्तियोगं समापन्नो भिक्षामात्रं हि तत्र वै॥१२॥

In earlier times, there was a Brāhmaṇa named Kauśika. He was well-versed in *Sāmaveda* besides being devoted to Śrī Kṛṣṇa. He always recited the name of Nārāyaṇa while seated, standing, lying on bed, besides while eating or drinking. He always recited the stories of Nārāyaṇa – the large hearted one. After reaching the holy place or an excellent shrine of Viṣṇu, he used to sing in praise of Viṣṇu by means of exquisite songs, wherein the beating after regular intervals, the intonation and the regulated rise and fall of the sounds, contributed to make the songs sweet. He sang in different tunes pleasing to the ears in divine ways. He followed the path of devotion and subsisted solely on alms, voluntarily offered by the people.

तत्रैनं गायमानं च दृष्ट्वा कश्चिद्द्विजस्तदा।
पद्माक्ष्य इति विख्यातस्तस्मै चान्नं ददौ तदा॥१३॥

On seeing him thus singing in praise of the lord, a Brāhmaṇa, known by the name of Padmākṣa, gave him cooked rice.

सकुटुंबो महातेजा ह्युष्णमन्नं हि तत्र वै।
कौशिको हि तदा हृष्टो गायन्नास्ते हरिं प्रभुम्॥१४॥

Kauśika of great resplendence partook the rice with the members of his family. In great delight, he continued to sing in praise of lord Viṣṇu.

शृण्वन्नास्ते स पद्माख्यः काले काले विनिर्गतः।
कालयोगेन संप्राप्ताः शिष्या वै कौशिकस्य च॥१५
सप्त राजन्यवैश्यानां विप्राणां कुलसंभवाः।
ज्ञानविद्याधिकाः शुद्धाः वासुदेवपरायणाः॥१६॥

Padmākṣa continued to listen to the songs, though he often went now and then. After the lapse of sometime, seven of the disciples of Kauśika arrived there. They were born in the families of Brāhmaṇas, Kṣatriyas and Vaiśyas. They were pure and excelled one another in wisdom and learning and were devoted to Vāsudeva.

तेषामपितथान्नाद्यं पद्माक्षः प्रददौ स्वयम्।
शिष्यैश्च सहितो नित्यं कौशिका हृष्टमानसः॥१७॥
विष्णुस्थले हरिं तत्र आस्ते गायन्यथाविधि।
तत्रैव मालवो नाम वैश्यो विष्णुपरायणः॥१८॥
दीपमाला हरेर्नित्यं करोति प्रीतिमानसः।
मालवी नाम भार्या च तस्य नित्यं पतिव्रता॥१९॥
गोमयेन समालिप्य हरेः क्षेत्रं समंततः।
भर्त्रा सहास्ते सुप्रीतो शृण्वती गानमुत्तमम्॥२०॥

To them also, Padmākṣa served the cooked rice. Always accompanied by his disciples, Kauśika was delighted in his mind. In a holy centre of Viṣṇu, he sang in praise of Viṣṇu and stayed there. There was also a Vaiśya there known by the name of Mālava, who too was devoted to Viṣṇu. With a mind full of delight, he always offered him garlands and lights. His chaste wife known as Mālavī used to clean the holy shrine and

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plastered cowdung there. She sat besides her husband listening his excellent music.

कुशस्थलात्समापन्ना ब्राह्मणाः शंसितव्रताः।
पञ्चाशद्वै समापन्ना हरेर्गानार्थमुत्तमाः॥२१॥

Fifty excellent Brāhmaṇas of holy rites arrived from Kuśasthala for listening to the songs in praise of Viṣṇu.

साधयंतो हि कार्याणि कौशिकस्य महात्मनः।
ज्ञानविद्यार्थतत्त्वज्ञाः शृण्वंतो ह्यवसंस्तु ते॥२२॥

They were quite wise and learned, besides being conversant with the meanings of whatever they had learnt. Carrying out the task of the noble-souled Kauśika, they continued to stay there listening to his songs.

ख्यातामासीत्तदा तस्य गानं वै कौशिकस्य तत्।
श्रुत्वा राजा समभ्येत्य कलिङ्गो वाक्यमब्रवीत्॥२३

The glory of Kauśika in singing was spread everywhere. On learning about him, the king of Kaliṅga arrived and said to Kauśika.

कौशिकाद्य गणैः सार्धं गायस्वेह च मां पुनः।
शृणुध्वं च तथा यूयं कुशस्थलजना अपि॥२४॥

"O Kauśika, accompanied with your attendants, you sing in praise of me and let the people of Kuśasthala listen to the same."

तच्छ्रुत्वा कौशिकः प्राह राजानं सांत्वया गिरा।
न जिह्वा मे महाराजन् वाणी च मम सर्वदा॥२५॥
हरेरन्यमपींद्रं वा स्तौति नैव च वक्ष्यति।
एवमुक्ते तु तच्छिष्यो वासिष्ठो गौतमो हरिः॥२६॥
सारस्वतस्तथा चित्रश्चित्रमाल्यस्तथा शिशुः।
ऊचुस्ते पार्थिवं तद्वद्यथा प्राह च कौशिकः॥२७॥
श्रावकास्ते तथा प्रोचुः पार्थिवं विष्णुतत्पराः।
श्रोत्राणीमानि शृण्वंति हरेरन्यं न पार्थिव॥२८॥
गानकीर्त्तिं वयं तस्य शृणुमोन्यां न च स्तुतिम्।
तच्छ्रुत्वा पार्थिवो रुष्टो गायतामिति चाब्रवीत्॥२९
स्वभृत्यान्ब्राह्मणा ह्येते कीर्तिं शृण्वंति मे यथा।
न शृण्वंति कथं तस्मात् गायमाने समंततः॥३०॥

On hearing the words of the king, Kauśika replied to him in an appeasing tone– "O great king, my tongue nor my words eulogise anyone other than Viṣṇu. They do not praise even Indra. When this was said, his seven disciples, known by the names of Vasiṣṭha, Gautama, Hari, Sārasvata, Citramālya and Śiśu speak to the king in the same way as Kauśika did. The disciples from Kuśasthala too, who were also devoted to Viṣṇu, also spoke to the king– "Our ears do not wish to hear the praise of anyone else except Viṣṇu. We shall only hear the songs of the praise of Viṣṇu and never the praise of anyone else." On hearing this, the king got furious and commanded his servants– "You sing in praise of me to enable these Brāhmaṇas to hear my praise. When it will be sung about all round, how can it be that they do not hear it?"

एव मुक्तास्तदा भृत्या जगुः पार्थिवमुत्तमम्।
निरुद्धमार्गा विप्रास्ते गाने वृत्ते तु दुःखिताः॥३१॥
काष्ठशंक्रुभिरन्योन्यं श्रोत्राणि विदधु र्द्विजाः।
कौशिकाद्याश्च तां ज्ञात्वा मनोवृत्तिं नृपस्य वै॥३२
प्रसह्यस्मांस्तु गायेत स्वगानेसो नृपः स्थितः।
इति विप्राः सुनियता जिह्वाग्रं चिच्छिदुः करैः॥३३॥

When so ordered by the king, the servants sang excellent songs about the king. Those Brāhmaṇas whose way was blocked, became sad after the song was over. On realising the inclination of the king, Kauśika and other Brāhmaṇas plugged one another's ears with wooden pikes, saying– "This king has compelled his servants to sing, obstructing us as he stands by his own songs of praise." Thus saying, the Brāhmaṇas cut off the tips of their tongues as well with their own hands.

ततो राजा सुसंक्रुद्धः स्वदेशात्तान्यवासयत्।
आदाय सर्वं वित्तं च ततस्ते जग्मुरुत्तराम्॥३४॥
दिशमासाद्य कालेन कालधर्मेण योजिताः।
तानागतान्यमो दृष्ट्वा किं कर्तव्यमिति स्म ह॥३५॥
चेष्टितं तत्क्षणे राजन् ब्रह्मा प्राह सुराधिपान्।
कौशिकादीन् द्विजानद्य वासयध्वं यथासुखम्॥३६॥

The enraged king then usurped all their riches and drove them out of the kingdom. Thereafter, they proceeded to the north. In due course of time, they counted death. Finding their arrival, the god of death was bewildered as to what should be done? At that point of time, O king Ambarīṣa, Brāhmaṇa spoke to the chief of the Devas– "You comfortably accommodate Kauśika and other Brāhmaṇas today.

गानयोगेन ये नित्यं पूजयंति जनार्दनम्।
तानानयत भद्रं वो यदि देवत्वमिच्छथ।३७॥

Welfare to you all. In case you are interested in retaining your Devahood, bring those persons here, who adore Viṣṇu by means of music.

इत्युक्ता लोकपालास्ते कौशिकेति पुनः पुनः।
मालवेति तथा केचित् पद्माक्षेति तथा परे॥३८॥
क्रोशमानाः समभ्येत्य तानादाय विहायसा।
ब्रह्मलोकं गताः शीघ्रं मुहूर्तेनैव ते सुराः॥३९॥

The guardians of the quarters who were thus ordered, shouted– "O Kauśika" again and again, some of them cried– "O Mālava", "O Mālava". Others shouted– "O Padmākṣa", "O Padmākṣa". They approached them, seized them and carried them to the abode of Brahmā by the aerial way. The Devas reached the world of Brahmā in a moment.

कौशिकादींस्ततो दृष्ट्वा ब्रह्मा लोकपितामहः।
प्रत्युद्गम्य यथान्यायं स्वागतेनाभ्यपूजयत्॥४०॥

On seeing Kauśika and others, Brahmā, the Grandsire of the world, greeted them, welcoming them at the same time.

ततः कोलाहलमभूदतिगौरवमुल्बणम्।
ब्रह्मणा चरितं दृष्ट्वा देवानां नृपसत्तमः॥४१॥

O excellent king, on seeing what Brahmā did, the Devas became extremely grave and there was a great commotion among them.

हिरण्यगर्भो भगवांस्तान्निवार्य सुरोत्तमान्।
कौशिकादीन्समादाय मुनीन् देवैः समावृतः॥४२॥
विष्णुलोकं ययौ शीघ्रं वासुदेवपरायणः।
तत्र नारायणो देवः श्वेतद्वीपनिवासिभिः॥४३॥
ज्ञानयोगेश्वरैः सिद्धैर्विष्णुभक्तैः समाहितैः।
नारायणसमैर्दिव्यैश्चतुर्बाहुधरैः शुभैः॥४४॥
विष्णुचिह्नसमापन्नैर्दीप्यमानैरकल्मषैः।
अष्टाशीतिसहस्रैश्च सेव्यमानो महाजनैः॥४५॥
अस्माभिर्नारदाद्यैश्च सनकाद्यैरकल्मषैः।
भूतैर्नानाविधैश्चैव दिव्यस्त्रीभिः समंततः॥४६॥
सेव्यमानोथ मध्ये वै सहस्रद्वारसंवृते।
सहस्रयोजनायामे दिव्ये मणिमये शुभे॥४७॥
विमाने विमले चित्रे भद्रपीठासने हरिः।
लोककार्ये प्रसक्तानां दत्तदृष्टिश्च माधवः॥४८॥
तस्मिन्कालेऽथ भगवान् कौशिकाद्यैश्च संवृतः।
आगम्य प्रणिपत्याग्रे तुष्टा गरुडध्वजम्॥४९॥
ततो विलोक्य भगवान् हरिर्नारायणः प्रभुः।
कौशिकेत्याह संप्रीत्या तान्सर्वांश्च यथाक्रमम्॥५०॥

Brahmā forbade the excellent gods. He took Kauśika and other sages and hurried them to the abode of Viṣṇu, with great devotion to Vāsudeva. Lord Viṣṇu was surrounded by the Devas. Nārāyaṇa, the lord of the path of knowledge, was being served by the splendid Siddhas, who resided in the Śvetadvīpa. They were devoted to lord Viṣṇu with great mental concentration and purity. All of them had four divine arms and

resembled Nārāyaṇa. They possessed the characteristic symbols of Viṣṇu. They were resplendent and devoid of sins. He was being served by eighty thousand great people as also the people like Mārkaṇḍeya (having two arms), besides Nārada, Sanaka and other sinless souls. He was also served by different beings all round. The celestial damsels also served him. He was seated over a *Bhadrapīṭha* in the centre of an aerial chariot with a thousand doors, which extended in a thousand *yojanas* in length. It was divine, bright and studded with gems. It was spotless, pure, splendid and exquisite, made of diverse workmanship, Viṣṇu glances benignly at them who were engaged in worldly activities. Kauśika and others surrounded the lord at that time, who prostrated before the lord, eulogised him – the Garuḍa-bannered lord Viṣṇu. Then Nārāyaṇa said– "O Kauśika" and then addressed him in appropriate order.

जयघोषो महानासीन्महाश्चर्ये समागते।
ब्रह्मणमाह विश्वात्मा शृणु ब्रह्मन् मयोदितम्॥५१॥

The slogans of victory were shouted when this wonderful event took place. Then lord, the soul of the universe, said to Brahmā– "Listen to what I am going to speak.

कौशिकस्य इमे विप्राः साध्यसाधनतत्पराः।
हिताय संप्रवृत्ता वै कुशस्थलनिवासिनः॥५२॥

The Brāhmaṇas of Kuśasthala, sought for the welfare of everyone. They were engaged in what was to be achieved by Kuśasthala.

मत्कीर्तिश्रवणे युक्ता ज्ञानतत्त्वार्थकोविदाः।
अनन्यदेवताभक्ताः साध्या देवा भवंत्विमे॥५३॥

They are engaged in listening to my glory and are equipped with the knowledge of reality. They are not at all devoted to any other deity. Let them all become the Devas named *Sādhyas.*

मत्समीपे तथान्यत्र प्रवेशं देहि सर्वदा।
एवमुक्त्वा पुनर्देवः कौशिकं प्राह माधवः॥५४॥
स्वशिष्यैस्त्वं महाप्राज्ञ दिग्बंधो भव मे सदा।
गणाधिपत्यमापन्नो यत्राहं त्वं समास्व वै॥५५॥

Let them live at places close to me as well as other sacred places forever." After thus speaking, Viṣṇu said to Kauśika– "O Brāhmaṇa of great intellect, together with your own disciples, you serve me as my attendants and keep company with me."

मालवं मालवीं चैवं प्राह दामोदरी हरिः।
मम लोके यथाकामं भार्यया सह मालव॥५६॥
दिव्यरूपधरः श्रीमान् शृण्वन्गानमिहाधिपः।
आस्व नित्यं यथाकामं यावल्लोका भवंति वै॥५७

These words were spoken by Viṣṇu to Mālava– "O Mālava, you can stay as you like in my world with your wife as long as the world lasts. Assume a divine form. Be a glorious lord and listen to the songs of my praise."

पद्माक्षमाह भगवान् धनदो भव माधवः।
धनानामीश्वरो भूत्वा यथाकालं हि मां पुनः॥५८॥
आगम्य दृष्ट्वा मां नित्यं कुरु राज्यं यथासुखम्।
एवमुक्त्वा हरिर्विष्णुर्ब्रह्माणमिदमब्रवीत्॥५९॥

Then lord Viṣṇu addressed Padmākṣa– "Become the lord and the bestower of riches. Come to me in due course and visit me. Thereafter, you rule your kingdom." After saying this, lord Viṣṇu spoke to Brahmā.

कौशिकस्यास्य गानेन योगनिद्रा च मे गता।
विष्णुस्थले च मां स्तौति शिष्यैरेष समन्ततः॥६०॥

Thanks to the songs of Kauśika that my *yogic* slumber is over. Accompanied by his disciples, he eulogises me in shrines dedicated to me.

राज्ञा निरस्तः क्रूरेण कलिङ्गेन महीयसा।
स जिह्वाच्छेदनं कृत्वा हरेरन्यं कथञ्चन॥६१॥
न स्तोष्यामीति नियतः प्राप्तोसौ मम लोकताम्।
एते च विप्रा नियता मम भक्ता यशस्विनः॥६२॥
श्रोत्रच्छिद्रमथाहत्य शंकुभिर्वै परस्परम्।
श्रोष्यामो नैव चान्यद्वै हरेः कीर्तिमिति स्म ह॥६३॥
एते विप्राश्च देवत्वं मम सान्निध्यमेव च।
मालवो भार्यया सार्धं मत्क्षेत्रं परिमृज्य वै॥६४॥
दीपमालादिभिर्नित्यमभ्यर्च्य सततं हि माम्।
गानं शृणोति नियतो मत्कीर्तिचरितान्वितम्॥६५॥
तेनासौ प्राप्तवाँल्लोकं मम ब्रह्म सनातनम्।
पद्माक्षोसौ ददौ भोज्यं कौशिकस्य महात्मनः॥६६॥
धनेशत्वमवाप्तोसौ मम सान्निध्यमेव च।
एवमुक्त्वा हरिस्तत्र समाजे लोकपूजितः॥६७॥

He was banished from his kingdom by the merciless king of Kaliṅga. He cut off his tongue resolving thus that he will never eulogise anyone else than Viṣṇu. He has now attained my world. Those who are my devotees and are highly renowned, plugged their ears with the means of pikes, resolving thus– "We will not hear anything other than the glory of Viṣṇu." These Brāhmaṇas too have attained godhood and my proximity. Accompanied with his wife, Mālava cleaned my holy places. He decorated my shrines with cluster of lights. He used to worship me always and regularly listened to my glorious deeds and songs. Therefore, he has attained my eternal massive world. Padmākṣa gave food to the noble Kauśika. Therefore, he has become the lord of riches and attained closeness to me. These were the words spoken by Viṣṇu in the assembly, who is worshipped by the entire world.

तस्मिन् क्षणे समापन्ना मधुराक्षरपेशलैः।
विपञ्चीगुणतत्त्वज्ञैर्वाद्यविद्याविशारदैः॥६८॥
मंदं मंदस्मिता देवी विचित्राभरणान्विता।
गायमाना समायाता लक्ष्मीर्विष्णुपरिग्रहा॥६९॥
वृता सहस्रकोटिभिरङ्गनाभिः समंततः।
ततो गणाधिपा दृष्ट्वा भुशुण्डीपरिघायुधाः॥७०॥
ब्रह्मादींस्तर्जयंतस्ते मुनीन्देवान्समंततः।
उत्सारयंतः संहृष्टा धिष्ठिताः पर्वतोपमाः॥७१॥

At the same time, there arrived Lakṣmī – the consort of Viṣṇu, slowly and smilingly. She was adorned with all the divine ornaments. She was accompanied with the experts of the science of music (instrumental) and those who were conversant with the fictions of lute. They were charming in the use of sweet words. All of them sang in praise of Lakṣmī. She was surrounded by thousands of crores of damsels. On seeing her arrival, the chiefs of the attendants, who were as huge as the mountains and wielded iron clubs like *bhuṣuṇḍis* and *parighas*, threatened and admonished Brahmā and other Devas, besides the sages, making them recede to give way to her. They were delighted at their tasks.

सर्वे वयं हि निर्याताः सार्धं वै ब्रह्मणा सुरैः।
तस्मिन् क्षणे समाहूतस्तुंबरुर्मुनिसत्तमः॥७२॥

All of us *i.e.* Mārkaṇḍeya and others went out along with Brahmā and Devas. At the same moment, Tumburu, the excellent sage, was called.

प्रविवेश समीपं वै देव्या देवस्य चैवहि।
तत्रासीनो यथायोगं नानामूर्च्छासमन्वितम्॥७३॥
जगौ कलपदं हृष्टो विपञ्चीं चाभ्यवादयत्।
नानारत्नसमायुक्तैर्दिव्यैराभरणोत्तमैः॥७४॥
दिव्यमाल्यैस्तथा शुभ्रैः पूजितो मुनिसत्तमः।
निर्गतस्तुंबरुर्हृष्टो अन्ये च ऋषयः सुराः॥७५॥

He arrived and stood near the goddess and the lord. Seated there with ease, he

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exquisitely, sang and played on lute with delight. The excellent sage was worshipped by them and honoured with divine ornaments, studded with gems and splendid garlands, as also the other sages and the Devas.

दृष्ट्वा संपूजितं यांतं यथायोगमरिंदम।
नारदोष मुनिर्दृष्ट्वा तुंबरोः सत्क्रियां हरेः॥७६॥
शोकाविष्टेन मनसा संतप्तहृदयेक्षणः।
चिंतामापेदिवांस्तत्र शोकमूर्च्छाकुलात्मक॥७७॥
केनाहं हि हरेर्यास्ये योगं देवीसमीपतः।
अहो तुंबरुणा प्राप्तं धिङ्मां मूढं विचेतसम्॥७८॥
योहं हरेः सन्निकाशं भूतैर्निर्याततिः कथम्।
जीवन्यास्यामि कुत्राहमहो तुंबरुणा कृतम्॥७९॥
इति संचिंतयन् विप्रस्तप आस्थितवान्मुनिः।
दिव्यं वर्षसहस्रं तु निरुच्छ्वासमन्वितः॥८०॥
ध्यायन्विष्णुमथाध्यास्ते तुंबरोः सत्क्रियां स्मरन्।
रोदमानो मुहुर्विद्वान् धिङ्मामिति च चिंतयन्॥८१॥
तत्र यत्कृतवान्विष्णुस्तच्छृणुष्व नराधिप॥८२॥

O king, the destroyer of the enemies, sage Nārada saw Tumburu depart after having been duly honoured. On seeing the hospitable reception accorded to Tumburu by Viṣṇu, Nārada was overwhelmed with grief, affecting his eyes and heart. In the height of his grief, he started to worry and think over– "By what means shall I get access to Viṣṇu in the presence of the goddess? Alas! It has been attained by Tumburu. Disgrace to me, the stupid fellow of confounded mind. I have been driven out of the presence of Viṣṇu by the attendants. Where shall I go? How can I live? Alas! A wonderful feat has been achieved by Tumburu." Thus thinking, the sage Nārada performed penance for a thousand years according to the divine reckoning. He did not even breathe a during that period. Reflecting on the hospitable reception to Tumburu, he meditated on Viṣṇu for long. Inspite of his being quite a learned person, he cried aloud and said– "Disgrace on me." O king, listen to what Viṣṇu did in this regard?

इति श्रीलिङ्गमहापुराणे उत्तरभागे कौशिकवृत्तकथनं नाम प्रथमोऽध्यायः॥१॥

द्वितीयोऽध्यायः

Chapter 2

Glory of Lord Viṣṇu

मार्कण्डेय उवाच

ततो नारायणो देवस्तस्मै सर्वप्रदाय वै।
कालयोगेन विश्वात्मा समं चक्रेऽथ तुंबरोः॥१॥

Mārkaṇḍeya said–

Thereafter, lord Viṣṇu – the universal soul, besides being Mahākāla, bestowed everything on Nārada, equated him with Tumburu.

नारदं मुनिशार्दूलमेवं वृत्तमभूत्पुरा।
नारायणस्य गीतानां गानं श्रेष्ठं पुनः पुनः॥२॥

Thus, Nārada was made the best of all the sages. This even is related to earlier times. The singing of Nārāyaṇa's songs again and again, is an excellent event.

गानेनाराधितो विष्णुः सत्कीर्तिं ज्ञानवर्चसी।
ददाति तुष्टिं स्थानं च यथाऽसौ कौशिकस्य वै॥३॥

Lord Viṣṇu, who is adored with the singing of songs, bestows excellent grace, wisdom, lustre, satisfaction and abode as it happened to Kauśika.

पद्माक्षप्रभृतीनां च संसिद्धिं प्रददौ हरिः।
तस्मात्त्वया महाराज विष्णुक्षेत्रे विशेषतः॥४॥

अर्चनं गाननृत्याद्यं वाद्योत्सवसमन्वितम्।
कर्तव्यं विष्णुभक्तैर्हि पुरुषैरनिशं नृप॥५॥

Viṣṇu granted excellent *Siddhi* to Padmākṣa and others. Therefore, O king, the following should be performed by you in the holy centre of Viṣṇu, in particular, besides singing, dance accompanied with instrumental music and other festivities. O King, this should always be performed by you along with the person who are the devotees of Viṣṇu.

श्रोतव्यं च सदा नित्यं श्रोतव्योसौहरिस्तथा।
विष्णुक्षेत्रे तु यो विद्वान् कारयेद्भक्तिसंयुक्तः॥६॥
गाननृत्यादिकं चैव विष्णुवाख्यानं कथां तथा।
जातिस्मृतिं च मेधां च तथैवोपरमे स्मृतिम्॥७॥
प्राप्नोति विष्णुसायुज्यं सत्यमेतन्नृपाधिप।
एतत्ते कथितं राजन् यन्मां त्वं परिपृच्छसि॥८॥
किं वदामि च ते भूयो वद धर्मभृतांवर॥९॥

This must be heard. Prayer should always be offered to Viṣṇu. A learned person who sings songs, dances, resorts to the narratives and discourses at the holy centres of Viṣṇu with utmost devotion, acquires the memories of the previous births, wisdom, awareness of time and death and identity with Viṣṇu. O excellent king, this is the truth. O king, whatever had been asked by you, has been narrated to you. What more shall be told by me to you? O most excellent one, among the persons, who maintain the holy rites, tell me?

इति श्रीलिङ्गमहापुराणे उत्तरभागे विष्णुमाहात्म्यं नाम
द्वितीयोऽध्यायः॥२॥

तृतीयोऽध्यायः

Chapter 3

Nārada achieves the Science of Music

अम्बरीष उवाच

मार्कण्डेय महाप्राज्ञ केन योगेन लब्धवान्।
गानविद्यां महाभाग नारदो भगवान्मुनिः॥१॥

Ambarīṣa said–

O sage Mārkaṇḍeya of enormous wisdom, by what means, the highly blessed saintly lord Nārada, attained the knowledge of music?

तुंबरोश्च समानत्वं कस्मिन्काल उपेयिवान्।
एतदाचक्ष्य मे सर्वं सर्वज्ञोसि महामते॥२॥

At what time did he attain proficiency equivalent with Tumburu? You speak out to me all this. O highly intelligent one, you are omniscient one.

मार्कण्डेय उवाच

श्रुतो मयायमर्थो वै नारदाद्देवदर्शनात्।
स्वयमाह महातेजा नारदोऽसौ महामतिः॥३॥

Mārkaṇḍeya said–

I have heard this with the divine presence of Nārada. The highly intellect and glorious Nārada had himself spoken to me.

संतप्यमानो भगवान् दिव्यं वर्षसहस्रकम्।
निरुच्छ्वासेन संयुक्तस्तुंबरोर्गौरवं स्मरन्॥४॥
तताप च महाघोरं तपोराशिस्तपः परम्।
अथांतरिक्षे शुश्राव नारदोऽसौ महामुनिः॥५॥
वाणीं दिव्यां महाघोषामद्भुतामशरीरिणीम्।

The grieved Nārada, having been reminded of the glory of Tumburu, had performed *tapas* for a thousand years without breathing. Thereafter, at the end of *tapas*, he further performed a hard *tapa*. Thereafter, Nārada heard a divine and astonishing voice

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from the sky, which was quite audible.

किमर्थं मुनिशार्दूल तपस्तपसि दुश्चरम्॥६॥
उलूकं पश्य गत्वा त्वं यदि गाने रता मतिः।
मानसोत्तरशैले तु गानबंधुरिति स्मृतः॥७॥
गच्छ शीघ्रं च पश्यैनं गानवित्त्वं भविष्यसि।
इत्युक्तो विस्मयाविष्टो नारदो वाग्विदां वरः॥८॥
मानसोत्तरशैले तु गानबंधुं जगाम वै।
गंधर्वाः किन्नरा यक्षास्तथा चाप्सरसां गणाः॥९॥
समासीनास्तु परितो गानबंधुं ततस्ततः।
गानविद्यां समापन्नः शिक्षितास्तेन पक्षिणा॥१०॥
स्निग्धकंठस्वरास्तत्र समासीना मुदान्विताः।
ततो नारदमालोक्य गानबंधुरुवाच ह॥११॥
प्रणिपत्य यथान्यायं स्वागतेनाभ्यपूजयत्।

Which said– "What for are you performing the hard *tapas*? In case, you are interested in the musical lore, then go to the mountain Mānasa and meet Ulūka (owl), who is known by the name of Jñānabandhu. You meet him at once. Thereafter, you will attain proficiency in music and singing." O Nārada, the best of the intelligent people, felt surprised on hearing the divine voice from the sky. Thereafter, he reached the Mānasa lake lodged over the mountain. Reaching there, he found that Gandharvas, Kinnaras, Yakṣas, Apsarās and other singers were seated all round. All of them were engaged in training in music and singing by the owl. All of them were delightful and were seated, singing in sweet tone. Finding Nārada – an excellent singer, they welcomed him, getting overwhelmed with delight.

किमर्थं भगवानत्र चागतोऽसि महामते॥१२॥
किं कार्यं हि मया ब्रह्मन् ब्रूहि किं करवाणि ते।

Ulūka said– "O intelligent one, O lord, what brings you here? You tell me, what can I do for you."

नारद उवाच
उलकेंद्र महाप्राज्ञ शृणु सर्वं यथातथम्॥१३॥
मम वृत्तं प्रवक्ष्यामि पुरा भूतं महाद्भुतम्।
अतीते हि युगे विद्वन्नारायणसमीपगम्॥१४॥
मां विनिर्धूय संहृष्टः समाहूय च तुंबरुम्।
लक्ष्मीसमन्वितो विष्णुरशृणोद्गानमुत्तमम्॥१५॥
ब्रह्मादयः सुराः सर्वे निरस्ताः स्थानतोऽच्युताः।
कौशिकाद्या समासीना गानयोगेन वै हरिम्॥१६॥
एवमाराध्य संप्राप्ता गाणपत्यं यथासुखम्।
तेनाहमतिदुःखार्तस्तपस्तप्तुमिहागतः॥१७॥
यद्दत्तं यद्धुतं चैव यथा वा श्रुतमेव च।
यदधीतं मया सर्वं कलां नार्हति षोडशीम्॥१८॥
विष्णोर्माहात्म्ययुक्तस्य गानयोगस्य वै ततः।
संचिंत्याहं तपो घोरं तदर्थं तप्तवान् द्विज॥१९॥
दिव्यवर्षसहस्रं वै तता ह्यशृणुवं पुनः।
वाणीमाकाशसंभूतां त्वामुद्दिश्य विहङ्गम॥२०॥
उलूकं गच्छ देवर्षे गानबंधुं मतिर्यदि।
गाने चेद्वर्तते ब्रह्मन् तत्र त्वं वेत्स्यसे चिरात्॥२१॥
इत्यहं प्रेरितस्तेन त्वत्समीपमिहागतः।
किं करिष्यामि शिष्योहंतव मां पालयाव्यय॥२२॥

Nārada said–

O intelligent one, you listen to my words appropriately. I shall reveal all the events concerning me to you, the astonishing events which happened with me in the past. O intelligent one, in earlier, I went to lord Viṣṇu and Lakṣmī. Both of them ignored me and called for Tumburu and listened to his excellent songs. Thereafter, all the gods left that place. Kauśika and other singers kept on seated in the presence of lord Viṣṇu for singing. I felt painful and have arrived here for performing the *tapas*. With their songs, they propitiated Viṣṇu and attained the chieftancy of *gaṇas* with delight. Due to this, I became dejected. I have now arrived here to

perform *tapas*. What ever is given by me by way of charity, what ever is offered by way of *homa* and what ever is heard or learnt by me, all these do not merit, even the sixteenth fraction of the path of music associated with the glory of Viṣṇu. Thus thinking over this, I performed a very hard penance for a thousand divine years for the purpose. Thereafter, O Ulūka, I heard an aerial voice pertaining to you, saying– "O divine sage, in case, you are interested in music, you go to Ulūka and you will known much about it." On being thus urged, I have come to you. What shall I do? O unchanging one, I am your disciple. You kindly serve me.

गानबंधुरुवाच

श्रृणु नारद यद्वृत्तं पुरा मम महामते।
अत्याश्चर्यसमायुक्तं सर्वपापहरं शुभम्॥२३॥

Gānabandhu said–

"O Nārada of great intellect, listen to what befell on me earlier. It was wonderful and splendid and it removed my sins.

भुवनेश इति ख्यातो राजाभूद्धार्मिकः पुरा।
अश्वमेधसहस्रैश्च वाजपेयायुतेन च॥२४॥
गवां कोट्यर्बुदे चैव सुवर्णस्य तथैव च।
वाससां रथहस्तीनां कन्याश्वानां तथैव च॥२५॥
दत्वा स राजा विप्रेभ्यो मेदिनीं प्रतिपालयन्।
निवारयन् स्वके राज्ये गेययोगेन केशवम्॥२६॥
अन्यं वा गेययोगेन गायन्यदि स मे भवेत्।
वध्यः सर्वात्मना तस्माद्वेदैरीड्यः परः पुमान्॥२७॥
गानयोगेन सर्वत्र स्त्रियो गायंतु नित्यशः।
सूतमागधसंघाश्च गीतं ते कारयतुं वै॥२८॥

In earlier times, there was king known by the name of Bhuvaneśa, who performed a thousand horse sacrifices as well as ten thousand *Vājapeya* sacrifices. The king gave away in charity lakhs and crores of cows, gold coins, costumes, chariots, elephants, horses and girls to Brāhmaṇas. While ruling the earth, he stopped the praise of lord Viṣṇu and his adoration in his kingdom, besides his singing and dancing. He declared that any one who praises Viṣṇu or sing in his favour, would be killed by him. The great people are adored by the Vedas. All the women can sing my praise. The bards should only sing my praise.

इत्याज्ञाप्य महातेजा राज्यं वै पर्यपालयत्।
तस्य राज्ञः पुराभ्याशे हरिमित्र इति श्रुतः॥२९॥
ब्राह्मणो विष्णुभक्तश्च सर्वद्वंद्वविवर्जितः।
नदीपुलिनमासाद्य प्रतिमां च हरेः शुभाम्॥३०॥
अभ्यर्च्य च यथान्यायं घृतदध्युत्तरं बहु।
मिष्टान्नं पायसं दत्त्वा हरेरावेद्य पूपकम्॥३१॥
प्रणिपत्य यथान्यायं तत्र विन्यस्तमानसः।
अगायत हरिं तत्र तालवर्णलयान्वितम्॥३२॥
अतीव स्नेहसंयुक्तस्तद्गतेनांतरात्मनाः।
ततो राज्ञः समादेशाच्चारास्तत्र समागताः॥३३॥

By issuing such a command, the king ruled the people. A Brāhmaṇa named Harimitra used to live close to the capital city of the king, who was a great devotee of lord Viṣṇu and was free from all the conflicts. He went to the river banks and worshipped Viṣṇu distributing sweets, *pāyasam*, *ghee*, curds and other fried sweets as *naivedya*. Then with a pleasant mind, he, offering his salutation to the image of Viṣṇu, used to sing songs in favour of lord Viṣṇu. His heart was filled with the devotion of Viṣṇu. In this way, his time was well spent. Once, at the command of the king, the spies arrived there.

तदर्चनादि सकलं निर्धूय च समंततः।
ब्राह्मणं तं गृहीत्वा ते राज्ञे सम्यङ्न्यवेदयन्॥३४॥

They completely destroyed the *pūjā* material of the Brāhmaṇa, caught hold of him

and produced him before the king.

ततो राजा द्विजश्रेष्ठं परिभर्त्स्यं सुदुर्मतिः।
राज्यान्निर्यातयामास हृत्वा सर्वं धनादिकम्॥३५॥

The evil-minded king then denounced the Brāhmaṇa and confiscating his riches, drove him out of the kingdom.

प्रतिमां च हरेश्चैव म्लेच्छा हृत्वा ययुः पुनः।
ततः कालेन महता कालधर्ममुपेयिवान्॥३६॥
स राजा सर्वलोकेषु पूज्यमानः समंततः।
क्षुधार्तश्च तथा खिन्नो यममाह सुदुःखितः॥३७॥

The *Mlecchas* on the other hand, arrived there and carried away the image of lord Viṣṇu. In due course of time, the king, who was adored in the world, met with his end. He was suffering from hunger and felt painful. Then he said to Yama.

क्षुत्तृट् च वर्तते देव स्वर्गतस्यापि मे सदा।
मया पापं कृतं किं वा किं करिष्यामि वै यम॥३८

"O Yamarāja, though I have reached the heaven, but I always feel hungry and thirsty. What type of sins have I committed to deserve this? What should I do?"

यम उवाच

त्वया हि सुमहत्पापं कृतमज्ञानमोहतः।
हरिमित्रं प्रति तदा वासुदेवपरायणम्॥३९॥
हरिमित्रे कृतं पापं वासुदेवार्चनादिषु।
तेन पापेन संप्राप्तः क्षुद्रोगस्त्वां सदा नृप॥४०॥

Yama said–

You have committed a sin in relation to the Brāhmaṇa Harimitra and in relation to his worship of lord Viṣṇu. O king, because of that sin, you are suffering from hunger. This sin was committed by you because of your ignorance and confusion. The grave sin had been committed by you against Harimitra, a great devotee of Viṣṇu.

दानयज्ञादिकं सर्वं प्रनष्टं ते नराधिप।
गीतवाद्यसमोपेतं गायमानं महामतिम्॥४१॥
हरिमित्रं समाहूय हृतवानसि तद्धनम्।
उपहारादिकं सर्वं वासुदेवस्य सन्निधौ॥४२॥
तव भृत्यैस्तदा लुप्तं पापं चक्रुस्त्वदाज्ञया।
हरेः कीर्तिं विना चान्यद्ब्राह्मणेन नृपोत्तम॥४३॥
न गेययोगे गातव्यं तस्मात्पापं कृतं त्वया।
नष्टस्ते सर्वलोकोद्य गच्छ पर्वतकोटरम्॥४४॥

O king, because of that sin, all your *yajñas* and charities were destroyed. Harimitra – the Brāhmaṇa, who was engaged in the singing and adoration of the lord Viṣṇu, was deprived of his riches by you and also, you usurped all the things gifted by him to lord Viṣṇu. All his belongings were looted by your soldiers. They committed all these sins at your command. O king, discarding the praise of Viṣṇu, a Brāhmaṇa should not sing about any other person. Therefore, with the performing of the grave sins, your *loka* as well as the heaven has been destroyed. Now, you go to the mountain cave.

पूर्वोत्सृष्टं स्वदेहं तं
खादन्नित्यं निकृत्य वै।
तस्मिन् कोणे त्विमं देहं
खादन्नित्यं क्षुधान्वितः॥४५॥
महानिरयसंस्थस्त्वं यावन्मन्वंतरं भवेत्।
मन्वंतरे ततोऽतीते भूम्यां त्वं च भविष्यसि॥४६॥
ततः कालेन संप्राप्य मानुष्यमवगच्छसि।

You should cut your own body into pieces and satisfy your hunger by eating the same, as you had done earlier and by so doing, you should feel as if you are fallen in a grave hell. You have to do this till the end of the Manvantara. At the end of the Manvantara, in due course of time, you will again be reborn as a human on earth."

गानबंधुरुवाच

एवमुक्त्वा यमो विद्वांस्तत्रैवांतरधीयत॥४७॥
हरिमित्रो विमानेन स्तूयमानो गणाधिपैः।
विष्णुलोकं गतः श्रीमान् सङ्गृह्य गणबांधवान्॥४८

The singers said–

Thus speaking, Yamarāja, vanished from the scene. Harimitra, on the other hand, was praised by the lord of the *gaṇas*, mounted a plane with his kins and proceeded onto the heaven.

भुवनेशो नृपो ह्यस्मिन् कोटरे पर्वतस्य वै।
खादमानः शवं नित्यमास्ते क्षुत्तृट्समन्वितः॥४९॥

The king Bhuvaneśa dwelt in the mountain cave, consuming parts of his own body. He still suffered from hunger and thirst.

अद्राक्षं तं नृपं सर्वमेतन्ममोक्तवान्।
समालोक्याहमाज्ञाय हरिमित्रं समेयिवान्॥५०॥
विमानेनार्कवर्णेन गच्छंतममरैर्वृतम्।
इंद्रद्युम्नप्रसादेन प्राप्तं मे ह्यायुरुत्तमम्॥५१॥
तेनाहं हरिमित्रं वै दृष्टवानस्मि सुव्रत।
तदैश्वर्यप्रभावेन मनो मे समुपागतम्॥५२॥
गानविद्यां प्रति तदा किन्नरैः समुपाविशम्।
षष्टिं वर्षसहस्राणां गानयोगेन मे मुने॥५३॥
जिह्वा प्रसादिता स्पष्टा ततो गानमशिक्षयम्।
ततस्तु द्विगुणेनैव कालेनाभूदियं मम॥५४॥
गानयोगसमायुक्ता गता मन्वंतरा दश।
गानाचार्योऽभवं तत्र गंधर्वाद्याः समागताः॥५५॥
एते किन्नरसंघा वै मामाचार्यमुपागताः।
तपसा नैव शक्या वै गानविद्या तपोधन॥५६॥

I had seen the kings, who told me everything. Meeting him and well understanding everything, I sent him to Harimitra. I found them having mounted over the plane, which was shining like the sun. By the grace of Indradyumna, I got a long life. O excellent one, I could meet Harimitra only by his grace. With the influence of his prowess, my mind felt inclined towards music. O sage, I sat with the Kinnaras, practising the art of music for a period of sixty thousand years. My tongue was blessed and it became quite clear. Only then, I could learn music. Thereafter, in double that age, I achieved proficiency in music. By that time, ten Manvantaras had already passed and I became the preceptor of music. Gandharvas and others reached there. Kinnaras approached me as their preceptor. O sage of great penance, the musical lore cannot be achieved with the performing of *tapas.*

तस्माच्छ्रुतेन संयुक्तो मत्तस्त्वं गानमाप्नुहि।
एवमुक्तो मुनिस्तं वै प्रणिपत्य जगौ तदा॥५७॥
तच्छृणुष्व मुनिश्रेष्ठ वासुदेवं नमस्य तु॥

Therefore, you will learn music from me along with the proper hearing of notes. The sage who was thus addressed, bowed down to Ulūka and sang. Hear that, O excellent sage, and bow down to Vāsudeva.

मार्कण्डेय उवाच

उलूकेनैवमुक्तस्तु नारदो मुनिसत्तमः॥५८॥
शिक्षाक्रमेण संयुक्तस्तत्र गानमशिक्षयत्।
गानबंधुस्तदाहेदं त्यक्तलज्जो भवाधुना॥५९॥

Mārkaṇḍeya said–

On being thus advised by Ulūka, the sage Nārada learnt the art of music in accordance with the procedure of learning. At that point of time, Ulūka said– "Be devoid of shyness now."

उलूक उवाच

स्त्रीसङ्गमे तथा गीते द्यूते व्याख्यानसङ्गमे।
व्यवहारे तथाहारे त्वर्थानां च समागमे॥६०॥

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आये व्यये तथा नित्यं त्यक्तलज्जस्तु वै भवेत्।
न कुंचितेन गूढेन नित्यं प्रावरणादिभिः॥६१॥
हस्तविक्षेपभावेन व्यादितास्येन चैव हि।
निर्यातजिह्वायोगेन न गेयं हि कथञ्चन॥६२॥
न गायेदूर्ध्वबाहुश्च नोर्ध्वदृष्टिः कथञ्चन।
स्वाङ्गं निरीक्षमाणेन परं संप्रेक्षता तथा॥६३॥

Ulūka said–

One should disown all shyness during the sexual intercourse, while singing, while playing the game of dice, while delivering discourse in the assembly, while carrying out the business transactions, while taking food, while maintaining wealth and while calculating income and expenses. One should never sing with a bent body, while being shrouded under a blanket. While singing undue manual gestures should not be displayed. The mouth should not be opened too wide, nor should the tongue be stretched out. One should not sing with uplifted hands or with upturned eyes. While singing, one should not survey one's own body nor stare at another man.

संघट्टे च तथोत्थाने कटिस्थानं न शस्यते।
हासो रोषस्तथा कंपस्तथान्यत्र स्मृतिः पुनः॥६४॥

It is not proper to clap the buttocks while rising up nor should there be any laughter, anger or shaking of limbs. The memory should not be diverted anywhere else.

नैतानि शस्तरूपाणि गानयोगे महामते।
नैकहस्तेन शक्यं स्यात्तालसंघट्टनं मुने॥६५॥

O sage of great intellect, in the practice of music, these trends are not recommended. O sage, beating of *tāla* is impossible with a single hand.

क्षुधार्तेन भयार्तेन तृष्णार्तेन तथैव च।
गानयोगो न कर्तव्यो नांधकारे कथञ्चन॥६६॥
एवमादीनि चान्यानि न कर्तव्यानि गायता।

A hungry, thirsty person should not sing, nor should be do so in darkness. While practising the music, such or similar mistakes should not be committed by a singer.

मार्कण्डेय उवाच
एवमुक्तः स भगवांस्तेनोक्तैर्विधिलक्षणैः।
अशिक्षयत्तथा गीतं दिव्यं वर्षसहस्रकम्॥६७॥

Mārkaṇḍeya said–

At the words so spoken by Ulūka, the sage Nārada performed practice for a thousand divine years, according to the method prescribed by his preceptor Ulūka.

ततः समस्तसंपन्नो गीतप्रस्तारकादिषु।
विपंच्यादिषु संपन्नः सर्वस्वरविभागवित्॥६८॥
अयुतानि च षट्त्रिंशत्सहस्राणि शतानि च।
स्वराणां भेदयोगेन ज्ञातवान्मुनिसत्तमः॥६९॥

After that period, Nārada became proficient in the expansion of songs and playing on *vīṇā*. Then he became well-versed in the various divisions of the vocal sounds. Then Nārada, the best among the Munis, became expert in thirty six types of the vocal sounds and their divisions.

ततो गंधर्वसंघाश्च किन्नराणां तथैव च।
मुनिना सह संयुक्ताः प्रीतियुक्ता भवंति ते॥७०॥

All the Gandharvas and the Kinnaras, who had been associated with him, were extremely delighted at the singing of Nārada.

गानबंधुं प्राह प्राप्य गानमनुत्तमम्।
त्वां समासाद्य संपन्नस्त्वं हि गीतविशारदः॥७१॥
ध्वांक्षशत्रो महाप्राज्ञ किमाचार्य करोमि ते।

After completing his knowledge in the music, the Muni, then said to the music brothers– "You are well-versed in the art of music. By keeping your company, I have

become proficient in the musical lores. O Ācārya, the destroyer of ignorance, what should I do for you?"

गानबंधुरुवाच

ब्रह्मणो दिवसे ब्रह्मन् मनवस्तु चतुर्दश॥७२॥
ततस्त्रैलोक्यसंप्लावो भविष्यति महामुने।
तावन्मे त्वायुषो भावस्तावन्मे परमं शुभम्॥७३॥
मनसाध्याहितं मे स्याद्दक्षिणा मुनिसत्तम॥

The musical brothers said–

O Brāhmaṇa, fourteen Manus appear in a day of Brahmā. After his rule, all the *lokas* meet with their destruction. Then occurs the dissolution of the universe. My age extends upto that period. Upto that time, I enjoy the auspicious time. O best of sages, whatever is in your mind, you take it to be my *Guru dakṣiṇā* or the fee of the preceptor.

नारद उवाच

अतीतकल्पसंयोगे गरुडस्त्वं भविष्यसि॥७४॥
स्वस्ति तेऽस्तु महाप्राज्ञ गमिष्यामि प्रसीद माम्।

Nārada said–

"O intelligent preceptor, let you meet with welfare. By the end of the *kalpa* and by the start of the next *kalpa*, you would function as Garuḍa. Till then, be pleased with me. I shall depart now.

मार्कण्डेय उवाच

एवमुक्त्वा जगामाथ नारदोपि जनार्दनम्॥७५॥
श्वेतद्वीपे हृषीकेशं गापयामास गीतकान्।
तत्र श्रुत्वा तु भगवान्नारदं प्राह माधवः॥७६॥
तुंबरोर्न विशिष्टोसि गीतैरद्यापि नारद।
यदा विशिष्टो भविता तं कालं प्रवदाम्यहम्॥७७॥

Mārkaṇḍeya said–

Thus speaking, Nārada went to lord Viṣṇu. Reaching the Śvetadvīpa, he sang a song in praise of lord Viṣṇu, listening to which, lord Viṣṇu said– "You are still not above Tumburu in singing. I shall tell you when you will be better than him (Tumburu). I shall tell you the time when you will be better than him.

गानबंधुं समासाद्य गानार्थज्ञो भवानसि।
मनोर्वैवस्वतस्याहमष्टाविंशतिमे युगे॥७८॥
द्वापरांते भविष्यामि यदुवंशकुलोद्भवः।
देवक्यां वसुदेव कृष्णो नाम्ना महामते॥७९॥

Having resorted to Ulūka, you have become perfectly familiar with the topics of music. During the course of the twenty-eight cycles of the four *yugas* of the Vaivasvata Manu, I shall be born in the family of Yadus towards the end of Dvāpara age. O sage of great wisdom, I shall be born as Kṛṣṇa – the son of Devakī and Vasudeva.

तदानीं मां समासाद्य स्मारयेथा यथातथम्।
तक्ष त्वां गीतसंपन्नं करिष्यामि महाव्रतम्॥८०॥

During that time, you will approach me and then remind me on the issue. I shall make you fully endowed with the art of music.

तुंबरोश्च समं चैव तथातिशयसंयुतम्।
तावत्कालं यथायोगं देवगंधर्वयोनिषु॥८१॥
शिक्षयस्व यथान्यायमित्युक्त्वांतरधीयत।
ततो मुनिः प्रणम्यैनं वीणावादनतत्परः॥८२॥
देवर्षिर्देवसङ्काशः सर्वाभरणभूषितः।
तपसां निधिरत्यंतं वासुदेवपरायणः॥८३॥

I shall make you then equal to Tumburu or could be ever better than him. Till then, you practice and teach this art with the gods and the Gandharvas." After thus speaking, lord Viṣṇu disappeared from that place. Thereafter, the divine sage of high refulgence, was devoted to Vāsudeva. Thereafter, adorned with all the ornaments,

being the store house of the *tapas*, Nārada was engrossed in playing over his lute.

स्कंधं विपञ्चीमासाद्य सर्वलोकांश्चचार सः।
वारुणं याम्यमाग्नेयमैंद्रं कौबेरमेव च॥८४॥
वायव्यं स तथेशानं संसदं प्राप्य धर्मवित्।
गायमानो हरिं सम्यग्वीणावादविचक्षणः॥८५॥

With his lute resting over his shoulders, the righteous sage wandered in the entire universe, including the worlds of Varuṇa, Yama, Agni, Indra, Kubera, Vāyu and Iśa. The sage who was well-versed in playing on the *vīṇā*, singing in praise of lord Viṣṇu, visited the assemblies of these guardians of quarters.

गंधर्वाप्सरसां संघैः पूज्यमानस्ततस्ततः।
ब्रह्मलोकं समासाद्य कस्मिंश्चित्कालपर्यये॥८६॥
हाहाहूहूश्च गंधर्वौ गीतवाद्यविशारदौ।
ब्रह्मणो गायकौ दिव्यौ नित्यौ गंधर्वसत्तमौ॥८७॥
तत्र ताभ्यां समासाद्य गायामानो हरिं प्रभुम्।
ब्रह्मणा च महातेजाः पूजितो मुनिसत्तमः॥८८॥

The Gandharvas worshipped Nārada everywhere, besides the *Apsarās*. On reaching the world of Brahmā, he found there the Gandharvas– Hāhā and Hūhū, who were already present there and were well-versed in the art of vocal and instrumental music. The celestial Gandharvas were the bards of Brahmā. In their presence, Nārada – the excellent sage, sang in praise of lord Viṣṇu and was exceedingly honoured by Viṣṇu.

तं प्रणम्य महात्मानं सर्वलोकपितामहम्।
चचार च यथाकामं सर्वलोकेषु नारदः॥८९॥

After bowing down to Brahmā, the Grandsire of the world, Nārada then wandered the world over as he pleases.

ततः कालेन महता गृहं प्राप्य च तुंबरोः।
वीणामादाय तत्रस्थे ह्यगायत महामुनिः॥९०॥

After the lapse of a long time, the sage again went to the abode of Tumburu, carrying his *vīṇā* with him. Taking his seat there, he began to sing.

स्वरकल्पास्तु तत्रस्थाः षड्जाद्याः सप्त वै मताः।
क्रीडतो भगवान्दृष्ट्वा निर्गतश्च सुसत्वरम्॥९१॥

On observing the seven notes, *Ṣadja* etc. stationed there, the saintly lord departed from there hurriedly.

शिक्षयामास बहुशस्स्तत्र तत्र महामतिः।
श्रमयोगेन संयुक्तो नारदोपि महामुनिः॥९२॥

The learned sage of the great intellect taught this art in different place. By doing so, the sage felt exhausted, with the exercise.

सप्तस्वराङ्गनाः पश्यन् गानविद्याविशारदः।
आसीद्वीणा समायोगे न तास्तंत्र्यः प्रपेदिरे॥९३॥

Though he had been an expert in the science of music, he sat staring at the presiding goddesses of seven notes. But they did not descend over the lute strings while he played upon them.

ततो रैवतके कृष्णं प्रणिपत्य महामुनिः।
विज्ञापयदशेषं तु श्वेतद्वीपे तु यत् पुरा॥९४॥
नारायणेन कथितं गानयोगमनुत्तमम्।
तच्छ्रुत्वा प्रहसन्कृष्णः प्राह जांबवतीं मुदा॥९५॥

Thereafter, on the peak of the mountain Raivataka, the great sage bowed down to lord Śrī Kṛṣṇa and told him about what Nārāyaṇa in the Śvetadvīpa had told him formerly in respect of the excellence of the art of music. On hearing this, Kṛṣṇa spoke to Jāmbavatī, smilingly with jealousy.

एतं मुनिवरं भद्रे शिक्षयस्व यथाविधि।
वीणागानसमायोगे तथेत्युक्त्वा च सा हरिम्॥९६॥
प्रहसंती यथायोगं शिक्षयामासं तं मुनिम्।
ततः संवत्सरे पूर्णे पुनरागम्य माधवम्॥९७॥

प्रणिपत्याग्रतस्तस्थौ पुनराह स केशवः।
सत्यां समीपमागच्छ शिक्षयस्व यथाविधि॥९८॥

Śrī Kṛṣṇa said– "O gentle lady, teach this excellent sage, the art of playing on lute in accordance with the provision of the scriptures." She replied with a smile– "As you say." Then she taught Nārada whatever was known to her. After a year, Nārada approached Viṣṇu once again, bowed down to him and stood in front of him. Śrī Kṛṣṇa then said– "You go to Satyā (Satyabhāmā) and receive further training."

तथेयुक्त्वा सत्यभामां प्रणिपत्य जगौ मुनिः।
तया स शिक्षितो विद्वान् पूर्णे संवत्सरे पुनः॥९९॥
वासुदेवनियुक्तोऽसौ रुक्मिणीसदनं गतः।
अङ्गनाभिस्ततदस्ताभिर्दासीभिर्मुनिसत्तमः॥१००॥
उक्तोऽसौ गायमानोपि न स्वरं वेत्सि वै मुनि।
ततः श्रमेण महता वत्सरत्रयसंयुतम्॥१०१॥
शिक्षितोसौ तदा देव्या रुक्मिण्यापि जगौ मुनिः।
ततः स्वराङ्गनाः प्राप्य तंत्रीयोगं महामुनेः॥१०२॥

Nārada said– "As you say." Then he bowed down to the lord and started singing. The great sage was also trained by her. After completion of a year, the sage went to the abode of Rukmiṇī at the advice of lord Viṣṇu. The excellent sage was addressed by the ladies and the maid servants– "Though you have been singing for a long time, you still do not understand the notes properly." Then with great efforts, the sage Nārada was somehow trained by Rukmiṇī, the gracious lady for a period of three years. Thereafter, the sage sang before the presiding ladies of the *svaras* and attained harmonious blend with the strings.

आहूय कृष्णो भगवान् स्वयमेव महामुनिम्।
अशिक्षयदमेयात्मा गानयोगमनुत्तमम्॥१०३॥

Then lord Kṛṣṇa, the incomprehensible soul, himself called the great sage and taught him the excellent art of music.

ततोऽतिशयमापन्नस्तुंबरोर्मुनिसत्तमः।
ततो ननर्त देवर्षिः प्रणिपत्य जनार्दनम्॥१०४॥

Thereafter, the sage Nārada, surpassed the sage Tumburu. The divine sage Nārada, thereafter, danced with joy, bowing to lord Viṣṇu with respect.

उवाच च हृषीकेशः सर्वज्ञस्त्वं महामुने।
प्रहस्य गानयोगेन गायस्व मम सन्निधौ॥१०५॥

Lord Viṣṇu then laughed and said– "O great sage, you have now attained the perfect knowledge. Having been equipped with the perfect knowledge pretty well, you now sing in my presence."

एतत्ते प्रार्थितं प्राप्तं मम लोके तथैव च।
नित्यं तुंबरुणा सार्धं गायस्व च यथातथम्॥१०६॥
एवमुक्तो मुनिस्तत्र यथायोगं चचार सः।
यदा संपूजयन् कृष्णो रुद्रं भुवननायकम्॥१०७॥
तदा जगौ हरेस्तस्य
नियोगाच्छङ्कराय वै।
रुक्मिण्या सह सत्या
च जांबवत्या महामुनिः॥१०८॥
कृष्णेन च नृपश्रेष्ठ श्रुतिजातिविशारदः।
एष वो मुनिशार्दूलाः प्रोक्तो गीतक्रमो मुनेः॥१०९॥

When thus urged by Viṣṇu, Nārada, acted accordingly. When Kṛṣṇa adored Rudra – the leader of the worlds, the sage sang in praise of Śiva at the behest of lord Viṣṇu. He sang in association of Satyā, Jāmbavatī and Rukmiṇī as well as Kṛṣṇa. O excellent king, Nārada, by this time, had become an expert on the seven primary notes of music.

ब्राह्मणो वासुदेवाख्यां गायमानो भृशं नृप।
हरेः सालोक्यमाप्नोति रुद्रगानोऽधिको भवेत्॥

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अन्यथा नरकं गच्छेद्गायमानोन्यदेव हि।
कर्मणा मनसा वाचा वासुदेवपरायणः॥१११॥
गायन् शृण्वंस्तमाप्नोति तस्माद्देयं परं विदुः॥११२

O leading sages, a Brāhmaṇa, who sings the glory of Vāsudeva appropriately, surely attains the world of Viṣṇu. One who sings in praise of Rudra, will be more excellent, otherwise, he is sure to fall in the hell. A person, singing in praise of any one else, will soon fall in the hell. One who is mentally devoted to Viṣṇu, besides physically as well, who sings him and the one who hears his glory, attains him ultimately. Therefore, everyone is aware of his being the greatest lord.

इति श्रीलिङ्गमहापुराणे उत्तरभागे वैष्णवगीतकथनं नाम तृतीयोऽध्यायः॥३॥

चतुर्थोऽध्यायः

Chapter 4

Story of the devotee of Viṣṇu

ऋषय ऊचुः

वैष्णवा इति ये प्रोक्ता वासुदेवपरायणाः।
कानि चिह्नानि तेषां वै तन्नो ब्रूहि महामते॥१॥

***Ṛṣis* said–**

"O sage with excellent wisdom, what are the symptoms of the devotees dedicated to Viṣṇu?

तेषा वा किं करोत्येष भगवान् भूतभावनः।
एतन्मे सर्वमाचक्ष्व सूत सर्वार्थवित्तम॥२॥

You are excellent in knowing the meanings of all the scriptures. O Sūta, what does the lord, who is the protector of all the living beings, do for his devotees?"

सूत उवाच

अंबरीषेण वै पृष्टो मार्कण्डेयः पुरा मुनिः।
युष्माभिरद्य यत् प्रोक्तं तद्वदामि यथातथम्॥३॥

Sūta said–

In earlier times, the king Ambarīṣa had questioned the sage Mārkaṇḍeya on this subject and the reply that was given by the sage to the king, is going to be repeated to you by me.

मार्कण्डेय उवाच

शृणु राजन्यथान्यायं यन्मां त्वं परिपृच्छसि।
यत्रास्ते विष्णुभक्तस्तु तत्र नारायणः स्थितिः॥४॥

Mārkaṇḍeya said–

Listen, O king, the question put up to me by you is quite judicious. Nārāyaṇa remains present at the abode of his devotees.

विष्णुरेव हि सर्वत्र येषां वै देवता स्मृता।
कीर्त्यमाने हरौ नित्यं रोमाञ्चो यस्य वर्तते॥५॥

Viṣṇu remains present at the place wherever his image is lodged. One feels thrilled by worshipping the image of Viṣṇu, besides offering prayer to him.

कंपः स्वेदस्तथाक्षेषु दृश्यते जलबिंदवः।
विष्णुभक्तिसमायुक्तान् श्रौतस्मार्तप्रवर्तकान्॥६॥
प्रीतो भवति यो दृष्ट्वा वैष्णवोऽसौप्रकीर्तितः।
नान्यदाच्छादयेद्वस्त्रं वैष्णवो जगतोऽरणे॥७॥

The body starts shaking. One perspires and the tears flow from his eyes. A person who feels delighted at the sight of the devotee of Viṣṇu or those devotees of Viṣṇu who are dressed in their traditional dress besides their performance, he is known as Vaiṣṇava. A true Vaiṣṇava does not wear the costume which are absolutely necessary for

the protection of his body.

विष्णुभक्तमथायांतं यो दृष्ट्वा सन्मुखस्थितः।
प्रणामादि करोत्येवं वासुदेवे यथा तथा॥८॥

Finding a Viṣṇu's devotee approaching a Vaiṣṇava, if he offers his salutation to him while standing, then he is considered to be a true Vaiṣṇava.

स वै भक्त इति ज्ञेयः स जयी स्याज्जगत्त्रये।
रूक्षाक्षराणि शृण्वन्वै तथा भागवतेरितः॥९॥
प्रणामपूर्वं क्षांत्या वै यो वदेद्वैष्णवो हि सः।
गंधपुष्पादिकं सर्वं शिरसा यो हि धारयेत्॥१०॥
हरेः सर्वमितीत्येवं मत्त्वासौ वैष्णवः स्मृतः।

He should be conceived in the form of a devotee of Viṣṇu and one who does so, he is always victorious in the three worlds. One who after listening to the harsh words, does not lose his calm and the one who makes use of fragrance of flowers *etc.*, taking them to be the grace of lord Viṣṇu, he should be treated as a true Vaiṣṇava.

विष्णुक्षेत्रे शुभान्येव करोति स्नेहसंयुतः॥११॥
प्रतिमां च हरेर्नित्यं पूजयेत्प्रयतात्मवान्।
विष्णुभक्तः स विज्ञेयः कर्मणा मनसा गिरा॥१२॥
नारायणपरो नित्यं महाभागवतो हि सः।
भोजनाराधनं सर्वं यथाशक्त्या करोति यः॥१३॥

In the auspicious range of lord Viṣṇu, whosoever performs the noble deeds, lovingly, he is known as a Vaiṣṇava. A person, who with an auspiciousness, worships the image of lord Viṣṇu and who accepts food as per his own means, he would be known as a devotee of Viṣṇu.

विष्णुभक्तस्य च सदा यथान्यायं हि कथ्यते।
नारायणपरो विद्वान्यस्यान्नं प्रीतमानसः॥१४॥

A person who gives in charity as per his means and adores the other devotees of Viṣṇu according to his ability, he is known as a true Vaiṣṇava.

अश्नाति तद्धरेरास्यं गतमन्नं न संशयः।
स्वार्चनादपि विश्वात्मा प्रीतो भवति माधवः॥१५॥
महाभागवते तच्च दृष्ट्वासौ भक्तवत्सलः।

In case, a true devotee of Viṣṇu accepts the food with a delightful heart, the same food surely goes into the mouth of lord Viṣṇu. Viṣṇu happens to be a universal soul and is quite dear to his devotees.

वासुदेवपरं दृष्ट्वा वैष्णवं दग्धकिल्बिषम्॥१६॥
देवापि भीतास्तं यांति प्रणिपत्य यथागतम्।
श्रूयतां हि पुरावृत्तं विष्णुभक्तस्य वैभवम्॥१७॥
दृष्ट्वा यमोऽपि वै भक्तं वैष्णवं दग्धकिल्बिषम्।
उत्थाय प्राञ्जलिर्भूत्वा ननाम भृगुनंदनम्॥१८॥
तस्मात्संपूजयेद्भक्त्या वैष्णवान्विष्णुवन्नरः।
स याति विष्णुसामीप्यं नात्र कार्या विचारणा॥१९
अन्यभक्तसहस्रेभ्यो विष्णुभक्तो विशिष्यते॥
विष्णुभक्तसहस्रेभ्यो रुद्रभक्तो विशिष्यते।
रुद्रभक्तात्परतरो नास्ति लोके न संशयः॥२०॥
तस्मात्तु वैष्णवं चापि रुद्रभक्तमथापि वा।
पूजयेत्सर्वयत्नेन धर्मकामार्थमुक्तये॥२१॥

He, in fact, gets pleased with his own worship only when he finds that his devotee is similarly worshipped. Looking at the devotees dedicated to Viṣṇu and the one who had burnt out his sins, even the gods are afraid of him. They leave him offering their salutation to him in their own way. Now you listen to an ancient event relating to the influence of lord Viṣṇu. The son of Bhṛgu was a devotee of Viṣṇu. Meeting him, Yama – the god of death, got up and offered his salutation to him with folded hands. Therefore, the humans should worship the devotees of lord Viṣṇu like Viṣṇu himself. Such a person achieves proximity of lord

Viṣṇu. There is nothing to be thought about it. The devotee of Viṣṇu are a special entity as compared to the other devotees. A devotee of Śiva is better than the devotee of Viṣṇu. There is no other devotee in the world as compared to the devotee of Śiva. Therefore, the devotees of Śiva and Viṣṇu should be worshipped making all the efforts for the achieving *dharma*, *artha*, *kāma* and *mokṣa*.

इति श्रीलिङ्गमहापुराणे उत्तरभागे विष्णुभक्तकथनं नाम चतुर्थोऽध्यायः॥४॥

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पञ्चमोऽध्यायः

Chapter 5

The story of Śrīmatī

ऋषय ऊचुः

ऐक्ष्वाकुरंबरीषो वै वासुदेवपरायणः।
पालयामास पृथिवीं विष्णोराज्ञापुरः सरः॥१॥

The *Ṛṣis* said–

The king Ambarīṣa of the Ikṣavāku dynasty was once ruling the earth. He was dedicated to lord Vāsudeva.

श्रुतमेतन्महाबुद्धे तत्सर्वं वक्तुमर्हसि।
नित्यं तस्य हरेश्चक्रं शत्रुरोगभयादिकम्॥२॥
हंतीति श्रूयते लोके धार्मिकस्य महात्मनः।
अंबरीषस्य चरितं तत्सर्वं ब्रूहि सत्तम॥३॥
माहात्म्यमनुभावं च भक्तियोगमनुत्तमम्।
यथावच्छ्रोतुमिच्छामः सूत वक्तुं त्वमर्हसि॥४॥

He always followed the command of lord Viṣṇu. O extremely wise Sūta, we have learnt about him in brief. But you kindly speak out the relevant story to us in detail. Who is the one in the world, who can always get himself relieved of the *cakra* of Viṣṇu as an enemy, the ailments as well as the danger, always? You kindly speak out the story of the religious-minded king Ambarīṣa. O Sūta, we would listen about his greatness, his competence and the excellent type of devotion. You kindly narrate the same.

सूत उवाच

श्रूयतां मुनिशार्दूलाश्चरितं तस्य धीमतः।
अंबरीषस्य माहात्म्यं सर्वपापहरं परम्॥५॥
त्रिशङ्कोर्दयिता भार्या सर्वलक्षणशोभिता।
अबंरीषस्य जननी नित्यं शौचसमन्विता॥६॥

Sūta said–

O excellent sages, you listen to the story of the religious-minded king, which relieves one of all his sins. The loving mother of Triśaṅku was the mother of Ambarīṣa, who was quite auspicious and possessed of all the noble symptoms.

योगनिद्रासमारूढं शेषपर्यंकशायिनम्।
नारायणं महात्मानं ब्रह्माण्डकमलोद्भवम्॥७॥
तमसा कालरुद्राख्यं रजसा कनकाण्डजम्।
सत्त्वेन सर्वगं विष्णुं सर्वदेवनमस्कृतम्॥८॥
अर्चयामास सततं वाङ्मनःकायकर्मभिः।
माल्यदानादिकं सर्वं स्वयमेवमचीकरत्॥९॥
गंधादिपेषणं चैव धूपद्रव्यादिकं तथा।
भूमेरालेपनादीनि हविषां पचनं तथा॥१०॥
तत्कौतुकसमाविष्टा स्वयमेव चकार सा।
शुभा पद्मावती नित्यं वाचा नारायणेति वै॥११॥
अनंतेत्येव सा नित्यं भाषमाणा पतिव्रता।
दशवर्षसहस्राणि तत्परेणांतरात्मना॥१२॥
अर्चयामास गोविंदं गंधपुष्पादिभिः शुचिः।

She was known by the name of Padmāvatī. She was worshipped by all the gods in *yoganidra*, emerging of Kālarudra from *tamas*

and the golden egg from *rajas.* She always adored lord Viṣṇu with her speech, mind and body, besides her activities who lay in her slumber on the conch of the serpent Śeṣa, who was the sources of origin of the cosmic egg, who was called as Kālarudra because of his *tamas* quality, who is known as the golden egg in view of his *rajas* quality and who is Viṣṇu, the omnipresent lord bowed to by all the Devas in the *Sattva* quality. She worshipped the lord mentally, physically and verbally. She wreathed the garlands herself and offered them to the lord. She offered the fragrance etc. with paste, incense and other articles, scrubbed and smeared the ground and cooked *havyas* all by herself. The chaste lady continuously uttered the name of Nārāyaṇa, Ananta etc. with her internal conscience. Devoted to him, the pure queen, worshipped Viṣṇu for ten thousand years with fragrant flowers *etc.*

विष्णुभक्तान्महाभागान् सर्वपापविवर्जितान्॥१३॥
दानमानार्चनैर्नित्यं धनरत्नैवतोषयत्।
ततः कदाचित्सा देवी द्वादशीं समुपोष्य वै॥१४॥
हरेरग्रे महाभागा सुष्वाप पतिना सह।
तत्र नारायणो देवस्तामाह पुरुषोत्तमः॥१५॥

She also worshipped the highly blessed devotees of Viṣṇu, devoid of all the sins, by giving away charitable gifts to them and by honouring them with jewels and riches. Once the blessed lady had concluded her fast on the Dvādaśī day and was sleeping in front of lord Viṣṇu, together with her husband, at that point of time, lord Puruṣottama spoke to her.

किमिच्छसि वरं भद्रे मत्तस्त्वं ब्रूहि भामिनि।
सा दृष्ट्वा तु वरं वव्रे पुत्रो मे वैष्णवो भवेत्॥१६॥
सार्वभौमो महातेजाः स्वकर्मनिरतः शुचिः।
तथेत्युक्त्वा ददौ तस्यै फलमेकं जनार्दनः॥१७॥

"O gentle lady, O lustrous one, tell me, what boon would you seek from me?" On finding the lord so generous, she replied– "Let my son be a great Vaiṣṇava and be an emperor of great refulgence, besides being pure and devoted to his duties." Viṣṇu said– "Be it so."

सा प्रबुद्धा फलं दृष्ट्वा भर्त्रे सर्वं न्यवेदयत्।
भक्षयामास संहृष्टा फलं तद्गमानसा॥१८॥

Then he gave her a fruit. On waking up, she found the fruit and gave it away to her husband. She then narrated the dream to her husband and he consumed the fruit.

ततः कालेन सा देवी पुत्रं कुलविवर्धनम्।
असूत सा सदाचारं वासुदेवपरायणम्॥१९॥
शुभलक्षणसंपन्नं चक्रांकिततनूरुहम्।
जातं दृष्ट्वा पिता पुत्रं क्रियाः सर्वाश्चकार वै॥२०॥

In due course of time, she gave birth to a son, who was destined to make the family flourish. He was devoted to Vāsudeva. He maintained excellent conduct. He was richly endowed with good conduct and had curly hair resembling the wheels. At the birth of his son, the father performed the holy rites.

अंबरीष इति ख्यातो लोके समभवत्प्रभुः।
पितर्युपरते श्रीमानभिषिक्तो महामुनिः॥२१॥
मंत्रिष्वाधाय राज्यं च तप उग्रं चकार सः।
संवत्सरसहस्रं वै जपन्नारायणं प्रभुम्॥२२॥

The son was well-known in the world by the name of Ambarīṣa. After the death of his father, Ambarīṣa was crowned as the king. He entrusted the kingdom to his ministers and became a sage. He worshipped lord Nārāyaṇa for a thousand years.

हृत्पुण्डरीकमध्यस्थं सूर्यमण्डलमध्यतः।
शङ्खचक्रगदापद्मधारयंतं चतुर्भुजम्॥२३॥
शुद्धजांबूनदनिभं ब्रह्मविष्णुशिवात्मकम्।
सर्वाभरणसंयुक्तं पीतांबरधरं प्रभुम्॥२४॥

श्रीवत्सवक्षसं देवं पुरुषं पुरुषोत्तमम्।
ततो गरुडमारुह्य सर्वदेवैरभिष्टुतः॥२५॥
आजगाम स विश्वात्मा सर्वलोकनमस्कृतः।
ऐरावतमिवाचिंत्यं कृत्वा वै गरुडं हरिः॥२६॥
स्वयं शक्र इवासीनस्तमाह नृपसत्तमम्।
इंद्रोऽहमस्मि भद्रं ते किं ददामि वरं च ते॥२७॥
सर्वलोकेश्वरोऽहं त्वां रक्षितुं समुपागतः।

He meditated on lord Puruṣottama saying that he is stationed in the centre of the lotus of the cavity of his heart, coming there from the middle of the solar sphere and in his four arms, he held conch, discus, iron club and the lotus. He is as resplendent as the pure gold. He is identical with Brahmā, Viṣṇu and Śiva. The lord is adored with all the ornaments and wears the yellow robes. The lord has a *Śrīvatsa* embossed over his chest. Lord Viṣṇu is the universal soul and is worshipped by all the gods. He is adored by the worlds. He made Garuḍa resembles Airāvata with unimaginable splendour and then rode on it. Seating on it, he arrived at the place of penance, in the guise of Indra and then spoke to the excellent king– "Welfare unto you. I am Indra. What boon shall I grant to you. I am the lord of the three worlds. I have come down to help you."

अंबरीष उवाच

नाहं त्वामभिसंधाय तपु आस्थितवाहिन॥२८॥
त्वया दत्तं च नेष्यामि गच्छ शक्र यथासुखम्।
मम नारायणो नाथस्तं नमामि जगत्पतिम्॥२९॥
गच्छेंद्र माकृथास्त्वत्र मम बुद्धिविलोपनम्।
ततः प्रहस्य भगवान् स्वरूपमकरोद्धरिः॥३०॥

Ambarīṣa said–

I did not meditate on you during the penance, nor do I expect anything from you. O Indra, you can return with comfort. My lord is Nārāyaṇa and I bow down to him. You can go back. O Indra, you should not do anything that distract my mind from Viṣṇu. Thereafter, lord Viṣṇu smiled and reverted to his own original form.

शार्ङ्गचक्रगदापाणि खड्गहस्तो जनार्दनः।
गरुडोपरि सर्वात्मा नीलाचल इवापरः॥३१॥
देवगंधर्वसंघैश्च स्तूयमानः समंततः।
प्रणम्य स च संतुष्टस्तुष्टाव गरुडध्वजम्॥३२॥

Viṣṇu – the universal soul, like another mountain on Garuḍa, held a sword, a *Śārṅga* bow, the iron club and the discus in his four arms. He was eulogised by the Devas and the Gandharvas around him. The delighted king then bowed in reverence to the Garuḍa-bannered lord.

प्रसीद लोकनाथेश मम नाथ जनार्दन।
कृष्ण विष्णो जगन्नाथ सर्वलोकनमस्कृत॥३३॥
त्वमादिस्त्वमनादिस्त्वमनंतः पुरुषः प्रभुः।
अप्रमेयो विभुर्विष्णुर्गोविंदः कमलेक्षणः॥३४॥
महेश्वराङ्गजो मध्ये पुष्करः खगमः खगः।
कव्यवाहः कपाली त्वं हव्यवाहः प्रभञ्जन॥३५॥
आदिदेवः क्रियानंदः परमात्मात्मनि स्थितः।
त्वां प्रपन्नोस्मि गोविंद जय देवकिनंदन।
जय देव जगन्नाथ पाहि मां पुष्करेक्षण॥३६॥
नान्या गतिस्त्वदन्या मे त्वमेव शरणं मम्॥

He said– "O Lokanātha, you are my master, Janārdana, Śrī Kṛṣṇa, Viṣṇu and Jagannātha. You are adored by all the worlds. You are eternal, primordial, beyond measure, Puruṣa, lord beyond comparison, all pervading, Viṣṇu, Govinda, having lotus like eyes and have been born out of the body of Maheśvara. A lotus emerged out of your navel. You pervade in the sky. You are the carrier of the heart. You are the wind. You delight yourself in the auspicious activities.

You are the soul who is lodged in the supreme soul. You are Govinda, son of Devakī, Jagannātha, the lotus-eyed one, victory to you. Be pleased with me. I take refuge in you. Protect me. There is no other go for me except you. You are my only refuge."

सूत उवाच

तमाह भगवान्विष्णुः किं ते हृदि चिकीर्षितम्॥३७
तत्सर्वं ते प्रदास्यामि भक्तोसि मम सुव्रत।
भक्तिप्रियोऽहं सततं तस्माद्दातुमिहागतः॥३८॥

Sūta said–

Thereafter, lord Viṣṇu said to Ambarīṣa– "What is the desire growing in your mind? O excellent one, you happen to be my devotee. I shall bestow everything on you. I am pleased with your devotion. You are my devotee. I love the devotion. Therefore, I have arrived here to bestow everything on you, whatever is desired by you."

अंबरीष उवाच

लोकनाथ परानंद नित्यं मे वर्तते मतिः।
वासुदेवपरो नित्यं वाङ्मनःकायकर्मभिः॥३९॥
यथा त्वं देवदेवस्य भवस्य परमात्मनः।
यथा भवाम्यहं विष्णो तव देव जनार्दन॥४०॥
पालयिष्यामि पृथिवीं कृत्वा वै वैष्णवं जगत्।
यज्ञहोमार्चनैश्चैव तर्पयामि सुरोत्तमान्।४१॥
वैष्णवान्पालयिष्यामि निहनिष्यामि शात्रवान्।
लोकतापभये भीत इति मे धीयते मतिः॥४२॥

Ambarīṣa said–

"O lord of the world, O blissful one, there is only one idea in my mind that you being the great soul, the one who is dedicated to lord Śiva, similarly, I should be devoted to you as my lord. O lord, I shall rule the earth as your Vaiṣṇava devotee and shall please all the gods with the performing of *yajñas, homas* and adoration. I shall look after the Vaiṣṇavas, destroying the enemies as well. I am influenced with the misdeeds in the world. Therefore, let my mind always remain devoted to you."

श्रीभगवानुवाच

एवमस्तु यथेच्छं वै चक्रमेतत्सुदर्शनम्।
पुरा रुद्रप्रसादेन लब्धं वै दुर्लभं मया॥४३॥
ऋषिशापादिकं दुःखं शत्रुरोगादिकं तथा।
निहनिष्यति ते नित्यमित्युक्त्वांतरधीयत॥४४॥

Lord Viṣṇu said–

"Things will happen as desired by you. I had received this *Sudarśana cakra* by the grace of Śiva. It always destroys the curses pronounced by the *Ṛṣis*, besides the ailments and miseries." Thus speaking, lord Viṣṇu disappeared from the scene.

सूत उवाच

ततः प्रणम्य मुदितो राजा नारायणं प्रभुम्।
प्रविश्य नगरीं रम्यामयोध्यां पर्यपालयत्॥४५॥
ब्राह्मणादींश्च वर्णांश्च स्वस्वकर्मण्ययोजत्।
नारायणपरो नित्यं विष्णुभक्तानकल्मषान्॥४६॥
पालयामास हृष्टात्मा विशेषेण जनाधिपः।
अश्वमेधशतैरिष्ट्वा वाजपेयशतेन च॥४७॥
पालयामास पृथिवीं सागरावरणामिमाम्।
गृहेगृहे हरिस्तस्थौ वेदघोषो गृहेगृहे॥४८॥
नामघोषो हरेश्चैव यज्ञघोषस्तथैव च।
अभवन्नृपशार्दूले तस्मिन् राज्यं प्रशासति॥४९॥
नासस्या नातृणा भूमिर्न दुर्भिक्षादिभिर्युता।
रागहीनाः प्रजा नित्यं सर्वोपद्रववर्जिताः॥५०॥

Sūta said–

The king then offered his salutation towards the direction in which lord Viṣṇu had gone. Thereafter, the king getting extremely delighted, returned to the city of Ayodhyā and started ruling there. He made

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the Brāhmaṇas and the people of other castes to perform their respective duties. The king was dedicated to lord Viṣṇu. He, getting pleased, protected the Vaiṣṇavas. He performed a hundred *Aśvamedha* and a hundred *Vājapeya* sacrifices and ruled the earth surrounded by the oceans. Viṣṇu was established in each one of the house in Ayodhyā. The sound of the reciting of the Vedic hymns echoed from each one of the houses. The reciting of the names of the lord could be heard, with the performing of the *yajñas*. During the time of the rule of Ambarīṣa, the land was never infertile or unproductive. There were no famines in the state. The people were free from passions, conflicts and jealousy.

अंबरीषो महातेजाः पालयामास मेदिनीम्।
तस्यैवंवर्तमानस्य कन्या कमललोचना॥५१॥
श्रीमती नाम विख्याता सर्वलक्षणसंयुता।
प्रदानसमयं प्राप्ता देवमायेव शोभना॥५२॥

The immensely illustrious Ambarīṣa ruled the earth with compassion. The said king was blessed with a daughter having lotus like eyes and who resembled *yogamāyā* in beauty. She was given the name of Śrīmatī. In due course of time, she attained the marriageable age.

तस्मिन्काले मुनिः श्रीमान्नारदोऽभ्यगतश्च।
अंबरीषस्य राज्ञो वै पर्वतश्च महामतिः॥५३॥

By about the same time, Nārada and Parvata – the two great *Ṛṣis*, reached the palace of Ambarīṣa.

तावुभवागतौ दृष्ट्वा प्रणिपत्य यथाविधि।
अंबरीषो महातेजाः पूजयामास तावृषी॥५४॥

At the arrival of both of them, the king Ambarīṣa welcomed them, adoring them at the same time.

कन्यां तां रममाणां वै मेघमध्ये शतह्रदाम्।
प्राह तां प्रेक्ष्य भगवान्नारदः सस्मितस्तदा॥५५॥
केयं राजन्महाभागा कन्या सुरसुतोपमा।
ब्रूहि धर्मभृतां श्रेष्ठ सर्वलक्षणशोभिता॥५६॥

Nārada, viewing the girl, who resembled like lightning in the clouds, asked the king– "O king, who is this girl resembling the divine damsels. O king, you are foremost of all the religious-minded people, you tell me about this girl who possesses all the auspicious symbols.

राजोवाच

दुहितेयं मम विभो श्रीमती नाम नामतः।
प्रदानसमयं प्राप्ता वरमन्वेषते शुभा॥५७॥
इत्युक्तो मुनिशार्दूलस्तामैच्छन्नारदो द्विजाः।
पर्वतोपि मुनिस्तां वै चकमे मुनिसत्तमाः॥५८॥

The king replied–

"This is my daughter known as Śrīmatī and has reached the marriageable age. I am in search for a groom for her." Hearing the words of the king, Nārada expressed his desire to have the girl. At the same time, Parvata also desired to possess the same girl.

अनुज्ञाप्य च राजानं नारदो वाक्यमब्रवीत्।
रहस्याहूय धर्मात्मा मा देहि सुतामिमाम्॥५९॥
पर्वतो हि तथा प्राह राजानं रहसि प्रभुः।
तावुभौ सह धर्मात्मा प्रणिपत्य भयार्दितः॥६०॥
उभौ भवंतौ कन्यां मे प्रार्थमानौ कथं त्वहम्।
करिष्यामि महाप्राज्ञ शृणु नारद मे वचः॥६१॥
त्वं च पर्वत मे वाक्यं शृणु वक्ष्यामि यत्प्रभो।
कन्येयं युवयोरेकं वरयिष्यति चेच्छुभा॥६२॥
तस्मै कन्यां प्रयच्छामि
नान्यथा शक्तिरस्ति मे।
तथेत्युक्त्वा ततो भूयः
श्वो यास्याव इति स्म ह॥६३॥

इत्युक्त्वा मुनिशार्दूलौ जग्मतुः प्रीतिमानसौ।
वासुदेवपरौ नित्यमुभौ ज्ञानविदांवरौ॥६४॥

The saintly Nārada, took the king in seclusion and said to him– "You give me this girl." On the other hand, Parvata also drew the king in a lonely place and expressed the same desire as had been done by Nārada. Then the religious-minded king, felt panicky and he, offering his salutation to both of them, said– "Both of you are desirous of getting my daughter, but how can I do so? O intellectual Nārada and lord Parvata, this girl will accept either one of you. I shall give away in marriage my daughter to the one who is acceptable to her. Otherwise, I am helpless." At these words of the king, both of them said– "Let it be like this. Both of us shall come tomorrow again." Parvata also spoke similarly. Thus speaking, both the ascetics, who were immensely devoted to Viṣṇu and were the foremost among the intellectuals, felt delighted.

विष्णुलोकं ततो गत्वा नारदो मुनिसत्तमः।
प्रणिपत्य हृषीकेशं वाक्यमेतदुवाच ह॥६५॥

First of all, Nārada – the best of *Ṛṣis* then went to Viṣṇuloka, offered his salutation to lord Viṣṇu and said to him.

श्रोतव्यमस्ति भगवन्नाथ नारायण प्रभो।
रहसि त्वां प्रवक्ष्यामि नमस्ते भुवेनश्वर॥६६॥
ततः प्रहस्य गोविंदः सर्वानुत्सार्य तं मुनिम्।
ब्रूहीत्याह च विश्वात्मा मुनिराह च केशवम्॥६७॥
त्वदीयो नृपतिः श्रीमानंबरीषो महीपतिः।
तस्य कन्या विशालाक्षी श्रीमती नाम नामतः॥६८॥
परिणेतुमनास्तत्र गतोऽस्मि वचनं शृणु।
पर्वतोऽयं मुनिः श्रीमांस्तवभृत्य स्तमोनिधिः॥६९॥
तामैच्छत्सोपि भगवन्नावामाह जनाधिपः।
अंबरीषो महातेजाः कन्येयं युवयोर्वरम्॥७०॥
लावण्ययुक्तं वृणुयाद्यदि तस्मै ददाम्यहम्।
इत्याहावां नृपस्तत्र तथेत्युक्ताहमागतः॥७१॥
आगमिष्यामि ते राजन् श्वः प्रभाते गृहं त्विति।
आगतोहं जगन्नाथ कर्तुमर्हसि मे प्रियम्॥७२॥
वानराननवद्भाति पर्वतस्य मुखं यथा।
तथ कुरु जगन्नाथ मम चेदिच्छसि प्रियम्॥७३॥
तथेत्युक्त्वा स गोविंदः प्रहस्य मधुसूदनः।
त्वयोक्तं च करिष्यामि गच्छ सौम्य यथागतम्॥७४
एवमुक्त्वा मुनिर्हृष्टः प्रणिपत्य जनार्दनम्।
मन्यमानः कृतात्मानं तथाऽयोध्यां जगाम सः॥७५

"O Jagannātha, O Nārāyaṇa, I would like to speak out something to you in seclusion. O lord of the universe, you make the face of Parvata like a monkey. You do it like that." Then lord Viṣṇu, the universal soul, smilingly said to the sage– "You better speak out plainly." At this, Nārada said to him– "The king Ambarīṣa, who is quite graceful, happens to be your devotee. He has a daughter named Śrīmatī with wide eyes. I had gone to him with a desire to marry the girl. Now you listen to my words. The *Ṛṣi* known as Parvata is also your devotee. He is also desirous of the same girl. The king Ambarīṣa had declared that he would give the girl in marriage to the one who is accepted by her as more beautiful than the other. Then both of us agreed to the proposal of the king and I have now arrived here. I shall go to that place again tomorrow morning. O Jagannātha, you kindly do whatever is suitable for me and is desirable as well." At the words thus spoken by Nārada, Govinda – lord Madhusūdana, spoke out smilingly– "I shall do as has been desired by you. You can now return, O charming one." At these words of lord Viṣṇu, Nārada felt delighted. Then he, offering salutation to

lord Viṣṇu, returned to Ayodhyā, thinking of having achieved success.

गते मुनिवरे तस्मिन्पर्वतोऽपि महामुनिः।
प्रमम्य माधवं हृष्टो रहस्येनमुवाच ह॥७६॥

After the departure of Nārada, Parvata – the great sage, also arrived there.

वृत्तं तस्य निवेद्याग्रे नारदस्य जगत्पतेः।
गोलाङ्गूलमुखं यद्वन्मुखं भाति तथा कुरु॥७७॥

He also offered his salutation to lord Viṣṇu and then whispered in the ears of the lord at a lonely place– "O universal soul, kindly so make the face of Nārada to look like a black baboon."

तच्छ्रुत्वा भगवान्विष्णुस्त्वयोक्तं च करोमि वै।
गच्छ शीघ्रमयोध्यां वै मावेदीर्नारदस्य वै॥७८॥
त्वया मे संविदं तत्र तथेत्युक्त्वा जगाम सः।
ततो राजा समाज्ञाय प्राप्तौ मुनिवरौ तदा॥७९॥
माङ्गल्यैर्विविधैः सर्वामयोध्यां ध्वजमालिनीम्।
मण्डयामास पुष्पैश्च लाजैश्चैव समंततः॥८०॥

On hearing this, lord Viṣṇu said– "I shall act as per your desire. You atonce go to Ayodhyā. It will be done as per your wish, but don't disclose the talk that has transpired between me and yourself to Nārada." Thus speaking, the sage also left the place. Learning about the arrival of both the sages in Ayodhyā, the king decorated the city with flags, banners, flowers and the fried paddy.

अंबुसिक्तगृहद्वारां सिक्तापणमहापथाम्।
दिव्यगंधरसोपेतां धूपितां दिव्यधूपकैः॥८१॥
कृत्वा च नगरीं राजा मण्डलयामास तां सभाम्।
दिव्यैर्गंधैस्तथा धूपै रत्नैश्च विविधैस्तथा॥८२॥

The front doors of the houses were sprinkled with waters. The roads and markets were very well decorated after sprinkling water. The divine incense, fragrance and the gems were used in the decoration of the city of Ayodhyā.

अलंकृतांमणिस्तंभैर्नानामाल्योपशोभिताम्।
पराध्यास्तरणोपेतैर्दिव्यैर्भद्रासनैर्वृताम्॥८३॥

The pillars were made of gems, which were decorated with the garlands of various flowers. The divine seats were also arranged.

कृत्वा नृपेंद्रस्तां कन्यां ह्यादाय प्रविवेश ह।
सर्वाभरणसंपन्नां श्रीरिवायतलोचनाम्॥८४॥

After making all these arrangements, the king took the girl with him and entered the hall. She was richly adorned with all the ornaments. She appeared like Śrī Lakṣmī with her beautiful eyes.

करसंमितमध्याङ्गीं पञ्चस्निग्धां शुभाननाम्।
स्त्रीभिः परिवृतां दिव्यां श्रीमतीं संश्रितां तदा॥८५

Her waist was so slender that it could be measured with a single hand. Her five limbs were smooth and glossy. Her face was remarkably splendid. She was divinely resplendent. Such a graceful Śrīmatī entered the hall surrounded by the ladies.

सभा च सा भूपपतेः समृद्धा
मणिप्रवेकोत्तमरत्नचित्रा।
न्यस्तासना माल्यवती सुबद्धा
तामाययुस्ते नरराजवर्गाः॥८६॥

The royal assembly hall was richly decorated with charming jewels and excellent gems of various types. All the seats were decently arranged in which garlands and festoons were neatly tied. The elite of the society were present and were shining there with brilliance.

अथापरो ब्रह्मवरात्मजो हि
त्रैविद्यविद्यो भगवान्महात्मा।
सपर्वतो ब्रह्मविदां वरिष्ठो
महामुनिर्नारद आजगाम॥८७॥

The noble son of Brahmā (Nārada), the saintly lord of the great soul and the most excellent of those who know Brahman, well-versed in the three lores, arrived there with Parvata.

तावागतौ समीक्ष्याथ राजा संभ्रांतमानसः।
दिव्यमासनमादाय पूजयामास तावुभौ॥८८॥

Finding the arrival of both of them, the king was extremely upset in his mind. He offered elegant seats to both of them, besides worshipping them.

उभौ देवर्षिसिद्धौ तावुभौ ज्ञानविदांवरौ।
समासीनौ महात्मानौ कन्यार्थं मुनिसत्तमौ॥८९॥

Both of them were the great *Siddhas*, besides being the divine sages. Both of them were excellent among those who possessed perfect knowledge. The noble souls, who were excellent sages, seated themselves and waited for the girls.

तावुभौ प्रणिपत्याग्रे कन्यां तां श्रीमतीं शुभाम्।
सुतां कमलपत्राक्षीं प्राह राजा यशस्विनीम्॥९०॥

At the outset, the king bowed down to both of them and then he addressed his beautiful daughter having eyes resembling petals of the lotus flower.

अनयोर्यं वरं भद्रे मनसा त्वमिहेच्छसि।
तस्मै मालामिमां देहि प्रणिपत्य यथाविधि॥९१॥

O gentle lady, offer this garland to one of these two sages bowing down to him properly, whosoever it may be, whom you mentally choose your bridegroom.

एवमुक्ता तु सा कन्या स्त्रीभिः परिवृता तदा।
मालां हिरण्मयीं दिव्यामादाय शुभलोचना॥९२॥
यत्रासीनौ महात्मानौ तत्रागम्य स्थिता तदा।
वीक्षमाणा मुनिश्रेष्ठौ नारदं पर्वतं तथा॥९३॥
शाखामृगाननं दृष्ट्वा नारदं पर्वतं तथा।
गोलाङ्गूलमुखं कन्या किञ्चित् त्राससमन्विता॥९४॥
संभ्रांतमानसा तत्र प्रवातकदली यथा।
तस्थौ तामाह राजासौ वत्से किं त्वं करिष्यसि॥९५

On being thus urged, the bride with splendid eyes, took up the divine gold garland in her arms. She, having been surrounded by the ladies in attendance, arrived at the place where the two noble sages were seated. After glancing at the excellent sages– Parvata and Nārada, she found that the faces of both of them were like monkeys. Finding the face of Golāṅgūla monkey, the girl got frightened a bit and excited in her mind. She stood there trembling like a palm tree leaf during the storm. The king then said to her– "O dear one, what are you going to do? You offer the garland to either of the two."

अनयोरेकमुद्दिश्य देहि मालामिमां शुभे।
सा प्राह पितरं त्रस्ता इमौ तौ नरवानरौ॥९६॥
मुनिश्रेष्ठं न पश्यामि नारदं पर्वतं तथा।
अनयोर्मध्यतस्त्वेकमूनषोडशवार्षिकम्॥९७॥
सर्वाभरणसंपन्नमतसीपुष्पसंनिभम्।
दीर्घबाहुं विशालाक्षं तुङ्गोरस्थलमुत्तमम्॥९८॥
रेखांकितकटिग्रीवं रक्तांतायतलोचनम्।
नम्रचापनुकरणपटुभ्रूयुगशोभितम्॥९९॥
विभक्तत्रिवलीव्यक्तं नाभिव्यक्तशुभोदरम्।
हिरण्यांबरसंवीतं तुङ्गरत्ननखं शुभम्।
पद्माकारकरं त्वेन पद्मास्यं पद्मलोचनम्॥१००॥
सुनासं पद्महृदयं पद्मनाभं श्रिया वृतम्।
दंतपंक्तिभिरत्यर्थं कुंदकुड्मलसन्निभैः॥१०१॥
हसंतं मां समालोक्य दक्षिणं च प्रसार्य वै।
पाणिं स्थितममुं तत्र पश्यामि शुभमूर्धजम्॥१०२॥
संभ्रांतमानसां तत्र वेपतीं कदलीमिव।
स्थितां तामाह राजासौ वत्से किं त्वं करिष्यसि॥

The frightened girl said to her father–

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"Both of them are human apes. I, no where, finds the excellent sages either Nārada or Parvata. But in between them, I found a handsome young man, who is less than sixteen years of age. He is richly adorned with all the ornaments. He has a complexion of *Alasī* flowers. He is elegant, has large eyes and possesses moon like lustre. His hips and neck are marked with lines. His eyes are large and reddish. He shines brilliantly with two remarkable eyebrows, resembling the bent bow. His clear-cut threefold curly hairs are manifest in his umbilical region. The belly too is quite splendid. He is clad in costumes of gold colour. His nails are raised up and resemble gems. His hands resemble the lotus flowers together with the face and the eyes. He has a charming nose. He has a lotus like heart and the navel also resembles the same. He possesses the glorious splendour. Looking at me, he is smiling with rows of teeth shining like the *kunda* flowers. He is standing spreading his right hand towards me. The hair over his head are beautiful. It is him alone that I can see." The king then spoke to her while she stood there. Shaking like a plantain leaf with wavering mind, he said– "O dear one, what are you going to do?"

