

Nandikeśvara said :—

25. The lord in the company of his consort Ambikā, assumed the role of the preceptor for both of them. He screened them and placed his lotus-like hand on their heads as they faced the north and slowly taught them the great mantra.

26-27. The two disciples received the mantra by repeating it thrice, along with the requisite Yantra and Tantra⁴⁷ duly expounded. By way of fees, the disciples dedicated themselves. Thereafter standing near him with hands clasped in reverence they addressed the lord, the preceptor of the universe.

Brahmā and Viṣṇu said :—

28-31. (The prayer):—Obeisance to Thee of the bodiless form. Obeisance to Thee of the formless lustre. Obeisance to Thee the lord of everything. Obeisance to Thee the soul of everything or of the embodied form. Obeisance to Thee stated by the Praṇava. Obeisance to Thee having Praṇava as Thy symbol. Obeisance to Thee the author of creation etc. Obeisance to Thee of five faces. Obeisance to Thee identical with Pañcabrahma form. Obeisance to Thee of five-fold functions. Obeisance to Thee the Ātman, the Brahman, of endless attributes and power. Obeisance to Śiva the preceptor, possessed of both embodied and bodiless forms.”

After eulogising the preceptor in verses *Brahmā* and *Viṣṇu* bowed to him.

Īśvara said :—

32. O dear sons, the truthful extract of every-thing has been narrated to you with demonstration. You shall recite as directed by the Goddess this Om mantra which is identical with me.

33. Your knowledge shall be stabilised. Permanent fortune shall stand by you. On the Caturdaśī day and on the

47. The rites of worship are performed in accompaniment with Tantra, Yantra and Mantra appliances. Yantra is a mystical diagram possessed of occult powers. Tantra is a ritual, the chief peculiarity of which is the worship of the female energy of Śiva personified in the person of his Śakti. This special energy, the Śakti of Śiva is concerned with sexual intercourse and magic power. Mantra is a magical formula.