एवमुक्ते मुनिः प्राह नारदः संशयं गतः।
कियन्तो बाहवस्तस्य. कन्ये ब्रूहि यथातथम्॥१०४

At that point of time, Nārada asked– "O girl, how many hands he is having? Tell me correctly."

बाहुद्वयं च पश्यामीत्याह कन्या शुचिस्मिता।
प्राह तां पर्वतस्तत्र तस्य वक्षःस्थले शुभे॥१०५॥
किं पश्यसि च मे ब्रूहि करे किं वास्यपश्यसि।
कन्या तमाह मालां वै पञ्चरूपामनुत्तमाम्॥१०६॥
वक्षःस्थलेऽस्य पश्यामि करे कार्मुकसायकान्।
एवमुक्तौ मुनिश्रेष्ठौ परस्परमनुत्तमौ॥१०७॥
मनसा चिंतयंतौ तौ मायेयं कस्य चिद्भवेत्।
मायावी तस्करो नूनं स्वयमेव जनार्दनः॥१०८॥
आगतो न यथा कुर्यात्कथमस्मन्मुखं त्विदम्।
गोलागूलत्वमित्येवं चिंतयामास नारदः॥१०९॥
पर्वतोपि यथान्यायं वानरत्वं कथं मम।
प्राप्तमित्येव मनसा चिंतामापेदिवांस्तथा॥११०॥

At this, the bride with a pure smile said– "I see a pair of arms." Parvata then asked her– "O gentle lady, what do you see over his chest? Tell me, what do you see in his hands?" The bride then spoke to him– "I find a garland of five-fold in form over his chest. I find a bow and arrow in his hands. On being thus replied, the excellent sages glanced at each other and thought– "This is a deception of some one. He could be the wilder of *Māyā* – lord Viṣṇu himself. How can a new comer make our face like this in the manner that of Golāṅgūla monkey?" When thus spoken by Nārada, Parvata too began to worry thus mentally– "How is it that I have attained the form of a monkey?"

ततो राजा प्रणम्यासौ नारदं पर्वतं तथा।
भवद्भ्यां किमिदं तत्र कृतं बुद्धिविमोहजम्॥१११॥
स्वस्थौ भवंतौ तिष्ठेतां यथा कन्यार्थमुद्यतौ।
एवमुक्तौ मुनिश्रेष्ठौ नृपमूचतुरुल्बणौ॥११२॥
त्वमेव मोहं कुरुषे नावामिह कथञ्चन।
आवयोरेकमेषा ते वरयत्वेव मा चिरम्॥११३॥
ततः सा कन्यका भूयः प्रणिपत्येष्टदेवताम्।
मायामादाय तिष्ठन्त तयोर्मध्ये समाहितम्॥११४॥
सर्वाभरणसंयुक्तमतसीपुष्पसन्निभम्।
दीर्घबाहुं सुपुष्टाङ्गं कर्णांतायतलोचनम्॥११५॥
पूर्ववत्पुरुषं दृष्ट्वा मालां तस्मै ददौ हि सा।
अनंतरं हि सा कन्या न दृष्टा मनुजैः पुनः॥११६॥

Then the king offered his salutation to both Nārada and Parvata and said– "What type of mental confuse in both of you have developed? Both of you should remain seated peacefully in case you need the hand of the girl." When so addressed by the king, both the sages in anger uttered– "You display this type of *Māyā* and befooled both of us in any way. Let the girl select either of us. Don't delay it." Thereafter, the girl offering her salutation to her presiding deity, garlanded the body of *alasī* complexion, adorned with all the ornaments, having long arms and developed limbs, whose eyes were extending upto ears, spotted appropriately. Then, she handed over her garland to him. Thereafter, the princess could not be seen by anyone.

ततो नादः समभवत् किमेतदिति विस्मितौ।
तामादाय गतो विष्णुः स्वस्थानं पुरुषोत्तमः॥११७॥
पुरा तदर्थमनिशं तपस्तप्त्वा वराङ्गना।
श्रीमती सा समुत्पन्ना सा गता च तथा हरिम्॥११८
तावुभौ मुनिशार्दूलौ धिक्कृतावतिदुःखितौ।
वासुदेवं प्रति तदा जग्मतुर्भवनं हरेः॥११९॥

Thereafter, a huge disturbance was created there. "What is all that has happened?" Both the sages were surprised. On the other hand, Viṣṇu went to Viṣṇuloka with the girl." The lord for whom Śrīmatī had worshipped earlier, was achieved by her. She was accompanied with Viṣṇu. Both of them felt painful as well as humiliated. Feeling painful, they also went to Viṣṇuloka.

तावागतौ समीक्ष्याह श्रीमतीं भगवान्हरिः।
मुनिश्रेष्ठौ समायातौ गूहस्वात्मानमत्र वै॥१२०॥

At the arrival of the sages, Viṣṇu said to Śrīmatī– "Both the great sages have arrived. You better hide yourself."

तथेत्युक्त्वा च सा देवी प्रहसंती चकार ह।
नारदः प्रणिपत्याग्रे प्राह दामोदरं हरिम्॥१२१॥

She then said– "It will be done, as desired by you." Then Nārada, reaching before the lord Viṣṇu, said to him.

प्रियं हि कृतवानाद्य मम त्वं पर्वतस्य हि।
त्वमेव नूनं गोविंद कन्यां तां हृतवानसि॥१२२॥

"You have acted pleasantly for me and Parvata. O Govinda, you have actually kidnapped the girl.

विमोह्यावां स्वयं बुद्ध्या प्रतार्य सुरसत्तम।
इत्युक्तः पुरुषो विष्णुः पिधाय श्रोत्रमच्युतः।
पाणिभ्यां प्राह भगवान् भवद्भ्यां किमुदीरितम्॥

Overpowering both of us with illusion, you have cheated us." At these words of both the sages, Viṣṇu covered his ears with his hands– "What have both of you uttered?

कामवानपि भावोयं मुनिवृत्तिरहो किल।
एवमुक्तो मुनिः प्राह वासुदेवं स नारदः॥१२४॥
कर्णमूले मम कथं गोलाङ्गूलमुखं त्विति।
कर्णमूले तमाहेदं वानरत्वं कृतं मया॥१२५॥
पर्वतस्य मया विद्वन् गोलाङ्गूलमुखं तव।
मया तव कृतं तत्र प्रियार्थं नान्यथा त्विति॥१२६॥

Is the passionate conduct appropriate for the sages?" At these words of Viṣṇu, both Nārada and Parvata whispered in the ears of Viṣṇu– "How could my face be turned to that of a monkey?" Then the lord whispered in the ear of Nārada– "O intelligent *Ṛṣi*, I had turned your face like a monkey and that of Parvata as an ape."

पर्वतोऽपि तथा प्राह तस्याप्येवं जगाद सः।
शृण्वतोरुभयोस्तत्र प्राह दामोदरो वचः॥१२७॥

Parvata also whispered similarly and got a similar reply from Viṣṇu. Then he spoke to both the *Ṛṣis*.

प्रियं भवद्भ्यां कृतवान् सत्येनात्मानमालभे।
नारदः प्राह धर्मात्मा आवयोर्मध्यतः स्थितः॥१२८
धनुष्मान्पुरुषः कोऽत्र तां हृत्वा गतवान्किल।
तच्छ्रुत्वा वासुदेवोऽसौ प्राह तौ मुनिसत्तमौ॥१२९॥
मायाविनो महात्मानो बहवः संति सत्तमाः।
तत्र सा श्रीमती नूनमदृष्टा मुनिसत्तमौ॥१३०॥
चक्रपाणिरहं नित्यं चतुर्बाहुरिति स्थितः।
तां तथा नाहमैच्छं वै भवद्भ्यां विदितं हि तत्॥
इत्युक्तौ प्रणिपत्यैनमूचतुः प्रीतिमानसौ।
कोऽत्र दोषस्तव विभो नारायण जगत्पते॥१३२॥
दौरात्म्यं तत्रृपस्यैव मायां हि कृतवानसौ।
इत्युक्त्वा जग्मतुस्तस्मान्मुनी नारदपर्वतौ॥१३३॥
अंबरीषं समासाद्य शापेनैनमयोजयत्।
नारदः पर्वतश्चैव यस्मादावामिहागतौ॥१३४॥
आहूय पश्चादन्यस्मै कन्यां त्वं दत्तवानसि।
मायायोगेन तस्मात्त्वां तमो ह्यभिभविष्यति॥१३५॥

I speak out truly that I had done so for your benefit. Then the religious-minded Nārada said– "Who was the carrier of bow standing in between both of us who kidnapped the girl." Hearing this, lord Viṣṇu said to the sages– "There are many sages possessing the illusion, but I am the one with four arms and a *cakra* in may hand. In the absence of Śrīmatī from there, I did not want to carry her from that place. This is well known to you. At these words of Viṣṇu, both the sages were delighted in their hearts. Then offering their salutation to Viṣṇu, they said– "What is your fault in this case? This is the wickedness of the king. The girl was kidnapped at his command." Thus speaking, both Nārada and Parvata left the place. Reaching before Ambarīṣa, they pronounced a curse on him– "After inviting both of us there, you gave away the girl to someone else. Therefore, you will be attacked by darkness.

तेन चात्मानमत्यर्थं यथावत्त्वं न वेत्स्यसि।
एवं शापे प्रदत्ते तु तमोराशिरथोत्थितः॥१३६॥
नृपं प्रति ततश्चक्रं विष्णोः प्रादुरभूत् क्षणात्।
चक्रवित्रासितं घोरं तावुभौ तम अभ्यगात्॥१३७॥

Because of this, you would not be able to recognise yourself." Thereafter, when the darkness attacked the king, then the *cakra* of Viṣṇu appeared there for the protection of the king.

ततः संत्रस्तसर्वांगौ धावमानौ महामुनी।
पृष्ठतश्चक्रमालोक्य तमोराशिं दुरासदम्॥१३८॥
कन्यासिद्धिरहो प्राप्ता ह्यावयोरिति वेगितौ।
लोकालोकांतमनिशं धावमानौ भयार्दितौ॥१३९॥
त्राहित्राहीति गोविंदं भाषमाणौ भयार्दितौ।
विष्णुलोकं ततो गत्वा नारायण जगत्पते॥१४०॥
वासुदेव हृषीकेश पद्मनाभ जनार्दन।
त्राह्यावां पुण्डरीकाक्ष नाथोऽसि पुरुषोत्तम॥१४१॥
ततो नारायणश्चित्य श्रीमाञ्छ्रीवत्सलांछनः।
निवार्य चक्रं ध्वांतं च भक्तानुग्रहकाम्यया॥१४२॥
अंबरीषश्च मद्भक्तस्तथैतौ मुनिसत्तमौ।
अनयोरस्य च तथा हितं कार्यं मयाऽधुना॥१४३॥
आहूय तत्तमः श्रीमान्
गिरा प्रह्लादयन् हरिः।
प्रोवाच भगवान् विष्णुः
शृणुतां मम इदं वचः॥१४४॥

The darkness and danger of *cakra* frightened both the sages and getting frightened, both the sages took to flight. Finding the *cakra* following behind, they shook with danger and started running. Finding the *cakra* following them and getting themselves covered with the heap of darkness while running forward, they uttered– "Both of us have achieved the *Siddhi* of the girl. We have got the girl." They were terrified with danger; they returned and ran on earth

surrounded with miserable condition and the mountains. They had been terribly frightened and were crying– "Save us, O Govinda, save us." They reached first Viṣṇuloka and cried– "O Nārāyaṇa, O lord of the universe, O Vāsudeva, O Janārdana, O Hṛṣīkeśa, O Padmanābha, O Puruṣottama, you are our lord." Then Nārāyaṇa with a Śrīvatsa mark over his chest, for the benefit of the devotees, gracefully stopped *cakra* as well as the darkness and said– "Ambarīṣa happens to be my devotee, besides both these *Ṛṣis*. Now, I shall act in a way which is beneficial to the king as well the sages. Then lord Viṣṇu summoned them both and spoke to them– "Both of you should listen to my words."

ऋषिशापो न चैवासीदन्यथा च वरोमम।
दत्तो नृपाय रक्षार्थं नास्ति तस्यान्यथा पुनः॥१४५॥
अंबरीषस्य पुत्रस्य नसुः पुत्रो महायशाः।
श्रीमान्दशरथो नाम राजा भवति धार्मिकः॥१४६॥
तस्याहमग्रजः पुत्रो रामनामा भवाम्यहम्।
तत्र मे दक्षिणो बाहुर्भरतो नाम वै भवेत्॥१४७॥
शत्रुघ्नो नाम सव्यश्च शेषोऽसौ लक्ष्मणः स्मृतः।
तत्र मां समुपागच्छ गच्छेदानीं नृपं विना॥१४८॥
मुनिश्रेष्ठौ च हित्वा त्वमिति स्माह च माधवः।
एवमुक्तं तमो नाशं तत्क्षणाच्च जगाम वै॥१४९॥

The curse pronounced by the sages cannot be otherwise, nor can the boon granted by me to the king be otherwise. The *cakra* had been given by me to the king for his protection. The king Ambarīṣa shall have an elder grandson known by the name of Daśaratha. I shall be born as Rāma, his eldest son. Bharata would be my right hand, while Śatrughna shall be my left hand. Śeṣa would be born as Lakṣmaṇa. You should come to me then. Now you leave the king alone and by so doing, the heap of darkness would disappear." At these words of Viṣṇu, the darkness disappeared and the *cakra* was held by Viṣṇu in his hand as before. Then lord Viṣṇu removed the heap of darkness, as a result of which he atonce disappeared.

निवारितं हरेश्चक्रं यथापूर्वमतिष्ठत।
मुनिश्रेष्ठौ भयान्मुक्तो प्रणिपत्य जनार्दनम्॥१५०॥
निर्गतौ शोकसंतप्तौ ऊचतुस्तौ परस्परम्।
अद्यप्रभृति देहांतमावां कन्यापरिग्रहम्॥१५१॥
न करिष्याव इत्युक्त्वा प्रतिज्ञाय च तावृषी।
योगध्यानपरौ शुद्धौ यथापूर्वं व्यवस्थितौ॥१५२॥

With the stopping of the *cakra*, it became inactive. Both the sages got themselves relieved. Then offering their salutation to Viṣṇu, feeling miserable, they said to each other– "Till our death, we shall accept no other girl." With this resolve, both of them concentrated their minds again to the *yogic* practices.

अंबरीषश्च राजा सौ परिपाल्य च मेदिनीम्।
सभृत्यज्ञातिसंपन्नो विष्णुलोकं जगाम वै॥१५३॥
मानार्थमंबरीषस्य तथैव मुनिसिंहयोः।
रामो दाशरथिर्भूत्वा नात्मवेदीश्वरोऽभवत्॥१५४॥
मुनयश्च तथा सर्वे भृग्वाद्या मुनिसत्तमाः।
माया न कार्या विद्वद्भिरित्याहुः प्रेक्ष्य तं हरिम्॥
नारदः पर्वतश्चैव चिरं ज्ञात्वा विचेष्टितम्।
मायां विष्णोर्विनिंद्यैव रुद्रभक्तौ बभूवतुः॥१५६॥
एतद्धि कथितं सर्वं मया युष्माकमद्य वै।
अंबरीषस्य माहात्म्यं मायावित्वं च वै हरेः॥१५७॥
यः पठेच्छृणुयाद्वापि श्रावयेद्वापि मानवः।
मायां विसृज्य पुण्यात्मा रुद्रलोकं स गच्छति॥१५८
इदं पवित्रं परमं पुण्यं वेदैरुद्गीरितम्।
सायं प्रातः पठेन्नित्यं विष्णोः सायुज्यमाप्नुयात्॥

After ruling the earth for long, the king Ambarīṣa together with his attendants and kins, went to the Viṣṇuloka. In order to

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honour the words of the sages as well as Ambarīṣa, Viṣṇu was born on earth as the son of Daśaratha. Then Bhṛgu and other sages came to Śrī Rāma and spoke to him– "The learned people should not indulge into *Māyā*. After a long-time, both Nārada and Parvata, experienced the *Māyā* of Viṣṇu and got themselves devoted to lord Śiva. Thus, I have beautifully narrated the greatness of Ambarīṣa and the *Māyā* of Viṣṇu to all of you. Whosoever shall read it or listen to it or recite it to others, he would be relieved of the *Māyā* of Viṣṇu and reach the place of Indra. One who would read the auspicious stories of the Vedas in the morning as well as in the evenings, he would achieve the closeness of Viṣṇu.

इति श्रीलिङ्गमहापुराणे उत्तरभागे श्रीमत्याख्यानं नाम पञ्चमोऽध्यायः॥५॥

षष्ठोऽध्यायः

Chapter 6

The story of Alakṣmī

ऋषय ऊचुः

मायावित्यं श्रुतं विष्णोर्देवदेवस्य धीमतः।
कथं ज्येष्ठासमुत्पत्तिर्देवदेवाज्जनार्दनात्॥१॥
वक्तुमर्हसि चास्माकं लोमहर्षण तत्त्वतः।

The sages said–

O Lomaharṣaṇa, the *Māyā* of intelligent Viṣṇu – the lord of the Devas, has been listened to. How did Jyeṣṭhā – the deity of misfortune, originated from Viṣṇu – the lord of the Devas? It would be in fitness of things in case you narrate the story about the same.

सूत उवाच

अनादिनिधनः श्रीमान्धाता नारायणः प्रभुः॥२॥
जगद्द्वैधमिदं चक्रे मोहनाय जगत्पतिः।
विष्णुर्वै ब्राह्मणान्वेदान्वेदधर्मान् सनातनान्॥३॥
श्रियं पद्मां तथा श्रेष्ठां भागमेकमकारयत्।
ज्येष्ठामलक्ष्मीमशुभां वेदबाह्यान्नराधमान्॥४॥
अधर्मं च महातेजा भागमेकमकल्पयत्।
अलक्ष्मीमग्रतः सृष्ट्वा पश्चात्पद्मां जनार्दनः॥५॥
ज्येष्ठा तेन समाख्याता अलक्ष्मीर्द्विजसत्तमाः।
अमृतोद्भववेलायां विषानंतरमुल्बणात्॥६॥
अशुभा सा तथोत्पन्ना ज्येष्ठा इति च वै श्रुतम्।
ततः श्रीश्च समुत्पन्ना पद्मा विष्णुपरिग्रहः॥७॥

Sūta said–

In order to delude the universe, the glorious lord Viṣṇu, who is without beginning or the end and is the lord of the universe, created the two-fold aspects of the universe. Viṣṇu created one set consisting of the Brāhmaṇas, Vedas, Vedic virtues, Padmā and Śrī Lakṣmī. The god of the great refulgence made another set comprising of Jyeṣṭhā, Alakṣmī, the base of me, excluded from the Vedic sphere as well as the sin. It was after creating Alakṣmī at the outset that Viṣṇu created Padmā. Therefore, Alakṣmī is Jyeṣṭhā (the elder). O excellent Brāhmaṇas, at the outcome of nectar soon after the terribly potent poison, the inauspicious Jyeṣṭhā was born. It is so heard. Thereof, Śrī Padmā was born, who subsequently became the wife of lord Viṣṇu.

दुःसहो नाम विप्रर्षिरुपयेमेऽशुभां तदा।
ज्येष्ठां तां परिपूर्णोऽसौ मनसा वीक्ष्य धिष्ठिताम्॥८
लोकं चचार हृष्टात्मा तया सह मुनिस्तदा।
यस्मिन् घोषो हरेश्चैव हरस्य च महात्मनः॥९॥
वेदघोषस्तथा विप्रा होमधूमस्तथैव च।
भस्मांगिनो वा यत्रासंस्तत्र तत्र भयार्दिता॥१०॥

पिधाय कर्णौ संयाति धावमाना इतस्ततः।
ज्येष्ठामेवंविधां दृष्ट्वा दुःसहो मोहमागतः॥११॥
तया सह वनं गत्वा चचार स महामुनिः।
तपो महद्वने घोरे याति कन्या प्रतिग्रहम्॥१२॥
न करिष्यामि चेत्युक्त्वा प्रतिज्ञाय च तामृषिः।
योगज्ञानपरः शुद्धो यत्र योगीश्वरो मुनिः॥१३॥
तत्रायांतं महात्मानं मार्कण्डेयमपश्यत।
प्रणिपत्य महात्मानं दुःसहो मुनिमब्रवीत्॥१४॥
भार्येयं भगवन्मह्यं न स्थास्यति कथञ्चन।
किं करोमीति विप्रर्षे ह्यनया सह भार्यया॥१५॥
प्रविशामि तथा कुत्र कुतो न प्रविशाम्यहम्।

A Brāhmanical sage Duḥṣāha married the inauspicious Jyeṣṭhā after seeing her fully stabilised. Accompanied with her, the delighted sage wandered all round the world. O Brāhmaṇas, wherever there was a loud chanting sounds of the names of Viṣṇu and Śiva – the great souls, wherever there was a loud sound of the Vedic hymns, wherever there was a big column of smoke from sacrifices and wherever there were people with their limbs smeared with ashes, the deity of misfortune was extremely frightened. She used to close her ears and eyes here and there. On seeing Jyeṣṭhā thus behaving, Duḥṣāha became confused and bewildered. Accompanied by her, he went to the forest. In the terrible forest, he performed a great penance. The girl Jyeṣṭhā roamed from house to house. The pious sage, who was a leading *yogin*, devoted to the *yogic* practices and possessed perfect wisdom, once saw the noble sage Mārkaṇḍeya, arriving in the forest. Bowing down to the great sage, he said to him– "O great sage, my wife does not pull on well with me in any way. O Brāhmaṇa Muni, what shall I do with this wife? Where should I enter and where should I not?"

मार्कण्डेय उवाच
शृणु दुःसह सर्वज्ञ अकीर्तिरशुभान्विता॥१६॥
अलक्ष्मीरतुला चेयं ज्येष्ठा इत्यभिशब्दिता।
नारायणपरा यत्र वेदमार्गानुसारिणः॥१७॥

Mārkaṇḍeya said–

"All such places. She would enter all such places, which are inauspicious and full of disrepute, Alakṣmī, (misfortune), Atula (unbalanced) and Jyeṣṭhā (the eldest). By no means should she enter the places of the noble souls who are devoted to Viṣṇu following the Vedic path, as well as the devotees of Rudra having dusted and smeared their bodies with ashes.

रुद्रभक्ता महात्मानो भस्मोद्धूलितविग्रहाः।
स्थिता यत्र जना नित्यं मा विशेथाः कथञ्चन॥१८॥
नारायण हृषीकेश पुण्डरीकाक्ष माधव।
अच्युतानंत गोविंद वासुदेव जनार्दन॥१९॥
रुद्र रुद्रेति रुद्रेति शिवाय च नमो नमः।
नमः शिवतरायेति शङ्करायेति सर्वदा॥२०॥
महादेव महादेव महादेवेति कीर्तयेत्।
उपमायाः पतये चैव हिरण्यपतये सदा॥२१॥
हिरण्यबाहवे तुभ्यं वृषाङ्काय नमो नमः।
नृसिंह वामनाचिंत्य माधवेति च ये जनाः॥२२॥
वक्ष्यंति सततं हृष्टा ब्राह्मणाः क्षत्रियास्तथा।
वैश्याः शूद्राश्च ये नित्यं तेषां धनगृहादिषु।
आरामे चैव गोष्ठेषु न विशेथाः कथञ्चन॥२३॥

By no means should she enter the precincts of parks, cowpens, wealth and the abodes of such delighted Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, who offer prayer to Nārāyaṇa, Hṛṣīkeśa, Puṇḍarīkākṣa, Mādhava, Acyuta, Ananta, Govinda, Vāsudeva, Janārdana, Rudra, devotees of Rudra, or the places of *tapas* for Śiva or where salutation is offered to the auspicious

Śiva, Mahādeva, salutation to the consort of Umā, to the lord of gold. Salutation to you with golden arms, salutation to bull-bannered lord, Narasiṁha, Vāmana, the incomprehensible one, O Mahādeva.

ज्वालामालाकरालं च सहस्रादित्यसन्निभम्।
चक्रं विष्णोरतीवोग्रं तेषां हंति सदाशुभम्॥२४॥

Lord Viṣṇu's discus is quite terrible with cluster of flames and which resembles a thousand suns, dispel people's inauspiciousness forever.

स्वाहाकारो वषट्कारो गृहे यस्मिन् हि वर्तते।
तद्धित्वा चान्यमागच्छ सामघोषोथ यत्र वा॥२५॥
वेदाभ्यासरता नित्यं नित्यकर्मपरायणाः।
वासुदेवार्चनरता दूरतस्तान्विसर्जयेत्॥२६॥

Avoid the house where there is *Svāhākāra* or *Vaṣaṭkāra* and go elsewhere. Discard from a distance the places where there is a loud chanting of the *Sāmana* hymns and where the people are engrossed in chanting the Vedic hymns and where the people are engaged in repeating the *Sāmana* hymns, devoted to the rituals of their deity and the houses where the worshippers of Vāsudeva are present.

अग्निहोत्रं गृहे येषां लिङ्गार्चा वा गृहेषु च।
वासुदेवतनुर्वापि चण्डिका यत्र तिष्ठति॥२७॥
दूरतो व्रज तान् हित्वा सर्वपापविवर्जितान्।
नित्यनैमित्तिकैर्यज्ञैर्यजंति च महेश्वरम्॥२८॥
तान् हित्वा व्रज चान्यत्र दुःसह त्वं सहानया।
श्रोत्रिया ब्राह्मणा गावो गुरवोऽतिथयः सदा॥२९॥
रुद्रभक्ताश्च पूज्यंते यैर्नित्यं तान् विवर्जयेत्।

Avoid the persons or the houses where the holy *Agni hotra* is performed, where the *liṅga* is worshipped and the places where the images of Vāsudeva and Caṇḍikā are present. Avoid persons who are free from all the sins and move away from them. Avoid the devotees of Maheśvara by means of obligatory and conditional *yajñas*. O Duḥṣāha, go elsewhere, where along with the lady, you must disown these persons by whom the Brahmā well-versed in *Śrutis*, cows, preceptors, guests and devotees of Rudra are always worshipped.

दुःसह उवाच
यस्मिन्प्रवेशो योग्यो मे तद्ब्रूहि मुनिसत्तम॥३०॥
त्वद्वाक्याद्भयनिर्मुक्तो विशान्मेषां गृहे सदा।

Duḥsaha said–

O excellent sage, point out to me the places, where I can enter without fear at your instance.

मार्कण्डेय उवाच
न श्रोत्रिया द्विजा गावो गुरवोऽतिथयः सदा।
यत्र भर्ता च भार्या च परस्परविरोधिनौ॥३१॥
सभार्यस्त्वं गृहं तस्य विशेथा भयवर्जितः।
देवदेवो महादेवो रुद्रस्त्रिभुवनेश्वरः॥३२॥
विनिंद्यो यत्र भगवान् विशश्च भयवर्जितः।
वासुदेवरतिर्नास्ति यत्र नास्ति सदाशिवः॥३३॥
जपहोमादिकं नास्ति भस्म नास्ति गृहे नृणाम्।
पर्वण्यभयर्चनं नास्ति चतुर्दश्यां विशेषतः॥३४॥
कृष्णाष्टम्यां च रुद्रस्य संध्यायां भस्मवर्जिताः।
चतुर्दश्या महादेवं न यजंति च यत्र वै॥३५॥
विष्णोर्नानविहीनां ये सङ्गताश्च दुरात्मभिः।
नमः कृष्णाय शर्वाय शिवाय परमेष्ठिने॥३६॥
ब्राह्मणाश्च नरा मूढा न वदंति दुरात्मकाः।

Mārkaṇḍeya said–

Getting relieved of fear and together with your wife, you can enter the houses, where the husband and wife are at logger heads and where the Brāhmaṇas well-versed in the Vedic lores, as well as the cows, preceptors are never found present. Completely fearlessly, you can enter the place where

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Rudra – the lord of Devas, Mahādeva, the lord of the three worlds, is disposed. O dear one, in company with your wife, enter the house where there is no devotion to Vāsudeva, Sadāśiva, *japams* and *homas* are not performed or the ashes are not applied over the bodies, where Rudra is not worshipped on the fourteenth and eighths days of the dark fortnights, where the people do not apply *bhaṣma*. They are not devoted to Viṣṇu and are associated with the evil women or wicked men. Together with your wife, you shall enter the houses of even those who do not repeat their salutation to Kṛṣṇa, to Sarva, to Śiva and Parameṣṭhī.

तत्रैव सततं वत्स सभार्यस्त्वं समाविश॥३७॥
वेदघोषो न यत्रास्ति गुरुपूजादयो न च।
पितृकार्यविहीनांस्तु सभार्यस्त्वं समाविश॥३८॥

Accompanied with your wife, you should enter those places where there is no loud sound of the chanting of the Vedic hymns, where the preceptors are not worshipped or the places where the people do not worship their ancestors.

रात्रौ रात्रै गृहे यस्मिन् कलहो वर्तते मिथः।
अनया सार्धमनिशं विश त्वं भयवर्जितः॥३९॥

Devoid of the fear and accompanied with this lady, always enter the house where there is always a mutual quarrel between the inmates during every night.

लिङ्गार्चनं यस्य नास्ति यस्य नास्ति जपादिकम्।
रुद्रभक्तिर्विनिंदा च तत्रैव विश निर्भयः॥४०॥

Fearlessly enter a place where there is a *liṅga* that is not worshipped and men do not perform *japa* and where Rudra is not adored with devotion.

अतिथिः श्रोक्षियो वापि गुरुर्वा वैष्णवोपि वा।
न संति यद्गृहे गावः सभार्यस्त्वं समाविश॥४१॥

Accompanied with your wife, you enter the house where there is no preceptor and which is deprived of a Vaiṣṇava or a cow.

बालानां प्रेक्षमाणानां यत्रादत्त्वा त्वभक्षयन्।
भक्ष्याणि तत्र संहृष्टः सभार्यस्त्वं समाविश॥४२॥

You enter with delight, together with your wife, to a place where the people eat food without giving it to the children, who keep on watching the same.

अनभ्यर्च्य महादेवं वासुदेवमथापि वा।
अहुत्वा विधिवद्यत्र तत्र नित्यं समाविश॥४३॥

Always enter the place where the people do not worship Mahādeva, Vāsudeva or perform the sacrifices in a proper manner.

पापकर्मरता मूढा दयाहीनाः परस्परम्।
गृहे यस्मिन्समासंते देशे वा तत्र संविश॥४४॥

You can delightfully enter with your wife at a place where the people are indulged in sinful activities and the cruel people having no co-operation among themselves. You should enter such a house.

प्राकारागारविध्वंसा न चैवेड्या कुटुंबिनी।
तद्गृहं तु समासाद्य वस नित्यं हि हृष्टधीः॥४५॥

Reaching those places, where the damsels of the houses never keep secrets and destroy the domestic felicity, is never worthy of praise. Always stay there with a delighted mind.

यत्र कंटकिनो वृक्षा यत्र निष्पाववल्लरी।
ब्रह्मवृक्षश्च यत्रास्ति सभार्यस्त्वं समाविश॥४६॥
अगस्त्यार्कादयो वापि बंधुजीवो गृहेषु वै।
करवीरो विशेषेण नंद्यावर्तमथापि वा॥४७॥
मल्लिका वा गृहे येषां सभार्यस्त्वंसमाविश।
कन्या च यत्र वै वल्ली द्रोही वा च जटी गृहे॥४८
बहुला कदली यत्र सभार्यस्त्वं समाविश।
तालं तमालं भल्लातं तित्तिडीखण्डमेव च॥४९॥

कदंबः खादिरं वापि सभार्यस्त्वं समाविश।
न्यग्रोधं वा गृहे येषामश्वत्थं चूतमेव वा॥५०॥
उदुंबरं वा पनसं सभार्यस्त्वं समाविश।
यस्य काकगृहं निंबे आरामे वा गृहेपि वा॥५१॥
दण्डिनी मुण्डिनी वापि सभार्यस्त्वं समाविश।

Together with your wife, you can enter the place, full of thorny trees and winding creepers of *Niṣpāva, Brahmavṛkṣas.* In case, the trees like *Agastya, Arka, Bandhujīva, Karavīra* in particular, *Nandyāvarta, Mallikā, Kanyā* – the creeping plant, *Drohī, Jaṭī,* the black plantain, *Tāla, Tamāla, Bhallāta, Tittiḍinkhaṇḍa, Kadamba, Nyagrodha, Aśvastha, Cūta, Uḍumbara* and *Panasa* (are there, you may enter that place). In case, there is a *Nimba* tree in any park or a house sheltering the crows, enter that in the company of your wife. If there is a *Daṇḍinī* or a *Muṇḍinī* at some place, then you can enter it with your wife there.

एका दासी गृहे यत्र त्रिगवं पञ्चमाहिषम्॥५२॥
षडश्वं सप्तमातङ्गं सभार्यस्त्वं समाविश।
यस्य काली गृहे देवी प्रेतरूपा च डाकिनी॥५३॥
क्षेत्रपालोथवा यत्र सभार्यस्त्वं समाविश।
भिक्षुबिंबं च वै यस्य गृहे क्षपणकं तथा॥५४॥
बौद्धं वा बिंबमासाद्य तत्र पूर्णं समाविश।
शयनासनकालेषु भोजनाटनवृत्तिषु॥५५॥
येषां वदति नो वाणी नामानि च हरेः सदा।
तद्गृहं ते समाख्यातं सभार्यस्य निवेशितुम्॥५६॥

Together with your wife, you enter the house where there is a single maid servant, three cows, five buffaloes, six horses or seven elephants; you enter the house with your wife, of the person, whose house hold deity is Kālī Dākinī of the form of a ghost or a *kṣetrapala* – guardian of a centre; you can enter the house freely wherein the image of Buddhist mendicant or a Buddhist anchorite or the statue of Buddha is found installed. The house of the people who do not recite the names of Viṣṇu when going to bed, or taking up a seat or moving about in the course of their activities like taking food *etc.*, would belong to you. Enter such houses accompanied with your wife.

पाषण्डाचारनिरताः श्रोतस्मार्तबहिष्कृताः।
विष्णुभक्तिविनिर्मुक्ता महादेवविनिंदकाः॥५७॥
नास्तिकाश्च शठा यत्र सभार्यस्त्वं समाविश।
सर्वस्मादधिकत्वं ये न वदंति पिनाकिनः॥५८॥
साधारणं स्मरंत्येनं सभार्यस्त्वं समाविश।
ब्रह्मा च भगवान्विष्णुः शक्रः सर्वसुरेश्वरः॥५९॥
रुद्रप्रसादजाश्चेति न वदंति दुरात्मकाः।
ब्रह्मा च भगवान्विष्णुः शक्रश्च सम एव च॥६०॥
वदंति मूढाः खद्योतं भानुं वा मूढचेतसः।
तेषां गृहे तथा क्षेत्र आवासे वा सदाऽनया॥६१॥

In the company of your wife, you enter the place where the people are engaged in heretic activities or the people excluded from the sacred rites prescribed in the Vedas, *Smṛits* or the persons devoid of the devotion to lord Viṣṇu, the people who denounce Mahādeva, atheists and knaves. You can enter with your wife abodes of such persons who do not adore the Pināka bearing lord or consider him as an ordinary god. It is only the wicked who do not say that the Brahmā, Viṣṇu, Indra – the ruler of the gods, are all born by the grace of Rudra. Only the foolish people of deranged mind would say that the glow worm or the sun are equals. They would say that Brahmā, Viṣṇu and Indra are equal to lord Śiva. Even when their houses are full and flourishing, enter them without fear and enjoy yourself with your wife.

विश भुंक्ष्व गृहं तेषां अपि पूर्णमनन्यधीः।
येऽश्नंति केवलं मूढाः पक्वमन्नं विचेतसः॥६२॥
स्नानमङ्गलहीनाश्च तेषां त्व गृहमाविश।
या नारी शौचविभ्रष्टा देहसंस्कारवर्जिता॥६३॥
सर्वभक्षरता नित्यं तस्याः स्थाने समाविश।
मलिनास्याः स्वयं मर्त्या मलिनांबरधारिणः॥६४॥
मलदंता गृहस्थाश्च गृहे तेषां समाविश।
पादशौचविनिर्मुक्ताः संध्याकाले च शायिनः॥६५॥
संध्यायामश्न ते ये वै गृहं तेषां समाविश।

You enter the abodes of such foolish people who consume the cooked food by themselves and are devoid of the welfare ceremonies, and remain without bath. Enter the houses where the ladies are devoid of noble habits of cleanliness of the bodies and others auspicious *saṁskāras* and engage themselves in consuming the forbidden food. Enter such a house where people have dirty faces and are clad in dirty costumes, besides those whose teeth are dirty. Enter the houses of such people who never clean their houses properly, sleep during the evening and take food in the evening. You can enter such houses.

अत्याशनरता मर्त्या अतिपानरता नराः॥६६॥
द्यूतवादक्रियामूढाः गृहे तेषां समाविश।
ब्रह्मस्वहारिणो ये चायोग्यांश्चैव यजंति वा॥६७॥
शूद्रान्नभोजिनो वापि गृहं तेषां समाविश।
मद्यपानरताः पापा मांसभक्षणतत्पराः॥६८॥

Enter the people's houses who are gluttons, drunkards, are foolish and gamblers and enter into useless controversy. You can also enter the people's houses who usurp the riches of the Brāhmaṇas and eat the food cooked by the Śūdras. Enter the house of the people who drink wine, eat meat and are engaged in desecrating the chastity of other's wife.

परदाररता मर्त्या गृहं तेषां समाविश।
पर्वण्यनर्चाभिरता मैथुने वा दिवा रताः॥६९॥
संध्यायां मैथुनं येषां गृहे तेषां समाविश।
पृष्ठतो मैथुनं येषां श्वानवन्मृगवच्च वा॥७०॥
जले वा मैथुनं कुर्यात्सभार्यस्त्वं समाविश।
रजस्वलां स्त्रियं गच्छेच्चाण्डालीं वा नराधमः॥७१॥
कन्यां वा गोगगृहे वापि गृहं तेषां समाविश।
बहुना किं प्रलापेन नित्यकर्मबहिष्कृताः॥७२॥
रुद्रभक्तिविहीना ये गृहं तेषां समाविश।
शृङ्गैर्दिव्यौषधैः क्षुद्रैः शेफ आलिप्य गच्छति॥७३॥
भगद्रावं करोत्यस्मात्सभार्यस्त्वं समाविश।

Enter the houses of the people who unite with the women during the day time, who do not recite scriptures on festive occasions, or unite with their wife during the evening time or in the water. You enter the houses of such people with your wife. You enter the house of a person who cohabits like the dogs or animals in the water. You enter the house of the degraded people who cohabit with a woman in period, or a Cāṇḍālī woman in a cowpen. What is the use of excessive talk, you enter the house in which the daily auspicious rites are not performed or are devoid of the devotion of Rudra; you enter the house of the people who cohabit with the artificial *liṅga* or by applying artificial medicines over the *liṅga*. Enter the houses of such people."

सूत उवाच

इत्युक्त्वा स मुनिः श्रीमान्निर्माज्य नयने तदा॥७४॥
ब्रह्मर्षिर्ब्रह्मसङ्काशस्तत्रैवांतर्द्धिमातनोत्।
दुःसहश्च तथोक्तानि स्थानानि च समीयिवान्॥७५॥
विशेषाद्देवदेवस्य विष्णोर्निदारतात्मनाम्।
सभार्यो मुनिशूर्दूलः सैषा ज्येष्ठा इति स्मृता॥७६॥

Sūta said–

Thus speaking, the Brahmarṣi, wiping out

his eyes, disappeared at the same time from that place. Duḥsaha also left to the aforesaid places. The excellent sage together with Jyeṣṭhā, particularly went to the places where lord Viṣṇu was denounced. This is the same goddess who is known by the name of Jyeṣṭhā.

दुःसहस्तामुवाचेदं तडागाश्रममंतरे।
आस्व त्वमत्र चाहं वै प्रवेक्ष्यामि रसातलम्॥७७॥
आवयोः स्थानमालोक्य निवासार्थं ततः पुनः।
आगमिष्यामि ते पार्श्वमित्युक्ता तमुवाच सा॥७८॥
किमश्नामि महाभाग को मे दास्यति वै बलिम्।
इत्युक्तस्तां मुनिः प्राह याः स्त्रियस्त्वां यजंति वै॥

Once Duḥsaha said to her– "You live at the bank of this tank in the cottage, because I shall enter Pātālaloka. I shall reach for a suitable place for dwelling of both of us and shall return to you." At this, Jyeṣṭhā said– "What shall I do here? Who will feed me here?" At the words thus spoken by Jyeṣṭhā, the sage replied to her.

बलिभिः पुष्पधूपैश्च न तासां च गृहं विश।
इत्युक्त्वा त्वाविशत्तत्र पातालं बिलयोगतः॥८०॥
अद्यापि च विनिर्मग्नो मुनिः स जलसंस्तरे।
ग्रामपर्वतबाह्येषु नित्यमास्तेऽशुभा पुनः॥८१॥

"You never enter the houses of the ladies who will adore you offering incense, flowers and fragrance." Thus speaking, the sage entered Pātāla through an anthill, where the sage lives even today at the water level. The inauspicious goddess Jyeṣṭhā always wanders over the mountains, outside the villages.

प्रसङ्गाद्देवदेवेशो विष्णुस्त्रिभुवनेश्वरः।
लक्ष्म्या दृष्टस्तया लक्ष्मीः सा तमाह जनार्दनम्॥८२
भर्ता गतो महाबाहो बिलं त्यक्त्वा स मां प्रभो।
अनाथाहं जगन्नाथ वृत्तिं देहि नमोस्तु ते॥८३॥

As a matter of chance, lord Viṣṇu was present there with Lakṣmī, who spotted Alakṣmī. Then, she spoke to Janārdana or Viṣṇu– "O lord, my husband has entered Pātāla through the snake hole leaving me as destitute. O lord of the universe, salutation to you. You kindly arrange for my daily food."

सूत उवाच
इत्युक्तो भगवान्विष्णुः प्रहस्याह जनार्दनः।
ज्येष्ठामलक्ष्मीं देवेशो माधवो मधुसूदनः॥८४॥

Sūta said–

At this, lord Janārdana, lord Mādhava, the lord of all gods, lord Madhusūdana, replied.

श्रीविष्णुरुवाच
ये रुद्रमनघं शर्वं शङ्करं नीललोहितम्।
अंबां हैमवतीं वापि जनित्रीं जगतामपि॥८५॥
मद्भक्तान्निंदयंत्यत्र तेषां वित्तं तवैव हि।
येपि चैव महादेवं विनिंद्यैव यजंति माम्॥८६॥
मूढा ह्यभाग्या मद्भक्ता अपि तेषां धनं तव।
यस्याज्ञया ह्यहं ब्रह्मा प्रसादाद्वर्तते सदा॥८७॥
ये यजंति विनिंद्यैव मम विद्वेषकारकाः।
मद्भक्ता नैव ते भक्ता इव वर्तंति दुर्मदाः॥८८॥
तेषां गृहं धनं क्षेत्रमिष्टापूर्तं तवैव हि॥

Lord Viṣṇu said–

"Such of the people who do not adore the sinless Rudra, Śarva, Nīlalohita, Śiva and Haimavatī – the mother of the universe, besides my devotees, those who denounce Mahādeva and adore me, all their riches belong to you. Lord Śiva, by adoring whom, both myself and Brahmā exist, the riches of my foolish devotees belong to you. Such of the people who are envious of me, denounce me, are not my devotees and do not worship me like my devotees, belong to you. Their riches, the fields, crops and all the noble

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deeds done by me, belong to you. The digging of the tanks and wells also belong to you."

सूत उवाच

इत्युक्त्वा तां परित्यज्य लक्ष्म्याऽलक्ष्मीं जनार्दनः॥८९
जजाप भगवान्रुद्रमलक्ष्मीक्षयसिद्धये।
तस्मात्प्रदेयस्तस्यै च बलिर्नित्यं मुनीश्वराः॥९०॥
विष्णुभक्तैर्न संदेहः सर्वयत्नेन सर्वदा।
अङ्गनाभिः सदा पूज्या बलिभिर्विविधैर्द्विजाः॥९१॥
यः पछेच्छृणुयाद्वापि श्रावयेद्वा द्विजोत्तमान्।
अलक्ष्मीवृत्तमनघो लक्ष्मीवाँल्लभते गतिम्॥९२॥

Sūta said–

Thus speaking, lord Viṣṇu, accompanied with Lakṣmī, left the place. Then lord Viṣṇu meditated upon Śiva, for the destruction of Alakṣmī. Since that time, the devotees of Viṣṇu, also make offerings to Alakṣmī. O Brāhmaṇas, the ladies should adore Alakṣmī, making various types of offerings to her. One who narrates the story of Alakṣmī or reads it or reads it out to the excellent Brāhmaṇas, he is relieved of all the sins and becomes rich. He ultimately achieves *mokṣa.*

इति श्रीलिङ्गमहापुराणे उत्तरभागे अलक्ष्मीवृत्तं नाम
षष्ठोऽध्यायः॥६॥

सप्तमोऽध्यायः

Chapter 7

Praise of the twelve letters *mantra*

ऋषय ऊचुः

किंजपान्मुच्यते जंतुः सर्वलोकभयादिभिः।
सर्वपापविनिर्मुक्तः प्राप्नोति परमां गतिम्॥१॥
अलक्ष्मीं वाथ संत्यज्य गमिष्यति जपेन वै।
लक्ष्मीवासो भवेन्मर्त्यः सूत वक्तुमिहार्हसि॥२॥

The *Ṛṣis* said–

"With the reciting of which one of the *mantras*, the living beings are freed from their sins, achieving *mokṣa*? With the reciting of which one of the *mantras*, they could escape from Alakṣmī? How could they achieve the abode of Lakṣmī in their living places?"

सूत उवाच

पुरा पितामहेनोक्तं वसिष्ठाय महात्मने।
वक्ष्ये संक्षेपतः सर्वं सर्वलोकहिताय वै॥३॥

Sūta said–

I shall speak out in brief for the welfare of the people, whatever had been spoken by Brahmā to Vasiṣṭha on this subject.

श्रृण्वंतु वचनं सर्वे प्रणिपत्य जनार्दनम्।
देवदेवमजं विष्णुं कृष्णमच्युतमव्ययम्॥४॥
सर्वपापहरं शुद्धं मोक्षदं ब्रह्मवादिनम्।
मनसा कर्मणा वाचा यो विद्वान्पुण्यकर्मकृत्॥५॥
नारायणं जपेन्नित्यं प्रणम्य पुरुषोत्तमम्।
स्वपन्नारायणं देवं गच्छन्नारायणं तथा॥६॥
भुञ्जन्नारायणं विप्रास्तिष्ठञ्जाग्रत्सनातनम्।
उन्मिषन्निमिषन्वापि नमो नारायणेति वै॥७॥
भोज्यं पेयं च लेह्यं च नमो नारायणेति च।
अभिमंत्र्य स्पृशन्भुंक्ते स याति परमां गतिम्॥८॥

Viṣṇu is the lord of the Devas, is beyond birth, is also known as Kṛṣṇa – Acyuta and is the remover of all the sins. He bestows *mokṣa* to the Brahmavādins. All of you, offering your salutation to him, then listen to my words. A learned person who performs the auspicious deeds, recites the names of Nārāyaṇa while remembering his name in heart, by body and speech, while sleeping, walking, eating, standing, while awake,

opening the eyes, and recites the name of Nārāyaṇa, O Brāhmaṇas, one who repeats the words *Namo Nārāyaṇa*, who remembers Viṣṇu by his inner souls, makes use of beverages which are licked, when these things are sanctified with the *mantras* and takes these things by touching them, he surely achieves *mokṣa*.

सर्वपापविनिर्मुक्तः प्राप्नोति च सतां गतिम्।
अलक्ष्मीश्च मया प्रोक्ता पत्नी या दुःसहस्य च॥९॥
नारायणपादं श्रुत्वा गच्छत्येव न संशयः।
या लक्ष्मीर्देवदेवस्य हरेः कृष्णस्य वल्लभा॥१०॥
गृहे क्षेत्रे तथावासे तनौ वसति सुव्रताः।
आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः॥११
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा।
किं तस्य बहुभिर्मंत्रैः किं तस्य बहुभिर्व्रतैः॥१२॥

He is freed from all the evil things. Alakṣmī, the wife of sage Duḥsaha, about whom I had talked earlier, surely runs away on hearing the word of Nārāyaṇa. O noble people, Lakṣmī, who is the loving wife of Viṣṇu, Kṛṣṇa or Deveśa, she resides in the body of that person, at his residence or the living quarters. After churning of all the *Śāstras* and thinking over the topic again and again, the gist has emerged that one should always remember the name of Nārāyaṇa. What is the use of reciting of many *mantras* and performing of several *vratas*?

नमो नारायणायेति मंत्रः सर्वार्थसाधकः।
तस्मात्सर्वेषु कालेषु नमो नारायणेति च॥१३॥
जपेत्स याति विप्रेंद्रा विष्णुलोकं सबांधवः।
अन्यच्च देवदेवस्य शृण्वंतु मुनिसत्तमाः॥१४॥
मंत्रो मया पुराभ्यस्तः सर्ववेदार्थसाधकः।
द्वादशाक्षरसंयुक्तो द्वादशात्मा पुरातनः॥१५॥
तस्यैवेह च माहात्म्यं संक्षेपात्प्रवदामि वः।

The *mantra* of *Namo Nārāyaṇa* is the achiever of all the success. Therefore, this *mantra* should be recited on all the occasions. O excellent Brāhmaṇas, the people who recite these *mantras* achieve the place of Viṣṇu, with all their kiths and kins. Listen to the other *mantra* of lord Viṣṇu. I have practised myself earlier over this *mantra*. The *mantra* leads one to achieve the *tattvas* of the Vedas. It is quite an ancient one and comprises of the twelve letters. I shall speak out the glory of the same *mantra* in brief.

कश्चिद्द्विजो महाप्राज्ञस्तपस्तप्त्वा कथञ्चन॥१६॥
पुत्रमेकं तयोत्पाद्य संस्कारैश्च यथाक्रमम्।
योजयित्वा यथाकालं कृतोपनयनं पुनः॥१७॥
अध्यापयामास तदा स च नोवाच किञ्चन।
न जिह्वा स्पंदते तस्य दुःखितोऽभूद्द्विजोत्तमः॥१८

There was a great intelligent Brāhmaṇa who performed severe *tapas* and then he got a son. In due course of time, he performing all other *saṁskāras* of his son, also performed his thread ceremony as well. Then he started educating him, but he could not utter a single word from his mouth. He could not move his tongue while speaking. The Brāhmaṇa then felt extremely miserable.

वासुदेवेति नियतमैतरेयो वदत्यसौ।
पिता तस्य तथा चान्यां परिणीय यथाविधि॥१९॥
पुत्रानुत्पादयामास तथैव विधिपूर्वकम्।
वेदानधीत्य संपन्ना बभूवुः सर्वसंमताः॥२०॥

The son of the Brāhmaṇa was known by the name of Aitareya. He always uttered Vāsudeva. His father married himself appropriately and produced several sons from his second wife. Because of their high learning in the Vedas, they became rich.

ऐतरेयस्य सा माता दुःखिता शोकमूर्च्छिता।
उवाच पुत्राः संपन्ना वेदवेदाङ्गपारगाः॥२१॥

ब्राह्मणैः पूज्यमाना वै मोदयंति च मातरम्।
मम त्वं भाग्यहीनायाः पुत्रो जातो निराकृतिः॥२२॥
ममात्र निधनं श्रेयो न कथञ्चन जीवितम्।
इत्युक्तः स च निर्गम्य यज्ञावाटं जगाम वै॥२३॥

Feeling miserable, the mother of Aitareya, feeling grief stricken, once said to her son– "The sons of my co-wife, because of their high education, have become rich getting well-versed in the Vedas. They are all respected by the Brāhmaṇas and please their mother in all respects. The unfortunate mother like me has got such a son who is worthless. Therefore, it is no use my living on earth." At these words of his mother, the son went to the place of *yajña*.

तस्मिन्याते द्विजानां तु न मंत्राः प्रतिपेदिरे।
ऐतरेय स्थिते तत्र ब्राह्मणा मोहितास्तदा॥२४॥

At the time of his entry in the place of *yajña*, the Brāhmaṇas could utter no hymns. All of them were confused on the arrival of the Brāhmaṇa named Aitareya. All the Brāhmaṇas were dumbfolded after the arrival of Aitareya.

ततो वाणी समुद्भूता वासुदेवेति कीर्तनात्।
ऐतरेयस्य ते विप्राः प्रणिपत्य यथातथम्॥२५॥
पूजां चक्रुस्ततो यज्ञं स्वयमेव समागतम्।
ततः समाप्य तं यज्ञमैतरेयो धनादिभिः॥२६॥
सर्ववेदान्सदस्याह च षडङ्गान् समाहिताः।
तुष्टुवुश्च तथा विप्रा ब्रह्माद्याश्च तथा द्विजाः॥२७॥

But the moment, Aitareya uttered the word Vāsudeva from his mouth, the speech of all the Brāhmaṇas was released and they started reciting the *mantras*. All those Brāhmaṇas then offered their salutation to Aitareya, adoring him at the same time. The *yajña* continued thereafter. Aitareya was then offered with gifts like the costumes, cereals and was honoured appropriately. Ultimately, he recited the Vedas with six *aṅgas* in the *yajña* before the Brāhmaṇas. Thereafter, Brahmā and other Brāhmaṇas eulogised Aitareya.

ससर्जुः पुष्पवर्षाणि खेचराः सिद्धचारणाः।
एवं समाप्य वे यज्ञमैतरेयो द्विजोत्तमाः॥२८॥
मातरं पूजयित्वा तु विष्णोः स्थानं जगाम ह।
एतद्वै कथितं सर्वं द्वादशाक्षरवैभवम्॥२९॥
पठतां शृण्वतां नित्यं महापातकनाशनम्।
जपेद्यः पुरुषो नित्यं द्वादशाक्षरमव्ययम्॥३०॥
स याति दिव्यमतुलं विष्णोस्तत्परमं पदम्।
अपि पापसमाचारो द्वादशाक्षरतत्परः॥३१॥
प्राप्नोति परमं स्थानं नात्र कार्या विचारणा।
किं पुनर्ये स्वधर्मस्था वासुदेवपरायणाः॥३२॥
दिव्यं स्थानं महात्मानः प्राप्नुवंतीति सुव्रताः॥३३॥

The Siddhas and Cāraṇas rained flowers from the sky. O Brāhmaṇas, this is the way how the *yajña* was concluded. Aitareya then returned to his place. He eulogised his mother and proceeded on to Viṣṇuloka. I have recited the glory of the twelve-lettered *mantra*, completely. A person who recites this twelve-lettered *mantra*, he, inspite of his having a sinful life, achieves the divine and beautiful supreme place of Viṣṇu. There is no doubt about it. O noble sages, one, who remains devoted to Viṣṇu and is engaged in the devotion of lord Vāsudeva, such noble person achieves the divine place of lord Viṣṇu.

इति श्रीलिङ्गमहापुराणे उत्तरभागे द्वादशाक्षरप्रशंसानाम सप्तमोऽध्यायः॥७॥

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अष्टमोऽध्यायः

Chapter 8

Eight letters *mantra*

सूत उवाच

अष्टाक्षरो द्विजश्रेष्ठा नमो नारायणेति च।
द्वादशाक्षरमंत्रश्च परमः परमात्मनः॥१॥
मंत्रः षडक्षरो विप्राः सर्ववेदार्थसञ्चयः।
यश्चोंनमः शिवायेति मंत्रः सर्वार्थसाधकः॥२॥
तथा शिवतरायेति दिव्यः पञ्चाक्षरः शुभः।
मयस्कराय चेत्येवं नमस्ते शङ्कराय च॥३॥
सप्ताक्षरोयं रुद्रस्य प्रधानपुरुषस्य वै।
ब्रह्मा च भगवान्विष्णुः सर्वे देवाः सवासवाः॥४॥
मंत्रैरेतैर्द्विजश्रेष्ठा मुनयश्च यजंति तम्।
शङ्करं देवदेवेशं मयस्करमजोद्भवम्॥५॥
शिवं च शङ्करं रुद्रं देवदेवमुमापतिम्।
प्राहुर्नमः शिवायेति नमस्ते शङ्कराय च॥६॥
मयस्कराय रुद्राय तथा शिवतराय च।
जप्त्वा मुच्येत वै विप्रो ब्रह्महत्यादिभिः क्षणात्॥७॥

Sūta said–

O excellent Brāhmaṇas, the eight-lettered *mantra* viz. *Oṁ Namo Nārāyaṇāya* and the twelve-lettered *mantra– Oṁ Namo Bhagavate Vāsudevāya* are the greatest *mantras* of the great soul. O Brāhmaṇas, the six-syllabled *mantra– Oṁ Namaḥ Śivāya* reveals the entire meanings of all the Vedic passages. This *mantra* is the means for achieving all the objects. The divine five-syllabled *mantra– Śivatraya* is extremely auspicious. So is the *mantra* known as *Mayaskarāya* (salutation with one who brings about excellence). The *mantra* of seven syllables– *Namo Śaṅkarāya* is the mantra of Rudra, the Puruṣa in conjunction with Pradhāna. O excellent Brāhmaṇa, lord Viṣṇu, Devas including Indra and the sages, worship Śaṅkara, the lord of the chiefs of the Devas with these *mantras*. They worship Śiva, who is the source of origin of Brahmā and the consort of Śivā, the lord of the Devas (with these *mantras*). They say continuously *Namaḥ Śivāya*, *Namaste Śaṅkarāya*, *Mayaskarāya*, *Rudrāya* and *Sivatarāya*. By repeating these *mantras*, a Brāhmaṇa is instantaneously liberated from the sins of *Brahmahatyā* etc.

पुरा कश्चिद्द्विजः शक्तो धुंधुमूक इति श्रुतः।
आसीत्तृतीये त्रेतायामावर्त्ते च मनोः प्रभोः॥८॥
मेघवाहनकल्पे वै ब्रह्मणः परमात्मनः।
मेघो भूत्वा महादेवं कृत्तिवासमीश्वरम्॥९॥
बहुमानेन वै रुद्रं देवदेवो जनार्दनः।
खिन्नोऽतिभाराद्रुद्रस्य
निःश्वासोच्छ्वासवर्जितः॥१०॥
विज्ञाप्य शितिकंठाय तपश्चक्रेंबुजेक्षणः।
तपसा परमैश्वर्यं बलं चैव तथाद्भुतम्॥११॥
लब्धवान्परमेशानाच्छङ्करात्परमात्मनः।
तस्मात्कल्पस्तदा चासीन्मेघवाहनसंज्ञया॥१२॥

Formerly in the Meghavāhana *kalpa* of Brahmā – the great soul, in the third Manvantara of the Tretāyuga, there was a powerful Brāhmaṇa named Dhundhumuka. The relevant *kalpa* is known as Meghavāhana because Viṣṇu, the lord of the Devas, assumed the form of a cloud and performed penance in favour of lord Mahādeva, who wore hide as garment. Because of his high reverence for Rudra, he performed penance leaving of the intake and expiration of even the breath. He was overwhelmed and dejected due to much of the burden. He submitted his problem to be blue-throated lord. The lotus-eyed lord performed penance and as a result of the same, achieved wonderful strength from Śiva – the great soul.

तस्मिन्कल्पे मुनेः शापाद्धुंधुमूकसमुद्भवः।
धुंधुमूकात्मजस्तेन दुरात्मा च बभूव सः॥१३॥
धुंधुमूकः पुरासक्तो भार्यया सह मोहितः।
तस्यां वै स्थापितो गर्भः कामासक्तेन चेतसा॥१४॥

In the Meghavāhana *kalpa*, due to the curse of a sage, the son of Dhundhumuka became wicked. Formerly, Dhundhumuka had been deluded by his wife. He was too much attracted towards her. A foetus was procreated by him in her womb with his mind drawn by lust.

अमावस्यामहन्येव मुहूर्ते रुद्रदैवते।
अंतर्वत्नी तदा भार्या भुक्ता तेन यथासुखम्॥१५॥

It was a moonless day during the day time in the course of Rudra *muhūrta* that the pregnant wife was enjoyed by him.

असूत सा च तनयं विशल्याख्या प्रयत्नतः।
रुद्रे मुहूर्ते मंदेन वीक्षिते मुनिसत्तमाः॥१६॥
मातुः पितुस्तथारिष्टं स सञ्जात स्तथात्मनः।
ऋषी तमूचतुर्विप्रा धुंधुमूकं मिथस्तदा॥१७॥
मित्रावरुणनामानौ दुष्पुत्र इति सत्तमौ।
वसिष्टः प्राह नीचोऽपि प्रभावाद्वै बृहस्पते॥१८॥
पुत्रस्तवासौ दुर्बुद्धिरपि मुच्यति किल्बिषात्।
दुःखितो धुंधुमूकोऽसौ दृष्ट्वा पुत्रमवस्थितम्॥१९॥
जातकर्मादिकं कृत्वा विधिवत्स्वयमेव च।
अध्यापयामास च तं विधिनैव द्विजोत्तमाः॥२०॥

Her name was Viśalyā. With great strain, she gave birth to a son in Rudra *muhūrta* under the influence of Śani (saturn). He turned an unlucky omen towards his father and mother as well as himself. The excellent sages Mitra and Varuṇa said to Dhundhumukha in secret that he was a wicked son. Vasiṣṭha said– "The boy is base and wicked. He would be liberated from the sin by the sage Bṛhaspati. At this, Dhundhumukha was dejected, finding the son in such a plight. He himself performed the post-birth and other rites for him. Thereafter, he taught him the Vedas.

तेनाधीतं यथान्यायं धौंधुमूकेन सुव्रताः।
कृतोद्वाहस्तदा गत्वा गुरुशुश्रूषणे रतः॥२१॥

O sages of holy rites, everything went on perfectly well and the son of Dhundhumuka achieved all the knowledge. His marriage was performed and he felt inclined to serve his father.

अनेनैव मुनिश्रेष्ठा धौंधुमूकेन दुर्मदात्।
भुक्त्वान्यां वृषलीं दृष्ट्वा स्वभार्यावद्दिवानिशम्॥२२
एकशय्यासनगतो धौंधुमूको द्विजाधमः।
तथा चचार दुर्बुद्धिस्त्यक्त्वा धर्मगतिं पराम्॥२३॥

O sages, in the height of his arrogance, Dhundhumuka sought for a Śūdra woman and also enjoyed with her like his wife, by day and night, seated with her in the same seat and lying with her in the same bed. The base Brāhmaṇa – the son of Dhundhumukha of the wicked intellect, discarded the path of virtue ultimately.

माध्वी पीता तया सार्धं तेन रागविवृद्धये।
केनापि कारणेनैव तामुद्दिश्य द्विजोत्तमाः॥२४॥
निहता सा च पापेन वृषली गतमङ्गला।
ततस्तस्यास्तदा तस्य भ्रातृभिर्निहतः पिता॥२५॥
माता च तस्य दुर्बुद्धे-
धौन्धुमूकस्य शोभना।
भार्या च तस्य दुर्बुद्धेः
श्यालास्ते चापि सुव्रताः॥२६॥
राज्ञा क्षणादहो नष्टं कुलं तस्याश्च तस्य च।
गत्वासौ धौंधुमूकश्च येन केनापि लीलया॥२७॥
दृष्ट्वा तु तं मुनिश्रेष्ठं रुद्रजाप्यपरायणम्।
लब्ध्वा पाशुपतं तद्वै पुरा देवान्महेश्वरात्॥२८॥
लब्ध्वा पञ्चाक्षरं चैव षडक्षरमनुत्तमम्।
पुनः पञ्चाक्षरं चैव जप्त्वा लक्षं पृथक् पृथक्॥२९॥

व्रतं कृत्वा च विधिना दिव्यं द्वादशमासिकम्।
कालधर्मं गतः कल्पे पूजितश्च यमेन वै॥३०॥

He consumed wine with her for the increase of lust in himself. But, O Brāhmaṇas, for same vogue reasons, the inauspicious Śūdra woman was killed by the sinner. Thereafter, his father, mother and the legal wife of the wicked son of Dhundhumukha, were killed by her brothers. O excellent sages, those brothers-in-law were also killed by the king. Thus, her and his families were destroyed in an instant. The son of Dhundhumuka wandered here and there in course of his sporting activities. Accidentally, he met with a great sage who was repeating the names of Śiva. He atonce obtained from him the Pāśupata *mantra* of lord Maheśvara. After attaining the five-syllabled *mantra* and the six-syllabled *mantra*, he repeated them a hundred thousand times severally. He performed the divine holy rites as prescribed in the scriptures for twelve months. During the course of that *kalpa*, he passed away and was welcomed by Yama.

उद्धृता च तथा माता पिता श्यालाश्च सुव्रताः।
पत्नी च सुभगा जाता सुस्मिता च पतिव्रता॥३१॥
ताभिर्विमानमारुह्य देवैः सेंद्रैरभिष्टुतः।
गाणपत्यमनुप्राप्य रुद्रस्य दयितोऽभवत्॥३२॥
तस्मादष्टाक्षरान्मंत्रात्तथा वै द्वादशाक्षरात्।
भवेत्कोटिगुणं पुण्यं नात्र कार्या विचारणा॥३३॥
तस्माज्जपेद्धि यो नित्यं प्रागुक्तेनविधानतः।
शक्तिबीजसमायुक्तं स याति परमां गतिम्॥३४॥
एतद्वः कथितं सर्वं कथासर्वस्वमुत्तमम्।
यः पठेच्छृणुयाद्वापि श्रावयेद्वा द्विजोत्तमान्॥३५॥
स याति ब्रह्मलोकं तु रुद्रजाप्यमनुत्तमम्॥३६॥

O noble sages, his mother, father, brothers-in-law and the fortunate wife, were redeemed. The chaste lady kept on smiling. Then he mounted the aerial chariot with them and was eulogised by Indra and all other Devas. He became the chief of the Gaṇas and the favourite of Rudra. Thus, the merit is increased ten million times with the use of eight-syllabled and twelve-syllabled *mantras*. There is no doubt about this. Therefore, a person who continuously recites these *mantra* in accordance with the provision of the scriptures and in combination with the *Śakti mantra*, he achieves the greatest god. This excellent story has been completely narrated to you. A person who reads it, listens or reads it out to others, attains the place of Brahmā.

इति श्रीलिङ्गमहापुराणे उत्तरभागे अष्टाक्षर मन्त्रा नाम
अष्टमोऽध्यायः॥८॥

नवमोऽध्यायः

Chapter 9

The holy Pāśupata rites

ऋषय ऊचुः

देवैः पुरा कृतं दिव्यं व्रतं पाशुपतं शुभम्।
ब्रह्मणा च स्वयं सूत कृष्णेनाक्लिष्टकर्मणा॥१॥
पतितेन च विप्रेण धौंधुमूकेन वै तथा।
कृत्वा जप्त्वा गतिः प्राप्ता कथं पाशुपतं व्रतम्॥२॥
कथं पशुपतिर्देवः शङ्करः परमेश्वरः।
वक्तुमर्हसि चास्माकं परं कौतूहलं हि नः॥३॥

The *Ṛṣis* said–

O Sūta, the divine Pāśupata rite was initially performed by the gods and Brahmā himself. The same was also repeated by lord Kṛṣṇa similarly, besides the degraded son of

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the Brāhmaṇa named Dhundhumuka. How could the people achieve *mokṣa* after performing the *vrata*? How was the worship of Pāśupata done? You kindly repeat the same to us. We are quite anxious to know about it.

सूत उवाच

पुरा शापाद्विनिर्मुक्तो ब्रह्मपुत्रो महायशाः।
रुद्रस्य देवदेवस्य मरुदेशादिहागतः॥४॥
त्यक्त्वा प्रसादाद्रुद्रस्य उष्ट्रदेहमजाज्ञया।
शिलादपुत्रमासाद्य नमस्कृत्य विधानतः॥५॥
मेरुपृष्ठे मुनिवरः श्रुत्वा धर्ममनुत्तमम्।
माहेश्वरं मुनिश्रेष्ठा ह्यपृच्छच्च पुनः पुनः॥६॥
नंदिनं प्रणिपत्यैनं कथं पशुपतिः प्रभुः।
वक्तुमर्हसि चास्माकं तत्सर्वं च तदाह सः॥७॥
तत्सर्वं श्रुतवान् व्यासः कृष्णद्वैपायनः प्रभुः।
तस्मादहमनुश्रुत्य युष्माकं प्रवदामि वै॥८॥
सर्वे शृण्वंतु वचनं नमस्कृत्वा महेश्वरम्।

Sūta said–

In earlier times, the son of Brahmā, of great renown, was liberated from the curse of Rudra – the lord of Devas. He arrived here from the desert land. Discarding the physical body of a camel, at the bidding of Brahmā and by the grace of Rudra, he went to Nandin – the son of Śilāda and bowed to him in reverence on the ridge of Meru mountain, the excellent sage destined for the discourse on the excellent virtue. After offering his salutation to Nandin, he asked him again and again, about the holy rites to be performed in favour of Maheśvara in order to please him. "How is lord Paśupati propitiated? It would be in fitness of things, in case you recount everything, relating to the same to us." Thereafter, the details were revealed by him. Kṛṣṇadvaipāyana Vyāsa – the saintly lord, heard everything from Sanatkumāra. I, on my part, after hearing the story from Vyāsa, relate it to you. Bowing in reverence to lord Maheśvara, all of you should listen to my words.

सनत्कुमार उवाच

कथं पशुपतिर्देवः पशवः के प्रकीर्तिताः॥९॥
कैः पाशैस्ते निबध्यंते विमुच्यंते च ते कथम्।

Sanatkumāra said–

What type of lord is Paśupati? Who is Paśu? With what type of bondages are they bound? How could they be released?

शैलादिरुवाच

सनत्कुमार वक्ष्यामि सर्वमेतद्यथातथम्॥१०॥
पशवः परिकीर्त्यंते संसारवशवर्तिनः।
तेषां पतित्वाद्भगवान् रुद्रः पशुपतिः स्मृतः॥१२॥
अनादिनिधनो धाता भगवान्विष्णुरव्ययः।
मायापाशेन बध्नाति पशुवत्परमेश्वरः॥१३॥
स एव मोचकस्तेषां ज्ञानयोगेन सेवितः।
अविद्यापाशुबद्धानां नान्यो मोचक इष्यते॥१४॥

Śailādi said–

O Sanatkumāra, the entire story is being repeated by me verbatim to you because you are the peaceful and the auspicious devotee of Rudra. From Brahmā to all the immobiles including the intelligent gods, are known as Paśus. They are subservient to the world. Because of his being their lord, Śiva is known as Paśupati. The unchanging, all pervading Parameśvara, who is the creator and who is without beginning or end, binds the souls by means of his *Māyā*. He alone is their saviour on being served on the path of the perfect knowledge. No other saviour for those who are bowed by the fetters of ignorance, is sought after or found.

तमृते परमात्मानं शङ्करं परमेश्वरम्।
चतुर्विंशतितत्त्वानि पाशा हि परमेष्ठिनः॥१५॥

तैः पाशैर्मोचयत्येकः शिवो जीवैरुपासितः।
निबध्नाति पशूनेकश्चतुर्विंशतिपाशकैः॥१६॥
स एव भगवान् रुद्रो मोचयत्यपि सेवितः।
दशेंद्रियमयैः पाशैरंतःकरणसंभवैः॥१७॥
भूततन्मात्रपाशैश्च पशून्मोचयति प्रभुः।
इंद्रियार्थमयैः पाशैर्बद्धाः विषयिणः प्रभुः॥१८॥
आशु भक्ता भवंत्येव परमेश्वरसेवया।
भज इत्येष धातुर्वै सेवायां परिकीर्तितः॥१९॥

There are twenty four principles which serve as the bonds of Parameṣṭhin. Śiva alone, binds Paśus by means of these bonds. On being worshipped by the *Jīvas* or the individual souls, Śiva alone releases them from the bonds. The same lord on being adored, releases them from the bondages comprising of the ten sense organs, which originate from the inner mind. The lord release the souls from the bonds of *tanmātras.* The lord binds those who are influenced by the worlds pleasures by means of bonds constituted by the objects of senses. By serving Parameśvara, the souls become devotees, immediately. The root "*bhaj*" means service.

तस्मात्सेवा बुधैः प्रोक्ता भक्तिशब्देन भूयसी।
ब्रह्मादिस्तंबपर्यंत पशून्बद्ध्वा महेश्वरः॥२०॥
त्रिभिर्गुणमयैः पाशैः कार्यं कारयति स्वयम्।
दृढेन भक्तियोगेन पशुभिः समुपासितः॥२१॥
मोचयेत्येव तान्सद्यः शङ्करः परमेश्वरः।
भजनं भक्तिरित्युक्ता वाङ्मनःकायकर्मभिः॥२२॥

Thus, the idea of the great service has been brought out by the word *Bhakti* or devotion. After binding the individual souls from Brahmā to the blade of grass, by means of threefold bonds of the form of *guṇas*, Maheśvara himself causes the effect. On being worshipped by the Paśus, by the steady means of devotion, he releases them instantaneously. Serving by means of words, mind and body is called *Bhakti.* It is competent to snap all bonds through the effects in view of its being the cause.

सर्वकार्येणहेतुत्वात्पाशच्छेदपटीयसी।
सत्यः सर्वग इत्यादि शिवस्य गुणचिंतना॥२३॥
रूपोपादानचिंता च मानसं भजनं विदुः।
वाचिकं भजनं धीराः प्रणवादिजपं विदुः॥२४॥
कायिकं भजनं सद्भिः प्राणायामादि कथ्यते।
धर्माधर्ममयैः पाशैर्बंधनं देहिनामिदम्॥२५॥
मोचकः शिव एवैको भगवान्परमेश्वरः।
चतुर्विंशतितत्त्वानि मायाकर्मगुणा इति॥२६॥
कीर्त्यंते विषयाश्चेति पाशा जीवनिबंधनात्।
तैर्बद्धाः शिवभक्त्यैव मुच्यंते सर्वदेहिनः॥२७॥

They are aware of the following as mental service :- pondering over the attributes of Śiva such as– "He is truthful", "He is all pervasive", etc. and the thought about his assumption of forms. Bold and self-possessed persons know that the repetition of Praṇava etc. is the verbal service. The *prāṇāyāma* etc. are mentioned by good men as the physical service. Thus is the bondage of all embodied beings by means of the bonds of merit and sin. Lord Śiva – Parameśvara, alone is the person, who release them. The twenty four principles are mentioned as the activities and the attributes of *Māyā.* They are known as the sensual objects. Through the bondage, they bind the individual soul. The embodied souls, who are tied by them, are liberated only through the devotion of Śiva.

पञ्चक्लेशमयैः पाशैः पशून्बध्नाति शङ्करः।
स एव मोचकस्तेषां भक्त्या सम्यगुपासितः॥२८॥

By means of fivefold bonds called *kleśas*, Śaṅkara binds the Paśus. On being served

well by means of devotion, he alone is their redeemer.

अविद्यामस्मितां रागं द्वेषं च द्विपदां वराः।
वदंत्यभिनिवेशं च क्लेशान्पाशत्वमागतान्॥२९॥

O foremost of the biped beings, the five *kleśas* or distresses which have became bonds are *Avidyā* (ignorance), *Asmitā* (egotism), *Rāga* (lust), *Dveśa* (hatred) and *Abhiniveśa* or clinging to the worldly affairs.

तमो मोहो महामोहस्तामिस्र इति पण्डिताः।
अंधतामिस्र इत्याहुरविद्यां पञ्चधा स्थिताम्॥३०॥

The learned people call *Avidyā*, that is stationed in fivefold forms, as *tamas*, *moha*, *mahāmoha*, *tāmisra*, and *andhatāmisra*.

ताञ्जीवान्मुनिशार्दूलाः सर्वांश्चैवाप्यविद्यया।
शिवो मोचयति श्रीमान्नान्यः कश्चिद्विमोचकः॥३१॥

O leading sages, the glorious Śiva liberates all those *jīvas* from *avidyā*. There is no other redeemer.

अविद्यां तम इत्याहुरस्मितां मोह इत्यपि।
महामोह इति प्राज्ञा रागं योगपरायणाः॥३२॥
द्वेषं तामिस्र इत्याहुरंधतामिस्र इत्यपि।
तथैवाभिनिवेशं च मिथ्याज्ञानं विवेकिनः॥३३॥

Those who are devoted to *yogic* practices, call *Avidyā* as *tamas* or darkness, *Asmitā* as *moha* (delusion), *Rāga* as lust or *Mahāmoha* (great delusion), *Dveśa* or hatred as *Tāmisra* (darkness), *Abhiniveśa* and *Mithyā-jñāna* as *Andhatāmisra* or binding darkness.

तमसोऽष्टविधा भेदा मोहश्चाष्टविधः स्मृतः।
महामोहप्रभेदाश्च बुधैर्दश विचिंतिताः॥३४॥

There are eight types of *tamas* and *moha* is also of eight types. The *mahāmohas* are ten in number.

अष्टादशविधं चाहुस्तामिस्रं च विचक्षणाः।
अंधतामिस्रभेदाश्च तथाष्टदशधा स्मृताः॥३५॥

The wise people have said that *Tāmisra* and *Andhatāmisra* have eighteen subdivisions.

अविद्ययास्य संबंधो नातीतो नास्त्यनागतः।
भवेद्रागेण देवस्य शंभोरङ्गनिवासिनः॥३६॥
कालेषु त्रिषु संबंधस्तस्य द्वेषेण नो भवेत्।
मायातीतस्यदेवस्य स्थाणोः पशुपतेर्विभोः॥३७॥
तथैवाभिनिवेशेन संबंधो न कदाचन।
शङ्करस्य शरण्यस्य शिवस्य परमात्मनः॥३८॥

The relationship of lord Śiva with *Avidyā* cannot be one that is part or the one that is yet to come. Nor could it ever be due to hatred as he is immanent. There cannot be any relationship with *Abhiniveśa* or the instinctive desire to remain attached to the worldly pleasures because the lord who is worthy of being resorted to, is the greatest *Ātman*.

कुशलाकुशलैस्तस्य संबंधो नैव कर्मभिः।
भवेत्कालत्रये शंभोरविद्यामतिवर्तिनः॥३९॥

In all the three periods of time, Śiva, who is beyond *Avidyā*, cannot have any link with *Māyā*, by means of activities, be they efficient or inefficient.

विपाकैः कर्मणां वापि न भवेदेव सङ्गमः।
कालेषु त्रिषु सर्वस्य शिवस्य शिवदायिनः॥४०॥

There can be no contact with the *Māyā* of Śiva – the bestower of auspiciousness, in all the three periods of time through the development of actions.

सुखदुखैरसंस्पृश्यः कालत्रितयवर्तिभिः।
स तैर्विनश्वरैः शंभुर्बोधानंदात्मकः परः॥४१॥

Śiva is the greatest being of the nature of enlightenment and bliss is incapable of being affected by pleasures and sorrows that perish and continue to be present in the three periods of time.

आशयैरपरामृष्टः कालत्रितयगोचरैः।
धियां पतिः स्वभूरेष महादेवो महेश्वरः॥४२॥

Mahādeva – the self-born lord of wisdom is unafflicted by fates and the fortunes which are present in the three periods of time.

अस्पृश्यः कर्मसंस्कारैः कालत्रितयवर्तिभिः।
तथैव भोगसंस्कारैर्भगवानंतकांतकः॥४३॥

The lord Śiva is the slayer of the god of death and is unaffected by the impressions of rites which are present in the units of time. He is also unaffected by the impressions of enjoyment.

पुंविशेषपरो देवो भगवान्परमेश्वरः।
चेतनाचेतानयुक्तप्रपञ्चादखिलात्परः॥४४॥

Lord Parameśvara is the greatest of the special male gods. He is unconnected with sentient and insentient beings and is beyond the entire universe.

लोके सातिशयत्वेन ज्ञानैश्वर्यं विलोक्यते।
शिवेनातिशयत्वेन शिवं प्राहुर्मनीषिणः॥४५॥

The perfect knowledge and the excellence are found in the world as one excelling the other. The people with wisdom say that Śiva is the most excelling and most auspicious of all.

प्रतिसर्गं प्रसूतानां ब्रह्मणां शास्त्रविस्तरम्।
उपदेष्टा स एवादौ कालावच्छेदवर्तिनाम्॥४६॥

He is the one who discourses on all the *Śāstras* to all the Brāhmaṇas, who emerge in each one of the several creations.

कालावच्छेदयुक्तानां गुरूणामप्यसौ गुरुः।
सर्वेषामेव सर्वेशः कालावच्छेदवर्जितः॥४७॥

He is the preceptor of all the preceptors who are surrounded with the limitations of time. He is the lord of all and beyond the limits of time.

अनादिरेष संबंधो विज्ञानोत्कर्षयोः परः।
स्थितयोरीदृशः सर्वः परिशुद्धः स्वभावतः॥४८॥

This relationship is eternal. He is beyond the perfect knowledge and excellence. He is perfectly pure by nature.

आत्मप्रयोजनाभावे परानुग्रह एव हि।
प्रयोजनं समस्तानां कार्याणां परमेश्वरः॥४९॥
प्रणवो वाचकस्तस्य शिवस्य परमात्मनः।
शिवरुद्रादिशब्दानां प्रणवोपि परः स्मृतः॥५०॥

Since he has no purpose of his own, the real purpose of all the activities of Parameśvara is blessing others. *Praṇava* is the word which expresses Śiva, the great soul. The word *Praṇava* is surprise to the lord Śiva, Rudra and others.

शंभोः प्रणववाच्यस्य भावना तज्जपादपि।
या सिद्धिः स्वपराप्राप्या भवत्येव न संशयः॥५१॥
ज्ञानतत्त्वं प्रयत्नेन योगः पाशुपतः परः।
उक्तस्तु देवदेवेन सर्वेषामनुकंपया॥५२॥

Undoubtedly, that perfection shall become accessible – the same perfection is obtained when the people repeat *Praṇava* even when they repeat his names and meditate upon him who is expressed by the *Praṇava* syllable. Because of his compassion towards all the great Pāśupata *yoga*, the basic tenet of perfect knowledge has been mentioned strenuously by the lord of the Devas.

स होवाचैव याज्ञवल्क्यो यदक्षरं गार्ग्ययोगिनः।
अभिवदंति स्थूलमनंतं महाश्चर्यमदीर्घमलोहित-
ममस्तकमासायमत एवो पुनारसमसंमगंधमरसम-
चक्षुष् कमश्रोत्रमवाङ्मनोतेजस्कमप्रमाणमनुसुख-
मनामगोत्रममरमजरमनामयममृतमोंशब्दममृतम-
संवृतमपूर्वमन परमनंतमबाह्यं तदश्नाति किञ्चन॥५३
एतत्कालव्यये ज्ञात्वा परं पाशुपतं प्रभुम्।
योगे पाशुपते चास्मिन् यस्यार्थः किल उत्तमे॥५४॥

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Yājñavalkya said– "O Gārgī, it is the supreme being, which the non-*yogins* call it gross, but in fact, it is eternal and a wonderful lord. He is the one that is not long, not red, having no head, has no setting. Therefore, he has the lasting taste, that has no contact, no smell, no juice, no eyes, no ears, no speech or mind, no brilliance, no proof or magnitude, no worldly happiness, no name, no race, no death, no age, no ailment, that is nectarine, that is expressed by the word *Oṁ*, that is immortal. He had neither a predecessor nor a successor, which is endless and non-external. It eats something. It does not eat anything (?). One shall know the great lord Paśupati by means of Pāśupata *yoga*. It is by this way that there is the most excellent opportunity to realise the lord.

कृत्वोंकारं प्रदीपं मृगय गृहपतिं सूक्ष्ममाद्यंतरस्थं
संयम्य द्वारवासं पवनपटुतरं नायकं चेंद्रियाणाम्।
वाग्जालैः कस्य हेतोर्विभटसि
तु भयं दृश्यते नैवकिञ्चिद्
देहस्थं पश्य शंभुं भ्रमसि
किमु परे शास्त्रजालेन्धकारे॥५५॥

Make the lamp of *Oṁkāra* and seek the lord of the house who is subtle and who is stationed in the beginning and within. Restrain the most powerful organic wind that stays at the door of the body and the leader of the sense organs or the mind. For what reason do you nurture fear by means of the network of words? No fear is seen at all. See Śiva, stationed in the body. Why do you wander amongst the network of scriptural texts, that is but darkness?

एवं सम्यग्बुधैर्ज्ञात्वा मुनीनामथ चोक्तं शिवेन।
असमरसं पञ्चधा कृत्वाभयं चात्मनि योजयेत्॥५६

After understanding thus perfectly, through the help of scholars, after splitting the *asamarasa* (where things exist in unequal proportions) into five, one shall resort fearlessness in the soul. This was mentioned by Śiva to the sages.

इति श्रीलिङ्गमहापुराणे उत्तरभागे पाशुपत संस्कारं नाम नवमोऽध्यायः॥९॥

दशमोऽध्यायः

Chapter 10

Glory of the lord of Umā

सनत्कुमार उवाच

भूय एव ममाचक्ष्व महिमानमुमापतेः।
भवभक्त महाप्राज्ञ भगवन्नंदिकेश्वर॥१॥

Sanatkumāra said–

O Nandikeśvara, the great devotee of lord Śiva, you again narrate the glory of lord of Umā to me.

शैलादिरुवाच

सनत्कुमार! संक्षेपात्तव वक्ष्याम्यशेषतः।
महिमानं महेशस्य भवस्य परमेष्ठिनः॥२॥

Śailādi said–

O Sanatkumāra, I am going to narrate the entire glory of Maheśa, Bhava, Parameṣṭhī, in brief.

नास्य प्रकृतिबंधोऽभूद्बुद्धिबंधो न कश्चन।
न चाहङ्कारबंधश्च मनोबंधश्च नोऽभवत्॥३॥
चित्तबन्धो न तस्याभूच्छ्रोत्रबंधो न चाभवत्।
न त्वचां चक्षुषां वापि बंधो जज्ञे कदाचन॥४॥
जिह्वाबंधो न तस्याभूद्घ्राणबंधो न कश्चन।
पादबंधः पाणिबंधो वाग्बंधश्चैव सुव्रत॥५॥

उपस्थेंद्रियबंधश्च भूततन्मात्रबंधनम्।
नित्यशुद्धस्वभावेन नित्यबुद्धो निसर्गतः॥६॥

Śiva – the lord of Umā, has no attachment with Prakṛti (nature), nor with wisdom, egoness, mind, *citta*, ear, eyes, tongue, nose, feet, hands, speech, the organs of production and *Pañcamahābhūtas* with which he is not at all linked. The lord of Umā is quite spotless by nature, beside being enlightened.

नित्यमुक्त इति प्रोक्तो मुनिभिस्तत्त्ववेदिभिः।
अनादिमध्यनिष्ठस्य शिवस्य परमेष्ठिनः॥७॥
बुद्धिं सूते नियोगेन प्रकृतिः पुरुषस्य च।
अहङ्कारं प्रसूतेऽस्या बुद्धिस्तस्य नियोगतः॥८॥
अंतर्यामीति देहेषु प्रसिद्धस्य स्वयंभुवः।
इंद्रियाणि दशैकं च तन्मात्राणि च शासनात्॥९॥
अहङ्कारेऽतिसंसूते शिवस्य परमेष्ठिनः।
तन्मात्राणि नियोगेन तस्य संसुवते प्रभो॥१०॥
महाभूतान्यशेषेण महादेवस्य धीमतः।
ब्रह्मादीनां तृणांतं हि देहिनां देवसङ्गतिम्॥११॥
महाभूतान्यशेषाणि जनयंति शिवाज्ञया।
अध्यवस्यति सर्वार्थान्बुद्धिस्तस्याज्ञया विभोः॥१२

The people well-versed in the *tattvas* have conceived him as always liberated. There is no beginning, middle or end of Śiva – the Parameṣṭhī. At his command, the Prakṛti of a person produces wisdom. At his command, the wisdom produces the egoism. Śiva is self born. He is the one who resides in the inner souls of all. At his command, the wisdom generates egoism. At his command, the egoism generates the eleven sense organs and the *tanmātras*. At the command of the intelligent Mahādeva, all the *Mahābhūtas* right from Brahmā to the blade of grass, take a definite form. At his command alone, the wisdom establishes everything.

अंतर्यामीति देहेषु प्रसिद्धस्य स्वयंभुवः।
स्वभावसिद्धमैश्वर्यं स्वभावादेव भूतयः॥१३॥
तस्याज्ञया समस्तार्थानहङ्कारोऽतिमन्यते।
चित्तं चेतयते चापि मनः सङ्कल्पयत्यपि॥१४॥
श्रोत्रं शृणोति तच्छक्त्या शब्दस्पर्शादिकं च यत्।
शंभोराज्ञाबलेनैव भवस्य परमेष्ठिनः॥१५॥
वचनं कुरुते वाक्यं नादानादि कदाचन।
शरीराणामशेषाणां तस्य देवस्य शासनात्॥१६॥
करोति पाणिरादानं च गत्यादि कदाचन।
सर्वेषामेव जंतूनां नियमादेव वेधसः॥१७॥
विहारं कुरुते पादो नोत्सर्गादि कदाचन।
समस्तदेहिवृंदानां शिवस्यैव नियोगतः॥१८॥
उत्सर्गं कुरुते पायुर्न वदेत कदाचन।
जंतोर्जातस्य सर्वस्व परमेश्वरशासनात्॥१९॥
आनंदं कुरुते शश्वदुपस्थं वचनाद्विभोः।
सर्वेषामेव भूतानामीश्वरस्यैव शासनात्॥२०॥
अवकाशमशेषाणां भूतानां संप्रयच्छति।
आकाशं सर्वदा तस्य परमस्यैव शासनात्॥२१॥

The power of enhancement, riches and wealth, is bestowed by Śiva alone. At the command of Śiva, the egoism produces self respect in all the elements or the *padārthas*. At his command, the mind becomes conscious and makes a resolve. The brain creates consciousness in all the elements and things. Because of the prowess of the same Śiva – the lord of Umā, the ears hear the sound, the body feel the touch. With the command of the same Bhava – Parameṣṭhī, certain things are not accepted. Because of the rule of the same creator, the hand receives the things and does not move. The feet walk at the command of Śiva but does not discharge the filth. At the behest of the supreme lord, the rectum does not work for excretion and not that of speech. The organ of generation generates at the command of

the lord. It is due to the command of the lord that it causes pleasure to all the living beings. It is due to the command of the lord that the sky provides ample space to all the living beings.

निर्देशन शिवस्यैव भेदैः प्राणादिभिर्निजैः।
बिभर्ति सर्वभूतानां शरीराणि प्रभञ्जनः॥२२॥

It is due to the directions of lord Śiva that the wind sustains the bodies of all the living beings through *prāṇa* etc.

निर्देशाद्देवदेवस्य सप्तस्कंधगतो मरुत्।
लोकयात्रां वहत्येव भेदैः स्वैरावहादिभिः॥२३॥

At the direction of the lord of the Devas, the atmospheric wind, having seven *skandhas*, carries out the worldly activities by means of its sub-divisions like *Āvaha* etc.

नागाद्यैः पञ्चभिर्भेदैः शरीरेषु प्रवर्तते।
अपदेशेन देवस्य परमस्य समीरणः॥२४॥

Due to the advise of the great lord, the wind functions within our bodies by means of fivefold divisions of *Nāgas* etc.

हव्यं वहति देवानां कव्यं कव्याशिनामपि।
पाकं च कुरुते वह्निः शङ्करस्यैव शासनात्॥२५॥
भुक्तमाहारजातं यत्पचते देहिनां तथा।
उदरस्थः सदा वह्निर्विश्वेश्वरनियोगतः॥२६॥
सञ्जीवयंत्यशेषाणि भूतान्यापस्तदाज्ञया।
अविलंघ्या हि सर्वेषामाज्ञा तस्य गरीयसी॥२७॥

At the behest of the lord, the fire carries *havyas* to the Devas and *kavyas* to the *Pitṛs*. Moreover, it also carries out the cooking as well. The fire which is enshrined in the belly, digests the food taken by the living beings, at the behest of the lord of the universe. At his behest only, waters enliven the living beings. His command is quite powerful and cannot be negitivated.

चराचराणि भूतानि बिभर्त्येव तदाज्ञया।
आज्ञया तस्य देवस्य देवदेवः पुरंदरः॥२८॥

At the command of the lord of the Devas, Indra sustains all the living beings, comprising of mobiles and immobiles.

जीवतां व्याधिभिः पीडां मृतानां यातनाशतैः।
विश्वंभरः सदाकालं लोकैः सर्वैरलंघ्यया॥२९॥

Lord Viṣṇu sustains the worlds by warding off the pains of those who are alive and of the dead from the hundreds of torture in hell. His orders are not to be violated.

देवान्पात्यसुरान् हंति त्रैलोक्यमखिलं स्थितः।
अधार्मिकाणां वै नाशं करोति शिवशासनात्॥३०॥

At the behest of the lord, Viṣṇu protects the Devas and destroys the Asuras. He is lodged in all the three worlds and is the destroyer of all the unrighteous persons.

वरुणः सलिलैर्लोकान्संभावयति शासनात्।
मज्जयत्याज्ञया तस्य पाशैर्बध्नाति चासुरान्॥३१॥

At his command, Varuṇa sustains the worlds through water. At his command, he submerges them. He binds Asuras by means of his bonds.

पुण्यानुरूपं सर्वेषां प्राणिनां संप्रयच्छति।
वित्तं वित्तेश्वरस्तस्य शासनात्परमेष्ठिनः॥३२॥

At the command of the lord, Kubera – the lord of riches, provides wealth to the living beings as per their merits.

उदयास्तमये कुर्वन्कुरुते कालमाज्ञया।
आदित्यस्तस्य नित्यस्य सत्यस्य परमात्मनः॥३३॥

At the behest of the eternal truthful one, the sun marks the time with the sunrise and sunset.

पुष्पाण्यौषधिजातानि प्रह्लादयति च प्रजाः।
अमृतांशुः कलाधारः कालकालस्य शासनात्॥३४॥

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At the behest of the lord as the destroyer of death, the moon has the rays of nectar and holds all the digits which delight people and make the flowers to blossom and the herbs to flourish.

आदित्या वसवो रुद्रा अश्विनौ मरुतस्तथा।
अन्याश्च देवताः सर्वास्तच्छासनविनिर्मिताः॥३५॥

The Ādityas, Vasus, Rudras, Aśvins, Maruts and all other Devas have been created at his instance.

गंधर्वा देवसंघाश्च सिद्धाः साध्याश्च चारणाः।
यक्षरक्षःपिशाचाश्च स्थिताः शास्त्रेषु वेधसः॥३६॥

The Gandharvas, Devas, Siddhas, Sādhyas, Cāraṇas, Yakṣas, Rākṣasas and Piśācas, all follow the command of the lord.

ग्रहनक्षत्रताराश्च यज्ञा वेदास्तपांसि च।
ऋषीणां च गणाः सर्वे शासनं तस्य धिष्ठिताः॥३७

The planets, stars, constellations, *yajñas*, Vedas, austerities and the sages follow his command.

कव्याशिनां गणाः सप्तसमुद्रा गिरिसिंधवः।
शासने तस्य वर्तन्ते काननानि सरांसि च॥३८॥

The manes, *pitṛs*, seven oceans, seven mountains, seven rivers, forests, lakes, all follow his command.

कलाः काष्ठा निमेषाश्च मुहूर्ता दिवसाः क्षपाः।
ऋत्वब्दपक्षमासाश्च नियोगात्तस्य धिष्ठिताः॥३९॥

The different units of time like *kalās*, *kāṣṭhās*, *nimeṣas*, *muhūrtas*, days and nights, seasons and years, fortnights and months, are stabilised at his command.

युगमन्वंतराण्यस्य शंभोस्तिष्ठंति शासनात्।
पराश्चैव परार्धाश्च कालभेदास्तथापरे॥४०॥
देवानां जातयश्चाष्टौ तिरश्चां पञ्च जातयः।
मनुष्याश्च प्रवर्तंते देवदेवस्य धीमतः॥४१॥

His command is respected by the *yugas* and the *manvantaras*. The *Parā*, *Parārdha* and other units of time, eight types of the Devas, five types of lower animals and human beings, all function because of the command of Śiva – the lord of wisdom.

जातानि भूतवृंदानि चतुर्दशसु योनिषु।
सर्वलोकनिषण्णानि तिष्ठंत्यस्यैव शासनात्॥४२॥

The living beings who are born of the fourteen types of wombs and living in the worlds, abide the command of Śiva alone.

चतुर्दशसु लोकेषु स्थिता जाताः प्रजाः प्रभोः।
सर्वेश्वरस्य तस्यैव नियोगवशवर्तिनः॥४३॥
पातालानि समस्तानि भुवानन्यस्य शासनात्।
ब्रह्माण्डानि च शेषाणि तथा सावरणानि च॥४४॥
वर्तमानानि सर्वाणि ब्रह्माण्डानि तदाज्ञया।
वर्तंते सर्वभूताद्यैः समेतानि समंततः॥४५॥

The subjects born and stationed in the fourteen worlds obey the command of the lord. The nether and the upper worlds, with their coverings and the rest of current worlds surrounded by all the living beings, obey his command.

अतीतान्यप्यसंख्यानि ब्रह्माण्डानि तदाज्ञया।
प्रवृत्तानि पदार्थौघैः सहितानि समंततः॥४६॥
ब्रह्मण्डानि भविष्यंति सह वस्तुभिरात्मकैः।
करिष्यंति शिवस्याज्ञां सर्वैरावरणैः सह॥४७॥

The numberless universes of the past functioned at his command with other living beings. The future universe will also carry out his command along with others.

इति श्रीलिङ्गमहापुराणे उत्तरभागे उमापति माहात्मयं नाम
दशमोऽध्यायः॥१०॥

एकादशोऽध्याय:

Chapter 11

Superhuman qualities of Śiva

सनत्कुमार उवाच

विभूती: शिवयोर्मह्यमाचक्ष्व त्वं गणाधिप।

परापरविदां श्रेष्ठ परमेश्वरभावित॥१॥

Sanatkumāra said–

O lord of the *gaṇas*, besides being the great devotee of lord Śiva, who is aware of the high and low, you speak out to me about the supernatural powers of lord Śiva and Pārvatī.

नंदिकेश्वर उवाच

हंत ते कथयिष्यामि विभूती: शिवयोरहम्।

सनत्कुमार योगींद्र ब्रह्मणस्तनयोत्तम॥२॥

Nandikeśvara said–

O Sanatkumāra – the best of the *yogins*, best among the sons of Brahmā, you listen to me carefully about the supernatural qualities of Śiva and Pārvatī.

परमात्मा शिव: प्रोक्त: शिवा सा च प्रकीर्तिता।

शिवमेवेश्वरं प्राहुर्मायां गौरीं विदुर्बुधा:॥३॥

पुरुषं शङ्करं प्राहुर्गौरीं च प्रकृतिं द्विजा:।

अर्थ: शंभु: शिवा वाणी दिवसोऽज: शिवा निशा॥

It is said that Śiva – the supreme soul, resembles Pārvatī. The intellects had termed Śiva as Īśvara and Pārvatī as Māyā. The Supreme Soul appears before people at times in the combined form of a man and a woman, also known as *Ardhanārīśvara*. The Brāhmaṇas conceive Śiva as Puruṣa and Pārvatī as Prakṛti. Śivā is said to be speech and Śiva is said to be its interpretation. If Śiva is the day, Śivā is the night.

सप्ततंतुर्महादेवो रुद्राणी दक्षिणा स्मृता।

आकाशं शङ्करो देव: पृथिवीं शङ्करप्रिया॥५॥

If Śiva is the *deva* of *Śrāddha*, Śivā is the *dakṣiṇā* of the *yajña*. Śiva is sky and Śivā is his beloved earth.

समुद्रो भगवान् रुद्रो वाले शैलेन्द्रकन्यका।

In case, lord Rudra is the ocean, then Pārvatī is the rising and falling waves.

वृक्ष: शूलायुधो देव: शूलप्राणिप्रिया लता॥६॥

ब्रह्मा हरोपि सावित्री शङ्करार्धशरीरिणी।

विष्णुर्महेश्वरो लक्ष्मीर्भवानी परमेश्वरी॥७॥

In case, Śiva – the trident holder is the tree, then Pārvatī is his beloved creeper. In case, Śiva is Viṣṇu, Pārvatī is the goddess Lakṣmī.

वज्रपाणिर्महादेव: शची शैलेंद्रकन्यका।

जातवेदा: स्वयं रुद्र: स्वाहा शर्वार्धकायिनी॥८॥

In case, Śiva is Indra – the carrier of *vajra*, then Pārvatī is the daughter of Himālaya – the lord of mountains. In case, Śiva is Agni, Pārvatī is Svāhā – the wife of Agni.

यमस्त्रियंबको देवस्तत्प्रिया गिरिकन्यका।

वरुणो भगवान् रुद्रो गौरी सर्वार्थदायिनी॥९॥

If Śiva is Yama, Pārvatī is Yamī – his consort. When Śiva is Varuṇa, then Pārvatī is his spouse Varuṇānī, who bestows all the objects.

बालेंदुशेखरो वायु: शिवा शिवमनोरमा।

चंद्रार्थमौलिर्यक्षेंद्र: स्वयमृद्धि: शिवा स्मृता॥१०॥

In case, Śiva is Vāyu or the wind god, then Śivā is the spouse of the wind god. In case, Bālendu Śiva is Yakṣa, then Śivā is his Ṛddhi.

चंद्रार्धशेखरश्चंद्रो रोहिणी रुद्रवल्लभा।

सप्तसप्ति: शिव: कांता उमादेवी सुवर्चला॥११॥

In case, Candraśekhara Śiva is the moon, then Pārvatī is his beloved Rohiṇī. In case,

Śiva is the son, then Śivā is his wife Varcalā.

षण्मुखस्त्रिपुरध्वंसी देवसेना हरप्रिया।
उमा प्रसूतीर्वै ज्ञेया दक्षो देवो महेश्वरः॥१२॥

Śiva – the destroyer of Tripura, in case functions as Kārttikeya, then Pārvatī officiates as his beloved Devasenā. In case, Śiva is Dakṣa, then Umā – his beloved is Prasūti.

पुरुषाख्यो मनुः शंभुः शतरूपा शिवप्रिया।
विदुर्भवानीमाकूतिं रुचिं च परमेश्वरम्॥१३॥

In case, Śiva is Manu, then Pārvatī is Śatarūpā. In case, Śiva is Ruci, then Bhavānī is Ākūti.

भृगुर्भगाक्षिहा देवः ख्यातिस्त्रिनयनप्रियः।
मरीचिर्भगवान्रुद्रः संभूतिर्वल्लभा विभोः॥१४॥

Śiva – the destroyer of the eye of Bhaga, when conceived as Bhṛgu, then Pārvatī is his beloved Khyāti. In case, lord Śiva is Marīca, then Pārvatī happens to be Saṁbhūti.

विदुर्भवानीं रुचिरां कविं च परमेश्वरम्।
गङ्गाधरोंगिरा ज्ञेयः स्मृतिः साक्षादुमा स्मृता॥१५॥

In case, Śiva is Kavi then Pārvatī happens to be his beloved Rucirā. In case, Gaṅgādhara Śiva is Aṅgiras, then Umā happens to be his beloved Smṛti.

पुलस्त्यः शशभृन्मौलिः प्रीतिः कांता पिनाकिनः।
पुलहस्त्रिपुरध्वंसि दया कालरिपुप्रिया॥१६॥

In case, Śiva – the carrier of crescent, is Pulastya, then Umā happens to be his wife Prīti. In case, Tripurāri is Pulaha, then Pārvatī is Dayā.

क्रतुर्दक्षक्रतुध्वंसी संनतिर्दयिता विभोः।
त्रिनेत्रोऽत्रिरुमा साक्षादनसूया स्मृता बुधैः॥१७॥

The destroyer of the *yajña* of Dakṣa – Śiva, when happens to be Kratu, then Umā happens to be Sannati (the wife of Kratu). In case, the three-eyed Śiva is Atri, then Umā – his wife officiates as Anusūyā.

ऊर्जामाहुरुमां वृद्धां वसिष्ठं च महेश्वरम्।
शङ्करः पुरुषा सर्वे स्त्रियः सर्वा महेश्वरी॥१८॥

In case, Maheśvara Śiva officiates as Vasiṣṭha, then Pārvatī is lady Ūrjā. All the men are the forms of Śiva and the ladies are the form of Pārvatī.

पुल्लिंगशब्दवाच्या ये ते च रुद्राः प्रकीर्तिताः।
स्त्रीलिङ्गशब्दवाच्या याः सर्वा गौर्या विभूतयः॥१९

All those who are expressed by the words in masculine gender are forms of Śiva and all the words which are expressed in feminine gender represent Śivā.

सर्वे स्त्रीपुरुषाः प्रोक्तास्तयोरेव विभूतयः।
पदार्थशक्तयो यायास्ता गौरीति विदुर्बुधाः॥२०॥

All the men and women are the excellencies of Śiva and Umā. The learned people know that all the *śaktis* of objects are Gaurī.

सासा विश्वेश्वरी देवी स च सर्वोमहेश्वरः।
शक्तिमंतः पदार्था ये स च सर्वो महेश्वरः॥२१॥

She is the goddess of the Universe and he is the supreme lord of all. All objects which possess *śakti*, are parts of Maheśvara.

अष्टौ प्रकृतयो देव्या मूर्तयः परिकीर्तिताः।
तथा विकृतयस्तस्या देहबद्धविभूतयः॥२२॥

The eight Prakṛtis are the physical forms of the goddess. The *Vikṛtis* or deformities are her Vibhūtis in embodied forms.

विस्फुलिङ्गा यथा तावदग्नौ च बहुधा स्मृताः।
जीवाः सर्वे तथा शर्वो द्वंद्वसत्त्वमुपागतः॥२३॥
गौरीरूपाणि सर्वाणि शरीराणि शरीरिणाम्।
शरीरिणस्तथा सर्वे शङ्करांशा व्यवस्थितः॥२४॥

Just as the sparks came out of the fire, so also the *jīvas* (individual souls) emerge out of

the lord. Therefore, the lord has the dual existence. The physical bodies of the physical beings are the forms of the goddess. All the embodied beings are stabilised as the parts of the lord.

श्राव्यं सर्वमुपारूपं श्रोता देवो महेश्वरः।
विषयित्वं विभुर्धत्ते विषयात्मकतामुमा॥२५॥

Everything audible is of the form of Umā and the listener is the lord himself. Umā herself is the subject while Śiva is the enjoyer of the objects.

स्रष्टव्यं वस्तुजातं तु धत्ते शङ्करवल्लभा।
स्रष्टा स एव विश्वात्मा बालचंद्रार्धशेखरः॥२६॥

Pārvatī – the beloved of Śiva, holds all the objects to be created, while the lord with the crescent moon, is the universal soul and the creator of the universe.

दृश्यवस्तु प्रजारूपं बिभर्ति भुवनेश्वरी।
द्रष्टा विश्वेश्वरो देवः शशिखण्डशिखामणिः॥२७॥
रसजातमुमारूपं प्रेयजातं च सर्वशः।
देवो रसयिता शंभु घ्राता च भुवनेश्वरः॥२८॥

The visible objects are held by Bhuvaneśvarī or Pārvatī, while Candraśekhara Śiva himself is the observer. All the juices or tastes and fragrances are the form of Śiva. The enjoyer of the taste is Śiva himself.

मंतव्यवस्तुनां धत्ते महादेवी महेश्वरी।
मंता स एव विश्वात्मा महादेवो महेश्वरः॥२९॥
बोद्धव्यं वस्तु रूपं च बिभर्ति भववल्लभा।
देवः स एव भगवान् बोद्धा बालेन्दुशेखरः॥३०॥

Śivā – the great goddess, carries all the subjects which are to be thought over, while Śiva – the universal soul, is the thinker himself. Śiva and Śivā both are forms of something which is to be revealed, while Śiva is the one who can well understand the same.

पीठाकृतिरुमा देवी लिङ्गरूपश्च शङ्करः।
प्रतिष्ठाप्य प्रयत्नेन पूजयंति सुरासुराः॥३१॥
येये पदार्था लिङ्गाङ्कास्तेते शर्वविभूतयः।
अर्था भगांकिता येये तेते गौर्या विभूतयः॥३२॥
स्वर्गपाताललोकांतब्रह्माण्डावरणाष्टकम्।
ज्ञेयं सर्वमुमारूपं ज्ञाता देवो महेश्वरः॥३३॥

Umā is the form of the fire altar or a pedestal, while Śiva is the form of *Liṅga*. The Rākṣasas and the Devas establish the fire appropriately and worship him. The objects which are of the oral form are the *vibhūtis* of Śivā, while those resembling the *yonī* are the *vibhūtis* of Śiva.

बिभर्ति क्षेत्रतां देवी त्रिपुरांतकवल्लभा।
क्षेत्रज्ञत्वमथो धत्ते भगवानंधकांतकः॥३४॥

The goddess is the beloved of the slayer of the three cities. She is the field, while the lord of the slayer of Andhaka is the knower of the field.

शिवलिङ्गं समुत्सृज्य यजन्ते चान्यदेवताः।
स नृपः सह देशेन रौरवं नरकं व्रजेत्॥३५॥

In case, the people worship other deities disowning the *liṅga*, they will fall in the Raurava hell together with the king and their ruler.

शिवभक्तो न यो राजा भक्तोऽन्येषु सुरेषु यः।
स्वपतिं युवतिस्त्यक्त्वा यथा जारेषु राजते॥३६॥

In case, a king ceases to be a devotee of Śiva and adores the other Devas, it is like the behaviour of a young woman, who discarding her own husband, is attracted towards her paramours.

ब्रह्मादयः सुराः सर्वे राजानश्च महर्द्धिकाः।
मानवा मुनयश्चैव सर्वे लिङ्गं यजंति च॥३७॥

Brahmā and other Devas, the kings of great prosperity, the subjects as well as the sages, worship the *liṅga*.

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विष्णुना रावणं हत्वा ससैन्यं ब्रह्मणः सुतम्।
स्थापितं विधिवद्भक्त्या लिङ्गं तीरे नदीपते॥३८॥

After killing Rāvaṇa – the son of Brahmā, along with his army, the *liṅga* was duly installed on the shore of the ocean by Viṣṇu.

कृत्वा पपासहस्राणि हत्वा विप्रशतं तथा।
भावात्समाश्रितो रुद्रं मुच्यते नात्र संशयः॥३९॥

Even after committing thousands of sins and even after killing of hundreds of Brāhmaṇas, in case, one resorts to lord Śiva, with full devotion, he is surely liberated.

सर्वे लिङ्गमया लोकाः सर्वे लिङ्गे प्रतिष्ठिताः।
तस्मायदभ्यर्चयेल्लिङ्गे यदीच्छेच्छाश्वतं पदम्॥४०॥

All the worlds are full of *liṅgas* and are founded on *liṅgas*. Therefore, one should worship the *liṅga*, in case he is desirous of the eternal region.

सर्वाकारौ स्थितावेतौ नरैः श्रेयोऽर्थिभिः शिवौ।
पूजनीयौ नमस्कार्यौ चिंतनीयौ च सर्वदा॥४१॥

Śiva and Śivā are stationed in the shapes of all beings. They should be worshipped by men for their own welfare. They should always be bowed to and contemplated upon.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्य विभूतयः नामो एकादशोऽध्यायः॥११॥

द्वादशोऽध्यायः

Chapter 12

The cosmic form of Śiva

सनत्कुमार उवाच

मूर्तयोऽष्टौ ममाचक्ष्व शङ्करस्य महात्मनः।
विश्वरूपस्य देवस्य गणेश्वर महामते॥१॥

Sanatkumāra said–

O leader of the *gaṇas* and immensely intelligent Naṇdikeśvara, you speak out to me the eight global forms of lord Śiva.

नंदिकेश्वर उवाच

हतं ते कथयिष्यामि महिमानमुमापतेः।
विश्वरूपस्य देवस्य सरोजभवसंभव॥२॥

Nandikeśvara said–

O son of Brahmā, I shall now narrate to you the universal glory of lord Śiva.

भूरापोग्निर्मरुद्व्योम भास्करो दीक्षितः शशी।
भवस्य मूर्तयः प्रोक्ताः शिवस्य परमेष्ठिनः॥३॥

The earth, water, fire, wind, sky, sun, the moon and the soul are the eight forms of Śiva.

खात्मेंदुवह्निसूर्यांभोधराः पवन इत्यपि।
तस्याष्ट मूर्तयः प्रोक्ता देवदेवस्य धीमतः॥४॥

The sky, the soul, the moon, fire, the sun, the water, earth and the wind are the eight forms of Śiva, the lord of intelligence.

अग्निहोत्रेर्पिते तेन सूर्यात्मनि महात्मनि।
तद्विभूतीस्तथा सर्वे देवास्तृप्यंति सर्वदाः॥५॥

Therefore, when the oblation is offered to the sun in the form of oblations, all the gods are pleased with his *vibhūtis.*

वृक्षस्य मूलसेकेन तथा शाखोपशाखिकाः।
तथा तस्यार्चया देवास्तथा स्युस्तद्विभूतयः॥६॥

As by pouring the water at the roots of a tree, all the branches of the same feel satisfied, similarly, all the gods and their *vibhūtis* feel satisfied with the adoration of Śiva.

तस्य द्वादशधा भिन्नं रूपं सूर्यात्मकं प्रभोः।
सर्वदेवात्मकं याज्यं यजंति मुनिपुङ्गवाः॥७॥

The excellent sages worship the solar form of the lord having twelve aspects and is

worthy of worship and is similar to the Devas.

अमृताख्या कला तस्य सर्वस्यादित्यरूपिणः।
भूतसञ्जीवनी चेष्टा लोकेस्मिन् पीयते सदा॥८॥

The digit of *amṛta* belongs to the lord in the form of the sun and is beneficial to the world as one enlivening the living beings. They drink it always.

चंद्राख्यकिरणास्तस्य धूर्जटेर्भास्करात्मनः।
ओषधीनां विवृद्ध्यर्थं हिमवृष्टिं वितन्वते॥९॥

The rays known as *Candras* belong to *Dhūrjaṭi* in the form of the sun and cause the showers of snow for the growth of the medicinal herbs.

शुक्लाख्या रश्मयस्तस्य शंभोर्मार्तंडरूपिणः।
घर्मं वितन्वते लोके सस्यपाकादिकारणम्॥१०॥

The rays known as *Śukla*, belonging to the lord in the form of the sun, create heat which is the cause of maturity and ripeness of plants as well the grains.

दिवाकरात्मनस्तस्य हरिकेशाह्वयः करः।
नक्षत्रपोषकश्चैव प्रसिद्धः परमेष्ठिनः॥११॥

The rays known as *Harikeśa*, belonging to the lord in the form of the sun, is the cause of development and nourishment of the stars.

विश्वकर्माह्वयस्तस्य किरणो बुधपोषकः।
सर्वेश्वरस्य देवस्य सप्तसप्तिस्वरूपिणः॥१२॥

The *Viśvakarmā* rays belong to the lord in the form of the sun that nourishes Mercury – Budha.

विश्वव्यच इति ख्यातः किरणस्तस्य शूलिनः।
शुक्रपोषकभावेन प्रतीतः सूर्यरूपिणः॥१३॥

The rays of the trident bearing lord in the form of the sun known as *Viśvavyaca*, is the nourisher of Śukra – the Venus.

संयद्वसुरिति ख्यातो यस्य रश्मिस्त्रिशूलिनः।
लोहिताङ्गं प्रपुष्णाति सहस्रकिरणात्मनः॥१४॥

The rays known as the *Samyadvasu* belong to the trident bearing lord in the form of the thousand-rayed sun, is nourisher of the Mars.

अर्वावसुरिति ख्यातो रश्मिस्तस्य पिनाकिनः।
बृहस्पतिं प्रपुष्णाति सर्वदा तपनात्मनः॥१५॥

The *Arvāvasu* which belongs to the *Pināka* bearing lord in the form of the sun, develops Bṛhaspati – Jupiter always.

स्वराडिति समाख्यातः शिवस्यांशुःशनैश्चरम्।
हरिदश्वात्मनस्तस्य प्रपुष्णाति दिवानिशम्॥१६॥

The *Svarāṭ* rays belonging to Śiva, of the form of the sun, nourish the planet Saturn during the day as well as the night.

सूर्यात्मकस्य देवस्य विश्वयोनेरुमापतेः।
सुषुम्णाख्यः सदा रश्मिः पुष्णाति शिशिरद्युतिम्॥१७॥

The *Suṣumnā* rays belonging to the lord – the consort of Umā, the source of the origin of the universe and solar in form, develops the moon always.

सौम्यानां वसुजातानां प्रकृतित्वमुपागता।
तस्य सोमाह्वया मूर्तिः शङ्करस्य जगद्गुरोः॥१८॥

The form named Soma, belonging to Śiva – the preceptor of the universe, is the material cause of the universe.

तस्य सोमात्मक रूप शुक्रत्वेनव्यवस्थितम्।
शरीरभाजां सर्वेषां देवस्यांतकशासिनः॥१९॥

The lunar form of the lord is the slayer of death and is lodged in all the embodied beings in the form of semen.

शरीरिणामशेषाणां मनस्येव व्यवस्थितम्।
वपुः सोमात्मकं शंभोस्तस्य सर्वजगद्गुरोः॥२०॥

The body of the nature of the moon,

which belongs to the lord, who is the preceptor of the universe, is lodged in the minds of the living beings.

शंभोः षोडशधा भिन्ना स्थितामृतकलात्मनः।
सर्वभूतशरीरेषु सोमाख्या मूर्तिरुत्तमा॥ २१॥

The physical form of the lord Soma is the excellent one among all the bodies of the living beings. It is lodged in the form of a nectarine digit in sixteen parts.

देवान्पितॄंश्च पुष्णाति सुधयामृतया सदा।
मूर्तिः सोमाह्वया तस्य देवदेवस्य शासितुः॥ २२॥

The form named Soma, which belongs to the divine ruler, the lord of the Devas, nourishes the gods and *Pitṛs* always by means of immortal nectar.

पुष्णात्योषधजातानि देहिनामात्मशुद्धये।
सोमाह्वया तनुस्तस्य भवानीमिति निर्दिशेत्॥ २३॥

The physical form of the lord named Soma nourishes cluster of medicinal herbs for the purity of the souls of all embodied beings This form is called Bhavānī.

यज्ञानां पतिभावेन जीवानां तपसामपि।
प्रसिद्धरूपमेतद्वै सोमात्मकमुमापतेः॥ २४॥

The form of the consort Umā, in the nature of moon, is known as the lord of the individual souls, sacrifices and the austerities.

जलानामोषधीनां च पतिभावेन विश्रुतम्।
सोमात्मकं वपुस्तस्य शंभोर्भगवतः प्रभोः॥ २५॥

The physical form of the lunar nature which belongs to the lord, is known as the lord of waters and the medicinal herbs.

देवो हिरण्मयो मृष्टः परस्परविवेकिनः।
करणानामशेषाणां देवतानां निराकृतिः॥ २६॥
जीवत्वेन स्थिते तस्मिञ्छिवे सोमात्मके प्रभौ।
मधुरा विलयं याति सर्वलोकैकरक्षिणी॥ २७॥

The nectarine lord is beyond the grasp of the senses, so even of their presiding deities or of those who are expert in discriminating between sentients and insentients. When lord Śiva of the lunar form is stationed as an undivided soul, the sweet *Māyā* or Prakṛti, which is the sole preceptor of all worlds, withdraws herself.

यजमानाह्वया मूर्तिः शैवी हव्यैरहर्निशम्।
पुष्णाति देवताः सर्वाः कव्यैः पितृगणानपि॥ २८॥
यजमानाह्वया या सा तनुश्चाहुतिजा तया।
वृष्ट्या भावयति स्पष्टं सर्वमेव परापरम्॥ २९॥

The physical form of the Yajamāna – the sacrificial priest, belonging to Śiva, nourishes by day and night all the deities by means of *Havya* and all the *Pitṛs* by means of *Kavya.* Then his physical form as *Yajamāna* propitiates the mobile and immobile beings by means of showers and waters caused by the sacrificial offerings.

अंतःस्थं च बहिःस्थं च ब्रह्माण्डानां स्थितं जलम्।
भूतानां च शरीरस्थं शंभोर्मूर्तिर्गरीयसी॥ ३०॥

The water which is within and without the universe and the water which is in the physical body of all the living beings, continues to be the great watery physical form of lord Śiva.

नदीनाममृतं साक्षान्नदानामपि सर्वदा।
समुद्राणां च सर्वत्र व्यापी सर्वमुमापतिः॥ ३१॥

The nectar like water of the rivers and the streams and the ubiquitous water of the oceans constitute physical form of Śiva – the consort of Umā.

सञ्जीविनी समस्तानां भूतानामेव पाविनी।
अंबिका प्राणसंस्था या मूर्तिरंबुमयी परा॥ ३२॥

This body enlivens and sanctifies all the living beings. It is lodged in the vital airs and

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is the form of moon.

अंतःस्थश्च बहिःस्थश्च ब्रह्माण्डानां विभावसुः।
यज्ञानां च शरीरस्थः शंभोर्मूर्तिर्गरीयसी॥३३॥

The fire lodged within and without the universe, the fire that is stationed in the body of the sacrifice, constitutes the physical form.

शरीरस्था च भूतानां श्रेयसी मूर्तिरैश्वरी।
मूर्तिः पावकसंस्था या शंभोरत्यंतपूजिता॥३४॥

The physical form of the lord, which is extremely honoured and worshipped, is stationed in the bodies of the living beings for their welfare.

भेदा एकोनपञ्चाशद्वेदविद्भिरुदाहृताः।
हव्यं वहति देवानां शंभोर्यज्ञात्मकं वपुः॥३५॥
कव्यं पितृगणानां च हूयमानं द्विजातिभिः।
सर्वदेवमयं शंभोः श्रेष्ठमग्न्यात्मकं वपुः॥३६॥

The physical form of the lord in the nature of fire and identical with all the Devas, is the most excellent one. Its forty-nine parts are those who are well-versed in the Vedas. The lord's physical body in the form of the sacrificial fire carries *Havya* and *Kavya* to Devas. The fire used by the Brāhmaṇas for the *homas*, carries *havyas* to the *Pitṛs*.

वदंति वेदशास्त्रज्ञा यजंति च यथाविधि।
अंतःस्थो जगदण्डानां बहिःस्थश्च समीरणः॥३७॥
शरीरस्थश्च भूतानां शैवी मूर्तिः पटीयसी।
प्राणाद्या नागकूर्माद्या आवहाद्याश्च वायवः॥३८॥

Those who are conversant with the Vedas and the related texts, speak about these and worship him. The wind which is within and without the universe and the wind which is lodged in the bodies of the living beings, constitute the powerful body of Śiva. There are different types of winds like *Prāṇa* etc. *Nāga*, *Kūrma* etc. *Āvaha* etc. These are the different forms of lord Īśāna.

ईशानमूर्तेरेकस्य भेदाः सर्वे प्रकीर्तिताः।
अंतःस्थं जगदण्डानां बहिःस्थं च वियद्विभोः॥३९
शरीरस्थं च भूतानां शंभोर्मूर्तिर्गरीयसी।
शंभोर्विश्वंभरा मूर्तिः सर्वब्रह्माधिदेवता॥४०॥
चराचराणां भूतानां सर्वेषां धारणे मता।
चराचराणां भूतानां शरीराणि विदुर्बुधाः॥४१॥
पञ्चकेनेशमूर्तीनां समारब्धानि सर्वथा।
पञ्चभूतानि चंद्रार्कावात्मेति मुनिपुङ्गवाः॥४२॥
मूर्तयोऽष्टौ शिवस्याहुर्देवदेवस्य धीमतः।
आत्मा तस्याष्टमी मूर्तिर्यजमानाह्वया परा॥४३॥

The ether, that is within and without the universe, as well as that stationed in the bodies of the living beings, constitute the powerful body of lord Śiva. The earthly form of Śiva has the entire Brahman for it as the presiding deity. It is considered competent to sustain all living beings – both mobiles and immobiles. Learned men say that they are the physical bodies of the living beings – both mobiles and immobiles. O excellent sages, the five elements are evolved out of the five physical forms of Īśa. They together with the sun, moon and the soul are called the eight cosmic forms of Śiva, the intelligent lord of the Devas. The soul is the eighth physical body. It has another name of *Yajamāna*.

चराचरशरीरेषु सर्वेष्वेव स्थिता तदा।
दीक्षितं ब्राह्मणं प्राहुरात्मानं च मुनीश्वराः॥४४॥
यजमानाह्वया मूर्तिःशिवस्य शिवदायिनः।
मूर्तयोष्टौ शिवस्यैता वंदनीयाः प्रयत्नतः॥४५॥
श्रेयोर्थिभिर्नैर्नित्यं श्रेयसामेकहेतवः॥४६॥

The Ātman is stationed in the mobile and immobile beings. The leading sages call the *ātman* as the initiated one. It is the body of Śiva, the bestower of auspiciousness and is called *yajamāna* as well. All the eight bodies of Śiva should always be worshipped with

devotion by the people who are desirous of their welfare. They are the soul causes of welfare.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्याष्टमूर्त्तयः नामो द्वादशोऽध्यायः॥१२॥

त्रयोदशोऽध्यायः

Chapter 13

Eight bodies of Śiva

सनत्कुमार उवाच

भूयोऽपि वद मे नंदिन् महिमानमुमापतेः।
अष्टमूर्तेर्महेशस्य शिवस्य परमेष्ठिनः॥१॥

Sanatkumāra said–

O Nandikeśvara – the best of the *Gaṇas*, you better enlighten me about *Pañca-Brahmans*, which purify the holders of the bodies, besides bestowing the welfare.

नंदिकेश्वर उवाच

वक्ष्यामि ते महेशस्य महिमानमुमापतेः।
अष्टमूर्तेर्जगद्व्याप्य स्थितस्य परमेष्ठिनः॥२॥

Nandikeśvara said–

The one known as Pañca-Brahman, is the form of Śiva. O excellent son of Brahmā, I now speak to you about them. Śiva himself is Pañca-Brahman.

चराचराणां भूतानां धाता विश्वंभरात्मकः।
शर्व इत्युच्यते देवः सर्वशास्त्रार्थपारगैः॥३॥

In the form of Pañca-Brahman, Śiva is the builder of the universe, destroyer and the unique protector. He is called Śarva by the masters of scriptural texts and their meanings.

विश्वंभरात्मनस्तस्य सर्वस्य परमेष्ठिनः।
विकेशी कथ्यते पत्नी तनयोंगारकः स्मृतः॥४॥

Vikeśī is the wife of Śarva Parameṣṭhī in the form of Viśvambhara. Aṅgāraka – Mars is their son.

भव इत्युच्यते देवो भगवान्वेदवादिभिः।
सञ्जीवनस्य लोकानां भवस्य परमात्मनः॥५॥
उमा सङ्कीर्तिता देवी सुतः शुक्रश्च सूरिभिः।
सप्तलोकाण्डकव्यापी सर्वलोकैकरक्षिता॥६॥
वह्न्यात्मा भगवान्देवः स्मृतः पशुपतिर्बुधैः।
स्वाहा पत्न्यात्मनस्तस्य प्रोक्ता पशुपतेः प्रिया॥७॥
षण्मुखो भगवान्देवो बुधैः पुत्र उदाहृतः।
समस्तभुवनव्यापी भर्ता सर्वशरीरिणाम्॥८॥
पवनात्मा बुधैर्देव ईशान इति कीर्त्यते।
ईशानस्य जगत्कर्तुर्देवस्य पवनात्मनः॥९॥

The lord is called Bhava by the expounders of the Vedas. Umā is known as the spouse of Bhava, the great soul, who enlivens the world. Venus is their son. In the form of the fire, the great Paśupati is remembered by the learned, as the lord who pervades the universe comprising of the seven worlds, of which he is the sole protector. The beloved wife of Paśupati is Svāhā in the form of fire. The six-faced lord is declared as their son by the learned people. The lord is the form of wind which pervades the worlds. He is the keeper of all the embodied beings. He is glorified as Īśāna by the learned people. The goddess of Īśāna, the lord in the form of wind, the creator of the universe, is mentioned as Śiva and their son is Manojava.

शिवा देवी बुधैरुक्ता पुत्रश्चास्य मनोजवः।
चराचराणां भूतानां सर्वेषां सर्वकामदः॥१०॥
व्योमात्मा भगवान्देवो भीम इत्युच्यते बुधैः।
महामहिम्नो देवस्य भीमस्य गगनात्मनः॥११॥

दिशा दश स्मृता देव्यः सुतः सर्गश्चसूरिभिः।
सूर्यात्मा भगवान्देवः सर्वेषां च विभूतिदः॥१२॥
रुद्र इत्युच्यते देवैर्भगवान् भुक्तिमुक्तिदः।
सूर्यात्मकस्य रुद्रस्य भक्तानां भक्तिदायिनः॥१३॥
सुवर्चला स्मृता देवी सुतश्चास्य शनैश्चरः।
समस्तसौम्यवस्तूनां प्रकृतित्वेन विश्रुतः॥१४॥
सोमात्मको बुधैर्देवो महादेव इति स्मृतः।
सोमात्मकस्य देवस्य महादेवस्य सूरिभिः॥१५॥
दयिता रोहिणी प्रोक्ता बुधश्चैव शरीरजः।
हव्यकव्यस्थितिं कुर्वन् हव्यकव्याशिनां तदा॥१६॥

The lord in the form of the sky is the bestower of the desires of all living beings. The learned people call him as Bhīma. The ten quarters are the abode of the goddess of lord Bhīma in the form of sky having great magnanimity. The lord in the form of their son is called Rudra by the gods. He bestows prosperity to all and yields all the worldly pleasures and salvation. Savarcalā is the goddess of Rudra when the latter takes to the form of a sun, who is the bestower of devotion to his devotees. Saturn is their son. The lord in the form of moon is Mahādeva and is known as the source of origin of all the gentle objects. Rohiṇī is the beloved of lord Mahādeva in the form of the moon. Buddha (Mercury) is their son.

यजमानात्मको देवो महोदेवो बुधैः प्रभुः।
उग्र इत्युच्यते सद्भिरीशानश्चेति चापरैः॥१७॥

Lord Mahādeva in the form of Yajamāna who offers *havya* and *kavya* to Deva and *Pitṛs* respectively, is called Ugra. He is also called Īśāna by others.

उग्राह्वयस्य देवस्य यजमानात्मनः प्रभोः।
दीक्षा पत्नी बुधैरुक्ता संतानाख्यः सुतस्तथा॥१८॥

Dīkṣā is the wife of lord Ugra when the latter is in the form of Yajamāna and their son is named Santāna.

शरीरिणां शरीरेषु कठिनं कोंकणादिवत्।
पार्थिवं तद्वपुर्ज्ञेयं शर्वतत्त्वं बुभुत्सुभिः॥१९॥

The hard part of the embodied souls like *koṅkaṇa* etc. are the earthly body by the principle of lord Śiva.

देहेदेहे तु देवेशो देहभाजां यदव्ययम्।
वस्तुद्रव्यात्मकं तस्य भवस्य परमात्मनः॥२०॥
ज्ञेयं च तत्त्वविद्भिर्वै सर्ववेदार्थपारगैः।
आग्नेयः परिणामो यो विग्रहेषु शरीरिणाम्॥२१॥
मूर्तिः पशुपतिर्ज्ञेया सा तत्त्वं वेत्तुमिच्छुभिः।
वायव्यः परिणामो यः शरीरेषु शरीरिणाम्॥२२॥
बुधैरीशेति सा तस्य तनुर्ज्ञेया न संशयः।
सुषिरं यच्छरीरस्तमशेषाणां शरीरिणाम्॥२३॥
भीमस्य सा तनुर्ज्ञेया तत्त्वविज्ञानकांक्षिभिः।
चक्षुरादिगतं तेजो यच्छीरस्थमंगिनाम्॥२४॥
रुद्रस्यापि तनुर्ज्ञेया परमार्थं बुभुत्सुभिः।
सर्वभूतशरीरेषु मनश्चंद्रात्मकं हि यत्॥२५॥
महादेवस्य सा मूर्ति बोद्धव्या तत्त्वचिंतकैः।
आत्मा यो यजमानाख्यः सर्वभूतशरीरगः॥२६॥

The lord of the gods pervades in everybody. The unchanging things in the embodied souls in the form of solid matter, pertains to Bhava – the great *Ātman* and it is known as such by those who know the reality and have mastered the Vedas. The fiery principle seen in the body of the embodied thing is known as the physical form of Paśupati by those who well understand the reality. The body during formation in the embodied beings is known by the learned people as Īśa. The crevice in the body of all the living beings is known as the physical form of Bhīma by those who seek and know facts. The glowing element in the eyes and other parts of the body is known as the physical form of Rudra by those who are

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aware of the reality. The mind is lunar in form and lodged in the bodies of all the living beings and is known as the physical form of lord Mahādeva by those who are engaged in research. The soul which is named as Yajamāna and which pervades in the bodies of all the living beings is known as the physical body of Ugra by those who are aware of the greatest *Ātman.*

मूर्तिरुग्रस्य सा ज्ञेया परमात्मबुभुत्सुभिः।
जातानां सर्वभूतानां चतुर्दशसु योनिषु॥२७॥
अष्टमूर्तेरनन्यत्वं वदंति परमर्षयः।
सप्तमूर्तिमयान्याहुरीशस्याङ्गानि देहिनाम्॥२८॥
आत्मा तस्याष्टमी मूर्तिः सर्वभूतशरीरगा।
अष्टमूर्तिममुं देवं सर्वलोकात्मकं विभुम्॥२९॥

The great sages believe that all the living beings born of the fourteen different species are not different from Śiva who is possessed of the eight cosmic bodies. They say that their bodies are identified with the seven bodies of Īśa. The Ātman is his eighth physical body and is present in all the living beings. In case, you be desirous of getting welfare, you should adore by all means, the Aṣṭamūrti form of the lord, which resembles the entire universe.

भजस्व सर्वभावेन श्रेयः प्राप्तुं यदीच्छसि।
प्राणिनो यस्य कस्यापि क्रियते यद्यनुग्रहः॥३०॥
अष्टमूर्तेर्महेशस्य कृतमाराधनं भवेत्।
निग्रहश्चेत् कृतो लोके देहिनो यस्य कस्यचित्॥३१
अष्टमूर्तेर्महेशस्य स एव विहितो भवेत्।
यद्यवज्ञा कृता लोके यस्य कस्यचिदंगिनः॥३२॥
अष्टमूर्तेर्महेशस्य विहिता सा भवेद्विभेः।
अभयं यत् प्रदत्तं स्यादंगिनो यस्य कस्यचित्॥३३॥
आराधनं कृतं तस्मादष्टमूर्तेर्न संशयः।
सर्वोपकारकरणं प्रदानमभयस्य च॥३४॥
आराधनं तु देवस्य अष्टमूर्तेर्न संशयः।
सर्वोपकारकरणं सर्वानुग्रह एव च॥३५॥
तदर्चनं परं प्राहुरष्टमूर्तेर्मुनीश्वराः।
अनुग्रहमन्येषां विधातव्यं त्वयांगिनाम्॥३६॥
सर्वाभयप्रदानं च शिवाराधनमिच्छता॥३७॥

In case, a person does some good to someone, which is beneficial to him, it would amount to worshipping Mahiṣa, with eight cosmic bodies. In case, a person obstructs or suppresses any embodied being's enemy, it would amount to worshipping the eight-bodied Śiva. In case, protection from fear and danger is accorded to any embodied being, it surely amounts to worshipping of the eight-armed lord. Helping all the people and providing them shelter in time of fear of misery, surely amounts to the adoration of Aṣṭamūrti Śiva. Leading sages declare that the help provided to any one and the blessings offered to all, is the biggest worship of the eight-armed lord. Blessing to the other embodied beings and providing protection from fear and danger, should be practised by you, in case, you intend to worship Śiva.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्याष्टमूर्त्तयः नामो त्रयोदशोऽध्यायः॥१३॥

चतुर्दशोऽध्यायः

Chapter 14

Pañca-Brahmans

सनत्कुमार उवाच

पञ्च ब्रह्माणि मे नंदिन्नाचक्ष्व गणसत्तम।
श्रेयः करणभूतानि पवित्राणि शरीरिणाम्॥१॥

Sanatkumāra said–

O best among the *Gaṇas* known as Nandikeśvara, you speak out to me about *Pañca-Brahmans*, who purify the embodied beings and also bestow welfare.

नंदिकेश्वर उवाच

शिवस्यैव स्वरूपाणि पञ्च ब्रह्माह्वयानि ते।
कथयामि यथातत्त्वं पद्मयोनेः सुतोत्तम॥२॥

Nandikeśvara said–

Śiva indeed is the form of *Pañca-Brahmans*. O excellent son of Brahmā, I shall now speak out to you about them.

सर्वलोकैकसंहर्ता सर्वलोकैकरक्षिता।
सर्वलोकैकनिर्माता पञ्चब्रह्मात्मकः शिवः॥३॥

In the form of *Pañca-Brahmans*, Śiva is the creator of the universe, besides being its destroyer and the protector.

सर्वेषामेव लोकानां यदुपादानकारणम्।
निमित्तकारणं चाहुस्स शिवः पञ्चधा स्मृतः॥४॥

The learned people say that Śiva is the material as well as the factual cause of the three worlds, who has five forms.

मूर्तयः पञ्च विख्याताः पञ्च ब्रह्माह्वयाः पराः।
सर्वलोकशरण्यस्य शिवस्य परमात्मनः॥५॥

The great forms of Śiva – the supreme soul, who is worthy of the refuge of all the worlds, are five in number and are known as *Pañca-Brahmans*.

क्षेत्रज्ञः प्रथमा मूर्तिः शिवस्य परमेष्ठिनः।
भोक्ता प्रकृतिवर्गस्य भोग्यस्येशानसंज्ञितः॥६॥

Īśāna happens to be the first form of Śiva Parameṣṭhī also known as Kṣetrajña. In this form, he is the knower of the field and enjoyer of Prakṛti which is fit to be enjoyed.

स्थाणोस्तत्पुरुषाख्या च द्वितीयामूर्तिरुच्यते।
प्रकृतिः सा हि विज्ञेया परमात्मगुहात्मिका॥७॥

The second physical form of the lord is known as Tatpuruṣa, which again is equal to Prakṛti as the abode of the supreme soul.

अघोराख्या तृतीया च शंभोर्मूर्तिरीयसी।
बुद्धेः सा मूर्तिरित्युक्ता धर्माद्यष्टाङ्गसंयुता॥८॥

The third physical form of the lord is known as Aghora, which form pertains to the cosmic intellect. It has eight related parts starting with Dharma.

चतुर्थी वामदेवाख्या मूर्तिः शंभोर्गरीयसी।
अहङ्कारात्मकत्वेन व्याप्य सर्वं व्यवस्थिता॥९॥

Vāmadeva is the fourth physical form of lord Śiva which pervades in all the living beings in the form of ego.

सद्योजाताह्वया शंभोः पञ्चमी मूर्तिरुच्यते।
मनस्तत्त्वात्मकत्वेन स्थिता सर्वशरीरिषु॥१०॥

What is called Sadyojāta is the fifth physical form of the lord and is stationed in all the embodied beings in the form of mind.

ईशानः परमो देवः परमेष्ठी सनातनः।
श्रोत्रेन्द्रियात्मकत्वेन सर्वभूतेष्ववस्थितः॥११॥

Thus, Sadyojāta is the fifth physical form of lord Śiva which pervades in all the living beings as the sense organ.

स्थितस्तत्पुरुषो देवः शरीरेषु शरीरिणाम्।
त्वगिंद्रियात्मकत्वेन तत्त्वविद्भिरुदाहृतः॥१२॥

Tatpuruṣa is stationed in the embodied beings in the form of touch – the sense organ.

अघोरोपि महादेवश्चक्षुरात्मतया बुधैः।
कीर्तितः सर्वभूतानां शरीरेषु व्यवस्थितः॥१३॥

Aghora, who is immensely glorified, is lodged in the eyes of all the embodied beings.

जिह्वेंद्रियात्मकत्वेन वामदेवोपि विश्रुतः।
अङ्गभाजामशेषाणामङ्गेषु परिधिष्ठितः॥१४॥

Vāmadeva is established in the sense organ of tongue of the embodied beings.

घ्राणेंद्रियात्मकत्वेन सद्योजातः स्मृतो बुधैः।
प्राणभाजां समस्तानां विग्रहेषु व्यवस्थितः॥१५॥

It is stated that Sadyojāta is stationed in the form of sense organ of smell in the embodied beings.

सर्वेष्वेव शरीरेषु प्राणभाजां प्रतिष्ठितः।
वागिंद्रियात्मकत्वेन बुधैरीशान उच्यते॥१६॥

Īśāna is said to be stationed in the embodied beings as an organ of speech.

पाणींद्रियात्मकत्वेन स्थितस्तत्पुरुषो बुधैः।
उच्यते विग्रहेष्वेव सर्वविग्रहधारिणाम्॥१७॥

Tatpuruṣa, according to the men of learnings, is lodged in the embodied beings as the organ of action or the hands.

सर्वविग्रहिणां देहे ह्यघोरोपि व्यवस्थितः।
पादेंद्रियात्मकत्वेन कीर्तितस्तत्त्ववेदिभिः॥१८॥

Aghora, according to the people well-versed in the truth, is the form of feet or the organs of action.

पाणींद्रियात्मकत्वेन वामदेवो व्यवस्थितः।
सर्वभूतानिकायानां कायेषु मुनिभिः स्मृतः॥१९॥

The sages say that he is stationed in the bodies of all the living beings as rectum.

उपस्थात्मतया देवः सद्योजातः स्थितः प्रभुः।
इष्यते वेदशास्त्रज्ञैर्देहेषु प्राणधारिणाम्॥२०॥

All the bodies of the living beings serve as the organ of generation by Sadyojāta, according to the people who are well-versed in the Vedic and other spiritual texts.

ईशानं प्राणिनां देवं शब्दतन्मात्ररूपिणम्।
आकाशजनकं प्राहुर्मुनिवृंदारकप्रजाः॥२१॥

The sages and the Devas believe that Īśāna is the lord of all the living beings, the subtle form of sound as well as the cause of firmament.

प्राहुस्तत्पुरुषं देवं स्पर्शतन्मात्रकात्मकम्।
समीरजनकं प्राहुर्भगवंतं मुनीश्वराः॥२२॥

The excellent ascetics conceive lord Tatpuruṣa as the subtle form of touch, besides being the cause of wind.

रूपतन्मात्रं देवमघोरमपि घोरकम्।
प्राहुर्वेदविदो मुख्या जनकं जातवेदसः॥२३॥

Those who are well-versed in the Vedas, opine that lord Aghora, in the subtle form of *Rūpa*, is the cause of fiery element.

रसतन्मात्ररूपत्वात् प्रथितं तत्त्ववेदिनः।
वामदेवमपां प्राहुर्जनकत्वेन संस्थितम्॥२४॥

Those who are well-known about the real principles are full of praise for lord Vāmadeva being the subtle form of *Rasa* as the cause of waters.

सद्योजातं महादेवं गंधतन्मात्ररूपिणम्।
भूम्यात्मानं प्रशंसंति सर्वतत्त्वार्थवेदिनः॥२५॥

All those who are aware of the real principles, praise the lord Sadyojāta as the cause of the earth element in the subtle form of smell.

आकाशात्मानमीशानमादिदेवं मुनीश्वराः।
परमेण महत्त्वेन संभूतं प्राहुरद्भुतम्॥२६॥

The leading sages are of the view that the primordial lord Īśāna is wonderful entity in the form of firmament.

प्रभुं तत्पुरुषं देवं पवनं पवनात्मकम्।
समस्तलोकव्यापित्वात्प्रथितं सूरयो विदुः॥२७॥

The wise people are aware of the fact that the wind stands for lord Tatpuruṣa in view of his all pervading nature in the worlds.

अथार्चितितया ख्यातमघोरं दहनात्मकम्।
कथयंति महात्मानं वेदवाक्यार्थवेदिनः॥२८॥

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Those who are well-aware of the interpretation of the Vedic texts, speak about Aghora – the noble soul in the form of fire, who is adored by all.

तोयात्मकं महादेवं वामदेवं मनोरमम्।
जगत्सञ्जीवनत्वेन कथितं मुनयो विदुः॥२९॥

In view of his all pervading nature in the world, the ascetics are aware that the great lord Vāmadeva stands for the form of water, who pleases the mind.

विश्वंभरात्मकं देवं सद्योजातं जगद्गुरुम्।
चराचरैकभर्तारं परं कविवरा विदुः॥३०॥
पञ्चब्रह्मात्मकं सर्वं जगत्स्थावरजङ्गमम्।
शिवानंदं तदित्याहुर्मुनयस्तत्त्वदर्शिनः॥३१॥
पञ्चविंशतितत्त्वात्मा प्रपञ्चे यः प्रदृश्यते।
पञ्चब्रह्मात्मकत्वेन स शिवो नान्यतां गतः॥३२॥
पञ्चविंशतितत्त्वात्मा पञ्चब्रह्मात्मकः शिवः।
श्रेयोर्थिभिरतो नित्यं चिंतनीयः प्रयत्नतः॥३३॥

The people with wisdom are aware of the fact that lord Sadyojāta has the form of earth as well. He is the preceptor of the universe besides being the sustainer of mobile and immobile beings. Infact, the entire universe of mobile and immobile beings is the form of *Pañca-Brahmans.* The ascetics realise about the truth and about the bliss of Śiva. Śiva is also visualised in the form of five Brahmans. Thus, the persons seeking welfare, should attentively thought of Śiva, who is the unique soul of the five principles, comparable with the five Brahmans.

इति श्रीलिङ्गमहापुराणे उत्तरभागे पञ्चब्रह्मकथनं नाम
चतुर्दशोऽध्यायः॥१४॥

पञ्चदशोऽध्यायः

Chapter 15

The Glory of Śiva

सनत्कुमार उवाच

भूयोऽपि शिवमाहात्म्यं समाचक्ष्व महामते।
सर्वज्ञो ह्यसि भूतानामधिनाथ महागुण॥१॥

Sanatkumāra said–

O Śailādi, you are virtuous as well as omniscient. Therefore, you narrate to me again the glory of lord Śiva.

शैलादिरुवाच

शिवमाहात्म्यमेकाग्रः शृणु वक्ष्यामि ते मुने।
बहुभिर्बहुधा शब्दैः कीर्तितं मुनिसत्तमैः॥२॥

Śailādi said–

O Sage, I shall narrate to you the glory of Śiva, which had been narrated to me by the excellent ascetics variously. You listen to the same with a concentrated mind.

सदसद्रूपमित्याहुः सदसत्पतिरित्यपि।
तं शिवं मुनयः केचित्प्रवदंति च सूरयः॥३॥

Some intellectuals conceive Śiva as the form of *sat* as well as *asat* which is also repeated by the sages as well.

भूतभावविकारेण द्वितीयेन स उच्यते।
व्यक्तं तेन विहीनत्वादव्यक्तमसदित्यपि॥४॥

He is also called manifest as well as unmanifest. This testifies that the lord is *kṣara* (perishable) as well as *akṣara* or imperishable. Since, he is all pervasive, he identifies himself with the perishable beings like *jīva* etc. He is also called *akṣara* because he is ever existent.

उभे ते शिवरूपे हि शिवादन्यं न विद्यते।
तयोः पतित्वाच्च शिवः सदसत्पतिरुच्यते॥५॥

The entire manifest forms of Śiva, both

existent and non-existent, are the forms of Śiva. There is nothing else other than Śiva. Since he is the lord of both of them, he is called *Sadāsatpatī.*

क्षराक्षरात्मकं प्राहुः क्षराक्षरपरं तथा।
शिवं महेश्वरं केचिन्मुनयस्तत्त्वचिंतकाः॥६॥

The sages who are engaged in the search of truth speak about Śiva, Maheśvara as perishable as well imperishable. Some people conceive him as beyond both of them.

उक्तमक्षरव्यक्तं व्यक्तं क्षरमुदाहृतम्।
रूपे ते शङ्करस्यैव तस्मान्न पर उच्यते॥७॥

In fact, perishable and imperishable are both the forms of Śiva and nothing is beyond him.

तयोः परः शिवः शांतः क्षराक्षरपरो बुधैः।
उच्यते परमार्थेन महादेवो महेश्वरः॥८॥

In fact, Śiva is beyond perishable as well imperishable. Therefore, he is called Maheśvara. The intellects call him both as perishable as well as imperishable.

समस्तव्यक्तरूपं तु ततः स्मृत्वा स मुच्यते।
समष्टिव्यष्टिरूपं तु समष्टिव्यष्टिकारणम्॥९॥

After a deep thought, it is revealed that they exist individually as well as collectively. Therefore, he is of the form of manifest as well as unmanifest.

वदंति केचिदाचार्याः शिवं परमकारणम्।
समष्टिं विदुरव्यक्तं व्यष्टिं व्यक्तं मुनीश्वराः॥१०॥

Others speak about him as the greatest cause. The excellent sages are aware that *Samaṣṭi* as unmanifest and *Vyaṣṭi* as manifest.

रूपे ते गदिते शंभोर्नास्त्यन्यद्वस्तुसंभवम्।
तयोः कारणभावेन शिवो हि परमेश्वरः॥११॥

Both are said to be the forms of Śiva. Their origin from any other source is not possible. Being the cause of both, the collective and individual Śiva is known as Parameśvara.

उच्यते योगशास्त्रज्ञैः समष्टिव्यष्टिकारणम्।
क्षेत्रक्षेत्रज्ञरूपी च शिवः कैश्चिदुदाहृतः॥१२॥

Śiva is known to be the cause of manifest as well as unmanifest by those who are well-versed in the *yogic* philosophy. Some people believe Śiva to be the form of body as well as the soul.

परमात्मा परं ज्योतिर्भगवान्परमेश्वरः।
चतुर्विंशतितत्त्वानि क्षेत्रशब्देन सूरयः॥१३॥
प्राहुः क्षेत्रज्ञशब्देन भोक्तारं पुरुषं तथा।
क्षेत्रक्षेत्रविदावेते रूपे तस्य स्वयंभुवः॥१४॥

Lord Śiva, also known as Parameśvara, is the supreme soul and the supreme lustre. The intellects say that the twenty four principles constitute a body which speak of Puruṣa – the enjoyer by the word *kṣetrajña.* Both *kṣetra* as well as the *kṣetrajña* are the form of the self-born deity.

न किञ्चिच्च शिवादन्यदिति प्राहुर्मनीषिणः।
अपरब्रह्मरूपं तं परब्रह्मात्मकं शिवम्॥१५॥
केचिदाहुर्महादेवमनादिनिधनं प्रभुम्।
भूतेंद्रियातंःकरणप्रधानविषयात्मकम्॥१६॥
अपरं ब्रह्म निर्दिष्टं परं ब्रह्म चिदात्मकम्।
ब्रह्मणी ते महेशस्य शिवस्यास्य स्वयंभुवः॥१७॥
शङ्करस्य परस्यैव शिवादन्यत्र विद्यते।
विद्याविद्यास्वरूपी च शङ्करः कैश्चिदुच्यते॥१८॥

The learned people believe that there is nothing else in the world other than Śiva. They call the worldly mother consisting of elements, sense organs, the inner organs, will etc. besides Pradhāna as the *Apārabrahma* form. Some are of the view that Śiva is the form of supreme Brahman, who has neither

beginning nor end. The Parabrahman is the form of supreme consciousness. In reality, the true form of Śiva – the self-born deity, is known as Brahman, which is also known as Śaṅkara, the great being and there is nothing other than Śiva. Some people believe Śiva to be the form of *Vidyā* as well *Avidyā.*

धाता विधाता लोकानामादिदेवो महेश्वरः।
विद्येति च तमेवाहुरविद्येति मुनीश्वरा॥१९॥

The primordial lord Śiva is the creator of the world, besides being its sustainer. The same lord Śiva is called as *Vidyā* as well as *Avidyā* by Munīśvaras.

प्रपञ्चजातमखिलं ते स्वरूपे स्वयंभुवः।
भ्रांतिर्विद्या परं चेति शिवरूपमनुत्तमम्॥२०॥
अवापुर्मुनयो योगात्केचिदागमवेदिनः।
अर्थेषु बहुरूपेषु विज्ञानं भ्रांतिरुच्यते॥२१॥
आत्माकारेण संवित्तिर्बुधौर्विद्येति कीर्त्यते।
विकल्परहितं तत्त्वं परमित्यभिधीयते॥२२॥
तृतीयरूपमीशस्य नान्यत्किंचन सर्वतः।
व्यक्ताव्यक्तत्ररूपीति शिवः कैश्चिन्निगद्यते॥२३॥
विधाता सर्वलोकानां धाता च परमेश्वरः।
त्रयोविंशतितत्त्वानि व्यक्तशब्देन सूरयः॥२४॥
वदंत्यव्यक्तशब्देन प्रकृतिं च परां तथा।
कथयंति ज्ञशब्देन पुरुषं गुणभोगिनम्॥२५॥
तत्त्रयं शाङ्करं रूपं नान्यत्किंचिदशाङ्करम्॥२६॥

The entire world has been formed by means of *vidyā* as well as *avidyā* by the unborn Śiva. The best form of the universe comprises of confusion, *vidyā* and *prāṇa.* Those who are well-versed in the auspicious Vedas achieve the excellent form of Śiva by means of *Jñāna-yoga. Vijñāna* is called the confusion in all the forms. The perception of objects of multifarious forms is called *bhrānti* or confusion. The principle devoid of alternatives or doubts is called Parama which is the third form of Īśa. There is nothing else other than these three. Some people believe him as *Vyakta, Avyakta* as well as *Jñā,* Parameśvara is the sustainer and the creator of the universe. By the word *vyakta,* the poets means the twenty three principles and by the word *avyakta,* it is meant the unmanifest Prakṛti. They denote Puruṣa – the enjoyer of the *Gaṇas,* by the word *Jñā.* These are the forms of Śaṅkara. There is nothing else which is not Śaṅkara.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिव माहात्मयं नाम पञ्चदशोऽध्यायः॥१५॥

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षोडशोऽध्यायः

Chapter 16

Forms of Śiva

सनत्कुमार उवाच

पुनरेव महाबुद्धे श्रोतुमिच्छामि तत्त्वतः।
बहुभिर्बहुधाः शब्दैः शब्दितानि मुनीश्वरैः॥१॥

Sanatkumāra said–

O highly intelligent Śailādi, I would like to listen again the various truthful forms of Śiva.

शैलादिरुवाच

पुनः पुनः प्रवक्ष्यामि शिवरूपाणि ते मुने।
बहुभिर्बहुधा शब्दैः शब्दितानि मुनीश्वरैः॥२॥

Śailādi said–

I shall repeat to you the various forms of Śiva as have been described by various ascetics variously.

क्षेत्रत्रः प्रकृतिर्व्यक्तं कालात्मेति मुनीश्वरैः।
उच्यते कैश्चिदाचार्यैरागमार्णवपारगैः॥३॥

Such of the learned men who have crossed the ocean of the *Āgama* literatures, have described Śiva as *Kṣetrajña*, *Prakṛti*, *Vyakta* (manifest) and the soul of time.

क्षेत्रज्ञं पुरुषं प्राहुः प्रधानं प्रकृतिं बुधाः।
विकारजातं निःशेषं प्रकृतेर्व्यक्तमित्यपि॥४॥
प्रधानव्यक्तयोः कालः परिणामैककारणम्।
तच्चतुष्टयमीशस्य रूपाणां हि चतुष्टयम्॥५॥

Such learned people conceive *prakṛti* by using the word *kṣetrajña*. The evolutes of Prakṛti are called Vyakta or manifest. Kāla or time is the sole cause of the transformation of Pradhāna into the manifest Prakṛti. This set of four constitute the four forms of Īśa.

हिरण्यगर्भं पुरुषं प्रधानं व्यक्तरूपिणम्।
कथयंति शिवं केचिदाचार्याः परमेश्वरम्॥६॥

Some preceptors speak of Śiva, the Parameśvara, as having the forms of Hiraṇyagarbha, Puruṣa, Pradhāna and Vyakta.

हिरण्यगर्भः कर्तास्य भोक्ता विश्वस्य पूरुषः।
विकारजातं व्यक्ताख्यं प्रधानं कारणं परम्॥७॥

Hiraṇyagarbha is the maker of the universe, Puruṣa is the enjoyer; the evolutes of Pradhāna are named Vyakta and Pradhāna is the greatest cause.

तेषां चतुष्टयं बुद्धेः शिवरूपचतुष्टयम्।
प्रोच्यते शङ्करादन्यदस्ति वस्तु न किञ्चन॥८॥

This set of four constitutes the four forms of Śiva. There is no other object different from the lord.

पिण्डजातिस्वरूपी तु कथ्यते कैश्चिदीश्वरः।
चराचरशरीराणि पिण्डाख्यान्यखिलान्यपि॥९॥
सामान्यानि समस्तानि महासामान्यमेव च।
कथ्यंते जातिशब्देन तानि रूपाणि धीमतः॥१०॥

Some conceive Īśvara as having the forms of *piṇḍa* and *jāti*. The physical bodies of the mobile and immobile beings are *piṇḍas*, while the ordinary generalities as well as the specific generality *sattā* is called *jāti*. These are also the forms of the intelligent lord.

विराट् हिरण्यगर्भात्मा कैश्चिदीशो निगद्यते।
हिरण्यगर्भो लोकानां हेतुर्लोकात्मको विराट्॥११॥
सूत्राव्याकृतरूपं तं शिवं शंसंति केचन।
अव्याकृतं प्रधानं हि तद्रूपं परमेष्ठिनः॥१२॥
लोका येनैव तिष्ठंति सूत्रे मणिगणा इव।
तत्सूत्रमिति विज्ञेयं रूपमद्भुतविक्रमम्॥१३॥

Some others mention Īśa as the form of Virāt and Hiraṇyagarbha. Hiraṇyagarbha is the cause of the worlds and Virāt is identical with world. Some believe Śiva in the form of Sūtra and Avyākṛta. Indeed, the Avyākṛta is the Pradhāna and that is the form of Parameṣṭhī. Just as the collection of jewels is held together in a thread, so also, the worlds are held together by the lord. The form of wonderful exploits is known as Sūtra.

अंतर्यामी परः कैश्चित्कैश्चिदीशः प्रकीर्त्यते।
स्वयंज्योतिः स्वयंवेद्यः शिवः शंभुर्महेश्वरः॥१४॥

Śiva, the great lord, also known as Śaṁbhu and Mahādeva, is glorified by some as the immanent soul. By others, he is known as the great Īśa, self-luminous and self-known.

सर्वेषामेव भूतानामंतर्यामी शिवः स्मृतः।
सर्वेषामेव भूतानां परत्वात्पर उच्यते॥१५॥
परमात्मा शिवः शंभुः शङ्करः परमेश्वरः।
प्राज्ञतैजसविश्वाख्यं तस्य रूपत्रयं विदुः॥१६॥

Śiva is also known as the one who is present within and as the one who controls all the living beings. Since he happens to be greater than all the living beings, he is called as *Parā* (the great being). Śiva, Śaṁbhu,

Śaṅkara, Parameśvara is the great soul. They are aware of his threefold forms named *Prājña*, *Taijasa* and *Viśva*.

सुषुप्तिस्वप्नजाग्रंतमवस्थात्रयमेव तत्।
विराट् हिरण्यगर्भाख्यमव्याकृतपदाह्वयम्॥१७॥
तुरीयस्य शिवस्यास्य अवस्थात्रयगामिनः।
हिरण्यगर्भः पुरुषः काल इत्येव कीर्तिताः॥१८॥
तिस्त्रोऽवस्था जगत्सृष्टिस्थितिसंहारहेतवः।
भवविष्णुविरिञ्चाख्यमवस्थात्रयमीशितुः॥१९॥

Suṣupti (sleep), *Svapna* (dream) and *Jāgrat* (wakefulness) are the three states wherein *Prājña* etc. constitute the presiding deities. The two forms known as Virāt and Hiraṇyagarbha are meant for the word Avyākṛta. They constitute the fourth state of Śiva, passing through the three states, Hiraṇyagarbha Puruṣa is also known as Kāla. These three states are the causes of creation, sustenance and destruction of the universe. These three states of the lord are known as Bhava, Viṣṇu and Viriñca. The embodied beings devoutly propitiate them and achieve salvation.

आराध्य भक्त्या मुक्तिं च प्राप्नुवंति शरीरिणः।
कर्ता क्रिया च कार्यं च करणं चेति सूरिभिः॥२०॥

The four forms of Parameṣṭhin – Śaṁbhu are mentioned by the learned people, *viz. Kartṛ* (performer), *Kriyā* (action), *Kārya* (effect) and *Kāraṇa* (instrument).

शंभोश्चत्वारि रूपाणि कीर्त्यंते परमेष्ठिनः।
प्रमाता च प्रमाणं च प्रमेयं प्रमितिस्तथा॥२१॥
चत्वार्येतानि रूपाणि शिवस्यैव न संशयः।

Doubtlessly, the following four forms pertain to Śiva, *viz. Pramātṛ* (cogniser), *Pramāṇa* (evidence), *Prameya* (the object of cognition) and *Pramiti* (the act of cognition).

ईश्वराव्याकृतप्राणविराट्भूतेंद्रियात्मकम्॥२२॥
शिवस्यैव विकारोऽयं समुद्रस्येव वीचयः।
ईश्वरं जगतामाहुर्निमित्तं कारणं तथा॥२३॥
अव्याकृतं प्रधानं हि तदुक्तं वेदवादिभिः।
हिरण्यगर्भः प्राणाख्यो विराट् लोकात्मकः स्मृतः॥
महाभूतानि भूतानि कार्याणि इन्द्रियाणि च।
शिवस्यैतानि रूपाणि शंसंति मुनिसत्तमाः॥२५॥

The forms of Śiva alone like the billows of the ocean are– Īśvara, Avyākṛta, Prāṇa, Virāt, Bhūtas and Indriyas or sense organs. They call the efficient cause of the worlds by name of Īśvara. Pradhāna itself is also mentioned as Avyākṛta by the expounders of the Vedas. Hiraṇyagarbha is called by the name Prāṇa. Virāt is identical with the worlds. The word Bhūta stands for the Mahābhūtas or elements. The Indriyas or the sense organs are their effects. The excellent sages glorify these as the forms of Śiva.

परमात्मा शिवादन्यो नास्तीति कवयो विदुः।
शिवजातानि तत्त्वानि पञ्चविंशन्मनीषिभिः॥२६॥
उक्तानि न तदन्यानि सलिलादूर्मिवृंदवत्।
पञ्चविंशत्पदार्थेभ्यः शिवतत्त्वं परं विदुः॥२७॥
तानि तस्मादनन्यानि सुवर्णकटकादिवत्।
सदाशिवेश्वराद्यानि तत्त्वानि शिवतत्त्वतः॥२८॥
जातानि न तदन्यानि मृद्द्रव्यं कुंभभेदवत्।
माया विद्या क्रिया शक्तिर्ज्ञानशक्तिः क्रियामयी॥२९
जाताः शिवान्न संदेहः किरणा इव सूर्यतः।
सर्वात्मकं शिवं देवं सर्वाश्रयविधायिनम्॥३०॥
भजस्व सर्वभावेन श्रेयश्चेत्प्राप्तुमिच्छसि॥३१॥

The wise people are well aware of the fact that the supreme soul is no other than Śiva. The twenty five principles are recounted by the learned as those originating from Śiva, which are also not different from him, like the series of waves are not different from waters. They are aware of the fact that the principle of Śiva is greater than the twenty five categories. Hence, those principles are

not different from the gold. The principles of Sadāśiva, Īśvara *etc.* are born of the principle Śiva and hence are not different from it like the variety of jar that is not different from the material mud. *Māyā*, *Avidyā*, *Kriyāśakti* and *Kriyāmayī* are the four which are undoubtedly born of Śiva like the rays originating from the sun. In case, you intend to gain welfare with all the emotional attachments, you shall resort to lord Śiva, who is the soul of all and who arranges support unto all.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्य रुपाणि नाम षोडशोऽध्यायः॥१६॥

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सप्तदशोऽध्यायः

Chapter 17

The greatness of Śiva

सनत्कुमार उवाच

भूयो देवगणश्रेष्ठ शिवमाहात्म्यमुत्तमम्।
शृण्वतो नास्ति मे तृप्तिस्त्वद्वाक्यामृतपानतः॥१॥
कथं शरीरी भगवान् कस्माद्रुद्रः प्रतापवान्।
सर्वात्मा च कथं शम्भुः कथं पाशुपतं व्रतम्॥२॥
कथं वा देवमुख्यैश्च श्रुतो दृष्टश्च शङ्करः।

Sanatkumāra said–

O excellent Śailādi, listening to your nectar like words, I do not feel satisfied. You continue to narrate the excellent glory of lord Śiva further. How did Śiva take to human form? How is Rudra glorious and having enormous prowess? How is Śiva considered to be the soul of all? How should the auspicious Pāśupata vrata be performed? How was Śiva visualised by the prominent gods? How was Śiva pleased?

शैलादिरुवाच

अव्यक्तादभवत्स्थाणुः शिवः परमकारणम्॥३॥

Śailādi said–

Sthāṇu Śiva – the great cause, originated from the unmanifest.

स सर्वकारणोपेत ऋषिर्विश्वाधिकः प्रभुः।
देवानां प्रथमं देवं जायमानं मुखाम्बुजात्॥४॥
ददर्श चाग्रे ब्रह्माणं चाज्ञया तमवैक्षत।
दृष्टो रुद्रेण देवेशः ससर्ज सकलं च सः॥५॥

He was a great sage and was superior to the universe. He was the sage who was the cause of all the causes. Initially, he saw Brahmā – the first Deva, born out of his lotus face. By way of command, he visualised at him. Having been observed by Rudra – the lord of the gods, he was able to create everything.

वर्णाश्रमव्यवस्थाश्च स्थापयामास वै विराट्।
सोमं ससर्ज यज्ञार्थं सोमादिदमजायत॥६॥
चरुस्च वह्निर्यज्ञश्च वज्रपाणिः शचीपतिः।
विष्णुर्नारायणः श्रीमान् सर्वं सोममयं जगत्॥७॥

Then Virāt – the gigantic Being, established the order of the castes and the stages of life. The Soma juice was created by him for the sake of sacrifices. The sacrificial offerings, fire, sacrifice, lord Indra – the consort of Śacī, carrying a thunderbolt, Viṣṇu, Nārāyaṇa – the glorious one and the entire earth comparable with Soma, were all originated with Soma juice.

रुद्राध्यायेन ते देवा रुद्रं तुष्टुवुरीश्वरम्।
प्रसन्नवदनस्तस्थौ देवानां मध्यतः प्रभुः॥८॥
अपहृत्य च विज्ञानमेषामेव महेश्वरः।
देवा ह्यपृच्छंस्तं देवं को भवानिति शङ्करम्॥९॥

The Devas adored Rudra reciting the *Rudrādhyāya.* The lord stood surrounded by the Devas wearing the lustre over his face. It appeared as if the great lord had usurped their wisdom. The Devas then adored lord Śaṅkara– "Who are you, Sir?"

अब्रवीद्भगवान्रुद्रो ह्यहमेकः पुरातनः।
आसं प्रथम एवाहं वर्तामि च सुरोत्तमाः॥१०॥

Lord Rudra said– "O excellent Devas, I had been the sole ancient Being. I happen to be the first among all the living beings.

भविष्यामि च लोकेऽस्मिन्मत्तो नान्यः कुतश्चन।
व्यतिरिक्तं न मत्तोऽस्ति नान्यत्किंचित्सुरोत्तमाः॥

I shall be so in the world as well. There is nothing beyond me, nor is there anything separate from me. O excellent Devas, there is nothing else.

नित्योऽनित्योऽहमनद्यो ब्रह्माहं ब्रह्मणस्पतिः।
दिशश्च विदिशश्चाहं प्रकृतिश्च पुमानहम्॥१२॥

I am both perishable and non-perishable, besides being sinless. I am Brahmā, as also the lord of Brahmā. I am the directions as well as the intermediary directions, besides being Prakṛti and Puruṣa.

त्रिष्टुब्जगत्यनुष्टुप् च च्छंदोहं तन्मयः शिवः।
सत्योहं सर्वगः शांतस्त्रेताग्निर्गौरवं गुरुः॥१३॥

I am *Triṣṭup, Jagatī* and *Anuṣṭup* metres of the prosody. I am the omnipresent truth and tranquil me. I am the threefold sacrificial fire. I am the preceptor as well as the preceptor-hood.

गौरहं गह्वरश्चाहं नित्यं गहनगोचरः।
ज्येष्ठोहं सर्वतत्त्वानां वरिष्ठोहमपांपतिः॥१४॥

I am the cow, the cavity. I am always perceptible in the impenetrable depth. I am the foremost and the best of all the principles. I am lord of waters.

आपोहं भगवानीशस्तेजोहं वेदिरप्यहम्।
ऋग्वेदोहं यजुर्वेदः सामवेदोहमात्मभूः॥१५॥

I am the water, lord Īśa shining with brilliance and the sacrificial altar. I am *Ṛgveda, Yajurveda* and *Sāmaveda.* I am the self-born deity.

अथर्वणोहं मंत्रोहं तथा चांगिरसां वरः।
इतिहासपुराणानि कल्पोहं कल्पनाप्यहम्॥१६॥

I am the *Atharvaveda,* the *mantra* and the most excellent among the Aṅgiras. I am Itihāsa (history), the Purāṇa (ancient tales), the *Kalpa* or the science of rituals, as well as the *Kalpanā* or imagination.

अक्षरं च क्षरं चाहं क्षांति शांतिरहं क्षमा।
गुह्योहं सर्ववेदेषु वरेण्योहमजोप्यहम्॥१७॥

I am perishable as well as imperishable. I am forgiveness, peace, forbearance, besides being the secret of all the Vedas. I am the best and without birth.

पुष्करं च पवित्रं च मध्यं चाहं ततः परम्।
बहिश्चाहं तथा चांतः पुरस्तादहमव्ययः॥१८॥

I am the auspicious place of Puṣkara. I happens to be the centre and also beyond that. I am inside as well outside. I am unchangeable in the form.

ज्योतिश्चाहं तमश्चाहं ब्रह्मा विष्णुर्महेश्वरः।
बुद्धिश्चामहङ्कारस्तन्मात्राणींद्रियाणि च॥१९॥

I am the caste, I am darkness. I am Brahmā, Viṣṇu and Maheśvara. I am wisdom, ego, *tanmatrās* and sense organs.

एवं सर्वं च मामेव यो वेद सुरसत्तमाः।
स एव सर्ववित्सर्वं सर्वात्मा परमेश्वरः॥२०॥

O excellent gods, one who thinks me all in all, he is well-known. He is aware of Brahman. He is the soul of all, besides being Parameśvara.

गां गोभिर्ब्राह्मणान्सर्वान्ब्राह्मण्येन हवींषि च।
आयुषायुस्तथा सत्यं सत्येन सुरसत्तमाः॥२१॥
धर्मं धर्मेण सर्वांश्च तर्पयामि स्वतेजसा।
इत्यादौ भगवानुक्त्वा तत्रैवांतरधीयत॥२२॥

O excellent Devas, with the use of my brilliance, I adore the cows by means of the cows, the Brāhmaṇas by means of Brāhmanical power, longevity and offerings by means of longevity, truth by means of truth and *Dharma* by means of *Dharma.* I adore all by my own brilliance. After saying thus, the lord disappeared.

नापश्यंत ततो देवं रुद्रं परमकारणम्।
ते देवाः परमात्मानं रुद्रं ध्यायंति शङ्करम्॥२३॥
सनारायणका देवाः सेंद्राश्च मुनयस्तथा।
तथोर्ध्वबाहवो देवा रुद्रं स्तुन्वंति शङ्करम्॥२४॥

Thereafter, the Devas could not find lord Rudra, including Nārāyaṇa and Indra. The Devas and sages then meditated upon him who is the great soul and the great cause. With their arms raised up, they praised and adored him.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्य महत्ता नाम
सप्तदशोऽध्यायः॥१७॥

अष्टादशोऽध्यायः

Chapter 18

The auspicious Pāśupata vrata

देवा ऊचः

य एष भगवान् रुद्रो ब्रह्मविष्णुमहेश्वराः।
स्कंदश्चापि तथा चेंद्रो भुवनानि चतुर्दश।
अश्विनौ ग्रहताराश्च नक्षत्राणि च खं दिशः॥१॥
भूतानि च तथा सूर्यः सोमश्चाष्टौ ग्रहास्तथा।
प्राणः कालो यमो मृत्युरमृतः परमेश्वरः॥२॥
भूतं भव्यं भविष्यच्च वर्तमानं महेश्वरः।
विश्वं कृत्स्नं जगत्सर्वं सत्यं तस्मै नमोनमः॥३॥

The Devas said–

Lord Rudra himself represents Brahmā, Viṣṇu and Maheśa. He is Skandha, Indra, all the fourteen *Lokas*, Aśvinī, planets, stars, constellations, the sky, all the ten directions, the goblins, the sun, the moon and the eight planets. He is the life, the tune of Yama or death as well. He is the past, present and future, which are created by himself. He is the universe as well as the truth, salutation to him.

त्वमादौ च तथा भूतो भूर्भुवः स्वस्तथैव च।
अंते त्वं विश्वरूपोऽसि शीर्षं तु जगतः सदा॥४॥

O lord, you are the beginning of the universe, besides being *Bhūrbhuvaḥ* and *Svaḥ*. Ultimately, you are the universal form, you are the highest place of the universe.

ब्रह्मैकस्त्वं द्वित्रिधार्थमधश्च त्वं सुरेश्वरः।
शांतिश्च त्वं तथा पुष्टिस्तुष्टिश्चाप्यहुतं हुतम्॥५॥
विश्वं चैव तथाविश्वं दत्तं वादत्तमीश्वरम्।
कृतं चाप्यकृतं देवं परमप्यपरं ध्रुवम्।
परायणं सतां चैव ह्यसतामपि शङ्करम्॥६॥

You are the complete Brahman, you are in two as well as in three forms. You are underneath, besides being the lord of the gods. You are tranquillity, support and contentment. The *homa* which is performed in the fire or that which has not been done, represents you. You are visible as well as invisible. You are the giver as well as the non-giver. You are Īśvara as well as *Kṛta* (accomplished). You are accomplished as well as unaccomplished. You are surely *Parā*

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(beyond). You are what has been bestowed as well as that which has not been bestowed. You are surely *Parā* as well as *Aparā*, or in other words you are senior to the gods as well as junior to them. You are the final goal of the good as well as the bad people. You are Śaṅkara as well.

अपामसोममममृता अभूमागन्म
ज्योतिरविदाम देवान्।
कि नूनमस्मान्कृणवदरातिः
किमु धूर्तिरमृतं मर्त्यस्य॥
एतज्जगद्धितं दिव्यमक्षरं सूक्ष्ममव्ययम्॥८॥

We people consume the Soma juice and became imperishable. We people can reach the flame but cannot reach the gods. In reality, what harm can the enemies cause to us? Is the death a substitute for eternalship? This form of Śiva is beneficial for the universe. It is divine, imperishable, subtle and beyond change.

प्राजापत्यं पवित्रं च सौम्यमग्राह्यमव्ययम्।
अग्राह्यणापि वा ग्राह्यं वायव्येन समीरणः॥९॥
सौम्येन सौम्यं ग्रसति तेजसा स्वेन लीलया।
तस्मै नमोऽपसंहर्त्रे महाग्रासाय शूलिने॥१०॥

It is auspicious and beautiful. It is beyond control as the wind is beyond the control of anyone. It is unchanging. It can be grasped by mind just as the wind is grasped by the gaseous things. It sportily swallows the gentle by gentle refulgence of its own. Salutation to the trident-bearing lord who puts a stop to everything and grabs everything.

हृदिस्था देवताः सर्वा
हृदि प्राणे प्रतिष्ठिताः।
हृदि त्वमसि यो नित्यं
तिस्रो मात्राः परस्तु सः॥११॥
शिरश्चोत्तरतश्चैव पादौ दक्षिणतस्था।
यो वै चोत्तरतः साक्षात्स ओंकारः सनातनः॥१२॥

The deities are stationed in the heart, in the vital breath. You are the one who is always present in the heart of every one in the form of *mātras*. You are beyond them. Your head faces north and the feet are to the south. You are directly linked to north. You are eternal *Oṁkāra*.

ओंकारो यः स एवेह प्रणवो व्याप्य तिष्ठति।
अनंतस्तारसूक्ष्मं च शुक्लं वैद्युतमेव च॥१३॥
परं ब्रह्म स ईशान एको रुद्रः स एव च।
भवान्महेश्वरः साक्षान्महादेवो न संशयः॥१४॥

What is *Oṁkāra*, is *Praṇava* itself pervading everything. You are the Infinite being (*Tāra*), the subtle being (*Sūkṣma*) and refulgence called *Vaidyuta* pertaining to lightning, the great Brahman; you represent Īśāna, Rudra, Maheśvara – the great Deva.

ऊर्ध्वमुन्नामयत्वेव स ओंकारः प्रकीर्तितः।
प्राणानवति यस्तस्मात् प्रणवः परिकीर्तितः॥१५॥

Oṁkāra is the one which uplifts. *Praṇava* is *Oṁkāra* because it protects the vital breaths.

सर्वं व्याप्नोति यस्तस्मात्सर्वव्यापी सनातनः।
ब्रह्मा हरिश्च भगवानाद्यंतं नोपालब्धवान्॥१६॥
तथान्ये च ततोऽनंतो रुद्रः परमकारणम्।
यस्तारयति संसारात्तार इत्यभिधीयते॥१७॥

The eternal lord pervades everything. Hence, he is known as all pervasive. Rudra, the greatest cause, is infinite because neither Brahmā nor Viṣṇu or others could trace out his beginning on the end. He is the one who redeems from the ocean of the worldly existence and is called *Tāra*.

सूक्ष्मो भूत्वा शरीराणि सर्वदा ह्यधितिष्ठति।
तस्मात्सूक्ष्मः समाख्यातो भगवान्नीललोहितः॥१८॥

Lord Nīlalohtia is subtle and always stays in the heart in the bodies. He is therefore called *Sūkṣma* or subtle.

नीलश्च लोहितश्चैव प्रधानपुरुषान्वयात्।
स्कंदतेऽस्य यतः शुक्रं तथा शुक्रमपैति च॥१९॥

He is of both blue and red colour, since both Pradhāna and Puruṣa merge in him. Since the semen flows from him, he is known as *Śukla.*

विद्योतयति यस्तस्माद्वैद्युतः परिगीयते।
बृहत्त्वाद्बृंहणत्वाच्च बृहते च परापरे॥२०॥
तस्माद्बृंहति यस्माद्धि परं ब्रह्मेतिकीर्तितम्।
अद्वितीयोऽथ भगवांस्तुरीयः परमेश्वरः॥२१॥

Since he is refulgent, he is known as Vaidyuta. He is supreme Brahman because of his gigantic nature (*Bṛhattvat*) or because he smells up (*Bṛṁhaṇatvat*). The lord without a second is the fourth being. He is Parameśvara.

ईशानमस्य जगतः स्वर्दृशां चक्षुरीश्वरम्।
ईशानमिंद्रसूरयः सर्वेषामपि सर्वदा॥२२॥
ईशानः सर्वविद्यानां यत्तदीशान उच्यते।
यदीक्षते च भगवान्निरीक्ष्यमिति चाज्ञया॥२३॥
आत्मज्ञानं महोदेवो योगं गमयति स्वयम्।
भगवांश्चोच्यते देवो देवदेवो महेश्वरः॥२४॥

We call him Īśāna – the heavenly and lordly eye of the universe. The wise such as Indra and others adore Īśāna, on all occasions. The one who is the lord of lores is known as Īśāna. What the lord views and causes others to see with his behest, what should be seen, is knowledge of the soul. The great lord himself makes people attain *yoga.* Lord Maheśvara – the lord of the Devas is therefore called Bhagavān.

सर्वांल्लोकान्क्रमेणैव यो गृह्णाति महेश्वरः।
विसृजत्येप देवेशो वासयत्यपि लीलया॥२५॥

It is the great lord Maheśvara who groups the world duly. He is the lord of the Devas, creates everything and resides in them sportily.

एषो हि देवः प्रदिशोऽनुसर्वाः
पूर्वो हि जातः स उ गर्भे अंतः।
स एव जातः स जनिष्यमाणः
प्रत्यङ्मुखास्तिष्ठति सर्वतोमुखः॥२६॥

This lord is present in all the quarters. He is the one who is born initially and then enters into the foetus. He is the *Oṁ* who is born or the one who will be born. O men of inferior sight, he stands with his faces all round.

उपासितव्यं यत्नेन तदेतत्सद्भिख्ययम्।
यतो वाचो निवर्तंते ह्यप्राप्य मनसा सह॥२७॥

He should always be adored. The unchanging lord from whom the words recede after not reaching him along with the mind.

तदग्रहणमेवेह यद्वाग्वदति यत्नतः।
अपरं च परं वेति परायणमिति स्वयम्॥२८॥

What the organ of speech utters laboriously is without grasping him. Irrespective of his being *Para* or *Apara*, he is the greatest refuge.

वदंति वाचः सर्वज्ञं शङ्करं नीललोहितम्।
एष सर्वो नमस्तस्मै पुरुषः पिंगलः शिवः॥२९॥

The organs of speech call him omniscient Nīlalohita. The tawny-coloured Śiva is the Puruṣa. Salutation to him.

स एष स महारुद्रो विश्वं भूतं भविष्यति।
भुवनं बहुधा जातं जायमानमितस्ततः॥३०॥

He is the great Rudra and is the whole universe in the past, present and future, in many ways, here and there.

हिरण्यबाहुर्भगवान् हिरण्यपतिरीश्वरः।
अंबिकापतिरीशानो हेमरेता वृषध्वजः॥३१॥

The lord is gold-armed or is the lord of gold. He is the consort of Umā. The bull-bannered lord is gold-semened.

उमापतिर्विरूपाक्षो विश्वसृग्विश्ववाहनः।
ब्रह्माणं विदधे योऽसौ पुत्रमग्रे सनातनम्॥३२॥
प्रहिणोति स्म तस्यैव ज्ञानमात्मप्रकाशकम्।
तमेकं पुरुषं रुद्रं पुरुहूतं पुरुष्टुतम्॥३३॥
बालाग्रमात्रं हृदयस्य मध्ये
विश्वं देवं वह्निरूपं वरेण्यम्।
तमात्मस्थं तेऽनुपश्यंति धीरास्तेषां
शांतिः शाश्वती नेतरेषाम्॥३४॥

The lord has odd eyes. He is the creator of the universe. The universe is his vehicle. It is he who created Brahmā as his eternal son and gave him perfect knowledge revealing the *Ātman* to him. Those who perceive Rudra as the sole Puruṣa after invoking and after eulogising him, having the form of fire, the excellent Deva in the middle of the heart, the lord stationed in the Ātman and having the size of the tip of hair, are self-possessed and courageous. The everlasting tranquillity belongs to him and none else.

महतो यो महीयांश्च ह्यणोरप्यणुरख्ययः।
गुहाया निहितश्चात्मा जंतोरस्य महेश्वरः॥३५॥

The lord is greater than the greatest and the one who never changes. He is smaller than the smallest atom and is concealed in the cavity of the heart of the living beings.

वेश्मभूतोऽस्य विश्वस्य कलमस्थो हृदि स्वयम्।
गह्वरं गहनं तत्स्थं तस्यांतश्चोर्ध्वतः स्थितः॥३६॥

He is the abode of the universe and is stationed in the lotus like heart. Since the cavity is deep within, the lord is lodged deep within as well as the above.

तत्रापि दहं गगनमोंकारं परमेश्वरम्।
बालाग्रामात्रं तन्मध्ये ऋतं परमकारणम्॥३७॥

Oṁkāra Parameśvara is of the size of the tip of the hair. It is in the centre of the subtle cavity of the heart. He is *Ṛta* – the eternal law, the greatest cause.

सत्यं ब्रह्म महादेवं पुरुषं कृष्णपिंगलम्।
ऊर्ध्वरेतसमीशानं विरूपाक्षमजोद्भवम्॥३८॥

He is the truthful Brahman. He is the Puruṣa of dark tawny colour. He is Virūpākṣa of sublimated sexuality. He is Īśāna – the source of origin of Brahmā.

अधितिष्ठाति योनिं यो योनिं वाचैक ईश्वरः।
देहं पञ्चविधं येन तमीशानं पुरातनम्॥३९॥

He is Īśāna presiding over the fivefold physical body. He is Īśvara alone, who occupies the *yoni*.

प्राणेष्वंतर्मनसो लिङ्गमाहुर्य-
स्मिन्क्रोधो या च तृष्णा क्षमा च।
तृष्णां छित्त्वा हेतुजालस्य मूलं
बुद्ध्याचिंत्यं स्थापयित्वा च रुद्रे॥४०॥

It rests in the *prāṇas* and is termed as the *liṅga* of the mind in which live the anger, passion and forgiveness. Removing the desire which is root of the worldly attraction, one is established in Rudra and should concentrate on wisdom.

एकं तमाहुर्वै रुद्रं शाश्वतं परमेश्वरम्।
परात्परतरं वापि परात्परतरं ध्रुवम्॥४१॥

He is called Rudra by the people of wisdom as well as the eternal and everlasting Parameśvara. He is surely greater than the greatest or is the greatest of all.

ब्रह्मणो जनकं विष्णो
र्वह्नेर्वायोः सदाशिवम्।
ध्यात्वाग्निनां च शोध्याङ्गं
विशोध्य च पृथक्पृथक्॥४२॥

पञ्चभूतानि संयम्य मात्राविधिगुणक्रमात्।
मात्राः पञ्च चतस्रश्च त्रिमात्रादिस्ततः परम्॥४३॥
एकमात्रममात्रं हि द्वादशांते व्यवस्थितम्।
स्थित्वा स्थाप्यामृतो भूत्वा व्रतं पाशुपतं चरेत्॥४४

Brahmā should meditate upon Viṣṇu, the fire god, the wind god as well as Paśupati who produces the gods. The performer should purify himself with fire. He should purify all his limbs separately. Controlling all the *Pañcabhūtas*, he shall be compressed in the order of their origin and qualities. At the outset, the *mātrās* shall be adored, then four, three and one in due order. Then the deity shall be meditated upon without any *mātrā* without stabilising him at the cerebrum. Becoming immortal thus, one should perform the Pāśupata rite.

एतद्व्रतं पाशुपतं चरिष्यामि समासतः।
अग्निमाधाय विधिवदृग्युजः सामसंभवैः॥४५॥

Now, I shall mention the Pāśupata rite in brief. One shall concentrate properly with the sacred fire repeating the *mantras* from *Ṛk*, *Yajuḥ* and *Sāman*.

उपोषितः शुचितः स्नातः शुक्लांबरधरः स्वयम्।
शुक्लयज्ञोपवीती च शुक्लमाल्यानुलेपनः॥४६॥

He should observe fast, remain pure after taking bath and wear white clothes, white sacred thread and white garlands. He should smear the white sandal paste over his body.

जुहुयाद्विरजो विद्वान् विरजाश्च भविष्यति।
वायवः पञ्च शुध्यंतां वाङ्मनश्चरणादयः॥४७॥
श्रोत्रं जिह्वा ततः प्राणस्तथा बुद्धिस्तथैव च।
शिरः पाणिस्तथा पार्श्वं पृष्ठोदरमनंतरम्॥४८॥
जंघे शिश्नमुपस्थं च पायुर्मेढ्रं तथैव च।
त्वचा मांसं च रुधिरं मेदोऽस्थीनि तथैव च॥४९॥
शब्दः स्पर्शं च रूपं च रसो गंधस्तथैव च।
भूतानि चैव शुध्यंतां देहे मेदादयस्तथा॥५०॥
अन्नं प्राणे मनो ज्ञानं शुध्यंतां वै शिवेच्छया।
हुत्वाज्येन समिद्भिश्च चरुणा च यथाक्रमम्॥५१॥
उपसंहृत्य रुद्राग्निं
गृहीत्वा भस्म यत्नतः।
अग्निरित्यादिना धीमान्
विमृज्याङ्गानि संस्पृशेत्॥५२॥

He should perform *homa* free from *Rajoguṇa*. He should be freed from sins. The devotee should then repeat the mantra– "May the five vital airs be sanctified. Let the organs of speech, mind, feet etc. be purified. Let the ears, tongue, breath, intelligence, head, hands, sides, back, belly, calves, penis, vagina, rectum, scrotum, skin, flesh, blood, fat, bones, sound, touch, colour, taste, smell etc. Let these elements be sanctified together with the fat. Let, by the grace of the will of Śiva, the cooked rice, the vital airs, mind and perfect knowledge, be purified." He should then perform the sacrifice with *ghee*, sacrificial twigs and *caru* offerings in due order. Thereafter, he should extinguish the Rudra fire and take *bhasma* appropriately. Repeating the *mantra*– "*Agni* etc.", the intelligent devotee should wipe off his limbs and touch them.

एतत्पाशुपतं दिव्यं व्रतं पाशविमोचनम्।
ब्राह्मणानां हितं प्रोक्तं क्षत्रियाणां तथैव च॥५३॥

The Pāśupata is divine and conducive to liberation from bondage. It is beneficial to Brāhmaṇas as well the Kṣatriyas.

वैश्यानामपि योग्यानां यतीनां तु विशेषतः।
वानप्रस्थाश्रमस्थानां गृहस्थानां सतामपि॥५४॥

It is also beneficial to the appropriate Vaiśyas and particularly to the ascetics. It is also beneficial to those who have reached the stage of *Vānaprastha* or the forest dwellers, besides the noble householders.

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विमुक्तिर्विधिनानेन दृष्टा वै ब्रह्मचारिणाम्।
अग्निरित्यादिना भस्म गृहीत्वा ह्याग्निहोत्रजम्॥५५
सोऽपि पाशुपतो विप्रा विमृज्याङ्गानि संस्पृशेत्।
भस्मच्छन्नो द्विजो विद्वान् महापातकसंभवैः॥५६॥
पापैर्विमुच्यते सद्यो मुच्यते च न संशयः।
वीर्यमग्नेर्यतो भस्म वीर्यवान्भस्मसंयुतः॥५७॥

The salvation of Brahmacārins or the religious students has been noticed due to this holy rite. One can take ashes from fire of the *Agnihotra* sacrifice repeating the *mantra* of Agni etc. Then the limbs should be wiped out and then be touched. A Brāhmaṇa is also the devotee of Paśupati. A learned Brāhmaṇa, who smears himself with ashes, is undoubtedly liberated from all the sins including those who are called as *Mahāpātakas.* The ashes are the virile essence of fire and a person with ashes becomes a virile person.

भस्मस्नानरतो विप्रो भस्मशायी जितेन्द्रियः।
सर्वपापविनिर्मुक्तः शिवसायुज्यमाप्नुयात्॥५८॥

A Brāhmaṇa engaged in the ablution of *bhasma* or a person lying down over them or a person who has conquered his sense organs, will be liberated from all the sins and shall attain identity with Śiva.

तस्मात्सर्वप्रयत्नेन भूत्यङ्गं पूजयेद्बुधः।
रेरेकारो न कर्तव्यस्तुंतुकारस्तथैव च॥५९॥

Hence, by all means, the learned man should purify his body with the application of ashes. The words "*re re*" should not be uttered nor he should be rude or impolite in speech.

न तत्क्षमति देवेशो ब्रह्मा वा यदि केशवः।
मम पुत्रो भस्मधारी गणेशश्च वरानने॥६०॥
तेषां विरुद्धं यत्त्याज्यं स याति नरकार्णवम्।
गृहस्थो ब्रह्महीनोपि त्रिपुण्ड्रं यो न कारयेत्॥६१॥
पूजा कर्म क्रिया तस्य दानं स्नानं तथैव च।
निष्फलं जायते सर्वं यथा भस्मनि वै हुतम्॥६२॥

The lord of the Devas does not brook it even if he be Brahmā or Viṣṇu. The lord said-- "O excellent-faced lady, a person who applies ashes is equal to my son Gaṇeśa. What is repugnant to them should be discarded. A householder, who is devoid of Vedic knowledge and who does not wear the caste mark *Tripuṇḍra*, falls into the deep hell. All his holy rites of worship, charitable gifts and holy ablutions are in vain like the *homa* performed in the ashes.

तस्माच्च सर्वकार्येषु त्रिपुण्ड्रं धारयेद्बुधः।
इत्युक्त्वा भगवान्ब्रह्मा स्तुत्वा देवैः समं प्रभुः॥६३
भस्मच्छन्नैः स्वयं छन्नो विरराम विशांपते।
अथ तेषां प्रसादार्थं पशूनां पतिरीश्वरः॥६४॥
सगणश्चांबया सार्धं सान्निध्यमकरोत्प्रभुः।
अथ संनिहितं रुद्रं तुष्टुवुः सुरपुङ्गवम्॥६५॥
रुद्राध्यायेन सर्वेशं देवदेवमुमापतिम्।
देवोपि देवानालोक्य घृणया वृषभध्वजः॥६६॥
तुष्टोस्मीत्याह देवेभ्यो वरं दातुं सुरारिहा॥६७॥

Therefore, during the performing of the holy rites, the learned men should wear the caste mark *Tripuṇḍra.* After saying this and after eulogising the lord in the company of the Devas who has applied ashes over their bodies, Lord Brahmā, who also applies ashes over his body, stopped his speech. Thereafter, in order to bless them, the lord of the individual soul, graced the place with his presence along with his consort and the *gaṇas.* Thereafter, Devas eulogised Rudra – the leading Deva, who was present there, the lord of all, the lord of the Devas, by means of *Rudrādhyāyī.* The bull-bannered lord glanced at the Devas mercifully with the intention of granting them the boons. The lord, who is the

destroyer of the enemy of the Devas, said to them– "I am pleased."

इति श्रीलिङ्गमहापुराणे उत्तरभागे पवित्रपाशुपतव्रतम् नाम अष्टादशोऽध्यायः॥१८॥

एकोनविंशोऽध्यायः

Chapter 19

Method of Śiva worship

शैलादिरुवाच

तं प्रभु प्रीतमनसं प्रणिपत्य वृषभध्वजम्।
अपृच्छन्मुनयो देवाः प्रीतिकंटकितत्वचः॥१॥

Śailādi said–

Overwhelmed with devotion, the sages and the Devas, delightfully offered their salutation to bull-bannered lord Śiva and said.

देवा ऊचुः

भगवन् केन मार्गेण पूजनीयो द्विजातिभिः।
कुत्र वा केन रूपेण वक्तुमर्हसि शङ्करः॥२॥

The Devas said–

O lord Śaṅkara, you enlighten us as to how you should be adored by the Brāhmaṇas? When should it be done and in what form?

कस्याधिकारः पूजायां ब्राह्मणस्य कथं प्रभो।
क्षत्रियाणां कथं देव वैश्यानां वृषभध्वज॥३॥

Which one of the Brāhmaṇa is entitled to perform your *pūjā*? How are the Kṣatriyas and Vaiśyas entitled to worship you?

स्त्रीशूद्राणां कथं वापि कुण्डगोलादिनां तु वा।
हिताय जगतां सर्वमस्माकं वक्तुमर्हसि॥४॥

How are the women, Śudras, Kuṇḍas and Golas entitled to worship you? You kindly reveal this all for the welfare of the universe.

सूत उवाच

तेषां भावं समालोक्य मुनीनां नीललोहितः।
प्राह गंभीरया वाचा मण्डलस्थः सदाशिवः॥५॥
मण्डले चाग्रतो पश्यन्देवदेवं सहोमया।
देवाश्च मुनयः सर्वे विद्युत्कोटिसमप्रभम्॥६॥
अष्टाबाहुं चतुर्वक्त्रं द्वादशाक्षं महाभुजम्।
अर्धनारीश्वरं देवं जटामुकुटधारिणम्॥७॥
सर्वाभरणसंयुक्तं रक्तमाल्यानुलेपनम्।
रक्तांबरधरं सृष्टिस्थितिसंहारकारकम्॥८॥

Sūta said–

Then Sūta, well understanding the feelings of all the sages, surrounding the blue circle, spoken in a magical voice. Then the gods and sages spotted Śiva with Umā before them, like the lustre of crores of the rays of the lightning, who has eight arms. Half of his body was in the form of a female and his head was adorned with the crown of the matted locks of hair. He was adorned with all the ornaments besides the red garland. The red sandal was applied over his body and was clad in red garments. He was the creator, sustainer as well as the destroyer.

तस्य पूर्वमुखं पीतं प्रसन्नं पुरुषात्मकम्।
अघोरं दक्षिणं वक्त्रं नीलाञ्जनचयोपमम्॥९॥

His face to the north was quite pleasant and was of yellow complexion in the form of Tatpuruṣa. His right side head was of Aghora form and of the complexion of blue collyrium.

दंष्ट्राकरालमत्युग्रं ज्वालामालासमावृतम्।
रक्तश्मश्रुं जटायुक्तं चोत्तरे विद्रुमप्रभुम्॥१०॥
प्रसन्नं वामदेवाख्यं वरदं विश्वरूपिणम्।

His northern face was of Vāmadeva having the red complexion, with red beard having

horrible fangs and had the lustre of coral gem with shine. In this form, his face was pleasing the universe, besides bestower of boons.

पश्चिमं वदनं तस्य गोक्षीरधवलं शुभम्॥११॥
मुक्ताफलमयैर्हारैर्भूषितं तिलकोज्ज्वलम्।
सद्योजातमुखं दिव्यं भास्करस्य स्मरारिणः॥१२॥
आदित्यमग्रतो पश्यन्पूर्ववच्चतुराननम्।
भास्करं पुरतो देवं चतुर्वक्त्रं च पूर्ववत्॥१३॥
भानुं दक्षिणतो देवं चतुर्वक्त्रं च पूर्ववत्।
रविमुत्तरतोऽपश्यन्पूर्ववच्चतुराननम्॥१४॥
विस्तारां मण्डले पूर्वे उत्तरा दक्षिणे स्थिताम्।
बोधनीं पश्चिमे भागे मण्डलस्य प्रजापतेः॥१५॥
अध्यायनीं च कौबेर्यामेकवक्त्रां चतुर्भुजाम्।
सर्वाभरणसंपन्नाः शक्तयः सर्वसंमताः॥१६॥

His western face was of Vāmadeva which was graceful and of white complexion like the cow's milk. His mouth known as *Sadyojāta* was shining like the sun rays resembling the *tripuṇḍra* over the forehead. It was adorned with the garland of gems. Towards the east of the circle, they witnessed Āditya and Bhāskara on the west. Bhānu was witnessed towards the south and Ravi towards the north. All the four faces represented Śiva's different forms. They witnessed in the east of the circle, the expansion of Śakti, Uttara towards the south, Bodhinī towards the west and Adhyāyanī towards the north. All these Śaktis had a single face and four arms each. They were adorned with all the ornaments and were adored by the gods.

ब्रह्माणं दक्षिणे भागे विष्णुं वामे जनार्दनम्।
ऋग्यजुःसाममार्गेण मूर्तित्रयमयं शिवम्॥१७॥

They also found Brahmā to his south, Viṣṇu to his left, besides *Ṛk*, *Yajuḥ* and *Sāma*.

ईशानं वरदं देवमीशानं परमेश्वरम्।
ब्रह्मासनस्थं वरदं धर्मज्ञानासनोपरि॥१८॥

They also spotted Īśvara, the bestower of the boons, who was seated over the seat of Brahmā.

वैराग्यैश्वर्यसंयुक्ते प्रभूते विमले तथा।
सारं सर्वेश्वरं देवमाराध्यं परमं सुखम्॥१९॥

They found Sarveśvara seated over a seat who was purified from *Vairāgya* and *Aiśvarya*, besides being comfortable always.

सितपङ्कजमध्यस्थं दीप्ताद्यैरभिसंवृतम्।
दीप्तां दीपशिखाकारां सूक्ष्मां विद्युत्प्रभां शुभाम्॥२०
जयामग्निशिखाकारां प्रभां कनकसप्रभाम्।
विभूतिं विद्रुमप्रख्यां विमलां पद्मसन्निभाम्॥२१॥
अमोघां कर्णिकाकारां विद्युतं विश्ववर्णिनीम्।
चतुर्वक्त्रां चतुर्वर्णां देवीं वै सर्वतोमुखीम्॥२२॥

Lord Śiva was seated over a white fully blown lotus and was surrounded by the goddesses like Dīptā and others. Dīptā was of the form of the flame of a lamp resembling the subtle flame of lightning. Jayā was of the form of the fire flame and of the complexion of gold. Vibhūti was of the type of coral gem. Vimalā was of the form of lotus. Amoghā had the shape of the *karṇikāra* flowers. The lightning had universal colour. Sarvatomukhī had four faces and four colours.

सोममङ्गारकं देवं बुधं बुद्धिमतां वरम्।
बृहस्पतिं बृहद्बुद्धिं भार्गवं तेजसां निधिम्॥२३॥
मंदं मंदगतिं चैव समंतात्तस्य ते सदा।
सूर्यः शिवो जगन्नाथः सोमः साक्षादुमा स्वयम्॥२४

They saw the planets around the lord, including Soma (moon), Aṅgāraka (Mars), Buddha (Mercury), the most excellent among the planets, *i.e.* intelligent Bṛhaspati (Jupiter) of enormous intellect, Bhārgava (Venus) –

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the storehouse of refulgence and Manda (Saturn), slow in gait. Sūrya – the sun, was Śiva – the lord of the universe and Soma (moon) was Umā herself.

पञ्चभूतानि शेषाणि तन्मयं च चराचरम्।
दृष्ट्वैव मुनयः सर्वे देवदेवमुमापतिम्॥ २५॥
कुंताजलिपुटाः सर्वे मुनयो देवतास्तथा।
अस्तुवन्वाग्निभरिष्टाभिर्वरदं नीललोहितम्॥ २६॥

The five elements were the rest. The universe of the mobile and immobile beings was seen as identical with them. On visualising Śiva with his consort Umā – the lord of Devas, the sages and the gods held their hands in devotion and eulogised him who was the bestower of boons, by means of pleasing and delightful words.

ऋषय ऊचुः

नमः शिवाय रुद्राय कद्रुद्राय प्रचेतसे।
मीढुष्टमाय सर्वाय शिपिविष्टाय रंहसे॥ २७॥
प्रभूते विमले सारे ह्यधारे परमे सुखे।
नवशक्त्यावृतं देवं पद्मस्थं भास्करं प्रभुम्॥ २८॥
आदित्य भास्करं भानुं रविं देवं दिवाकरम्।
उमां प्रभां तथा प्रज्ञां संध्यां सावित्रिकामपि॥ २९॥
विस्तारामुत्तरां देवीं बोधनीं प्रणमाम्यहम्।
आप्यायनीं च वरदां ब्रह्माणं केशवं हरम्॥ ३०॥

The Sages said–

Salutation to Śiva, Rudra, Kadrūdra, Pracetas, the beautiful one, Sarva, Śipiviṣṭa and to Raṁhase (speed). I bow in reverence to the lord Bhāskara (having the lustre of the sun), seated over a lotus, surrounded by the nine Śaktis over a pedestal, which is highly pleasing, large, spotless and essentially powerful. I bow in reverence to Āditya, Bhāskara, Bhānu, Ravi and lord Divākara. I bow in reverence to the goddess Umā, Prabhā, Prajñā, Sandhyā, Sāvitrī, Vistārā, Uttarā, Bodhinī as well as Āpyāyani – the bestower of boons. I bow to Brahmā, Viṣṇu and Śiva.

सोमादिवृंदं च यथाक्रमेण
संपूज्य मंत्रैर्विहितक्रमेण।
स्मरामि देवं रविमण्डलस्थं
सदाशिवं शङ्करमादिदेवम्॥ ३१॥

After worshipping the group beginning with Soma, in due order, by means of *mantras* in accordance with the prescribed procedure, I remember the lord Sadāśiva, Śaṅkara – the primordial deity, stationed in the solar disc.

इंद्रादिदेवांश्च तथेश्वरांश्च
नारायणं पद्मजमादिदेवम्।
प्रागाद्यधोर्ध्वं च यथाक्रमेण
वज्रादिपद्मं च तथा स्मरामि॥ ३२॥

I remember Indra and other Devas, besides Īśvara, Nārāyaṇa and the lotus-born first Deva in due order from the east etc., beneath and above. I remember the lotus and the thunderbolt.

सिंदूरवर्णाय समण्डलाय
सुवर्णवज्राभरणाय तुभ्यम्।
पद्माभनेत्राय सपङ्कजाय
ब्रह्मेंद्रनारायणकारणाय॥ ३३॥

Salutation to you of the saffron colour. Salutation to you having been adorned with golden ornaments and diamonds. Salutation to you having the eyes resembling the lotus, to the one holding lotus and the one who is the cause of Brahmā, Indra and Nārāyaṇa.

रथं च सप्ताश्वमनूरुवीरं
गणं तथा सप्तविधं क्रमेण।
ऋतुप्रवाहेण च वालखिल्यान्
स्मरामि मंदेहगणक्षयं च॥ ३४॥

I remember the chariot in which seven horses are yoked and Anūru is the charioteer. I remember the *gaṇas* of seven kinds in due order by way of the continuous flow of the seasons. I remember the *Bālakhilyas.* I remember the lord who destroys the group of *Mandeha* demons.

हुत्वा तिलाद्यैर्विविधैस्तथाग्नौ
पुनः समाप्यैव तथैव सर्वम्।
उद्वास्य हृत्पङ्कजमध्यसंस्थं
स्मरामि बिंबं तव देवदेव॥३५॥

O lord of the Devas, after performing *homa* in the fire by means of gingelly seeds etc. of various kinds and after dedicating everything once again, I remember your disc stationed in the middle of the lotus of heart after duly discharging it with all the rituals.

स्मरामि बिंबानि यथाक्रमेण
रक्तानि पद्मामललोचनानि।
पद्मं च सव्ये वरदं च वामे
करे तथा भूषितभूषणानि॥३६॥

I also remember the disc. I remember the pure lotus like eyes which are red in colour. I remember the lotus hold in right hand and *Varadamudrā* in the left. I remember the ornaments adorning the lord.

दंष्ट्राकरालं तव दिव्यवक्त्रं
विद्युत्प्रभं दैत्यभयङ्करं च।
स्मरामि रक्षाभिरतं द्विजानां
मंदेहरक्षोगणभर्त्सनं च॥३७॥

I remember your divine face which looks terrible with curved fangs, having the lustre of lightning, which frightens the Daityas and protects the Brāhmaṇas, and is awful for the Daityas.

सोमं सितं भूमिजमग्निवर्णं
चामीकराभं बुधमिंदुसुनूम्।
बृहस्पतिं काञ्चनसन्निकाशं
शुक्रं सितं कृष्णतरं च मंदम्॥३८॥
स्मरामि सव्यमभयं वाममूरुगतं वरम्।
सर्वेषां मंदपर्यंतं महादेवं च भास्करम्॥३९॥
पूर्णेंदुवर्णेन च पुष्पगंध-
प्रस्थेन तोयेन शुभेन पूर्णम्।
पात्रं दृढं ताम्रमयं प्रकल्प्य
दास्ये तवार्घ्यं भगवन्प्रसीद॥४०॥
नमः शिवाय देवाय ईश्वराय कपर्दिने।
रुद्राय विष्णवे तुभ्यं ब्रह्मणे सूर्यमूर्तये॥४१॥

I remember Soma, white in colour, Bhūmija (Mars) having the colour resembling the fire, Buddha or Mercury, the son of moon possessing the golden lustre, Bṛhaspati (Jupiter) resembling the gold, Śukra – Venus having white complexion and Manda – Saturn having dark complexion. I remember the right hand displaying *abhaya-mudrā* and the left hand resting over the thigh. I remember all those planets ending with Saturn. I remember Mahādeva and Bhāskara. O lord, be pleased. I shall now offer *arghya* to you in a strong copper vase, filled with pure water, resembling the full moon in colour and having a bunch of fragrant flowers. Salutation to lord Śiva, Īśvara, Kapardin, Rudra, Viṣṇu. Salutation to you, O Brahman – the form of Sun.

सूत उवाच
यः शिवं मण्डले देवं संपूज्यैव समाहितः।
प्रातर्मध्याह्नसायाह्ने पठेत्स्तवमनुत्तमम्॥४२॥
इत्थं शिवेन सायुज्यं लभते नात्र संशयः॥४३॥

Sūta said–

He who worships the lord Śiva with the help of a mystic diagram, concentrating his purified mind and the one who reads the excellent hymn in the morning, noon and in

the evening, he achieves identity with Śiva without doubt.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्य पूजाविधिः
नाम एकोनविंशोऽध्यायः॥१९॥

विंशोऽध्यायः

Chapter 20

Sources for worship of Śiva

सूत उवाच

अथ रुद्रो महादेवो मण्डलस्थः पितामहः।
पूज्यो वै ब्राह्मणानां च क्षत्रियाणां विशेषतः॥१॥

Sūta said–

Rudra, Mahādeva and the Grandsire, are lodged in a *maṇḍala* and are adorable by Brāhmaṇas, Kṣatriyas and the Vaiśyas.

वैश्यानां नैव शूद्राणां शुश्रूषां पूजकस्य च।
स्त्रीणां नैवाधिकारोऽस्ति पूजादिषु न संशयः॥२॥

The Śūdras can avail of the performing of the worship through the priest. The ladies are not authorised to worship Śiva. There is no doubt about it.

स्त्रीशूद्राणां द्विजेन्द्रैश्च पूजया तत्फलं भवेत्।
नृपाणामुपकरार्थं ब्राह्मणद्यैर्विशेषतः॥३॥

The *pūjā* which is performed through the excellent Brāhmaṇas, is beneficial for the - Śūdras. The Brāhmaṇas and the rulers should get the *pūjā* of Śiva performed for the benefit of others

एवं संपूजयेयुर्वै ब्राह्मणाद्याः सदाशिवम्।
इत्युक्त्वा भगवान् रुद्रस्तत्रैवांतरधात्स्वयम्॥४॥

In this way, the worship of Śiva should be got performed through the Brāhmaṇas. Thus speaking, lord Rudra disappeared at once from the scene.

ते देवा मुनयः सर्वे शिवमुद्दिश्य शङ्करम्।
प्रणेमुश्च महात्मानो रुद्रध्यानेन विह्वलाः॥५॥

Getting overwhelmed with devotion, all the gods offered their salutation to lord Rudra.

जग्मुर्यथागतं देवा मुनयश्च तपोधनाः।
तस्मादभ्यर्चयेन्नित्यमादित्यं शिवरूपिणम्॥६॥
धर्मकामार्थमुक्त्यर्थं मनसा कर्मणा गिरा।

Thereafter, all the ascetics and the sages returned to their respective abodes in the same way as they had arrived. Therefore, lord Śiva should be adored like the sun always for achieving *dharma*, riches, *kāma* (fulfilling of the desires) and salvation.

ऋषय ऊचुः

रोमहर्षण सर्वज्ञ सर्वशास्त्रभृतां वर॥७॥
व्यासशिष्य महाभाग वाह्नेयं वद सांप्रतम्।
शिवेन देवदेवेन भक्तानां हितकाम्यया॥८॥
वेदात् षडङ्गादुद्धृत्य सांख्ययोगाच्च सर्वतः।
तपश्च विपुलं तप्त्वा देवदानवदुश्चरम्॥९॥
अर्थदेशादिसंयुक्तं गूढमज्ञाननिंदितम्।
वर्णाश्रमकृतैर्धर्मैर्विपरीतं क्वचित्समम्॥१०॥
शिवेन कथितं शास्त्रं धर्मकामार्थमुक्तये।
शतकोटिप्रमाणेन तत्र पूजा कथं विभोः॥११॥
स्नानयोगादयो वापि श्रोतुं कौतूहलं हि नः।

The *Ṛṣis* said–

O Romaharṣaṇa, you are the foremost among those who cherish all the scriptures. O omniscient one, O highly blessed disciple of Vyāsa, now speak out the auspicious doctrine of fire and the sacred scripture thereof, recounted by Śiva for the achievement of virtue, wealth, love and salvation. It was mentioned by Śiva – the lord of the Devas,

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with a desire for the welfare of devotees. After performing an elaborate penance, the like of which is difficult to be fractured even by the Gods and Dānavas, he extracted his doctrine from the Vedas, the six ancillary treatises, as well as from the system of philosophy *i.e. Sāṁkhaya Yoga*. It extends to a hundred crores of verses. It is quite meaningful and contains behest. It is a great hidden secret and decries ignorance. In some respects, it agrees with the orthodox religion based on the four castes and stages of life. In some respects, it is antagonistic to it. There is a doctrine, as to how to worship the lord? How is the sacred ablution of *yoga* performed? We are eager to hear about it.

सूत उवाच

पुरा सनत्कुमारेण मेरुपृष्ठे सुशोभने॥ १२॥
पृष्टो नंदीश्वरो देवः शैलादिः शिवसंमतः।
पृष्टोयं प्रणिपत्यैवं मुनिमुख्यैश्च सर्वतः॥ १३॥
तस्मै सनत्कुमाराय नंदिना कुलनंदिना।
कथितं यच्छिवज्ञानं शृण्वंतु मुनिपुंगवाः॥ १४॥

Sūta said–

Formerly, Nandiśvara – the son of Śilāda, the lord of Gaṇas, besides being a favourite of Śiva, was asked thus by Sanatkumāra on the peak of the Meru mountain. After bowing down to him, the foremost of the sages, put the same question to him. O prominent sages, you may now listen to the doctrine of the perfect knowledge narrated to Sanatkumāra who delighted his race.

शैवं संक्षिप्य वेदोक्तं शिवेन परिभाषितम्।
स्तुतिनिन्दादिरहितं सद्यः प्रत्ययकारकम्॥ १५॥
गुरुप्रसादजं दिव्यमनायासेन मुक्तिदम्।

This doctrine relating to Śiva is the gist of what is contained in the Vedas or is defined by Śiva himself. It is devoid of prayers and rebuked, is capable of giving immediate conviction. As a result of the grace of the elders and preceptors, it is a divine doctrine which bestows emancipation without much efforts.

सनत्कुमार उवाच

भगवन्सर्वभूतेश नंदीश्वर महेश्वर॥ १६॥
कथं पूजादयः शंभोर्धर्मकामार्थमुक्तये।
वक्तुमर्हसि शैलादे विनयेनागताय मे॥ १७॥

Sanatkumāra said–

"O Śailādi, how is the worship of Śiva to be performed for the realisation of virtue, love, riches and *mokṣa*? It would be quite appropriate for you to reveal the same to me, since, I have approached you with all the humility at my command.

सूत उवाच

संप्रेक्ष्य भगवान्नंदी निशम्य वचनं पुनः।
कालवेलाधिकाराद्यवदद्वदतां वरः॥ १८॥

Sūta said–

On hearing the words of Sanatkumāra, lord Nārāyaṇa – the most excellent among eloquent ones, mentioned the opportune moments, occasions, necessary qualifications for practicing thus.

शैलादिरुवाच

गुरुतः शास्त्रश्चैवमधिकारं ब्रवीम्यहम्।
गौरवादेव संज्ञैषा शिवाचार्यस्य नान्यथा॥ १९॥
स्वयमाचरते यस्तु आचारे स्थापयत्यापि।
आचिनोति च शास्त्रार्थानाचार्यस्तेन चोच्यते॥ २०॥

Śailādi said–

I shall mention the necessary qualifications as revealed by the preceptors and the spiritual texts. The names of the Śaiva preceptors or the propounders of the Śiva doctrine is based on his gravity and not

otherwise. He is also called *Ācārya* because he practices the doctrine himself, stabilises the others in the use of those doctrine, and collects the topics mentioned in the scriptural texts.

तस्माद्वेदार्थतत्त्वज्ञमाचार्यं भस्मशायिनम्।
गुरुमन्वेषयेद्भक्तः सुभगं प्रियदर्शनम्॥२१॥
प्रतिपन्नं जनानंदं श्रुतिस्मृतिपथानुगम्।
विद्ययाभयदातारं लौल्यचापल्यवर्जितम्॥२२॥
आचारपालक धीरं समयेषु कृतास्पदम्।
तं दृष्ट्वा सर्वभावेन पूजयेच्छिववद्गुरुम्॥२३॥

A true devotee should reach for an *ācārya* having the ability of being well-versed with the principles contained in the Vedic passages. He should be one lying down with his body smeared with ashes. He must be graceful and pleasing in appearance. He must feel the necessity of remaining delightful among the people at large. He should be the follower of the path of *Śrutis* and *Smṛtis.* He should be one who bestows fearlessness by means of his learning. He should be free from instability and should not be too talkative. He should follow the code of conduct, besides being patient of noble conduct and a follower of the Śaiva tradition. Finding such a preceptor – a person with utmost devotion, he should be adored like Śiva himself.

आत्मना च धनेनैव श्रद्धावित्तानुसारतः।
तावदाराधयेच्छिष्यः प्रसन्नोऽसौ यथा भवेत्॥२४॥

The disciple should worship him in accordance with his faith and financial capacity. He should serve him physically, besides offering monetary gifts. He should continue to serve him till he is pleased.

सुप्रसन्ने महाभागे सद्यः पाशक्षयो भवेत्।
गुरुर्मान्यो गुरुः पूज्यो गुरुरेव सदाशिवः॥२५॥

When the highly revered sage is pleased, the bondages of the disciple shall be removed at once. The preceptor should be honoured and worshipped. The preceptor equates lord Sadāśiva himself.

संवत्सरत्रयं वाथ शिष्यान्विप्रान्परीक्षयेत्।
प्राणद्रव्यप्रदानेन आदेशैश्च इतस्ततः॥२६॥

The preceptor should test the Brāhmaṇa disciples for three years by deputing them here and there, giving them articles to enable them to sustain themselves.

उत्तमश्चाधमे योज्यो नीच उत्तमवस्तुषु।
आकृष्टास्ताडिता वापि ये विषादं न यांति वै॥२७॥
ते योग्याः शिवधर्मिष्ठाः शिवधर्मपरायणाः।
संयात धर्मसंपन्नाः श्रुतिस्मृतिपथानुगाः॥२८॥
सर्वद्वंद्वसहा धीरा नित्यमुद्युतचेतसः।
परोपकारनिरता गुरुशुश्रूषेण रताः॥२९॥
आर्जवा मार्दवाः स्वस्था अनुकूलाः प्रियंवदाः।
अमानिनो बुद्धिमंतस्त्यक्तस्पर्धा गतस्पृहाः॥३०॥
शौचाचारगुणोपेता दम्भमात्सर्यवर्जिताः।
योग्या एवं द्विजाः सर्वे शिवभक्तिपरायणाः॥३१॥
एवंवृत्तसमोपेता वाङ्मनःकायकर्मभिः।
शोध्या एवंविधाश्चैव तत्त्वानां च विशुद्धये॥३२॥

The excellent disciple should willingly perform even the meanest task and the base person shall be engaged in the loftiest ones. In case, they do not resent scolding on having been beaten, they could be treated as the most deserving disciples. The following types of Brāhmaṇas become the deserving disciples. Those who are learned in the Śaiva doctrines, those who are devoted to the holy rites pertaining to Śiva, who are religious-minded and are self-restrained, those who follow the path of *Śrutis* and *Smṛtis*, who endure all the struggles, who are self-possessed and perpetually preserving mental

restrain, who are engaged in rendering help to others, who are devoted to the service of the preceptors, who are tender-hearted, healthy and straightforward, who are loyal and faithful, who speak pleasing words, who are humble and not arrogant, who are intelligent and without rivalry and covetousness, who are endowed with the qualities of cleanliness and adherence to the conventions, who are free from egoism and maliciousness and who are engaged in the devotion of Śiva. Such persons who are endowed with disciplined conduct should be further sanctified for the purity of principles.

शुद्धो विनयसंपन्नो मिथ्याकटुकवर्जितः।
गुर्वाज्ञापालकश्चैव शिष्योऽनुग्रहमर्हति॥३३॥

A disciple, who is pure at heart, is richly endowed with the quality of humility. Who has discarded falsehood and use of harsh words and who obeys the command of the preceptor, he deserves to be blessed.

गुरुश्च शास्त्रवित्प्राज्ञस्तपस्वी जनवत्सलः।
लोकाचाररतो ह्येवं तत्त्वविन्मोक्षदः स्मृतः॥३४॥

The preceptor who is conversant with the scriptural texts, besides being intelligent, is favourably disposed towards the common man, who performs penance regularly, who is engaged in practising the accepted worldly conventions and who is aware of basic principles, is best suited for achieving *mokṣa*.

सर्वलक्षणसंपन्नः सर्वशास्त्रविशारदः।
सर्वोपायविधानज्ञस्तत्त्वहीनस्य निष्फलम्॥३५॥

He may possess all the excellent qualities, may be expert in the knowledge of sacred texts, fully conversant with all the means and modes, but when devoid of the real truth, all other noble qualities shall be of no use for him.

स्वसंवेद्ये परे तत्त्वे निश्चयो यस्य नात्मनि।
आत्मनोऽनुग्रहो नास्ति परस्यानुग्रहः कथम्॥३६॥

In case, he lacks the decisive knowledge of the soul, which is self-evident and a great principle, he is not blessed himself. Then how can he bless others?

प्रबद्धस्तु द्विजो यस्तु स शुद्ध साधयत्यपि।
तत्त्वहीने कुतो बोधः कुतो ह्यात्मपरिग्रहः॥३७॥

The Brāhmaṇa who is enlightened, is pure and is competent in establishing the task. But where can there be the enlightenment in a person who has no principles? Where can there be comprehension of self?

परिग्रहविनिर्मुक्तास्ते सर्वे पशवोदिताः।
पशुभिः प्रेरिता ये तु सर्वे ते पशवः स्मृताः॥३८॥

All those, who are devoid of comprehension, are *Paśus*. All those who are incited by *Paśus* are also spoken as *Paśus*.

तस्मात्तत्त्वविदो ये तु ते मुक्ता मोचयंत्यपि।
संवित्तिजननं तत्त्वं परानंदसमुद्भवम्॥३९॥

Therefore, the liberated souls can surely redeem others. The principle which produces the perfect cognition originates from his greatest bliss.

तत्त्वं तु विदितं येन स एवानंददर्शकः।
न पुनर्नाममात्रेण संवित्तिरहितस्तु यः॥४०॥

Only the one well understanding the truth could be a guide towards the bliss and not the one who is a preceptor only in name but is devoid of cognition.

अन्योऽन्यं तारयेन्नैव किं शिला तारयेच्छिलाम्।
येषां तन्नाममात्रेण मुक्तिर्वै नाममात्रिका॥४१॥

Can a rock redeem another rock? Therefore, with perfect cognition only, one can achieve salvation.

योगिनां दर्शनाद्वपि स्पर्शनाद्भाषणादपि।
सद्यः सञ्जायते चाज्ञा पाशोपक्षयकारिणी॥४२॥

The command that causes the destruction of bonds is born instantaneously by sight and the touch of a *yogī* or even by conversing with him.

अथवा योगमार्गेण शिष्यदेहं प्रविश्य च।
बोधयेदेव योगेन सर्वतत्त्वानि शोध्य च॥४३॥

Or the preceptor may enter the physical body of the disciple by means of his *yogic* practices and enlightens him by means of his *yogic* powers, after well-understanding all the entities.

षडर्धशुद्धिर्विहिता ज्ञानयोगेन योगिनाम्।
शिष्यं परीक्ष्य धर्मज्ञं धार्मिकं वेदपारगम्॥४४॥
ब्राह्मणं क्षत्रियं वैश्यं बहुदोषविवर्जितम्।
ज्ञानेन ज्ञेयमालोक्य कर्णात् कर्णागतेन तु॥४५॥
दीपाद्दीपो यथा चान्यः सञ्चरेद्विधिवद्गुरुः।
भौवनं च पदं चैव वर्णाख्यं मात्रमुत्तमम्॥४६॥
कालाध्वरं महाभाग तत्त्वाख्यं सर्वसंमतम्।
भिद्यते यस्य सामर्थ्यादाज्ञामात्रेण सर्वतः॥४७॥

The threefold purity– mental, physical and verbal is ordained by the path of knowledge. The preceptor shall test the disciple, be sure of his piety, virtue as well as his knowledge. He must test him to find out whether he is devoid of faults or he is a Brāhmaṇa, Kṣatriya or a Vaiśya. The preceptor shall whisper from the ear to ear from the knowledge shown and perceive what he has known. The preceptor's line shall thus be perpetuated duly as in the case of lamps, where one lamp is lighted from another (without the loss of light of any one of them). O highly blessed one, what are called the *tattvas*, are comprised of *Bhauvanam*, *Pada*, *Varṇākhyam*, *Mātram* and *Kālādhvaram*. Only the one who cuts across these *tattvas*, can realise *siddhi* and salvation by means of his own *jñāna-śakti* or will power through the mercy of the preceptor.

तस्य सिद्धिश्च मुक्तिश्च गुरुकारुण्यसंभवा।
पृथिव्यादीनि भूतानि आविशंति च भौवने॥४८॥
शब्दः स्पर्शस्तथा रूपं रसो गंधश्च भावतः।
पदं वर्णाख्यं विप्र बुद्धींद्रियविकल्पनम्॥४९॥
कर्मेन्द्रियाणि मात्रं हि मनो बुद्धिरतः परम्।
अहङ्कारमथाव्यक्तं कालाध्वरमिति स्मृतम्॥५०॥
पुरुषादिविरिंच्यंतमुन्मनत्वं परात्परम्।
तथेशत्वमिति प्रोक्तं सर्वतत्त्वार्थबोधकम्॥५१॥
अयोगी नैव जानाति तत्त्वशुद्धिं शिवात्मिकाम्॥५२

The elements beginning with earth are included in *Bhuvanam*. Sound, touch, colour, taste and smell are *Padma* due to their common characteristics. O Brāhmaṇa, *Varṇākhyam* connotes the different varieties of the sense organs. The *Mātram* stands for the organs of activity. The mind, intellect, ego and the unmanifest are known as *Kālādhvaram*. The *unmanatva* is meant for the principles beginning with Puruṣa and ending with Brahmā. *Īśatva* is greater than the greatest. This is the meaning of all the *tattvas*. One who is not a *yogī*, cannot know the real nature of the *tattvas*, which is the nature of Śiva himself.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्य पूजायाः
साधनानि नाम विंशोऽध्यायः॥२०॥

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एकविंशतितमोऽध्यायः

Chapter 21

Method of receiving *dīkṣā* (initiation)

सूत उवाच

परीक्ष्य भूमिं विधिवद्गंधवर्णरसादिभिः।
अलंकृत्य वितानाद्यैरीश्वरावाहनक्षमाम्॥१॥
एकहस्तप्रमाणेन मण्डलं परिकल्पयेत्।
आलिखेत्कमलं मध्ये पञ्चरत्नसमन्वितम्॥२॥
चूर्णैरष्टदलं वृत्तं सितं वा रक्तमेव च।
परिवारेण संयुक्तं बहुशोभासमन्वितम्॥३॥
आवाह्य कर्णिकायां तु शिवं परमकारणम्।
अर्चयेत्सर्वयत्नेन यथाविभवविस्तरम्॥४॥

Sūta said–

The land selected for initiation after duly testing should be decorated with fragrance, juices and colours. Covered with a canopy, a circle of one hand in area should be made for the invoking of Śiva. A lotus with fine gems and the pericarp be made of dust. The circle of *aṣṭagandha* should be made in red or white colour. It should be grand and full of lustre. That image of Śiva and his attendants should be present in it. In the pericarp, lord Śiva – the creator of the world, should be invoked and the devotee should worship Śiva as per his means.

दलेषु सिद्धयः प्रोक्ताः कर्णिकायां महामुने।
वैराग्यज्ञाननालं च धर्मकंदं मनोरमम्॥५॥
वामा ज्येष्ठा च रौद्री च काली विकरणी तथा।
बलविकरणी चैव बलप्रमथिनी क्रमात्॥६॥
सर्वभूतस्य दमनी केसरेषु च शक्तयः।
मनोन्मनी महामाया कर्णिकायां शिवासने॥७॥
वामदेवादिभिः सार्धं द्वंद्वन्यायेन विन्यसेत्।
मनोन्मनं महादेवं मनोन्मन्याथ मध्यतः॥८॥

O great sage, the *Siddhis* are supposed to occupy the petals, the *Vairāgya* is lodged in its stalk, the knowledge and the beautiful *dharma* are in the pulp. Vāmā is lodged in saffron, besides Jyeṣṭhā, Raudrī, Kālī, Vikaraṇī, Balavikaraṇī, Balapramathanī and the Śaktis suppressing all the *bhūtas*, are lodged in the saffron. In the seat of Śiva in the form of pericarp is found *Manonmanī* as *Mahāmāyā*. These Śaktis should be linked with Vāmadeva and others. The Manonmana Mahādeva should be linked with Manonmanī in the centre.

सूर्यसोमाग्निसंबंधात्प्रणवाख्यंशिवात्मकम्।
पुरुषं विन्यसेद्वक्त्रं पूर्वे पत्रे रविप्रभम्॥९॥
अघोरं दक्षिणे पत्रे नीलाञ्जनचयोपमम्।
उत्तरे वामदेवाख्यं जपाकुसुमसन्निभम्॥१०॥

Puruṣa should be established in the eastern petal. The sun with the sun rays besides Soma, Praṇava linked with Agni, should be established in the form of Puruṣa as the soul of lord Śiva. Over the southern petal, Aghora of the colour of collyrium should be established. In the north, Vāmadeva should be established in China rose.

सद्यं पश्चिमपत्रे तु गोक्षीरधवलं न्यसेत्।
ईशानं कर्णिकायां तु शुद्धस्फटिकसन्निभम्॥११॥
चंद्रमण्डलसङ्काशं हृदययायेति मंत्रतः।
वाह्नेये रुद्रदिग्भागे शिरसे धूम्रवर्चसे॥१२॥
शिखायै च नमश्चेति रक्ताभे नैर्ऋते दले।
कवचायाञ्जनाभाय इति वायुदले न्यसेत्॥१३॥
अस्त्रायाग्निशिखाभाय इति दिक्षु प्रविन्यसेत्।
नेत्रेभ्यश्चेति चैशान्यं पिंगलेभ्यः प्रविन्येसत्॥१४॥
शिवं सदाशिवं देवं महेश्वरमतः परम्।
रुद्रं विष्णुं विरिंचिं च सृष्टिन्यायेन भावयेत्॥१५॥

Sadya – the devotee, should be established over the western petal having the

complexion as white as the cow's milk, Īśāna – the crystal white, should be established over the pericarp. Then uttering the *mantra* starting with '*hṛdayāya*', Deva should be lodged in the south-east corner, which resembles the crystal gem. The Deva of smoke colour reciting the *mantra* '*Śirase*' should be established in the north-east. In the south-west corner, using the red colour, uttering the *mantra*– '*Śikhāya ca namaḥ*', the image should be established. Uttering the mantra '*Kavacāya*', the Deva should be established in the north-east corner having the colour as black as collyrium. An image of the lustre of fire flame and uttering the *mantra* '*Astrāya*' should be established in all the quarters. In the north-east corner, offering salutation to the Deva of tawny colour, he should be established. A devotee remembering Śiva, Sadāśiva and Maheśvara, then meditate upon Viṣṇu and Brahmā, in order of creation.

शिवाय रुद्ररूपाय शांत्यतीताय शंभवे।
शांताय शांतदैत्याय नमश्चंद्रमसे तथा॥१६॥

Salutation should be offered to Rudra in the form of Śiva, besides Śaṁbhu. Then salutation to the moon, who destroyed the Daityas.

वेद्याय विद्याधराय वह्नये वह्निवर्चसे।
कालायै च प्रतिष्ठायै तारकायांतकाय च॥१७॥

Salutation to Vidyādhara possessing the *Vidyā*. Salutation to Agni – the god of fire. Salutation to Kāla and *Pratiṣṭhā* (glory). Salutation to Tāraka and Yama.

निवृत्त्यै धनदेवाय धारायै धारणाय च।
मंत्रैरेतैर्महाभूतविग्रहं च सदाशिवम्॥१८॥
ईशानमुकुटं देवं पुरुषास्य पुरातनम्।
अघोरहृदयं हृष्टं वामगुह्यं महेश्वरम्॥१९॥
सद्यमूर्तिं स स्मरद्देवं सदसद्व्यक्तिकारणम्।
पञ्चवक्त्रं दशभुजमष्टत्रिंशत्कलामयम्॥२०॥

Salutation to Nivṛtti, Kubera – the lord of riches, Dhārā and Dhāraṇā. Uttering these *mantras*, the devotee should remember the gods like Mahābhūta Sadāśiva, the ancient Puruṣa, Īśāna with a crown, Aghora for his heart, Maheśvara for his private parts. The *Śabda* form for the *sat* and *asat*, the one having five faces, ten arms, thirty eight *kalās* (digits) is known as Mahādeva.

सद्यमष्टप्रकारेण प्रभिद्य च कलामयम्।
वामं त्रयोदशविद्यैर्विभिद्य विततं प्रभुम्॥२१॥
अघोरमष्टधा कृत्वा कलारूपेण संस्थितम्।
पुरुषं च चतुर्धा वै विभज्य च कलामयम्॥२२॥
ईशानं पञ्चधा कृत्वा पञ्चमूर्त्या व्यवस्थितम्।
हंसहंसेति मंत्रेण शिवभक्त्या समन्वितम्॥२३॥
ओंकारमात्रमोंकारमकारं समरूपिणम्।
आ ई ऊ ए तथा अंबानुक्रमेणात्मरूपिणम्॥२४॥
प्रधानसहितं देवं प्रलयोत्पत्तिवर्जितम्।
अणोरणीयांसमजं महतोऽपि महत्तमम्॥२५॥
ऊर्ध्वरेतसमीशानं विरूपाक्षमुमापतिम्।
सहस्रशिरसं देवं सहस्राक्षं सनातनम्॥२६॥
सहस्रहस्तचरणं नादांतं नादविग्रहम्।
खद्योतसदृशाकारं चंद्ररेखाकृतिं प्रभुम्॥२७॥
द्वादशांते भ्रुवोर्मध्ये तालुमध्ये गले क्रमात्।
हृद्देशेऽवस्थितं देवं स्वानंदममृतं शिवम्॥२८॥
विद्युद्वलयसङ्काशं विद्युत्कोटिसमप्रभम्।
श्यामं रक्तं कलाकारं शक्तित्रयकृतासनम्॥२९॥
सदाशिवं स्मरेद्देवं तत्त्वत्रयसमन्वितम्।
विद्यामूर्तिमयं देवं पूजयेच्च यथाक्रमात्॥३०॥

Then artistic *Sadya* should be divided in eight parts, the pervading Vāma should be divided in thirteen parts, Aghora in the form of eight digits, the artistic Puruṣa in four forms and Pañcamūrti Śiva in five forms.

Then repeating the *mantra*– '*haṁsa haṁsa*' etc. with great devotion to Śiva, he makes the '*O*' *mātrā* of *Oṁ* similar in form with '*A*' repeating the letters– '*Ā*', '*Ī*', '*Ū*, '*E*' and Ambā in due order, he shall remember the lord in the form of *Ātman*. The lord is remembered as follows. He is accompanied by *Pradhāna* and is devoid of dissolution and origin. He is unborn, minuter than the minutest atom, greater than the greatest being. He is Īśāna who has sublimated the sexual urge. He is Virūpākṣa – the consort of Umā. The eternal lord has a thousand heads, a thousand eyes, a thousand hands and a thousand feet. He is the ultimate *Nāda* (sound), with '*Nāda*' for his physical form. His form is that of a glow-worm or that which illuminates the firmament. The lord has the shape of a lunar line. The lord is stationed at the end of the twelfth nerve (i.e. the crest) between the eyebrows in the middle of the palate, in the throat and in the region of the heart in due order. He is self bliss, nectar, Śiva – the auspicious one. He resembles the circular lightening streak. He has a lustre similar to that of ten million lightening streaks. He is dark as well as red. He has the form of *kalās*. He is seated with three *śaktis*. He is Sadāśiva and is accompanied with three *tattvas*. The devotee then gradually worships the lord resembling the deity of learning.

लोकपालांस्तथास्त्रेण पूर्वाद्यान्पूजयेत् पृथक्।
चरुं च विधिनासाद्य शिवाय विनिवेदयेत्॥३१॥

He shall then severally worship the guardians of quarters along with their weapons, beginning with the one in the east. After preparing the *caru*, he shall dedicate it to Śiva.

अर्धं शिवाय दत्त्वैव शेषार्धेन तु होमयेत्।
अघोरेणाथ शिष्या दापयेद्भोक्तुमुत्तमम्॥३२॥

After offering half of it to Śiva, he shall perform *homa* with the remaining half, repeating the Aghora *mantra*. He shall then give the excellent thing to his disciples to eat.

उपस्पृश्य शुचिर्भूत्वा पुरुषं विधिना यजेत्।
पञ्चगव्यं ततः प्राश्य ईशानेनाभिमंत्रितम्॥३३॥
ससूत्रं भस्माङ्गी भस्मनोद्धूलयेत्क्रमात्।
कर्णयोश्च जपेद्देवीं गायत्रीं रुद्रदेवताम्॥३४॥

Thereafter, he should purify himself sipping the water and then worship appropriately. Sanctifying the *pañcagavya* in the north-east, reciting the mantra of Vāmadeva, plastering the ashes over the body, the preceptor should whisper the *Gāyatrī* hymn in the ear of the disciple, whose god is Rudra.

ससूत्रं सपिधानं च वस्त्रयुग्मेन वेष्टितम्।
तत्पूर्वं हेमरत्नौघैर्वासितं वै हिरण्मयम्॥३५॥
कलशान्विन्यसेत्पञ्च पञ्चभिर्ब्राह्मणैस्ततः।
होमं च चरुणा कुर्याद्यथाविभवविस्तरम्॥३६॥
शिष्यं च वासयेद्भक्तं दक्षिणे मण्डलस्य तु।
दर्भशय्यासमारूढं शिवध्यानपरायणम्॥३७॥
अघोरेण यथान्यायमष्टोत्तरशतं पुनः।
घृतेन हुत्वा दुःस्वप्नं प्रभाते शोधयेन्मलम्॥३८॥

Then five golden pitchers should be covered with the lids and bound with the thread. Pieces of gold and gems should be dropped in the pitchers before hand. Thereafter, the *homa* should be performed in association with five Brāhmaṇas according to one's means. The disciple should be seated over the seat of *kuśā* grass to the south. Then meditating upon Śiva, the devotee of Śiva should be seated to the south of the *maṇḍala*. In the early morning, the devotee should

perform *homa* repeating the *Aghora-mantra* a hundred and eight times, pouring the *ghee*, by which the ill effect of the bad dreams is removed.

एवं चोपोषितं शिष्यं स्नातं भूषितविग्रहम्।
नववस्त्रोत्तरीयं च सोष्णीषं कृतमङ्गलम्॥३९॥
दुकूलाद्येन वस्त्रेण नेत्रं बद्ध्वा प्रवेशयेत्।
सुवर्णपुष्पसंमिश्रं यथाविभवविस्तरम्॥४०॥
ईशानेन च मंत्रेण कुर्यात्पुष्पाञ्जलिं प्रभोः।
प्रदक्षिणात्रयं कृत्वा रुद्राध्यायेन वा पुनः॥४१॥
केवलं प्रणवेनाथ शिवध्यानपरायणः।
ध्यात्वा तु देवदेवेशमीशाने संक्षिपेत्स्वयम्॥४२॥

Thereafter, taking his bath, a person should wear new clothes like lower garment (*dhoti*), upper garment (shirt), scarf, turban over the head. The eyes should be covered with the silken cloth and uttering the Īśāna mantra, a devotee then should give away in charity the fruit and flowers to Śiva. The devotee should then recite *Rudrādhyāyī* and *Praṇava*, and should absorb himself in the devotion of lord Śiva. Meditating upon the lord of Devas, the devotee should offer flowers to Īśāna.

यस्मिन्मंत्रे पतेत्पुष्पं तन्मंत्रस्तस्य सिध्यति।
शिवांभसा तु संस्पृश्य अघोरेण च भस्मना॥४३॥
शिष्यमूर्धनि विन्यस्य गंधाद्यैः शिष्यमर्चयेत्।
वारुणं परमं श्रेष्ठं द्वारं वै सर्ववर्णिनाम्॥४४॥
क्षत्रियाणां विशेषेण द्वारं वै पश्चिमं स्मृतम्।
नेत्रावरणमुन्मुच्य मण्डलं दर्शयेत्ततः॥४५॥

The *mantra* with which he places the flower on the lord Īśāna, should be repeated by him, which would make him successful. The preceptor then touches the disciple with the sanctified water of Śiva, applies ashes over his head repeating the Aghora *mantra* and then worships him offering fragrance and other things. The door for entering on the western side is the most excellent one for the pupils of all castes. It is remembered as excellent particularly for the Kṣatriyas. Then, the cloth with which the disciple was blindfolded, is untied and the *maṇḍala* is shown to him.

कुशासने तु संस्थाप्य दक्षिणामूर्तिमास्थितः।
तत्त्वशुद्धिं ततः कुर्यात्पञ्चतत्त्वप्रकारतः॥४६॥

Thereafter, he is required to be seated over the seat of the *kuśā* grass, with his face turned to the south. Thereafter, the rite of consecration of the principles shall be performed variously for the five *tattvas*.

निवृत्त्या रुद्रपर्यंतमण्डमण्डोद्भवात्मज।
प्रतिष्ठया तदूर्ध्वं च यावदव्यक्तगोचरम्॥४७॥
विश्वेश्वरांतं वै विद्या कलामात्रेण सुव्रत।
तदूर्ध्वमार्गं संशोध्य शिवभक्त्या शिवं नयेत्॥४८॥

O Son of Brahmā, the consecration of the cosmic egg ending with Rudra, shall be done by means of recession; beyond that until the ambit of *Avyakta* shall be done by means of *pratiṣṭhā* or consecration. O excellent sage, upto the end of Viśveśvara, the *tattvavidyā* shall be consecrated by means of *kalās* or the digits of the lores, alone. After consecrating the path beyond the means of *Śivabhakti*, the preceptor shall lead the disciple to Śiva *tattva* or *Śānti*.

समर्चनाय तत्त्वस्य तस्य भोगेश्वरस्य वै।
तत्त्वत्रयप्रभेदेन चतुर्भिरुत वा तथा॥४९॥

He shall then be taken for the worship of the *tattva* of the Īśvara in his *bhoga* (enjoyment) form, by cutting across the previous three *tattvas* or form.

होमयेदङ्गमंत्रेण शांत्यतीतं सदाशिवम्।
सद्यादिभिस्तु शांत्यंतं चतुर्भिः कलया पृथक्॥५०॥

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शांत्यतीतं मुनिश्रेष्ठ ईशानेनाथवा पुनः।
प्रत्येकमष्टोत्तरशतं दिशाहोमं तु कारयेत्॥५१॥

He shall perform *homa* for Sadāśiva who is the *Śāntyātīta kalā* by means of *Aṅga mantras* and by separately invoking the previous four *tattvas*, ending with Śānti, with the *Sadya mantras* etc. O excellent sage, beyond Śāntyātīta, Kalā shall be consecrated by means of *Īśāna-mantra*. In regard to each one hundred and eight, *homas* shall be performed in the directions indicated.

ईशान्यां पञ्चमेनाथ प्रधानं परिगीयते।
समिदाज्यचरूँल्लाजान्सर्षपांश्च यवांस्तिलान्॥५२॥
द्रव्याणि सप्त होतव्यं स्वाहांतंप्रणवादिकम्।
तेषां पूर्णाहुतिर्विप्र ईशानेन विधीयते॥५३॥

In the north-east, the *Pradhāna* is sung in the *Pañcama* note. Thereafter, seven articles are to be consigned to the fire by way of *homas*. The sacrificial twigs– *ghee*, *pāyasam*, fried grains, mustered barley and gingelly seeds should be offered, repeating *Oṁ* at the start and *Svāhā* at the end. O Brāhmaṇas, then concluding *homa* is performed by reciting *Īśāna mantra*.

सहंसेन यथान्यायं प्रणवाद्येन सुव्रत।
अघोरेण च मंत्रेण प्रायश्चितं विधीयते॥५४॥

O excellent sage, thereafter, the expiatory rites shall be performed by means of *Aghora mantra* starting with '*Oṁ-Haṁsa*'.

जयादिस्विष्टपर्यंतमग्निकार्यं क्रमेण तु।
गुणसंख्याप्रकारेण प्रधानेन च योजयेत्॥५५॥

Then the rites in the sacred fire, beginning with *jaya* and ending with *saveṣṭa-homa* are gradually performed. They will be combined with *Pradhāna*, three times.

भूतानि ब्रह्मभिर्वापि मौनीबीजादिभिस्तथा।
अथ प्रधानमात्रेण प्राणापानै नियम्य च॥५६॥
षष्ठेन भेदयेदात्मप्रणवांतं कुलाकुलम्।
अन्योऽन्यमुपसंहृत्य ब्रह्माणं केशवं हरम्॥५७॥
रुद्रे रुद्रं तमीशाने शिवे देवं महेश्वरम्।
तस्मात्सृष्टिप्रकारेण भावयेद्भवनाशनम्॥५८॥

The elements shall be combined with *Pradhāna* by means of *Brahmanirvāpi*, *Maunībīja etc.* Then by means of the *Pradhāna-mātrā* (the chief organs of action), the *Prāṇa* and *Apāna* shall be controlled by means of the sixth *bīja* – the *kulākula* ending with Ātman and Praṇava shall be poured. Brahmā, Keśava and Hara shall be assimilated in Rudra. Then Rudra is assimilated with Īśāna and lord Maheśvara in Śiva. Then he shall meditate on the destroyer of the worldly existence in the order of creation.

स्थाप्यात्मानममुं जीवं ताडनं द्वारदर्शनम्।
दीपनं ग्रहणं चैव बंधनं पूजया सह॥५९॥
अमृतीकरणं चैव कारयोद्विधिपूर्वकम्।
षष्ठांतं सद्यसंयुक्तं तृतीयेन समन्वितम्॥६०॥
फडंतं संहृतिः प्रोक्ता पञ्चभूतप्रकारतः।
सद्याद्यपष्ठसहितं शिखांतं सफडंतकम्॥६१॥
ताडनं कथितं द्वारं तत्त्वानामपि योगिनः।
प्रधानं संपुटीकृत्य तृतीयेन च दीपनम्॥६२॥
आद्येन संपुटीकृत्य प्रधानं ग्रहणं स्मृतम्।
प्रधानं प्रथमेनैव संपुटीकृत्य पूर्ववत्॥६३॥
बंधनं परिपूर्णेन प्लावनं चामृतेन च।
शांत्यतीता ततः शांतिर्विद्या नाम कलामला॥६४॥
प्रतिष्ठा च निवृत्तिश्च कलासंक्रमणं स्मृता।
तत्त्ववर्णकलायुक्तं भुवनेन यथाक्रमम्॥६५॥
मंत्रैः पादैः स्तवं कुर्याद्विशोध्य च यथाविधि।
आद्येन योनिबीजेन कल्पयित्वा च पूर्ववत्॥६६॥

After stabilising the Ātman – the individual soul, the following rites shall be performed in accordance with the

injunctions– *Tādanam*, *Dvāradarśanam*, *Dīpanam*, *Grahaṇam*, *Bandhanam*, long with worship and *Amṛtīkaraṇam*. The sixth one shall be along with *Sadya* and accompanied by the third (*dīpanam*). The *Saṁhṛti-Prakāra* or the order of the destruction shall be in the order of five elements and ending with the sixth. With *Sadya* at the beginning and accompanied with the sixth, *bīja* ending with *śikhā* along with *phaṭ*. This rite is called *tādanam*. The rite of *dvāradarśanam* consists of indicating the *tattvas* to the *yogin*. The rite of *dīpanam* is performed by means of *Saṁpuṭīkarṇa* or ritualistic covering up of Pradhāna with the third *bīja*. The rite of *grahaṇam* is also performed by means of *Saṁpuṭīkaraṇa* of the Pradhāna by the first *bīja*. The rite of *bandhaman* is also performed by means of *Saṁpuṭīkaraṇa* by the first *bīja*, which is full because the *pūjā* is completed. The rite of *amṛtakaraṇam* is flooding with nectar. The combination of *kalās*, in the order of destruction, is as follows– *Śāntyātīta*, *Śānti*, *Vidyā*, *Amalā*, *Pratiṣṭhā* and *Nivṛtti*. The combination of *kalā* is to be accompanied by *tattva*, *varṇa*, *kalā* and *bhuvana*. The hymn should be duly sanctified by *mantras* and *padas* and used for prayer, after evolving it as before by means of the first *yoni-bīja*.

पूजासंप्रोक्षणं विद्धि ताडनं हरणं तथा।
संहतस्य च संयोगं विक्षेपं च यथाक्रमम्॥६७॥
अर्चना च तथा गर्भधारणं जननं पुनः।
अधिकारो भवेद्भानोर्लयश्चैव विशेषतः॥६८॥
उत्तमाद्यं तथांत्येन योनिबीजेन सुव्रता।
उद्धारे प्रोक्षणे चैव ताडने च महामुने॥६९॥
अघोरेण फडंतेन संसृतिश्च न संशयः।
प्रतितत्त्वं क्रमो ह्येष योगमार्गेण सुव्रत॥७०॥

Know that the rites of worship, *saṁprokṣaṇa* (sprinkling of the holy water), *Tādana*, *Haraṇa*, the *Saṁyoga* or joining of *Saṁhata* (what is combined and collected) and *Vikṣepa* (throwing off) shall be performed in due order. *Arcanā* (worship), *Garbhadhāraṇa* or conception, *janana* or nativity, are the rites thereafter. Then the rite of Bhānu and its dissolution in particular shall be performed. O excellent sage, the first *mantra* Īśāna has been mentioned along with *yonibīja*. Undoubtedly, O great sage, the conclusion of the rites in *Uddhāra* or uplifting, *Prokṣaṇa* or sprinkling of the holy water, besides *tāḍana* is performed by *Aghora mantra* ending with *phaṭ*. O excellent sage, this is the proper procedure by means of the *yogic* path with regard to each one of the *tattvas*.

मुष्टिनां चैव यावच्च तावत्कालं नयेत्क्रमात्।
विषुवेण तु योगेन निवृत्त्यादि शिवांतिकम्॥७१॥
एकत्र समतां याति नान्यथा तु पृथक्पृथक्।
नासाग्रे द्वादशांतेन पृष्ठेन सह योगिनाम्॥७२॥
क्षंतव्यमिति विप्रेंद्र देवदेवस्य शासनम्।

All through the rites, the preceptor shall lead the disciple by holding his fist, when there is the combination with equinotical transit, the *Kalā* beginning with *Nivṛtti* and ending with Śiva combine in one place. Otherwise, they remain separated. O foremost of the Brāhmaṇas, at the tip of the nose and at the crest of the head along with the back part, the *yogins* should meditate. This is the behest of the lord of the Devas.

हेमराजतताम्राद्यैर्विधिना कल्पितेन च॥७३॥
सकूर्चेन सवस्त्रेण तंतुना वेष्टितेन च।
तीर्थांबुपूरितेनैव रत्नगर्भेण सुव्रत॥७४॥
संहितामंत्रितेनैव रुद्राध्यायस्तुतेन च।
सेचयेच्च ततः शिष्यं शिवभक्तं च धार्मिकम्॥७५॥

सोऽपि शिष्यः शिवस्याग्रे गुरोरग्रे च सादरम्।
वह्नेश्च दीक्षां कुर्वीत दीक्षितश्च तथाचरेत्॥७६॥
वरं प्राणपरित्यागश्छेदनं शिरसोऽपि वा।
न त्वनभ्यर्च्य भुञ्जीयाद्भगवंतं सदाशिवम्॥७७॥
एवं दीक्षा प्रकर्तव्या पूजा चैव यथाक्रमम्।
त्रिकालमेककालं वा पूजयेत्परमेश्वरम्॥७८॥

With the sacred water held in gold, silver, copper or other vases, the preceptor should sprinkle over the righteous disciple devoted to Śiva. *Kuśā* grass should be put inside the vase and covered with cloth. A string should be tied round it. O sage of holy rites, gems should be put inside the vase. The holy water should be sanctified reciting the passages from the Vedas as well as *Rudrādhyāya* hymns. The disciple should take initiation in the presence of Śiva, the fire and his own preceptor. It is better to abandon life or cut off one's head rather than take food without worshipping lord Sadāśiva. The rite of initiation should be performed thus. The worship should be performed in due order. One shall perform the worship of Parameśvara, three times or atleast once a day.

अग्निहोत्रं च वेदाश्च यज्ञाश्च बहुदक्षिणाः।
शिवलिङ्गार्चनस्यैते कलांशेनापि नो समाः॥७९॥

The rite of *Agnihotra*, the recital of the Vedic *mantras* and the sacrifices comprising of several monetary gifts, are not at par with even the sixteenth part of the worship of *Śivaliṅga*.

सदा यजति यज्ञेन सदा दानं प्रयच्छति।
सदा च वायुभक्षश्च सकृद्योऽभ्यर्चयेच्छिवम्॥८०॥

He who worships Śiva even once, is like the person who always performs the sacrifices, taking in only the air.

एककालं द्विकालं वा त्रिकालं नित्यमेव वा।
येऽर्चयंति महादेवं ते रुद्रा नात्र संशयः॥८१॥
नारुद्रस्तु स्पृशेद्रुद्रं नारुद्रो रुद्रमर्चयेत्।
नारुद्रः कीर्तयेद्रुद्रं नारुद्रो रुद्रमाप्नुयात्॥८२॥
एवं संक्षेपतः प्रोक्तो ह्यधिकारिविधिक्रमः।
शिवार्चनार्थं धर्मार्थकाममोक्षफलप्रदः॥८३॥

Those who worship Mahādeva once, twice, thrice or continuously, are Rudras. There is no doubt about this. A non-Rudra should neither touch Rudra nor worship or glorify him. A non-Rudra shall never achieve the closeness of Rudra. Thus, the procedure and injunctions relating to the persons who are qualified for the worship of Śiva have been spelt out to you. Listening to it yields the benefit of virtue, wealth, love and beatitude.

इति श्रीलिङ्गमहापुराणे उत्तरभागे दीक्षाविधिर्नामैक
विंशतितमोऽध्यायः॥२१॥

द्वाविंशतितमोऽध्यायः

Chapter 22

Consecration of the *Tattvas*

शैलादिरुवाच

स्नानयागादिकर्माणि कृत्वा वै भास्करस्य च।
शिवस्नानं ततः कुर्याद्भस्मस्नानं शिवार्चनम्॥१॥

Śailādi said–

After taking bath and the performing of other rites and the adoration of the sun, besides the other auspicious deeds, taking bath and applying ashes over the body, Śiva should be adored.

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षष्ठेन मृदमादाय भक्त्या भूमौ न्यसेन्मृदम्।
द्वितीयेन तथाभ्युक्ष्य तृतीयेन च शोधयेत्॥२॥
चतुर्थेनैव विभजेन्मलमेकेन शोधयेत्।
स्नात्वा षष्ठेन तच्छेषां मृदं हस्तगतां पुनः॥३॥
त्रिधा विभज्य सर्वं च चतुर्भिर्मध्यमं पुनः।
षष्ठेन सप्तवाराणि वामं मूलेन चालभेत्।
दशवारं च षष्ठेन दिशो बंधः प्रकीर्तितः॥४॥
वामेन तीर्थं सव्येन शरीरमनुलिप्य च।
स्नात्वा सर्वैः स्मरन् भानुमभिषेकं समाचरेत्॥५॥
शृङ्गेण पर्णपुटकैः पालाशेन दलेन वा।
सौरै रेभिश्च विविधैः सर्वसिद्धिकरैः शुभैः॥६॥

Reciting the thirty sixth *bīja-mantra*, one should take up some dust and place it over the earth with devotion. Then one should sprinkle water over it uttering the second *bīja-mantra*. Then uttering the third *bīja mantra*, one should sprinkle water over the dust. Thereafter, it should be purified uttering the third *bīja-mantra*. Uttering the fourth *bīja-mantra*, he should divide the dust in three parts. Using one part, he should plaster his body repeating the fourth *bīja-mantra*. Repeating the sixth *bīja-mantra*, he should smear the earth over the middle part of the body, seven times. Then repeating the *mūla-mantra*, he should stroke the left side. The ritualistic binding *diśābandha* should be performed repeating the sixth *bīja-mantra* ten times. The holy water should be smeared with the left side of the body with mud together with the right side of the body. Then repeating all the *bīja-mantras*, he should take bath with his mind devoted to the sun. The rite of ablution should then be performed with the use of a horn, leaf-cup or the petals of the *plāśa* flower repeating the same *mantras* relating to the sun. They are useful for the achieving of all the *siddhis*.

सौराणि च प्रवक्ष्यामि बाष्कलाद्यानि सुव्रत।
अङ्गानि सर्वदेवेषु सारभूतानि सर्वतः॥७॥
ॐ भूः ॐ भुवः ॐ स्वः ॐ महः ॐ जनः ॐ तपः ॐ सत्यम् ॐ ऋतम् ॐ ब्रह्म।
नवाक्षरमयं मंत्रं बाष्कलं परिकीर्तितम्।
न क्षरतीति लोकानि ऋतमक्षरमुच्यते।
सत्यमक्षरमित्युक्तं प्रणवादिनमोंतकम्॥८॥
ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्।
ॐ नमः सूर्याय खखोल्काय नमः॥९॥
मूलमंत्रमिदं प्रोक्तं भास्करस्य महात्मनः।
नवाक्षरेण दीक्षास्यं मूलमंत्रेण भास्करम्॥१०॥
पूजयेदङ्गमंत्राणि कथयामि यथाक्रमम्।
वेदादिभिः प्रभूताद्यं प्रणवेन च मध्यमम्॥११॥
ॐ भूः ब्रह्म हृदयाय ॐ भुवः विष्णुशिरसे ॐ स्वः रुद्रशिखायै ॐ भूर्भुवः स्वः ज्वालामालिनी-शिखायै ॐ महः महेश्वराय कवचाय ॐ जनः शिवाय नेत्रेभ्यः ॐ तपः तापकाय अस्त्राय फट्।
मंत्राणि कथितान्येवं सौराणि विविधानि च।
एतैः शृङ्गादिभिः पात्रैः स्वात्मानमभिषेचयेत्॥१२॥

O excellent sage, I shall now mention the *mantras* pertaining to the sun. They are *Bāṣkala* and others, which are the essential parts of the Vedas. The *mantra* of nine syllables is glorified as Bāṣkala *i.e.*, *oṁ bhūḥ, oṁ bhuvaḥ, oṁ svaḥ, oṁ maḥ, oṁ janaḥ, oṁ tapaḥ, oṁ satyam, oṁ ṛtam, oṁ brahma.* The word '*Ṛta*' means *akṣara* or imperishable which means truth. Each one of the syllable is used with *Praṇava* to start with and *Namaḥ* while concluding. The *mūla-mantra* of the sun which is the great soul, is– *Oṁ bhūr-bhuvaḥ svaḥ tatsaviturvareṇyaṁ bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt.* Thus, we meditate upon the excellent refulgence of the lord sun, the same

refulgence that urges and guides our intellect. Obeisance to the sun, salutation to the great comet in firmament. The devotee should worship the sun of bright face by means of nine-syllabled *mūla-mantra*. I shall now mention the related *mantras*. *Oṁ bhūḥ*, salutation to Brahman's heart, *Oṁ bhuvaḥ*, salutation to the head of Viṣṇu. *Oṁ svaḥ*, salutation to tuft of Rudra. *Oṁ bhūrbhuvaḥ svaḥ*, salutation to the one whose tuft has cluster of fiery lustre. *Oṁ namaḥ*, salutation to Maheśvara in the coat of nail. *Oṁ janaḥ*, salutation to Śiva in the eyes. *Oṁ tapaḥ phaṭ* unto the scorcher unto *astra* – the miraculous weapon. Thus, the different kinds of *mantras*, pertaining to the sun, have been mentioned to you. Thereafter, the devotee should pour water over himself with the tip of the horn or other vases repeating these *mantras*.

ताम्रकुंभेन वा विप्रः क्षत्रियो वैश्य एव च।
सकुशेन सपुष्पेण मंत्रैः सर्वैः समाहितः॥१३॥

A Brāhmaṇa or a Kṣatriya or a Vaiśya should pour water with a copper vase and also with the flowers and the *kuśā grass*, while repeating the mantras with great concentration.

रक्तवस्त्रपरीधानः स्वाचामेद्विधिपूर्वकम्।
सूर्यश्चेति दिवा रात्रौ चाग्निश्चेति द्विजोत्तमः॥१४॥
आपः पुनंतु मध्याह्ने मंत्राचमनमुच्यते।
षष्ठेन शुद्धिं कृत्वैव जपेदाद्यमनुत्तमम्॥१५॥

O excellent Brāhmaṇas, he should then wear a red cloth and perform the rite of sipping of water. During the day time, he should repeat the *ācamana mantra* starting with *Sūryaśca*. During the night, he should repeat the *mantra* beginning with *Agniśca*. During the noon, he should repeat the *mantra āpaḥ punantu*. This is called *mantraucāraṇa*. After performing the purificatory rite, repeating the sixth *bīja-mantra*, he should repeat the first excellent *bīja-mantra*.

वौषडंतं तथा मूलं नवाक्षरमनुत्तमम्।
करशाखां तथाङ्गुष्ठमध्यमानामिकां न्यसेत्॥१६॥

Thereafter, he should repeat the nine-syllabled *mūla-mantra* ending with *Vauṣaṭ*. Then, he should perform the *nyāsa* rite over the fingers *viz.*, the thumb, middle and ring fingers.

तले च तर्जन्यङ्गुष्ठं मुष्टिभागानि विन्यसेत्।
नवाक्षरमयं देहं कृत्वाङ्गैरपि पावितम्॥१७॥
सूर्योऽहमिति संचिंत्य मंत्रैरेतैर्यथाक्रमम्।
वामहस्तगतैरद्भिर्गंधसिद्धार्थकान्वितैः॥१८॥
कुशपुंजेन चाभ्युक्ष्य मूलाग्रैरष्टधा स्थितैः।
आपो हिष्ठादिभिश्चैव शेषमाघ्राय वै जलम्॥१९॥
वामनासापुटेनैव देहे संभावयेच्छिवम्।
अर्घ्यमादाय देहस्थं सव्यनासापुटेन च॥२०॥
कृष्णवर्णेन बाह्यस्थं भावयेच्च शिलागतम्।
तर्पयेत्सर्वदेवेभ्य ऋषिभ्यश्च विशेषतः॥२१॥

Then, he should perform *nyāsa* in the palm, index finger, thumb and the parts of the fist. He should then make the lord ritualistically filtered by the nine-syllabled as well as the *Aṅga-mantras*. He shall then think thus– "I am the sun." Then holding water in his palm of left hand shaped like a cup, he should sprinkle it over his body by means of a bundle of *kuśā* grass, repeating the *mantras* in order. Scent and white mustard should be mixed in the water. While sprinkling with water, the *mantra āpo-hiṣṭā* etc., split into eight sentences, should be repeated. The remaining water should be smelt through the left nostril. He should then conceive that Śiva pervades his body. He should then lift the vase, keep it over his body and smell it through his right nostril. He should then think that lord is seated outside over the rock

and is dark in colour. The rite of *tarpaṇa* should then be performed for all the gods and the sages in particular.

भूतेभ्यश्च पितृभ्यश्च विधिनार्घ्यं च दापयेत्।
व्यापिनीं च परां ज्योत्स्नां संध्यां सम्यगुपासयेत्॥

He should then offer *arghya* in favour of the *bhūtas*, besides the *pitṛs*. He should also adore Sandhyā and the full moonlight.

प्रातर्मध्याह्नसायाह्ने अर्घ्यं चैव निवेदयेत्।
रक्तचनंदनतोयेन हस्तमात्रेण मण्डलम्॥२३॥
सुवृत्तं कल्पयेद्भूमौ प्रार्थयेत द्विजोत्तमाः।
प्राङ्मुखस्ताम्रपात्रं च सगंधं प्रस्थपूरितम्॥२४॥
पूरयेद्गंधतोयेन रक्तचंदनकेन च।
रक्तपुष्पैस्तिलैश्चैव कुशाक्षतसमन्वितैः॥२५॥
दूर्वापामार्गगव्येन केवलेन घृतेन च।
आपूर्य मूलमंत्रेण नवाक्षरमयेन च।
जानुभ्यां धरणीं गत्वा देवदेवं नमस्य च॥२६॥
कृत्वा शिरसि तत्पात्रमर्घ्यं मूलेन दापयेत्।
अश्वमेधायुतं कृत्वा यत्फलं परिकीर्तितम्॥२७॥
तत्फलं लभते दत्त्वा सौरार्घ्यं सर्वसंमतम्।
दत्त्वैवार्घ्यं यजेद्भक्त्या देवदेवं त्रियंबकम्॥२८॥

He should offer *arghya* in the morning, at noon and evening with water mixed with red sandal paste, taking a hand full of it and throwing it up in a circle. O excellent Brāhmaṇas, he should have a perfect circle on the ground and pray facing the east. He should fill a copper vase a *prastha* of the fragrant water mixed with sandal paste, red flowers, gingelly seeds, *kuśā* grass and raw rice grains. It should be filled with cow's urine together with *kuśā* grass and *apāmārga* or with *ghee* alone. The devotee should kneel on the ground and bow down to the lord of the Devas. Holding the vase over his head, he should offer *arghya* repeating the *mūla-mantra*. By giving *arghya* on to the sun, he will attain the benefit that can be achieved by performing ten thousand horse sacrifices. After offering the *arghya*, he should worship the three-eyed lord Śiva.

अथवा भास्करं चेष्ट्वा आग्नेयं स्नानमाचरेत्।
पूर्ववद्वै शिवस्नानं मंत्रमात्रेण भेदितम्॥२९॥

Alternatively, after worshipping the sun, he should perform the fiery bath and apply ashes over his body. The *Śivasnāna* should be as before, only the *mantra* would be different.

दंधावनपूर्वं न स्नानं सौरं च शाङ्करम्।
विघ्नेशं वरुणं चैव गुरुं तीर्थे समर्चयेत्॥३०॥

The ablution pertaining to the sun and Śiva is proceeded by the washing of the teeth. Thereafter, Gaṇeṣa, Varuṇa and the preceptor are to be adored in the holy river.

बद्ध्वा पद्मासनं तीर्थे तथा तीर्थं समर्चयेत्।
तीर्थं सङ्गृह्य विधिना पूजास्थानं प्रविश्य च॥३१॥
मार्गेणार्घ्यपवित्रेण तदाक्रम्य च पादुकम्।
पूर्ववत्करविन्यासं देहविन्यासमाचरेत्॥३२॥

He should be seated in *padmāsana* inside the holy river and worship the same. Then he should carry the holy water in a pot and enter the holy shrine. He should walk over the path with sandals in his feet and sanctify the path with *arghya* water. He should then perform the rites of *nyāsa* as before on fingers and the thumb of the body.

अर्घ्यस्य सादनं चैव समासात्परिकीर्तितम्।
बद्ध्वा पद्मासनं योगी प्राणायामं समभ्यसेत्॥३३॥

The material of *arghya* has already been mentioned. The *yogī* then shall be seated in the *padmāsana* and practice *prāṇāyāma*.

रक्तपुष्पाणि सङ्गृह्य कमलाद्यानि भावयेत्।
आत्मनो दक्षिणे स्थाप्य जलभाण्डं च वामतः॥३४
ताम्रपात्राणि सौराणि सर्वकामार्थसिद्धये।
अर्घ्यपात्रं समादाय प्रक्षाल्य च यथाविधि॥३५॥

पूर्वोक्तेनांबुना सार्धं जलभाण्डे तथैव च।
अस्त्रोदकेन चैवार्घ्यमर्घ्यद्रव्यसमन्वितम्॥३६॥
संहितामंत्रितं कृत्वा संपूज्य प्रथमेन च।
तुरीयेणावगुंठ्यैव स्थापयेदात्मनोपरि॥३७॥

He should collect lotus and other red flowers and place them to his right. He should place the water pot towards his left. Copper vases are sacred to the sun and are conducive to the achievement of the desired objects. The *arghya* vase should then be taken and washed properly with water as stated earlier. The water should also be collected in the bigger vase. The *arghya* water should contain all the articles meant for *arghya*. It should be kept with the water consecrated with *astra-mantra*. It should be inspired with the reciting of the Vedic hymns and worshipped by repeating the first *bīja-mantra*. Then repeating the fourth *bīja-mantra*, the mouth of the vase should be covered and then it should be placed over the pedestal.

पाद्यमाचमनीयं च गंधपुष्पसमन्वितम्।
अंभसा शोधिते पात्रे स्थापयेत्पूर्ववत्पृथक्।
संहिता चैव विन्यस्य कवचेनावगुंठ्य च॥३८॥
अर्घ्यांबुना समभ्युक्ष्य द्रव्याणि च विशेषतः।
आदित्यं च जपेद्देवं सर्वदेवनमस्कृतम्॥३९॥

As stated earlier, the vase of water, for washing the feet and that for sipping, should be cleansed separately with water. The fragrant flowers should be put in the water. After performing the *nyāsa* rite, reciting the Vedic hymns and covering it up with the *kavaca-mantra*, he should sprinkle the material of worship with the *arghya* water. He should then bow to all the Devas and perform the *japam* for the sun.

आदित्यो वै तेज ऊर्जो बलं यशो विवर्धति।
इत्यादिना नमस्कृत्य कल्पयेदासनं प्रभोः॥४०॥

After bowing down to the lord and repeating the *mantra*– "Indeed Āditya increases him, besides his energy, his strength and his glory." Then, he should offer a seat to the lord.

प्रभूतं विमलं सारमाराध्यं परमं सुखम्।
आग्नेय्यादिषु कोणेषु मध्यमांतं हृदा न्यसेत्॥४१॥

The seat so offered should be ample, free from dirt, strong, quite comfortable and worthy of being praised. In the corners, beginning with south-east, rites of *hṛdayanyāsa* (fixation in the heart) should be performed, ending with the middle finger.

अङ्गं प्रविन्यसेच्चैव बीजमंकुरमेव च।
नालं सुषिरसंयुक्तं सूत्रकंटकसंयुतम्॥४२॥
दलं दलाग्रं सुश्वेतं हेमाभं रक्तमेव च।
कर्णिकाकेसरोपेतं दीपाद्यैः शक्तिभिर्वृतम्॥४३॥

The parts of lotus should also be fixed including the seed, the sprout, the stalk containing pores, the fibre containing thorns, the petal, the tip of the petal, quite white in colour or of golden or red colour. It should have the pericarp and the filaments too. It should be surrounded by Dīptā and other Śaktis.

दीप्ता सूक्ष्मा जया भद्रा विभूतिर्विमला क्रमात्।
अघोरा विकृता चैव दीप्ताद्याश्चाष्टशक्तयः॥४४॥

There are eight Śaktis starting with Dīptā, others being Sūkṣmā, Jayā, Bhadrā, Vibhūti, Vimalā, Aghorā and Vikṛtā.

भास्कारभिमुखाः सर्वाः कृताञ्जलिपुटाः शुभाः।
अथवा पद्महस्ता वा सर्वाभरणभूषिताः॥४५॥

All of them face the sun. They are splendid and they keep their palms joined in reverence or they hold lotuses in their hands. All of them are adorned with all the ornaments.

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मध्यतो वरदां देवीं स्थापयेत्सर्वतोमुखीम्।
आवाहयेत्ततो देवीं भास्करं परमेश्वरम्॥४६॥

The goddess Sarvatomukhī should be consecrated in the middle, who is the bestower of boons. Then, he should invoke the goddess, the sun and the lord.

नवाक्षरेण मंत्रेण बाष्कलोक्तेन भास्करम्।
आवाहने च सान्निध्यमनेनैव विधीयते॥४७॥

By repeating the nine-syllabled *mantra*, the sun should be invoked as mentioned in *Bāṣkala*. The rites of invocation and presence should be performed only by this *mantra*.

मुद्रा च पद्ममुद्राख्या भास्करस्य महात्मनः।
मूलेनार्घ्यं ततो दद्यात्पाद्यमाचमनं पृथक्॥४८॥

The *mudrā* of the sun – the great soul, is known as *Padmamudrā*. Thereafter, *arghya*, *pādya*, *ācamana* should be offered separately repeating the *mūla-mantra*.

पुनरर्घ्यप्रदानेन बाष्कलेन यथाविधि।
रक्तपद्मानि पुष्पाणि रक्तचंदनमेव च॥४९॥
दीपधूपादिनैवेद्यं मुखवासादिरेव च।
तांबूलवर्तिदीपाद्यं बाष्कलेन विधीयते॥५०॥

Arghya should be offered once again in accordance with the provision of the scriptures, repeating the *Bāṣkala mantra*. Red lotus flowers and red sandal should also be offered. Light should be shown, besides incense. *Naivedya* (foot stuff) should be dedicated. Fragrant material should be offered to make everything fragrant, besides betel leaves, wicks. Then lights should be shown uttering the *Bāṣkala mantra*.

आग्नेय्यां च तथैशान्यां नैर्ऋत्यं वायुगोचरे।
पूर्वस्यां पश्चिमे चैव षट्प्रकारं विधीयते॥५१॥

They are offered in six ways in the quarters– south-east, north-east, south-west, east and west.

नेत्रांतं विधिनाऽभ्यर्च्य प्रणवादिनमोंतकम्।
कर्णिकायां प्रविन्यस्य रूपकध्यानमचारेत्॥५२॥

Adding *Praṇava* or *Oṁkāra* in the beginning and *namaḥ* at the end, the *mantra* should be recited. Thereafter, performing *kara-nyāsa* as well as the *aṅganyāsa*, one should meditate of the sun in the pericarp (eye ball).

सर्वे विद्युत्प्रभाः शांता रौद्रमस्त्रं प्रकीर्तितम्।
दंष्ट्राकरालवदनं ह्यष्टमूर्तिं भयङ्करम्॥५३॥

All the images have the lustre of lightning but peaceful. All the images are horrible with curved fangs.

वरदं दक्षिणं हस्तं वामं पद्मविभूषितम्।
सर्वाभरणसंपन्ना रक्तस्रगनुलेपनाः॥५४॥
रक्तांबरधराः सर्वा मूर्तयस्तस्य संस्थिताः।
समण्डलो महादेवः सिंदूरारुणविग्रहः॥५५॥
पद्महहस्तोऽमृतास्यश्च द्विहस्तनयनः प्रभुः।
रक्ताभरणसंयुक्तो रक्तस्रगनुलेपनः॥५६॥

The right hand displays the Varada mudrā, while the left hand holds a lotus flower. All the images are adorned with all the ornaments, besides being clad in red costumes, applying the red sandal paste over the body. The Bhuvaneśvara Sūrya should be meditated upon in this form. Mahādeva is accompanied with the group of his attendants. He had the complexion of vermilion in his body. He holds a lotus in his hand. The nectar is oozing out of his mouth. He has two hands and two eyes. He is adorned with red ornaments, besides the red garlands. The red sandal paste is applied over his body.

इत्थंरूपधरं ध्यायेद्भास्करं भुवनेश्वरम्।
पद्मबाह्ये शुभं चात्र मण्डलेषु समंततः॥५७॥
सोममङ्गारकं चैव बुधं बुद्धिमतांवरम्।
बृहस्पतिं महाबुद्धिं रुद्रपुत्रं च भार्गवम्॥५८॥

शनैश्चरं तथा राहुं केतुं धूम्रं प्रकीर्तितम्।
सर्वे द्विनेत्रा द्विभुजा राहुश्चोर्ध्वशरीरधृक्॥५९॥
विवृत्तास्योंजलिं कृत्वा भ्रुकुटीकुटिलेक्षणः।
शनैश्चरश्च दंष्ट्रास्यो वरदाभयहस्तधृक्॥६०॥
स्वैःस्वैर्भावैः स्वनाम्ना च प्रणवादिनमोंतकम्।
पूजनीयाः प्रयत्नेन धर्मकामार्थसिद्धये॥६१॥

Sūrya – the lord of the *lokas*, should be meditated upon like this. Outside the lotus in the *maṇḍala*, the moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu should be there. All of them have a pair of eyes and hands, but Rāhu has only the upper part of the body. His face is circular and has joined his palms together. Saturn has curved fangs in his mouth. His hands are placed in *Varada-mudrā* and freedom from fear. For realising the virtue, love and wealth, they shall be adored properly with their respective names prefixed with *Praṇava* and suffixed with *namaḥ*. They should be worshipped with their respective emotions.

सप्तसप्तगणांश्चैव बहिर्देवस्य पूजयेत्।
ऋषयो देवगंधर्वाः पन्नगाप्सरसां गणाः॥६२॥
ग्रामण्यो यातुधानाश्च तथा यक्षाश्च मुख्यतः।
सप्ताश्वान् पूजयेदग्रे सप्तच्छंदोमयान् विभोः॥६३॥

A devotee should adore the seven groups of *gaṇas* like Sages, Gods, Gandharvas, Serpents, Apsarās, Grāmiṇis, Yātudhānas and the prominent Yakṣas. A devotee should adore the seven horses of the sun, making use of the seven meters.

बालखिल्यगणं चैव निर्माल्यग्रहणं विभोः।
पूजयेदासनं मूर्तेर्देवतामपि पूजयेत्॥६४॥

The Bālakhilyas should also be adored. The remnants of the lord should then be taken out. He should then worship the pedestals of the images, besides the deity.

अर्घ्यं च दापयेत्तेषां पृथगेव विधानतः।
आवाहने च पूजांते तेषामुद्वासने तथा॥६५॥

The gods should be given *arghya* while invoking and while sending them off, in an appropriate manner.

सहस्रं वा तदर्धं वा शतमष्टोत्तरं तु वा।
बाष्कलं च जपेदग्रे दशांशेन च योजयेत्॥६६॥

Thereafter, the Bhāskara *mantra* should be repeated a thousand times. It can be done five hundred times or even a hundred and eight times. Thereafter, *homa* should be performed of one tenth of the number of the *japam* performed.

कुण्डं च पश्चिमे कुर्याद्वर्तुलं चैव मेखलम्।
चतुरङ्गुलमानेन चोत्सेधाद्विस्तरादपि॥६७॥

A circular *homa-kuṇḍa* should be dug up to the west, which should be surrounded by a chain. The depth and width of the pit should be four *aṅgulas*.

एकहस्ताप्रमाणेन नित्ये नैमित्तिके तथा।
कृत्वाश्वत्थदलाकारं नाभिं कुण्डे दशाङ्गुलम्॥६८॥

In the obligatory and the optimal rites, the external diameter of the pit should be a hand in extent. The navel of the pit should be of the shape of a leaf of the Aśvattha tree and should be extended to ten *aṅgulas*.

तदर्धेन पुरस्तात्तु गजोष्ठसदृशं स्मृतम्।
गलमेकाङ्गुलं चैव शेषं द्विगुणविस्तरम्॥६९॥

The throat should be one *aṅgula* in width and five *aṅgulas* in length and should resemble the tip of an elephant. The rest of the part should be two *aṅgulas* in width.

तत्प्रमाणेन कुण्डस्य त्यक्त्वा कुर्वीतमेखलाम्।
यत्नेन साधयित्वैव पश्चाद्धोमं च कारयेत्॥७०॥

The *mekhalā* of the pit should be made after leaving a margin of the same width (i.e.

two *aṅgulas*). After making all these carefully, the devotee should perform the *homa*.

षष्ठेनोल्लेखनं कुर्यात्प्रोक्षयेद्वारिणा पुनः।
आसनं कल्पयेन्मध्ये प्रथमेन समाहितः॥७१॥

Then he should perform the rite of *ullekhana* or scrapping and then sprinkle it with water repeating the sixth *bīja-mantra*. He should offer seat in the middle, repeating the first *bīja-mantra* with utmost concentration.

प्रभावतीं ततः शक्तिमाद्येनैव तु विन्यसेत्।
बाष्कलेनैव संपूज्य गंधपुष्पादिभिः क्रमात्॥७२॥
बाष्कलेनैव मंत्रेण क्रियां प्रति यजेत्पृथक्।
मूलमंत्रेण विधिना पश्चात्पूर्णाहुतिर्भवेत्॥७३॥

Thereafter, he should perform the *nyāsa* rite of Prabhāvatī Śakti, repeating the first *bīja-mantra*. After worshipping with fragrance and the fragrant flowers, repeating the *Bāṣkala mantra* in due order, he should once again perform the rite of *Pūrṇāhuti* reciting the *Mūla-mantra* alone.

क्रमादेवं विधानेन सूर्याग्निर्जनितो भवेत्।
पूर्वोक्तेन विधानेन प्रागुक्तं कमलं न्यसेत्॥७४॥
मुखोपरि समभ्यर्च्य पूर्ववद्भास्करं प्रभुम्।
दशैवाहुतयो देया बाष्कलेन महामुने॥७५॥

After thus performing appropriately, the solar fire shall be produced. The *nyāsa* should then be performed as mentioned before in accordance with the procedure laid down in the scriptures. After worshipping the sun-god as before over the face, ten *āhutis* should be offered reciting the *Bāṣkala mantra*.

अङ्गानां च तथैकैकं संहिताभिः पृथक्पुनः।
जयादिस्विष्टपर्यंतमिध्यमप्रक्षेपमेव च॥७६॥
सामान्यं सर्वमार्गेषु पारंपर्यक्रमेण च।
निवेद्य देवदेवाय भास्करायामितात्मने॥७७॥
पूजाहोमादिकं सर्वं दत्त्वार्घ्यं च प्रदक्षिणम्।
अङ्गैः संपूज्य संक्षिप्य हृद्युद्वास्य नमस्य च॥७८॥
शिवपूजां ततः कुर्याद्धर्मकामार्थसिद्धये।
एवं संक्षेपतः प्रोक्तं यजनं भास्करस्य च॥७९॥

In all the *homas* beginning with *Jayā-homa* and ending with *Sviṣṭa-homa*, each of the *aṅga* rites should be separately performed with the Vedic *mantras*. The offering of the *arghya* is common to all the schools of worships in the traditional style. The food should then be offered to the sun – the lord of the Devas of unmeasured soul. After performing these rites, including *pūjā*, *homa* circumambulation, worship of limbs, the concluding ceremony and *Namaskāra* or salutation, the devotee should perform the worship of Śiva for the realisation of virtue, love and riches. In this way, the worship of the sun-god has been appropriately spelt out.

यः सकृद्वा यजेद्देवं देवदेवं जगद्गुरुम्।
भास्करं परमात्मानं स याति परमां गतिम्॥८०॥

A person, who even once, worships the sun-god – the lord of the Devas, the preceptor of the universe and the great soul, he achieves the highest goal.

सर्वपापविनिर्मुक्तः सर्वपापविवर्जितः।
सर्वैश्वर्यसमोपेतस्तेजसाप्रतिमश्च सः॥८१॥

He shall then be liberated from sins and relieved of all the sins as well. He will be endowed with all the prosperity. He shall be unequalled.

पुत्रपौत्रादिमित्रैश्च बांधवैश्च समंततः।
भुक्त्वैव विपुलान् भोगानिहैव धनधान्यवान्॥८२॥

A person who worships the sun-god in this way, shall be surrounded by his sons,

grandsons and great grandsons, besides the relatives. He shall also enjoy enormous pleasures in this world itself. He shall possess enormous riches and abundant food grains.

यानवाहनसंपन्नो भूषणैर्विविधैरपि।
कालं गतोपि सूर्येण मोदते कालमक्षयम्॥८३॥

He will be richly endowed with vehicles and carriages, besides the different kinds of ornaments. Even after his passing away, he shall enjoy all the pleasures in the Sūrya-loka for long.

पुनस्तस्मादिहागत्य राजा भवति धार्मिकः।
वेदवेदाङ्गसम्पन्नो ब्राह्मणो वात्र जायते॥८४॥
पुनः प्राग्वासनायोगाद्धार्मिको वेदपारगः।
सूर्यमेव समभ्यर्च्य सूर्यसायुज्यमाप्नुयात्॥८५॥

Thereafter, he comes back here and becomes a great king, or he may be born as a Brāhmaṇa possessing all the knowledge of Vedas as well as the other connected literature. In view of the importance of his previous birth, he will be righteous and the master of the Vedas. By worshipping the sun, he shall attain identity with the sun-god.

इति श्रीलिङ्गमहापुराणे उत्तरभागे तत्त्वानाम् समर्पणम्
नाम द्वाविंशतितमोऽध्यायः॥२२॥

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त्रयोविंशतितमोऽध्यायः

Chapter 23

Śiva's mode of worship

शैलादिरुवाच

अथ ते संप्रवक्ष्यामि शिवार्चनमनुत्तमम्।
त्रिसंध्यमर्चयेदीशमग्निकार्यं च शक्तितः॥१॥

Śailādi said–

Hereafter, I shall speak out to you the excellent mode of worship of Śiva. One should worship Śiva during three *Sandhyās* (*i.e.* morning, noon and evening) and perform the sacred rites in accordance with one's means.

शिवस्नानं पुरा कृत्वा तत्त्वशुद्धिं च पूर्ववत्।
पुष्पहस्तः प्रविश्याथ पूजास्थानं समाहितः॥२॥
प्राणायामत्रयं कृत्वा दाहनाप्लावनानि च।
गंधादिवासितकरो महामुद्रां प्रविन्यसेत्॥३॥

A devotee of Śiva, after talking his bath, should perform the *tattva-siddhi.* Then, he with the concentrated mind, should enter the shrine carrying the flowers. He should offer salutation thrice. He should then perform *prāṇāyāma* there, besides *dhyāna.* Then, he with his hand scented with fragrance, should perform *mahāmudrā nyāsa.*

विज्ञानेन तनुं कृत्वा ब्रह्माग्नेरपि यत्नतः।
अव्यक्तबुद्ध्यहङ्कारतन्मात्रासंभवां तनुम्॥४॥
शिवामृतेन संपूतं शिवस्य च यथातथम्।
अधोनिष्ठ्या वितस्त्यां तु नाभ्यामुपरि तिष्ठति॥५॥
हृदयं तद्विजानीयाद्विश्वस्तायतनं महत्।
हृत्पद्मकर्णिकायां तु देवं साक्षात्सदाशिवम्॥६॥
पञ्चवक्त्रं दशभुजं सर्वाभरणभूषितम्।
प्रतिवक्त्रं त्रिनेत्रं च शशाङ्ककृतशेखरम्॥७॥
बद्धपद्मासनासीनं शुद्धस्फटिकसन्निभम्।
ऊर्ध्वं वक्त्रं सितं ध्यायेत्पूर्वं कुंकुमसन्निभम्॥८॥

He should purify his body with much efforts, with the nectar of Śiva as well as the perfect knowledge and the fire of Brahman. He shall make his body originating from unmanifest, ego and the subtle elements sanctified with the perfect knowledge. The heart stands above the umbilicus about a *vitasti* (twelve *aṅgulas*) away from it. It

stands about the same distance below the cerebrum. The devotee should reorganise it as the great abode of the universe. He should meditate on lord Sadāśiva in the pericarp of lotus of heart in the following way– The lord has five faces, ten arms and three eyes over each and every face. He is adorned with all the ornaments. The crescent moon decorates his head. He is seated in *padmāsana*. He has the complexion of pure crystal. His upward face is white and eastern face resembles saffron.

नीलाभं दक्षिणं वक्त्रमतिरक्तं तथोत्तरम्।
गोक्षीरधवलं दिव्यं पश्चिमं परमेष्ठिनः॥९॥

The southern face has blue complexion, while the northern face is red. The western face has the complexion of the cow's milk.

शूलं परशुखड्गं च वज्रं शक्तिं च दक्षिणे।
वामे पाशांकुशं घंटां नागं नाराचमुत्तमम्॥१०॥
वरदाभयहस्तं वा शेषं पूर्ववदेव तु।
सर्वाभरणसंयुक्तं चित्रांबरधरं शिवम्॥११॥
ब्रह्माङ्गविग्रह देवं सर्वदेवोत्तमोत्तमम्।
पूजयेत्सर्वभावेन ब्रह्माङ्गैर्ब्रह्मणः पतिम्॥१२॥

Gadā is held by him in his right hands, besides axe, sword, *vajra* and *śakti*. The hands to the left hold a noose, goad, bell, serpent or one of the hand held in *varada-mudrā*. The rest is as stated earlier. He is clad in costumes of various colours and is adorned with all the ornaments. He should worship lord Śiva in the form of *Vedāṅga*, who is the most excellent of all the gods, being lord of Brahman. He should worship him with ample devotion.

उक्तानि पञ्च ब्रह्माणि शिवाङ्गानि शृणुष्व मे।
शक्ति भूतानि च तथा हृदयादीनि सुव्रत॥१३॥

The five Brahmans have already been mentioned. Now, listen to the *Śivāṅgas*. O excellent sages, listen also about heart *etc.*, which are *Śaktis*.

ॐ ईशान सर्वविद्यानां हृदयाय शक्तिबीजाय नमः।
ॐ ईश्वरः सर्वभूतानाममृताय शिरसे नमः॥१४॥
ॐ ब्रह्माधिपतये कालाग्निरूपाय शिखायै नमः।
ॐ ब्रह्मणोधिपतये कालचण्डमारुताय कवचाय नमः॥
ॐ ब्रह्मणे बृंहणाय ज्ञानमूर्तये नेत्राय नमः।
ॐ शिवाय सदाशिवाय पाशुपतास्त्राय अप्रतिहताय फट्फट्॥१६॥
ॐ सद्योजाताय भवेभवेनातिभवे भवस्य मां भवोद्भवाय शिवमूर्तये नमः।
ॐ हंसशिखाय विद्यादेहाय आत्मस्वरूपाय परापराय शिवाय शिवतमाय नमः॥१७॥
कथितानि शिवाङ्गानि मूर्तिविद्या च तस्य वै।
ब्रह्माङ्गमूर्तिं विद्याङ्गसहितां शिवशासने॥१८॥
सौराणि च प्रवक्ष्यामि बाष्कलाद्यानि सुव्रत।
अङ्गानि सर्ववेदेषु सारभूतानि सुव्रत॥१९॥
ॐ भूः ॐ भुवः ॐ स्वः ॐ महः ॐ जनः ॐ तपः ॐ सत्यम् ॐ ऋतम् ॐ ब्रह्म।
नवाक्षरमयं मंत्रं बाष्कलं परिकीर्तितम्।
न क्षरतीति लोकेऽस्मिंस्ततो ह्यक्षरमुच्यते।
सत्यमक्षरमित्युक्तं प्रणवादिनमोंतकम्॥२०॥
ॐ भुर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्।
नमः सूर्याय खखोल्काय नमः॥२१॥

Oṁ, the lord is Īśāna of all the *lokas*. Salutation to *hṛdaya*, the *bīja* of Śakti. *Oṁ*, the lord is Īśvara of all living beings. Salutation to the head containing *amṛta*. *Oṁ*, salutation to tuft, to the overlord of Brahmā, to one in the form of black fire. *Oṁ*, salutation to *kavaca* (coat of mail), to the overlord of Brahman, to the black and fierce gust of wind; *Oṁ*, salutation to eye, to

Brahman, to the one who swells to the image of perfect knowledge. *Oṁ phaṭ phaṭ* to Śiva, to Sadāśiva, to the miraculous weapon *Pāśupata*, to the one who is not thwarted. *Oṁ*, salutation to *Sadyojāta*. Protect me when there is an attack from the worldly existence. Salutation to the form of Śiva who is the source of origin of all the worldly existences. *Oṁ*, salutation to the most auspicious one, to one who has *Haṁsa* in the tuft, to one whose physical body is learning, to one wherefrom is *Ātman* and the one who is greater than the greatest. Thus, the *aṅgas* of Śiva have bear mentioned. The lore of deity is accompanied by the ancillaries of the image making, which is an *aṅga* of Brahman (the Vedas) also in the Śivaśāsana or the order laid down by Śiva. O sage of good holy rites, I shall now mention the *mantras* pertaining to the sun, *viz. Bāṣkala* and others. O sage, the *aṅgas* are the gist of all the Vedas. *Oṁ bhuḥ, Oṁ bhuvaḥ, Oṁ svaḥ, Oṁ maha, Oṁ janaḥ, Oṁ tapaḥ, Oṁ Satyam, Oṁ Ṛtam, Oṁ Brahman.* This nine-syllabled *mantra* is glorified as *Bāṣkala.* It is called *akṣara* because it does not perish in the world. *Satyam* or truth is called *akṣara.* It is prefixed with *Praṇava* (i.e. *Oṁ*) and suffixed with *namaḥ* or salutation. *Oṁ bhūrbhuvaḥ svaḥ.....*, we mediate on the excellent lustre of the lord, the lustre which urges and guides our intelligence. Salutation to the sun, which is the greatest planet in the sky.

मूलमंत्रमिति प्रोक्तं भास्करस्य महात्मनः।
नवाक्षरेण दीप्ताद्या मूलमंत्रेण भास्करम्॥ २२॥
पूजयेदङ्गमंत्राणि कथयामि समासतः।
वेदादिभिः प्रभूताद्यं प्रणवेन तु मध्यमम्॥ २३॥
ॐ महः महेश्वराय कवचाय नमः।
ॐ भुवः विष्णवे शिरसे नमः॥
ॐ स्वः रुद्राय शिखायै नमः ॐ भूर्भुवः स्वः
ज्वालामालिन्यै देवाय नमः ॐ महः महेश्वराय कवचाय नमः।
ॐ जनः शिवाय नेत्रेभ्यो नमः।
ॐ तपस्तापनाय अस्त्राय नमः॥
एवं प्रसङ्गादेवेह सौराणि कथितानि ह।
शैवानि च समासेन न्यासयोगेन सुव्रत॥ २४॥

Thus, the *mūla-mantra* of the supreme soul has been mentioned. He should worship Dīptā and other Śaktis with the nine-syllabled *mantra* and the sun-god with *mūla-mantra.* I shall now mention about the *aṅga-mantras.* The first one is mostly covered with the Vedic *mantras* and the middle one with *Praṇava. Oṁ bhuḥ*, salutation to the heart, to Brahman. *Oṁ bhuvaḥ*, salutation to the head, to Viṣṇu. *Oṁ svaḥ*, salutation to the tuft, to Rudra. *Oṁ bhūrbhuvaḥ svaḥ*, salutation to the lord having cluster of flames. *Oṁ mahaḥ*, salutation to *kavaca* and to Maheśvara. *Oṁ janaḥ*, salutation to the eyes, to Śiva. *Oṁ tapaḥ*, salutation to *astra* (weapon) and to the one who scorches. Thus, incidentally the *mantras* pertaining to the sun-god, have been mentioned. O sage of good holy rites, the *mantras* pertaining to Śiva have also been suitably mentioned along with the mode of *nyāsa.*

इत्थं मंत्रमयं देवं पूजयेद्धृदयांबुजे।
नाभौ होमं तु कर्तव्यं जनयित्वा यथाक्रमम्॥ २५॥
मनसा सर्वकार्याणि शिवाग्नौ देवमीश्वरम्।
पञ्चब्रह्माङ्गसंभूतं शिवमूर्तिं सदाशिवम्॥ २६॥
रक्तपद्मासनासीनं सकलीकृत्य यत्नतः।
मूलेन मूर्तिमंत्रेण ब्रह्माङ्गाद्यैस्तु सुव्रत॥ २७॥
समिदाज्याहुतीर्हुत्वा मनसा चंद्रमण्डलात्।
चंद्रस्थानात्समुत्पन्नां पूर्णधारामनुस्मरेत्॥ २८॥
पूर्णाहुतिविधानेन ज्ञानिनां शिवशासने।

शिवं वक्त्रगतं ध्यायेत्तेजोमात्रं च शाङ्करम्॥२९॥
ललाटे देवदेवेशं भ्रूमध्ये वा स्मरेत्पुनः।
यच्च हृत्कमले सर्वं समाप्य विधिविस्तरम्॥३०॥
शुद्धदीपशिखाकारं भावेयद्भवनाशनम्।
लिङ्गे च पूजयेद्देवं स्थण्डिले वा सदाशिवम्॥३१॥

Thus, he should worship the lord identical with *mantras* in the lotus of the heart. The *homa* is to be performed thereafter, generating the Śiva fire in the navel by means of mind. All the holy rites are to be performed in the Śiva fire. He should meditate on lord Īśvara, starting from *aṅgas* of the five Brahmans. The image of Śiva is shown seated over the red lotus. He is turned into the *Sakala* form. O sage of good holy rites, the image is adored reciting the *mūla-mantra* and the *mantras* from the *Vedāṅgas etc.* The *homa* with the sacrificial twigs and *ghee* is performed mentally. He should then remember the complete *dhārā* or the current of nectar originating from the abode of moon in the lunar sphere As per the provision of the sacred scriptures relating to the *pūrṇāhuti* in the *Śivaśāsana* or the treatise on Śiva, he should meditate on Śiva – Śaṅkara in the form of refulgence in the face. He should again remember the lord of the chiefs of the Devas in the forehead or in the middle of the eye-brows. This detailed worship shall be concluded in the lotus of heart. He should mediate on the destroyer of the worldly existence in the form of the pure flame of the lamp. He should worship the lord in the *liṅgas* as well or worship Sadāśiva over the ground.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्य पूजाविधिः
नामं त्रयोविंशतितमोऽध्यायः॥२३॥

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चतुर्विंशोऽध्यायः

Chapter 24

Śiva's mode of worship

शैलादिरुवाच

व्याख्यां पूजाविधानस्य प्रवदामि समासतः।
शिवशास्त्रोक्तमार्गेण शिवेन कथितं पुरा॥१॥

Śailādi said–

Now, I shall speak out the excellent method of the worship of Śiva in the manner in which it has been mentioned in the Śaiva scriptures and which were recounted by lord Śiva himself earlier.

अथोभौ चंदनचर्चितौ हस्तौ वौषडंतेनाद्यञ्जलिं कृत्वा मूर्तिविद्याशिवादीनि जप्त्वा अङ्गुष्ठादिकनिष्ठिकांत ईशानाद्यं कनिष्ठिकादिमध्यमांतं हृदयादितृतीयांतं तुरीयमङ्गुष्ठेनानामिकया पञ्चमं तलद्वयेन षष्ठं तर्जन्यङ्गुष्ठाभ्यां नाराचास्त्रप्रयोगेण पुनरपि मूलं जप्त्वा तुरीयेनावगुंठ्य शिवहस्तमित्युच्यते॥२॥

The sandal paste should be applied over both the hands. Then the rite of offering the handful of flowers, reciting the *mantra* ending with *Vauṣaṭ*, should be performed. Thereafter, he should recite the *mantras* of *mūrtividyā* and lord Śiva. In the fingers starting with thumb and ending with the little finger, Īśāna and other deities should be installed. With the fingers beginning with little finger and ending with the middle finger, *hṛdaya* etc. shall be established. The fourth one shall be fixed by means of the thumb and the fifth one by means of the ring finger. The sixth one shall be installed by both the palms. Thereafter, the rite of *Nārācāstra-prayoga*, by means of index finger and the thumb, should be performed. The recitation of the *mūla-mantra* should again be resorted to and everything should be covered

with the repeating of the fourth *bīja-mantra*. This is called the hasta of Śiva or Śiva's hand.

शिवार्चना तेन हस्तेन कार्या॥३॥
तत्त्वगतमात्मानं व्यवस्थाप्य तत्त्वशुद्धिं पूर्ववत्॥४
क्ष्माम्भोग्निवायुव्योमांतं पञ्चचतुः शुद्धकोट्यंते।
धारासहितेन व्यवस्थाप्य तत्त्वशुद्धिं पूर्वं कुर्यात्॥५
तत्त्वशुद्धिः षष्ठेन सद्येन तृतीयेन फडंताद्धराशुद्धिः॥६
षष्ठसहितेन सद्येन तृतीयेन फडन्तेन वारितत्त्वशुद्धिः॥७
वाह्नेयतृतीयेन फंडतेनाग्निशुद्धिः॥८॥
वायव्यचतुर्थेन षष्ठसहितेन फडंतेन वायुशुद्धिः॥९॥
षष्ठेन ससद्येन तृतीयेन फडंतेनाकाशशुद्धिः॥१०॥

The adoration of Śiva should be done with the same *Śiva-hasta*. A devotee should establish the soul in the *tattvas*, which should be purified as has been done earlier. In this way, establishing the earth, water, wind, fire and the sky, the five *tattvas* should be established. Thereafter, the ego, intellect, Prakṛti, Brahman and the five *tattvas*, are purified with Brahman. The devotee should purify the *tattvas* in the manner specified above. The purification of the earth *tattva* is done with the use of *Sadya* and the third *bīja-mantra*, ending with *phaṭ*. The water *tattva* is purified with *Sadya* and uttering of the sixth *bīja-mantra*, ending with *phaṭ*. The Agni-*tattva* is purified with the reciting of the third *bīja-mantra*, ending with *phaṭ*. The *Vāyu-tattva* is purified with the uttering of the fourth *bīja-mantra* relating to Vāyu accompanied by the sixth *bīja-mantra*, ending with *phaṭ*. The consecration of the sky shall be made by means of the sixth *bīja-mantra* accompanied with *Sadya* and the third *bīja-mantra*, ending with *phaṭ*.

उपसंहृत्यैव सद्यषष्ठेन तृतीयेन
मूलेन फडंतेन ताडनं तृतीयेन।
संपुटीकृत्य ग्रहणं मूलमेव योनि-
बीजेन संपुटीकृत्वा बंधनं बंधः॥११॥

After conclusion of these rites, the rite of *tāḍana* (beating) should be performed reciting the sixth *bīja-mantra*. The third *bīja-mantra* and *mūla-mantra* combined with *phaṭ*, should then be uttered. The rite of *grahaṇa* is performed with the performing of *Saṁpuṭī* uttering the third *bīja-mantra*. The rite of *bandhana* shall be performed by means of *yonibīja* after the covering up of the *mūla-mantra*. This is the rite of *bandha*.

एवं शांतातीतादिनिवृत्तिपर्यंतं पूर्ववत्कृत्वा
प्रणवेन तत्त्वत्रयकमनुध्याय आत्मानं।
दीपशिखाकारं पुर्यष्टकसहितं त्रयातीतं
शक्तिक्षोभेणामृतधारां सुषुम्णायां ध्यात्वा॥

Thereafter, the following rites are performed, one after the other. The *Kalās* starting with *Śāntyātīta* and ending with *Nivṛtti* shall be meditated upon as before. These *tattvas* shall then be meditated upon with the use of *Praṇava*. The soul together with the eight *Puras* and having the shape of the flame of the lamp shall be meditated upon as situated beyond the three *tattvas*. The nectarine current flows into the Suṣumnā vessel due to the movement of Śakti.

शांत्यतीतादिनिवृत्तिपर्यंतानां चांतर्नादबिंद्वकारो-कारमकारांतं शिवं सदाशिवं रुद्रविष्णुब्रह्मांतं सृष्टि-क्रमेणामृतीकरणं ब्रह्मन्यासं कृत्वा पञ्चवक्त्रेषु पञ्चदशनयनं विन्यस्य मूलेन पादादिकेशांतं महा-मुद्रामपि बद्ध्वा शिवोहमिति ध्यात्वा शक्त्यादीनि विन्यस्य हृदि शक्त्याबीजांकुरानंतरात् ससुषिरसूत्र-कंटकपत्रकेसरधर्मज्ञानवैराग्यैश्वर्यसूर्यसोमाग्निवामा-ज्येष्ठारौद्रीकालीकलविकरणीबलविकरणीबल-प्रथमनीसर्वभूतदमनीः केसरेषु कर्णिकायां मनोन्मनीमपि ध्यात्वा॥१३॥

Within the Kalā's starting with *Śāntyātīta* and ending with *Nivṛtti*, the *nāda*, *bindu*, the syllables– '*A*', '*U*', '*M*', Śiva, Sadāśiva and three *mūrtis*– Rudra, Viṣṇu and Brahmā, should be meditated upon in the order of creation etc. This process is called *Brahma-nyāsa* (fixation of Brahman) which consists of Amṛtakarṇa or the transformation of nectar into the eternal bliss, in order of creation. Then after fixing the five faces with fifteen eyes, repeating the *mūla-mantra*, the forms of deity, beginning with feet and ending with the tresses, shall be meditated upon and the *Mahāmudrā* shall be displayed. The devotee then contemplates– "I am Śiva." Śaktis and other deities shall be fixed in the heart. Along with the Śaktis, the *bīja*, sprouts, lotus with stalk containing pores, thorns, leaves, filaments, virtue, knowledge, detachment, prosperity, sun, moon and fire, there are Śaktis, like Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kālavikaraṇī, Balavikaraṇī, Balapramathanī and Sarvabhūtadamanī. These deities should be meditated upon in filaments and Manonmanī should be adored in the pericarp.

आसनं परिकल्प्यैवं सर्वोपचारसहितं बहिर्योगोपचारेणांतः करणं कृत्वा नाभौ वह्निकुण्डे पूर्ववदासनं परिकल्प्य सदाशिवं ध्यात्वा बिंदुतोऽमृतधारां शिवमण्डले निपतितां ध्यात्वा ललाटे महेश्वरं दीपशिखाकारं ध्यात्वा आत्मशुद्धिरित्थं प्राणापानौ संयम्य सुषुम्णया वायुं व्यवस्थाप्य षष्ठेन तालुमुद्रां कृत्वा दिग्बंधं कृत्वा षष्ठेन स्थानशुद्धिर्वस्त्रादि पूतांतरर्घ्यपात्रादिषु प्रणवेन तत्त्वत्रयं विन्यस्य तदुपरि बिंदुं ध्यात्वा त्वंभसा विपूर्य द्रव्याणि च विधाय अमृतप्लावनं कृत्वा पाद्यपात्रादिषु तेषामर्घ्यवदासनं परिकल्प्य संहितयाभिमंत्र्याद्येनाभ्यर्च्य द्वितीयेनामृतीकृत्वा तृतीयेन विशोध्यचतुर्थेनावगुंठ्य पञ्चमेनावलोक्य षष्ठेन रक्षां विधाय चतुर्थेन कुशपुञ्जेनार्घ्यांभसाभ्युक्ष्य आत्मानमपि द्रव्याणि पुनरर्घ्यांभसाभ्युक्ष्य सपुष्पेण सर्वद्रव्याणि पृथक्पृथक् शोधयेत्॥१४॥

The rites of self purification, place purification and purification of articles should be performed as follows–

(i) Self purification– The seat shall be offered along with homages and the inner organs of will shall be thought of as an exterior thing by means of the *yogic upacāra*. The seat of the lord shall be conceived as before in the fire-pit in the umbilicus. Sadāśiva shall be meditated upon with the nectarine current falling over the mystic diagram of Śiva. Mahādeva shall be meditated upon in the forehead in the form of the lamp flame. This is the self purification.

(ii) Place purification– The consecration of the spot is done by the devotee, by controlling *prāṇa* and *apāna* breaths. The wind shall be stabilised through Suṣumnā. Then, Tālamudrā and the rite of *Digbandha* shall be performed repeating the sixth *bīja-mantra.*

(iii) Purification of articles– For the purification of the articles of worship, the three *tattvas* are fixed by means of *Praṇava* in the *arghya* vase, the inner part of which is wiped with cloth, etc. The *bindu* is meditated upon above them. They are filled with water. The articles are then arranged and flooded with nectar. In the vase to be used for *pādya* (for washing the feet) etc., the seat is offered on to them as in the case of *arghya*. It is inspired with *Saṁhitā mantras* and is worshipped by means of the first *bīja-mantra.* It is then turned into nectar by reciting of the second *bīja-mantra.* It is purified by means of

third *bīja-mantra* and covered by the fourth *bīja-mantra*. It is looked at reciting the fifth *bīja-mantra*. Protection is accorded by means of the sixth *bīja-mantra*. The material shall be sprinkled with *arghya* water by means of a bundle of *kuśā* grass, repeating the fourth *bīja-mantra*. The self and the articles should again be sprinkled with the *arghya* water, besides the flowers. All the materials are thus purified.

सद्येन गंधं वामेन वस्त्रम्।
अघोरेण आभरणं पुरुषेणं नैवेद्यम्।
ईशानेन पुष्पाणि अथाभिमंत्रयेत्॥१५॥
शिवगायत्र्या शेषं प्रोक्षयेत्॥१६॥
पञ्चामृतपञ्चगव्यादीनि
ब्रह्माङ्गमूलाद्यैरभिमंत्रयेत्॥१७॥
पृथकपृथङ्मूलेनार्घ्यं धूपं दत्त्वा-
चमनीयं च तेषामपि धेनुमुद्रा
च दर्शयित्वा कवचेनावगुंठ्यास्त्रेण
रक्षां च विधाय द्रव्यशुद्धिं कुर्यात्॥१८॥

Then the devotee shall inspire the scent with *Sadya-mantra*, the cloth with *Vāma-mantra*, the ornament with *Aghora mantra*, the *naivedya* with *Tatpuruṣa-mantra* and the flowers with *Īśāna-mantra*. He shall sprinkle the remaining things with water uttering *Śiva-Gāyatrī*. He shall inspire *Pañcāmṛta*, *Pañcagavya* and other articles with *Vedāṅgas*, *mūla-mantra* and other mantras. He shall consecrate the material by offering *arghya*, incense and sipping severally, repeating the *mūla-mantra*. Then he shall display the *dhanurvidyā* to them, cover them up by means of *kavaca-mantra* and accord protection by means of *astra-mantra*.

अर्घ्योदकमग्रे हृदा गंधमादाय द्रव्याणि विशोध्य पूजाप्रभृतिकरणं रक्षांतं कृत्वैवं द्रव्यशुद्धिं पूजासमर्पणांतं मौनमास्थाय पुष्पाञ्जलिं दत्त्वा सर्वमंत्राणि प्रणवादिनमोंताज्जपित्वा पुष्पाञ्जलिं त्यजेन्मंत्रशुद्धिरित्थम्॥

(iv) Purification of *Mantra*– At the outset, *arghya* water is offered. Then scent is taken up and consecrated with the display of *astra-mantra*, performing the worship at the same time. The materials are consecrated till the dedication of worship is performed silently. Then a hand cup of flowers is offered. All the *mantras* are repeated with *Praṇava* at the beginning and ending with *namaḥ*. A handful of flowers are again offered.

अग्रे सामान्यार्घ्यपात्रं पयसापूर्य गंधपुष्पादिना संहितयाभिमंत्र्य धेनुमुद्रां दत्त्वां कवचेनावगुंठ्यास्त्रेण रक्षयेत्। पूजां पर्युषितां गायत्र्या समभ्यर्च्य सामान्यार्घ्यं दत्त्वां गंधपुष्पधूपाचमनीयं स्वधांतं नमोंतं वा दत्त्वा ब्रह्मभिः पृथक्पृथक्पुष्पाञ्जलिं दत्त्वा फडंतास्त्रेण निर्माल्यं व्यपेह्य ईशान्यां चण्डमभ्यासनमूर्तिं चण्डं सामान्यास्त्रेण लिङ्गपीठं शिवं पाशुपतास्त्रेण विशोध्य मूर्ध्नि पुष्पं निधाय पूजयेल्लिंगशुद्धिः॥२०॥

(v) Purification of *Liṅga*– Initially, the common vase is filled with water. Offering scents and fragrant flowers, it is supported with *Saṁhitā mantras*. Thereafter, the *Dhanumudrā* is displayed which is covered by means of *kavaca-mantra* and protected by *astra-mantra*. The *pūjā* that has already been performed, shall be repeated reciting *Gāyatrī-mantra*, offering the usual *arghya*, scents, fragrant flowers, incense and *ācamanīya* repeating the mantra starting with *Svadhā* and ending with *Namaḥ*. The flowers are also to be offered uttering several of the Vedic hymns. The remaining part of the *pūjā* should be completed uttering the *astra-mantra*,

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ending with *phaṭ*. Caṇḍa is adored in the north-east, who is consecrated reciting the *astra-mantra*. The pedestal of the *liṅga* is consecrated reciting the *pāśupata-mantra*. The deity is worshipped keeping a flower over the head.

आसनं कूर्माशिलायां बीजांकुरं तदुपरि ब्रह्मशिला-यामनंतनालसुषिरे सूत्रपत्रकंटककर्णिकाकेसरधर्म-ज्ञानवैराग्यैश्वर्यसूर्यसोमाग्निकेसरशक्तिं मनोन्मनीं कर्णिकायां मनोन्मनेनानंतासनायेति समासेनासनं परिकल्प्य तदुपरि निवृत्त्यादिकलामयं षड्विधसहितं कर्मकलाङ्गदेहं सदाशिवं भावयेत्॥२१॥

The devotee should meditate on Sadāśiva who possess all the *kalās* starting from *nivṛtti*, who is accompanied with six types of *kalās* and whose physical body is the combination of *kalās* and *karman*. The seat is conceived over the rocky back of the tortoise-incarnation of Viṣṇu. The seeds and the sprouts above it on the rock of Brahmā in the pores of the stalk of the endless being the fibres of the leaves, the thorn, the pericarp, the filament, virtue, *jñāna*, *vairāgya*, *aiśvarya* (prosperity), the sun, the moon, fire, filament and Śakti; Manonmanī is conceived in pericarp along with Manonmana. Briefly, the seat is conceived by saying– "For the seat of the endless being." Sadāśiva is meditated upon it in the manner as pointed out earlier.

उभाभ्यां सपुष्पाभ्यां हस्ताभ्यामङ्गुष्ठेन पुष्पमापीड्य आवाहनमुद्रया शनैःशनैः हृदयादिमस्तकांतमारोप्य हृदा सह मूलं प्लुतमुच्चार्य सद्येन बिंदुस्थाना-दभ्यधिकं दीपशिखाकारं सर्वतोमुखहस्तं व्याप्यव्यापकमावाह्य स्थापयेत्॥२२॥

Flowers shall be taken in both the hands and pressed with the thumbs. By means of gesture of invocation, they are gradually taken from the heart upto the head uttering the *mūla-mantra*, along with the *hṛdaya-mantra* in *pluta* or prolated note. The deity who has the form of flame of a lamp and who has faces and hands all round, is invoked very much from the spot of *bindu* and is installed as the pervader of everything, showing to gesture of pervading.

पूर्वहृदा शिवशक्तिसमवायेन परमीकरणममृतीकरणं हृदयादिमूलेन सद्येनावाहनं हृदा मूलोपरि वामेन स्थापनं हृदा मूलोपरि अघोरेण सन्निरोधं हृदा मूलोपरि पुरुषेण सान्निध्यं हृदा मूलेन ईशानेन पूजयेदिति उपदेशः॥२३॥

The rite of *paramīkaraṇam* or exhaulting the deity is performed in the beginning, reciting the *hṛdaya mantra*, resulting in the inseparation of Śiva and Śakti. Thereafter, the rite of nectarine is performed reciting the *mūla-mantra*, beginning with *hṛdaya*. The rite of invocation as well as *vāma-mantra*; the rite of *sannirodhana* or the obstruction of the existing one is to be performed with the reciting of *mūla-mantra*. The rite of proximity is performed by means of *tatpuruṣa-mantra* over the *mūla-mantra* and the *hṛdaya-mantra*. The deity should be adored with the reciting of *mūla-mantra*, coupled with *Īśāna-mantra*. This has been ordained.

पञ्चमंत्रसहितेन यथापूर्वमात्मनो देहनिर्माणं तथा देवस्यापि वह्नेश्चैवमुपदेशः॥२४॥

Thereafter, the rite of *Dehanirmāṇa* for self, as before, as well as fourth lord of fire, by means of *bīja-mantra*, has to be performed together with five *mantras*.

रूपकध्यानं कृत्वा मूलेन नमस्कारांतमापाद्य स्वधांतमाचमनीयं सर्वं नमस्कारांतं वा स्वाहाकारांतमर्घ्यं मूलेन पुष्पाञ्जलिं वौषडंतेन सर्वं नमस्कारांतं हृदा वा ईशानेन वा रुद्रगायत्र्या ॐ नमः

शिवायेति मूलमंत्रेण वा पूजयेत्॥ २५॥

After meditating on Rūpaka reciting the *mūla-mantra*, he performs the rite ending with salutation and offers *ācamanīya* ending with *Svadhā*. The *arghya* is then offered with all other things ending with the uttering of the word *Svāhā*. The offering of flowers is performed by means of *mūla-mantra* ending with *vausaṭ*. Every rite ending with salutation may be performed by means of *Hṛdaya-mantra* or *Īśāna-mantra* or *Rudragāyatrī* or the adoration with the use of *mūla-mantra i.e.*, "*Oṁ Namaḥ Śivāya.*"

पुष्पाञ्जलिं दत्त्वा पुनर्धूपाचमनीयं षष्ठेन पुष्पावसारणं विसर्जनं मंत्रोदकेन मूलेन संस्नाप्य सर्वद्रव्याभिषेकमीशानेन प्रतिद्रव्यमष्टपुष्पं दत्त्वैवमर्घ्यं च गंधं पुष्पधूपाचमनीयं फडंतास्त्रेण पूजापसरणं शुद्धोदकेन मूलेन संस्नाप्य पिष्टामलकादिभिः॥ २६॥

उष्णोदकेन हरिद्राद्येन लिङ्गमूर्तिं पीठसहितां विशोध्य गंधोदकहिरण्योदकमंत्रोदकेन रुद्राध्यायं पठमानः नीलरुद्रत्वरितरुद्रपञ्चब्रह्मादिभिः नमः शिवायोति स्नापयेत्॥ २७॥

The flowers shall again be offered, besides incense, performing the rite of sipping. The rite of the removal of the flowers and casting off shall have to be performed by means of the sixth *bīja-mantra*. Thereafter, all the articles of worship should be washed with water reciting the *mantras* as well as the *mūla-mantra*. The rite of consecration should be performed reciting the *Īśāna-mantra*. Eight flowers are offered for every article, besides the *arghya*. The scents and the fragrant flowers, the incense and the *ācamanīya*, are offered by means of *astra-mantra*, ending with *phaṭ*. The rite of concluding the *pūjā* shall also be similarly performed. The *liṅga-mūrti* can be bathed and consecrated with holy water and turmeric powder mixed with it. The devotee shall then recite *Rudrādhyāya* and bathe the *liṅga* with fragrant water in which gold has been placed and the water purified with *mantras*. The devotee should then repeat *Nīla-rudra*, *Tvarita-rudra*, *Pañcabrahman* and repeating the other *mantras* ending with *Namaḥ-Śivāya*.

मूर्ध्नि पुष्पं निधायैवं न शून्यं
लिङ्गमस्तकं कुर्यादत्र श्लोकः॥ २८॥
यस्य राष्ट्रे तु लिङ्गस्य मस्तकं शून्यलक्षणम्।
तस्यालक्ष्मीर्महारोगो दुर्भिक्षं वाहनक्षयः॥ २९॥

While bathing the *liṅga*, a flower should be placed over its top. The head of the *liṅga* or its top should not be left bare. In this respect, there is a vase which warns them. In case in the realm of a king, the head of the *liṅga* is left bare, he shall have to face misfortune, great ailment, famine and destruction of vehicles.

तस्मात्परिहरेद्राजा धर्मकामार्थमुक्तये।
शून्यं लिङ्गे स्वयं राजा राष्ट्रं चैव प्रणश्यति॥ ३०॥

Therefore, the king should avoid this and strive for virtue, love, riches as well as salvation. If the *liṅga* is left with its top bare, the king and the kingdom shall both perish.

एवं सुस्नाप्यार्घ्यं च दत्त्वा संमृज्य वस्त्रेण गंधपुष्पवस्त्रालङ्कारादींश्च मूलेन दद्यात्॥ ३१॥

After bathing, the *arghya* should be offered. The *liṅga* should be wiped off with a cloth thereafter. Repeating the *mūla-mantra*, the scent should be offered, besides fragrant flowers, costumes and ornaments etc.

धूपाचमनीयदीपनैवेद्यादींश्च मूलेन प्रधानेनोपरि पूजनं पवित्रीकरणमित्युक्तम्॥ ३२॥

The incense should then be offered by the devotee, then the *ācamanīya*, lamp, besides

the food etc. repeating the *mūla-mantra*. This is known as the purificatory rite.

आरार्तिदीपादींश्चैव धेनुमुद्रामुद्रितानि कवचे-नावगुंठिनानि षष्ठेन रक्षितानि लिङ्गोपरि लिङ्गे च लिङ्गास्याधः साधारणं च दर्शयेत्॥३३॥

The waving of the lamp shall then be resorted to over the *liṅga*, on the *liṅga*, below the *liṅga* and all round it. The lamp should be inspired with *dhenumudrā*, covered with the *kavaca-mantra* with the protection of the sixth *bīja-mantra*.

मूलेन नमस्कारं विज्ञाप्यवाहनस्थापनसन्निराध-सान्निध्यपाद्याचमनीयार्घ्यगंधपुष्पधूपनैवेद्याचमनीय-हस्तोद्वतनमुखवासाद्युपचारयुक्तं ब्रह्माङ्गभोगमार्गेण पूजयेत्॥३४॥

The devotee shall then worship bowing down, uttering *mūla-mantra* in the manner of partial enjoyment of Brahman, with all the items of service like invocation, installation, obstruction, presence, water for washing and ritualistic sipping, homage of holy articles, scent, fragrant flowers, incense, besides the offering of foods, the second ritualistic sipping and wiping of hands and chewing the fragrant nuts for making the mouth fragrant.

सकलध्यानं निष्कलस्मरणं परावरध्यानं मूलमंत्र-जपः। दशांशं ब्रह्माङ्गजपसमर्पणमात्मनिवेदनस्तुति-नमस्कारादयश्च गुरुपूजा च पूर्वतो दक्षिणे विनायकस्य॥३५॥

The rites of meditating the lord in *Sakala* form as well as *Niṣkala* form, meditation of the major and the minor Devas, the recitation of *Mūla-mantra* as well as *Brahmāṅga mantras* extending to the tenth of the previous dedication, self-surrender, eulogy and prostration, should be performed. The preceptor should be worshipped in the east and Vināyaka in the south.

आदौ चांते च संपूज्यो विघ्नेशो जगदीश्वरः।
दैवतैश्च द्विजैश्चैव सर्वकर्मार्थसिद्धये॥३६॥

For the achievement of all the desired objects, Gaṇeśa – the lord of the universe, should be worshipped initially and at the end, the Brāhmaṇas and the gods should be adored.

यः शिवं पूजयेदेवं लिङ्गे वा स्थण्डिलेपि व।
स याति शिवासायुज्यं वर्षमात्रेण कर्मणा॥३७॥

One who adores lord Śiva in the form of *liṅga* or on the ground by continuing the holy rites fully for a year, attains identity with him.

लिङ्गार्चकश्च षण्मासान्नात्र कार्या विचारणा।
सप्त प्रदक्षिणाः कृत्वा दण्डवत्प्रणमेद्बुधः॥३८॥

A person who adores *liṅga*, attains identity with Śiva for six months. The devotee shall go round the *liṅga* seven times and prostrate before it like a pole.

प्रदक्षिणक्रमपादेन अश्वमेधफलं शतम्।
तस्मात्संपूजयेन्नित्यं सर्वकर्मार्थसिद्धये॥३९॥
भोगार्थी भोगमाप्नोति राज्यार्थी राज्यमाप्नुयात्।
पुत्रार्थी तनयं श्रेष्ठं रोगी रोगात्प्रमुच्यते॥४०॥
यान्यांश्चितयते कामांस्तास्तांन्प्राप्नोति मानवः॥४१॥

Such a person shall achieve the fruit of a hundred horse sacrifices for every step made in the course of circumambulation. Therefore, one should worship the lord daily for achieving all the desired objects. One who seeks enjoyment shall achieve enjoyment. One who is desirous of kingdom shall attain the same. A person who is desirous of having sons, shall attain sons; the ailing person shall be free from ailments. A devoted man shall attain his desire.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्य पूजाविधिः
नामं चतुर्विंशोऽध्यायः॥२४॥

पञ्चविंशतितमोऽध्यायः

Chapter 25

The holy fire rites of Śiva

शैलादिरुवाच

शिवाग्निकार्यं वक्ष्यामि शिवेन परिभाषितम्।
जनयित्वाग्रतः प्राचीं शुभे देशे सुसंस्कृते॥१॥

Śailādi said–

I shall now mention the holy rites of Śiva, relating to the fire, as revealed by lord Śiva himself.

पूर्वाग्रमुत्तराग्रं च कुर्यात्सूत्रत्रयं शुभम्।
चतुस्त्रीकृते क्षेत्रे कुर्यात्कुण्डानि यत्नतः॥२॥

The devotee should dig a square pit at a neat and clean place in an auspicious *muhūrta*. Then, he should draw three lines towards the east, as well as the north.

नित्यहोमाग्निकुण्डं च त्रिमेखलसमायुतम्।
चतुस्त्रीद्व्यङ्गुलायामा मेखला हस्तमात्रतः॥३॥
हस्तमात्रं भवेत्कुण्डं योनिः प्रादेशमात्रतः।
अश्वत्थपत्रवद्योनिं मेखलोपरि कल्पयेत्॥४॥

He should draw three lines around the auspicious fire of the sacrifice, besides the chains. The outer chain should be of three fingers wide, while the middle one should be of two finger's width. The fire altar should be of two hands. The middle part should be of nine inches width. The *yoni* should be made resembling the leaf of *pīpala* tree, above the chain.

कुण्डमध्ये तु नाभिः स्यादष्टपत्रं सकर्णिकम्।
प्रादेशमात्रं विधिना कारयेद्ब्रह्मणः सुत॥५॥

The naval should be made in the centre of the altar in the form of lotus, which should have eight petals and a pericarp. Its width should be equivalent to the space between the thumb and the index finger.

षष्ठेनोल्लेखनं प्रोक्तं प्रोक्षणं वर्मणा स्मृतम्।
नेत्रेणालोक्य वै कुण्डं षड्रेखाः कारयेद्बुधः॥६॥
प्रागायतेन विप्रेंद्र ब्रह्मविष्णुमहेश्वराः।
उत्तराग्राः शिवा रेखाः प्रोक्षयेद्वर्मणा पुनः॥७॥

The writing work should be done with the sixth *astra-mantra* and reciting, and the water should be sprinkled reciting the *kavaca-mantra*. Fixing the eyes over the altar, six lines should be drawn. O best of Brāhmaṇas, the three lines on the east represent Brahmā, Viṣṇu and Maheśa. The devotee should sprinkle water over the lines towards the north, uttering the *varmaṇa-mantra*.

शमीपिप्पलसंभूतामरणीं षोडशाङ्गुलाम्।
मथित्वा वह्निबीजेन शक्तिन्यासं हृदैव तु॥८॥
प्रक्षिपेद्विधिना वह्निमन्वाधाय यथाविधि।
तूष्णीं प्रादेशमात्रैस्तु याज्ञिकैः शकलैः शुभैः॥९॥
परिसंमोहनं कुर्याज्जलेनाष्टसु दिक्षु वै।
परिस्तीर्य विधानेन प्रागाद्येवमनुक्रमात्॥१०॥

The twigs used for the performing of *homa* should be of *Śamī* or *Pīpala* tree and should be sixteen fingers in length. Cleaning then, *Śakti nyāsa* should be completed with *hṛdaya-mantra*. Then repeating the *Vahni-mantra*, the fire should be ignited. The length of the fire twigs should be equivalent to the thumb and index finger and should be placed in the fire keeping quiet. Starting from the east, the water should be sprinkled on all the sides and the *parisammohana* rite should be performed thereafter.

उत्तराग्रं पुरस्ताद्धि प्रागग्रं दक्षिणे पुनः।
पश्चिमे चोत्तराग्रं तु सौम्यं पूर्वाग्रमेव तु॥११॥

The auspicious *kuśā* grass of the *yajña* should be placed towards the east. Similarly, placing the *kuśā* grass towards the east, it should also be placed towards the south.

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Similarly, the *kuśā* grass should be placed in the north as well the west, besides east and the north.

ऐन्द्रे चैन्द्राग्नमावाह्य यास्य एवं विधीयते।
सौम्यस्योपरि चांद्राग्नं वारुमाग्नमधस्ततः॥१२॥

In the two vases of Indra, Indra and Agni should be consecrated. In the vase of Agni, Yama and Agni should be consecrated. In the Soma vase, both Soma and Agni should be established. Below that, the gods Varuṇa and Agni should be consecrated, invoking them.

द्वंद्वरूपेण पात्राणि बर्हिःष्वासाद्य सुव्रत।
अधोमुखानि सर्वाणि द्रव्याणि च तथोत्तरे॥१३॥
तस्योपरि न्यसेद्दर्भाञ्छिवं दक्षिणतोन्यसेत्।
पूजयेन्मूलमंत्रेण पश्चाद्धोमं समाचरेत्॥१४॥

O Suvrata, over the two *kuśās* of the vases, lowering one's head, placing the vase upside down and placing it towards the north, the flowers should be spread over the same. The vase of Śiva should be placed to the south. A devotee should adore it with *mūla mantra* and then perform the *homa*.

प्रेक्षणीपात्रमादाय पूरयेदंबुना पुनः।
प्रादेशमात्रौ तु कुशौ स्थापयेदुदकोपरि॥१५॥

Then reciting the *Prekṣaṇa-mantra*, water in the vase should be filled. Two *kuśās* of the length of *prādeśa* should be placed over it.

प्लावयेच्च कुशाग्रं तु वसोः सूर्यस्य रश्मिभिः।
विकीर्य सर्वपात्राणि सुसंप्रोक्ष्य विधानतः॥१६॥
प्रणीतापात्रमादाय पूरयेदंबुना पुनः।
अन्योदककुशाग्रैस्तु सम्यगाच्छाद्य सुव्रत॥१७॥
हस्ताभ्यां नासिकं पात्रमैशान्यां दिशि विन्यसेत्।
आज्याधिश्रयणं कुर्यात्पश्चिमोत्तरतः शुभम्॥१८॥

Then reciting the *mantra*– "*Vasoḥ Sūryasya*", the forepart of *kuśā* should be placed in the water. According to the procedure, all the vases should be placed with the necks upwards and then sprinkle the water over them. Thereafter, the *praṇīta* vase should be filled with water. O excellent sage, the remaining water should be covered with *kuśā* grass. Then lifting up the vases upto nose level, they should be placed in the north-east. Thereafter, the splendid rite of warming the *ghee* in the north-west corner should be performed.

भस्ममिश्रांस्तथाङ्गारान् ग्राहयेत्सकलेन वै।
पश्चिमोत्तरतो नीत्वा तत्र चाज्यं प्रतापयेत्॥१९॥
कुशानग्नौ तु प्रज्वाल्य पर्यग्निं त्रिभिराचरेत्।
तान्सर्वांस्तत्र निःक्षिप्य चाग्रे चाज्यं निधापयेत्॥२०

The devotee shall then take a small quantity of burning coal mixed with ashes. Lifting a vase from the west and placing it to the north, the *ghee* should be heated. The tips of the *kuśā* grass should be burnt and whirl it around the fire thrice. After putting *kuśā* grass into the fire, he shall place the vase of *ghee* over the fire.

अङ्गुष्ठमात्रौ तु कुशौ प्रक्षाल्य विधिनैव तु।
पर्यग्निं च ततः कुर्यात्तैरेव नवभिः पुनः॥२१॥
पर्यग्निं च पुनः कुर्यात्तदाज्यमवरोपयेत्।
अथापकर्षयेत् पात्रं क्रमेणोत्तरपश्चिमे॥२२॥

He shall then take two bits of *kuśā* grass, wash them and perform the rite of burning their tips and whirling them around the fire. The rite of *Parayāgni* should then be performed with nine bits of grass. Then, he shall take the vase off the fire taking it from north to west.

संयुज्यं चाग्निं काष्ठेन प्रक्षाल्यारोप्य पश्चिमे।
आज्यस्योत्पवनं कुर्यात्पवित्राभ्यां सहैव तु॥२३॥
पृथगादाय हस्ताभ्यां प्रवाहेण यथाक्रमम्।
अङ्गुष्ठानामिकाभ्यां तु उभाभ्यां मूलविद्यया॥२४॥

अभ्युक्ष्य दापयेदग्नौ पवित्रे घृतपंकिते।
सौवर्णं स्रुक्स्रुवं कुर्याद्रत्निमात्रेण सुव्रत॥ २५॥
राजतं वा यथान्यायं सर्वलक्षणसंयुतम्।
अथवा याज्ञिकैर्वृक्षैः कर्तव्यो स्रुक्स्रुवावुभौ॥ २६॥

The devotee should then touch a sacrificial twig, touch the fire and then place it towards the west. Pouring the *ghee* over the fire, the *utpavana* rite should be performed. Then making rings of *kuśā* grass, he should wear them in the thumb and the index finger. Then he should carry the vase of *ghee*. The ring of *kuśā* grass should be dipped in the *ghee* and then drop it in the fire. O excellent Brāhmaṇas, a *sruvā* or ladle of the length of a hand, should be made of gold, silver or of wood, to be used in *yajña*.

अरत्निमात्रमायामं तत्पात्रे तु बिलं भवेत्।
षडङ्गुलपरीणाहं दण्डमूलं महामुने॥ २७॥
तदर्धं कंठनालं स्यात्पुष्करं मूलवद्भवेत्।
गोवालसदृशं दण्डं स्रुवाग्रं नासिकासमम्॥ २८॥
पुटद्वयसमायुक्तं मुक्ताद्येन प्रपूरितम्।
षट्त्रिंशदङ्गुलायाममष्टाङ्गुलसविस्तरम्॥ २९॥
उत्सेधस्तु तदर्धं स्यात्सूत्रेण समितं ततः।
सप्ताङ्गुलं भवेदास्यं विस्तरायामतः पुनः॥ ३०॥
त्रिभागैकं भवेदग्रं कृत्वा शेषं परित्यजेत्।
कंठं च द्व्यङ्गुलायामं विस्तरं चतुरङ्गुलम्॥ ३१॥
वेदिरष्टाङ्गुलायामा विस्तारस्तत्प्रमाणतः।
तस्य मध्ये बिलं कुर्याच्चतुरङ्गुलमानतः॥ ३२॥

The *sruvā* should be a hand in length and there should be a hole in the handle. Its neck should be six fingers in length, the tongue should be like the root. The *sruvā* should be similar to the cow's tail. The tip of the *sruvā* or ladle should be like a nose with two round holes filled with pearls. In case, the length is thirty six *aṅgulas*, the width should be eight *aṅgulas*. The height should be half of it and a thread should be employed for all the measurements. The mouth shall be seven *aṅgulas* in length and width. After making the tip, a third of the whole, in length of the remaining part shall be left off. The neck shall be two *aṅgulas* in length and its expanse shall be four *aṅgulas*. The altar shall be eight *aṅgulas* in length as well as in expanse. In its middle, a hole shall be dug four *aṅgulas* in width.

बिलं सुवर्तितं कुर्यादष्टपत्रं सुकर्णिकम्।
परितो बिलबाह्ये तु पट्टिकार्धांगुलेन तु॥ ३३॥
तद्बाह्ये च विनिर्द्रं तु पद्मपत्रविचित्रितम्।
यवद्वयप्रमाणेन तद्बाह्ये पट्टिका भवेत्॥ ३४॥

The hole shall be perfectly circular with eight petals and a fine pericarp. All round the hole, there shall be a fringe on the outside, half an *aṅgula* in width. Outside, it shall open out like a full-blown lotus decorated with petals. Outside it, there shall be a fringe two barley grain in width.

वेदिकामध्यतो रंध्रं कनिष्ठाङ्गुलमानतः।
खातं यावन्मुखांतःस्याद्बिलमानं तु निम्नगम्॥ ३५॥

Though the middle of the altar shall be dug as a long groove of the girth of a little finger extending upto the mouth, the hole shall be sloping downwards.

दण्डं षडङ्गुलं नालं दण्डाग्रे दण्डिकात्रयम्।
अर्धांगुलविवृद्ध्या तु कर्तव्यं चतुरङ्गुलम्॥ ३६॥

The stick shall be six *aṅgulas* in length and hollow. At the tip of the *daṇḍa*, three *daṇḍikās i.e.*, three long lines in a series shall be made, the latter ones being half an *aṅgula* more than the former and the last shall be four *aṅgulas* in length.

त्रयोदशाङ्गुलायामं दण्डमूले घटं भवेत्।
द्व्यङ्गुलस्तु भवेत्कुंभो नाभिं विद्याद्दशाङ्गुलम्॥ ३७॥

At the root of the *daṇḍa*, there shall be a jar thirteen *aṅgulas* in length. The pot like dome shall be two *aṅgulas* in height. The navel shall be ten *aṅgulas*.

वेदिमध्ये तथा कृत्वा पादं कुर्याच्च द्व्यङ्गुलम्।
पद्मपृष्ठसमाकारं पादं वै कर्णिकाकृतिम्॥३८॥
गजोष्ठसदृशाकारं तस्य पृष्ठाकृतिर्भवेत्।
अभिचारादिकार्येषु कुर्यात्कृष्णायसेन तु॥३९॥

After making the navel in the centre of the altar, the devotee should make its foot two *aṅgulas* in extent. The foot shall be shaped like the back of the lotus and the leg shall resemble a pericarp in shape. The shape of its back shall resemble the lips of the elephant. In the rites relating to the black magic, it shall be made with an iron rod.

पञ्चविंशत्कुशेनैव स्रुक्स्रुवौ मार्जयेत्पुनः।
अग्रमग्रेण संशोध्य मध्यं मध्येन सुव्रत॥४०॥
मूलं मूलेन विधिना अग्नौ ताप्य हृदा पुनः।
आज्यस्थाली प्रणीता च प्रोक्षणी तिस्र एव च॥४१॥
सौवर्णी राजती वापि ताम्री वा मृन्मयी तु वा।
अन्यथा नैव कर्तव्य शांतिके पौष्टिके शुभे॥४२॥
आयसी त्वभिचारे तु शांतिके मृन्मयी तु वा।
षडङ्गुल सुविस्तीर्णं पात्राणां मुखमुच्यते॥४३॥

The devotee shall wipe the ladle with a bundle of *kuśā* grass, twenty five in number. O excellent sage, the tip should be wiped out with the tip, the middle with middle and the root with root. It shall be warmed with fire reciting the *hṛdaya-mantra*. The three vases of *ghee*, *praṇītā* and *prokṣaṇī* may be made of gold, silver, copper or mud. They shall not be made otherwise in the splendid rites conducive to peace and prosperity. In the *abhicāra* rites, they shall be made of iron. In the rite of peace, they shall be made of clay. The mouths of the vases should be six *aṅgulas* in width.

प्रोक्षणी द्व्यङ्गुलोत्सेधा
प्रणीता द्व्यङ्गुलाधिका।
आज्यस्थाली ततस्तस्या
उत्सेधो द्व्यङ्गुलाधिकः॥४४॥

The *prokṣaṇī* vase shall be two *aṅgulas* in height. The height of *praṇītā* shall be two *aṅgulas* more. The vase for *ghee* shall be two *aṅgulas* more in height.

यैः समिद्भिर्हुतं प्रोक्तं तैरेव परिधिर्भवेत्।
मध्याङ्गुलपरीणाहा अवक्रा निर्व्रणाः समाः॥४५॥
द्वात्रिंशदङ्गुलायमास्तिस्रः परिधयः स्मृताः।
द्वात्रिंशदङ्गुलायामैस्त्रिंशद्दर्भैः परिस्तरेत्॥४६॥

The twigs with which the border is strewn, shall be by means of the same twigs as are used in the *homa*. They shall be equal to middle finger in girth. They shall not be bent and shall contain no cracks and should be of equal length. There are three *paridhis* (circles), each of the length of thirty two *aṅgulas*, that shall be strewn all round.

चतुरङ्गुलमध्ये तु ग्रथितं तु प्रदक्षिणम्।
अभिचारादिकार्येषु शिवाग्न्याधानवर्जितम्॥४७॥

The *darbha* grass should be tied round in the middle by means of *kuśā* grass, four *aṅgulas* in length. In the rites of *abhicāra* etc. the consecration of Agni pertaining to Śiva should be avoided.

अकोमलाः स्थिरा विप्र संग्राह्यास्त्वाभिचारिके।
समग्रः सुसमाः स्थूलाः कनिष्ठाङ्गुलसंमिताः॥४८॥
अवक्रा निर्व्रणाः स्निग्धा द्वादशांकुलसंमिताः।
समिधस्थं प्रमाणं हि सर्वकार्येषु सुव्रत॥४९॥

O Brāhmaṇas, in the *abhicāra* rite, the sacrificial twigs should be firm. They should not be tender, whole and stout. Twigs of equal length, having the girth of little finger,

should be collected. O excellent sage, in all the rites, the glossy twigs measuring twelve *aṅgulas* shall be taken. They should not be curved and should be free from cracks.

गव्यं घृतं ततः श्रेष्ठं कापिलं तु ततोऽधिकम्।
आहुतीनां प्रमाणं तु स्रुवं पूर्णं यथा भवेत्॥५०॥

The *ghee* derived from the cow's milk is excellent. But that derived from the tawny-coloured cow is more excellent. The measure of *ghee* for offering is as much as it fills the ladle.

अन्नमक्षप्रमाणं स्याच्छुक्तिमात्रेण वै तिलः।
यवानां च तदर्धं स्यात्फलानां स्वप्रमाणतः॥५१॥

The cooked rice should be as big as the fruit of *Tarminalia Belerica.* Gingelly seeds should be as much as they contain an oyster shell. The barley grain should be half of that quantity. The fruits shall be of their own respective sizes.

क्षीरस्य मधुनो दध्नः प्रमाणं घृतवद्भवेत्।
चतुःस्रुवप्रमाणेन स्रुवा पूर्णाहुतिर्भवेत्॥५२॥

The quantity of milk, honey and curds shall be like that of *ghee.* The final offering shall be made with the ladle which is equal to four *śruvā* measure.

तदर्धं स्विष्टकृत्प्रोक्तं शेषं सर्वमथापि वा।
शांतिकं पौष्टिकं चैव शिवाग्नौ जुहुयात्सदा॥५३॥

Half of that is called *Sviṣṭakṛt* or all that remains after the offering have been made which shall be poured together in the sacrificial fire. *Homas*, which are intended for peace and prosperity, should always be performed in Agni pertaining to Śiva.

लौकिकाग्नौ महाभाग मोहनोच्चाटनादयः।
शिवाग्निं जनयित्वा तु सर्वकर्मणि सुव्रत॥५४॥
सप्त जिह्वाः प्रकल्प्यैव सर्वकार्याणि कारयेत्।
अथवा सर्वकार्याणि जिह्वामात्रेण सिध्यति॥५५॥
शिवाग्निरिति विप्रेंद्रा जिह्वामात्रेण साधकः॥५६॥

O highly-blessed sage, enchanting, exercising and other rites shall be performed in the secular fire. O noble sage, in every rite, Śiva's fire should be generated. After making seven holy flames, all holy rites should be performed, or otherwise all holy rites can be performed by means of a single flame only. O foremost of the Brāhmaṇas, Śiva fire can be achieved by the tongue alone.

ॐ बहुरूपायै मध्यजिह्वायै अनेकवर्णायै दक्षिणोत्तरमध्यगा कपौष्टिकमोक्षादिफलप्रदायै स्वाहा॥५७॥

Oṁ Svāhā (offering) unto the middle tongue of the flame, to one having many forms and many colours, to one who goes to the south, to the north, to the middle, to the one who bestows the benefit that is conducive to the peace, prosperity, salvation etc.

ॐ हिरण्यायै चामीकराभायै ईशानजिह्वायै ज्ञानप्रदायै स्वाहा॥५८॥

ॐ कनकायै कनकनिभायै रम्यायै ऐंद्राजिह्वायै स्वाहा॥५९॥

ॐ रक्तायै रक्तवर्णायै आग्नेयजिह्वायै अनेकवर्णायै विद्वेषणमोहनायै स्वाहा॥६०॥

ॐ कृष्णायै नैर्ऋतजिह्वायै मारणायै स्वाहा॥६१॥

ॐ सुप्रभायै पश्चिमजिह्वायै मुक्ताफलायै शांतिकायै पौष्टिकायै स्वाहा॥६२॥

ॐ अभिव्यक्तायै वायव्यजिह्वायै शत्रूच्चाटनायै स्वाहा॥६३॥

ॐ वह्नये तेजस्विने स्वाहा॥६४॥

Oṁ Svāhā unto the tongue of Īśāna that bestows perfect knowledge, to the golden one, to the one having the lustre of gold. *Oṁ Svāhā* unto the tongue of Indra, to the golden one, to the one resembling gold, to the

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beautiful one. *Oṁ Svāhā* unto the tongue of the fire that is red, having red colour, that has many colours, that incites hatred and fascinates. *Oṁ Svāhā* unto the tongue of Nirṛta that is black and destructive. *Oṁ Svāhā* unto the western tongue that has good lustre, that has pearly appearance, that brings about peace and that is conducive to nourishment. *Oṁ Svāhā* unto the tongue of wind that is fully manifest and dispels enemies. *Oṁ Svāhā* unto fire that is refulgent. So far, the consecration of the fire has been mentioned. Or in the rites of fire, the devotee should generate Śiva-fire again by means of the mode prescribed in the *naimittika* rites. (*Homa* should be performed reciting the *mantras* from 57-64 above).

एतावद्वह्निसंस्कारमथवा वह्निकर्मसु।
नैमित्तिके च विधिना शिवाग्निं कारयेत्पुनः॥६५॥

Upto this stage, the method of purification of fire has been brought out. The devotee should ignite the fire of Śiva in an appropriate and prescribed manner.

निरीक्षणं प्रोक्षणं ताडनं च षष्ठेन फडंतेन अभ्युक्षणं चतुर्थेन खननोत्किरणं षष्ठेन पूरणं समीकरणमाद्येन सेचनं वौषडंतेन कुट्टनं षष्ठेन संमार्जनोपलेपने तुरीयेण कुण्डपरिकल्पनं निवृत्त्या त्रिभिरेव कुण्डपरिधानं चतुर्थेन कुण्डार्चनमाद्येन रेखाचतुष्टय-संपादनं षष्ठेन फडंतेन वज्रीकरणं चतुष्पदापादन-माद्येन एवं कुण्डसंस्कारमष्टादशविधम्॥६६॥

Sprinkling and the beating should be performed reciting the sixth *bīja-mantra*, ending with *phaṭ*, completely. The sprinkling rite should again be performed reciting the fourth *bīja-mantra*. The rite of digging and scattering upwards should be done with sixth *bīja-mantra*. Filling and levelling rites should be performed reciting the first *bīja-mantra*. The watering rite should be performed reciting the first *bīja-mantra*, ending with *vauṣaṭ*. The rite of thrashing should be performed by means of sixth *bīja-mantra*. The rite of sweeping should be performed by uttering fourth *bīja-mantra*. The rite of conceiving the sacrificial pit should be performed by means of three *Kalās* with *Nivṛtti*. The rite of the covering up of the sacrificial pit should be performed uttering fourth *bīja-mantra*. The rite of worshipping of the sacrificial pit should be performed uttering the first *bīja-mantra*. The rite of drawing the four lines should be performed with the reciting of sixth *bīja-mantra*, ending with *phaṭ*. The rite of rendering it strong and endowed with four feet should be performed by reciting the first *bīja-mantra*. Thus, the consecration of the sacrificial pit is of eighteen types.

कुण्डसंस्कारानंतरमक्षपाटनं षष्ठेन विष्टरन्यासमाद्येन वज्रासने वागीश्वर्यावाहनम्॥६७॥

After concluding the rite of consecration of the sacrificial pit, the rite of *Akṣapātana* should be carried out by uttering the sixth *bīja-mantra*. The providing of the seat should be resorted to reciting the first *bīja-mantra*. Thereafter, the goddess Vāgīśvarī should be invoked over *vajrāsana*.

ॐ ह्रीं वागीश्वरीं श्यामवर्णां विशालाक्षीं यौवनोन्मत्तविग्रहम्।
ऋतुमतीं वागीश्वरशक्तिमावाहयामि॥६८॥

The *mantra* of *Oṁ Hṛṁ Vāgīśvarāya Namaḥ* should be recited. Then devoting the mind towards Vāgīśvarī, she should be invoked, consecrated and other rites should be completed.

वागीश्वरीं पूजयामि॥६९॥
पुनर्वागीश्वरीवाहनम्॥७०॥

एकवक्त्रं चतुर्भुजं शुद्धस्फटिकाभं वरदाभयहस्तं परशुमृगधरं जटामुकुटमण्डितं सर्वाभरण-भूषितमावाहयामि॥७१॥

ॐ ईं वागीश्वराय नमः।

आवाहनस्थापनसन्निधानसन्निरोधपूजांतं वागीश्वरीं संभाव्य गर्भाधानवह्निसंस्कारम्॥७२॥

अरणीजनितं कांतोद्भवं वा अग्निहोत्रजं वा ताम्र-पात्रे शरावे वा आनीय निरीक्षणताडनाभ्युक्षण-प्रक्षालनमाद्येनक्रव्यादाशिवपरित्यागोपि प्रथमेन वह्नेस्त्रैकारणं जठरभ्रूमध्यादावाह्याग्निं वैकारणमूर्ता-वाग्नेयेन उद्दीपनमाद्येन पुरुषेण संहितया धारणा धेनुमुद्रां तुरीयेणावगुंठ्य जानुभ्यामवनिं गत्वा शरावोत्थापनं कुण्डोपरि निधाय प्रदक्षिणमावर्त्य तुरीयेणात्मसम्मुखां वागीश्वरीं गर्भनाड्यां गर्भाधानां-तरीयेण कमलप्रदानमाद्येन वौषडंतेन कुशार्घ्यं दत्त्वा ईंधनप्रदानमाद्येन प्रज्वालनं गर्भाधानं चसद्येनाद्येन पूजनं पुंसवनं वामेन पूजनं द्वितीयेन सीमंतोन्न-यनमघोरेण तृतीयेन पूजनम्॥७३॥

Using the wood or a iron, the fire should be ignited, or alternatively, the fire could be ignited by *Agnihotra* and should be carried in a cup of copper or clay. Thereafter, reciting the first *bīja-mantra*, the rites of viewing, beating, sprinkling and washing should be performed by first *bīja-mantra*. The rite of frightening of the demons and protection of inauspicious things should be performed uttering the first *bīja-mantra*. Then the fire is to be divided into three parts. The fire god is invoked from the stomach and the middle of the eyebrows. The rite of kindling the cause of the universe has to be performed with the reciting of the first *bīja-mantra* relating to the fire. The rites of *Dhāraṇā* and *Dhenumudrā* should be performed with the reciting of *Puruṣa mantra*, besides the *Saṁhitā mantras*. The vase should be covered by fourth *bīja-mantra*. The devotee should kneel on the ground, lift up the platter and place it on the sacrificial pit. It is then whirled around the fire uttering the fourth *bīja-mantra*. The devotee should then meditate on the goddess Vāgīśvarī face to face with himself. The rite of impregnation is performed in the vase of the womb. Then the rite of offering of lotus is performed by the first *bīja-mantra*, ending with *vauṣaṭ*. The *Arghya* shall then be offered using the *kuśā* grass. The rite of feeding the fuel by the first *bīja-mantra* shall be performed. The rite of kindling and impregnation of *Sadya-mantra*, the rite of adoration uttering the first *bīja-mantra*, the rite of *Puṁsavana* using the *Vāmā mantra*, the rite of the adoration of the second *bīja-mantra*, the rite of *Sīmantonnayana* by the *Aghora mantra* and the rite of adoration of the third *bīja-mantra* has to be performed.

अवयवव्यासिवक्त्रोद्घाटनं वक्त्रनिष्कृतिरिति तृतीयेन गर्भजातकर्मपुरुषेण पूजनं तुरीयेण षष्ठेन प्रोक्षणं सूतकशुद्धये चाग्निसूनुरक्षाकुशास्त्रेण वक्त्रेणाऽग्नौ मूलमीशाग्रं नैर्ऋतिमूलं वायव्याग्रं वायव्यमूलमीशाग्रमिति कुशास्तरणमितिपूर्वोक्त मिध्ममग्रमूलघृताक्तं लालापनोदाय षष्ठेन जुहुयात्॥७४॥

The rite of the pervading of the limbs, opening of the mouth and removal of the face shall be performed reciting the third *bīja-mantra*. The post natal rite is performed with the *Puruṣa mantra*. The rite of worship is performed reciting the fourth *bīja-mantra*. For the purification of the post-natal pollution, the rite of *prokṣaṇa* is performed reciting the sixth *bīja-mantra*. The rite of providing protection is performed with the spreading of the *kuśā* grass uttering the *Vaktra mantra*. The *kuśā* grass is spread accordingly. The tip of one *kuśā* grass is

towards the north-east and its root is towards south-east. The root of one *kuśā* is towards the south-west and its tip towards the north-west. The root of one *kuśā* is towards north-west and its tip is towards north-east. Thus, the rite of *kuśāstaraṇa* is performed. The *homa* shall be performed with sacrificial turf mentioned before for dispelling misfortune. It shall be consigned to fire uttering sixth *bīja-mantra* after soaking its tips and roots in curd (or *ghee*).

पञ्चपूर्वातिक्रमेण परिधिविष्टरन्यासोऽपि आद्येन विष्टरोपरि हिरण्यगर्भहरनारायणानपि पूजयेत्॥७५॥

The rite of placing *Paridhi* and *Viṣṭara* shall be performed with the *mantras*, succeeding the five precious ones with the uttering of the first *bīja-mantra*. Thereafter, the devotee should worship Brahmā, Śiva and Viṣṇu over *Viṣṭara* or the seats.

इंद्रादिलोकपालांश्च पूजयेत्॥७६॥

वज्रावर्तपर्यंतानपि पूजयेत्॥७७॥

वागीश्वरवागीश्वरीपूजाद्येनमुद्वास्य हुतं विसर्जयेत्॥

The devotee then starting from Rudra, should also adore his trident covered with *vajra*, besides the *Dikpālas*. Vāgīśvara and Vāgīśvarī should be adored accordingly. The rite of sealing them off should also be performed.

स्रुक्स्रुवसंस्कारमथो निरीक्षणप्रोक्षणताडनाभ्युक्षणादीनि पूर्ववत् स्रुक् स्रुवं च हस्तद्वये गृहीत्वा संस्थापनमाद्येन ताडनमपि स्रुकस्रुवोपरि दर्भानुलेखनमूलमध्यामाऽग्रेण त्रित्वेन स्रुक्शक्तिं स्रुवमपि शुंभुं दक्षिणापार्श्वे कुशोपरि शक्तये नमः शंभवे नमः॥७९॥

ततो ह्यन्तिसूत्रेण स्रुकस्रुवौ तुरीयेण वेष्टयेदर्चयेच्च॥

Soon thereafter, the rite of *Sruva Saṅskāra* should also be performed. The rite of *nirīkṣaṇa*, *prokṣaṇa*, *tāḍana*, *abhyukṣaṇa* etc. shall be performed in the manner described earlier. The ladles should be held in the hands, the rite of installing and striking shall be performed with the reciting of the first *bīja-mantra*. The ladles are scrapped with the *darbha* grass, thrice with its roots, middle and tip respectively. The ladles are then placed on the *kuśā* grass on the right side of Śiva, saying, salutation to Śakti, salutation to Śiva. Thereafter, the devotee shall bind the ladles with the thread near the hand, reciting the fourth *bīja-mantra* and worship them.

धेनुमुद्रां दर्शयित्वा तुरीयेणावगुंठ्य षष्ठेन रक्षां विधाय स्रुक्स्रुवसंस्कारः पूर्वमेवोक्तः॥८१॥

The *dhenumudrā* should then be shown by the devotee. He covers them uttering the fourth *bīja-mantra* and perform the rite of protection uttering the sixth *bīja-mantra*. The rite of consecration has already been described to you.

पुनराज्यसंस्कारः पूर्वमेवोक्त निरीक्षणप्रोक्षणताडनाभ्युक्षणादीनि पूर्ववत्॥८२॥

The rite of the consecration of the *ghee* is to be performed, which also has been described already. The rite of *nirīkṣaṇa*, *prokṣaṇa*, *tāḍana*, *Abhyukṣaṇa* etc. shall be performed similarly as before.

आज्यप्रतापनमैशान्यां वा षष्ठेन वेद्युपरि विन्यस्य घृतपात्रं वितस्तिमात्रं कुशपवित्रं वामहस्ताङ्गुष्ठानामिकाग्रं गृहीत्वा दक्षिणाङ्गुष्ठानामिकामूलं गृहीत्वाग्निज्वालोत्पवनं स्वाहांतेन तुरीयेण पुनः षड् दर्भान् गृहीत्वा पूर्ववत्स्वात्मसंप्लवनं स्वहांतेनाद्येन कुशद्वयपवित्रबंधनं चाद्येन घृते न्यसेदिति पवित्रीकरणम्॥८३॥

Then the rite of sanctifying has been described. The rite of warming the *ghee* is to

be performed in the north-east with the reciting of the sixth *bīja-mantra*. The vase of *ghee* should be placed on the altar. A loop of *darbhā* grass should be made, a *vitasti* in length. The devotee should hold up its tip with thumb and ring finger of the right hand. The rite of the blowing of the air over the flame shall be performed uttering the fourth *bīja-mantra*, ending with *Svāhā*. He should take six *kuśās* and as before the rite of flooding the self with first *bīja-mantra*, ending with *Svāhā*. The rite of tying the loop with two blades of *kuśā* grass shall be performed uttering the first *bīja-mantra*. The loop shall then be placed in the *ghee*. This is the rite of sanctifying the same.

दर्भद्वयं प्रगृह्याग्निप्रज्वालनं घृतं त्रिधा वर्तयेत्।
संप्रोक्ष्याग्नौ निधापयेदिति नीराजनम्॥८४॥

Then, he shall whirl them round the *ghee* thrice. After sprinkling the water, the devotee should consign them to fire. This is the rite of moving the light.

पुनर्दर्भान् गृहीत्वा कीटकादि निरीक्ष्यार्घ्येण संप्रोक्ष्य दर्भानग्नौ निधाय इत्यवद्योतनम्॥८५॥

The devotee shall then take the *Darbhā* grass and scrutinise them to find out whether any worms are there or not. He shall sprinkle them with *arghya* water and place them over the fire. This is the rite of illuminating.

दर्भद्वयं गृहीत्वाग्निज्वालया घृतं निरीक्षयेत्॥८६॥

दर्भेण गृहीत्वा तेनाग्रद्वयेन शुक्लपक्षद्वयेनाद्येनेति कृष्णपक्षसंपातनं घृतं त्रिभागेन विभज्य स्रुवेणैक-भागेनाज्येनाग्नये स्वाहा द्वितीयेनाज्येन सोमाय स्वाहा आज्येन ॐ अग्नीसोमाभ्यां स्वाहा आज्येनाग्नये स्विष्टकृते स्वाहा॥८७॥

पुनः कुशेन गृहीत्वा संहिता-
भिमंत्रेण नमोन्तेनाभिमंत्रयेत्॥८८॥

अभिमंत्र्य धेनुमुद्राप्रदर्शनकवचावगुंठनास्त्रेण रक्षाम्।
अथ संस्कृते निधापयेत् आज्यसंस्कारः॥८९॥

आज्येन स्रुग्वदनेन चक्राभिधारणं शक्तिबीजा-दीशानमूर्तये स्वाहा। पूर्ववत्पुरुषवक्त्राय स्वाहा अघोरहृदयाय स्वाहा वामदेवाय गुह्याय स्वाहा। सद्योजातमूर्तये स्वाहा। इति वक्त्रोद्घाटनम्॥९०॥

ईशानमूर्तये तत्पुरुषवक्त्राय स्वाहा तत्पुरुषवक्त्राय अघोरहृदयाय स्वाहा अघोरहृदयाय वामगुह्याय सद्योजातमूर्तये स्वाहा इति वक्त्रसंधानम्॥९१॥

The devotee shall take then two blades of grass, light them and then examine the *ghee* with the flame. He takes some *ghee* with the tips of two blades of grass and remembers two halves, one bright and one dark half of the month. He shall divide the *ghee* into three parts. He takes one part of the *ghee* with ladle and drops it into the fire, repeating *Svāhā* into Soma; Repeating *Oṁ Svāhā* into Agni and Soma. *Svāhā* into Agni brings about the realisation of the desired things. He pours the third part of the *ghee* into the fire. He shall take the *ghee* again by the blades of *kuśā* grass and inspire it with the Vedic *mantras* ending with *namaḥ*. After inspiring it with *mantra*, the rite of displaying the *dhenumudrā* with *kavaca-mantra*, *Avaguṇṭhana* with *astra-mantra*, and the rite of protection are performed. It shall then be placed on the consecrated *ghee*. This is the rite of consecration of *ghee*. The rite of the opening of the mouth is performed with the *ghee* placed in the ladle whirling it in the form of a circle and repeating *Śakti-bīja mantra Svāhā* unto Īśānamūrti as before. Then, *Svāhā* unto the face of Puruṣa, *Svāhā* unto the heart of *Aghora*, *Svāhā* unto Vāmadeva, to private parts, *Svāhā* to *Sadyojāta mūrti*. Then *ghee* is poured into the fire after each one of the

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Svāhā mantras. This is the rite of *Vaktrasandhānam.*

ईशानमूर्तये तत्पुरुषाय वक्त्राय अघोरहृदयाय वामदेवाय गुह्याय सद्योजाताय स्वाहा इति वक्त्रैक्यकरणम्॥९२॥

Svāhā on to Īśānamūrti, to the face of Tatpuruṣa, to the heart of Tatpuruṣa, to the body of Tatpuruṣa, Aghora's heart, to Vāmadeva, Praṇava and Sadyojāta. This is the rite of joining or closing the mouth.

शिवाग्निं जनयित्वैवं सर्वकर्मणि कारयेत्।
केवलं जिह्वया वापि शांतिकाद्यानि सर्वदा॥९३॥

A devotee after igniting the fire of Śiva, should perform the rest of the rites again, or alternatively, he should perform all the rites satisfactorily with the single flame of fire.

गर्भाधानादिकार्येषु वह्नेःप्रत्येकमव्यय।
दश आहुतयो देया योनिबीजेन पञ्चधा॥९४॥
शिवाग्नौ कल्पयेद्दिव्यं पूर्ववत्परमासनम्।
आवाहनं तथा न्यासं यथा देवे तथार्चनम्॥९५॥

O imperishable one, during the rite of conception etc., ten offerings shall be made in the fire for each. In the *Śivāgni*, the great divine seat shall be conceived in five ways uttering the *yonibīja* mantra. Then rites of invocation and *nyāsa* in regard to the lord are in the same way as in the worship.

मूलमंत्रं सकृज्जप्त्वा देवदेवं प्रणम्य च।
प्राणायाम त्रयं कृत्वा सगर्भं सर्वसंमतम्॥९६॥
परिषेचनपूर्वं च तदिध्ममाभिधार्य च।
जुहुयादग्निमध्ये तु ज्वलितेऽथ महामुने॥९७॥

The devotee shall repeat the *mūla-mantra* once, and bow down to the lord of the Devas. He shall then perform three *prāṇāyāmas* of the *Sagarbha* type with the repetition of *Oṁ* as approved by all the *Yogīs.* After sprinkling of water, he shall pour *ghee* over the sacrificial twigs. O great sage, then he shall consign it into the kindled fire.

आघारावपि चाधाय चाज्येनैव तु षण्मुखे।
आज्यभागौ तु जुहुयाद्विधिनैव घृतेन च॥९८॥
चक्षुषी चाज्यभागौ तु चाग्नये च तथोत्तरे।
आत्मनो दक्षिणे चैव सोमायेति द्विजोत्तम॥९९॥

Along with the vessels, he shall take the *ghee*, the two parts together and pour it into the fire in accordance with the injunctions in all the six faces (?). O excellent Brāhmaṇas, the two parts of *ghee* to the south-east and the north are taken to be the two eyes. They are offered into the fire and then to the moon, towards the rite of one self.

प्रत्यङ्मुखस्य देवस्य शिवाग्नेर्ब्रह्मणः सुत।
अक्षि वै दक्षिणं चैव चोत्तरं चोत्तरं तथा॥१००॥
दक्षिणं तु महाभाग भवत्येव न संशयः।
आज्येनाहुतयस्तत्र मूलेनैव तथैव तु॥१०१॥

O Son of Brahmā, O highly blessed one, the *ghee* pot on the right and the left are the eyes on the left and right of Śiva fire, since the lord sits facing the west. It is undoubtedly so. Ten offerings are made there with *ghee* repeating the *mūla-mantra.*

चरुणा च यथावद्धि समिद्भिश्च तथा स्मृतम्।
पूर्णाहुतिं ततो दद्यान्मूलमंत्रेण सुव्रत॥१०२॥

The offerings can be duly performed with *pāyasam* and sacrificial twigs as well. O sage of good holy rites, he shall then offer the *pūrṇāhuti* uttering the *mūla-mantra.*

सर्वावरणदेवानां पञ्चपञ्चैव पूर्ववत्।
ईशानादिक्रमेणैव शक्तिबीजक्रमेण च॥१०३॥
प्रायश्चित्तमघोरेण स्वेष्टांतं पूर्ववत्स्मृतम्।
त्रिप्रकारं मया प्रोक्तमग्निकार्यं सुशोभनम्॥१०४॥
यथावसरमेवं हि कुर्यान्नित्यं महामुने।
जीवितांते लभेत्स्वर्गं लभते अग्निदीपनम्॥१०५॥

नरकं चैव नाप्नोति यस्य कस्यापि कर्मणः।
अहिंसकं चरेद्धोमं साधको मुक्तिकांक्षकः॥१०६॥
हृदिस्थं चिंतयेदग्निं ध्यानयज्ञेन होमयेत्।
देहस्थं सर्वभूतानां शिवं सर्वजगत्पतिम्॥१०७॥
तं ज्ञात्वा होमयेद्भक्त्या प्राणायामेन नित्यशः।
बाह्यहोमप्रदाता तु पाषाणे दर्दुरो भवेत्॥१०८॥

To all the deities surrounding the lord, five offerings are made individually in order of *Īśāna* etc. or *Śakti-bīja* etc. The atonement is done reciting the Aghora *mantra*. The rites ending with *Sviṣṭakṛt* are performed as before. Thus, the splendid rite in the fire of three types has been mentioned by me. O great sage, as opportunity offers, these shall be performed daily At the end of his life, the devotee shall attain heaven. He attains the power of igniting the gastric fire. He never falls into the hell irrespective of his performance. The aspirant who seeks salvation should perform the non-violent sacrifice. He should meditate on the fire stationed in the heart and perform meditation. After realising that Śiva is stationed in the body of all the living beings, the lord of the universe, he shall devoutly perform the sacrifice by performing *prāṇāyāma* regularly. A person who performs the external *homa*, becomes a frog in the rock.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवसम्बन्धिनः
पवित्रमग्निहोत्रम् नाम पञ्चविंशतितमोऽध्यायः॥२५॥

षड्विंशतितमोऽध्यायः

Chapter 26

Adoration of *Aghora*

शैलादिरुवाच

अथवा देवमीशानं लिङ्गे संपूजयेच्छिवम्।
ब्राह्मणः शिवभक्तश्च शिवध्यानपरायणः॥१॥

Śailādi said–

A Brāhmaṇa who is absorbed in the adoration of Śiva, should worship Īśāna in the form of a *liṅga.*

अग्निरित्यादिना भस्म गृहीत्वा ह्यग्निहोत्रजम्।
उद्धूलयेद्धि सर्वांगमापादतलमस्तकम्॥२॥

Then uttering the *mantra* of Agni etc., the ashes should be picked up from the fire of *Agnihotra* and the same should be applied from head to feet.

आचामेद्ब्रह्मतीर्थेन ब्रह्मसूत्री ह्युदङ्मुखः।
अथोंनमः शिवायेति तनुं कृत्वात्मनः पुनः॥३॥

Then, he should wear the *yajñopavīta.* Turning his face towards the north, he should sip water from the auspicious *Brahma-tīrtha.* Thereafter, uttering the *mantra*– "*Oṁ Namaḥ Śivāya*", he should sanctify his own body.

देवं च तेन मंत्रेण पूजयेत्प्रणवेन च।
सर्वस्मादधिका पूजा अघोरेशस्य शूलिनः॥४॥

With that *mantra*, he should adore Śiva as well *Praṇava.* The worship of Śiva – the *Aghoreśa*, is of utmost importance.

सामान्यं यजनं सर्वमग्निकार्यं च सुव्रत।
मंत्रभेदः प्रभोस्तस्य अघोरध्यानमेव च॥५॥

O excellent one, the performing of the correct *pūjā* equates with the auspicious *Saṁskāras*, but there is difference in the *dhyāna-mantra* of *Aghora.*

मंत्रः

अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यः
सर्वेभ्यः सर्वशर्वेभ्यो नमस्ते अस्तु रुद्ररूपेभ्यः॥६॥
अघोरेभ्यः प्रशांतहृदयाय नमः।
अथ घोरेभ्यः सर्वात्मब्रह्मशिरसे स्वाहा।
घोरघोरतरेभ्यः ज्वालामालिनी शिखायै वषट्।
सर्वेभ्यः सर्वशर्वेभ्यः पिङ्गलकवचाय हुम्।
नमस्ते अस्तु रुद्ररूपेभ्यः नेत्रत्रयाय वषट्।
सहस्राक्षाय दुर्भेदाय पाशुपतास्त्राय हुं फट्।
स्नात्वाचम्य तनुं कृत्वा समभ्युक्ष्याघमर्षणम्।
तर्पणं विधिना चार्घ्यं भानवे भानुपूजनम्॥७॥
समं चाघोरपूजायां मंत्रमात्रेण भेदितम्।
मार्गशुद्धिस्तथा द्वारि पूजां वास्त्वधिपस्य च॥८॥

Starting from "*Aghorebhyaḥ praśāntahṛdāya namaḥ* ..... *pāśupatāstrāya huṁ phaṭ*", the lord should be meditated upon. After taking the bath, the rite of *aghamarṣaṇa* should be performed sprinkling water over the entire body. After performing oblation, the water should be sprinkled performing *ācamana*. Then, *arghya* should be offered, adoring the sun-god. There is a difference between the ordinary *mantras* and those meant for simple recitation. The rite of purification of the path and the deity of the vicinity should also be adored.

कृत्वां करं विशोध्याग्रे सशुभासनमास्थितः।
नासाग्रकमले स्थाप्य दग्धाक्षः क्षुभिकाग्निना॥९॥
वायुना प्रेर्य तद्भस्म विशोध्य च शुभांभसा।
शक्त्यामृतमये ब्रह्मकलां तत्र प्रकल्पयेत्॥१०॥
अघोरं पञ्चधा कृत्वा पञ्चाङ्गसहितं पुनः।
इत्थं ज्ञानक्रियामेवं विन्यस्य च विधानतः॥११॥
न्यासस्त्रिनेत्रसहितो हृदि ध्यात्वा वरासने।
नाभौ वह्निगतं स्मृत्वा भ्रूमध्ये दीपवत्प्रभुम्॥१२॥

After performing this *pūjā*, the devotee should wash his hands. Seated over the *Śiva-āsana*, the devotee should apply ashes over his nose like the lotus and allow it to be blown by the wind and wafts, the fire from his eyes. He should then sanctify it with holy water. He should then conceive of the *kalā* of Brahman in nectarine juice by means of *śakti*. He should then split *Aghora-mantra* into five parts and perform *aṅga-nyāsa* as mentioned earlier, according to the five *aṅgas*. Then the *nyāsa* rite is performed in accordance with the prescribed procedure by fixing the *jñānakriyā* or the process of knowledge. The deity is then meditated upon in the heart as excellent seat, in umbilicus as seated over the fire and in between the eyebrows as shining like the lamp. This is called *Trinetra-nyāsa*.

शांत्या बीजांकुरानंतधर्माद्यैरपि संयुते।
सोमसूर्याग्निसंपन्ने मूर्तित्रयसमन्विते॥१३॥
वामादिभिश्च सहिते मनोन्मन्याप्यधिष्ठिते।
शिवासनेत्ममूर्तिस्थमक्षयाकाररूपिणम्॥१४॥
अष्टत्रिंशत्कलादेहं त्रितत्त्वसहितं शिवम्।
अष्टादशभुजं देवं गजचर्मोत्तरीयकम्॥१५॥
सिंहजिनांबरधरमघोरं परमेश्वरम्।
द्वात्रिंशाक्षररूपेण द्वात्रिंशच्छक्तिभिर्वृतम्॥१६॥
सर्वाभरणसंयुक्तं सर्वदेवनमस्कृतम्।
कपालमालाभरणं सर्पवृश्चिकभूषणम्॥१७॥
पूर्णेन्दुवदनं सौम्यं चंद्रकोटिसमप्रभम्।
चंद्ररेखाधरं शक्त्या सहितं नीलरूपिणम्॥१८॥
हस्ते खड्गं खेटकं पाशमेके
रत्नैश्चित्रं चांकुशं नागकक्षाम्।
शरासनं पाशुपतं तथास्त्रं
दण्डं च खट्वाङ्गमथापरे च॥१९॥
तंत्रीं च घंटां विपुलं च शूलं
तथापरे डामरुकं च दिव्यम्।
वज्रं गदां टङ्कमेकं च दीप्तं
समुद्गरं हस्तमथास्य शंभोः॥२०॥

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वरदाभयहस्तं च वरेण्यं परमेश्वरम्।
भावयेत्पूजयेच्चापि वह्नौ होमं च कारयेत्॥२१॥

He shall then meditate upon the lord as having been seated in *Śivāsana*, containing *Śānti*, *Bīja*, *Aṅkura*, *Ananta*, *Dharma* and others, where Soma (moon), the sun, and the fire are present, where the three *mūrtis* of trinity were present which holds Vāmadeva and others, and where Manonmanī is also present. The lord is lodged as the Ātma-mūrti. His form is imperishable. Thirty eight *Kalās* constitute his physical body. Lord Śiva is accompanied with the three *tattvas*. He has eighteen arms. The elephant skin serves as his upper garment. He wears the garment of lion's hide. Aghora Parameśvara is surrounded by thirty two *Śaktis* in the form of thirty two syllables. He is adorned with all the ornaments. He is adored by all the Devas. A garland of skulls forms his ornament. Even serpents and scorpions adorn him. His full moon like face is quite gentle to look at. He has the lustre of ten millions moons. A crescent moon decorated his crest. He is of blue form and is accompanied by his *śakti*. On his right side, he holds a sword, a club, a noose, a goad studded with jewels, a noose of Nāga, a bow, a Pāśupata missile, a staff and a club. In the left side hands, he holds a *vīṇā*, a bell, a trident, a drum, a *vajra*, an iron club, a deer, a bright axe and an iron rod. His hands display *Varada-mudrā* and *Abhaya-mudrā*. The devotee should meditate on excellent Parameśvara in the above manner and worship him. The *homa* in the fire should then be performed.

होमश्च पूर्ववत्सर्वो मंत्रभेदश्च कीर्तितः।
अष्टपुष्पादि गंधादि पूजास्तुतिनिवेदनम्॥२२॥
अंतर्बलिं च कुण्डस्य वाह्येन विधानतः।
मण्डलं विधिना कृत्वा मंत्रैरेतैर्यथाक्रमम्॥२३॥
रुद्रेभ्यो मातृगणेभ्यो यक्षेभ्योऽसुरेभ्यो
ग्रहेभ्यो राक्षसेभ्यो नागेभ्यो नक्षत्रेभ्यो।
विश्वगणेभ्यः क्षेत्रपालेभ्यः अथ वायु-
वरुणदिग्भागे क्षेत्रपालबलिं क्षिपेत्॥२४॥
विज्ञाप्यैवं विसृज्याथ अष्ट पुष्पैश्च पूजनम्।
सर्वसामान्यमेतद्धि पूजायां मुनिपुङ्गवाः॥२५॥

The entire *homa* has to be performed as before with a difference in *mantras* as has already been mentioned. This worship has to be made with eight flowers, fragrance etc. The rite of offering prayer, dedication and inner oblation should be performed as before. The sacrificial altar and the pit are prepared as before in accordance with the prescribed method pertaining to the fire. The oblations are then offered by the reciting of these *mantras* after drawing the mystic diagrams in it– "Oblations unto Rudras, unto mothers, unto Yakṣas, unto Asuras, unto planets, unto Rākṣasas, unto Stars, unto Viśva, unto Kṣetrapālas – the guardians of frontiers." Thereafter, he should offer oblations unto the Kṣetrapālas in the quarters of the north-west and the west. The *arghya*, scents, flowers, incense, lamps, food offerings and the articles to make the mouth fragrant should then be offered, O sage of holy rites. Thereafter, the devotee should submit his requests, ritualistically dismiss the deity, worshipping the same with eight flowers. O prominent sage, these rites are to be performed in all the types of adorations.

एवं संक्षेपतः प्रोक्तमघोरार्चादि सुव्रत।
अघोरार्चाविधानं च लिङ्गे वा स्थण्डिलेऽपि वा॥२६
स्थण्डिलात्कोटिगुणितं लिङ्गार्चनमनुत्तमम्।
लिङ्गार्चनरतो विप्रो महापातकसंभवैः॥२७॥
पापैरपि न लिप्येत पद्मपत्रमिवांभसा।

लिङ्गस्य दर्शनं पुण्यं दर्शनात्स्पर्शनं वरम्॥२८॥
अर्चनादधिकं नास्ति ब्रह्मपुत्र न संशयः।
एवं संक्षेपतः प्रोक्तामघोरार्चनमुत्तमम्॥२९॥
वर्षकोटिशतेनापि विस्तरेण न शक्यते॥३०॥

O auspicious sage, thus the method of the worship of *Aghora* has been mentioned briefly. The worship of *Aghora* can be performed over the *Śivaliṅga* or the bare ground. The worship performed on *liṅga* accrues ten million times more benefit as compared to the worship performed over the bare ground. A Brāhmaṇa, who is engaged in worship on *liṅga*, is saved from the grave sins as the lotus leaf cannot be soaked in water. The sight of a *Śivaliṅga* is quite auspicious. Torching it is more auspicious than viewing it. O son of Brahmā, there is nothing that surpasses this worship. Its glory cannot be recounted in detail even during the course of a hundred crores of years.

इति श्रीलिङ्गमहापुराणे उत्तरभागे अघोरस्य पूजाविधिः नामं षड्विंशतितमोऽध्यायः॥२६॥

सप्तविंशोऽध्यायः

Chapter 27

The method of consecration

ऋषय ऊचुः

प्रभावो नंदिनश्चैव लिङ्गपूजाफलं श्रुतम्।
श्रुतिभिः संमितं सर्वं रोमहर्षण सुव्रत॥१॥
जयाभिषेक ईशेन कथितो मनवे पुरा।
हिताय मेरुशिखरे क्षत्रियाणां त्रिशूलिना॥२॥
तत्कथं षोडशविधं महादानं च शोभनम्।
वक्तुमर्हसि चास्माकं सूत बुद्धिमतांवर॥३॥

The *Ṛṣis* said–

With the influence of Nandī, we listened from you the glory of the adoration of *liṅga* as described in the Vedas. O Romaharṣaṇa – the sage of holy rites, in earlier times, Manu had narrated for the benefit of the Kṣatriyas, about the rite of *Jaya-abhiṣeka*, over the peak of the mountain Meru. What is the method for the same? What is the form of the sixteen types of the great charities? O Sūta, you are the best among the intellectuals. You kindly narrate the same to us.

सूत उवाच

जीवच्छ्राद्धं पुरा कृत्वा मनुः स्वायंभुवः प्रभुः।
मेरुमासाद्य देवेशमस्तवीन्नीललोहितम्॥४॥
तपसा च विनीताय प्रहृष्टः प्रददौ भवः।
दिव्यं दर्शनमीशानस्तेनापश्यत्तमव्ययम्॥५॥

Sūta said–

Svāyaṁbhū Manu performed his own *Śrāddha* while alive and then reaching the Meru mountain, offered prayer to lord Śiva having the complexion of tawny colour. Bhava was pleased with the *tapas* of Manu. Thereafter, Īśāna appeared before Manu in a divine way.

नत्वा संपूज्य विधिना कृताञ्जलिपुटः स्थितः।
हर्षगद्गदया वाचा प्रोवाच च ननाम च॥६॥

Manu offered his salutation to lord Śiva and then adored him appropriately. Then joining both his hands, he spoke to him delightfully in a choked voice.

देवदेव जगन्नाथ नमस्ते भुवनेश्वर।
जीवच्छ्राद्धं महादेव प्रसादेन विनिर्मितम्॥७॥
पूजितश्च ततो देवो दृष्टश्चैव मयाधुना।
शक्राय कथितं पूर्वं धर्मकामार्थमोक्षदम्॥८॥
जयाभिषेकं देवेश वक्तुमर्हसि मे प्रभो।

"O god of gods, O lord of the universe, O Bhuvaneśvara, by your grace, I have performed my own *Śrāddha* while alive. Then I have adored you. As a result of the same, I have been graced of having an ordinance with you. In earlier times, you had revealed the method of performing *Jaya-abhiṣeka* to Indra, which bestows *Dharma, Artha, Kāma* and *Mokṣa.* O lord, you kindly repeat the same to me."

सूत उवाच

तस्मै देवो महादेवो भगवान्नीललोहितः॥९॥

जयाभिषेकमखिलमवदत्परमेश्वरः।

Sūta said–

The tawny-coloured lord Parameśvara, then revealed the method of performing of *Jayābhiṣeka* to Manu.

श्रीभगवानुवाच

जयाभिषेकं वक्ष्यामि नृपाणां हितकाम्यया॥१०॥

अपमृत्युजयार्थं च सर्व शत्रुजयाय च।

युद्धकाले तु संप्राप्ते कृत्वैवमभिषेचनम्॥११॥

स्वपतिं चाभिषिच्यैव गच्छेद्योद्धुं रणाजिरे।

विधिना मण्डपं कृत्वा प्रपां वा कूटमेव वा॥१२॥

नवधा स्थापयेद्वह्निं ब्राह्मणो वेदपारगः।

ततः सर्वाभिषेकार्थं सूत्रपातं च कारयेत्॥१३॥

The glorious lord said–

For the welfare of the rulers and to be victorious over the enemies, to avert the untimely death, (*Jayābhiṣeka* is essential) which shall be spoken by me to you. On the arrival of the time of the war, one should perform *abhiṣeka* and thereafter, one should go to war ground. The *maṇḍapa* should be erected appropriately. Then a house for water supply or the place of dwelling should be erected. Then a Brāhmaṇa, well-versed in the Vedas should (be called) and the fire should be consecrated at nine different places. For the performing of *abhiṣeka*, a line should be drawn by cotton thread.

प्रागाद्यं वर्णसूत्रं च दक्षिणाद्यं तथा पुनः।

सहस्राणां द्वयं तत्र शतानां च चतुष्टयम्॥१४॥

शेषमेव शुभं कोष्ठं तेषु कोष्ठं तु संहरेत्।

बाह्ये वीथ्यां पदं चैकं समंतादुपसंहरेत्॥१५॥

अङ्गसूत्राणि सङ्गृह्य विधिना पृथगेव तु।

प्रागाद्य वर्णसूत्रं च दक्षिमाद्यं तथा पुनः॥१६॥

प्रागाद्यं दक्षिणद्यं च षट्त्रिंशत्संहरेत्क्रमात्।

प्रागाद्याः पंक्तयः सप्त दक्षिणाद्यास्तथा पुनः॥१७॥

तस्मादेकोनपञ्चाशत्पंक्तयः परिकीर्तिताः।

नव पंक्तीर्हरिन्मध्ये गन्धगोमयवारिणा॥१८॥

The first thread should be coloured from the east and the last thread should be coloured from the south. The total number of cotton threads should be two thousand and four hundred. A square boundary should be drawn by these threads. Square cubicals should be made therein. On the outer side, they should be circular. A path of one foot in width should be made. Collecting the *aṅga-sūtras*, they should be placed aside. For each one of the line, thirty-six threads should be collected and doubled. There shall be thirty six square formed by the seven rows running from south to north. Therefore, there shall be forty nine rows serving as the boundary lines for square. He should clean nine rows in the middle, with water mixed with cowdung.

कमलं चालिखेत्तत्र हस्तमात्रेण शोभनम्।

अष्टपत्रं सितं वृत्तं कर्णिकाकेसरान्वितम्॥१९॥

A diagram of a beautiful lotus should be drawn which should be of a hand's width. It should be white in colour and circular in shape, with eight petals. It should also have a pericarp and the filaments.

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अष्टाङ्गुलप्रमाणेन कर्णिका हेमसन्निभा।
चतुरङ्गुलमानेन केसरस्थानमुच्यते॥२०॥

The pericarp should be of golden colour and should be eight fingers in length. The filaments should be four *aṅgulas* in length.

धर्मो ज्ञानं च वैराग्यमैश्वर्यं च यथाक्रमम्।
आग्नेयादिषु कोणेषु स्थापयेत्प्रणवेन तु॥२१॥

In the corners of Agni, starting from the south-east, *dharma, jñāna, vairāgya* and *aiśvarya*, should be installed in due order, repeating the *Praṇava.*

अव्यक्तादीनि वै दिक्षु गात्राकारेण वै न्यसेत्।
अव्यक्तं नियतः कालः काली चेति चतुष्टयम्॥२२

Then *Avyakta* etc., shall be fixed in the quarters, beginning from east in the form of their bodies in the east. These four represent– *Avyakta, Niyata, Kāla* and *Kālī.*

सितरक्तहरिण्याभकृष्णा धर्मादयः क्रमात्।
हंसाकारेण वै गात्रं हेमाभासेन सुव्रताः॥२३॥

Dharma and others have to be shown in white, red, golden and black colours respectively. O excellent sages, the body is in the form of a swan and has the lustre of gold.

आधारशक्तिमध्ये तु कमलं सृष्टिकारणम्।
बिंदुमात्रं कलामध्ये नादाकारमतः परम्॥२४॥

The lotus is the cause of creation and should be located in the centre, supporting *Śakti.* In the centre of Kāla, there is a dot and beyond that, there is the sound of *Nāda.*

नादोपरि शिवं ध्यायेदोंकाराख्यं जगद्गुरुम्।
मनोन्मनीं च पद्माभं महादेवं च भावयेत्॥२५॥

Lord Śiva – the preceptor of the universe, should be meditated upon and is also conceived as *Oṁkāra.* The devotee should meditate upon Manonmanī and Mahādeva, having the lustre of the lotus.

वामादयः क्रमेणैव प्रागाद्याः केसरेषु वै।
वामा ज्येष्ठा तथा रौद्री काली विकरणी तथा॥२६॥
बला प्रमथिनी देवी दमनी च यथाक्रमम्।
वामदेवादिभिः सार्धं प्रणवेनैव विन्यसेत्॥२७॥
नमोऽस्तु वामदेवाय नमो ज्येष्ठाय शूलिने॥२८॥

They should be meditated upon. Vāmā and others are meditated upon from the east respectively. These goddesses comprise of Vāmā, Jyeṣṭhā, Raudrī, Kālī, Vikaraṇī, Balā, Pramathinī and Daminī. All these goddesses should be consecrated with *Praṇava* and Vāmadeva, besides others.

रुद्राय कालरूपाय कलाविकरणाय च।
बलाय च तथा सर्वभूतस्य दमनाय च॥२९॥
मनोन्मनाय देवाय मनोन्मन्यै नमोनमः।
मंत्रैरेतैर्यथान्यायं पूजयेत्परिमण्डलम्॥३०॥

Reciting the mantras, one should properly worship the circle. The mantras are– "*Rudrāya-kāla-rūpāya, Kalāvikarṇāya ca balāya ca, Sarva bhutasya damanāya ca* and *manonmanāya devāya manonmanyai namo namaḥ.*"

प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु।
द्वितीयावरणे चैव शक्तयः षोडशैव तु॥३१॥

I am now speaking the second *dhyānam* which you please listen. There are sixteen *Śaktis* in the second *dhyānam.*

तृतीयावरणे चैव चतुर्विंशदनुक्रमात्।
पिशाचवीथिर्वै मध्ये नाभिवीथिः समंततः॥३२॥
मंत्रैरेतैर्यथान्यानं पिशाचानां प्रकीर्तिता।
अष्टोत्तरसहस्रं तु पदमष्टारसंयुतम्॥३३॥
तेषु तेषु पृथक्त्वेन पदेषु कमलं क्रमात्।
कल्पयेच्छालिनीवारगोधूमैश्च यवादिभिः॥३४॥
तण्डुलैश्च तिलैर्वाथ गौरसर्षपसंयुतैः।
अथवा कल्पयेदेतैर्यथाकालं विधानतः॥३५॥

In the third range, there are twenty four *Śaktis*. The *Piśāca* gallery is in the centre. The navel gallery is spreading on all the sides. The *Piśācas* should be adored reciting these *mantras*. There are a thousand and eight *padas* and each one of the *padas* has eight corners. The devotee should conceive of a lotus in each one of these *padas* separately by means of *Śāli* rice grains, wheat grains, barley grains, rice grains or gingelly seeds mixed with white musters, or he shall formulate these in accordance with the injunctions as and when the time comes.

अष्टपंत्रं लिखेत्तेषु कर्णिकाकेसरान्वितम्।
शालीनामाढकं प्रोक्तं कमलानां पृथक् पृथक्॥३६॥
तण्डुलानां तदर्धं स्यात्तदर्धं च यवादयः।
द्रोणं प्रधानकुंभस्य तदर्धं तण्डुलाः स्मृताः॥३७॥

He should then draw an eight-petaled lotus in them equipped with pericarp and filament. An *āḍhaka measure of Śāli* rice grains should be used severally for each one of the lotuses. Rice grain should be half of it. Barley grains etc. should be still half of it. A *droṇa* measure of it should be in the main pot. Rice grains should be half of it.

तिलानामाढकं मध्ये यवानां च तदर्धकम्।
अथांभसा समभ्युक्ष्य कमलं प्रणवेन तु॥३८॥
तेषु सर्वेषु विधिना प्रणवं विन्यसेत्क्रमात्।
एवं समाप्य चाभ्युक्ष्य पदसाहस्रमुत्तमम्॥३९॥
कलशानां सहस्राणि हैमानि च शुभानि च।
उक्तलक्षणयुक्तानि कारयेद्राजतानि वा॥४०॥
ताम्रजानि यथान्यायं प्रणवेनार्घ्यवारिणा।
द्वादशाङ्गुलविस्तारमुदरे समुदाहृतम्॥४१॥
वर्तितं तु तदर्धेन नाभिस्तस्य विधीयते।
कंठं तु द्व्यङ्गुलोत्सेधं विस्तरं चतुरङ्गुलम्॥४२॥
ओष्ठं च द्व्यङ्गुलोत्सेधं निर्गमं द्व्यङ्गुलं स्मृतम्।
तत्तद्वैद्विगुणं दिव्यं शिवकुंभे प्रकीर्तितम्॥४३॥

An *āḍhaka* of gingelly seeds is put in the middle. Half of the quantity of barley grains is also put in it. He shall then sprinkle the lotus with water repeating the *Praṇava*. He shall then fix *Praṇava* in all of them duly and in order. After concluding this and sprinkling a thousand excellent *padas*, he should make a thousand pitchers of gold, silver or copper. They should be splendid having the characteristic features. They should be duly sprinkled with *arghya* water repeating *Praṇava*. Each one of the pitchers should be twelve *aṅgulas* in width at the belly with curve downwards. Its umbilicus should be half of it in width. The neck should be two *aṅgulas* in height and its width should be four *aṅgulas*. The lips should be two *aṅgulas* in height. Its *nirgama* – the spout through which the water comes out, should be two *aṅgulas* in length. In the vase pertaining to Śiva, all these measurements are doubled.

यवमात्रांतरं सम्यक्तंतुना वेष्टयेद्धि वै।
अवगुंठ्य तथाभ्युक्ष्य कुशोपरि यथाविधि॥४४॥
पूर्ववत्प्रणवैनैव पूरयेद्गंधवारिणा।
स्थापयेच्छिवकुंभाढ्यं वर्धनीं च विधानतः॥४५॥
मध्यपद्मस्य मध्यं तु सकूर्चं साक्षतं क्रमात्।
आवेष्ट्य वस्त्रयुग्मेन प्रच्छाद्य कमलेन तु॥४६॥
हैमेन चित्ररत्नेन सहस्रकलशं पृथक्।
शिवकुंभे शिवं स्थाप्य गायत्र्या प्रणवेन च॥४७॥
विद्महे पुरुषायैव महादेवाय धीमहि।
तन्नो रुद्रः प्रचोदयात्॥४८॥
मंत्रेणानेन रुद्रस्य सान्निध्यं सर्वदा स्मृतम्।
वर्धन्यां देविगायत्र्या देवीं संस्थाप्य पूजयेत्॥४९॥
गणांबिकायै विद्महे महातपायै धीमहि।
तन्नो गौरी प्रचोदयात्॥५०॥

A barley grain should be tied to a thread, which should then be bowed to the neck of

the vase and then closed. Then sprinkling water, it should be placed over the *kuśā* grass. *Praṇava* should be repeated as before, the vase should be filled with fragrant water. Besides the *Śivakumbha*, the *Vardhanī-vase* should also be consecrated in an appropriate way. It should be placed over the centre of the lotus with *kuśā* grass, pouring the unbroken rice over it. Each one of the thousand pitchers should be covered with a pair of clothes, besides the lotus. The lotuses should be placed over each one of them. The lotuses should be made of gold studded with precious stones of different colours. *Śivakumbha* should be consecrated reciting *Gāyatrī* as well as *Praṇava*. Rudra is always invoked with the *mantra*– "*Vidmahe puruṣāyaiva mahādevāya dhīmahi tanno rudra pracodayāt*." In *Vardhanī*, the goddess should be established reciting the *Gāyatrī mantra*. The goddess should then be worshipped uttering the mantra– "*Gaṇāmbikāyai vidmahe mahātapāyai dhīmahi tanno gaurī pracodayāt*."

प्रथमावरणे चैव वामाद्याः परिकीर्तिताः।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥५१॥
शक्तयः षोडशैवात्र पूर्वाद्यंतेषु सुव्रत।
ऐंद्रव्यूहस्य मध्ये तु सुभद्रां स्थाप्य पूजयेत्॥५२॥

In the first *āvaraṇa*, Vāmā and others are mentioned and it has already been described. Now you listen to the second *āvaraṇa* carefully. O *Suvrata*, there are sixteen *Śaktis* in the second *āvaraṇa*. They start from the beginning and conclude at the end. Subhadrā should be established in the centre of the *Vyūha* and then the *pūjā* should be performed.

भद्रामाग्नेयचक्रे तु याम्ये तु कनकाण्डजाम्।
अंबिकां नैर्ऋते व्यूहे मध्यकुंभे तु पूजयेत्॥५३॥
श्रीदेवीं वारुणे भागे वागीशां वायुगोचरे।
गोमुखीं सौम्यभागे तु मध्यकुंभे तु पूजयेत्॥५४॥

In the circle to the north-east, Bhadrā should be adored. In the southern circle, Kanakāṇḍajā should be adored. In the south-west direction, Ambikā should be worshipped in a pitcher, while Śrī Devī should be adored in the west. In the north-west direction, goddess Vāgīśvarī should be worshipped. In the *kuṇḍa* (pitcher) towards the north, Gomukhī should be adored.

रुद्रव्यूहस्य मध्ये तु भद्रकर्णां समर्चयेत्।

Bhadrakarṇā should be adored in the centre of the *Rudravyūha*.

ऐंद्राग्निविदिशोर्मध्ये पूजयेदणिमां शुभाम्॥५५॥
याम्यपावकयोर्मध्ये लघिमां कमले न्यसेत्।
राक्षसांतकयोर्मध्ये महिमां मध्यतो यजेत्॥५६॥

In the centre as well as in the south-east, the goddess Aṇimā should be worshipped. In the lotuses placed in the centre of southern direction, south-east, Laghimā should be worshipped in a lotus. In the south as well as in the west, Mahimā should be adored.

वरुणासुरयोर्मध्ये प्राप्तिं वै मध्यतो यजेत्।
वरुणानिलयोर्मध्ये प्राकाम्यं कमले न्यसेत्॥५७॥

Prāpti should be worshipped between west and south-west. Prākāmyā should be established over western and north-western region.

वित्तेशानिलयोर्मध्ये ईशित्वं स्थाप्य पूजयेत्।
वित्तेशेशानयोर्मध्ये वशित्वं स्थाप्य पूजयेत्॥५८॥

In the northern as well as the north-western direction, Īśitvā should be established and then adored. In the northern and north-eastern direction, Vaśitvā should be consecrated and worshipped.

ऐंद्रेशेशानयोर्मध्ये यजेत्कामावसायकम्।
द्वितीयावरणं प्रोक्तं तृतीयावरणं शृणु॥५९॥

In the eastern and north-eastern direction, Kāmāvaśāyaka should be adored. In this way, the second *āvaraṇa* has been described. Now you listen to the third *āvaraṇa* carefully.

शक्तयस्तु चतुर्विंशत्प्रधानकलशेषु च।
पूदयेद्व्यूहमध्ये तु पूर्ववद्विधिपूर्वकम्॥६०॥
दीक्षां दीक्षायिकां चैव चण्डाञ्चण्डाशुनायिकाम्।
सुमतिं सुमत्यायीं च गोपां गोपायिकां तथा॥६१॥

There are twenty-four goddesses lodged in the prominent *kalaśas*. All of them should be appropriately worshipped in the *vyūha*. They are known as– Dīkṣā, Dīkṣāyikā, Caṇḍā, Caṇḍāśūṁnāyikā, Sumati, Sumatityāyī, Gopā and Gopāyikā, who should be adored.

अथ नंदं च नंदायीं पितामहमतः परम्।
पितामहायीं पूर्वाद्यं विधिना स्थाप्य पूजयेत्॥६२॥
सर्वं संपूज्य विधिना तृतीयावरणं शुभम्।
सौभद्रं व्यूहमासाद्य प्रथमावरणे क्रमात्॥६३॥
प्रागाद्यं विधिना स्थाप्य शक्त्यष्टकमनुक्रमात्।
द्वितीयावरणे चैव प्रागाद्यं शृणु शक्तयः॥६४॥
षोडशैव तु अभ्यर्च्य पद्ममुद्रां तु दर्शयेत्।
बिंदुका बिंदुगर्भा च नादिनी नादगर्भजा॥६५॥
शक्तिका शक्तिगर्भा च परा चैव परापरा।
प्रथमावरणेऽष्टौ च शक्तयः परिकीर्तिताः॥६६॥
चण्डा चण्डमुखी चैव चण्डवेगा मनोजवा।
चण्डाक्षी चण्डनिर्घोषा भृकुटी चण्डनायिका॥६७॥
मनोत्सेधा मनोध्यक्षा मानसी माननायिका।
मनोहारी मनोह्लादी मनः प्रीतिर्महेश्वरी॥६८॥
द्वितीयावरणे चैव षोडशैव प्रकीर्तिताः।
सौभद्रः कथितो व्यूहो भद्रं व्यूहं शृणुष्व मे॥६९॥

Then Nanda, Nandāyī, Pitāmaha, Pitāmahāyī, should be adored from the east, while establishing them. After worshipping the excellent third *āvaraṇa* in accordance with the injunctions, he should go over to *Saubhadra* group in the first *āvaraṇa*. Then the eight *Śaktis* shall be duly installed starting with the east and in order. Now listen to the *Śaktis* beginning with the east. After worshipping the sixteen Śaktis, he should display the lotus *mudrā*. These are the eight Śaktis in the first *Āvaraṇa* known by the names of– Bindukā, Bindugarbhā, Nādinī, Nādagarbhajā, Śaktikā, Śaktigarbhā, Parā and Parāparā. The sixteen Śaktis included in the second *Āvaraṇa* include– Caṇḍā, Caṇḍamukhī, Caṇḍavegā, Manojavā, Caṇḍākṣī, Caṇḍanirghoṣā, Bhṛkuṭī, Caṇḍanāyikā, Manotsedhā, Manodhyakṣā, Mānasī, Mānanāyikā, Manoharī, Manohlādī, Manaḥprītī, Maheśvarī. The Saubhadrā group has been thus mentioned. Now listen to the Bhadrā group.

ऐंद्री हौताशनी याम्या नैर्ऋती वारुणी तथा।
वायव्या चैव कौबेरी ऐशानी चाष्टशक्तयः॥७०॥
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु।
हरिणी च सुवर्णा च काञ्चनी हाटकी तथा॥७१॥
रुक्मिणी सत्यभामा च
सुभगा जंबुनायिका।
वागभवा वाक्यथा वाणी
भीमा चित्ररथा सुधीः॥७२॥
वेदमाता हरिण्याक्षी द्वितीयावरणे स्मृता।
भद्राख्यः कथितो व्यूहः कनकाख्यं शृणुष्व मे॥७३

There are eight Śaktis in the first *āvaraṇa viz.* – Aindrī, Hautāśanī, Yāmyā, Nairṛtī, Vāruṇī, Vāyavyā, Kauberī and Aiśānī. In the second *āvaraṇa*, there are sixteen of them known as– Hariṇī, Suvarṇā, Kāñcanī, Hāṭakī, Rukmiṇī, Satyabhāmā, Subhagā, Jaṁbunāyikā, Vāgmavā, Vākpathā, Vāṇī,

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Bhīmā, Citrarathā, Sudhī, Vedamātā and Hariṇyākṣī. In this way, *Bhadravyūha* has been defined Now you listen about *Kanakavyūha.*

वज्रं शक्तिं च दण्डं च खड्गं पाशं ध्वजं तथा।
गदां त्रिशूलं क्रमशः प्रथमावरणे स्मृताः॥७४॥

The Śaktis of the first *āvaraṇa* are– Vajra, Śakti, Daṇḍa, Khaḍga, Pāśa, Dhvaja, Gadā and Triśūla.

युद्धा प्रबुद्धा चण्डा च मुण्डा चैव कपालिनी।
मृत्युहंत्री विरूपाक्षी कपर्दा कमलासना॥७५॥
दंष्ट्रिणी रंगिणी चैव लंबाक्षी कंकभूषणी।
संभावा भाविनी चव षोडशैव प्रकीर्तिताः॥७६॥

The sixteen Śaktis of the second *āvaraṇa* are– Yuddhā, Prabuddhā, Caṇḍā, Muṇḍā, Kapālinī, Mṛtyu, Hantrī, Virūpākṣī, Kapardā, Kamalāsanā, Daṁṣṭriṇī, Raṅgiṇī, Lambākṣī, Kaṅkabhuṣaṇī, Sambhāvā and Bhāvinī.

कथितः कनकव्यूहो ह्यम्बिकाख्यं शृणुष्व मे।
खेचरी चात्मना सा च भवानी वह्निरूपिणी॥७७॥
वह्निनी वह्निनाभा च महिमामृतलालसा।
प्रथमावरणे चाष्टौ शक्तयः सर्वसंमताः॥७८॥

Thus, the *Kanaka-vyūha* has been described. Now you listen to the introduction of *Aṁbikā-vyūha.* In the initial stage, there are eight Śaktis, known as– Khecarī, Ātmanā, Bhavānī, Vahnirupiṇī, Vahninī, Vahninābhā, Mahimā and Amṛtalālasā.

क्षमा च शिखरा देवी ऋतुरत्ना शिला तथा।
छाया भूतपनी धन्या इंद्रमाता च वैष्णवी॥७९॥
तृष्णा रागवती मोहा कामकोपा महोत्कटा।
इंद्रा च बधिरा देवी षोडशैताः प्रकीर्तिताः॥८०॥

There are sixteen Śaktis in the second *āvaraṇa*, including– Kṣamā, Śikharādevī, Ṛturatnā, Śīlā, Chāyā, Bhūtapanī, Dhanyā, Indramātā, Vaiṣṇavī, Tṛṣṇā, Rāgavatī, Mohā, Kāmakopā, Mahotkaṭā, Indrā and Badhirādevī.

कथितश्चांबिकाव्यूहः श्रीव्यूहं शृणु सुव्रत।
स्पर्शा स्पर्शवती गंधा प्राणापाना समानिका॥८१॥
उदाना व्याननामा च प्रथमावरणे स्मृताः।
तमोहता प्रभामोघा तेजिनी दहिनी तथा॥८२॥
भीमास्या जालिनी चोषा शोषिणी रुद्रनायिका।
वीरभद्रा गणाध्यक्षा चंद्रहासा च गह्वरा॥८३॥
गणमातांबिका चैव शक्तयः सर्वसंमताः।
द्वितीयावरणे प्रोक्ताः षोडशैव यथाक्रमात्॥८४॥

In this way, *Aṁbikā-vyūha* has been described. O excellent one, now you listen to the *Śrī-Vyūha.* In the first *āvaraṇa* fall the goddess– Sparśā, Sparśavatī, Gandhā, Prāṇāpānā, Samānikā, Udānā, Vyānanāmā. In the second *āvaraṇa*, according to the unanimous view, there are sixteen Śaktis known as– Tamohatā, Prabhā, Moghā, Tejinī, Dahinī, Bhīmāsyā, Jālinī, Coṣā, Śoṣiṇī, Rudranāyikā, Vīrabhadrā, Gaṇādhyakṣā, Candrahāsā, Gahvarā, Gaṇamātā and Aṁbikā.

श्रीव्यूहः कथितो भद्रं वागीशं शृणु सुव्रत।
धारा वारिधरा चैव वह्निकी नाशकी तथा॥८५॥
मर्त्यातीता महामाया वज्रिणी कामधेनुका।
प्रथमावरणेऽप्येवं शक्तयोऽष्टौ प्रकीर्तिताः॥८६॥

Thus, *Śrī-Vyūha* has been explained to you. O Suvrata, now you listen to *Vāgīśa-Vyūha* attentively. Here also, there are eight Śaktis in the first *āvaraṇa*, known as– Dhārā, Vahnīkī, Nāśakī, Martyātītā, Mahāmāyā, Vajriṇī, Kāmadhenukā.

पयोष्णी वारुणी शांता जयंती च वरप्रदा।
प्लाविनी जलमाता च पयोमाता महांबिका॥८७॥
रक्ता कराली चण्डाक्षी महोच्छुष्मा पयस्विनी।
माया विद्येश्वरी काली कालिका च यथाक्रमम्॥८८

षोडशैव समाख्याताः शक्तयः सर्वसंमताः।

According to the unanimous view, there are sixteen Śaktis in the second *āvaraṇa* known as– Payoṣṇī, Vāruṇī, Śāntā, Jayantī, Varapradā, Plāvinī, Jalamātā, Payomātā, Mahāmbīkā, Raktākarālī, Caṇḍākṣī, Mahocchuṣmā, Payasvinī, Māyā, Vidyeśvarī, Kālīkālikā.

व्यूहो वागीश्वरः प्रोक्तो गोमुखो व्यूह उच्यते॥८९॥
शंकिनी हालिनी चैव लङ्कावर्णा च कल्किनी।
यक्षिणी मालिनी चैव वमनी च रसात्मनी॥९०॥
प्रथमावरणे चैव शक्तयोऽष्टौ प्रकीर्तिताः।
चण्डा घंटा महानादा सुमुखी दुर्मुखी बला॥९१॥
रेवती प्रथमा घोरा सैन्या लीना महाबला।
जया च विजया चैव अपरा चापराजिता॥९२॥
द्वितीयावरणे चैव शक्तयः षोडशैव तु।
कथितो गोमुखीव्यूहो भद्रकर्णी शृणुष्व मे॥९३॥

Thus, the *Vāgīśa-vyūha* has been explained. Now, I shall speak about *Gomukhī-vyūha*. In the first *āvaraṇa* of this *vyūha*, there are eight Śaktis known as– Śaṅkinī, Hālinī, Laṅkāvarṇā, Kalkiṇī, Yakṣiṇī, Mālinī, Vamanī and Rasātmanī. The sixteen Śaktis of the second *āvaraṇa* are– Caṇḍā, Ghaṇṭā, Mahānādā, Sumukhī, Durmukhī, Balā, Revatī, Prathamā, Ghorā, Sainyā, Līnā, Mahābalā, Jayā, Vijayā, Aparā and Aparājitā. Thus the *Gomukhī-vyūha* has been explained. Now you listen from me *Bhadrakarṇī-vyūha*.

महाजया विरूपाक्षी शुक्लाभाकाशमातृका।
संहारी जालहारी च दंष्ट्राली शुष्करेवती॥९४॥
प्रथमावरणे चाष्टौ शक्तयः परिकीर्तिताः।
पिपीलिका पुण्यहारी अशनी सर्वहारिणी॥९५॥
भद्रहा विश्वहारी च हिमा योगेश्वरी तथा।
छिद्रा भानुमती छिद्रा सैंहिकी सुरभी समा॥९६॥
सर्वभव्या च वेगाख्या शक्तयः षोडशैव तु।
महाव्यूहाष्टकं प्रोक्तमुपव्यूहाष्टकं शृणु॥९७॥

The first *āvaraṇa* has eight Śaktis *viz.*– Mahājayā, Virūpākṣī, Śuklābhā, Ākāśamātṛkā, Saṁhārī, Jātahārī, Daṁṣṭrālī and Śuṣkarevatī; the second *āvaraṇa* has sixteen Śaktis known by the names of– Pipīlikā, Puṇyahārī, Aśanī, Sarvahāriṇī, Bhadrahā, Viśvahārī, Hemā, Yogeśvarī, Chidrā, Bhānumatī, Saiṁhikī, Surabhī, Samā, Sarvabhavyā and Vegākhyā. Thus, the eight *Mahā-vyūhas* have been described by me so far. Now you listen to the eight *upa-vyūhas*.

अणिमाव्यूहमावेष्ट्य प्रथमावरणे क्रमात्।
ऐंद्रा तु चित्रभानुश्च वारुणी दण्डिरेव च॥९८॥
प्राणारूपी तथा हंसः स्वात्मशक्तिः पितामहः।
प्रथमावरणं प्रोक्तं द्वितीया वरणं शृणु॥९९॥

There is *Aṇimā-vyūha* in the first *āvaraṇa* in which eight Śaktis have been mentioned. They comprise of– Aindrā, Citrabhānu, Vāruṇī, Daṇḍi, Prāṇarūpī, Haṁsa, Svātmaśakti, Pitāmaha. This is the first *āvaraṇa*. Now listen to about the second *āvaraṇa*.

केशवो भगवान् रुद्रश्चंद्रमा भास्करस्तथा।
महात्मा च तथा ह्यंतरात्मा महेश्वरः॥१००॥
परमात्मां ह्यणुर्जीवः पिंगलः पुरुषः पशुः।
भोक्ता भूतपतिर्भीमो द्वितीयावरणे स्मृताः॥१०१॥

The following sixteen are in the second *āvaraṇa*– Keśava, lord Rudra, Candramā, Bhāskara, Mahātmā, Antarātmā, Maheśvara, Paramātmā, Aṇurjīva, Piṅgala, Puruṣa, Paśu, Bhoktā, Bhūtapati and Bhīma.

कथितश्चाणिमाव्यूहो लघिमाख्यं वदामि ते।
श्रीकंठोंतश्च ह्यणुर्जीवः सूक्ष्मश्च त्रिमूर्तिः शशकस्तथा॥
अमरेशः स्थितीशश्च दारतश्च तथाष्टमः।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥१०३॥

Thus, *Aṇimā* group has been mentioned. Now, I shall speak out about *Laghimā*. The first *āvaraṇa* comprises of– Anta or Ananta, Sūkṣma, Trimūrti, Śaśaka, Amareśa, Sthatīśa and the eighth Dārata. Thus, the first *āvaraṇa* has been described. Now you listen to the second *āvaraṇa*.

स्थाणुर्हरश्च दण्डेशो भौक्तीशः सुरपुङ्गवः।
सद्योजातोऽनुग्रहेशः क्रूरसेनः सुरेश्वरः॥१०४॥
क्रोधीशश्च तथा चण्डः प्रचण्डः शिव एव च।
एकरुद्रस्तथाकूर्मश्चैकनेत्रश्चतुर्मुखः॥१०५॥
द्वितीयावरणे रुद्राः षोडशैव प्रकीर्तिताः।
कथितो लघिमाव्यूहो महिमां शृणु सुव्रत॥१०६॥

There are sixteen Rudras in the second *āvaraṇa*, *viz.*,– Sthāṇu, Hara, Daṇḍeśa, Bhaūktīśa, Sadyojāta, Anugraheśa, Krūrasena, Sureśvara, Krodhīśa, Caṇḍa, Pracaṇḍa, Śiva, Ekarudra, Kūrma, Ekanetra, Caturmukha. Thus, the Laghimā groups has been defined. O excellent sage, now listen to the Mahimā group.

अजेशः क्षेमरुद्रश्च सोमोंऽशो लाङ्गली तथा।
दण्डारुश्चार्धनारी च एकांतश्चांत एव च॥१०७॥
पाली भुजङ्गनामा च पिनाकी खड्गिरेव च।
काम ईशस्तथा श्वेतो भृगुः षोडश वै स्मृताः॥१०८

The following gods comprise of this group, who are– Ajeśa, Kṣemarudra, Somāṁśa, Lāṅgali, Daṇḍāra, Ardhanārī, Ekānta, Anta, Pālī, Bhujaṅganāmā, Pinākī, Khaḍgī, Kāma, Īśa, Śveta, Bhṛgu.

कथितो महिमाव्यूहः प्राप्तिव्यूहं शृणुष्व मे।
संवर्तो लकुलीशश्च वाड़वो हस्तिरेव च॥१०९॥
चण्डयक्षो गणपतिर्महात्मा भृगुजोऽष्टमः।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥११०॥

Thus, the *Mahimā* group has been described. Now listen to the *Prāpti* group which constitute the first *āvaraṇa*, *viz.* – Saṁvarta, Lakulīśa, Vāḍava, Hasti, Caṇḍayakṣa, Gaṇapati, Mahātmā and Bhṛguja – the eighth. In this way, the first *āvaraṇa* has been brought out. Now listen to the second *āvaraṇa*.

त्रिविक्रमो महाजिह्वो ऋक्षः श्रीभद्र एव च।
महादेवो दधीचश्च कुमारश्च परावरः॥१११॥
महादंष्ट्रः करालश्च सूचकश्च सुवर्धनः।
महाध्वांक्षो महानंदो दण्डी गोपालकस्तथा॥११२॥

The second *āvaraṇa* comprises of the following sixteen deities, *viz.*– Trivikrama, Mahājihva, Ṛkṣa, Śrībhadra, Mahādeva, Dadhīca, Kumāra, Parāvara, Mahādaṁṣṭra, Karāla, Sūcaka, Suvardhana, Mahādhvāṅkṣa, Mahānanda, Daṇḍī and Gopālaka.

प्राप्तिव्यूहः समाख्यातः प्राकाम्यं शृणु सुव्रत।
पुष्पदंतो महानागो विपुलानंदकारकः॥११३॥
शुक्लो विशालः कमलो बिल्वश्चारुण एव च।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥११४॥

Thus, the *Prāpti* group has been mentioned. O excellent sage, now listen to the Prākāmya, in the first *āvaraṇa* of which, deities included are– Puṣpadanta, Mahānāga, Vipulānandakāraka, Śukla, Viśāla, Kamala, Bilva and Aruṇa. The first *āvaraṇa's* description has been completed. Now listen to the second *āvaraṇa*.

रतिप्रियः सुरेशानश्चित्राङ्गश्च सुदुर्जयः।
विनायकः क्षेत्रपालो महामोहश्च जङ्गलः॥११५॥
वत्सपुत्रो महापुत्रो ग्रामदेशाधिपस्तथा।
सर्वावस्थाधिपो देवा मेघनादः प्रचण्डकः॥११६॥
कालदूतश्च कथितो द्वितीयावरणं स्मृतम्।
प्राकाम्यः कथितो व्यूह ऐश्वर्यं कथयामि ते॥११७॥

The second *āvaraṇa* comprises of– Ratipriya, Sureśāna, Citrāṅga, Sudurjaya, Vināyaka, Kṣetrapāla, Mahāmoha, Jaṁgala, Vatsaputra, Mahāputra, Grāmadeśādhipa,

Sarvāvasthādhipa, Deva, Meghanāda, Pracaṇḍaka and Kāladūta. Thus, the group of Prākāmya has been described. I shall now mention about the *Aiśvarya* group.

मङ्गला चर्चिका चैव योगेशा हरदायिका।
भासुरा सुरमाता च सुंदरी मातृकाष्टमी॥११८॥
प्रथमावरणे प्रोक्ता द्वितीयावरणे शृणु।
गणाधिपश्च मंत्रज्ञो वरदेवः षडाननः॥११९॥
विदग्धश्च विचित्रश्च अमोघो मोघ एव च।
अश्वी रुद्रश्च सोमेशश्चोत्तमोदुंबरस्तथा॥१२०॥
नारसिंहश्च विजयस्तथा इंद्रगुहः प्रभुः।
अपांपतिश्च विधिना द्वितीयावरणं स्मृतम्॥१२१॥

The eight Śaktis comprising of the first *āvaraṇa* are– Maṅgalā, Carcikā, Yogeśā, Haradāyikā, Bhāsurā, Suramātā, Sundarī and Mātṛkā – the eighth. The Śaktis of the first *āvaraṇa* have been mentioned. Now you listen to the Śaktis of the second *āvaraṇa* who are said to be– Gaṇādhipa, Mantrajña, Varadeva, Ṣaḍānana, Vidagdha, Vicitrā, Amogha, Mogha, Aśvīrudra, Someśa, Uttama, Udumbara, Nārasiṁha, Vijaya, Indraguha, Prabhu and Apāṁpati.

ऐश्वर्यः कथितो व्यूहो वशित्वं पुनरुच्यते।
गगनो भवनश्चैव विजयो ह्यजयस्तथा॥१२२॥
महाजयस्तथाङ्गारोव्यङ्गारश्च महायशाः।
प्रथमावरणे प्रोक्ता द्वितीयावरणे शृणु॥१२३॥

Thus, the *vyūha* of *Aiśvarya* has been defined. Now the group of *Vaśitva* is being described. It has first *āvaraṇa* known as– Gagana, Bhavana, Vijaya, Ajaya, Mahājaya, Aṅgāra, Vyaṅgāra and Mahāyaśas. Thus, the group of first *āvaraṇa* has been described. The second group of *āvaraṇa* is being described.

सुंदरश्च प्रचण्डेशो महावर्णो महासुरः।
महारोमा महागर्भः प्रथमः कनकस्तथा॥१२४॥
करजो गरुडश्चैव मेघनादोऽथ गर्जकः।
गजश्च च्छेदको बाहुस्त्रिशिखो मारिरेव च॥१२५॥
वशित्वं कथितो व्यूहः शृणु कामावसायिकम्।
विनादो विकटश्चैव वसंतोऽभय एव च॥१२६॥
विद्युन्महाबलश्चैव कमलो दमनस्तथा।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥१२७॥

They are known as– Sundara, Pracaṇḍeśa, Mahāvarṇa, Mahāsura, Mahāromā, Mahāgarbha, Prathama, Kanaka, Kharaja, Garuḍa, Meghanāda, Garjaka, Gaja, Chedaka, Bāhu, Triśikha and Māri. Thus, the group of *Vaśitva* has been mentioned. Now listen to the group of *Kāmāvasāyika*. The following constitute the first *āvaraṇa*, *viz.*– Vināda, Vasanta, Vikaṭa, Abhaya, Vidyut, Mahābala, Kamala and Damana. The first *āvaraṇa* has been mentioned. Now listen to the second *āvaraṇa*.

धर्मश्चातिबलः सर्पो महाकायो महाहनुः।
सबलश्चैव भस्माङ्गी दुर्जयो दुरतिक्रमः॥१२८॥
वेतालो रौरवश्चैव दुर्धरो भोग एव च।
वज्रः कालाग्निरुद्रश्च सद्योनादो महागुहः॥१२९॥
द्वितीयावरणं प्रोक्तं व्यूहश्चैवावसायिकः।
कथितः षोडशो व्यूहो द्वितीयावरणं शृणु॥१३०॥

They are known as– Dharma, Atibala, Sarpa, Mahākāya, Mahāhanu, Sabala, Bhasmāṅgī, Durjaya, Duratikrama, Vetāla, Raurava, Durdhara, Bhoga, Vajra, Kālāgni, Rudra, Sadyonāda and Mahāguha. Thus, the second *āvaraṇa* has been mentioned, so also the group of *Kāmāvasāyikas*. Thus, the sixteen groups have been mentioned. Now listen to the second *āvaraṇa*.

द्वितीयावरणे चैव दक्षव्यूहे च शक्तयः।
प्रथमावरणे चाष्टौ बाह्ये षोडश एव च॥१३१॥

In the *Dakṣa* group of the second *āvaraṇa*, there are eight Śaktis in the first *āvaraṇa* and

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sixteen in the second *āvaraṇa*.

मनोहरा महानादा चित्रा चित्ररथा तथा।
रोहिणी चैव चित्राङ्गी चित्ररेखा विचित्रिका॥१३२
प्रथमावरणे प्रोक्ता द्वितीयावरणं शृणु।
चित्रा विचित्ररूपा च शुभदा कामदा शुभा॥१३३॥
क्रूरा च पिंगला देवी खड्गिका लंबिकासती।
दंष्ट्राली राक्षसी ध्वंसी लोलुपा लोहितामुखी॥१३४
द्वितीयावरणे प्रोक्ताः षोडशैव समासतः।
दक्षव्यूहः समाख्यातो दाक्षव्यूहं शृणुष्व मे॥१३५॥

The Śaktis of the first *āvaraṇa* are– Manoharā, Mahāmadā, Citrā, Citrarathā, Rohiṇī, Citrāṅgī, Citrarekhā, Vicitrikā. The Śaktis in the first *āvaraṇa* have been mentioned. Now listen to the second *āvaraṇa* in which the Śaktis are– Citrā, Vicitrarūpā, Śubhadā, Kāmadā, Śubhā, Krūrā, Devī, Piṅgalā, Khaḍgikā, Laṁbikā, Satī, Daṁṣṭrālī, Rākṣasī, Dhvaṁsī, Lolupā, Lohitāmukhī. The sixteen Śaktis of the second *āvaraṇa* have been described. The group of *Dakṣa* has been mentioned. Now you listen to the *Dākṣa* group.

सर्वासती विश्वरूपा लंपटा चामिषप्रिया।
दीर्घदंष्ट्रा च वज्रा च लंबोष्ठी प्राणहारिणी॥१३६॥
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु।
गजकर्णाश्वकर्णा च महाकाली सुभीषणा॥१३७॥
वातवेगरवा घोरा घनाघनरवा तथा।
वरघोषा महावर्णा सुघंटा घंटिका तथा॥१३८॥
घंटेश्वरी महाघोरा घोरा चैवातिघोरिका।
द्वितीयावरणे चैव षोडशैव प्रकीर्तिताः॥१३९॥

The first *āvaraṇa* comprises of Sarvāsatī, Viśvarūpā, Lampaṭā, Āmiṣapriyā, Dīrghadaṁṣṭrā, Vajrā, Lamboṣṭhī, Prāṇahāriṇī. Thus, the first *āvaraṇa* has been described and listen to the second *āvaraṇa*, which comprises of Gajakarṇā, Aśvakarṇā, Mahākālī, Subhīṣaṇā, Vātavegaravā, Aghorā, Ghanāghanaravā, Varaghoṣā, Mahāvarṇā, Sughaṇṭā, Ghaṇṭikā, Ghaṇṭā, Īśvarī, Mahāghorā, Ghorā, Atighorikā. Thus, the sixteen Śaktis in the second *āvaraṇa* have been mentioned. The group of *Dākṣa* has also been mentioned.

दाक्षव्यूहः समाख्यातश्चण्डव्यूहं शृणुष्व मे।
अतिघंटा चातिघोरा कराला करभा तथा॥१४०॥
विभूतिर्भोगदा कांतिः शंखिनी चाष्टमी स्मृता।
प्रथमावरणे प्रोक्ता द्वितीयावरणे शृणु॥१४१॥

In this way, the *Dākṣa* group has been defined by me. Now you listen to *Caṇḍa-vyūha*. The first *āvaraṇa* comprises of Atighaṇṭā, Atighorā, Karālā, Karabhā, Vibhūti, Bhogadā, Kānti, Śaṅkhinī. These are the *Śaktis* which are eight in number. I have described the first *āvaraṇa*, now you listen about the second *āvaraṇa*.

पत्रिणी चैव गांधारी योगमाता सुपीवरा।
रक्ता मालांशुका वीरा संहारी मांसहारिणी॥१४२॥
फलहारी जीवहारी स्वेच्छाहारी च तुण्डिका।
रेवती रंगिणी सङ्गा द्वितीये षोडशैव तु॥१४३॥
चण्डव्यूहः समाख्याश्चण्डाव्यूहस्तथोच्यते।
चण्डी चण्डमुखी चण्डा चण्डवेगा महारवा॥१४४
भ्रुकुटी चण्डभूश्चैव चण्डरूपाष्टमी स्मृता।
प्रथमावरणं प्रोक्तां द्वितीयावरणं शृणु॥१४५॥
चंद्रघ्राणा बला चैव बलजिह्वा बलेश्वरी।
बलवेगा महाकाया महाकोपा च विद्युता॥१४६॥
कंकाली कलशी चैव विद्युता चण्डघोषिका।
महाघोषा महारावा चण्डभाऽनङ्गचण्डिका॥१४७॥
चण्डायाः कथितो व्यूहो हरव्यूहं शृणुष्व मे।

There are sixteen Śaktis in it, known as– Patriṇī, Gāndhārī, Yogamātā Supīvarā, Raktā, Malāṅkuśā, Vīrā, Saṁhārī, Māṁsahāriṇī, Phalāhārī, Jīvahārī, Svecchāhārī, Tuṇḍikā, Revatī, Raṅgiṇī and Saṅgā. These are the sixteen Śaktis. Thus, I

have described *Caṇḍa-vyūha*. Thereafter, the *Caṇḍā-vyūha* is going to be described by me, which comprises of Caṇḍī, Caṇḍamukhī, Caṇḍā, Caṇḍavegā, Mahāravā, Bhṛkuṭī, Caṇḍabhū and Caṇḍarūpā. These are the eight of them. I have detailed the first *āvaraṇa*. Now, I shall speak about the second *āvaraṇa* which has the Śaktis known as– Candraghraṇā, Balā, Balajihvā, Baleśvarī, Balavegā, Mahākāyā, Mahākopā, Vidyutā, Kaṁkālī, Kalaśī, Vidyutā, Caṇḍaghoṣikā, Mahāghoṣā, Caṇḍabhā, Anaṅgacaṇḍikā. This is known as *Caṇḍā-vyūha*, which has been narrated by me. Now, you listen to the *vyūha* of Hara.

चण्डाक्षी कामदा देवी सूकरी कुक्कुटानना॥१४८॥
गांधारी दुंदुभी दुर्गा सौमित्रा चाष्टमी स्मृता।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥१४९॥

The first *āvaraṇa* consists of Caṇḍākṣī, Kāmadā-goddess, Sūkarī, Kukkuṭānanā, Gāndhārī, Dundubhī, Durgā and Saumitrā. These are the eight Śaktis. Thus, the first *āvaraṇa* has been described by me, now you listen to the second one.

मृतोद्भवा महालक्ष्मीर्वर्णदा जीवरक्षिणी।
हरिणी क्षीणजीवा च दण्डवक्त्रा चतुर्भुजा॥१५०॥
व्योमचारी व्योमरूपा व्योमव्यापी शुभोदया।
गृहचारी सुचारी च विषाहारी विषार्तिहा॥१५१॥
हरव्यूहः समाख्यातो हराया व्यूह उच्यते।
जंभाच्युता च कंकारी देविका दुर्धरावहा॥१५२॥
चण्डिका चपला चेति प्रथमावरणे स्मृताः।
चण्डिका चामरी चैव भण्डिका च शुभानना॥१५३
पिंडिका मुंडिनी मुण्डा शाकिनी शाङ्करी तथा।
कर्तरी भर्तरी चैव भागिनी यज्ञदायिनी॥१५४॥
यमदंष्ट्रा महादंष्ट्रा कराला चेति शक्तयः।
हरायाः कथितो व्यूहः शौंडव्यूहं शृणुष्व मे॥१५५

The Śaktis of the *vyūha* are– Mṛtodbhavā, Mahālakṣmī, Varṇadā, Jīvaraksiṇī, Hariṇī, Kṣiṇajīvā, Daṇḍavaktrā, Caturbhujā, Vyomacārī, Vyomarūpā, Vyomavyāpī, Subhodayā, Gṛhacārī, Sucārī, Viṣāhārī, Viṣārtihā. In this way, *Hara-vyūha* has been defined by me. Now, I shall speak about *Harāyā-vyūha*. In the first *āvaraṇa*, there are eight Śaktis known as– Jaṁbhācyutā, Kaṁkārī, Devikā, Durdharāvahā, Caṇḍikā and Capalā. The other Śaktis are– Caṇḍikā, Cāmarībhaṇḍikā, Śubhānānā, Piṇḍikā, Muṇḍinī, Muṇḍā, Śākinī, Śāṅkarī, Kartarī, Bhartarī, Bhāginī, Yajñadāyinī, Yamadaṁṣṭrā, Mahādaṁṣṭrā and Karālā.

विकराली कराली च कालजंघा यशस्विनी।
वेगा वेगवती यज्ञा वेदाङ्गा चाष्टमी स्मृता॥१५६॥
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु।
वज्रा शङ्खातिशङ्खा वा बला चैवाबला तथा॥१५७॥
अञ्जनी मोहिनी माया विकटाङ्गी नली तथा।
गण्डकी दण्डकी घोणा शोणा सत्यवती तथा॥१५८
कल्लोला चेति क्रमशः
षोडशैव यथाविधि।
शौंडव्यूहः समाख्यातः
शौंडाया व्यूह उच्यते॥१५९॥

The *Harāyā-vyūha* has thus been described. Now, you listen to the *Śauṇḍa-vyūha*. The Śaktis of the first *vyūha* are– Vikarālī, Karālī, Kālajaṅghā, Yaśasvinī, Vegā, Vegavatī, Yajñā, Vedāṅgā. These are the eight Śaktis of the first *āvaraṇa*. The second *āvaraṇa* comprises of the Śaktis known as– Vajrā, Śaṁkhā, Atiśaṁkhā, Balā, Abalā, Añjanī, Mohinī, Māyā, Vikaṭāṅgī, Nalī, Gaṇḍakī, Daṇḍakī, Ghoṇā, Śoṇā, Satyavatī and Kallolā. These are the sixteen Śaktis. Thus, the *Śauṇḍa-vyūha* has been described. Now, I shall speak on *Śauṇḍāyā-vyūha*.

दंतुरा रौद्रभागा च अमृता सकुला शुभा।
चलजिह्वार्यनेत्रा च रूपिणी दारिका तथा॥१६०॥
प्रथमा वरणं प्रोक्तं द्वितीयावरणं शृणु।
खादिका रूपनामा च संहारी च क्षमांतका॥१६१॥
कंडिनी पेषिणी चैव महात्रासा कृतांतिका।
दण्डिनी किंकरी बिंबा बर्णिनी चामलांगिनी॥१६२
द्रविणी द्राविणी चैव शक्तयः षोडशैव तु।
कथितो हि मनोरम्यः शौंडाया व्यूह उत्तमः॥१६३॥

In the first *āvaraṇa*, there are the eight - Śaktis known as– Danturā, Raudrabhāgā, Amṛtā, Śakulāśubhā, Calajihvā, Āryanetrā, Rūpiṇī, Dārikā. Now, you listen to the Śaktis of the second *āvaraṇa*. Their names are– Khādikā, Rūpanāmā, Saṁhārī, Kṣamā, Antakā, Kaṇḍinī, Peṣiṇī, Mahātrāsā, Kṛtāntikā, Daṇḍinī, Kiṁkarī, Biṁbā, Varṇinī, Amlāṅginī, Draviṇī, Drāvaṇī. These are the sixteen Śaktis. Thus, *Śobhana* and the pleasant *Śauṇḍāyā-vyūha* have been described.

प्रथमाख्यं प्रवक्ष्यामि व्यूहं परमशोभनम्।
प्लविनी प्लावनी शोभा मंदा चैव मदोत्कटा॥१६४
मंदाऽक्षेपा महादेवी प्रथमावरणे स्मृताः।
कामसंदीपिनी देवी अतिरूपा मनोहरा॥१६५॥
महावशा महग्राहा विह्वला मदविह्वला।
अरुणा शोषणा दिव्या रेवती भाण्डनायिका॥१६६॥
स्तंभिनी घोररक्ताक्षी स्मररूपा सुघोषणा।
व्यूहः प्रथम आख्यातः स्वायंभुव यथा तथा॥१६७

I shall now describe the excellent Śaktis of the first *vyūha*. The eight Śaktis of the first *āvaraṇa* are– Plavinī, Plāvinī, Śobhā, Mandā, Ākṣepā, Modatkaṭā and Mahādevī. These are the goddesses of the first *āvaraṇa*. The Śaktis of the second *āvaraṇa* are– Sandīpinī, goddess Atirūpā, Manoharā, Mahāvaśā, Mahāgrāhā, Vihvalā, Bhadavihvalā, Aruṇā, Śoṣaṇā, Divyā, Revatī, Bhāṇḍanāyikā, Stambhinī, Ghoraraktākṣī, Smararūpā and Sughoṣṇā. O Suvrata, thus the first *vyūha* has been described by me.

कथितं प्रथमव्यूहं प्रवक्ष्यामि शृणुष्व मे।
घोरा घोरतराघोरा अतिघोराघनायिका॥१६८॥
धावनी क्रोष्टुका मुण्डा चाष्टमी परिकीर्तिता।
प्रथमावरणं प्रोक्तां द्वितीयावरणं शृणु॥१६९॥

Now, I shall describe the first *vyūha*, you please listen. In its first *āvaraṇa*, the names of the Śaktis are– Ghorā, Ghoratarā, Aghorā, Atighorā, Aghanāyikā, Dhāvanī, Kroṣṭukā, Muṇḍā. These are eight in number. I have explained the first *āvaraṇa* now. You listen to the second one.

भीमा भीमतरा भीमा शास्ता चैव सुवर्तुला।
स्तंभिनी रोदनी रौद्रा रुद्रवत्यचला चला॥१७०॥
महाबला महाशांतिः शाला शांता शिवाशिवा।
बृहत्कक्षा महानासा षोडशैव प्रकीर्तिताः॥१७१॥
प्रथमायाः समाख्यायो मन्मथव्यूह उच्यते।
तालकर्णी च बाला च कल्याणी कपिला शिवा॥
इष्टिस्तुष्टिः प्रतिज्ञा च प्रथमावरणे स्मृताः।

The Śaktis of the second *āvaraṇa* are– Bhīmā, Bhīmatarā, Bhimā, Śāstāsuvartulā, Stambhinī, Rodinī, Raudrā, Rudravatī, Acalācalā, Mahābalā, Mahāśānti, Śālā, Śāntā, Śivāśivā, Bṛhatkakṣā and Mahānāsā, who are sixteen in number. Thus, the first *āvaraṇa* has been described. Now, I shall speak about *Manmatha-vyūha*. Its Śaktis are– Tālakarṇī, Bālā, Kalyāṇī, Kapilā, Śivā, Iṣṭi, Tuṣṭi, Pratijñā, in the first *āvaraṇa*.

ख्यातिः पुष्टिकरी तुष्टिर्जला चैव श्रुतिर्धृतिः॥१७३॥
कामदा शुभदा सौम्या तेजिनी कामतंत्रिका।
धर्मा धर्मवशा शीला पापहा धर्मवर्धिनी॥१७४॥

The Śaktis of the second *āvaraṇa* of *Manmatha* are– Khyāti, Puṣṭikarī, Tuṣṭi, Jalā, Śruti, Dhṛti, Kāmadā, Śubhadā, Śaumyā,

Tejinī, Kāmatantrikā, Dharmā, Dharmavaśā, Śīlā, Pāpahā, Dharmavardhinī.

मन्मथः कथितो व्यूहो मन्मथायाः शृणुष्व मे।
धर्मरक्षा विधाना च धर्मा धर्मवती तथा॥१७५॥
सुमतिर्दुर्मतिर्मेधा विमला चाष्टमी स्मृता।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥१७६॥

Thus, the *Manmatha-vyūha* has been described. Now you listen to *Manmathāyika-vyūha.* These comprise of Dharmarakṣā, Vidhānā, Dharmā, Adharmavatī, Sumati, Durmati, Medhā and Vimalā. These are the eight Śaktis of first *āvaraṇa.* Now, you listen to the second *āvaraṇa.*

शुद्धिर्बुद्धिर्द्युतिः कांतिर्वर्तुला मोहवर्धिनी।
बला चातिबला भीमा प्राणवृद्धिकरी तथा॥१७७॥
निर्लज्जा निर्घृणा मंदा सर्वपापक्षयङ्करी।
कपिला चातिविधुरा षोडशैताः प्रकीर्तिता॥१७८॥

The sixteen Śaktis of the second *āvaraṇa* are– Śuddhi, Buddhi, Dyuti, Kānti, Vartulā, Mahāvardhinī, Balā, Atibalā, Bhīmā, Prāṇavṛddhikarī, Nirlajjā, Nirghṛṇā, Mandā, Sarvapāpakṣayaṅkarī, Kapilā and Atividhurā. These Śaktis are sixteen in number.

मन्मथायिक उक्तस्ते भीमव्यूहं वदामि च।
रक्ता चैव विरक्ता च उद्वेगा शोकवर्धिनी॥१७९॥
कामा तृष्णा क्षुधा मोहा चाष्टमी परिकीर्तिता।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥१८०॥

Thus, *Manmathāyika-vyūha* has been described. Now, you listen to the *Bhīma-vyūha* in which there are eight Śaktis known as– Raktā, Viraktā, Udvegā, Śokavardhinī, Kāmā, Tṛṣṇā, Kṣudhā and Mohā, in the first *vyūha.*

जया निद्रा भयालस्या जलतृष्णोदरी दरा।
कृष्णा कृष्णांगिनी वृद्धा शुद्धोच्छिष्टाशनी वृषा॥१८१
कामना शोभिनी दग्धा दुःखदा सुखदावली।
भीमव्यूहः समाख्यातो भीमायीव्यूह उच्यते॥१८२॥
आनंदा च सुनंदा च महानंदा शुभङ्करी।
वीतरागा महोत्साहा जितरागा मनोरथा॥१८३॥
प्रथमावरणें प्रोक्तं द्वितीयावरणं शृणु।
मनोन्मनी मनःक्षोभा मदोन्मत्ता मदाकुला॥१८४॥
मंदगर्भा महाभासा कामानंदा सुविह्वला।
महावेगा सुवेगा च महाभोगा क्षयावहा॥१८५॥
क्रमिणी क्रामिणी वक्रा द्वितीयावरणे स्मृताः।
कथितं तव भीमायीव्यूहं परमशोभनम्॥१८६॥

The Śaktis of the second *āvaraṇa* are known as– Jayā, Nidrā, Bhayālasyā, Jalatṛṣṇodarī, Darā, Kṛṣṇā, Kṛṣṇāṅginī, Vṛddhā, Śuddhocchiṣṭā, Śanī, Vṛṣā, Kamanā, Śobhinī, Dagdhā, Duḥkhadā and Sukhadāvalī. These are lodged in the second *āvaraṇa.* Thus, *Bhīma-vyūha* has been spelt out. Now, you listen to *Bhīmāyi-vyūha.* In its first *āvaraṇa,* there are eight Śaktis known by the names of Ānandā, Sunandā, Mahānandā, Śubhaṅkarī, Vītarāgā, Mahotsāhā, Jitarāgā and Manorathā. Now you listen to the Śaktis of the second *āvaraṇa.* Its Śaktis are known by the names of Manonmanī, Manaḥkṣobhā, Madonmattā, Madākulā, Mandagarbhā, Mahābhāsā, Kāmānandā, Suvihvalā, Mahāvegā, Suvegā, Mahābhogā, Kṣayāvahā, Kramiṇī, Krāmiṇi and Vakrā. These are the Śaktis of the second *āvaraṇa.* Thus, I have described the pleasant *Bhīmāyī-vyūha.*

शाकुनं कथयाम्यद्य स्वायंभुव मनोत्सुकम्।
योगा वेगा सुवेगा च अतिवेगा सुवासिनी॥१८७॥
देवी मनोरया वेगा जलावर्ता च धीमती।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥१८८॥
रोधिनी क्षोभिणी बाला विप्राशेषा सुशोषिणी।
विद्युता भासिनी देवी मनोवेगा च चापला॥१८९॥
विद्युज्जिह्वा महाजिह्वा
भृकुटीकुटिलानना।

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फुल्लज्वाला महाज्वाला
सुज्वाला च क्षयांतिका॥१९०॥

O Svayaṁbhū Manu, I shall now discuss about the *Śākuna-vyūha*. The Śaktis of its first *āvaraṇa* are– Yogā, Vegā, Suvegā, Ativegā, Suvāsinī, Devī, Manorayā, Vegā, Jalāvartā and Dhīmatī. These are all lodged in the first *āvaraṇa*. In the second *āvaraṇa* of *Śakuna-vyūha* are the Rodhinī, Kṣobhinī, Balā, Viprāśeṣā, Suśoṣiṇī, Vidyutā, Bhāsinī, Devī, Manovegā, Cāpalā, Vidyujjihvā, Mahājihvā, Bhṛkuṭīkuṭilānanā, Phullajvālā, Mahājvālā, Sujvāla, Kṣayāntikā. Then, Śaktis relevant to *Śākunā-vyūha* are– Jvālinī, Bhasmāṅgī, Bhasmāṅgatā, Tatā, Bhāvinī, Prajā, Vidyā and Khyāti.

शाकुनः कथितो व्यूहः शाकुनायाः शृणुष्व मे।
ज्वालिनी चैव भस्माङ्गी तथा भस्माङ्गता तता॥१९१
भाविनी च प्रजा विद्या ख्यातिश्चैवाष्टमी स्मृता।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥१९२॥
उल्लेखा च पताका च भोगोभोगवती खगा।
भोगभोगव्रता योगा भोगाख्या योगपारगा॥१९३॥
ऋद्धिर्बुद्धि धृतिः कांतिः स्मृतिः साक्षाच्छ्रुतिर्धरा।
शाकुनाया महाव्यूहः कथिताः कामदायकः॥१९४

The Śaktis of the second *āvaraṇa* include Ullekhā, Patākā, Bhogā, Upabhogavatī, Khagā, Bhogā, Bhogavratā, Yogā, Bhogākhyā, Yogapāragā, Ṛddhi, Buddhi, Dhṛti, Kānti, Smṛti and Śrutidharā. These are the Śaktis of the second *āvaraṇa* of *Śākunā-vyūha* which bestows all the desires.

स्वायंभुव शृण व्यूहं सुमत्याख्यं सुशोभनम्।
परेष्टा च परा दृष्टा ह्यमृता फलनाशिनी॥१९५॥
हिरण्याक्षी सुवर्णाक्षी देवी साक्षात्कपिञ्जला।
कामरेखा च कथितं प्रथमावरणं शृणु॥१९६॥

O Svayaṁbhū Manu, now you listen to *Śobhana Sumati-vyūha*. The names of the goddess of its first *āvaraṇa* are– Pareṣṭā, Parā, Dṛṣṭā, Amṛtā, Phalanāśinī, Hiraṇyākṣī, Suvarṇākṣī, Kapiñjalā and Kāmarekhā. The Śaktis of the second *āvaraṇa* of *Sumati-vyūha* are– Ratnadvīpā, Sudvīpā, Ratnadā, Ratnamālinī, Ratnaśobhā, Suśobhā, Mahāśobhā, Mahādyuti, Śāṁbarī, Bandhurā, Granthi, Pādakarṇā, Karānanā, Hayagrīvā, Jihvā and Sarvabhāsā. These Śaktis belong to the second *āvaraṇa*. The *Sumati* or *Pulliṅga* or masculine has been defined. Now you listen to *Sumatyā* or feminine one.

रत्नद्वीपा च सुद्वीपा रत्नदा रत्नमालिनी।
रत्नशोभा सुशोभा च महाशोभा महाद्युतिः॥१९७॥
शांबरी बंधुरा ग्रंथिः पादकर्णा करानना।
हयग्रीवा च जिह्वा च सर्वभासेति शक्तयः॥१९८॥
कथितः सुमतिव्यूहः सुमत्या व्यूह उच्यते।
सर्वाशी च महाभक्षा महादंष्ट्रातिरौरवा॥१९९॥
विस्फालिङ्गा विलिङ्गा च कृतांता भास्करानना।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥२००॥
रागा रङ्गवती श्रेष्ठा महाक्रोधा च रौरवा।
क्रोधनी वसनी चैव कलहा च महाबला॥२०१॥
कलंतिका चतुर्भेदा दुर्गा वै दुर्गमानिनी।
नाली सुनाली सौम्या च इत्येव कथितं मया॥२०२

The Śaktis of the first *āvaraṇa* include Sarvāśī, Mahābhakṣā, Mahādaṁṣṭrā, Atirauravā, Visphāliṅgā, Viliṅgā, Kṛtāntā and Bhāskarānanā. Now listen to the Śaktis of the second *āvaraṇa* which are known as– Rāgā, Raṅgavatī, Śreṣṭhā, Mahākrodhā, Rauravā, Krodhanī, Vasanī, Kalahā, Mahābalā, Kalaṅtikā, Caturbhedā, Durgā, Durgamāninī, Nālī, Sunālī and Saumyā. These are lodged in the first *āvaraṇa*. Thus, the *Sumatyā-vyūha* has been described.

गोपव्यूहं वादम्यत्र शृणु स्वायंभुवाखिलम्।
पाटली पाटवी चैव पाटी विटिपिटा तथा॥२०३॥

कंकटा सुपटा चैव प्रघटा च घटोद्भवा।
प्रथमावरणं चात्र भाषया कथितं मया॥२०४॥

I shall now narrate to you the features of *Gopa-vyūha.* The Śaktis of its first *āvaraṇa* are– Pāṭalī, Pāṭavī, Pāṭī, Viṭipiṭā, Kaṇṭakā, Supaṭā, Praghaṭā and Ghatodbhavā. These fall in the first *āvaraṇa.* Thus, the first *āvaraṇa* has been clearly described.

नादाक्षी नादरूपा च सर्वकारी गमाऽगमा।
अनुचारी सुचारी च चण्डनाडी सुवाहिनी॥२०५॥
सुयोगा च वियोगा च हंसाख्या च विलासिनी।
सर्वगा सुविचारा च वञ्चनी शेति शक्तयः॥२०६॥

In the second *āvaraṇa*, the Śaktis included are– Nādākṣī, Nādarūpā, Sarvakārī, Gamā, Agamā, Anuacārī, Sucārī, Caṇḍanāḍī, Suvāhinī, Suyogā, Viyogā, Haṁsākhyā, Vilāsinī, Sarvagā, Suvicārā and Vañcanī. These are the Śaktis for second *āvaraṇa.*

गोपव्यूह समाख्यातो गोपायीव्यूह उच्यते।
भेदिनी च्छेदिनी चैव सर्वकारी क्षुधाशनी॥२०७॥
उच्छुष्मा चैव गांधारी भस्माशी वडवानला।
प्रथमावरणं चैव द्वितीयावरणं शृणु॥२०८॥

Thus, the *Gopa-vyūha* has been described. Now, you listen to *Gopāyī-vyūha* which has the Śaktis known as Bhedinī, Chedinī, Sarvakārī, Kṣudhāsanī, Ucchuṣmā, Gāndhārī, Bhasmāśī and Vaḍavānalā, which are included in the first *āvaraṇa.* Now, listen to the second *āvaraṇa.*

अंधा बाह्वासिनी बाला दीक्षपामा तथैव च।
अक्षा त्र्यक्षा च हल्लेखा हृद्गता मायिकापरा॥२०९॥
आमयासादिनी मिल्ली सह्यासह्या सरस्वती।
रुद्रशक्तिर्महाशक्तिर्महामोहा च गोनदी॥२१०॥

The Śaktis of the second *āvaraṇa* include Andhā, Bahvaṁśinī, Bālā, Dīkṣapāmā, Akṣā, Tryakṣā, Hṛllekhā, Hṛdgatā, Māyikā, Parā, Āmayāsādinī, Millī, Sahyā, Asahyā, Sarasvatī, Rudraśakti, Mahāśakti, Mahāmohā and Gonadī are the Śaktis of the second *āvaraṇa.*

गोपायी कथितो व्यूहो नंदव्यूहं वदामि ते।
नंदिनी च निवृत्तिश्च प्रतिष्ठा च यथाक्रमम्॥२११॥
विद्यानासा खग्रसिनी चामुण्डा प्रियदर्सिनी।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥२१२॥

The *Gopāyī-vyūha* has been described. Now, I shall describe about the *Nanda-vyūha.* There are eight Śaktis known as– Nandinī, Nivṛtti, Pratiṣṭhā, Vidyānāsā, Khagrasinī, Cāmuṇḍā and Priyadarśinī in the first *āvaraṇa.* Now, you listen to the second *āvaraṇa.*

गृह्या नारायणी मोहा प्रजा देवी च चक्रिणी।
कंकटा च तथा काली शिवाद्योषा ततः परम्॥२१३
विरामा या च वागीशी वाहिनी भीषणी तथा।
सुगमा चैव निर्दिष्टा द्वितीयावरणे स्मृता॥२१४॥

The Śaktis of the second *āvaraṇa* are– Gṛhyā, Nārāyaṇī, Mohā, Prajādevī, Cakriṇī, Kaṅkaṭā, Kālī, Śivā, Ādyā, Uṣā, Virāmā, Vāgīśī, Vāhinī, Bhīṣaṇī, Sugamā and Nirdṛṣṭā.

नंदव्यूहो मया ख्यातो नंदाया व्यूह उच्यते।
विनायकी पूर्णिमा च रङ्कारी कुण्डली तथा॥२१५॥
इच्छा कपालिनी चैव द्वीपिनी च जयंतिका।
प्रथमावरणे चाष्टौ शक्तयः परिकीर्तिताः॥२१६॥
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु।
पावनी चांबिका चैव सर्वात्मा पूतना तथा॥२१७॥
छगली मोदिनी साक्षाद्देवी लंबोदरी तथा।
संहारी कालिनी चैव कुसुमा च यथाक्रमम्॥२१८
शुक्रा तारा तथा ज्ञाना क्रिया गायत्रिका तथा।
सावित्री चेति विधिना द्वितीयावरणं स्मृतम्॥२१९

I have described *Nanda-vyūha.* Now, I shall describe the *Nandā-vyūha.* In the first *āvaraṇa*, there are eight Śaktis known by the

names of Vināyakī, Pūrṇimā, Raṅkārī, Kuṇḍalī, Icchā, Kapālinī, Dvīpinī and Jayantikā. These are the eight Śaktis of the first *āvaraṇa*. The Śaktis of the second *āvaraṇa* are– Pāvanī, Ambikā, Sarvātmā, Pūtanā, Chagalī, Modinī, Goddess Laṁbodarī, Saṁhārī, Kālinī, Kusumā, Śukrā, Tārā, Jñānā, Kriyā, Gāyatrikā and Sāvitrī. These are lodged in the second *āvaraṇa*.

नंदायाः कथितो व्यूहः पैतामहमतः परम्।
नंदिनी चैव फेत्कारी क्रोधा हंसा षडङ्गुला॥२२०॥
आनंदा वसुदुर्गा च संहारा ह्यमृताष्टमी।
प्रथमावरणं प्रोक्तं द्वितीयावरणं शृणु॥२२१॥

Thus, the *Nandā-vyūha* has been described. Now you listen to the *Pitāmaha-vyūha*. The Śaktis of the first *āvaraṇa* are known as Nandinī, Phetkārī, Krodhā, Haṁsā, Ṣaḍaṅgulā, Ānandā, Vasudurgā, Saṁhārā and Amṛtāṣṭamī. Now, you listen about the second *āvaraṇa*.

कुलांतिकानला चैव प्रचण्डा मर्दिनी तथा।
सर्वभूताभया चैव दया च वडवामुखी॥२२२॥
लंपटा पन्नगा देवी कुसुमा विपुलांतका।
केदारा च तथा कूर्मा दुरिता मंदरोदरी॥२२३॥
खड्गचक्रेतिविधिना द्वितीयावरणं स्मृतम्।
व्यूहः पैतामहः प्रोक्तो धर्मकामार्थमुक्तिदः॥२२४॥

The names of the relative Śaktis are– Kulāṅtikā, Nalā, Pracaṇḍā, Mardinī, Sarvabhūtābhayā, Dayā, Vaḍavāmukhī, Laṁpaṭā, Pannagādevī, Kusumā, Vipulāṅtakā, Kedārā, Kūrmā, Duritā, Mandarodarī and Khaḍgacakrā. These Śaktis are lodged in the second *āvaraṇa*. Thus, the *Pitāmaha-vyūha*, that bestows *dharma, artha, kāma* and *mokṣa*, has been described.

पितामहाया व्यूहं च कथयामि शृणुष्व मे।
वज्रा च नंदना शावाराविका रिपुभेदिनी॥२२५॥
रूपा चतुर्था योगा च प्रथमावरणे स्मृताः।
भूता नादा महाबाला खर्परा च तथा परा॥२२६॥
भस्मा कांता तथा वृष्टिर्द्विभुजा ब्रह्मरूपिणी।
सैह्या वैकारिका जाता कर्ममोटी तथापरा॥२२७॥
महामोहा महामाया गांधारी पुष्पमालिनी।
शब्दापी च महाघोषा षोडशैव तथांतिमे॥२२८॥

I now relate to the *Pitāmahā-vyūha*. You better listen to the same. The Śaktis like Vajrā, Nandanā, Śāvārāvikā, Ripubhedinī, Rūpā and Caturthāyogā are lodged in the first *āvaraṇa*. The Śaktis of the second *āvaraṇa* are– Bhūtā, Nādā, Mahābālā, Kharparā, Parā, Bhasmā, Kāntā, Vṛṣṭi, Dvibhujā, Brahmarūpiṇī, Saihyā, Vaikārikā, Karmamoṭī, Mahāmohā, Mahāmāyā, Gāndhārī, Puṣpamālinī, Śabdāpī and Mahāghoṣā. These are the sixteen Śaktis of the second *āvaraṇa*, which are sixteen in number.

सर्वाश्च द्विभुजा देव्यो बालभास्करसन्निभाः।
पद्मशङ्खधराः शांता रक्तस्रग्वस्त्रभूषणाः॥२२९॥
सर्वाभरणसंपूर्णा मुकुटाद्यैरलंकृताः।
मुक्ताफलमयैर्दिव्यै रत्नचित्रैर्मनोरमैः॥२३०॥
विभूषिता गौरवर्णाध्येया देव्यः पृथक्पृथक्।
एवं सहस्रकलशं ताम्रजं मृन्मयं तु वा॥२३१॥
पूर्वोक्तलक्षणैर्युक्तं रुद्रक्षेत्रे प्रतिष्ठितम्।
भवाद्यैर्विष्णुना प्रोक्तैर्नाम्नां चैव सहस्रकैः॥२३२॥
संपूज्य विन्यसेदग्रे सेचयेद्वाणविग्रहम्।
अभिषिच्य च विज्ञाप्य सेचयेत्पृथिवीपतिम्॥२३३

All these goddesses have two arms, having the complexion of the rising sun in the morning. The lotus and conch are the hand attributes of each one of them. They are all peaceful and adorned with the garland of red beads. They are clad in five costumes and adorned with all the ornaments, besides the crowns. They are decorated with pearls and

beautiful precious stones. All of them are of fair complexion. All these goddesses should be meditated upon separately. A pitcher of copper or of burnt clay should be consecrated in the Rudrakṣetra. The devotee should then adore them uttering the *mantras* of Viṣṇu and Śiva, comprising of their thousand names. They should be placed in front of the *kalaśas*. The devotee should then consecrate *Bāṇaliṅga* sprinkling the water.

एवं सहस्रकलशं सर्वसिद्धिफलप्रदम्।
चत्वारिंशन्महाव्यूहं सर्वलक्षणलक्षितम्॥२३४॥

The *Sahasra-kalaśa* bestows all the success. These are the sixty-four *Mahāvyūhas*, each one of which has its special features.

सर्वेषा कलशं प्रोक्तं पूर्ववद्धेमनिर्मितम्।
सर्वे गंधांबुसंपूर्णपञ्चरत्नसमन्विताः॥२३५॥
तथा कनकसंयुक्ता देवस्य घृतपूरिताः।
क्षीरेण वाथ दध्ना वा पञ्चगव्येन वा पुनः॥२३६॥
ब्रह्मकूर्चेन वा मध्यमभिषेको विधीयते।
रुद्राध्यायेन रुद्रस्य नृपतेः शृणु सत्तम॥२३७॥
अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यः।
सर्वेभ्यः सर्वशर्वेभ्यो नमस्ते अस्तु रुद्ररूपेभ्य॥२३८
मंत्रेणानेन राजानं सेचयेदभिषेचितम्।
होमं च मंत्रेणानेन अघोरेणाघहारिणा॥२३९॥

The crowning ceremony of a king should be performed uttering the hymns of the *Rudrādhyāya* of lord Rudra. The vases should be made of gold and filled with fragrant water. The five gems as well as the pieces of gold should also be dropped in each one of the pitchers. The vases of the god should contain respectively, *ghee,* milk, curd, *Pañcagavya* and *Brahmakuśa.* O Suvrata, you listen that the consecration of the king should be done repeating the mantras of *Rudrādhyāya, viz.*– "*Aghorebhyo atha ghorebhyo ghoraghorataredhyaḥ, Sarvebhyaḥ Sarvaśarvebhyo namastestu rudrarūpebhyaḥ.*" The sanctified water should be sprinkled over the king. Then uttering the *Aghora mantra* which removes all the sins, *homa* should also be performed.

प्रागाद्यं देवकुण्डे वा स्थण्डिले वा घृतादिभिः।
समिदाज्यचरुं लाजशालिनीवारतण्डुलैः॥२४०॥
अष्टोत्तरशतं हुत्वा राजानमधिवासयेत्।
पुण्याहं स्वस्ति रुद्राय कौतुकं हेमनिर्मितम्॥२४१॥
भसितं च मृणालेन बंधयेद्दक्षिणे करे।
त्र्यंबकं यजामहे सुगंधिं पुष्टिवर्धनम्॥२४२॥
उर्वारुकमिव बंधनान्मृत्योर्मुक्षीय मामृतान्।
मंत्रेणानेन राजानं सेचयेद्वाथ होमयेत्॥२४३॥
सर्वद्रव्याभिषेकं च होमद्रव्यैर्यथाक्रमम्॥२४४॥

Homa should be performed in the altar of the lord or over the bare ground pouring *ghee* etc. beginning with east. For the performing of *homa*, sacrificial twigs, *caru*, fried grains or *Śāli* or *nivāra* rice grains should be used. After pouring a hundred and eight offerings, the king should rendered fragrant with the odorous smoke. The sanctified water should be sprinkled repeating the *svasti-mantra.* A holy golden thread should be tied round the right hand and the ashes should be applied over it with lotus stalk. Then the *mantra* should be recited saying– "We worship the three-eyed lord who has fragrance, who increases nourishment as the cucumber fruit from its roots. Let me liberated from the bondage of death and attain immortality." Water shall be sprinkled over the king reciting this *mantra.* Thereafter, the *homa* should be performed. The rite of ablution with all the material should be performed in *homa* in due order. *Homa*, in the eastern

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kuṇḍa, should be performed with the Vedic *mantras*, together with all the material used in due order.

तत्पुरुषाय विद्महे महादेवाय धीमहि।
तन्नो रुद्रः प्रचोदयात्॥ २४५॥
स्वाहांतं पुरुषेणैवं प्राक्कुण्डं होमयेद्द्विजः।
अघोरेण च याम्ये च होमयेत्कृष्णवाससा॥ २४६॥

"We know Tatpuruṣa. We meditate on Mahādeva. May Rudra, therefore, urge and guide us." The Brāhmaṇa should then perform *homa* in the altar with this *mantra*, ending with *svāhā*. He should then perform *homa* in the southern *kuṇḍa*, repeating the *Aghora-mantra* with a piece of black cloth.

वामदेवाय नमो ज्येष्ठाय नमः श्रेष्ठाय नमो रुद्राय नमः।
इत्याद्युक्तक्रमेणैव जुहुयात्पश्चिमे नरः॥ २४७॥

Salutation to Vāmadeva, salutation to the eldest, salutation to the most excellent one and salutation to Rudra etc. By repeating this *mantra*, the devotee should perform *homa* in western *kuṇḍa*.

सद्येन पश्चिमे होमः सर्वद्रव्यैर्यथाक्रमम्।
सद्योजातं प्रपद्यामि सद्योजाताय वै नमः॥ २४८॥
भवे भवेनाति भवे भवस्व मां भवोद्भवाय नमः।
स्वाहांतं जुहुयादग्नौ मंत्रेणानेन बुद्धिमान्॥ २४९॥
आग्नेय्यां च विधानेन ऋचा रौद्रेण होमयेत्।
जातवेदसे सुनवाम सोममित्यादिना ततः।
नेर्ऋते पूर्ववद्द्रव्यैः सर्वैर्होमो विधीयते॥ २५०॥

Homa in the western *kuṇḍa* is then performed repeating the *Sadya-mantra*, with all the material in due order. "I resort to Sadyojāta. Salutation to Sadyojāta. When attacked by worldly existence, come to my succour. Salutation on to you, the origin of the world." The intelligent devotee should perform *homa* by repeating this *mantra*, ending with *svāhā*. Then, he should perform *homa* in the south-eastern *kuṇḍa* by repeating the *mantra* pertaining to Rudra. "In the sacrificed rite, we shall extract the juice of Soma etc." By repeating this *mantra, homa* should be performed in south-eastern *kuṇḍa* with all the materials of worship.

मंत्रेणानेन दिव्येन सर्वसिद्धिकरेण च।
निमि निशि दिश स्वाहा खड्ग राक्षस भेदन॥ २५१॥

Reciting the *mantra*– "*Nimi niśI diśa svāhā khaḍga*, O lord", which bestows all the *siddhis*, the rite of *Rākṣasabhedana* (piercing of the demon) should be performed.

रुधिराज्यार्द्र नैर्ऋत्ये स्वाहा नमः स्वधा नमः।
यथेष्टं विधिना द्रव्यैर्मंत्रेणानेन होमयेत्॥ २५२॥

"*Svāhā* unto *Rudrājayadrenairṛti* (?), salutation, *svadhā*, salutation", with this *mantra*, the *homa* should be performed as he passes through all the materials.

यम्यां हि विविधैर्द्रव्यैरीशानेन द्विजोत्तमाः।
ईशान्यामथ पूर्वोक्तैर्द्रव्यैर्होममथाचरेत्॥ २५३॥

O excellent Brāhmaṇas, in the southern *kuṇḍa, homa* should be performed reciting *Īśāna-mantra* with all kinds of materials. Then, he should perform *homa* in the north-eastern *kuṇḍa* using the material stated earlier.

ईशानाय कद्रुद्राय प्रचेतसे त्र्यंबकाय
शर्वाय तन्नो रुद्रः प्रचोदयात्॥ २५४॥

"Salutation to Īśāna, to Kadrudra, to three-eyed Pracetas, to Śarva. Therefore, let Rudra urge and guide us."

प्रधानं पूर्ववद्द्रव्यैरीशानेन द्विजोत्तमाः।
प्रतिद्रव्यं सहस्रेण जुहुयान्नृपसन्निधौ।२५५॥
स्वयं वा जुहुयादग्नौ भूपतिः शिववत्सलः।
ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदा शिवोऽहम्॥ २५६॥

O excellent Brāhmaṇa, the chief *homa* should be performed as before with the usual materials repeating *Īśāna-mantra.* In the presence of the king, a thousand *homas* should be performed with usual materials. The king, favourite devotee of Śiva, should perform the *homa.* "Īśāna is the lord of all the lores. He is the overlord of all the living being, he is lord of Brahmā and overlord of Brahman. Let Sadāśiva bestows his grace on me, *Oṁ.*"

प्रायश्चित्तमघोरेण शेषं सामान्यमाचरेत्।
कृताधिवासं राजानं शङ्खभेर्यादिनिस्वनैः॥२५७॥
जयशब्दरवैर्दिव्यैर्वेदघोषैः सुशोभनैः।
सेचयेत्कूर्चतोयेन प्रोक्षयेद्वा नृपोत्तमम्॥२५८॥

The rite of expiation should be performed uttering the *Aghora-mantra.* The rest of the rites should be performed in the usual manner. Then applying fragrance over the king with the fragrant smoke of *homa,* water shall be poured over him uttering the loud slogans of victory, besides Vedic chants together with the blowing of the conches, *bheri,* drums etc., or the excellent king should be sprinkled with water using the *kuśā* grass.

रुद्राध्यायेन विधिना रुद्रभस्माङ्गधारिणम्।
शङ्खचामरभेर्याद्यं छत्रं चंद्रसमप्रभम्॥२५९॥
शिबिकां वैजयंतीं च साधयेन्नृपतेः शुभाम्।
राज्याभिषेकयुक्ताय क्षत्रियायेश्वराय वा॥२६०॥
नृपचिह्नानि नान्येषां क्षत्रियाणां विधीयते।
प्रमाणं चैव सर्वेषां द्वादशाङ्गुलमुच्यते॥२६१॥

The ashes of Rudra should be applied over the body of the king, uttering *Rudrādhāya mantras.* The king shall then have all the auspicious royal paraphernalia like conches, *chowries, bheris* (drums), palanquins, besides the royal banner *Vaijayantī.* These royal symbols are offered only to Kṣatriya ruler, who has been crowned in his kingdom and not the other Kṣatriyas. The size of these shall be upto twelve *aṅgulas.*

पलाशोदुंबराश्वत्थवटाः पूर्वादितः क्रमात्।
तोरणाद्यानि वै तत्र पट्टमात्रेण पट्टिकाः॥२६२॥

Twigs of *Palāśa, Udumbara, Aśvattha* or *Vaṭa* should be fixed starting from the east. The festoon should be hung thereon. The badges should be of silk cloth alone.

अष्टमाङ्गुलसंयुक्तदर्भमालासमावृतम्।
दिग्ध्वजाष्टकसंयुक्तं द्वारकुंभैः सुशोभनम्॥२६३॥
हेमतोरणकुंभैश्च भूषितं स्नापयेन्नृपम्।
सर्वोपरि समासीनं शिवकुंभेन सेचयेत्॥२६४॥

The king should be encircled with the garlands of *darbhās* with the *aṣṭamāṅgulas* or the eight auspicious fragrant objects. There shall be eight flags in the eight directions which should be decorated with *dvāramukhas* or waterpots at the entrance gates. The golden festoons should decorate the king. The priests shall then bathe him. He shall be seated above all those present there. The water from the *Śivakumbha* should be sprinkled over him.

तन्महेशाय विद्महे वाग्विशुद्धाय धीमहि।
तन्नः शिवः प्रचोदयात्॥२६५॥
मंत्रेणानेन विधिना वर्धन्या गौरिगीतया।
रुद्राध्यायेन वा सर्वमघोरायाथ वा पुनः॥२६६॥

"We know Maheśa, we meditate on the lord purified in speech. Let Śiva guide us." The king shall then be sprinkled with water uttering mantra from *Gaurī-gīta* with broom. He shall again be sprinkled with water uttering *Aghora mantra.*

दिव्यैराभरणैः शुक्लैर्मुकुटाद्यैः सुकल्पितैः।
क्षौमवस्त्रैश्च राजानं तोषयेन्नियतं शनैः॥२६७॥

He shall then be offered the divine ornaments, crown etc. specially made for the purpose and the white silken garments.

अष्टषष्टिपलेनैव हेम्ना कृत्वा सुदर्शनम्।
नवरत्नैरलंकृत्य दद्याद्वै दक्षिणां गुरोः॥२६८॥
दशधेनु सवस्त्रं च दद्यात्क्षेत्रं सुशोभनम्।
शतद्रोणतिलं चैव शतद्रोणांश्च तण्डुलान्॥२६९॥
शयनं वाहनं शय्यां सोपधानां प्रदापयेत्।
योगिनां चैव सर्वेषां त्रिंशत्पलमुदाहृतम्॥२७०॥

With sixty eight *palas* of gold, a charming ornament shall be made in which nine precious stones should be studded. It shall be offered as a charitable gift to the preceptor. Ten cows and a good field shall also be given together with five garments. A hundred *droṇas* of gingelly seeds and a hundred of rice grains, a bed, vehicle, bedsheets, pillows, etc. shall also be given. Thirty *palas* of gold shall also be offered to *yogīs*.

अशेषांश्च तदर्धेन शिवभक्तांस्तदर्धतः।
महापूजां ततः कुर्यान्महादेवस्य वै नृपः॥२७१॥

With the half of the above quantity, the remaining priests shall also be delighted. With still half of the said quantity, the devotees of Śiva should be honoured. Then the king should perform the great worship of Śiva.

एवं समासतः प्रोक्तं जयसेचनमुत्तमम् ।
एवं पुराभिषिक्तस्तु शक्रः शक्रत्वमागतः॥२७२॥

Thus, the rite of *Jayābhiṣeka* has been mentioned to you. Indra, whose *abhiṣeka* had been similarly performed, attained the status of a lord.

ब्रह्मा ब्रह्मत्वमापन्नो विष्णुर्विष्णुत्वमागतः।
अंबिका चांबिकात्वं च सौभाग्यमतुलं तथा॥२७३

Brahmā attained the status of Brahmā, Viṣṇu of Viṣṇu and Ambikā of Ambikā as well as the accomplished good fortune of the pleasant married life.

सावित्री च तथा लक्ष्मीर्देवी कात्यायनी तथा।
नंदिनाथ पुरा मृत्यु रुद्राध्यायेन वै जितः॥२७४॥

Sāvitrī, Lakṣmī and Kātyāyanī too obtained the same. In earlier times, Mṛtyu was conquered by Nandin, reciting the *Rudrādhyāyī*.

अभिषिक्तोऽसुरः पूर्वं तारकाख्यो महाबलः।
विद्युन्माली हिरण्याक्षो विष्णुना वै विनिर्जितः॥२७५
नृसिंहेन पुरा दैत्यो हिरण्यकशिपुर्हतः।
स्कंदेन तारकाद्याश्च कौशिक्या च पुरांबया॥२७६॥
सुंदोपसुंदतनयौ जितौ दैत्येंद्रपूजितौ।
वसुदेवसुदेवौ तु निहतौ कृतकृत्यया॥२७७॥

The *abhiṣeka* was performed in earlier times after the killing of Daitya Hiraṇyakaśipu by Nṛsiṁha. Tāraka and others were killed by Skanda. In earlier times, the sons of Sunda and Upasunda were conquered by Kauśikī – the mothers. Kṛtakṛtyā killed Vasudeva and Sudeva.

स्नानयोगेन विधिना ब्रह्मणा निर्मितेन तु।
दैवासुरे दितिसुता जिता देवैरनिंदिताः॥२७८॥

By the rite of ablution as laid down by Brahmā, the sons of Diti were conquered.

स्नाप्यैव सर्वभूपैश्च तथान्यैरपि भूसुरैः।
प्राप्ताश्च सिद्धयो दिव्या नात्र कार्या विचारणा॥२७९

It is with the performing of this ablution that the divine *siddhis* were achieved by the kings and the Brāhmaṇas. There is no doubt about it.

अहोऽभिषेकमाहात्म्यमहो शुद्धसुभाषितम्।
येनैवमभिषिक्तेन सिद्धैर्मृत्युर्जितस्त्विति॥२८०॥

This *abhiṣeka* is indeed wonderful, whereby death was conquered by those who became Siddhas due to *abhiṣeka*.

कल्पकोटिशतेनापि यत्पापं समुपार्जितम्।
स्नात्वैवं मुच्यते राजा सर्वपापैर्न संशयः॥२८१॥
व्याधितो मुच्यते राजा क्षयकुष्ठादिभिः पुनः।
स नित्यं विजयी भूत्वा पुत्रपौत्रादिभिर्युतः॥२८२॥
जनानुरागसंपन्नो देवराज इवापरः।
मोदते पापहीनश्च प्रियया धर्मनिष्ठया॥२८३॥
उद्देश्यमात्रं कथितं फलं परमशोभनम्।
नृपाणामुपकाराय स्वायंभुव मनो मया॥२८४॥

There is no doubt about this that by making use of this ablution, a king is liberated from the sins which were collected during a hundred crores of the past *kalpas*. A king who is laid down with ailments of consumption, leprosy, etc. is liberated from these diseases. He becomes always victorious and is blessed with sons and grandsons. He earns the enormous love of the people like Indra. Getting free from all the sins, he enjoys with his virtuous wife. Only a broad idea of the benefits accruing from the splendid rite has been mentioned to you, as I had heard the same from Manu, the son of self-born Brahmā. It has been mentioned to you for the sake of helping the kings.

इति श्रीलिङ्गमहापुराणे उत्तरभागे अभिषेकविधिर्नाम सप्तविंशोऽध्यायः॥२७॥

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अष्टाविंशत्तमोऽध्यायः

Chapter 28

Method of Charitable gifts

सूत उवाच

स्नात्वा देवं नमस्कृत्य देवदेवमुमापतिम्।
दिव्येन चक्षुषा रुद्रं नीललोहितमीश्वरम्॥१॥
दृष्ट्वा तुष्टाव वरदं रुद्राध्यायेन शङ्करम्।
देवोऽपि तुष्ट्या निर्वाणं राज्यांते कर्मणैव तु॥२॥
तवास्तीति सकृच्चोक्त्वा तत्रैवांतरधीयत।
स्वायंभुवो मनुर्देवं नमस्कृत्य वृषध्वजम्॥३॥
आरुरोह महामेरुं महावृषमिवेश्वरः।
तत्र देवं हिरण्याभं योगैश्वर्यसमन्वितम्॥४॥
सनत्कुमारं वरदमपश्यद्ब्रह्मणः सुतम्।
नमश्चकार वरदं ब्रह्मण्यं ब्रह्मरूपिणम्॥५॥
कृताञ्जलिपुटो भूत्वा तुष्टाव च महाद्युतिः।
सोऽपि दृष्ट्वा मनुं देवो हृष्टरोमाभवन्मुनिः॥६॥
सनत्कुमारः प्राहेदं घृणया च घृणानिधे।

Sūta said–

Manu – the son of self-born Brahmā, took his bath and offered his salutation to lord Śiva. He glanced at the tawny-coloured Śiva with his divine sight. He eulogised lord Śiva – the granter of the boon with hymns of *Rudrādhyāya*. Then delightfully, lord Śiva said to him– "After the expiry of your kingdom, you would obtain salvation only by performing the religious deeds." Thus speaking, lord Śiva disappeared from that place, in full view of all those present there. Then the bull-bannered Śiva, climbed the Meru mountain in the same way as lord Śiva rides over his bull, offering his salutation to him. Reaching there, he found Sanatkumāra – the son of Brahmā, who possessed the golden lustre, *yogic* treasure, granter of refuge, bestower of boons, besides being the form of Brahman. Then illustrious Manu prayed to the lord with folded hands. The sage Sanatkumāra was also overwhelmed at the sight of Manu. Then the ocean of mercy spoke to Manu.

सनत्कुमार उवाच

दृष्ट्वा सर्वेश्वराच्छांताच्छङ्करान्नीललोहितात्॥७॥
लब्ध्वाभिषेकं संप्राप्तो विवक्षुर्वद यद्यपि।

तस्य तद्वचनं श्रुत्वा प्रणिपत्य कृताञ्जलिः॥८॥
विज्ञापयामास कथं कर्मणा निर्वृतिर्विभो।
वक्तुमर्हसि चास्माकं कर्मणा केवलेन च॥९॥
ज्ञानेन निर्वृतिः सिद्धा विभो मिश्रेण वा क्वचित्।
अथ तस्य वचः श्रुत्वा श्रुतिसारविदां निधिः॥१०॥
सनत्कुमारो भगवान्कर्मणा निर्वृतिं क्रमात्।
मिश्रेण च क्रमादेव क्षणाज्ज्ञानेन वै मुने॥११॥

Sanatkumāra said–

"You have arrived here after having been consecrated by the peaceful, tawny-coloured and peaceful lord Śiva. In case, you intend to speak out something, then you may speak out." On hearing the words of Sanatkumāra, Manu offered his salutation to him with folded hands. Then he addressed him– "O saintly lord, it behoves you to tell us how one attains salvation with the performing of the holy rites alone. O saintly lord, salvation is achieved by perfect knowledge. In some cases, it is achieved with the combination of the two." On hearing his words, the saintly lord Sanatkumāra, the ocean of wisdom of the Vedas and the foremost among the knowers of Śruti, said– "O sage, salvation is obtained with the performing of the holy rites and the combination of the two gradually. But, it is attained instantaneously through *perfect knowledge.*

पुराऽमानेन चोष्ट्रत्वमगमं नंदिनः प्रभोः।
शापात्पुनः प्रसादाद्धि शिवमभ्यर्च्य शङ्करम्॥१२॥
प्रसादान्नदिनस्तस्य कर्मणैव सुतो ह्यहम्।
श्रुत्वोत्तमां गतिं दिव्यामवस्थां प्राप्तवानहम्॥१३॥
शिवार्चनप्रकरेण शिवधर्मेण नान्यथा।
राज्ञां षोडशदानानि नंदिना कथितानि च॥१४॥
धर्मकामार्थमुक्त्यर्थं कर्मणैव महात्मना।
तुलादिरोहणाद्यानि शृणु तानि यथातथम्॥१५॥

In earlier times, by not honouring Nandī properly, I took to the form of a camel due to his curse. Then by the grace of Nandī, I worshipped lord Śiva and was reborn as the son of Śiva. With the performing of the holy rites relating to Śiva, I attained the divine goal. It was only by practising the holy rites of Śiva and by adoring him in many ways and not otherwise. There are sixteen types of charitable gifts which the king shall bestow upon, as spoken by Nandī, for attaining virtue, love, wealth and salvation. The holy rite of *tulādhirohaṇa* or ascending a balance and other holy charitable gifts, were mentioned by Nandī, having the noble soul. Now listen to them in detail.

ग्रहणादिषु कालेषु शुभदेशेषु शोभनम्।
विंशद्धस्तप्रमाणेन मण्डपं कूटमेव च॥१६॥
यथाष्टादशहस्तेन कलाहस्तेन वा पुनः।
कृत्वा वेदिं तथा मध्ये नवहस्तप्रमाणतः॥१७॥
अष्टहस्तेन वा कार्या सप्तहस्तेन वा पुनः।
द्विहस्ता सार्धहस्ता वा वेदिका चातिशोभना॥१८॥
द्वादशस्तंभसंयुक्ता साधुरम्या भ्रमंतिका।
परितो नव कुण्डानि चतुरस्राणि कारयेत्॥१९॥

During the auspicious occasions like eclipses etc., a splendid raised *maṇḍapa* or platform or a *kūṭa* – a conical-shaped platform, should be erected at a holy spot. The size of the *maṇḍapa* should be twenty, eighteen or sixteen hands. An altar extending to nine hands, eight hands, or seven hands should be made in the centre of the same. The pedestal of two or of one and a half *hastas* is quite appropriate. The scale should be quite beautiful and should have twelve joining or supporting ropes. The devotee should dig nine squared sacrificial pits all round.

ऐंद्रिकेशानयोर्मध्ये प्रधानं ब्रह्मणः सुत।
अथवा चतुरस्रं च योन्याकारमतः परम्॥२०॥

स्त्रीणां कुण्डानि विप्रेंद्रा योन्याकाराणि कारयेत्।
अर्धचंद्रं त्रिकोणं च वर्तुलं कुण्डमेव च॥२१॥
षडस्रं सर्वतो वापि त्रिकोण पद्मसन्निभम्।
अष्टास्रं सर्वमाने तु स्थण्डिलं केवलं तु वा॥२२॥
चतुर्द्वारसमोपेतं चतुस्तोरणभूषितम्।
दिग्गजाष्टकसंयुक्तं दर्भमालासमावृतम्॥२३॥
अष्टमङ्गलसंयुक्तं वितानोपरिशोभितम्।
तुलास्तंभद्रुमाश्चात्र बिल्वादीनि विशेषतः॥२४॥
बिल्वाश्वत्थपलाशाद्याः केवलं खादिरं तु वा।
येन स्तंभः कृतः पूर्वं तेन सर्वं तु कारयेत्॥२५॥
अथवा मिश्रमार्गेण वेणुना वा प्रकल्पयेत्।

O son of Brahmā, the main altar should be between the east and the south-east. The sacrificial pits should be square or triangular in shape. O leading Brāhmaṇas, the sacrificial pits should be made in the shape of the vagina of a woman, which could be semicircular, triangular, circular or hexagonal. The triangle shall be in the form of a lotus. It may have eight angular points as well. The bare ground should be used. The enclosure should have four entrances and should be bedecked with four festoons. There should be eight elephants of quarters. It should be surrounded by the garlands of *dūrbhā* grass. The eight auspicious articles should be procured. There shall be beautiful canopy above. The wood used for the pillars of *Tulā* – balance should be especially of *bilva* (wood-apple), *Aśvattha, Palāśa* or *Khadira.* The wood of the pillars should be the one which is in common use.

अष्टहस्तप्रमाणं तु हस्तद्वयसमायुतम्॥२६॥
तुलास्तंभस्य विष्कंभोऽनाहतस्त्रिगुणोमतः।
द्व्यङ्गुलेन विहीनं तु सुवृतं निर्व्रणं तथा॥२७॥
उभयरंतरं चैव षड्हस्तं नृपते स्मृतम्।
द्वयोश्चतुर्हस्तकृतमंतरं स्तंभयोरपि॥२८॥

The bamboo can be used together with other wooden structure. The space for the erecting and the balance should be eight hands in length and two hands in width. In case, the main pillar is not properly erected, it shall have three times girth (?). It is to be circular and free from cracks. The distance between the two pillars should be six or four *hastas.*

षडस्तमंतरंज्ञेयं स्तंभयोरुपरि स्थितम्।
वितस्तिमात्रं विस्तारो विष्कंभस्तावदुत्तरम्॥२९॥

The upper portion should be six hands apart. Its upper-horizontal stiff shall be a cubit in width or in circumference.

स्तभयोस्तु प्रमाणेन उत्तरद्वारसम्मितम्।
षट्त्रिंशन्मात्रसंयुक्तं व्यायामं तु तुलात्मकम्॥३०॥

The hole in the upper part should be in conformity with the length of the pillars. The suspended balancing rod should be thirty six *aṅgulas* in length.

विष्कंभमष्टमात्रं तु यवपञ्चकसंयुतम्।
षट्त्रिंशन्मात्रनाभं स्यान्निर्माणाद्वर्तुलं शुभम्॥३१॥

The diameter should be eight *aṅgulas* and five *yavas.* The pivotal point of naval shall be thirty six *aṅgulas* in length. It should be fine and circular.

अग्रे मूले च मध्ये च हेमपट्टेन बंधयेत्।
पट्टमध्ये प्रकर्तव्यमवलंबनकत्रयम्॥३२॥

A gold plate should be fixed at the top, middle and bottom portions. In the middle of the plate, three pins should be fixed.

ताम्रेण च प्रकर्तव्यमवलंबनकत्रयम्।
आरेण वा प्रकर्तव्यमायसं नैव कारयेत्॥३३॥

The three fixing pins should be made of brass and should in no case be of iron.

मध्ये चोर्ध्वमुखं कार्यमवलंबः सुशोभनः।
रश्मिभिस्तोरणाग्रे वा बंधयेच्च विधानतः॥३४॥

The fixing pins should be splendid and upwards, and should be raised in the middle. It should be duly fixed to the tip of the *toraṇa* with threads.

जिह्वामेकां तुलामध्ये तोरणं तु विधीयते।
उत्तरस्य च मध्ये च शंकुं दृढमनुत्तमम्॥३५॥

The *toraṇa* has to be made in the middle of the balance in the form of a tongue. In the middle of the upper shaft, there shall be a strong peg.

वितानेनोपरि च्छाद्य दृढं सम्यक्प्रयोजयेत्।
शङ्कोः सुषिरसंपन्नं वलयं कारयेन्मुने॥३६॥

It shall be firmly fixed to the top of the canopy. O sage, a round ring with a hollow shall be tied to the peg.

तुलामध्ये वितानेन तुलयालंबके तथा।
वलयेन प्रयोक्तव्यं कुण्डले वावलंबनम्॥३७॥

The suspended pendant should be fixed to the hanging shaft, in the middle of the balance along with the canopy, by means of the circular rings.

सुदृढं च तुलामध्ये नवमाङ्गुलमानतः।
पट्टस्यैव तु विस्तारं पञ्चमात्रप्रमाणतः॥३८॥

It should be firmly fixed to the middle of the balance leaving nine *aṅgulas* on either sides. The width of the binding plate should be five *aṅgulas*.

अपरौ सुदृढौ पिण्डौ शुभद्रव्येण कारयेत्॥
शिक्याधस्तात्प्रकर्तव्यौ पञ्चप्रादेशविस्तरौ।
सहस्रेण तु कर्तव्यौ पलानां धारकावुभौ॥३९॥

The two seats should be made of hard blocks of any strong material and hung below the supporting strings, each weighing a thousand *palas* and measuring five *prādeśa*[1] as square.

शताष्टकेन वा कुर्यात्पलैः षट्शतमेववा।
चतुस्तालं च कर्तव्यो विस्तारो मध्यमस्तथा॥४०॥
सार्धत्रितालविस्तारः कलशस्य विधीयते।
बध्नीयात्पञ्चपात्रं तु त्रिमात्रं षट्कमुच्यते॥४१॥
चतुर्द्वारसमोपेतं द्वारमङ्गुलमात्रकम्।
कुण्डलैश्च समोपेतैः शुक्लशुद्धसमन्वितैः॥४२॥

Or they may weigh eight hundred or six hundred *palas*. The width of the *kalaśa* in the middle should be four palms and the mouth three and a half palms of the hand. The *pañca-patra* vase should be fixed to it. It must have four openings and each opening should be an *aṅgula* in width. It must have pure and white splendid pendants.

कुण्डलेकुण्डले कार्यं शृंखलापरिमण्डलम्।
शृंखलाधारवलयमवलंबेन योजयेत्॥४३॥

Each one of the pendant is bound with chains on all the sides. The loop fastening the pendant should be fixed with the chain.

प्रादेशं वा चतुर्मात्रं भूमेस्त्यक्त्वावलंबयेत्।
घटौ पुरुषमात्रौ तु कर्तव्यौ शोभनावुभौ॥४४॥

After leaving four span length from the ground, the palms should be suspended. Two jars of human size and attractive in appearance should be taken.

तौ वालुकाभिः संपूर्य शिवं तत्र विनिःक्षिपेत्।
द्विहस्तमात्रमवटे स्थापनीयौ प्रयत्नतः॥४५॥

They should be filled with sand. In the hollow, a Śiva image, two hands in length, should be placed.

निःशेषं पूरयेद्विद्वान्वालुकाभिः समंततः।
येन निश्चलतां गच्छेत्तेन मार्गेण कारयेत्॥४६॥

The learned priest should fill it with sand completely. It should be so placed that it does not move easily.

1. A *prādeśa* is the span between the extended thumb and forefinger.

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श्रूयतां परमं गुह्यं वेदिकोपरिमण्डलम्।
अष्टमाङ्गलसंयुक्तं मङ्गलाकुरशोभितम्॥४७॥
फलपुष्पसमाकीर्णं धूपदीपसमन्वितम्।
वेदिमध्ये प्रकर्तव्यं दर्पणोदरसन्निभम्॥४८॥

Listen to a great secret. A magic diagram should be drawn over the pedestal with eight auspicious materials bedecked with auspicious tender sprouts and scattered with the auspicious flowers and fruits. Incense and lights should also be offered. It should be as bright as the mirror surface. The altar should have a *maṇḍala* in the centre.

आलिखेन्मण्डलं पूर्वं चतुर्द्वारसमन्वितम्।
शोभोपशोभासंपन्नं कर्णिकाकेसरान्वितम्॥४९॥

The *maṇḍala* with four entrances should be drawn and should be beautified with pericarp and filaments.

वर्णजातिसमोपेतं पञ्चवर्णं तु कारयेत्।
वज्रं प्रागंतरे भागे आग्नेय्यां शक्तिमुज्ज्वलाम्॥५०
आलिखेद्दक्षिणे दण्डं नैर्ऋत्यां खड्गमालिखेत्।
पाशश्च वारुणे लेख्यो ध्वजं वै वायुगोचरे॥५१॥

It should have different colours and should atleast be five of them. The picture of *vajra* should be drawn to the east, the brilliant *śakti* to the south-east, a staff in the south and a sword in the south-west.

कौबेर्यां तु गदा लेख्या ऐशान्यां शूलमालिखेत्।
शूलस्य वामदेशेन चक्रं पद्मं तु दक्षिणे॥५२॥

In the north, an iron club should be drawn and a trident is to be placed in the north-east. A discus should be placed to the left of the trident and a lotus be placed to its right.

एवं लिखित्वा पश्चाच्च होमकर्म समाचरेत्।
प्रधानहोमं गायत्र्या स्वाहा शक्राय वह्नये॥५३॥
यमाय राक्षसेशाय वरुणाय च वायवे।
कुबेरायेश्वरायाथ विष्णवे ब्रह्मणे पुनः॥५४॥
स्वाहांतं प्रणवेनैव होतव्यं विधिपूर्वकम्।
स्वशाखाग्निमुखेनैव जयादिप्रतिसंयुतम्॥५५॥
स्विष्टांतं सर्वकार्याणि कारयेद्विधिवत्तदा।
सर्वहोमाग्रहोमे च समित्पालाशमुच्यते।
एकविंशतिसंख्यातं मंत्रेणानेन होमयेत्॥५६॥

After making the above arrangements, the *homa* rite should be performed, repeating the *Gāyatrī* hymn– *Svāhā* unto Śukra, to Vahni, to Varuṇa, to the lord of Rākṣasas, to Varuṇa, to Vāyu, to Kubera, to Īśvara, to Viṣṇu and Brahmā. Thereafter, the *homa* should be performed with *Praṇava* and ending with *Svāhā*, through the fire generated in accordance with the tenets of one's own branch of the Vedas. The priest shall then perform all the rites ending with *Jayādi homa sviṣṭa* as prescribed in the scriptures. In all these *homas* and in the main *homa*, the sacrificial twigs should be of Palāśa tree. Thereafter, twenty one *homas* should be performed repeating the following *mantras*.

अयंतइध्मआत्माजातवेदस्तेनेध्यस्ववर्धस्वचेद्ध-
वर्धयचास्मान्प्रजयापशुभिर्ब्रह्मवर्चसेनान्नांद्येन-
समेधयस्वाहा भूः स्वाहा भुवःस्वाहा भूर्भुवः
स्वस्तथैव च।
समिद्धोमश्च चरुणा घृतस्य च यथाक्रमम्।
शुक्लान्नपायसं चैव मुद्गान्नं चरवः स्मृताः॥५७॥

"The sacrificial twig is your soul, O fire, be ignited thereby, be flourishing, make us prosper in progeny, cattle wealth, brahmanical splendour, foodgrains etc. besides the intelligence, *Svāhā*. Then Svāhā unto *bhūr svāhā, bhuvaḥ svāhā, bhūrbhuvaḥ svaḥ* etc." *Homa* of sacrificial twigs shall be interspersed with *caru* and *ghee* in due order. The milk pudding or *pāyasam*, besides cooked rice with green gram are the *carus* required.

सहस्रं वा तदर्धं वा शतमष्टोत्तरं तु वा॥५८॥
अग्न आयूंषि पवस आसुवोर्जमिषं च नः॥
आरेबाधस्वदुच्छनाम्॥
अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः॥
तमीमहे महागयम्॥
अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम्॥
दधद्रयिं मयि पोषम्॥
प्रजापते न त्वदेतान्यन्यो विश्वाजातानि परिता बभूव॥
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम्॥

He shall then perform a thousand, five hundred or one hundred and eight *homas* repeating the following *mantras*. "O fire, you sanctify our lives. In these, you put energy and all desired things. Harass our enemies. Agni is the sanctifying sage. He is the priest. He is conducive to the welfare. He originates from *Pañcajanas*. We praise him as *Mahāgāya* (?). O Agni, purify us with good water, giving us an excellent virility; giving us the wealth and nourishment. O Prajāpati, the constituents in the universe are not diverse from you. May we have that, desiring which we perform *homa* for you. Let us be the lords of wealth."

गायत्र्या च प्रधानस्य समिद्धोमस्तथैव व।
चरुणा च तथाज्यस्य शक्रादीनां च होमयेत्॥५९॥
वज्रादीनां च होतव्यं सहस्रार्धं ततः क्रमात्।
ब्रह्म जज्ञेति मंत्रेण ब्रह्मणे विष्णवे पुनः॥६०॥
नारायणाय विद्महे वासुदेवाय धीमहि॥
तन्नो विष्णुः प्रचोदयात्॥

The main *homa* is performed by repeating *Gāyatrī*, using sacrificial twigs, offering *caru* and *ghee*. *Homas* should be performed to Śukra and others as well as to the *Vajra* etc., five hundred in number. *Homa* in favour of Brahmā should be performed with *mantra* starting with *Brahma yajñā iti* etc., that to Viṣṇu with the *mantra*– "We know Nārāyaṇa. We meditate on Vasudeva. Therefore, let lord Viṣṇu guide us."

अयं विशेषः कथितो होममार्गः सुशोभनः।
दूर्वया क्षीरयुक्तेन पञ्चविंशत्पृथक्पृथक्॥६१॥
त्र्यंबकं यजामहे सुगंधि पुष्टिवर्धनम्।
उर्वारुकमिव बंधनान्मृत्योर्मुक्षीय मामृतात्॥६२॥
दूर्वाहोमः प्रशस्तोऽयं वास्तुहोमश्च सर्वथा।
प्रायश्चित्तममघोरेण सर्पिषा च शतंशतम्॥६३॥
ब्रह्माणं दक्षिणे वामे विष्णुं विश्वगुरुं शिवम्।
मध्ये देव्या समं ज्ञेयमिंद्रादिगणसंवृतम्॥६४॥

This the special provision about the splendid path of *homas*. Twenty *homas* should be performed variously with *dūrbhā* grass mixed with milk. We worship the three-eyed deity who enhances nourishment and is fragrant. As the cucumber fruit is separated from the root, let us be separated from death similarly and never from nectar. The *dūrbhā homa* is excellent and *Vāstu-homa* is identical to it by all means. The expiatory *homa* rite should be performed with *Aghora mantra* by pouring *ghee*. Each one of these *homas* should be performed a hundred times. Brahmā stands to the left, Viṣṇu to the right. Lord Śiva – the preceptor of the universe, is in the middle along with the goddess Umā. He is surrounded by Indra and others as well as his *gaṇas*.

आदित्यं भास्करं भानुं रविं देवं दिवाकरम्।
उषां प्रभां तथा प्रज्ञां संध्यां सावित्रिमेव च॥६५॥

He should also worship Āditya, Bhāskara, Bhānu, Ravi and lord Divākara along with Ūṣā, Prabhā, Prajñā, Sandhyā and Sāvitrī respectively.

पञ्चप्रकारविधिना खखोल्काय महात्मने।
विष्टरां सुभगां चैव वर्धनीं च प्रदक्षिणाम्॥६६॥

आप्यायनीं च संपूज्य देवीं पद्मासने रविम्।
प्रभूतं वाथ कर्तव्यं विमलं दक्षिणे तथा॥६७॥
सारं पश्चिमभागे च आराध्यं चोत्तरे यजेत्।
मध्ये सुखं विजानीयात्केसरेषु यथाक्रमम्॥६८॥
दीप्तां सूक्ष्मां जयां भद्रां विभूतिं विमलां क्रमात्।
अमोघां विद्युतां चैव मध्यतः सर्वतोमुखीम्॥६९॥

Worship should be performed in five ways to the noble-souled Khakholka. After worshipping Viṣṭarā, Śubhagā, Vardhinī, Pradakṣiṇā and the goddess Āpyāyanī, he should adore Ravi many times in the lotus seat. Vimalā is worshipped in the south; Sāra in the west; Ārādhya in the north and Sukha in the middle. In the filaments, the goddess Dīptā, Sūkṣmā, Jayā, Bhadrā, Vibhūti, Kamalā, Amoghā and Vidyutā (are worshipped). Sarvatomukhī is adored in the centre.

सोममङ्गारकं चैव बुधङ्गुरुमनुक्रमात्।
भार्गवं च तथा मंदं राहुं केतुं तथैव च॥७०॥
पूजयेद्धोमयेदेवं दापयेच्च विशेषतः।
योगिनी भोजयेत्तत्र शिवतत्त्वैकपारगान्॥७१॥

In due order, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu, should be worshipped and *homas* should be performed in their favour. The *yogins* shall be bestowed with the special gifts. *Yogīs* are the sole masters of Śaiva philosophy and therefore, they should be fed.

दिव्याध्ययनसंपन्नान्कृत्वैवं विधिविस्तरम्।
होमे प्रवर्तमाने च पूर्वदिक्स्थानमध्यमे॥७२॥
आरोहयेद्विधानेन रुद्राध्यायेन वै नृपम्।
धारयेत्तत्र भूपालं घटिकैकां विधानतः॥७३॥

The *yogīns* who are well-versed in Śiva *tattva*, should be appropriately honoured. The *homa* should be performed after completing all the rites. The king should be seated in the scale of the balance to the east, where he should stay for twenty four minutes.

यजमानो जपेन्मंत्रं रुद्रगायत्रिसंज्ञकम्।
घटिकार्धं तदर्धं वा तत्रैवासनमारभेत्॥७४॥

The *Yajamāna* should recite the *mantra* of *Rudra-Gāyatrī.* He should keep on sitting there for twenty four minutes or half of it, i.e. twelve minutes or still half of it, i.e. six minutes.

आलोक्य वारुणं धीमान्कूर्चहस्तः समाहितः।
नृपश्च भूषणैर्युक्तः खड्गखेटकधारकः॥७५॥
स्वस्तिरित्यादिभिश्चादावंते चैव विशेषतः।
पुण्याहं ब्राह्मणैः कार्यं वेदवेदाङ्गपारगैः॥७६॥

The intelligent devotee should be seated getting purified. He should hold *kuśā* in his hand and should be seated facing west. Getting adorned with all the ornaments, the king should hold a sword and a *kheṭaka* in his hands. The Brāhmaṇas well-versed in the *mantras*, should conclude the ceremony uttering *Puṇyāh.*

जयमङ्गलशब्दादिब्रह्मघोषैः सुशोभनैः।
नृत्यवाद्यादिभिर्गीतैः सर्वशोभासमन्वितैः॥७७॥
स्वमेवं चंद्रदिग्भागे सुवर्णं तत्र विक्षिपेत्।
तुलाधारौ समौ वृत्तौ तुलाभारः सदा भवेत्॥७८॥

The welfare sound should be produced, coupled with excellent dance and music, singing of songs and playing over the musical instruments. The conclusion of the function should be done gracefully. The gold coins should be dropped in the balance till the balance weighs equally.

शतनिष्काधिकं श्रेष्ठं तदर्धं मध्यमं स्मृतम्।
तस्यार्धं च कनिष्ठं स्यात्त्रिविधं तत्र कल्पितम्॥७९॥

In case, the amount is increased from a hundred gold coins, then it is considered to be quite a good omen. The half of that

amount (fifty coins) or still half of the same (twenty five coins) are treated as inferior. Thus, the process is divided variously.

वस्त्रयुग्ममथोष्णीषं कुण्डलं कंठशोभनम्।
अङ्गुलीभूषणं चैव मणिबंधस्य भूषणम्॥८०॥
एतानि चैव सर्वाणि प्रारंभे धर्मकर्मणि।
पाशुपतव्रतायाथ भस्माङ्गाय प्रदापयेत्॥८१॥

The devotee, at the start of the ceremony, should wear a pair of costumes, turban, earrings, necklace and a finger ring, besides a gold bangle over the wrist or a wristlet. All these should be given over in charity to a devotee of Śiva who applies the holy ashes over the body.

पूर्वोक्तभूषणं सर्वं सोष्णीषं वस्त्रसंयुतम्।
दद्यादेतत्प्रयोक्तृभ्य आच्छादनपटं बुधः॥८२॥
दक्षिणां च शतं सार्धं तदर्धं वा प्रदापयेत्।
योगिनां चैव सर्वेषां पृथङ्निष्कं प्रदापयेत्॥८३॥
यागोपकरणं दिव्यमाचार्याय प्रदापयेत्।
इतरेषां यतीनां तु पृथङ्निष्कं प्रदापयेत्॥८४॥

All the aforesaid ornaments, the turban and the costumes should be given over to the performers of the ceremony. The intelligent person should provide the cloth separately for collecting all the materials. Besides, a hundred or fifty or twenty five gold coins should also be given separately in the form of *dakṣiṇā. Dakṣiṇā* should be provided to all the *yogīs* individually. All the articles of the *yajña* should be given over to the *ācārya* as the charity. The other *yatis* should also be given the gold coins separately.

तुलारोहसुवर्णं च शिवाय विनिवेदयेत्।
प्रसादं मण्डपं चैव प्राकारं भूषणं तथा॥८५॥
सुवर्णपुष्पं पटहं खड्गं वै कोशमेव च।
कृत्वा दत्त्वा शिवायाथ किञ्चिच्छेषं च बुद्धिमान्॥
आचार्येभ्यः प्रदातव्यं भस्माङ्गेभ्यो विशेषतः।
बंदीकृतान् विसृज्याथ कारागृहनिवासिनः॥८७॥
सहस्रकलशैस्तत्र सेचयेत्परमेश्वरम्।
घृतेन केवलेनापि देवदेवमुमापतिम्॥८८॥
पयसा वाथ दध्ना वा सर्वद्रव्यैरथापि वा।
ब्रह्मकूर्चेन वा देवं पञ्चगव्येन वा पुनः॥८९॥

The gold decorating the balance should be offered in charity to lord Śiva. The palace, *maṇḍapa*, boundary walls or the gold flowers, the drums, sword, sheath, should also be offered to lord Śiva. Whatever is left thereafter, should be given over to the *ācāryas* and particularly, to the ascetics who apply the holy ashes over the body, by the intelligent devotee. All the prisoners in the jail should be freed. Then water, in a thousand pitchers, should be dropped over lord Śiva. The devotee should perform the ablution of the lord with a thousand pitchers. The lords should also be bathed with milk and *ghee*, besides cow's urine or *pañcagavya*.

गायत्र्या चैव गोमूत्रं गोमयं प्रणवेन वा।
आप्यायस्वेति वै क्षीरं दधिक्राव्णेति वै दधि॥९०॥
तेजोसीत्याज्यमीशानमंत्रेणैवाभिषेचयेत्।
देवस्यत्वेति देवेशं कुशांबुकलशेन वै॥९१॥
रुद्राध्यायेन वा सर्वं स्नापयेत्परमेश्वरम्।
सहस्रकलशं शंभोर्नाम्नां चैव सहस्रकैः॥९२॥
विष्णुना कथितैर्वापि तण्डिना कथितैस्तु वा।
दक्षेण मुनिमुख्येन कीर्तितैरथ वा पुनः॥९३॥
महापूजा प्रकर्तव्या महादेवस्य भक्तितः।
शिवार्चकाय दातव्या दक्षिणा स्वगुरोः सदा॥९४॥
देहार्णवं च सर्वेषां दक्षिणा च यथाक्रमम्।
दीनांधकृपणानां च बालवृद्धकृशातुरान्॥९५॥
भोजयेच्च विधानेन दक्षिणामपि दापयेत्॥९६॥

Reciting the Gāyatrī *mantra*, the cow's urine should be mixed with cowdung by

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means of *Praṇava*, the milk by repeating the *mantra* '*Āpyāyasva*' and the curds by repeating the *mantra* of '*Dadhikrāvṇa*' etc. The *ghee* should be added repeating the *mantra* '*Tejosi*' etc. The *abhiṣeka* with *pañcagavya* should be performed with *Īśāna-mantra*. Repeating the *mantra* '*Devasya-tvā*' etc., the ablution of the lord of the Devas should be performed with the water in the pot along with *kuśā* grass. The lord should be bathed with *Rudrādhyāya mantras*. A thousand *kalaśas* should be used and a thousand names of the lord uttered, as formerly repeated by Viṣṇu, Taṇḍin or Dakṣa – the chief of the sages. This great worship of Mahādeva should be performed with deep devotion. To the worshippers of Śiva and to one's own preceptor, monetary gifts should always be given. The covering for the bodies *i.e.*, clothes of silk or blankets should also be given together with monetary gifts. The poor, blind, wretched, old, lean and sick people as well as the children should be sumptuously fed, offering them *dakṣiṇā* at the same time.

इति श्रीलिङ्गमहापुराणे उत्तरभागे
तुलापुरुषदानविधावष्टाविंशत्तमोऽध्यायः॥ २८॥

एकोनत्रिंशोऽध्यायः

Chapter 29

Method of offering charitable gift of *Hiraṇyagarbha*

सनत्कुमार उवाच

तुला ते कथिता ह्येषा आद्या सामान्यरूपिणी।
हिरण्यगर्भं वक्ष्यामि द्वितीयं सर्वसिद्धिदम्॥१॥

Sanatkumāra said–

The first holy rite has been mentioned to you in a broad way. Now, I shall mention about Hiraṇyagarbha, the second in the series.

अधःपात्रं सहस्रेण हिरण्येन विधीयते।
ऊर्ध्वपात्रं तदर्धेन मुखं संवेशमात्रकम्॥२॥
हैममेवं शुभं कुर्यात्सर्वालङ्कारसंयुतम्।
अधःपात्रे स्मरेद्देवीं गुणत्रयसमन्विताम्॥३॥

The bottom vase should be made of half a thousand gold pieces. The upper vase should be made with half of that number. The mouth should be just wide enough for its entry. The golden vase should be decorated with all the ornaments. The devotee, in the lower vase, should remember the goddess *Māyā*, having the three *guṇas*.

चतुर्विंशतिकां देवीं ब्रह्मविष्ण्वग्निरूपिणीम्।
ऊर्ध्वपात्रे गुणातीतं षड्विंशकमुमापतिम्॥४॥

He should remember the goddess of twenty four principles with the forms of Brahmā, Viṣṇu and Agni. In the upper vase, he should remember about the lord of Umā, the twenty-sixth principle beyond the *guṇa*.

आत्मानं पुरुषं ध्यायेत्पञ्चविंशकमग्रजम्।
पूर्वोक्तस्थानमध्येऽथ वेदिकोपरि मण्डले॥५॥

He should meditate on the soul as the Puruṣa, the twenty-fifth principle, the deity born at the outset in the middle of the pot mentioned earlier on the upper surface of the altar.

शालिमध्ये क्षिपेन्नीत्वा नववस्त्रैश्च वेष्टयेत्।
माषकल्केन चालिप्य पञ्चद्रव्येण पूजयेत्॥६॥

Śāli rice should be poured in the vase which should be wrapped with new cloth. After applying the powder of the black gram

pulse over it, it should be worshipped with five articles of worship.

ईशानाद्यैर्यथान्यायं पञ्चभिः परिपूजयेत्।
पूर्ववच्छिवपूजा च होमश्चैव यथाक्रमम्॥७॥

The devotee should adore it with five *mantras* of *Īśāna* etc. in an appropriate manner. The worship and *homa* should be performed properly as earlier.

देवीं गायत्रिकां जप्त्वा प्रविशेत्प्राङ्मुखः स्वयम्।
विधिनैव तु संपाद्य गर्भाधानादिकां क्रियाम्॥८॥
कृत्वा षोडशमार्गेण विधिना ब्राह्मणोत्तमः।
दूर्वांकुरैस्तु कर्तव्या सेचना दक्षिणे पुटे॥९॥
औदुंबरफलैः सार्धमेकविंशत्कुशोदकम्।
ईशान्यां तावदेवात्र कुर्यात्सीमंतकर्मणि॥१०॥

The devotee should repeat *Gāyatrī* and be seated facing east. After performing all the rites, the excellent Brāhmaṇa should perform rites beginning with *Garbhādhāna* using the sixteen-fold articles of worship. The sprinkling should be made in the right side nostril with the tender sprout of the *dūrbhā* grass together with the fruits of the *Udumbara* tree. Water should be sprinkled twenty one times with the *kuśā* grass. In the rite of *Sīmanta* also, water has to be sprinkled in the north-eastern direction.

उद्वहेत्कन्यकां कृत्वा त्रिंशन्निष्केण शोभनाम्।
अलंकृत्य तथा हुत्वा शिवाय विनिवेदयेत्॥११॥
अन्नप्राशनके विद्वान् भोजयेत्पायसादिभिः।
एवं विश्वजितांता वै गर्भाधानादिकाः क्रियाः॥१२॥
शक्तिबीजेन कर्तव्या ब्राह्मणैर्वेदपारगैः।
शेषं सर्वं च विधिवत्तुलाहेमवदाचरेत्॥१३॥

A beautiful image of a girl should be made with thirty gold coins and the rite of her marriage be performed. After embellishing the image and performing *homa*, the same should be dedicated to Śiva. In the course of performing the rite of *annaprāśana*, the intelligent devotee should consume milk pudding etc. Thus, the rites beginning with impregnation should end with the rite of *Viśvajita*. All these rites should be performed with the help of Brāhmaṇas, well-versed in the Vedas. The rite should be performed by repeating the *Śakti-bīja mantra*. The rest of the rites should be performed as is done in the *tulādāna* rite.

इति श्रीलिङ्गमहापुराणे उत्तरभागे हिरण्यगर्भदानं नाम
एकोनत्रिंशोऽध्यायः॥२९॥

त्रिंशोऽध्यायः

Chapter 30

Method of donating sesamum seeds

सनत्कुमार उवाच

अधुना संप्रवक्ष्यामि तिलपर्वतमुत्तमम्।
पूर्वोक्तस्थानकाले तु कृत्वा संपूज्य यत्नतः॥१॥
सुसमे भूतले रम्ये वेदिना च विवर्जिते।
दशतालप्रमाणेन दण्डं संस्थाप्य वै मुने॥२॥
अद्भिः संप्रोक्ष्य पश्चाद्धि तिलांस्त्वस्मिन्विनिक्षिपेत्।
पञ्चगव्येन तं देशं प्रोक्षयेद्ब्राह्मणोत्तमः॥३॥

Sanatkumāra said–

I shall now narrate the method of performing the *tilaparvata* or the gift of mountain of sesamum seeds. This should be performed over the aforesaid place which should be even and plain. The ground should be worshipped properly sprinkling water over it. A ten hands long rod or a *daṇḍa* should be placed over the ground. The *daṇḍa* should be sprinkled with water. Thereafter, the

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excellent Brāhmaṇa should place the sesamum seeds there. The water of *pañcagavya* should also be sprinkled over there.

मण्डलं कल्पयेद्विद्वान्पूर्ववत्सुसमंततः।
नववस्त्रैश्च संस्थाप्य रम्यपुष्पैर्विकीर्य च॥४॥
तस्मिन्सञ्चयनं कार्यं तिलभारैर्विशेषतः।
दण्डप्रादेशमुत्सेधमुत्तमं परिकीर्तितम्॥५॥
चतुरङ्गुलहीनं तु मध्यमं मुनिपुङ्गवाः।
दण्डतुल्यं कनिष्ठं स्याद्दण्डहीन न कारयेत्॥६॥

The intelligent devotee should draw a circular ring around the same. Keeping new cloth, the beautiful flowers should be spread over it. The heap of sesamum seeds should be placed over the same. In case, the size of the sesamum exceeds the height of the pole fixed there, then it is treated to be the best. O excellent sages, in case, the heap is more than four *aṅgulas* of the rod, then it is called the best. O sages, in case, the heap is less than four *aṅgulas*, then it is considered to be mediocre. In case, the heap is comparable with the pole, it is treated to be of lower grade. The pole should not be removed from the heap of the sesamum seeds.

वेष्टयित्वा नवैर्वस्त्रैः परितः पूजयेत्क्रमात्।
सद्यादीनि प्रविन्यस्य पूजयेद्विधिपूर्वकम्॥७॥

It should be covered with new cloth. *Sadya* and other deities should be established there and should be worshipped appropriately.

अष्टदिक्षु च कर्तव्याः पूर्वोक्ता मूर्तयः क्रमात्।
त्रिनिष्केन सुवर्णेन प्रत्येकं कारयेत्क्रमात्॥८॥

The images prescribed earlier should be consecrated there in the eight directions appropriately. Each and every image should be made of three golden pieces.

दक्षिणा विधिना कार्या तुलाभारवदेव तु।
होमश्च पूर्ववत्प्रोक्तो यथावन्मुनिसत्तमाः॥९॥

The monetary gifts should also be offered as is done in the case of *Tulābhāra*. O excellent sages, the *homa* too, should be just as it has been performed earlier.

अर्चयेद्देवदेवेशं लोकपालसमावृतम्।
तिलपर्वतमध्यस्थं तिलपर्वतरूपिणम्॥१०॥
शिवार्चना च कर्तव्या सहस्रकलशादिभिः।
दर्शयेत्तिलमध्यस्थं देवदेवमुमापतिम्॥११॥
पूजयित्वा विधानेन क्रमेण च विसर्जयेत्।
श्रोत्रियाय दरिद्राय दापयेत्तिलपर्वतम्॥१२॥
एवं तिलनगः प्रोक्त सर्वस्मादधिकः परः॥१३॥

Lord Śiva should be worshipped offering water with a thousand pitchers. One should visualise Umāpati – the lord of the Devas, in the middle of the mound of the sesamum seeds. The devotee should worship the lord of the chief of the gods surrounded with the guardian of quarters. He should be shown seated in the centre of the mound of sesamum seeds. In fact, the lord should be in the form of mountain of the sesamum seeds. After worshipping the lord as per the procedure laid down, the lord should then be sent off. The devotee should then give away the mountain of the sesamum seeds to a poor Brāhmaṇa, who is well-versed in the Śrutis. Thus, the rite of gifting away a mountain of sesamum seeds, has been mentioned to you. This happens to be the greatest of all the rites of charitable gifts.

इति श्रीलिङ्गमहापुराणे उत्तरभागे तिलपर्वतदानं नाम त्रिंशोऽध्यायः॥३०॥

एकत्रिंशोऽध्यायः

Chapter 31

Method of giving away a subtle mountain

सनत्कुमार उवाच

अथान्यं पर्वतं सूक्ष्ममल्पद्रव्यं महाफलम्।
द्रव्यमात्रोपसंयुक्ते काले मध्यं विधीयते॥१॥

Sanatkumāra said–

Hereafter, a rite called *Sūkṣmaparvata* or a tiny hill is being narrated. The materials required are quite small, but the benefits are great. It can be performed anytime after the materials are collected. It is a holy tree in reality.

गोमयालिप्तभूमौ तु ह्यंबराणि प्रकीर्य च।
तन्मध्ये निक्षिपेद्धीमांस्तिलभारत्रयं शुभम्॥२॥

The ground is scrubbed and cleaned with the cowdung and cloths are spread over it. The intelligent devotee should collect three measures of sesamum seeds in the centre of the cloth.

पद्माष्टदलं कुर्यात्कर्णिकाकेसरान्वितम्।
दशनिष्केण तत्कार्यं तदर्धार्धेन वा पुनः॥३॥

An eight-petalled lotus should be made with pericarp and filament, spreading ten gold coins.

तिलमध्ये न्यसेत्पद्मं पद्ममध्ये महेश्वरम्।
आराध्य विधिवद्देवं वामादीनि प्रपूजयेत्॥४॥

The lotus should be fixed in the middle of the sesamum seeds. The image has to be placed in the centre of it. After adoring the lord in an appropriate manner, Vāma and other deities are to be adored.

शक्तिरूपं सुवर्णेन त्रिनिष्केण तु कारयेत्।
न्यासं तु परितः कुर्याद्विघ्नेशान्परिभागतः॥५॥
पूर्वोक्तहेममानेन विघ्नेशानपि कारयेत्।
तानभ्यर्च्य विधानेन गंधपुष्पादिभिः क्रमात्॥६॥

The Śakti has to be made of gold with three gold pieces. Thereafter, *nyāsa* rite should be performed. The images of Gaṇeśvaras should be installed all round, which should be made of the quantity of gold aforesaid. They should be worshipped properly, offering fragrance, flowers and other materials as prescribed in the scriptures.

इति श्रीलिङ्गमहापुराणे उत्तरभागे सूक्ष्मपर्वतदानं नाम एकत्रिंशोऽध्यायः॥३१॥

द्वात्रिंशोऽध्यायः

Chapter 32

The gift of golden earth

सनत्कुमार उवाच

जपहोमार्चनादानाभिषेकाद्यं च पूर्ववत्।
सुवर्णमेदिनीदानं प्रवक्ष्यामि समासतः॥१॥
पूर्वोक्तदेशकाले तु कारयेन्मुनिभिः सह।
लक्षणेन यथापूर्वं कुण्डे वा मण्डलेऽथ वा॥२॥

Sanatkumāra said–

I shall now speak about the giving away of the golden earth in charity. The usual rites of *japam, homa*, adoration, giving of charitable gifts, besides ablution etc. should be performed as usual, through the sages in places and on the occasions mentioned earlier in an altar or in an *maṇḍala.*

मेदिनीं कारयेद्दिव्यां सहस्रेणापि वा पुनः।
एकहस्ता प्रकर्तव्या चतुरस्रा सुशोभना॥३॥
सप्तद्वीपसमुद्राद्यैः पर्वतैरभिसंवृता।
सर्वतीर्थसमोपेता मध्ये मेरुसमन्विता॥४॥

Making use of a thousand gold coins, the figure of earth should be made with a single hand, which should be divine in look, beautiful and charming, surrounded with the mountains, islands, oceans etc., besides the holy centres with the mountain Meru in the centre of it.

अथवा मध्यतो द्वीपं नवखण्डं प्रकल्पयेत्।
पूर्ववन्निखिलं कृत्वा मण्डले वेदिमध्यतः॥५॥
सप्तभागैकभागेन सहस्राद्विधिपूर्वकम्।
शिवभक्ते प्रदातव्या दक्षिणा पूर्वचोदिता॥६॥
सहस्रकलशाद्यैश्च शङ्करं पूजयेच्छिवम्।
सूवर्णमेदिनीप्रोक्तं लिङ्गेस्मिन्दानमुत्तमम्॥७॥

Or alternatively, the islands of the nine *khaṇḍas* should be displayed in the centre. All the usual rites should be performed there in the mystic diagram in the centre of the altar. A seventh of a thousand gold coins should be given to a devotee of Śiva as prescribed in the scriptures. Then, lord Śiva should be adored with water of a thousand pitchers, besides other articles. This excellent rite is called *Suvarṇa-Medinīdānam.*

इति श्रीलिङ्गमहापुराणे उत्तरभागे सुवर्णमेदिनीदानं नाम द्वात्रिंशोऽध्यायः॥३२॥

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त्रयस्त्रिंशोऽध्यायः

Chapter 33

Giving away of the *Kalpa* tree

सनत्कुमार उवाच

अथान्यत्संप्रवक्ष्यामि कल्पपादपमुत्तमम्।
शतनिष्केण कृत्वैवं सर्वशाखासमन्वितम्॥१॥
शाखानां विविधं कृत्वा मुक्तादामाद्यलंबनम्।
दिव्यैर्मारकतैश्चैव चांकुराग्रं प्रविन्यसेत्॥२॥

Sanatkumāra said–

I shall now speak about giving away in charity a *kalpa-vṛkṣa* made of a hundred gold coins, which happens to be the best charity according to the sacred scriptures. The *kalpa-vṛkṣa* should be made of a thousand gold coins. Its branches and leaves should be made of beads and the tips of the sprouts should be made of emerald.

प्रवालं कारयेद्विद्वान्प्रवालेन द्रुमस्य तु।
फलानि पद्मरागैश्च परितोऽस्य सुशोभयेत्॥३॥

The new shoots of the tree should be depicted by the devotee using coral. The branches should be beautified with lotus petals which should stand for fruits.

मूलं च नीलरत्नेन वज्रेण स्कंधमुत्तमम्।
वैडूर्येण द्रुमाग्रं च पुष्परागेण मस्तकम्॥४॥

The roots should be depicted by using the blue gem. The stems should be made of diamonds and the tip of the tree should be made of *vaiḍūrya* (lapiz lazuli) and topaz.

गोमेदकेन वै कंदं सूर्यकांतेन सुव्रत।
चन्द्रकांतेन वा वेदिं द्रुमस्य स्फाटिकेन वा॥५॥

O excellent sage, the bulbous roots should be made of *gomeda* gem and the platform around the tree should be of solar and lunar stones or of crystals.

वितस्तिमात्रमायामं वृक्षस्य परिकीर्तितम्।
शाखाष्टकस्य मानं च विस्तारं चोर्ध्वतस्तथा॥६॥

The width of the tree including the eight branches and its height should be of one cubit.

तन्मूले स्थापयेल्लिंगं लोकपालैः समावृतम्।
पूर्वोक्तवेदिमध्ये तु मण्डले स्थाप्य पादपम्॥७॥
पूजयेद्देवमीशानं लोकपालांश्च यत्नतः।
पूर्ववज्जपहोमाद्यं तुलाभारवदाचरेत्॥८॥

निवेदयेद्द्रुमं शंभोर्योगिनां वाथ वानृप।
भस्मांगिभ्योऽथ वा राजा सार्वभौमो भविष्यति॥९

The devotee should place the *Śivaliṅga* at its root. It should be surrounded by the guardians of quarters. The tree should be placed over a *maṇḍala* in the centre of the altar. The lord Īśāna should then be worshipped, besides the guardians of quarters. The *japam, homa* and other rites should be performed as in the *tulādāna* rites. The devotee should then dedicate the tree to the lord or offer it to a *yogī* or to the person, who smears the body with holy ashes. By performing this rite, the king will become an emperor.

इति श्रीलिङ्गमहापुराणे उत्तरभागे कल्पपादपदानविधिर्नाम त्रयस्त्रिंशोऽध्यायः॥३३॥

चतुस्त्रिंशोऽध्यायः

Chapter 34

Gifting away of Viśveśvara

सनत्कुमार उवाच

गणेशेशं प्रवक्ष्यामि दानं पूर्वोक्तमण्डपे।
संपूज्य देवदेवेशं लोकपालसमावृतम्॥१॥
विश्वेश्वरान्यथाशास्त्रं सर्वाभरणसंयुतान्।
दशनिष्केण वै कृत्वा संपूज्य च विधानतः॥२॥
अष्टिदिक्ष्वष्टकुण्डेषु पूर्ववद्धोममाचरेत्।
पञ्चावरणमार्गेण पारंपर्यक्रमेण च॥३॥
सप्तविप्रान्समभ्यर्च्य कन्यामेकां तथोत्तरे।
दापयेत्सर्वमंत्राणि स्वैःस्वैर्मंत्रैरनुक्रमात्॥४॥
दत्त्वैवं सर्वपापेभ्यो मुच्यते नात्र संशयः॥५॥

Sanatkumāra said–

I shall now speak out about the rite called Gaṇeśeśa, in the *maṇḍapa* as stated earlier. After adoring the lord of the Devas surrounded by the guardians of quarters, an image of Viśveśvara, according to the provision of scriptures, should be made with ten gold coins. They should be adorned with all the ornaments. They should then be adored as ordained in the scriptures. The *homas* should be performed as before, in eight *kuṇḍas*, in eight quarters, according to the way of the five coverings in the traditional style. A virgin girl and seven Brāhmaṇas should be worshipped in the north. All the *mantras* should be repeated and the gifts should be offered along with the respective *mantras* in due order. This method of charity absolves one of all the sins.

इति श्रीलिङ्गमहापुराणे उत्तरभागे
गणेशेशदानविधिनिरूपणं नाम चतुस्त्रिंशोऽध्यायः॥३४॥

पञ्चत्रिंशोऽध्यायः

Chapter 35

Gifting away of a golden cow

सनत्कुमार उवाच

अथ ते संप्रवक्ष्यामि हेमधेनुविधिक्रमम्।
सर्वपापप्रशमनं ग्रहदुर्भिक्षनाशनम्॥१॥

Sanatkumāra said–

Now, I shall narrate to you the method of giving away a golden cow as a gift, and while doing so, all the sins, the evil planets and famine get destroyed.

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उपसर्गप्रशमनं सर्वव्याधिनिवारणम्।
निष्काणां च सहस्रेण सुवर्णेन तु कारयेत्॥२॥
तदर्धेनापि वा सम्यक् तदर्धार्धेन वा पुनः।
शतेन वा प्रकर्तव्या सर्वरूपगुणान्विता॥३॥

It removes all the evils and misfortunes, besides the ailments. The form of cow should be made using five hundred, two hundred, hundred or fifty gold coins. It should have all the attributes.

गोरूपं सुखुरं दिव्यं सर्वलक्षणसंयुतम्।
खुराग्रे विन्यसेद्वज्रं शृङ्गे वै पद्मरागकम्॥४॥

The cow so made should have beautiful hoofs possessing all the divine symptoms. At the tip of the hoof, a diamond should be fixed. A ruby stone should be fixed over each horn.

भ्रुवोर्मध्ये न्यसेद्दिव्यं मौक्तिकं मुनिसत्तमाः।
वैडूर्येण स्तनाः कार्या लाङ्गूलं नीलतः शुभम्॥५॥

O excellent sages, a divine pearl should be fixed in between the two eyebrows. The four udders should be made of lapiz lazuli stone. The blue gems should serve her as the tail.

दंतस्थाने प्रकर्तव्यः पुष्परागः सुशोभनः।
पशुवत्कारयित्वा तु वत्सं कुर्यात्सुशोभनम्॥६॥

A beautiful topaz shall be fixed to serve as teeth. A beautiful calf should be made after the cow.

सुवर्णदशनिष्केण सर्वरत्नसुशोभितम्।
पूर्वोक्तवेदिकामध्ये मण्डलं परिकल्प्य तु॥७॥
तन्मध्ये सुरभिं स्थाप्य सवत्सां सर्वतत्त्ववित्।
सवत्सां सुरभिं तत्र वस्त्रयुग्मेन वेष्टयेत्॥८॥

The calf should be made of ten gold coins and should be beautified with all the gems. A mystic diagram should be drawn in the centre of the altar and the devotee, well aware of all the principles, should place the cow in the centre together with the calf. The cow and the calf should then be covered with a pair of cloths.

संपूजयेद्गां गायत्र्या सवत्सां सुरभिं पुनः।
अथैकाग्निविधानेन होमं कुर्याद्यथाविधि॥९॥
समिदाज्याविधानेन पूर्ववच्छेषमाचरेत्।
शिवपूजा प्रकर्तव्या लिङ्गं स्नाप्य घृतादिभिः॥१०॥
गामालभ्य च गायत्र्या शिवायादापयेच्छुभाम्।
दक्षिणा च प्रकर्तव्या त्रिंशन्निष्का महामते॥११॥

The cow and the calf should then be worshipped repeating the *Gāyatrī mantra*. The *homa* should be performed properly in accordance with the provision of the scriptures, concerning the single fire. Using sacrificial twigs or *ghee* as prescribed in the scriptures, the rest of the rites should be performed as before. After bathing the *liṅga* with *ghee* etc., the worship of Śiva should be performed. After touching the holy cow and reciting the *Gāyatrī mantra*, it should be dedicated to lord Śiva. O highly intelligent one, thirty gold coins should be given in gift.

इति श्रीलिङ्गमहापुराणे उत्तरभागे हेमधेनुदानविधिरूपणं नाम पञ्चत्रिंशोऽध्यायः॥३५॥

षट्त्रिंशमोऽध्यायः

Chapter 36

Method of giving away Lakṣmī in charity

सनत्कुमार उवाच

लक्ष्मीदानं प्रवक्ष्यामि महदैश्वर्यवर्धनम्।
पूर्वोक्तमण्डपे कार्यं वेदिकापरिमण्डले॥१॥
श्रीदेवीमतुलां कृत्वां हिरण्येन यथाविधि।
सहस्रेण तदर्धेन तदर्धार्धेन वा पुनः॥२॥

अष्टोत्तरशतेनापि सर्वलक्षणसंयुताम्।
मण्डले विन्यसेल्लक्ष्मीं सर्वालङ्कारसंयुताम्॥३॥

Sanatkumāra said–

Now, I shall narrate the method of donating Lakṣmī which enhances the fortunes. As stated above, the *maṇḍapa* should be prepared with a pedestal in the centre of it. The gold image of Lakṣmī should be installed over the centre of the pedestal. The image of Lakṣmī should be made possessing all the auspicious symbols. It should be consecrated in the centre adorned with all the ornaments. It should be made of a thousand or five hundred or two hundred or a hundred or fifty gold coins. The image of Lakṣmī should then be installed in the centre of the *maṇḍala* with all the ornaments decorating her body.

तस्यास्तु दक्षिणे भागे स्थण्डिले विष्णुमर्चयेत्।
अर्चयित्वा विधानेन श्रीसूक्तेन सुरेश्वरीम्॥४॥
अर्चयेद्विष्णुगात्र्या विष्णुं विश्वगुरुं हरिम्।
आराध्य विधिना देवीं पूर्ववद्धोममाचरेत्॥५॥

Viṣṇu should be adored over the bare ground to the right. Sureśvarī should be worshipped with the reciting of the *Śrī-Sūkta* as per the prescription in the holy scriptures. The preceptor of the universe should be adored by means of *Viṣṇu-Gāyatrī*. After worshipping the goddess, the *homa* should be performed as has been done earlier.

समिद्धुत्वा विधानेन आज्याहुतिमथाचरेत्।
पृथगष्टोत्तरशतं होमयेद्ब्राह्मणोत्तमैः॥६॥
आहूय यजमानं तु तस्याः पूर्वदिशि स्थले।
तस्मै तां दर्शयेद्देवीं दण्डवत्प्रणमेत्क्षितौ॥७॥
प्रणम्य विष्णुं तत्रस्थं शिवं पूर्ववदर्चयेत्।
तस्या विंशतिभागं तु दक्षिणा परिकीर्तिता॥८॥
तदर्धांश तु दातव्यमितरेषां यथार्हतः।
ततस्तु होमयेच्छंभुं भक्तो योगी विशेषतः॥९॥

After performing the *homas* with holy twigs, the *homa* with *ghee* should also be performed. Each one of the *homas* should be performed a hundred and eight times with the help of excellent Brāhmaṇas. The sacrifice should be called in the eastern direction and the goddess should be indicated to him. He should then prostrate on the ground like a staff. After bowing to Viṣṇu, he should adore Śiva, as before, who is already placed there. The *dakṣiṇā* of the priest should be one twentieth of the cost of the image of the goddess. Half of it should be given to other deserving Brāhmaṇas. Thereafter, the devotee or a *yogī* should perform the *homa* for lord Śiva.

इति श्रीलिङ्गमहापुराणे उत्तरभागे लक्ष्मीदानविधिनिरूपणं नाम षट्त्रिंशत्तमोऽध्यायः॥३६॥

सप्तत्रिंशोऽध्यायः

Chapter 37

Method of donating the golden cow with sesamum seeds

सनत्कुमार उवाच

अथातः संप्रवक्ष्यामि तिलधेनुविधिक्रमम्।
पूर्वोक्तमण्डपे कुर्याच्छिवपूजां तु पश्चिमे॥१॥
तस्याग्रे मध्यतो भूमौ पद्ममालिख्य शोभनम्।
वस्त्रैराच्छादितं पद्मं तन्मध्ये विन्यसेच्छुभम्॥२॥
तिलपुष्पं तु कृत्वाथ हेमपद्मं विनिक्षिपेत्।
त्रिंशन्निष्केण कर्तव्यं तदर्धार्धेन वा पुनः॥३॥
पञ्चनिष्केण कर्तव्यं तदर्धार्धेन वा पुनः।
तमाराध्य विधानेन गंधपुष्पादिभिः क्रमात्॥४॥

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Sanatkumāra said–

I shall now speak about the donating of cow with sesamum seeds. In the above prescribed *maṇḍapa*, Śiva should be adored in the west. The eight-petalled lotus should be made in the front as well as at the back. A lotus covered with cloth should be established there. Using the sesamum seeds and flowers, the gold lotus should be consecrated. The lotus should be made of thirty gold coins or half of that number. It could be made of five gold coins or half of that and the adoration should be made with fragrance and flowers.

पद्मस्योत्तरदिग्भागे विप्रानेकादश न्यसेत्।
तानभ्यर्च्य विधानेन गंधपुष्पादिभिः क्रमात्॥५॥
आच्छादानोत्तरासङ्गं विप्रेभ्यो दापयेत्क्रमात्।
उष्णीषं च प्रदातव्यं कुण्डले च विभूषिते॥६॥
हेमाङ्गुलीयकं दत्त्वा ब्राह्मणेभ्यो विधानतः।
एकं दश च वस्त्राणि तेषामग्रे प्रकीर्य च॥७॥
तेषु वस्त्रेषु निःक्षिप्य तिलाद्यानि पृथक्पृथक्।

Eleven Brāhmaṇas should be seated to the north of the lotus, who should be adored offering fragrance and flowers etc. They should be offered the costumes as well as the turbans and earrings. All the Brāhmaṇas should be given away in charity the gold finger rings. A single or ten costumes should then be spread before the Brāhmaṇas, placing the sesamum seeds over each and every cloth, individually.

कांस्यपात्रं शतपलं विभिद्यैकादशांशकम्॥८॥
इक्षुदण्डं च दातव्यं ब्राह्मणेभ्यो विशेषतः।
गोशृङ्गे तु हिरण्येन द्विनिष्केण तु कारयेत्॥९॥

A bell-metal vase of a hundred *palas* shall be split into seven parts and given away to the Brāhmaṇas together with the stump of the sugarcane. The horns of the cow should be decorated with two gold coins.

रजतेन तु कर्तव्याः खुरा निष्कद्वयेन तु।
एवं पृथक्पृथक् दत्त्वा तत्तिलेषु विनिक्षिपेत्॥१०॥

The hoofs should be made of silver costing two gold coins. After giving all these articles individually, the devotee should place them besides the sesamum seeds.

रुद्रैकादशमंत्रैस्तु रुद्रेभ्यो दापयेत्तदा।
पद्मस्य पूर्वदिग्भागे विप्रान्द्वादश पूजितान्॥११॥
एतेनैव तु मार्गेण तेषु श्रद्धासमन्वितः।
द्वादशादित्यमंत्रैश्च दापयेदेवमेव च॥१२॥

Then the eleven Rudra *mantras* should be repeated and all these articles should be offered to Rudra. In the eastern side of the lotus, twelve Brāhmaṇas, who are already lodged there, should be worshipped. According to the method prescribed earlier, all the rites should be performed. Uttering the twelve Āditya *mantras*, all the material should be offered to them.

पूर्ववद्दक्षिणे भागे विप्रान्षोडश संस्थितान्।
मूर्तिं विघ्नेशमंत्रैश्च दापयेत्पूर्ववत्पुनः॥१३॥

The image should be offered to the sixteen Brāhmaṇas, who are seated to the south, reciting the Vighneśvara *mantra*.

यजमानेन कर्तव्यं सर्वमेतद्यथाक्रमम्।
केवलं रुद्रदानं वा अदित्येभ्योऽथ वा पुनः॥१४॥
मूर्त्यादीनां च वा देयं यथाविभवविस्तरम्।
पद्मं विन्यस्य राजासौ शेषं वा कारयेन्नृपः॥१५॥
दक्षिणा च प्रदातव्या पञ्चनिष्केण भूषणम्॥१६॥

The entire process should be completed by the devotee appropriately. The charities given to the Rudras and Ādityas are enough. The *dakṣiṇā* to the image should also be given according to one's own competence. The king should complete the rite of the worship of the feet. A gold ornament

equivalent to the price of five gold coins, should be given by the king as *dakṣiṇā*.

इति श्रीलिङ्गमहापुराणे उत्तरभागे
तिलधेनुदानविधिनिरूपणं नाम सप्तत्रिंशोऽध्यायः॥ ३७॥

अष्टत्रिंशोऽध्यायः

Chapter 38

Donation of a thousand cows

सनत्कुमार उवाच

गोसहस्रप्रदानं च वदामि शृणु सुव्रत।
गवां सहस्रमादाय सवत्सं सगुणं शुभम्॥१॥
तास्त्वभ्यर्च्य यथाशास्त्रमष्टौ सम्यक्प्रत्नतः।
तासां शृङ्गाणि हेम्नाथ प्रतिनिष्केण बंधयेत्॥२॥

Sanatkumāra said–

O excellent one, now I shall speak out the method of the donation of cows. A devotee should collect a thousand milching cows with calves. Then, he should adore them all appropriately. Their horns should be decorated with gold weighing equivalent to a gold coin. The same should be tied to each horn.

खुरांश्च रजतेनैव बंधयेत्कंठदेशतः।
प्रतिनिष्केण कर्तव्यं कर्णे वज्रं च शोभनम्॥३॥
शिवाय दद्याद्विप्रेभ्यो दक्षिणां च पृथक्पृथक्।
दशनिष्कं तदर्धं वा तस्यार्धार्धमथापि वा॥४॥
यथाविभवविस्तारं निष्कमात्रमथापि वा।
वस्त्रयुग्मं च दातव्यं पृथग्विप्रेषु शोभनम्॥५॥

The hoofs should be decorated with silver. A gold coin should also be bound around the neck of each one of the cow. The ears should be decorated with beautiful gems. All the cows should be dedicated to lord Śiva and then *dakṣiṇā* should be given over to the Brāhmaṇas individually. The *dakṣiṇā* should range from ten gold coins to five gold coins or half of them, or a single gold coin, according to one's means, which should be given individually. The *dakṣiṇā* should also include a pair of clothes for each Brāhmaṇa.

गावश्चाराध्य यत्नेन दातव्याः सुमनोरमाः।
एवं दत्त्वा विधानेन शिवमभ्यर्च्य शङ्करम्॥६॥
जपेदग्रे यथान्यायं गवां स्तवमनुत्तमम्।
गावो ममाग्रतो नित्यं गावो नः पृष्ठतस्तथा॥७॥
हृदये मे सदा गावो गवां मध्ये वसाम्यहम्।
इति कृत्वा द्विजाग्र्येभ्यो दत्त्वा गत्वा प्रदक्षिणम्॥८
तद्रोमवर्षसंख्यानि स्वर्गलोके महीयते॥९॥

After worshipping the cows, they should be given away in charity. The cows should be beautiful to look at. After giving away the cows, the devotee should then worship Śiva and then offer prayer to the cows, saying– "The cows are before me and I am residing among the cows." After thus offering the prayer, the cows should be given away to the Brāhmaṇas. A devotee who gives away in charity a thousand cows, he is honoured in the heavenly world for as many years as their are hair on the bodies of the cows offered.

इति श्रीलिङ्गमहापुराणे उत्तरभागे गोसहस्रप्रदानं नामाष्टत्रिंशोध्यायः॥३८॥

एकोनचत्वारिंशोऽध्यायः

Chapter 39

Gift of a golden horse

सनत्कुमार उवाच

हिरण्याश्वप्रदानं च वदामि विजयावहम्।
अश्वमेधात्पुनः श्रेष्ठं वदामि शृणु सुव्रत॥१॥

Sanatkumāra said–

I shall now mention about the giving away in charity the gift of a golden horse. It is conducive to victory. It is much better than the performing of the horse sacrifice itself. O excellent sage, I am going to narrate the same. You please listen to the same.

अष्टोत्तरसहस्रेण अष्टोत्तरशेन वा।
कृत्वाश्वं लक्षणैर्युक्तं सर्वालङ्कारसंयुतम्॥२॥
पञ्चकल्याणसंपन्नं दिव्याकारं तु कारयेत्।
सर्वलक्षणसंयुक्तं सर्वाङ्गैश्च समन्वितम्॥३॥
सर्वायुधसमोपेतमिंद्रवाहनमुत्तमम्।
तन्मध्यदेशे संस्थाप्य तुरङ्गं स्वगुणान्वितम्॥४॥
उच्चैःश्रवसकं मत्वा भक्त्या चैवसमर्चयेत्।
तस्य पूर्वदिशाभागे ब्राह्मणं वेदपारगम्॥५॥
सुरेंद्रबुद्ध्या संपूज्य पञ्चनिष्कं प्रदापयेत्।
स चाश्वः शिवभक्ताय दातव्यो विधिनैव तु॥६॥
सुवर्णाश्वं प्रदत्त्वा तु आचार्यमपि पूजयेत्।
यथाविभवविस्तारं पञ्चनिष्कमथापि वा॥७॥
दीनांधकृपणानाथबालवृद्धकृशातुरान्।
तोषयेदन्नदानेन ब्राह्मणांश्च विशेषतः॥८॥
एतद्यः कुरुते भक्त्या दानमश्वस्य मानवः।
ऐंद्रान्भोगांश्चिरं भुक्त्वा रुचिरैश्वर्यवान्भवेत्॥९॥

With the gold equivalent to a thousand and eight gold coins, or a hundred and eight coins, the devotee should make an image of a horse possessing all the noble symbols and decorated with all the ornaments. It should have the five auspicious marks. It's shape should be divine. It should have all the limbs well-built and should be decorated with all the weapons and should resemble the horse Uccaiśravā of Indra. The horse's image should then be placed in the middle of the *maṇḍapa*. The devotee should conceive it to be as good as Uccaiśravā and worship it with devotion, giving five gold coins to it. The horse should be given to a devotee of Śiva. After making the gift of the golden horse, the devotee should worship the preceptor as per his means or give him five gold coins. The devotee should offer gifts to destitutes, blind, miserly, the destitute children, old people, lean and sick persons, by giving them food and other articles. The Brāhmaṇas in particular should be fed. A person who performs the holy rite of giving away the gold horse, enjoys the pleasure of Indra for a long time, attaining great prosperity.

इति श्रीलिङ्गमहापुराणे उत्तरभागे हिरण्याश्वदानं नामैकोनचत्वारिंशोऽध्यायः॥३१॥

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चत्वारिंशोऽध्यायः

Chapter 40

Gifting away of a virgin

सनत्कुमार उवाच

कन्यादानं प्रवक्ष्यामि सर्वदानोत्तमोत्तमम्।
कन्यां लक्षणसंपन्नां सर्वदोषविवर्जिताम्।१॥
मातापित्रोस्तु संवादं कृत्वां दत्त्वां धनं महत्।
आत्मीकृत्याथ संस्नाप्य वस्त्रं दत्त्वा शुभं नवम्॥२
भूषणैर्भूषयित्वाथ गंधमाल्यैरथार्चयेत्।
निमित्तानि समीक्ष्याथ गोत्रनक्षत्रकादिकान्॥३॥

उभयोश्चित्तमालोक्य उभौ संपूज्य यत्नतः।
दातव्या श्रोत्रियायैव ब्राह्मणाय तपस्विने॥४॥
साक्षादधीतवेदाय विधिना ब्रह्मचारिणे।
दासदासीधनाढ्यं च भूषणानि विशेषतः॥५॥
क्षेत्राणि च धनं धान्यवासांसि च प्रदापयेत्।
यावंति देहे रोमाणि कन्यायाः संततौ पुनः॥६॥
तावद्वर्षसहस्राणि रुद्रलोके महीयते॥७॥

Sanatkumāra said–

I shall now speak on the issue of *kanyādāna* which is the best of all the charities. A girl, who possesses all the auspicious symbols and is free from all the blemishes, enough of riches are to be given to her parents while taking possession of her. She is to be bathed and clad in beautiful costumes and then adorned with all the ornaments. The virgin is then adored offering scents and the flower garlands. Thereafter, she should be given away in marriage to a Brāhmaṇa well-versed in *Śrutis* or to an ascetic, a religious student having completed the Vedic studies. All the omens should be observed properly. The lineage and the birth star of the virgin should be considered, besides that of the student. The mental inclination of both of them should be considered and adore them properly. The male and female slaves should also be given, besides ornaments, fields, riches and food grains. A person, who does so, is honoured in the place of Rudra, for as many thousand years as there are hair in the bodies of the progeny of that girl.

इति श्रीलिङ्गमहापुराणे उत्तरभागे कन्यादानविधिर्नाम चत्वारिंशोऽध्यायः॥४०॥

एकचत्वारिंशोऽध्यायः

Chapter 41

Donation of a golden bull

सनत्कुमार उवाच

हिरण्यवृषदानं च कथयामि समासतः।
वृषरूपं हिरण्येन सहस्रेणाथ कारयेत्॥१॥
तदर्धार्धेन वा धीमांस्तदर्धार्धेन वा पुनः।
अष्टोत्तरशतेनापि वृषभं धर्मरूपिणम्॥२॥

Sanatkumāra said–

Now, I shall briefly mention about the rite of giving away a golden bull. The intelligent devotee should make the form of a bull with gold coins numbering a thousand, five hundred, two hundred or even with a hundred and eight gold coins. The bull should be designed in the form of *dharma.*

ललाटे कारयेत्पुण्ड्रमर्धचंद्रकलाकृतिम्।
स्फाटिकेन तु कर्त्तव्यं खुरं तु रजतेन वै॥३॥
ग्रीवा तु पद्मरागेण ककुद्गोमेदकेन च।
ग्रीवायां घांटवलयं रत्नचित्रं तु कारयेत्॥४॥

The forehead of the bull should be decorated with *puṇḍra* mark, besides the crescent moon with crystal. The hoofs should be covered with a silver sheet. The neck should be adorned with a ruby and the hump with the *gomedha* gem. The circular rope of the bull should be tied round the neck, which should be exquisitely decorated with previous stones.

वृषांकं कारयेत्तत्र किंकिणीवलयावृतम्।
पूर्वोक्तदेशकाले तु वेदिकोपरिमण्डले॥५॥
वृषेंद्रं स्थापयेत्तत्र पश्चिमामुखमग्रतः।
ईश्वरं पूजयेद्भक्त्या वृषारूढं वृषध्वजम्॥६॥

The bull emblem should have the tinkling bells and bangles. The leading bull should then be installed on the *maṇḍala* over the

altar on that occasion at the spot indicated earlier. The bull should face the west. At the outset, the bull-bannered Īśvara with bull should be worshipped.

वृषेंद्रं पूज्य गायत्र्या नमस्कृत्य समाहितः।
तीक्ष्णशृङ्गाय धर्मपादाय विद्महे धीमहि।
तन्नो वृषः प्रचोदयात्॥
मंत्रेणानेन संपूज्य वृषं धर्मविवृद्धये।
होमयेच्च घृतान्नाद्यैर्यथाविभवविस्तरम्॥८॥
वृषभः पूज्य दातव्यो ब्राह्मणेभ्यः शिवाय वा।
दक्षिणा चैव दातव्या यथावित्तानुसारतः॥९॥
एतद्यः कुरुते भक्त्या वृषदानमनुत्तमम्।
शिवस्यानुचरो भूत्वा तेनैव सह मोदते॥१०॥

Then reciting *Vṛṣa-Gāyatrī*, the leading bull should be worshipped, bowing down before the same. With great concentration, saying– "We are aware of the bull with pointed horns. We meditate on one with the virtue constituting the feet. Let the bull urge and guide us." For the enhancing of the virtues, the bull has to be worshipped reciting these *mantras*. Thereafter, one should perform as per his competence, the *homa* offering *ghee*, cooked rice and other articles. The bull, after performing it's worship, should be given away to the Brāhmaṇa according to his means. The charity of the bull should be performed, which makes a devotee, a devoted follower of Śiva and he rejoices with the lord.

इति श्रीलिङ्गमहापुराणे उत्तरभागे सुवर्णवृषदानं
नामैकचत्वारिंशोऽध्यायः॥४१॥

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Chapter 42

Method of donating an elephant

सनत्कुमार उवाच

गजदानं प्रवक्ष्यामि यथावदनुपूर्वशः।
द्विजाय वा शिवायाथ दातव्यः पूज्य पूर्ववत्॥१॥
गजं सुलक्षणोपेतं हैमं वा राजतं तु वा।
सहस्रनिष्कमात्रेण तदर्धेनापि कारयेत्॥२॥
तदर्धार्धेन वा कुर्यात्सर्वलक्षणभूषितम्।
पूर्वोक्तदेशकाले च देवाय विनिवेदयेत्॥३॥
अष्टम्यां वा प्रदातव्यं शिवाय परमेष्ठिने।
ब्राह्मणाय दरिद्राय श्रोत्रियायाहिताग्नये॥४॥
शिवमुद्दिश्य दातव्यं शिवं संपूज्य पूर्ववत्।
एतद्यः कुरुते दानं शिवभक्तिसमाहितम्॥५॥
स्थित्वा स्वर्गे चिरं कालं राजा गजपतिर्भवेत्॥६॥

Sanatkumāra said–

I shall now mention about the giving away of an elephant in due order. The elephant should be adored initially and then given to a Brāhmaṇa or it should be dedicated to Śiva. The image of an elephant should be made initially, possessing all the noble marks out of gold, silver, with a thousand or five hundred or two hundred and fifty gold coins. It should possess all the characteristics and dedicated to the lord at the same time and the same spot. Or otherwise, the elephant should be offered on the eighth day to lord Śiva. After adoring Śiva as has been done earlier, it should be given over to a poor Brāhmaṇa on the eighth day, who is well-versed in *Śrutis* and maintains the sacred fire, keeping Śiva in view. A person who performs this holy rite in favour of Śiva, shall stay in the heaven for long time and then becomes a king and lord of elephants.

इति श्रीलिङ्गमहापुराणे उत्तरभागे गजदानं नाम
द्विचत्वारिंशोऽध्यायः॥४२॥

त्रिचत्वारिंशोऽध्यायः

Chapter 43

Donation of the guardians of quarters

सनत्कुमार उवाच

लोकपालाष्टकं दिव्यं साक्षात्परमदुर्लभम्।
सर्वसंपत्करं गुह्यं परचक्रविनाशनम्॥१॥
स्वदेशरक्षणं दिव्यं गजवाजिविवर्धनम्।
पुत्रवृद्धिकरं पुण्यं गोब्राह्मणहितावहम्॥२॥

Sanatkumāra said–

The rite to give away the eight *Lokapālas* is quite auspicious and is rarely achieved. It is a secret rite brining about all the riches and destroys all the enemies. It protects one's own land, increases progeny, besides the elephants and the horses. It is quite auspicious even for the good of cows and the Brāhmaṇas.

पूर्वोक्तदेशकाले तु वेदिकोपरिमण्डले।
मध्ये शिवं समभ्यर्च्य यथान्यायं यथाक्रमम्॥३॥
दिग्विदिक्षु प्रकर्तव्यं स्थण्डिलं वालुकामयम्।
अष्टौ विप्रान्समभ्यर्च्य वेदवेदाङ्गपारगान्॥४॥
जितेंद्रियान्कुलोद्भूतान्सर्वलक्षणसंयुतान्।
शिवाभिमुखमासीनाऽनाहतेष्वंबरेषु च॥५॥
वस्त्रैराभरणैर्दिव्यैर्लोकपालकमंत्रकः।
गंधपुष्पैः सुधूपैश्च ब्राह्मणानर्चयेत्क्रमात्॥६॥

The devotee should worship Śiva in the centre of the *maṇḍala*, above the altar at the time and the spot mentioned before, in due order. Then in all the directions and the sub-directions, their figures in sand should be raised. Then he should adore the eight Brāhmaṇas seated in front, who should be well-versed in Vedas and the post-Vedic literature, having controlled their senses, belonging to the spotless race and possessing all the auspicious symbols. The cloth should then be spread before them. Then reciting the *mantra* of *lokapāla*, the fragrance, flowers, incense, lamp and divine costumes should be offered, besides other costumes, ornaments and the Brāhmaṇas should be worshipped.

पूर्वतो होमयेदग्नौ लोकपालकमंत्रकैः।
समिद्धृताभ्यां होतव्यमग्निकार्यं क्रमेण वा॥७॥
एवं हुत्वा विधानेन आचार्यः शिववत्सलः।
यजमानं समाहूय सर्वाभरणभूषितान्॥८॥
तेन तान्पूजयित्वाथ द्विजेभ्यो दापयेद्धनम्।
पृथक्पृथक्तन्मंत्रैश्च दशनिष्कं च भूषणम्॥९॥
दशनिष्केण कर्तव्यमासनं केवलं पृथक्।
स्नपनं तत्र कर्तव्यं शिवस्य विधिपूर्वकम्॥१०॥
दक्षिणा च प्रदातव्या यथाविभवविस्तरम्।
एवं यः कुरुते दानं लोकेशानां तु भक्तितः।
लोकेशानां चिरं स्थित्वा सार्वभौमो भवेद्बुधः॥११

Then reciting the Lokapāla *mantra*, the devotee should perform *homa* starting from the east, using the *yajña* sticks and *ghee*. Thus performing the *homa* appropriately, the *Ācārya* – the loveable devotee of Śiva, should summon the *yajamāna* and should express gratitude to the Brāhmaṇas, repeating the related *mantras* and offering riches to them. The *dakṣiṇā* of ten gold coins is considered to be the best. Separate seats should be offered with ten gold coins for all the eight *Dikpālas* earmarking separate *āsana* for each one of them. Then lord Śiva should be bathed appropriately. A person, who after thus adoring the Dikpālas, distributes the charities, he, after staying in the place of *Lokapālas* for long, becomes a powerful emperor.

इति श्रीलिङ्गमहापुराणे उत्तरभागे लोकपालदानं नाम
त्रिचत्वारिंशोऽध्यायः॥४३॥

चतुश्चत्वारिंशोऽध्यायः

Chapter 44

Donation of Viṣṇu

सनत्कुमार उवाच

अथान्यत्संप्रवक्ष्यामि सर्वदानोत्तमोत्तमम्।
पूर्वोक्तदेशकाले च मण्डपे च विधानतः॥१॥
प्रणयात्कुण्डमध्ये च स्थण्डिले शिवसन्निधौ।
पूर्वं विष्णुं समासाद्य पद्मयोनिमतः परम्॥२॥
मंत्राभ्यां विधिनोक्ताभ्यां प्रणवादिसमंत्रकम्।
नारायणाय विद्महे वासुदेवाय
धीमहि तन्नो विष्णुः प्रचोदयात्॥३॥
ब्रह्मब्राह्मणवृद्धाय ब्रह्मणे विश्ववेधसे।
शिवाय हरये स्वाहा स्वधा वौषट् वषट् तथा॥४॥

Sanatkumāra said–

Hereafter, I shall speak out about another rite of donation, which is best of all the charities. At the place and during the time mentioned above, over the vacant spot within the altar in the *maṇḍapa*, first facing Śiva, lord Viṣṇu should be adored by the devotee with devotion. The worship of lord Viṣṇu, born of a lotus, should be performed with the following *mantras*– "*Nārāyaṇāya Vidmahe Vāsudevāya Dhīmahi, Tanno Viṣṇuḥ Pracodayāt.*" Nārāyaṇa is well-known to us. We meditate upon Nārāyaṇa. Therefore, let Viṣṇu guide us and show path to us. *Svāhā* for Brahman. The old Brahman, creator of the universe, *Svāhā* to Hari and Śiva. *Vauṣaṭ* and *Vaṣaṭ Svadhā.*

पूजयित्वा विधानेन पश्चाद्धोमं समाचरेत्।
सर्वद्रव्यं हि होतव्यं द्वाभ्यां कुण्डविधानतः॥५॥
ऋत्विजौ द्वौ प्रकर्तव्यौ गुरुणा वेदपारगौ।
तानुद्दिश्य यथान्यायं विप्रेभ्यो दापयेद्धनम्॥६॥
शतमष्टोत्तरं तेभ्यः पृथक्पृथगनुत्तमम्।
वस्त्राभरणसंयुक्तं सर्वालङ्कारसंयुतम्॥७॥
गुरुरेको हि वै श्रीमान् ब्रह्मा विष्णुर्महेश्वरः।
तेषां पृथक्पृथग्देयं भोजयेद्ब्राह्मणानपि॥८॥
शिवार्चना च कर्तव्या स्नपनादि यथाक्रमम्॥९॥

Thus, performing the *pūjā* appropriately, the *homa* should be performed appropriately. *Homa* should be performed in two fire altars, reciting the *mantras.* There should be two Brāhmaṇas in *homa*, who must have studied the Vedas from the *Ācāryas.* Keeping them in view, the devotee should give away *dakṣiṇā* to them. The *dakṣiṇā* should comprise of a hundred and eight gold coins, excellent costumes and other riches. Though the preceptor is one, but he represents Brahmā, Viṣṇu and Maheśa. The charities should, therefore, be given individually. The Brāhmaṇas should be served with food. Lord Śiva should be worshipped starting from the consecration or *abhiṣeka* ceremony.

इति श्रीलिङ्गमहापुराणे उत्तरभागे विष्णुदानं नाम
चतुश्चत्वारिंशोऽध्यायः॥४४॥

पञ्चचत्वारिंशत्तमोऽध्यायः

Chapter 45

Performing the rite of *Jīvat-Śrāddha*

ऋषय ऊचुः

एवं षोडश दानानि कथितानि शुभानि च।
जीवच्छ्राद्धक्रमोऽस्माकं वक्तुमर्हसि सांप्रतम्॥१॥

The *Ṛṣis* said–

You have spoken on the sixteen types of donations. Now, you should speak about the ceremony of *Jīvat-Śrāddha.*

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सूत उवाच

जीवच्छ्राद्धविधिं वक्ष्ये समासात्सर्वसंमतम्।
मनवे देवदेवेन कथितं ब्रह्मणा पुरा॥२॥
वसिष्ठाय च शिष्टाय भृगवे भार्गवाय च।
शृण्वंतु सर्वभावेन सर्वसिद्धिकरं परम्॥३॥

Sūta said–

I shall now speak about the method of *Jīvatśrāddha* in brief, which has initially been narrated by Brahmā – the god of gods, to Manu. Manu repeated the same to Vasiṣṭha. Vasiṭha repeated it to the disciplined Bhṛgu and Bhārgava. Now you listen to the glory of *Jīvatśrāddha* which bestows all types of success.

श्राद्धमार्गक्रमं साक्षाच्छ्राद्धार्हाणामपि क्रमम्।
विशेषमपि वक्ष्यामि जीवच्छाद्धस्य सुव्रताः॥४॥

O Suvrata, I shall speak out the method of *Śrāddha* in a sequence. Those who are interested in preparing the *Jīvatśrāddha*, I shall speak out the specialities for them.

पर्वते वा नदीतीरे वने वायतनेऽपि वा।
जीवच्छ्राद्धं प्रकर्तव्यं मृतकाले प्रयत्नतः॥५॥
जीवच्छ्राद्धे कृते जीवो जीवन्नेव विमुच्यते।
कर्म कुर्वन्नकुर्वन्वा ज्ञानी वाज्ञानवानपि॥६॥
श्रोत्रियोश्रोत्रियो वापि ब्राह्मणः क्षत्रियोऽपि वा।
वैश्यो वा नात्र संदेहो योगमार्गगतो यथा॥७॥

When the body gets old, the *Jīvatśrāddha* should be performed over the bank of the river, in a forest, or at the place of one's own residence. This ceremony can be performed at that time. By performing this *Śrāddha*, a person becomes a liberated soul during his life time, irrespective of his being active or inactive, whether he is ignorant or learned, or he is *Śrotriya* or non-*Śrotriya*, whether he is a Brāhmaṇa, Kṣatriya or Vaiśya, or is the follower of the path of a *yogī*. (He becomes a liberated soul). There is no doubt about it.

परीक्ष्य भूमिं विधिवद्गंधवर्णरसादिभिः।
शल्यमुद्धृत्य यत्नेन स्थण्डिलं सैकतं भुवि॥८॥
मध्यतो हस्तामात्रेण कुण्डं चैवायतं शुभम्।
स्थण्डिलं वा प्रकर्तव्यमिषुमात्रं पुनः पुनः॥९॥
उपलिप्य विधानेन चालिप्याग्निं विधाय च।
अन्वाधाय यथाशास्त्रं परिगृह्य च सर्वतः॥१०॥
परिस्तीर्य स्वशाखोक्तं पारंपर्यक्रमागतम्।
समाप्याग्निमुखं सर्वं मंत्रैरेतैर्यथाक्रमम्॥११॥
संपूज्य स्थण्डिले वह्नौ होमयेत्समिदादिभिः।
आदौ कृत्वा समिद्धोमं चरुणा च पृथक्पृथक्॥१२
घृतेन च पृथक्पात्रे शोधितेन पृथक्पृथक्।
जुहुयादात्मनोद्धृत्य तत्त्वभूतानि सर्वतः॥१३॥

The land over which this ceremony is to be performed should be tested with fragrance, colour, taste etc. The shrubs, thorns or the grass should be removed from the land. In this way, the clean ground should be covered with sand in an area of a hand in length and breadth. In case, a *kuṇḍa* or an altar is dug, it should be excellent and quite lengthy. The ground should be scrubbed, cleaned and smeared with cowdung and the fire should be placed there in accordance with the injunctions in the scriptures. Water should be sprinkled over the ground all round. The rites pertaining to the fire should be performed and concluded along the traditional lines as mentioned in one's own branch of the Vedas, by repeating the following *mantras*. After worshipping the bare ground, the *homas* should be performed with sacrificial twigs etc. *Homas* should be performed with the twigs, then with *pāyasam* and *ghee* in a separate vase. The *homas* should be performed by oneself, invoking the *tattvas* and the *bhūtas* all round.

ॐ भूः ब्रह्मणे नमः॥१४॥

ॐ भूः ब्रह्मणे स्वाहा॥१५॥

ॐ भुवः विष्णवे नमः॥१६॥

ॐ भुवः विष्णवे स्वाहा॥१७॥

ॐ स्वः रुद्राय नमः॥१८॥

ॐ स्वः रुद्राय स्वाहा॥१९॥

ॐ महः ईश्वराय नमः॥२०॥

ॐ महः ईश्वराय स्वाहा॥२१॥

ॐ जनः प्रकृतये नमः॥२२॥

ॐ जनः प्रकृतये स्वाहा॥२३॥

ॐ तपः मुद्गलाय नमः॥२४॥

ॐ तपः मुद्गलाय स्वाहा॥२५॥

ॐ ऋतं पुरुषाय नमः॥२६॥

ॐ ऋतं पुरुषाय स्वाहा॥२७॥

ॐ सत्यं शिवाय नमः॥२८॥

ॐ सत्यं शिवाय स्वाहा॥२९॥

ॐ शर्व धरां मे गोपाय घ्राणे गंधं शर्वाय देवाय भूर्नमः॥३०॥

ॐ शर्व धरां मे गोपाय घ्राणे गंधं शर्वाय भूः स्वाहा॥३१॥

ॐ शर्व धरां मे गोपाय घ्राणे शर्वस्य देवस्य पत्न्यै भूर्नमः॥३२॥

ॐ शर्व धरां मे गोपाय घ्राणे गंधं शर्वपत्न्यै भूः स्वाहा॥३३॥

Oṁ bhūḥ, salutation to Brahmā. *Oṁ bhūḥ svāhā* unto Brahmā. *Oṁ bhuvaḥ*, salutation to Viṣṇu. *Oṁ bhuvaḥ, svāhā* unto Viṣṇu. *Oṁ svaḥ*, salutation to Rudra. *Oṁ svaḥ* unto Rudra. *Oṁ mahaḥ*, salutation to Īśvara. *Oṁ mahaḥ svāhā* unto Īśvara. *Oṁ janaḥ*, salutation to Prakṛti. *Oṁ janaḥ svāhā* unto Prakṛti. *Oṁ tapaḥ*, salutation to Mudgala. *Oṁ tapaḥ svāhā* unto Mudgala. *Oṁ Ṛtam*, salutation to Puruṣa. *Oṁ Ṛtam svāhā* unto Puruṣa. *Oṁ satyam*, salutation to Śiva. *Oṁ satyam svāhā* unto Śiva. *Oṁ Śarva*, protect my earth, smell in nose, salutation to lord Śarva, *Bhūḥ* salutation; *Oṁ Śarva*, protect my earth, smell in the nose; *Bhūḥ svāhā* unto Śarva. O Śarva, protect my earth, smell with nose. *Bhūḥ*, salutation to the consort of lord Śarva, *Svāhā* unto the wife of Śarva.

ॐ भव जलं मे गोपाय जिह्वायां रसं भवाय देवाय भुवो नमः॥३४॥

ॐ भव जलं मे गोपाय जिह्वायां रसं भवाय देवाय भुवः स्वाहा॥३५॥

ॐ भव जलं मे गोपाय जिह्वायां रसं भवस्य देवस्य पत्न्यै भुवो नमः॥३६॥

ॐ भव जलं मे गोपाय जिह्वायां रसं भवस्य पत्न्यै भुवः स्वाहा॥३७॥

Oṁ Bhava, protect my waters, taste in tongue, *Bhuvaḥ*, salutation to lord Bhava, *Oṁ Bhava*, protect my waters, taste in tongue, *Bhuvaḥ*, salutation to the wife of lord Bhava. *Oṁ Bhava*, protect my waters, taste in tongue. *Bhuvaḥ svāhā* unto the wife of Bhava.

ॐ रुद्राग्निं मे गोपाय नेत्रे रूपं रुद्राय देवाय स्वरों नमः॥३८॥

ॐ रुद्राग्निं मे गोपाय नेत्रे रूपं रुद्राय देवाय स्वः स्वाहा॥३९॥

ॐ रुद्राग्निं मे गोपाय नेत्रे रूपं रुद्रस्य पत्न्यै स्वरों नमः॥४०॥

ॐ रुद्राग्निं मे गोपाय नेत्रे रूपं रुद्रस्य देवस्य पत्न्यै स्वः स्वाहा॥४१॥

ॐ उग्र वायुं मे गोपाय त्वचि स्पर्शं उग्राय देवाय महर्नमः॥४२॥

ॐ उग्र वायुं मे गोपाय त्वचि स्पर्शमुग्राय देवाय महः स्वाहा॥४३॥

ॐ उग्र वायु मे गोपाय त्वचि स्पर्शमुग्राय देवस्य पत्न्यै महरों नमः॥४४॥

ॐ उग्र वायु मे गोपाय त्वचि स्पर्शमुग्राय देवस्य पत्न्यै महः स्वाहा॥४५॥

Oṁ Rudra, protect my fire, colour in the eyes, *Svaḥ*. *Oṁ* salutation to Rudra. *Oṁ* Rudra, protect my fire, colour in the eyes; *Svaḥ Svāhā* unto lord Śiva. *Oṁ* Rudra protect my fire, colour in eyes; *Svaḥ Oṁ* salutation to the spouse of lord Rudra. *Oṁ* Rudra, protect my fire, colour in the eyes, *Svāḥ Svāhā* unto the wife of lord Rudra. *Oṁ Ugra*, protect my wind, touch in the skin. *Mahaḥ* salutation to lord Ugra. *Oṁ* Ugra, protect my wind, touch in the skin; *Mahaḥ* salutation unto lord Ugra. *Oṁ* Ugra, protect my wind, touch in the skin; *Mahaḥ svāhā* unto lord Ugra. *Oṁ* Ugra, protect my wind, touch in the skin. *Mahaḥ Oṁ*, salutation to the spouse of lord Ugra. *Oṁ* Ugra, protect my wind, touch in the skin. *Mahaḥ svāhā* unto the wife of lord Ugra.

ॐ भीम सुषिरं मे गोपाय श्रोत्रे शब्दं भीमाय देवाय जनो नमः॥४६॥

ॐ भीम सुषिरं मे गोपाय श्रोत्रे शब्दं भीमाय देवाय जनः स्वाहा॥४७॥

ॐ भीम सुषिरं मे गोपाय श्रोत्रे शब्दं भीमस्य पत्न्यै जनो नमः॥४८॥

ॐ भीम सुषिरं मे गोपाय श्रोत्रे शब्दं भीमस्य पत्न्यै जनः स्वाहा॥४९॥

Oṁ Bhīma, protect my cavity, sound in the ears; *Janaḥ Oṁ*, salutation to lord Bhīma. *Oṁ* Bhīma, protect my cavity, sound in the ears; *Janaḥ svāhā* unto lord Bhīma. *Oṁ* Bhīma protect my cavity, sound in the ears; *Janaḥ Oṁ,* salutation unto the spouse of lord Bhīma. *Oṁ* Bhīma protect my cavity, sound in the ears; *Janaḥ svāhā* unto the wife of lord Bhīma.

ॐ ईश रजो मे गोपाय द्रव्ये तृष्णामीशाय देवाय तपो नमः॥५०॥

ॐ ईश रजो मे गोपाय द्रव्ये तृष्णामीशाय देवाय तपः स्वाहा॥५१॥

ॐ ईश रजो मे गोपाय द्रव्ये तृष्णामीशाय पत्न्यै तपो नमः॥५२॥

ॐ ईश रजो मे गोपाय द्रव्ये तृष्णामीशाय पत्न्यै तपः स्वाहा॥५३॥

Oṁ Īśa, protect my *rajas* – thirst for wealth. *tap Oṁ*, salutation to lord Īśa. *Oṁ* Īśa, protect my *rajas* (*guṇa*) – thirst for wealth; *tap svāhā* unto Īśa. *Oṁ* Īśa, protect my *rajas* (*guṇa*) – thirst for wealth; *tap Oṁ,* salutation to the wife of Īśa. O Īśa, protect my *rajas (guṇa)* – thirst for wealth, *tap svāhā* unto the wife of Īśa.

ॐ महादेव सत्यं मे गोपाय श्रद्धां धर्मे महादेवाय ऋतं नमः॥५४॥

ॐ महादेव सत्यं मे गोपाय श्रद्धां धर्मे महादेवाय ऋतं स्वाहा॥५५॥

ॐ महादेव सत्यं मे गोपाय श्रद्धां धर्मे महादेवस्य पत्न्यै ऋतं नमः॥५६॥

ॐ महादेव सत्यं मे गोपाय श्रद्धां धर्मे महादेवस्य पत्न्यै ऋतं स्वाहा॥५७॥

Let Mahādeva protect my truthfulness, besides fortunes; *Ṛtaṁ,* salutation to lord Mahādeva. *Oṁ* let Mahādeva protect my truthfulness, fortunes, devotion, *Ṛtaṁ, svāhā* unto Mahādeva. *Oṁ* let Mahādeva protect my truthfulness, let him protect my truth, fortune, devotion. *Ṛtaṁ,* salutation to the wife of Mahādeva. *Oṁ* let Mahādeva protect my truth, fortune, devotion. *Ṛtaṁ, svāhā* to the wife of Mahādeva.

ॐ पशुपते पाशं मे गोपाय भोक्तृत्वभोग्यं पशुपतये देवाय सत्यं नमः॥५८॥

ॐ पशुपते पाशं मे गोपाय भोक्तृत्वभोग्यं पशुपतये देवस्य सत्यं स्वाहा॥५९॥

ॐ पशुपते पाशं मे गोपाय भोक्तृत्वभोग्यं पशुपतये देवस्य पत्न्यै सत्यं नमः॥६०॥

ॐ पशुपते पाशं मे गोपाय भोक्तृत्वभोग्यं पशुपतये देवस्य पत्न्यै सत्यं स्वाहा॥६१॥

ॐ शिवाय नमः॥६२॥

ॐ शिवाय सत्यं स्वाहा॥६३॥

Oṁ let Paśupati protect my *pāśa* (noose), the condition of the enjoyer and enjoyment, besides the truth, salutation to Paśupati Svāmī. *Oṁ* let Paśupati protect my *pāśa*, besides the condition of the enjoyer and enjoyment. *svāhā* to Paśupati Svāmī, *Satyaṁ*. *Oṁ* let Paśupati protect my *pāśa*, besides the condition of the enjoyer and the enjoyment, *Satyaṁ*, salutation to the wife of Svāmī Paśupati. *Oṁ* let Paśupati protect my *pāśa*, besides the condition of enjoyer and enjoyment, *Satyaṁ*, *svāhā* to the wife of Paśupati. *Oṁ* salutation to Śiva. *Oṁ satyaṁ, svāhā* to Śiva.

एवं शिवाय होतव्यं विरिंच्याद्यं च पूर्ववत्।
विरिंचाद्यं च पूर्वोक्तं सृष्टिमार्गेषु सुव्रताः॥६४॥
पुनः पशुपतेः पत्नीं तथा पशुपतिं क्रमात्।
संपूज्य पूर्ववन्मंत्रैर्होतव्यं च क्रमेण वै॥६५॥
चर्वंतमाज्यपूर्वं च समिदंतं समाहितः॥६६॥

Thus, the rite of *homa* to Śiva should be completed. Then for Brahmā, the *homa* should be performed as ordained earlier. Thereafter, the devotee should worship Paśupati and his wife. After performing the *pūjā*, using the *mantras* in a sequence, the *homa* should be performed. In the materials for the performing of *homa*– *ghee*, *caru* and the *yajña*-sticks should be included. The performer of the *yajña* should be purified mentally as well as bodily.

ॐ शर्व धरां मे छिंधि घ्राणे गंधं छिंधि मेघं जहि भूः स्वाहा॥६७॥

भुवः स्वाहा॥६८॥

स्वः स्वाहा॥६९॥

भूर्भुवः स्वः स्वाहा॥७०॥

एवं पृथक्पृथग्घुत्वा केवलेन घृतेन वा।
सहस्रं वा तदर्धं वा शतमष्टोत्तरं तु वा॥७१॥
विरजा च घृतेनैव शतमष्टोत्तरं पृथक्।
प्राणादिभिश्च जुहुयाद्घृतेनैव तु केवलम्॥७२॥

ॐ प्राणे निविष्टोऽमतं जुहोमि शिवो मा विशाप्रदाहाय प्राणाय स्वाहा॥७३॥

प्राणाधिपतये रुद्राय वृषांतकाय स्वाहा॥७४॥

ॐ भूः स्वाहा॥७५॥

ॐ भुवः स्वाहा॥७६॥

ॐ स्वः स्वाहा॥७७॥

भूर्भुवः स्वः स्वाहा॥७८॥

Oṁ Śarva cut off my land. Remove the mucus smell in the nose. *Bhūḥ svāhā, Bhuvaḥ svāhā, Svaḥ svāhā. Bhūḥ bhuvaḥ svāhā.* In this way, the devotee should individually perform *homa*, pouring the *ghee* a hundred, five hundred or hundred and eight times. Then repeating *virajā mantras*, *homa* should be performed a hundred and eight times using *ghee* alone. O Śiva, enter in my body. Svāhā to the lord of *prāṇa*, who burns *prāṇa* and is also the lord of *prāṇas*. Svāhā to Rudra – the destroyer of *vṛṣa*. *Oṁ bhūḥ svāhā, Oṁ bhuvaḥ svāhā. Oṁ svaḥ svāhā. Oṁ bhūrbhuvaḥ svāhā.*

एवं क्रमेण जुहुयाच्छ्राद्धोक्तं च यथाक्रमम्।
सप्तमेऽहनि योगींद्राञ्छ्राद्धार्हानपि भोजयेत्॥७९॥

The same process should be adopted as is done in the *Śrāddha*. The *homa* should be processed in the same way. On the seventh day, he should serve food to the excellent *yogins* besides who take food during the

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Śrāddha.

शर्वादीनां च विप्राणां वस्त्राभरणकंबलान्।
वाहनं शयनं यानं कांस्यताम्रादिभाजनम्॥८०॥
हैमं च राजतं धेनुं तिलान् क्षेत्रं च वैभवम्।
दासीदासगणश्चैच दातव्यो दक्षिणामपि॥८१॥

The articles like shawls, blankets, vehicles, beds, vases of bell metal as well as those of copper, silver and gold should be given to the Brāhmaṇas devoted to Śiva, besides cows, sesamum, land and other articles as gifts. Dakṣiṇā should also be given to slaves and slave girls.

पिण्डं च पूर्ववद्दद्यात्पृथगष्टप्रकारतः।
ब्राह्मणानां सहस्रं च भोजयेच्च सदक्षिणम्॥८२॥

Piṇḍas of eight types should be given individually as earlier. The performer of *Śrāddha* should serve food to a thousand Brāhmaṇas giving them the *dakṣiṇā* at the same time.

एकं वा यौगनिरतं भस्मनिष्ठं जितेंद्रियम्।
त्र्यहं चैव तु रुद्रस्य महाचरुनिवेदनम्॥८३॥

A person who is engaged in *yogic* practices should also be served with food. He should himself apply the holy ashes and controlling all his senses, should offer *caru* to lord Śiva for three days.

विशेष एवं कथित अशेषश्राद्ध चोदितः।
मृते कुर्यान्न कुर्याद्वा जीवन्मुक्तो यतः स्वयम्॥८४॥

Only the articles required for the performance of the *Jīvatśrāddha* have been mentioned. All other activities are like the performing of the ordinary *Śrāddhas.* In case of the death of the devotee, his *Śrāddha* after his death can be performed and it also need not be performed.[1] Because the performer of the *Śrāddha* is a liberated soul himself.

नित्यनैमित्तिकादीनि कुर्याद्वा संत्यजेत्तु वा।
बांधवेऽपि मृते तस्य शौचाशौचं न विद्यते॥८५॥

There is no compulsion for him to perform his daily activities. In case of death of any one of his relatives, he does not attract any pollution, nor needs purification like other relatives.

सूतकं च न संदेहः स्नानमात्रेण शुद्ध्यति।
पश्चाज्जाते कुमारे च स्वे क्षेत्रे चात्मनो यदि॥८६॥
तस्य सर्वं प्रकर्तव्यं पुत्रोऽपि ब्रह्मविद्भवेत्।
कन्यका यदि सञ्जाता पश्चात्तस्य महात्मनः॥८७॥
एकपर्णा इव ज्ञेया अपर्णा इव सुव्रता।
भवत्येव न संदेहस्तस्याश्चान्वयजा अपि॥८८॥
मुच्यंते नात्र संदेहः पितरो नरकादपि।
मुच्यंते कर्मणानेन मातृतः पितृतस्तथा॥८९॥

His post natal pollution can no doubt be cleaned by taking a simple bath. In case, he himself gets a son thereafter, or if a son is born to his wife, he has to perform all the holy rites for him. That son shall become the knower of Brahman. In case, a daughter is born to him, O excellent sage, she would be like Ekaparṇā or Aparṇā. Persons born in his family are liberated from hell. There is no doubt about it. With the performing of this holy rite (of *Jīvatśrāddha*), his ancestors on the father's as well as the mother's side are liberated.

कालं गते द्विजे भूमौ खनेच्चापि दहेत्तु वा।
पुत्रकृत्यमशेषं च कृत्वा दोषो न विद्यते॥९०॥
कर्मणा चोत्तरेणैव गतिरस्य न विद्यते।
ब्रह्मणा कथितं सर्वं मुनीनां भावितात्मनाम्॥९१॥
पुनः सनत्कुमाराय कथितं तेन धीमता।

1. In other words, there is no need for performing the *Śrāddha* of the liberated soul after his death, but the performing of *Śrāddha* for him after his death is not prohibited at the same time.

कृष्णद्वैपायनायैव कथितं ब्रह्मसूनुना॥९२॥
प्रसादात्तस्य देवस्य वेदव्यासस्य धीमतः।
ज्ञातं मया कृतं चैव नियोगादेव तस्य तु॥९३॥
एतद्वः कथितं सर्वं रहस्य ब्रह्मसिद्धिदम्।
मुनिपुत्राय दातव्यं न चाभक्ताय सुव्रताः॥९४॥

When this Brāhmaṇa passes away, he shall either be buried after digging the ground or he could be cremated. By performing all the duties of a son, there could be no defect. He is not to attain salvation further by means of performing subsequent holy rites. In this regard, everything has been explained by Brahmā to the sages of pure souls. This way also spoken by Sanatkumāra, the intelligent lord. It was narrated to Kṛṣṇadvaipāyana Vyāsa by the son of Brahmā. It was by the grace of lord Vedavyāsa that everything was made known to me and at his inspiration, everything was performed by me. Thus, the secret doctrine has been revealed to you. One can achieve Brahman by the same. O excellent sage, this knowledge should be revealed to a person who has complete control over his senses and should not be revealed to a person, devoid of devotion.

इति श्रीलिङ्गमहापुराणे उत्तरभागे जीवत्श्राद्धविधिर्नाम पञ्चचत्वारिंशत्तमोऽध्यायः॥४५॥

षट्चत्वारिंशोऽध्यायः

Chapter 46

Consecration of the *Liṅga*

ऋषय ऊचुः

जीवच्छ्राद्धविधिः प्रोक्तस्त्वया सूत महामते।
मूर्खाणामपि मोक्षार्थमस्माकं रोमहर्षण॥१॥

The sages said–

O immensely intelligent sage, O Romaharṣaṇa Sūta, you have revealed in detail the method of performing the *Jīvatśrāddha.*

रुद्रादित्यवसूनां च शक्रादीनां च सुव्रत।
प्रतिष्ठा कीदृशी शंभोर्लिङ्गमूर्तेश्च शोभना॥२॥
विष्णोः शक्रस्य देवस्य ब्रह्मणश्च महात्मनः।
अग्नेर्यमस्य निर्ऋतेर्वरुणस्य महाद्युतेः॥३॥
वायोः सोमस्य यक्षस्य कुबेरस्यामितात्मनः।
ईशानस्य धरायाश्च श्रीप्रतिष्ठाथ वा कथम्॥४॥
दुर्गाशिवाप्रतिष्ठा च हैमवत्याश्च शोभना।
स्कंदस्य गणराजस्य नंदिनश्च विशेषतः॥५॥
तथान्येषां च देवानां गणानामपि वा पुनः।
प्रतिष्ठालक्षणं सर्वं विस्ताराद्वक्तुमर्हसि॥६॥

O Suvrata, you tell us the method of consecrating the gods like Rudra, Āditya, Vasus, Indra and other deities. How is the *Liṅga* of Śiva consecrated? How are the images of Viṣṇu, Brahmā, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Yakṣa, Kubera, Īśāna, Earth goddess, Parvata or Śiva, the daughter of Himālaya, Skanda and especially Nandī – the lord of *gaṇas*, consecrated? You kindly explain to us all the symptoms of consecration of the images of the deities.

भवान्सर्वार्थतत्त्वज्ञो रुद्रभक्तश्च सुव्रत।
कृष्णद्वैपायनस्यासि साक्षात्त्वमपरा तनुः॥७॥

O Suvrata, you are fully conversant of all the *tattvas*, besides being the devotee of Śiva. In fact, you happen to be the true personification or the image of Kṛṣṇa Dvaipāyana Vyāsa.

सुमंतुर्जैमिनिश्चैव पैलश्च परमर्षयः।
गुरुभक्तिं तथा कर्तुं समर्थो रोमहर्षणः॥८॥
इति व्यासस्य विपुला गाथा भागीरथीतटे।
एकः समो वा भिन्नो वा शिष्यस्तस्य महाद्युतेः॥९॥

There are the *Ṛṣis* like Sumanta, Jaimini, Paila and others, who are devoted to their preceptor. Thus, this auspicious story was narrated over the bank of the river Bhāgīrathī, which is related to the sage Vyāsa. You are the form of the same great personality or resemble him. You are his chief disciple or inseparable from him.

वैशंपायनतुल्योऽसि व्यासशिष्येषु भूतले।
तस्मादस्माकमखिलं वक्तुमर्हसि सांप्रतम्॥१०॥

Out of all the disciples of Vyāsa on this earth, you are comparable with Vaiśaṁpāyana. Therefore, you kindly narrate everything to us.

एवमुक्त्वा स्थितेष्वेव तेषु सर्वेषु तत्र च।
बभूव विस्मयोऽतीव मुनीनां तस्य चाग्रतः॥११॥
अथांतरिक्षे विपुला साक्षाद्देवी सरस्वती।
अलं मुनीनां प्रश्नोऽयमिति वाचा बभूव ह॥१२॥
सर्वं लिङ्गमयं लोकं सर्वं लिङ्गे प्रतिष्ठितम्।
तस्मात्सर्वं परित्यज्य स्थापयेत्पूजयेच्च तत्॥१३॥

After thus speaking, all the *Ṛṣis* stood there for sometime. At that point of time, a strange thing happened there before Sūta. The gods spoke strangely in the sky. The question of the sages should end here. The entire universe resembles the *liṅga*. All are established in the *liṅga*. Therefore, leaving aside everything, the *liṅga* should be consecrated and adored at the same time.

लिङ्गस्थापनसन्मार्गनिहितस्वायतासिना।
आशु ब्रह्माण्डमुद्भिद्य निर्गच्छेदविशङ्कया॥१४॥

Anyone, after piercing through the cosmos, should perform the rite of *liṅga*. This is such an activity which serves as a long sword for those moving over the noble path. Thereafter, the devotee could come out again piercing through the cosmos without any hesitation.

उपेद्रांभोजगर्भेंद्रयमांबुधनदेश्वराः।
तथान्ये च शिवं स्थाप्य लिङ्गमूर्तिं महेश्वरम्॥१५॥
स्वेषुस्वेषु च पक्षेषु प्रधानास्ते यथा द्विजाः।
ब्रह्मा हरश्च भगवान्विष्णुर्देवी रमा धरा॥१६॥
लक्ष्मीर्धृतिः स्मृतिः प्रज्ञा धरा दुर्गा शची तथा।
रुद्राश्च वसवः स्कंदो विशाखः शाख एव च॥१७॥
नैगमेशश्च भगवाँल्लोकपाला ग्रहस्तथा।
सर्वे नंदिपुरोगाश्च गणा गणपतिः प्रभुः॥१८॥
पितरो मुनयः सर्वे कुबेराद्याश्च सुप्रभाः।
आदित्या वसवः सांख्याः अश्विनौ च भिषग्वरौ॥१९
विश्वेदेवाश्च साध्याश्च पशवः पक्षिणो मृगाः।
ब्रह्मादिस्थावरांतं च सर्वं लिङ्गे प्रतिष्ठितम्॥२०॥
तस्मात्सर्वं परित्यज्यस्थापयेल्लिंगमव्ययम्।
यत्नेन स्थापितं सर्वं पूजितं पूजयेद्यदि॥२१॥

Upendra, Brahmā, Indra, Yama, Varuṇa, Kubera and Īśāna, besides other deities, should all be carved over the *liṅga*. *Liṅga* is the material form of Maheśvara Śiva and the same should be consecrated. O Brāhmaṇas, by thus consecrating Śiva, all become chief of their respective families. All the deities like Brahmā, Śiva, Earth, Lakṣmī, Dhṛti, Smṛti, Prajñā, Durgā, Śacī, Rudra, Vasu, Skanda, Viśākha, Śākha, Naigameśa, Dikpālas, the planets, *gaṇas*, Nandī, Gaṇapati, Pitṛgaṇas, Ṛṣis, Kubera, Āditya, Vasu, Sāṁkhya, Aśvinīkumāras – the best of physicians, Viśvedevas, Sādhyas, Paśus, birds and animals, besides all the mobiles and immobiles, starting from Brahmā are established in the *liṅga*. Therefore, leaving aside everything, *liṅga* should be consecrated. After consecrating it with all the efforts, in case, one adores the *liṅga*, then he gets adorable like all.

इति श्रीलिङ्गमहापुराणे उत्तरभागे लिङ्गमूर्त्तिप्रतिष्ठानामो
षट्चत्वारिंशोऽध्यायः॥४६॥

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सप्तचत्वारिंशोऽध्यायः

Chapter 47

Consecration of *Liṅga*

सूत उवाच

इति निशम्य कृताञ्जलयस्तदा
दिवि महामुनयः कृतनिश्चयाः।
शिवतरं शिवमीश्वरमव्ययं
मनसि लिङ्गमयं प्रणिपत्य ते॥१॥
सकलदेवपतिर्भगवानजो
हरिरशेषपतिर्गुरुणा स्वयम्।
मुनिवराश्च गणाश्च सुरासुरा
नरवराः शिवलिङ्गमयाः पुनः॥२॥
श्रुत्वैवं मुनयः सर्वे षट्कुलीयाः समाहिताः।
संत्यज्य सर्वं देवस्य प्रतिष्ठां कर्तुमुद्यताः॥३॥
अपृच्छन्सूतमनघं हर्षगद्गदया गिरा।
लिङ्गप्रतिष्ठां विपुलां सर्वे ते शंसितव्रताः॥४॥

Sūta said–

Listening to the divine voice from the sky, all the great sages honoured the divine speak with folded hands. At once, taking a decision, offering their salutation to the imperishable Śiva, separated from *liṅga*, they mentally consecrated the image of *liṅga*. Thereafter, all the deities like Indra – the lord of gods, Aja (Brahmā), Viṣṇu, Sarveśvara, Bṛhaspati– the preceptor of the gods, besides all the sages, *gaṇas*, gods and demons, the excellent humans, conceived themselves as *Śivaliṅga*. Listening to the divine speech, the auspicious six of them, leaving everything, got ready to establish *Śivaliṅga*. All of them, overwhelmed with delight, enquired of the sinless Sūta about the consecration of *Śivaliṅga*.

सूत उवाच

प्रतिष्ठां लिङ्गमूर्तेर्वो यथावदनुपूर्वशः।
प्रवक्ष्यामि समासेन धर्मकामार्थमुक्तये॥५॥

Sūta said–

I shall speak on the subject of the consecration of *Śivaliṅga* for the achieving of *dharma, artha, kāma* and *mokṣa*.

कृत्वैव लिङ्गं विधना भुवि लिङ्गेषु यत्नतः।
लिङ्गमेकतमं शैलं ब्रह्मविष्णुशिवात्मकम्॥६॥
हेमरत्नमयं वापि राजतं ताम्रजं तु वा।
सवेदिकं ससूत्रं च सम्यग्विस्तृतमस्तकम्॥७॥
विशेध्य स्थापयेद्भक्त्या सवेदिकमनुत्तमम्।
लिङ्गवेदी उमा देवीं लिङ्गं साक्षान्महेश्वरः॥८॥
तयोः सपूजनादेव देवी देवश्च पूजितौ।
प्रतिष्ठया च देवेशो देव्या सार्धं प्रतिष्ठितः॥९॥
तस्मात्सवेदिकं लिङ्गं स्थापयेत्स्थापकोत्तमः॥१०॥

One should get the *liṅga* made appropriately in stone and identical with Brahmā, Viṣṇu and Śiva. It can be made with silver or gold studded with gems. It should be with a pedestal. There should be the arrangement for the water to flow. The upper part should be sufficiently vast. The devotee should purify the *liṅga* as well as the pedestal and should then establish it. The pedestal of the *liṅga* represents the goddess Umā, while the *liṅga* stands for lord Śiva himself. By adoring them, both the god and the goddess are adored. Therefore, both the lord and his spouse should be consecrated. Therefore, the devotee should consecrate both *liṅga* and the pedestal.

मूले ब्रह्मा वसति भगवान्मध्यभागे च विष्णुः
सर्वेशानः पशुपतिरजो रुद्रमूर्तिर्वरिण्यः।
तस्माल्लिगं गुरुतरतरं पूजयेत्स्थापयेद्वा यस्मात्पूज्यो
गणपतिरसौ देवमुख्यैः समस्तैः॥११॥

Brahmā, in fact, resides at the root of the *liṅga*, Viṣṇu in the centre, the unborn Rudra – Paśupati – the lord of all – the excellent one,

resides at the top. Since the lord of *gaṇas* is worthy of being worshipped by all the Devas, the devotee should install and worship a weighty *liṅga*.

गंधैः स्रग्धूपदीपैः स्नपनहुतबलिस्तोत्रमंत्रोपहारै-
र्नित्यंयेऽभ्यर्चयंति त्रिदशवरतनुं लिङ्गमूर्तिंमहेशम्।
गर्भाधानादिनाशक्षयभयरहिता देवगंधर्वमुख्यैः
सिद्धैर्वंद्याश्च पूज्या गणवरनमितास्ते भवंत्यप्रमेयाः॥

Those who always adore Maheśvara, the most excellent lord among the Devas, in his physical form of *liṅga*, those who worship with the pious articles of worship like fragrance, garlands, incense, light, ablution, *homas*, oblations, prayers, chanting of *mantras* and the offering of presents, become free from the fear of birth and death. They become worthy of being adored and worshipped by the Siddhas, Devas and Gandharvas. They are offered salutation by the most excellent *gaṇas*.

तस्माद्भक्त्योपचारेण स्थापयेत्परमेश्वरम्।
पूजयेच्च विशेषेण लिङ्गं सर्वार्थसिद्धये॥१३॥

Therefore, one should install the great *liṅga* with devotion and fervent offering of services. The *liṅga* should be worshipped for the achievement of all the objects.

समर्च्य स्थापयेल्लिंगं तीर्थमध्ये शिवासने।
कूर्चवस्त्रादिभिर्लिङ्गमाच्छाद्य कलशैः पुनः॥१४॥
लोकपालदिदैवत्यैः सकूर्चैः साक्षतैः शुभैः।
उत्कूर्चैः स्वस्तिकाद्यैश्च चित्रतंतुकवेष्टितैः॥१५॥
वज्रादिकायुधोपेतैः सवस्त्रैः सपिधानकैः।
लक्षयेत्परितो लिङ्गमीशानेन प्रतिष्ठितम्॥१६॥
धूपदीपसमोपेतं वितानविततांबरम्।
लोकपालध्वजैश्चैव गजादिमहिषादिभिः॥१७॥
चित्रितैः पूजितैश्चैव दर्भमाला च शोभना।
सर्वलक्षणसंपूर्णा तया बाह्ये च वेष्टयेत्॥१८॥

The *liṅga* after worship should be installed in the centre of the holy shrine, in the temple of Śiva. The *liṅga* shall then be wrapped in cloth, *dūrbhā* grass, etc. Eight vases representing the guardians of quarters as their deities, should be placed in a circle with *dūrbhā* grass bundles inserted into each one of them. The unbroken rice grains should also be put into the vases and they should be tied with threads of various colours. Svastika and other auspicious symbols should also be made over them, including the *vajra* and other weapons. They are then to be covered with cloth and installed around the *liṅga* by repeating the Īśāna *mantra*. The canopy above should be fumigated with incense and lamps. The cloths painted with the pictures of the guardians of quarters and their vehicles like elephant, buffalo etc., should be spread over them. The garlands of *dūrbhā* grass should be hung all round, with the characteristic marks and woven into various beautiful forms.

ततोधिवासयेत्तोये धूपदीपसमन्विते।
पञ्चाहं वा त्र्यहंवाथ एकरात्रमथापि वा॥१९॥

The *liṅga* should then be kept into the water with incense and lights for five days or three days or for a single night.

वेदाध्ययनसंपन्नो नृत्यगीतादिमङ्गलैः।
किंकिणीरवकोपेतं तालवीणारवैरपि॥२०॥
इक्षयेत्कालमव्यग्रो यजमानः समाहितः।
उत्थाप्य स्वस्तिकं ध्यायेन्मण्डपे लक्षणान्विते॥२१
संस्कृते वेदिसंयुक्ते नवकुण्डेन संवृते।
पूर्वोक्तविधिना युक्ते सर्वलक्षणसंयुते॥२२॥
अष्टमण्डलसंयुक्ते दिग्ध्वजाष्टकसंयुते।
पूर्वोक्तलक्षणोपेतैः कुण्डैःप्रागादितः क्रमात्॥२३॥
प्रधानं कुण्डमीशान्यां चतुरस्रं विधीयते।

अथवा पञ्चकुण्डैकं स्थण्डिलं चैकमेव च॥२४॥
यज्ञोपकरणैः सर्वैं शिवार्चायां हि भूषणैः।
वेदिमध्ये महाशय्यां पञ्चतूलीप्रकल्पिताम्॥२५॥
कल्पयेत्काञ्चनोपेतां सितवस्त्रावगुंठिताम्।
प्रकल्प्यैवं शिवं चैव स्थापयेत्परमेश्वरम्॥२६॥

The devotee should spend his time in the study of the Vedas, performing dances and the singing of the auspicious songs or playing on *vīṇā* and other musical instruments, accompanied with tingling of the small bells. The devotee should spend his time quite peacefully. After thus performing, he should concentrate on *Svastika*. The *liṅga* should then be placed in the *maṇḍapa*, where nine altars should have been dug, each one of which should be decorated with its own symbol. The material for *aṣṭamaṅgala* should be spread out there. In the eight *maṇḍalas*, each one of the *Dikpāla* should have his own flag. These altars should be started from the eastern side and should be established in a sequence. The main altar should be made in the north-east and should be oblong in shape. Or five pits should be made into one and a bare spot of ground should constitute one unit. They should be endowed with all the materials required for sacrifice, besides the ornaments used in the worship of Śiva. In the middle of the altar, there should be a great bed bedecked in gold. A lamp with five wicks should be burnt nearby. The bed should be covered with white cloth. After making all these arrangements, the image of the lord should be placed thereon.

प्राकशिरस्कं न्यसेल्लिंगमीशानेन यथाविधि।
रत्नन्यासे कृते पूर्वं केवलं कलशं न्यसेत्॥२७॥

The *liṅga* should then be placed with its head to the east, duly repeating Īśāna *mantra*. After performing the rite of *Ratna-nyāsa*, the water pot should be placed above.

लिङ्गमाच्छाद्य वस्त्राभ्यां कूर्चेन च समंततः।
रत्नन्यासे प्रसक्तेऽथ वामाद्या नव शक्तयः॥२८॥
नवरत्नं हिरण्याद्यैः पञ्चगव्येन संयुतैः।
सर्वधान्यसमोपेतं शिलायामपि विन्यसेत्॥२९॥

The *dūrbhā* grass and cloths should then be wrapped round the *liṅga*. After completion of the *Ratna-nyāsa*, the nine *Śaktis* like Vāmā etc. should also be fixed. The nine precious stones accompanied by gold, *pañcagavya* and all types of grains should be placed over the rock.

स्थापयेद्ब्रह्मलिङ्गं हि शिवगायत्रिसंयुतम्।
केवलं प्रणवेनापि स्थापयेच्छिवमव्ययम्॥३०॥

A *Brahmaliṅga* should be installed by repeating *Śiva-Gāyatrī*. Then, the unchanging Śiva should be installed repeating the *Praṇava mantra* alone.

ब्रह्मजज्ञानमंत्रेण ब्रह्मभागं प्रभोस्तथा।
विष्णुगायत्रिया भागं वैष्णवं त्वथ विन्यसेत्॥३१॥

The Brahmā part of the lord should be fixed with the *mantra* beginning with *Brahma-jñānam*. The Viṣṇu part should be fixed reciting *Viṣṇu-Gāyatrī*.

सूत्रे तत्त्वत्रयोपेते प्रणवेन प्रविन्यसेत्।
सर्वं नमः शिवायेति नमो हंसः शिवाय च॥३२॥
रुद्राध्यायेन वा सर्वं परिमृज्य च विन्यसेत्।
स्थापयेद्ब्रह्मभिश्चैव कलशान्वै समंततः॥३३॥

Śarva should be fixed in the pedestal consisting of three *tattvas* with the use of *Praṇava* and with the *mantra* as– "*Namaḥ Śivāya*" or by reciting the *Rudrādhyāya* after scrubbing Śarva or the *liṅga*. Reciting the Vedic *mantras*, then the pitchers should be installed all round.

वेदिमध्ये न्यसेत्सर्वान्पूर्वोक्तविधिसंयुतान्।
मध्यकुंभे शिवं देवीं दक्षिणे परमेश्वरीम्॥३४॥
स्कंदं तयोश्च मध्ये तु स्कंदकुंभे सुचित्रिते।
ब्रह्माणं स्कंदकुंभे वा ईशकुम्भे हरिं तथा॥३५॥
अथवा शिवकुंभे च ब्रह्मङ्गानि च विन्यसेत्।
शिवो महेश्वरश्चैव रुद्रो विष्णुः पितामहः॥३६॥
ब्रह्माण्येवं समासेनहृदयादीनि चांबिका।
वेदिमध्ये न्यसेत्सर्वान्पूर्वोक्तविधिसंयुतान्॥३७॥

He should place them in the centre of the altar on the lines mentioned earlier. Śiva should be placed in the middle and the goddess Śivā in the southern pot. Skanda is to be placed with the vase intending for him or Brahmā may be installed in his place in the pot pertaining to Skanda or in the pot pertaining to Īśa. It should be beautifully decorated or the body of Brahmā should be placed in the pot pertaining to Śiva. The Brāhmaṇas are briefly Śiva, Maheśvara, Rudra, Viṣṇu and Pitāmaha. These *Hṛdaya* etc. and the mother goddess should be fixed in the middle of the altar in accordance with the procedure laid down above.

वर्धन्यां स्थापयेद्देवीं गंधतोयेन पूर्य च।
हिरण्यं रजतं रत्नं शिवकुंभे प्रविन्यसेत्॥३८॥

The *Vardhanī* vase should be filled with fragrant water in which the goddess should be installed. In the pot pertaining to Śiva, gold, silver and jewels should be placed.

वर्धन्यामपि यत्नेन गायत्र्यङ्गैश्च सुव्रताः।
विद्येश्वरान्दिशां कुंभे ब्रह्मकूर्चेन पूरिते॥३९॥
अनंतेशादिदेवांश्च प्रणवादिनमोंतकम्।
नववस्त्रं प्रतिघटमष्टकुंभेषु दापयेत्॥४०॥

O excellent sages, the Vidyeśvara should be placed in the Vardhanī briefly, by reciting the *Gāyatrī* and the related *mantras*. Ananta, Īśa and other gods should be placed in the pots pertaining to the quarters and filled with cow's urine. The *mantra* starts with *Praṇava* and ends with *namaḥ*. Each one of the eight pitchers should be covered with cloth.

विद्येश्वराणां कुंभेषु हेमरत्नादि विन्यसेत्।
वक्त्रक्रमेण होतव्यं गायत्र्यङ्गक्रमेण च॥४१॥

In the pitchers of Viśveśvara, jewels should be placed and *homas* should be performed in order of the faces of Śiva with Gāyatrī and the other *mantras*.

जयादिस्विष्टपर्यंतं सर्वं पूर्ववदाचरेत्।
सेचयेच्छिवकुंभेन वर्धन्या वैष्णवेन च॥४२॥
पैतामहेन कुंभेन ब्रह्मभागं विशेषतः।
विद्येश्वराणां कुंभैश्च सेचयेत्परमेश्वरम्॥४३॥

The rites ending with *Jaya* and *Sviṣṭa* should be performed as earlier. The water should be sprinkled all round from *Śiva-kumbha*, *Vardhanī* – those belonging to Viṣṇu and Brahmā and the Brahmā portion which particularly belongs to Pitāmaha. Parameśvara should be sprinkled with water from the pitchers of Vidyeśvara.

विन्यसेत्सर्वमंत्राणि पूर्ववत्सुसमाहितः।
पूजयेत्स्नपनं कृत्वा सहस्रादिषु संभवैः॥४४॥
दक्षिणा च प्रदातव्या सहस्रपणमुत्तमम्।
इतरेषां तदर्धं स्यात्तदर्धं वा विधीयते॥४५॥

He should recite all the *mantras* with concentration and perform the worship after completing the rite of ablution. The *dakṣiṇā* at the most should be a thousand *paṇas*. Half of it or a fourth of it should be given to others if possible.

वस्त्राणि च प्रधानस्य क्षेत्रभूषणगोधनम्।
उत्सवश्च प्रकर्तव्यो होमयागबलिः क्रमात्॥४६॥
नवाहं वापि सप्ताहमेकाहं च त्र्यहं तथा।
होमश्च पूर्ववत्प्रोक्तो नित्यमभ्यर्च्य शङ्करम्॥४७॥

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देवानां भास्करादीनां होमं पूर्ववदेव तु।
अभ्यंतरे तथा बाह्ये वह्नौ नित्यं समर्चयेत्॥४८॥
स एवं स्थापयेल्लिंगं स एव परमेश्वरः।
तेन देवगणा रुद्रा ऋषयोऽप्सरसस्तथा॥४९॥
स्थापिताः पूजिताश्चैव त्रैलोक्यं सचराचरम्॥५०॥

The chief of the performers should be given fields, ornaments, cows, besides the cash. A great festival should be celebrated. The *homa*, *yajña* and sacrifice should be performed properly, extending to nine, seven, three days or even for a day. The *homa* should be performed daily, as stated earlier, adoring Śiva at the same time. The *homas* on half of the Devas, Bhāskara, etc. should be performed as before. They should be daily worshipped within and without, besides also in the fire. A person who installs the *liṅga* in the way becomes equal with Parameśvara himself. After doing thus, the Devas, Rudras, Sages and the Apsarās should be installed and worshipped by him. In fact, by so doing, he worships the three worlds of mobile and immobile beings.

इति श्रीलिङ्गमहापुराणे उत्तरभागे लिङ्गस्थापनं नाम
सप्तचत्वारिंशोऽध्यायः॥४७॥

अष्टचत्वारिंशोऽध्यायः

Chapter 48

Different forms of Gāyatrī

सूत उवाच

सर्वेषामपि देवानां प्रतिष्ठामपि विस्तरात्।
स्वैर्मंत्रैर्यागकुण्डानि विन्यस्यैकैकमेव च॥१॥

स्थापयेदुत्सवं कृत्वा पूजयेच्च विधानतः।
भानोः पञ्चाग्निना कार्यं द्वादशाग्निक्रमेण वा॥२॥

Sūta said–

I shall now speak exhaustively on the consecration of all the gods. The *yajña* altar of each one of the gods should be made reciting the related *mantra*. The gods should then be consecrated in festivities and then adored individually. The *pūjā* of the sun god should be completed with five or twelve fires.

सर्वकुण्डानि वृत्तानि पद्माकारणि सुव्रताः।
अंबाया योनिकुण्डं स्याद्वर्धन्येका विधीयते॥३॥
शक्तीनां सर्वकार्येषु योनिकुण्डं विधीयते।
गायत्रीं कल्पयेच्छंभोः सर्वेषामपि यत्नतः।
सर्वे रुद्रांशजा यस्मात्संक्षेपेण वदामि वः॥४॥

O Suvrata, the altars should be round in shape. The altar of Ambā should be triangular. There should be a single vase in the altar of Ambā. All the rites relating to Śakti should be performed in a triangular altar. Since, Gāyatrī of Śiva had emerged out of the body of the lord, therefore, her altar should be carefully made. I shall speak on the subject quite briefly.

गायत्रीभेदाः

तत्पुरुषाय विद्महे वाग्विशुद्धाय धीमहि।
तन्नः शिवः प्रचोदयात्॥५॥

Divisions of Gāyatrī–

We are aware of Tatpuruṣa. We meditate on the purification of speech. Let Śiva guide our path.

गणांबिकायै विद्महे कर्मसिद्ध्यै च धीमहि।
तन्नो गौरी प्रचोदयात्॥६॥

We are aware of Gaṇāṁbikā, we meditate upon *Karma-siddhi*. Let Gaurī lead us in our path.

तत्पुरुषाय विद्महे महादेवाय धीमहि।
तन्नो रुद्रः प्रचोदयात्॥७॥

We are aware of Tatpuruṣa and meditate upon Maheśvara, let Rudra guide us for our path.

तत्पुरुषाय विद्महे वक्रतुण्डाय धीमहि।
तन्नो दंतिः प्रचोदयात्॥८॥

We meditate upon *Vakratuṇḍa*. Let Danti lead us in our path.

महासेनाय विद्महे वाग्विशुद्धाय धीमहि।
तन्नः स्कंदः प्रचोदयात्॥९॥

We are aware of Mahāsena, we meditate upon the goddess who purifies our speech. Let Skanda lead us in our path.

तीक्ष्णशृङ्गाय विद्महे वेदपादाय धीमहि।
तन्नो वृषः प्रचोदयात्॥१०॥

We are aware of the one with sharp and pointed horns. We meditate upon *Vedapāda*. Let the bull lead us in our path.

हरिवक्त्राय विद्महे रुद्रवक्त्राय धीमहि।
तन्नो नंदी प्रचोदयात्॥११॥

We are aware of *Harivaktra*, we meditate upon *Rudravaktra*; let Nandī lead us in our path.

नारायणाय विद्महे वासुदेवाय धीमहि।
तन्नो विष्णुः प्रचोदयात्॥१२॥

We are aware of Nārāyaṇa, we meditate upon Vāsudeva. Let Viṣṇu serve as a guide to us.

महांबिकायै विद्महे कर्मसिद्ध्यै च धीमहि।
तन्नो लक्ष्मी प्रचोदयात्॥१३॥

We are aware of Mahāmbikā, we meditate upon *Karmasiddhi*. Let Lakṣmī show us the way.

समुद्धृतायै विद्महे विष्णुनैकेन धीमहि।
तन्नो धरा प्रचोदयात्॥१४॥

We meditate upon the one and we know who has been redeemed by Viṣṇu alone. Therefore, let the goddess earth show us the way.

वैनतेयाय विद्महे सुवर्णपक्षाय धीमहि।
तन्नौ गरुडः प्रचोदयात्॥१५॥

We are aware of Garuḍa – the son of Vinatā. We meditate upon the one with golden feathers. Let Garuḍa lead us.

पद्मोद्भवाय विद्महे वेदवक्त्राय धीमहि।
तन्नः स्रष्टा प्रचोदयात्॥१६॥

We are aware of the one born out of the lotus. We meditate upon the one having Vedas as his faces. Therefore, let Brahmā – the creator of world, lead us our path.

शिवास्यजायै विद्महे देवरूपाये धीमहि।
तन्नौ वाचा प्रचोदयात्॥१७॥

We are aware of Śiva– the overlord of gods, we meditate upon the *vedarūpā*. Therefore, let Vācā lead our path.

देवराजाय विद्महे वज्रहस्ताय धीमहि।
तन्नः शक्रः प्रचोदयात्॥१८॥

We are aware of Indra – the lord of gods, we meditate upon the *vajra* bearer. Therefore, let Śukra lead our path.

रुद्रनेत्राय विद्महे शक्तिहस्ताय धीमहि।
तन्नो वह्निः प्रचोदयात्॥१९॥

We are aware of Rudra with three eyes, we meditate upon the holder of Śakti in his hand. Let the fine god lead us in our way.

वैवस्वताय विद्महे दण्डहस्ताय धीमहि।
तन्नो यमः प्रचोदयात्॥२०॥

We are aware of Vaivasvata, we meditate Yama holding the daṇḍa in his hand. Let Yama lead us in our path.

निशाचराय विद्महे खड्गहस्ताय धीमहि।
तन्नो निर्ऋतिः प्रचोदयात्॥२१॥

We are aware of *Niśācara* and meditate upon *Khaḍgahasta*, let Nirṛti show us the way.

शुद्धहस्ताय विद्महे पाशहस्ताय धीमहि।
तन्नो वरुणः प्रचोदयात्॥२२॥

We are aware of *Śuddhahasta*, we meditate on the one holding a noose. Let Varuṇa show us the way.

सर्वप्राणाय विद्महे यष्टिहस्ताय धीमहि।
तन्नो वायुः प्रचोदयात्॥२३॥

We are aware of *Sarvaprāṇa*. We meditate upon Yaṣṭihasta. Let the wind god show us the way.

यक्षेश्वराय विद्महे गदाहस्ताय धीमहि।
तन्नो यक्षः प्रचोदयात्॥२४॥

We know Yakṣeśvara pretty well. We meditate upon one who carries the club. Let Yakṣa show us the way.

सर्वेश्वराय विद्महे शूलहस्ताय धीमहि।
तन्नो रुद्रः प्रचोदयात्॥२५॥

Sarveśvara is well-known to us; we meditate upon the one who carries the trident in his hand, let Rudra show us the way.

कात्यायन्यै विद्महे कन्याकुमार्यै धीमहि।
तन्नो दुर्गा प्रचोदयात्॥२६॥

Kātyāyanī is well known to us. We meditate upon *Kanyākumārī*. Let Durgā – the great goddess, show us the way.

एवं प्रभिद्य गायत्रीं तत्तदेवानुरूपतः।
पूजयेत् स्थापयेत्तेषामासनं प्रणवं स्मृतम्॥२७॥

In this way, Gāyatrī is different in relation to each and every god. Whether she is consecrated or worshipped, *Praṇava* has to be her seat.

अथवा विष्णुमतुलं सूक्तेन पुरुषेण वा।
विष्णुं चैव महाविष्णुं सदाविष्णुमनुक्रमात्॥२८॥
स्थापयेद्देवगायत्र्या परिकल्प्य विधानतः।
वासुदेवः प्रधानस्तु ततः सङ्कर्षणः स्वयम्॥२९॥
प्रद्युम्नो ह्यनिरुद्धश्च मूर्तिभेदास्तु वै प्रभोः।
बहूनि विविधानीह तस्य शापोद्भवानि च॥३०॥

Or otherwise, the devotee making use of a *sūkta*, should consecrate Viṣṇu. Reciting the *Deva-Gāyatrī-mantra*, a devotee should respectively consecrate Viṣṇu, Mahāviṣṇu and Sadāviṣṇu. Vāsudeva is the chief god. Saṁkarṣaṇa, Pradyumna and Aniruddha are the separate forms of the lord. Their forms are different because of the curse of Maharṣi Bhṛgu.

सर्वावर्तेषु रूपाणि जगतां च हिताय वै।
मत्स्यः कूर्मोऽथ वाराहो नारसिंहोऽथ वामनः॥३१
रामो रामश्च कृष्णश्च बौद्धः कल्की तथैव च।
तथान्यानि न देवस्य हरेः शापोद्भवानि च॥३२॥

All these forms exist for the welfare of the people. They happen in each *cakra* of the *yugas* or aeons, as for example we have the Matsya, Kūrma, Varāha, Narasiṁha, Vāmana, Rāma, Paraśurāma, Kṛṣṇa, Buddha and Kalki. Viṣṇu has other forms because of the curse of Maharṣi Bhṛgu. By consecrating forms of Gāyatrī, one should worship them.

तेषामपि च गायत्रीं कृत्वा स्थाप्य च पूजयेत्।
गुह्यानि देवदेवस्य हरेर्नारायणस्य च॥३३॥
विज्ञानानि च यंत्राणि मंत्रोपनिषदानि च।
पञ्च ब्रह्माङ्गजानीह पञ्चभूतमयानि च॥३४॥
नमो नारायणायेति मंत्रः परमशोभनः।
हरेरष्टाक्षराणीह प्रणवेन समासतः॥३५॥

Installing their Gāyatrī forms, they should be adored. Perfect knowledge, *yantras,*

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mantras and Upaniṣads are the secrets of Viṣṇu, who is also known a Nārāyaṇa – the lord of the Deva. Born of the five *Brāhmanāṅgas*, they are identical with the five *bhūtas*. The *mantra* of Viṣṇu is– "*Oṁ Namo-Nārāyaṇa*" and when it is prefixed with *Praṇava*, it gets highly auspicious. It consists of eight syllables.

ॐ नमो वासुदेवाय नमः सङ्कर्षणाय च।
प्रद्युम्नाय प्रधानाय अनिरुद्धाय वै नमः॥३६॥

Besides these, there are other *mantras* like– "*Oṁ namo Vāsudevāya, Oṁ namaḥ Śaṅkarṣaṇāya, Oṁ namo Pradyumnāya, Oṁ namaḥ Pradhānāya, Oṁ namaḥ Aniruddhāya.*"

एकमेकेन मंत्रेण स्थापयेत्परमेश्वरम्।
बिंबानि यानि देवस्य शिवस्य परमेष्ठिनः॥३७॥
प्रतिष्ठा चैव पूजा च लिङ्गवन्मुनिसत्तमाः।
रत्नविन्याससहितं कौतुकानि हरेरपि॥३८॥

The devotee should install *Parameśvara* repeating one of the *mantras*. The images of Parameṣṭhī Śiva should be installed, which should be worshipped like *liṅga*. O excellent sages, offering the rosaries of auspicious and valuable beads, Viṣṇu should be adored.

अचले कारयेत्सर्वं चलेप्येवं विधानतः।
तत्रेत्रोन्मीलनं कुर्यात्रेत्रमंत्रेण सुव्रताः॥३९॥

All the *pūjās* should be performed over the immovable *liṅgas* and the mobile *liṅgas* should be adored as per provision of the scriptures. O Suvratas, the eyes should be adored uttering the *mantras* of the eyes.

क्षेत्रप्रदक्षिणं चैव आरामस्य पुरस्य च।
जलाधिवासनं चैव पूर्ववत्परिकीर्तितम्॥४०॥

As stated earlier, one should circumambulate the park, city etc. The consecration of the water pitchers should also be done as before.

कुण्डमण्डपनिर्माणं शयनं च विधीयते।
हुत्वा नवाग्निभागेन नवकुण्डे यथाविधि॥४१॥
अथवा पञ्चकुण्डेषु प्रधाने केवलेऽथ वा।
प्रतिष्ठा कथिता दिव्या पारंपर्यक्रमागता॥४२॥

The *maṇḍapa* and the altar should be built in which the image of the deity should be installed. These are the prescribed religious rites. *Homa* should be performed in the main altar or in the five or nine altars. This has been termed as the divine installation according to tradition.

शिलोद्भवानां बिंबानां चित्राभासस्य वा पुनः।
जलाधिवासनं प्रोक्तं वृषेंद्रस्य प्रकीर्तितम्॥४३॥

The *Jalādhivāsana* rite is mentioned in regard to all rock-cut or stone images and the pictured carvings. This is also recommended for Nandī – the leading bull.

प्रासादस्य प्रतिष्ठायां प्रतिष्ठा परिकीर्तिता।
प्रासादाङ्गस्य सर्वस्य यथाङ्गानां तनोरिव॥४४॥
वृषाग्निमातृविघ्नेशकुमारानपि यत्नतः।
श्रेष्ठां दुर्गां तथा चण्डीं गायत्र्या वै यथाविधि॥४५॥
प्रागाद्यं स्थापयेच्छंभोरष्टावरणमुत्तमम्।
लोकपालगणेशाद्यानपि शंभोः प्रविन्यसेत्॥४६॥

The installation of the palace or the temple or in its parts, the same rites are to be observed as is done in case of the limbs of the body. Reciting the Gāyatrī *mantra*, the deities like the bull, the mothers, Gaṇeśa, Kumāra Kārttikeya, Durgā – the goddess and Caṇḍī should be consecrated. Starting from the east, the eight Dikpālas and the eight Lokapālas should be installed. Then honouring lord Śiva, the images of eight directions, Gaṇeśa and others should also be installed.

उमा चण्डी च नंदी च महाकालो महामुनिः।
विघ्नेश्वरो महाभृंगी स्कंदः सौम्यादितः क्रमात्॥४७

इंद्रादीन्स्वेषु स्थानेषु ब्रह्माणं च जनार्दनम्।
स्थापयेच्चैव यत्नेन क्षेत्रेशं वैशगोचरे॥४८॥
सिंहासने ह्यनंतादीन् विद्येशामपि च क्रमात्।
स्थापयेत्प्रणवेनैव गुह्याङ्गादीनि पङ्कजे॥४९॥
एवं संक्षेपतः प्रोक्तं चलस्थापनसुत्तमम्।
सर्वेषामपि देवानां देवीनां च विशेषतः॥५०॥

Starting from the northern direction, the deities like Umā, Caṇḍī, Nandī, Mahākāla, Mahāmuni, Vighneśvara, Mahābhṛṅgī, Skanda and Saumya should be worshipped. The images of Indra and others should also be established over the proper places. Brahmā, Viṣṇu and the lord of shrine should be lodged in the north-east. Ananta and Vidyeśas should be consecrated on throne in due order with *Praṇava* alone. The private parts should be lodged in the lotus. Thus, the installation of the mobile Devas and the goddesses have been mentioned to you in short.

इति श्रीलिङ्गमहापुराणे उत्तरभागे गायत्रीभेदां नाम
अष्टचत्वारिंशोऽध्याय॥४८॥

एकोनपञ्चाशत्तमोऽध्यायः

Chapter 49

Installation of Aghoreśa

ऋषय ऊचुः

अघोरेशस्य माहात्म्यं भवता कथितं पुरा।
पूजां प्रतिष्ठां देवस्य भगवन्वक्तुमर्हसि॥१॥

The *Ṛṣis* said–

You had spoken about the glory of Aghoreśa earlier. You, O lord, now speak out the method of his adoration and consecration.

सूत उवाच

अघोरेणाङ्गयुक्तेन विधिवच्च विशेषतः।
प्रतिष्ठालिङ्गविधिना नान्यथा मुनिपुङ्गवाः॥२॥

Sūta said–

O excellent sages, Aghoreśa should be installed like *liṅga* in an appropriate manner as he been prescribed earlier.

तथाग्निपूजां वै कुर्याद्यथा पूजा तथैव च।
सहस्रं वा तदर्धं वा शतमष्टोत्तरं तु वा॥३॥
तिलैर्होमः प्रकर्तव्यो दधिमध्वाज्यसंयुतैः।
घृतसक्तुमधूनां च सर्वदुःखप्रमार्जनम्॥४॥

A thousand *homas* or half of them or a hundred and eight of them should be performed. In case, the *homa* is performed with sesamum seeds mixed with curd, honey and *ghee*, all the miseries are removed.

व्याधीनां नाशनं चैव तिलहोमस्तु भूतिदः।
सहस्रेण महाभूतिः शतेन व्याधिनाशनम्॥५॥

It removes all the ailments. The *homa* performed with the sesamum seeds bestows fortunes. The performing of the *homas* for a thousand times, bestows enormous fortunes and by performing *homa* a hundred times, the ailments are removed.

सर्वदुःखविनिर्मुक्तो जपेन च न संशयः।
अष्टोत्तरशतेनैव त्रिकाले च यथाविधि॥६॥
अष्टोत्तरसहस्रेण षण्मासाज्जायते ध्रुवम्।
सिद्धयो नैव संदेहो राज्यमण्डलिनामपि॥७॥

As per the prescription of the scriptures, in case the recitation of *mantras* is done a hundred and eight times, thrice in a day, a person is relieved of all the misfortunes. There is no doubt about it. In case, the recitation is done a hundred and eight times in a day, then a person achieves a *Siddhi* in six months time. Not only this, the kings, the

rulers of the regions, also achieve *Siddhis* in this way. There is no doubt about it.

सहस्रेण ज्वरो याति क्षीरेण च जुहोति यम्।
त्रिकालं मासमेकं तु सहस्रं जुहुयात्पयः॥८॥
मासेन सिद्ध्यते तस्य महासौभाग्यमुत्तमम्।
सिद्ध्यते चाब्दहोमेन क्षौद्राज्यदधिसंयुतम्॥९॥
यवक्षीराज्यहोमेन जातितण्डुलकेन वा।
प्रीयते भगवानीशो ह्यघोरः परमेश्वरः॥१०॥

By performing the *japam* for a thousand times, one is freed from fever. In case, a devotee performs *japam* thrice a day (morning, noon and evening) and performs *homa* with milk for a thousand times, then he achieves great fortunes in a month. In case, a devotee performs the *homa* using honey and *ghee* for a year, then he achieves all the *Siddhis*. In case, the *homa* is performed with the milk, *ghee* or good quality of rice, then Aghora – the great deity is highly pleased.

दध्ना पुष्टिर्नृपाणां च क्षीरहोमेन शांतिकम्।
षण्मासं तु घृतं हुत्वा सर्वव्याधिविनाशनम्॥११॥

A king achieves further fortunes by performing *homa* with curd. A person attains peace by performing *homa* with milk. In case, a person performs *homa* for six months with *ghee*, all his ailments are removed.

राजयक्ष्मा तिलैर्होमान्नश्यते वत्सरेण तु।
यवहोमेन चायुष्यं घृतेन च जयस्तदा॥१२॥

The disease of consumption is removed by performing *homa* with sesamum seeds for a month. A person who performs *homa* with barley is bestowed with long life. Victory is achieved by performing *homa* with *ghee*.

सर्वकुष्ठक्षयार्थं च मधुनाक्तैश्च तण्डुलैः।
जुहुयादयुतं नित्यं षण्मासान्नियतः सदा॥१३॥

The disease of leprosy is removed in case *homa* is performed for six months with rice soaked in honey, a lakh of times.

आज्यं क्षीरं मधुश्चैव मधुरत्रयमुच्यते।
समस्तं तुष्यते तस्य नाशयेद्वै भगंदरम्॥१४॥

Ghee, milk and honey, constitute trio of sweets. In case, one performs *homa* with these three, he can be relieved of the ailments of fistula of the pudendum.

केवलं घृतहोमेन सर्वरोगक्षयः स्मृतः।
सर्वव्याधिहरं ध्यानं स्थापनं विधिनार्चनम्॥१५॥
एवं संक्षेपतः प्रोक्तमघोरस्य महात्मनः।
प्रतिष्ठा यजनं सर्वं नंदिना कथितं पुरा॥१६॥
ब्रह्मपुत्राय शिष्याय तेन व्यासाय सुव्रताः॥१७॥

When the *homa* is performed with *ghee* alone, all the ailments are removed. Meditation, consecration and the proper worship remove all the ailments. This is the mode of consecration of Aghora – the great *Ātman*. Earlier, this was revealed by Nandī to the son of Brahmā, who happened to be his disciple. O excellent sages, by him, it was passed on to Vyāsa.

इति श्रीलिङ्गमहापुराणे उत्तरभागे अघोरेशप्रतिष्ठां नाम एकोनपञ्चाशत्तमोऽध्यायः॥४९॥

पञ्चाशत्तमोऽध्यायः

Chapter 50

Glory of Aghora *mantra*

ऋषय ऊचुः

निग्रहः कथितस्तेन शिववक्त्रेण शूलिना।
कृतापराधिनां तं तु वक्तुमर्हसि सुव्रत॥१॥
त्वया न विदितं नास्ति लौकिकं वैदिकं तथा।
श्रौतं स्मार्तं महाभाग रोमहर्षण सुव्रत॥२॥

The sages said–

How the trident bearing lord Śiva with auspicious face prescribed to check and control the guilty? O excellent sage, it behoves you to speak out the same. O Romaharṣaṇa and highly blessed sage, there is nothing Vedic or otherwise, which is unknown to you. You are aware of all the rites laid down in the *Śrutis* and *Smṛtis* pretty well.

सूत उवाच

पुरा भृगुसुतेनोक्तो हिरण्याक्षाय सुव्रताः।
निग्रहोऽघोरशिष्येण शुक्रेणाक्षयतेजसा॥३॥
तस्य प्रसादाद्दैत्येंद्रो हिरण्याक्षः प्रतापवान्।
त्रैलोक्यमखिलं जित्वा सदेवासुरमानुषम्॥४॥
उत्पाद्य पुत्रं गणपं चांधकं चारुविक्रमम्।
रराज लोके देवेन वराहेण निषूदितः॥५॥

Sūta said–

O sages of good holy rites, the mode of checking and controlling was formerly stated to Hiraṇyākṣa by the illustrious Śukra – the son of Bhṛgu and the disciple of Aghora. By its grace, Hiraṇyākṣa became the powerful leader of the Daityas. He conquered the three worlds together with the Devas and Asuras, besides the humans. He had a son named Andhaka, who became the chief of the *gaṇas*. He ruled over the earth for long and was ultimately killed at the hands of *Varāha* (Boar).

स्त्रीबाधां बालबाधां च गवामपि विशेषतः।
कुर्वतो नास्ति विजयो मार्गेणानेन भूतले॥६॥

The purposeful victory cannot be achieved by a person who tortures women, children or cows in particular. There is no prosperity in the world by following this path.

तेन दैत्येन सा देवी धरा नीता रसातलम्।
तेनाघोरेण देवेन निष्फलो निग्रहः कृतः॥७॥
संवत्सरसहस्रांते वराहेण च सूदितः।
तस्मादघोरसिद्ध्यर्थं ब्राह्मणात्रैव बाधयेत्॥८॥
स्त्रीणामपि विशेषेण गवामपि न कारयेत्।
गुह्याद्गुह्यतमं गोप्यमतिगुह्यं वदामि वः॥९॥

The Daityas dragged the goddess earth to the nether region. But their power was rendered infructuous by lord Aghora. At the end of a thousand years, he was killed by Varāha (form of Viṣṇu). Therefore, in order to exercise mastery over the Aghora *mantra*, one should not trouble the Brāhmaṇas, women and the cows. I am revealing to you the biggest secret or the secret of the secrets.

आततायिनमुद्दिश्य कर्तव्यं नृपसत्तमैः।
ब्राह्मणेभ्यो न कर्तव्यं स्वराष्ट्रेशस्य वा पुनः॥१०॥
अतीव दुर्जये प्राप्ते बले सर्वे निषूदिते।
अधर्मयुद्धे संप्राप्ते कुर्याद्विधिमनुत्तमम्॥११॥
अघृणेनैव कर्तव्यो ह्यघृणेनैव कारयेत्।
कृतमात्रे न संदेहो निग्रहः संप्रजायते॥१२॥

The religious rite for the success of Aghora *mantra* should be performed by the powerful rulers, when facing defeat or against the wholesale killings of the innocent people. This *mantra* should not be used against the Brāhmaṇas or the head of the nation. This excellent rite should only be performed when there arrives a war against injustice. This religious duty should be performed when a cruel person mercilessly attacks a person who is worthy of compassion. It should neither be done by a compassionate devotee, nor should it be got done from a compassionate devotee. There is not doubt, that when this *anuṣṭhāna* is performed, the power to control subsides at that very moment.

लक्षमात्रं पुमाञ्जप्त्वा अघोरं घोररूपिणम्।
दशांशं विधिना हुत्वा तिलेन द्विजसत्तमाः॥१३॥
संपूज्य लक्षपुष्पेण सितेन विधिपूर्वकम्।
बाणलिङ्गेऽथवा वह्नौ दक्षिणामूर्तिमाश्रितः॥१४॥
सिद्धमंत्रोऽन्यथा नास्ति द्रष्टा सिद्ध्यादयः पुनः।
सिद्धमंत्रः स्वयं कुर्यात्प्रेतस्थाने विशेषतः॥१५॥
मातृस्थानेऽपि वा विद्वान्वेदवेदाङ्गपारगः।
केवलं मंत्रसिद्धो वा ब्राह्मणः शिवभावितः॥१६॥
कुर्याद्विधिमिमं धीमानात्मनोऽर्थं नृपस्य वा।
शूलाष्टकं न्यसेद्विद्वान् पूर्वादीशानकांतकम्॥१७॥

O Brāhmaṇas of high order, the performer mendicant of this *mantra* should perform *japam* of Aghora-*mantra* of the terrific form, a hundred thousand times. The *homa* of the sesamum seeds should be performed ten thousand times. The *Sādhaka* should offer a hundred thousand flowers over *Bāṇaliṅga* or should worship the holy fire and by so doing, the *mantra* is mastered thereby, otherwise, he does not become a seer, nor does he attain the required *siddhi*. Only one who has mastered the *mantra* should perform the following rite in cemetery. Only a scholarly and an intelligent Brāhmaṇa, who has mastered the *mantra*, sanctified by lord Śiva, should perform the rite for his own benefit or for the welfare of the king. The learned person shall fix eight tridents in eight quarters beginning with east and ending with north-east.

त्रिशिखं च त्रिशिखं च त्रिशूलं च चतुर्विंशच्छिखाग्रतः।
अघारेविग्रहं कृत्वा सङ्कलीकृतविग्रहः॥१८॥
सर्वनाशकरं ध्यात्वा सर्वकर्माणि कारयेत्।
कालाग्निकोटिसङ्काशं स्वदेहमपि भावयेत्॥१९॥

On the top of the twenty four edges of the tridents, he should make the three-tufted and trident-bearing Śiva of *Aghora* form. The forms should be blended together. He should then perform the rites after meditating on the all destructive deity. He should conceive of his body as resembling a crore of black fires.

शूलं कपालं पाशं च दण्डं चैव शरासनम्।
बाणं डमरुकं खड्गमष्टायुधमनुक्रमात्॥२०॥

The eight weapons to be used are– trident, skull, noose, staff, bow, arrow, *ḍamarūka*, drum and the sword.

अष्टहस्तश्च वरदो नीलकंठो दिगंबरः।
पञ्चतत्त्वसमारूढो ह्यर्धचंद्रधरः प्रभुः॥२१॥

Nīlakaṇṭha has eight hands and is bestower of boons, who remains nude. He rides on five *tattvas* and holds the crescent moon over his forehead.

दंष्ट्राकरालवदनो रौद्रदृष्टिर्भयङ्करः।
हुंफट्कारमहाशब्दशब्दिताखिलदिङ्मुखः॥२२॥

He has a horrible face with curved fangs. His eyes are awful. He makes all the quarters resonant with sounds of *Huṁ*, *phaṭ* etc.

त्रिनेत्रं नागपाशेन सुबद्धमुकुटं स्वयम्।
सर्वाभरणसंपन्नं प्रेतभस्मावगुंठितम्॥२३॥
भूतैः प्रेतैः पिशाचैश्च डाकिनीभिश्च राक्षसैः।
संवृतं गजकृत्त्या च सर्पभूषणभूषितम्॥२४॥
वृश्चिकाभरणं देवं नीलनीरदनिस्वनम्।
नीलाञ्जनाद्रिसङ्काशं सिंहचर्मोत्तरीयकम्॥२५॥
ध्यायेदेवमघोरेशं घोरघोरतरं शिवम्।
षट्विंशदुक्तमात्राभिः प्राणायामेन सुव्रताः॥२६॥

The devotee should meditate on Aghoreśvara Śiva who has three eyes. His crown is bound with serpent noose. He is richly bedecked with all the ornaments. The holy ashes from the cremation ground are smeared all over his face. He is surrounded by goblins, ghosts, spirits, *ḍākinis* and the *rākṣasas*. He wears an elephant skin, serving the purpose of ornaments, besides the

scorpions. His sound resembles the blue clouds. He looks like the mountain of blue collyrium. He uses the lion's skin as the upper garment. He is awful to look at. O Suvrata, the devotee should meditate upon this form of Aghora and then perform *Prāṇāyāma* with thirty-six *mantras* referred to already. He should then display the *Mahāmudrā* and then perform the holy *anuṣṭhāna.*

महामुद्रासमायुक्तः सर्वकर्मणि कारयेत्।
सिद्धमंत्रश्चिताग्नौ वा प्रेतस्थाने यथाविधि॥२७॥
स्थापयेन्मध्यदेशे तु ऐंद्रे याम्ये च वारुणे।
कौबेर्यां विधिवत्कृत्वा होमकुण्डानि शास्त्रतः॥२८
आचार्यो मध्यकुण्डे तु साधकाश्च दिशासु वै।
परिस्तीर्य विलोमेन पूर्ववच्छूलसंभृतः॥२९॥
कालाग्निपीठमध्यस्थः स्वयं शिष्यैश्च तादृशैः।
ध्यात्वा घोरमघोरेशं द्वात्रिंशाक्षरसंयुतम्॥३०॥
विभीतकेन वै कृत्वा द्वादशाङ्गुलमानतः।
पीठे न्यस्य नृपेंद्रस्य शत्रुमङ्गारकेण तु॥३१॥
कुण्डस्याधः खनेच्छत्रुं ब्राह्मणः क्रोधमूर्च्छितः।
अधोमुखोर्ध्वपादं तु सर्वकुण्डेषु यत्नतः॥३२॥
श्मशानाङ्गारमानीय तुषेण सह दाहयेत्।
तत्राग्निं स्थापयेत्तूष्णीं ब्रह्मचर्यपरायणः॥३३॥

The *Sādhaka* of the *mantra* should consecrate the image in fire or in the cremation ground. Five *homa-kuṇḍas* should be built, one in the centre and one each in east, south, west and north, as per the provision of the scriptures. The *Ācārya* should be seated in front of the central altar. The *Sādhakas* should be seated in front of the *Kuṇḍas* of the directions. The *dūrbhā* grass should be spread in anti-clockwise and the trident should be held. He himself should be seated in the middle of the seat of black fire, accompanied by his disciples, similarly placed. He should then meditate upon Aghoreśa – the terrible deity, with the *mantras* of thirty-two syllables. With the branch of *Vibhītaka* cut into pieces of twelve *aṅgulas*, he should prepare replicas of his king's enemy and place them on the pedestal along with coal. The *kuṇḍas* should be dug by him furiously and place the replicas of the king's enemies inside the *kuṇḍas* with the face down and the feet turned upwards. Then he should bring burning coal from the cremation ground and burn the branches with paddy husks. The devotee maintaining strict celibacy should place the fire into them quietly.

मयूरास्त्रेण नाभ्यां तु ज्वलनं दीपयेत्ततः।
कंचुकं तुषसंयुक्तैः कार्पासास्थिसमन्वितैः॥३४॥
रक्तवस्त्रसमं मिश्रैर्होमद्रव्यैर्विशेषतः।
हस्तयंत्रोद्भवैस्तैलैः सह होमं तु कारयेत्॥३५॥

He should then ignite the fire in the navel with the *Mayūrāstra.* He should burn the bodice of red cloth, along with the seeds of cotton plant and husks of grains. He should then perform *homa* with oil extracted by human operated machine. Other articles of *homa* should also be used with oils.

अष्टोत्तरसहस्रं तु होमयेदनुपूर्वशः।
कृष्णपक्षे चतुर्दश्यां समारभ्य यथाक्रमम्॥३६॥
अष्टम्यंतं तथाङ्गारमण्डलस्थानवर्जितः।
एवं कृते नृपेंद्रस्य शत्रवः कुलजैः सह॥३७॥

The *homa* should be started on the fourteenth day in the dark half of the month and performed thousand and eight till the *Aṣṭamī* day. He should not touch the spot of the burning coal and the circle round the spot. In case, this rite is performed, the enemy of the king will have to face calamities and will die with their kinsmen.

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सर्वदुःखसमोपेताः प्रयांति यमसादनम्।
मंत्रेणानेन चादाय नृपकाले नखं तथा॥३८॥
केशं नृणां तथाङ्गारं तुषं कंचुकमेव च।
चीरच्छटां राजधूलीं गृहसंमार्जनस्य वा॥३९॥
विषसर्पस्य दंतानि वृषदंतानि यानि तु।
गवां चैव क्रमेणैव व्याघ्रदंतनखानि च।४०॥
तथा कृष्णमृगाणां च बिडालस्य च पूर्ववत्।
नकुलस्य च दंतानि वराहस्य विशेषतः॥४१॥
दंष्ट्राणि साधयित्वा तु मंत्रेणानेन सुव्रताः।
जपेदष्टोत्तरशतं मंत्रं चाघोरमुत्तमम्॥४२॥

Repeating the *mantra* of Aghora, the devotee should gather in a human skull nail, hair of men, coal, husk, bodice, a piece of bark garment, the dust particles, fangs of the poisonous serpent, the teeth of a bull and cows, the claws and teeth of a tiger, deer, a cat, a mangoose and a boar. O excellent sages, after collecting these things, he should repeat the excellent *mantra* of Aghora a hundred and eight times.

तत्कपालं नखं क्षेत्रे गृहे वा नगरेऽपि वा।
प्रेतस्थानेऽपि वा राष्ट्रे मृतवस्त्रेण वेष्टयेत्॥४३॥

The skull containing all the articles should be covered with a cloth from a dead body and all of them should be buried in a field or a house or the cremation ground or the city or the country of the enemy.

शत्रोरष्टमराशौ वा परिविष्टे दिवाकरे।
सोमे वा परिविष्टे तु मंत्रेणानेन सुव्रताः॥४४॥
स्थाननाशो भवेत्तस्य शत्रोर्नाशश्च जायते।
शत्रुं राज्ञः समालिख्य गमने समवस्थिते॥४५॥
भूतले दर्पणप्रख्ये वितानोपरि शोभिते।
चतुस्तोरणसंयुक्ते दर्भमालासमावृते॥४६॥
वेदाध्ययनसंपन्ने राष्ट्रे वृद्धिप्रकाशके।
दक्षिणेन तु पादेन मूर्ध्नि संताडयेत्स्वयम्॥४७॥
एवं कृते नृपेंद्रस्य शत्रुनाशो भविष्यति।
स्वराष्ट्रपतिमुद्दिश्य यः कुर्यादाभिचारिकम्॥४८॥
स आत्मानं निहत्यैव स्वकुलं नाशयेत्कुधीः।
तस्मात्स्वराष्ट्रगोप्तारं नृपतिं पालयेत्सदा॥४९॥
मंत्रौषधिक्रियाद्यैश्च सर्वयत्नेन सर्वदा।
एतद्रहस्यं कथितं न देयं यस्य कस्यचित्॥५०॥

When the moon enters the eighth sign of zodiac or when the sun is covered with *pariveṣa*, O excellent sage, this *mantra* should be repeated. The enemy shall be deposed from his position, who will ultimately perish. At the start of the campaign of conquest, the picture of the enemy should be drawn on the ground which had been well-scrubbed to resemble the polished surface of the mirror. A splendid canopy should be raised over the ground with four festoons suspended and surrounded by the bunch of *dūrbhā* grass. The Vedic hymns should be chanted at the same time indicating the prosperity and developed state of the kingdom. The devotee shall kick the head of his enemy with his right leg. Soon after performing of this act, the king is bound to perish. In case, an evil-minded person performs the *abhicāra* rite against the king of his own country, he will surely kill himself and his family. Therefore, one should always protect the king who protects his kingdom by use of *mantras*, medicines and the performing of the holy rites. The secret, which has been told to you, should not be given to one and all.

इति श्रीलिङ्गमहापुराणे उत्तरभागे अघोरमंत्रस्य वैशिष्ट्यम्
नामो पञ्चाशत्तमोऽध्यायः॥५०॥

एकपञ्चाशत्तमोऽध्यायः

Chapter 51

Vajreśvarī *vidyā*

निग्रहोऽघोररूपोऽयं कथितोऽस्माकमुत्तमम्।
वज्रवाहनिकां विद्यां वक्तुमर्हसि सत्तम॥१॥

The sages said–

You have, O great sage, spoken the awful rite of *nigraha* relating to Aghora. O excellent one, now you kindly speak about the *Vajravāhanikā-vidyā.*

वज्रवाहनिका नाम सर्वशत्रुभयङ्करी।
अनया सेचयेद्वज्रं नृपाणां साधयेत्तथा॥२॥

Sūta said–

The *Vajravāhanikā-vidyā* is awful for all the enemies. One should sprinkle the stubborn one with this *mantra* and try to achieve the object of the rulers. The *vajra* should be presented to the king.

वज्रं कृत्वा विधानेन तद्वज्रमभिषिच्य च।
अनया विद्यया तस्मिन्विन्यसेत्काञ्चनेन च॥३॥
ततश्चाक्षरलक्षं च जपेद्विद्वान्समाहितः।
वज्री दशांशं जुहुयाद्वज्रकुण्डे घृतादिभिः॥४॥
तद्वज्रं गोपयेन्नित्यं दापयेन्नृपतेस्ततः।
तेन वज्रेण वै गच्छञ्छत्रूञ्जीयाद्रणाजिरे॥५॥

The *vajra* should be sanctified with the *tāntric mantras,* pouring water over it. Using this *vidyā,* the *mantra* should be engraved over the piece of gold plate, studded over the club. The intelligent devotee should then purify himself and recite every syllable of the *mantra* a lakh of times. One who possesses the *vajra,* he should perform *homa* using *ghee* in the *Vajrendra* altar. The *vajra* should always be protected before it is given over to the king. In case, the king goes to the enemy to face him with this *vajra,* he becomes victorious in the battleground.

पुरा पितामहेनैव लब्धा विद्या प्रयत्नतः।
देवी शक्रोपकारार्थं साक्षाद्वज्रेश्वरी तथा॥६॥

The *Vajreśvarī-vidyā* was initially achieved by Brahmā with the help of Indra.

पुरा त्वष्टा प्रजानाथो हतपुत्रः सुरेश्वरात्।
विद्यया हरतः सोममिंद्रवैरेण सुव्रताः॥७॥
तस्मिन्यज्ञे यथाप्राप्तं विधिनोपकृतं हविः।
तदैच्छत महाबाहुर्विश्वरूपविमर्दनः॥८॥

O Suvrata, in earlier times, Indra had killed the son of Tvaṣṭā – Prajāpati. He became opponent of Indra. Therefore, he performed a *yajña* in which the Soma juice was squeezed. The valorous Indra had killed *Viśvarūpa* in this war. He desired to part with his share of the *yajña.*

मत्पुत्रमवधीः शक्र न दास्ये तव शोभनम्।
भागं भागार्हता नैव विश्वरूपो हतस्त्वया॥९॥

He said– "O Indra, you have killed my son. Therefore, I shall not give you the share of this *yajña.* You have killed Viśvarūpa – my son. Therefore, you are not worthy of receiving your share of the *yajña.*"

इत्युक्त्वा चाश्रमं सर्वं मोहयामास मायया।
ततो मायां विनिर्भिद्य विश्वरूपविमर्दनः॥१०॥
प्रसह्य सोममपिबत्सगणैश्च शचीपतिः।
ततस्तच्छेषमादाय क्रोधाविष्टः प्रजापतिः॥११॥
इंद्रस्य शत्रो वर्धस्व स्वाहेत्यग्नौ जुहाव ह।
ततः कालाग्निसङ्काशो वर्तनाद्वृत्रसंज्ञितः॥१२॥
प्रादुरासीत्सुरेशारिर्दुद्राव च वृषांतकः।
ततः किरीटी भगवान्परित्यज्य दिवं क्षणात्॥१३॥
सहस्रनेत्रः सगणो दुद्राव भयविह्वलः।
तदा तमाह स विभुर्हृष्टो ब्रह्मा च विश्वसृट्॥१४॥

Thus speaking, he influenced the entire thrones with his *Māyā.* But, suppresser of

Viśvarūpa, pierced through the *Māyā* and seized the Soma juice by force and drunk it along with his attendants. The enraged Prajāpati took the remaining part of *Soma* and dropped it into the fire, saying– "O enemy of Indra, flourish, *Svāhā*." Then the demon named Vṛtra appeared there, resembling the black fire. He was called Vṛtra because he abdicated his vows. Indra fled from the place in panic. He at once abandoned heaven. Getting terrified, he, along with his attendants, fled away. Then the delightful lord Brahmā – the creator of the universe, said to him.

त्यक्त्वा वज्रं तमेतेन जहीत्यरिमरिंदमः।
सोऽपि सन्नह्य देवेंद्रो देवैः सार्धं महाभुजः॥१५॥
निहत्य चाप्रयत्नेन गतवान्विगतज्वरः।
तस्माद्वज्रेश्वरीविद्या सर्वशत्रुभयङ्करी॥१६॥
मंदेहा राक्षसा नित्य विजिता विद्ययैव तु।
तां विद्यां संप्रवक्ष्यामि सर्वपापप्रमोचनीम्॥१७॥

"O suppressor of enemies, kill him, by using the *vajra*." Then the mighty-armed Indra, with other Devas, got ready to kill him. He killed him without much efforts. He became free from ailments. Therefore, *Vidyeśvarī-vidyā* is a terror to all the enemies. The demons called *Mandehas* are conquered daily with the use of this *vidyā*. I shall repeat the *vidyā* that releases one from all the sins.

ॐ भूर्भुवस्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि॥
धियो यो नः प्रचोदयात्॥
ॐ फट् जहि हुं फट् छिंधि भिंधि जहि हनहन स्वाहा॥
विद्या वज्रेश्वरीत्येषा सर्वशत्रुभयङ्करी।
अनया संहृतिः शंभोर्विद्याया मुनिपुङ्गवाः॥१८॥

"*Oṁ bhūrbhuvaḥ svaḥ*. We meditate upon the excellent resplendence of the sun that urges and guides our intellect, *Oṁ Phaṭ*, *Jahi* (kill), *Svāhā*. This is the *vidyā* named *Vajreśvarī*. This is terror for all the enemies. O leading sages, even Śiva, destroys the universe using this *vidyā*.

इति श्रीलिङ्गमहापुराणे उत्तरभागे वज्रवाहनिका विद्या नामो एकपञ्चाशत्तमोऽध्यायः॥५१॥

द्विपञ्चाशत्तमोऽध्यायः

Chapter 52

Practical use of *Vajravāhanikā-vidyā*

ऋषय ऊचुः

श्रुता वज्रेश्वरी विद्या ब्राह्मी शक्रोपकारिणी।
अनया सर्वकार्याणि नृपाणामिति नः श्रुतम्॥१॥
विनियोगं वदस्वास्या विद्याया रोमहर्षण।

The *Ṛṣis* said–

We have learnt about the *Vajreśvarī vidyā* which helped Indra. With the use of the same, all the tasks of the rulers are established. O Romaharṣaṇa, now you reveal the various usages of this *vidyā*.

सूत उवाच

वश्माकर्षणं चैव विद्वेषणमतः परम्॥२॥
उच्चाटनं स्तंभनं च मोहनं ताडनं तथा।
उत्सादनं तथा छेदं मारणं प्रतिबंधनम्॥३॥
सेनास्तंभनकादीनि सावित्र्या सर्वमाचरेत्।
आगच्छ वरदे देवि भूम्यां पर्वतमूर्धनि॥४॥
ब्राह्मणेभ्यो ह्यनुज्ञाता गच्छ देवि यथासुखम्।
उद्वास्यानेन मंत्रेण गंतव्यं नान्यथा द्विजाः॥५॥

Sūta said–

The various usages of *Sāvitrī-mantra* are meant for the enslaving, attracting, causing hatred, exercising, paralysing, deluding,

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beating, extirpating, splitting, killing, hindering, stunning the army and the likewise activities.

Mantra is– "May the goddess – the bestower of the boons, descend on earth on the top of the mountain. O goddess, permitted on behalf of the Brāhmaṇas, return comfortably." O Brāhmaṇas, it is only after taking leave of the earth by this *mantra*, one should know that she is to go and not otherwise.

प्रतिकार्यं तथा ब्राह्मं कृत्वा वश्यादिकां क्रियाम्।
उद्वास्य वह्निमाधाय पुनरन्यं यथाविधि॥६॥
देवीमावाह्य च पुनर्जपेत्संपूजयेत्पुनः।
होमं च विधिना वह्नौ पुनरेव समाचरेत्॥७॥

After completing all the initial activities of the external type and of the performing of the enslaving rites, the devotee should ritualistically send off the goddess. Thereafter, another fire should be ignited in a proper manner. The *pūjā* and the *japam* for the goddess should be offered thereafter. The *homa* should then be performed in due order.

सर्वकार्याणि विधिना साधयेद्विद्यया पुनः।
जातीपुष्पैश्च वश्यार्थी जुहुयादयुतत्रयम्॥८॥

The performer should then complete the auspicious rite uttering the same *mantra* which enslaves others and by performing *homas* thirty thousands in number using the *Jātī* flowers.

घृतेन करवीरेण कुर्यादाकर्षणं द्विजाः।
विद्वेषणं विशेषेण कुर्याल्लाङ्गलकस्य च॥९॥
तैलेनोच्चाटनं प्रोक्तं स्तंभनं मधुना स्मृतम्।
तिलेन मोहनं प्रोक्तं ताडनं रुधिरेण च॥१०॥
खरस्य च गजस्याथ उष्ट्रस्य च यथाक्रमम्।
स्तंभनं सर्षपेणापि पाटनं च कुशेन च॥११॥
मारणोच्चाटने चैव रोहीबीजेन सुव्रताः।
बंधनं त्वहिपत्रेण सेनास्तंभमतः परम्॥१२॥
कुनट्या नियतं विद्यात्पूजयेत्परमेश्वरीम्।
घृतेन सर्वसिद्धिः स्यात्पयसा वा विशुद्ध्यते॥१३॥

O Brāhmaṇas, in the rite of attracting, *homa* should be performed with *ghee* and *karavīra* flowers. In the rite of causing hatred, *homa* should be performed with *lāṅgalika* flowers. The rite of exercising should be performed with oil. The rite of paralysing should be performed by means of honey. The rite of deluding should be performed with sesamum seeds, that of beating with the blood of a donkey or elephant or a camel. The rite of extirpating should be performed with mustard seeds. The rite of tearing up should be performed with *kuśā* grass. O excellent sages, the rites of killing and hindering should be performed with *rohī* seeds; the rite of binding with *ahipatra* and that of making the army stunned, should be made with trumpet flowers. The worship of Parameśvarī should then be performed with *ghee* for the achieving of all the *siddhis*. Purification is obtained by performing *homa* with milk pudding.

तिलेन रोगनाशश्च कमलेन धनं भवेत्।
कांतिर्मधूकपुष्पेण सावित्र्या ह्ययुतत्रयम्॥१४॥
जयादिप्रभृतीन्सर्वान् स्विष्टांतं पूर्ववत्स्मृतम्।
एवं संक्षेपतः प्रोक्तो विनियोगोतिविस्तृतः॥१५॥
जपेद्वा केवलां विद्यां संपूज्य च विधानतः।
सर्वसिद्धिमवाप्नोति नात्र कार्या विचारणा॥१६॥

The destruction of ailments is caused by the sesamum seeds, wealth can be gained through lotus, splendour with *Madhūka* flowers. *Homas* should be performed in both the cases thirty thousand times, repeating Sāvitrī *mantra*. All the rites should start with *jaya* and end with *saveṣṭa*, and should be

performed as before. Thus, the application of *mantra* which is quite vast, has been revealed to you. Or otherwise, a *mantra* can be repeated alone after worshipping in accordance with the injunctions. Even then, he shall attain *Siddhis.* There is no doubt about it.

इति श्रीलिङ्गमहापुराणे उत्तरभागे वज्रवाहनिकाविद्यां नाम द्विपञ्चाशत्तोऽध्यायः॥५२॥

त्रिपञ्चाशत्तमोऽध्यायः

Chapter 53

The conquering of the death

ऋषय ऊचुः

मृत्युञ्जयविधिं सूत ब्रह्मक्षत्रविशामपि।
वक्तुमर्हसि चास्माकं सर्वज्ञोऽसि महामते॥१॥

The sages said–

O Sūta, you now speak about the rite for the conquering of death, concerning the Brāhmaṇas, Kṣatriyas and Vaiśyas, since you are extremely learned and omniscient.

सूत उवाच

मृत्युञ्जयविधिं वक्ष्ये बहुना किं द्विजोत्तमाः।
रुद्राध्यायेन विधिना घृतेन नियुतं क्रमात्॥२॥
सघृतेन तिलेनैव कमलेन प्रयत्नतः।
दूर्वया घृतगोक्षीरमिश्रया मधुना तथा॥३॥
चरुणा सघृतेनैव केवलं पयसापि वा।
जुहुयात्कालमृत्योर्वा प्रतीकारः प्रकीर्तितः॥४॥

Sūta said– O excellent Brāhmaṇas, I shall now speak out the method of conquering death. What is the use of a lengthy speech? *Homa* should be performed with all the *mantras* of *Rudrādhyāya*, a lakh of times. All the materials like sesamum seeds soaked in *ghee*, lotus, *dūrbhā* grass soaked in *ghee*, cow's milk, honey, *caru* with *ghee* or the milk alone, are required for the performing of *homa*. *Homa* should be thus performed. This is said to be the method against death or the god of death.

इति श्रीलिङ्गमहापुराणे उत्तरभागे
मृत्युञ्जयस्यानुष्ठानविधोर्नाम त्रिपञ्चाशत्तमोऽध्यायः॥५३॥

चतुष्पञ्चाशत्तमोऽध्यायः

Chapter 54

Worship with Tryambaka mantra

सूत उवाच

त्रियंबकेण मंत्रेण देवदेवं त्रियंबकम्।
पूजयेद्बाणलिङ्गे वा स्वयंभूतेऽपि वा पुनः॥१॥

Sūta said–

Uttering the *Tryambaka mantra*, a devotee should worship Tryambaka in *Bāṇa-liṅga* and *Svayaṁbhū-liṅga.*

आयुर्वेदविदैर्वापि यथावदनुपूर्वशः।
अष्टोत्तरसहस्रेण पुण्डरीकेण शङ्करम्॥२॥
कमलेन सहस्रेण तथा नीलोत्पलेन वा।
संपूज्य पायसं दत्त्वा सघृतं चौदनं पुनः॥३॥
मुद्गात्रं मधुना युक्तं भक्ष्याणि सुरभीणि च।
अग्नौ होमश्च विपुलो यथावदनुपूर्वशः॥४॥
पूर्वोक्तैरपि पुष्पैश्च चरुणा च विशेषतः।
जपेद्वै नियुतं सम्यक् समाप्य च यथाक्रमम्॥५॥
ब्राह्मणानां सहस्रं च भोजयेद्वै सदक्षिणम्।
गवां सहस्रं दत्त्वा तु हिरण्यमपि दापयेत्॥६॥

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Those desirous of a long life, being well-versed in the Vedas, should adore Śiva offering hundred and eight white lotus flowers or with a thousand red lotus flowers, or a thousand blue lotus flowers. After performing the *pūjā*, the boiled rice soaked in *ghee*, boiled green gram, or the boiled rice mixed with honey, fragrant sweets and other eatables should be offered. A devotee should perform *homa* with *caru* or offering flowers in the sacred fire. He should perform *japam* a hundred thousand times. Each and every rite should be performed completely and perfectly. A thousand Brāhmaṇas should be served with the food, providing *dakṣiṇā* to them at the same time. After donating a thousand cows, the gold should be donated at the end.

एतद्वः कथितं सर्वं सरहस्यं समासतः।
शिवेन देवदेवेन शर्वेणात्युग्रशूलिना॥७॥
कथितं मेरुशिखरे स्कंदायामिततेजसे।
स्कंदेन देवदेवेन ब्रह्मपुत्राय धीमते॥८॥

Thus, everything has been revealed to you with all the secrets in brief. This is the account which was disclosed by god of gods – Śiva – the trident bearer, to Skanda, over the peak of the Meru mountain.

साक्षात्सनत्कुमारेण सर्वलोकहितैषिणा।
पाराशर्याय कथितं पारंपर्यक्रमागतम्॥९॥

Then Skanda, who always thinks of the welfare of the *lokas*, revealed the same to the sage Vyāsa. This tradition thus further expanded.

शुके गते परं धाम दृष्ट्वा रुद्रं त्रियंबकम्।
गतशोके महाभागो व्यासः पर ऋषिः प्रभुः॥१०॥

After the death of Śuka, Vyāsa had an audience with Tryambaka by which all his miseries were removed.

स्कंदस्य संभवं श्रुत्वा स्थिताय च महात्मने।
त्रियंबकस्य माहात्म्यं मंत्रस्य च विशेषतः॥११॥
कथितं बहुधा तस्मै कृष्णद्वैपायनाय वै।
तत्सर्वं कथयिष्यामि प्रसादादेव तस्य वै॥१२॥
देवं संपूज्य विधिना जपेन्मंत्रं त्रियंबकम्।
मुच्यते सर्वपापैश्च सप्तजन्मकृतैरपि॥१३॥

The *Ṛṣi* heard about the story of the birth of Skanda. He stayed there and the *Tryambaka mantra* was completely disclosed to him. I shall now reveal the entire episode to you by his grace. After worshipping Śiva appropriately, the *Tryambaka mantra* should be recited and by so doing, the performer is relieved of the sins committed by him during the past seven births.

संग्रामे विजयं लब्ध्वा सौभाग्यमतुलं भवेत्।
लक्षहोमेन राज्यार्थी राज्यं लब्ध्वा सुखी भवेत्॥१४

This *Tryambaka mantra* ensures victory in the battle, besides the enormous fortunes. A person, desirous of achieving a kingdom, becomes comfortable by achieving the same, after performing a lakh of *homas*.

पुत्रार्थी पुत्रमाप्नोति नियुतेन न संशयः।
धनार्थी प्रयुतेनैव जपेदेव न संशयः॥१५॥

By performing the *homa* for lakh of times, a person desirous of a son, gets a son. A person desirous of riches should perform *japam* of this *mantra* a crore of times.

तस्मात्त्रियंबकं देवं तेन नित्यं सर्वमङ्गलैः।
क्रीडते पुत्रपौत्रैश्च मृतः स्वर्गे प्रजायते॥१६॥

Such a person shall possess enough of fortunes, riches and cereals, and enjoys delight with his sons and grandsons in this world and after his death, he reaches the heaven.

नानेन सदृशो मंत्रो लोके वेदे च सुव्रताः।
तस्मात्त्रियंबकं देवं तेन नित्यं प्रपूजयेत्॥१७॥

O Suvratas, there is no *mantra* better in the world as well as in the Vedas. Therefore, one should always adore the god Tryambakeśvara in the world.

अग्निष्टोमस्य यत्रस्य फलमष्टगुणं भवेत्।
त्रयाणामपि लोकानां गुणानामपि यःप्रभुः॥१८॥
वेदानामपि देवानां ब्रह्मक्षत्रविशामपि।
अकारोकारमकाराणां मात्राणामपि वाचकः॥१९॥
तथा सोमस्य सूर्यस्य वह्नेरग्नित्रयस्य च।
अंबा उमा महादेवो ह्यंबकस्तु त्रियंबकः॥२०॥
सुपुष्तितस्य वृक्षस्य यथा गंधः सुशोभनः।
वाति दूरात्तथा तस्य गंधः शंभोर्महात्मनः॥२१॥
तस्मात्सुगंधो भगवान्गंधारयति शङ्करः।
गांधारश्च महादेवो देवानामपि लीलया॥२२॥
सुगंधस्तस्य लोकेस्मिन्वायुर्वाति नभस्तले।
तस्मात्सुगंधिस्तं देवं सुगंधि पुष्टिवर्धनम्॥२३॥

And by so doing, a person achieves eight times more benefit than the *Agniṣṭoma yajña.* The word 'Tryambaka' has been defined as the one, who happens to be the lord of the three worlds, three *guṇas*, three Vedas, three gods, three castes– Brāhmaṇas, Kṣatriyas and Vaiśyas. He is revealed by the three syllables '*a*', '*u*', '*m*'. He is the lord of three fires, *viz.* : the sun, the moon and the fire. Thus, the lord of all the sets of three is known as Tryambaka. As the fragrance of a tree with fragrant flowers spreads in far and wide, similarly, the fragrance of Śiva – the great god, reaches the other gods. When the wind blows, then his fragrance spreads in the entire world. Therefore, the word fragrance relates to lord Śiva who is called *Sugandhim* as well. Now the word *Puṣṭivardhanam* is being defined.

यस्य रेतः पुरा शंभोहरेर्योनौ प्रतिष्ठितम्।
तस्य वीर्यादभूदण्डं हिरण्यमयमजोद्भवम्॥२४॥
चंद्रादित्यौ सनक्षत्रौ भूर्भुवः स्वर्महस्तपः।
सत्यलोकमतिक्रम्य पुष्टिवीर्यस्य तस्य वै।२५॥
पञ्चभूतान्यहङ्कारो बुद्धिः प्रकृतिरेव च।
पुष्टिर्बीजस्य तस्यैव तस्माद्वै पुष्टिवर्धनः॥२६॥

In earlier time, the semen of lord Śiva had been lodged in the *yoni* of Viṣṇu. The golden egg was created out of that which is the cause of the birth of Brahmā. His semen was taken care off by the moon, the sun, the stars, the earth, Bhuvana, *svaḥ, maḥ, tapaḥ, satyaṁ, Pañcabhūtas* ahead the lokas, *Mahābhūta, ahaṁkāra,* wisdom and Prakṛti, as a result of which the semen was developed. Therefore, lord Śiva is also known as *Puṣṭivardhanam* or the one who enhances the nourishment.

तं पुष्टिवर्धनं देवं घृतेन पयसा तथा।
मधुना यवगोधूममाषबिल्वफलेन च॥२७॥
कुमुदार्कशमीपत्रगौरसर्षपशालिभिः।
हुत्वा लिङ्गे यथान्यायं भक्त्या देवं यजामहे॥२८॥

Yajāmahe (we worship him) is thus defined. We worship lord Śiva in a proper manner and devoutly by performing *homas* with *ghee*, milk, honey, wheat, black gram, wood apple fruits, lilies, *Arka* flowers, *Śami* leaves, white mustard and *Śāli* grains in a *liṅga.*

ऋतेनानेन मां पाशाद्बंधनात्कर्मयोगतः।
मृत्योश्च बंधानाच्चैव मुक्षीय भव तेजसा॥२९॥
उर्वारुकाणां पक्वानां यथा कालादभूत्पुनः।
तथैव कालः संप्राप्तो मनुना तेन यत्नतः॥३०॥

The later half of the *mantra* is now interpreted. By the grace of the *Ṛta* (systematic worship), let me be released from the bondage of actions and reactions as well as fetters of death. Let me be released from the resplendence of the worldly existence. Just as the matured cucumber falls from its

stalk when the season arrives, so also, the time of liberation has arrived by the grace of this *mantra*.

एवं मंत्रविधिं ज्ञात्वा शिवलिङ्गं समर्चयेत्।
तस्य पाशक्षयोऽतीव योगिनो मृत्युनिग्रहः॥३१॥
त्रियंबकसमो नास्ति देवो वा घृणयान्वितः।
प्रसादशीलः प्रीतश्च तथा मंत्रोपि सुव्रताः॥३२॥
तस्मात्सर्वं परित्यज्य त्रियंबकमुमापतिम्।
त्रियंबकेण मंत्रेण पूजयेत्सुसमाहितः॥३३॥
सर्वावस्थां गतो वापि मुक्तोऽयं सर्वपातकैः।
शिवध्यानान्न संदेहो यथा रुद्रस्तथा स्वयम्॥३४॥
हत्वा भित्त्वा च भूतानि भुक्त्वा चान्यायतोऽपि वा।
शिवमेकं सकृत्स्मृत्वा सर्वपापैः प्रमुच्यते॥३५॥

One should worship *Śivaliṅga* after well understanding the meaning and the rites related to the *mantra*. The *yogī* shall severe all the bonds. He can control death. O excellent sages, there is no other god so merciful as Tryambaka. He is worshipped and pleased quite easily. Same is the case with this *mantra*. Therefore, one should discard everything and worship the three-eyed lord of Umā by repeating *Tryambaka mantra*. The lord should be adored with great devotion and concentration, whatever might be his plight. He shall undoubtedly be liberated from the sins by meditating on lord Śiva and ultimately, he shall become Rudra himself. Of course, one earns sins by killing and piercing the bodies of the living beings or by eating and enjoying unjustly, but, he shall be liberated from all such sins by reciting the name of lord Śiva once alone.

इति श्रीलिङ्गमहापुराणे उत्तरभागे त्रियंबकमंत्रेण
पूजाविधिं नाम चतुष्पञ्चाशत्तमोऽध्यायः॥५४॥

पञ्चपञ्चाशत्तमोऽध्यायः

Chapter 55

Mode of Śiva's worship

ऋषय ऊचुः

कथं त्रियंबको देवो देवदेवो वृषध्वजः।
ध्येयः सर्वार्थसिद्ध्यर्थं योगमार्गेण सुव्रत॥१॥
पूर्वमेवापि निखिलं श्रुतं श्रुतिसमं पुनः।
विस्तरेण च तत्सर्वं संक्षेपाद्वक्तुमर्हसि॥२॥

The sages said–

By following the path of *yoga*, how should the three-eyed, bull-bannered, god of gods, lord Śiva, be meditated upon for the removal of all the sins? O Suvrata, we have heard about it exhaustively from you, earlier. This is equivalent to the attaining of the knowledge of the Vedas. You kindly repeat it briefly.

सूत उवाच

एवं पैतामहेनैव नंदी दिनकरप्रभः।
मेरुपृष्ठे पुरा पृष्टो मुनिसंघैः समावृतः॥३॥
सोऽपि तस्मै कुमाराय ब्रह्मपुत्राय सुव्रताः।
मिथः प्रोवाच भगवान्प्रणताय समाहितः॥४॥

Sūta said–

O Suvratas, in earlier times, the same question was asked by the son of Brahmā, surrounded by the sages, from Nandī, having the lustre of the sun, over the peak of the Meru mountain. Sanatkumāra offered his salutation to Nandī. Then Nandī, completely concentrating his mind, spoke with confidence.

नंदिकेश्वर उवाच

एवं पुरा महादेवो भगवान्नीललोहितः।
गिरिपुत्र्यांबया देव्या भगवत्यैकशय्यया॥५॥
पृष्टः कैलासशिखरे हृष्टपुष्टतनूरुहः।

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Nandikeśvara said–

The goddess Ambā – the daughter of the Himālaya mountain, had asked the blue-throated Śiva accordingly, who was seated over a well-arranged bed over the peak of Kailāsa mountain.

श्रीदेव्युवाच

योगः कतिविधः प्रोक्तस्तत्कथं चैव कीदृशम्॥६॥
ज्ञानं च मोक्षदं दिव्यं मुच्यंते येन जंतवः॥

Śrī Devī said–

How many types of *yogas* are there? Of what type are they? Of how many types are they? How do they work? What is the nature of the divine knowledge which relieves the people from all types of bondages?

श्रीभगवानुवाच

प्रथमो मंत्रयोगश्च स्पर्शयोगो द्वितीयकः॥७॥
भावयोगस्तृतीयः स्यादभावश्च चतुर्थकः।
सर्वोत्तमो महायोगः पञ्चमः परिकीर्तितः॥८॥

Lord Śiva said–

The first is *Mantra yoga*, the second is the *Sparśa*, the third is *Bhāva*, the fourth is *Abhāva* and the fifth is *Mahāyoga*, which is the best of all.

ध्यानयुक्तो जपाभ्यासो मंत्रयोगः प्रकीर्तितः।
नाडीशुद्ध्यधिको यस्तु रेचकादिक्रमान्वितः॥९॥
समस्तव्यस्तयोगेन जयो वायोः प्रकीर्तितः।
बलस्थिरक्रियायुक्तो धारणाद्यैश्च शोभनैः॥१०॥
धारणात्रयसंदीप्तो भेदत्रयविशोधकः।
कुंभकावस्थितोऽभ्यासः स्पर्शयोगः प्रकीर्तितः॥११
मंत्रस्पर्शविनिर्मुक्तो महादेवं समाश्रितः।
बहिरंतर्विभागस्थस्फुरत्संहरणात्मकः॥१२॥

Mantra yoga :- is the practice and repetition of *japams* along with meditation. The blood vessels are to be kept absolutely pure by means of *recaka* (exhaling). The *prāṇa* is to be conquered cumulatively and severally.

Sparśa yoga :- is the firm and strong action due to the splendid activities of the retention of birth etc. The practice of *kumbhaka* (retention of air), illuminated by *dhāraṇās* is called *Sparśa yoga*. It cleanses the three, *viz.* : *Viśva*, *Prajñā* and *Taijas*.

भावयोगः समाख्याताश्चित्तशुद्धिप्रदायकः।
विलीनावयवं सर्वं जगत्स्थावरजङ्गमम्॥१३॥
शून्यं सर्वं निराभासं स्वरूपं यत्र चिंत्यते।
अभावयोगः संप्रोक्तश्चित्तनिर्वाणकारकः॥१४॥

Bhāva yoga :- This stage is devoid of *mantras* and *sparśa*, but resorts to Mahādeva and is called *Bhāva yoga*. The lord is lodged divided by within and without. The annihilatory aspect of the lord is manifest. It purifies the mind.

Abhāva yoga :- In *Abhāva yoga*, the parts of the universe comprising of mobile and immobile beings become dissolved. Everything becomes void. This form too of the lord looses its semblance. This is called *Abhāva yoga* which causes extinction of mind.

नीरूपः केवलः शुद्धः स्वच्छंदं च सुशोभनः।
अनिर्देश्यः सदालोकः स्वयंवेद्यः समंततः॥१५॥
स्वभावो भासते यत्र महायोगः प्रकीर्तितः।
नित्योदितः स्वयंज्योतिः सर्वचित्तसमुत्थितः॥१६॥
निर्मलः केवलो ह्यात्मा महायोग इति स्मृतः।
अणिमादिप्रदाः सर्वे सर्वे ज्ञानस्य दायकाः॥१७॥

Mahāyoga :- The meditation in which the pure form appears, without colour, which is auspicious, independent and unspecificable, having light and splendour always and is self-evident all round, is known as *Mahāyoga*. In this case, the *Ātman* alone, which is pure and self-resplendent, rises perpetually. The self-resplendence is pure

and is known as *Mahāyoga*. It emerges from the entire mind. All these *yogas* bestow the power of *aṇimā* (minuteness) etc., besides the perfect knowledge.

उत्तरोत्तरवैशिष्ट्यमेषु योगेष्वनुक्रमात्।
अहं सङ्गविनिर्मुक्तो महाकाशोपमः परः॥१८॥
सर्वावरणनिर्मुक्तो ह्यचिंत्यः स्वरसेन तु।
ज्ञेयमेतत्समाख्यातमग्राह्यमपि दैवतैः॥१९॥
प्रविलीनो महान्सम्यक् स्वयंवेद्यः स्वसाक्षिकः।
चक्रास्त्यानंदवपुषा तेन ज्ञेयमिदं मतम्॥२०॥

In all these *yogas*, the latter are better than the former. The state of *Mahāyoga* is devoid of contact with ego. It is great and comparable to the vast firmament. It has no coverings. It can be known by its own nature, though it is believed to be incomprehensible. It is enormous, absorbed, self-evident and is known by self. In its blissful body, it shrines and therefore, it can be known.

परीक्षिताय शिष्याय ब्राह्मणायाहिताग्नये।
धार्मिकायाकृतघ्नाय दातव्यं क्रमपूर्वकम्॥२१॥

This knowledge should be imparted to a well-known disciple, who should be a Brāhmaṇa, worshipping the sacred fires. He should be virtuous and not ungrateful. This knowledge should be imparted to him slowly and properly.

गुरुदैवतभक्ताय अन्यथा नैव दापयेत्।
निंदितो व्याधितोल्पायुस्तथा चैव प्रजायते॥२२॥
दातुरप्येवमनघे तस्माज्ज्ञात्वैव दापयेत्।
सर्वसङ्गविनिर्मुक्तो मद्भक्तो मत्परायणः॥२३॥
साधको ज्ञानसंयुक्तः श्रौतस्मार्तविशारदः।
गुरुभक्तश्च पुण्यात्मा योग्यो योगरतः सदा॥२४॥
एव देवि समाख्यातो योगमार्गः सनातनः।
सर्ववेदागमांभोजमकरंदः सुमध्यमे॥२५॥

The knowledge should be revealed to a person who is devoted to the preceptor as well as the deity, otherwise, it should not be given. In case, it is so done, he will be born sick, short-lived. The giver also has to suffer similarly. O auspicious goddess, this knowledge should be imparted after properly testing the receiver. My devotee shall be free from all the bondages. He shall treat me as the highest lord and shall possess the complete knowledge. He would be a specialist in the performing of all the religious rites as prescribed in the Vedas. He would be devoted to the preceptor. He would be a competent performer, always engaged in *yoga*. Thus, O goddess with slender waist, this knowledge is like the honey extracted from lotus like Vedas.

पीत्वा योगामृतं योगी मुच्यते ब्रह्मवित्तमः।
एवं पाशुपतं योगं योगैश्वर्यमनुत्तमम्॥२६॥
अत्याश्रममिदं ज्ञेयं मुच्यते ब्रह्मवित्तमः।
तस्मादिष्टैः समाचारै शिवार्चनरतैः प्रिये॥२७॥
इत्युक्त्वा भगवान्देवीमनुज्ञाप्य वृषध्वजः।
शंकुकर्णं समासाद्य युयोजात्मानमात्मनि॥२८॥

A *yogī* after consuming the nectar of *yoga*, becomes the best among those who know Brahman and is liberated. Thus, the *Pāśupata yoga* is the best of all. It bestows all types of closeness and the power of *yoga*. The *yogī*, therefore, needs no other help. This is the only declared means for achieving salvation. How should one get it? O beloved, only those achieve it, who are engaged in the devotion of Śiva and have loveable conduct. Thus speaking, lord Śiva took leave of Pārvatī. Thereafter, he entrusted the duty of guarding the gate to a *gaṇa* named Śaṅkukarṇa and himself was absorbed in meditation.

शैलादिरुवाच

तस्मात्त्वमपि योगींद्र योगाभ्यासरतो भव।
स्वयंभुव परा मूर्तिर्नूनं ब्रह्ममयी वरा॥२९॥
तस्मात्सर्वप्रयत्नेन मोक्षार्थी पुरुषोत्तमः।
भस्मास्नायी भवेन्नित्यं योगे पाशुपते रतः॥३०॥
ध्येया यथाक्रमेणैव वैष्णवी च ततः परा।
माहेश्वरी परा पश्चात्सैव ध्येया यथाक्रमम्॥३१॥

Śailādi said–

Therefore, O Yogīndra, you also absorb yourself in *yogic* practices. Surely, the highest master is the excellent form of Brahman. Therefore, the fully intelligent person, should apply holy ashes over his body and absorb himself in *Pāśupata yoga.* He should concentrate upon the powers of lord Viṣṇu. Thereafter, he should meditate upon the *Parāśakti* of lord Maheśvara.

योगेश्वरस्य या निष्ठा सैषा संहृत्य वर्णिता॥३२॥

Thus, the stable practice of a leading *yogī* has been stated by me in a sequence.

सूत उवाच

एवं शिलादुपुत्रेण नंदिना कुलनन्दिना।
योगः पाशुपतः प्रोक्तो भस्मनिष्ठेन धीमता॥३३॥
सनत्कुमारो भगवान्व्यासामिततेजसे।
तस्मादहमपि श्रुत्वा नियोगात्सत्रिणामपि॥३४॥
कृतकृत्योऽस्मि विप्रेभ्यो नमो यज्ञेभ्य एव च।
नमः शिवाय शांताय व्यासाय मुनये नमः॥३५॥

Sūta said–

Thus, Nandī – the intelligent one, who had applied the sacred ashes over his body, the son of Śailādi, revealed the *Pāśupata yoga.* Lord Sanatkumāra repeated the same *yoga* to the illustrious sage Vyāsa. I heard this *yoga* from the sage Vyāsa. At his command, I repeated the same *yoga* to the sages who complete the *Sutra.* Salutation to the Brāhmaṇas. Salutation to the *yajñas.* Salutation to the peaceful lord Śiva and salutation to the sage Vyāsa.

ग्रंथैकादशसाहस्रं पुराणं लैङ्गमुत्तमम्।
अष्टोत्तरशताध्यायमादिमांशमतः परम्॥३६॥
षष्ट्चत्वारिंशदध्यायं धर्मकामार्थमोक्षदम्।
अथ ते मुनयः सर्वे नैमिषेयाः समाहिताः॥३७॥
प्रणेमुर्देवमीशानं प्रीतिकंटकितत्वचः।
शाखां पौराणिकीमेवं कृत्वैकादशिकां प्रभुः॥३८॥
ब्रह्मा स्वयंभूर्भगवानिदं वचनमब्रवीत्।
लैङ्गमाद्यंतमखिलं यः पठेच्छृणुयादपि॥३९॥
द्विजेभ्यः श्रावयेद्वापि स याति परमां गतिम्।
तपसा चैव यज्ञेन दानेनाध्ययनेन च॥४०॥
या गतिस्तस्य विपुला शास्त्रविद्या च वैदिकी।
कर्मणा चापि मिश्रेण केवलं विद्ययापि वा॥४१॥
निवृत्तिश्चास्य विप्रस्य भवेद्भक्तिश्च शाश्वती।
मयि नारायणे देवे श्रधा चास्तु महात्मनः॥४२॥
वंशस्य चाक्षया विद्या चाप्रमादश्च सर्वतः।
इत्यात्रा ब्रह्मणस्तस्मात्तस्य सर्वं महात्मनः॥४३॥

There are eleven thousand verses in this excellent *Liṅga Purāṇa.* There are a hundred and eight chapters in the first part, while in the second part, there are fifty-five chapters. It bestows *dharma, artha, kāma* and *mokṣa.* Thereafter, the purified-minded sages of the Naimiṣa forest, concentrating their minds completely and feeling blissfully beholden, offered their salutation to lord Īśāna. After completing the eleventh branch of the Purāṇa, Brahmā himself spoke these words– "A person who reads the *Liṅga Purāṇa* from beginning to end, and the one who narrates it to the Brāhmaṇas, or the one who listens to it, he achieves the final beatitude. He attains such a fruit which could be achieved only with the performing of the severe austerities, by performing of the *yajña*, study of the Veda, or

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by attaining the knowledge of the Vedic *Śāstras*, or by performing the duties of a Brāhmaṇa or by *Vidyā* or by both of them or by renunciation. The devotion of such a person would be everlasting. Such a great soul shall have complete faith in me as well as in the lord Nārāyaṇa. The process of achieving library education shall continue in his family and he would be devoid of ego." This has been ordained by Brahmā. Therefore, all this has been achieved by his grace.

ऋषयः प्रोचुः

ऋषेः सूतस्य चास्माकमेतेषामपि चास्य च।
नारदस्य च या सिद्धिस्तीर्थयात्रारतस्य च॥४४॥
प्रीतिश्च विपुला यस्मादस्माकं रोमहर्षण॥४५॥
सा सदास्तु विरूपाक्षप्रसादात्तु समंततः।
एवमुक्तेषु विप्रेषु नारदो भगवानपि॥४६॥
कराभ्यां सुशुभाग्राभ्यां सूतं पस्पर्शिवांस्त्वचि।
स्वस्त्यस्तु सूत भद्रं ते महादेवे वृषध्वजे॥४७॥
श्रद्धा तवास्तु चास्माकं नमस्तस्मै शिवाय च॥४८॥

The *Ṛṣis* said–

"O Romaharṣaṇa, O *Ṛṣi*, O Sūta, we, the *Ṛṣis*, have achieved a great *Siddhi*. Nārada, who is on a holy journey, also achieved the *Siddhi*. All of us are extremely happy. This pleasure has spread on all the four sides by the grace of lord Śiva." When the Brāhmaṇas thus spoke, then lord Nārada touched the body of Sūta with foreparts of his fingers and said– "O Sūta, let you meet with welfare. Let you always remain faithful to the bull-bannered lord Śiva. Let us also be faithful to him. Salutation to lord Śiva."

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्य ध्यानविधिर्नामो पञ्चपञ्चशत्तमोऽध्यायः॥५५॥

समाप्तं चैतल्लैङ्गोत्तरार्धम्।

Thus ends the 2nd half of Liṅga Purāṇa

इति श्रीलिङ्गमहापुराणं समाप्तम्॥

Here ends the Liṅga Mahāpurāṇa

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