

before and returning to the pedestal make the circle complete]. This is the procedure of circumambulation. When the birth takes place, the obeisance which is the dedication of the soul prevents further birth.

144. The pair of births and deaths originates from the Māyā of Śiva. After such a dedication the devotee is not born again.

145. As long as the body exists, the Jīva is dependent on activities and he is spoken of as being in bondage. But when the three forms of the physical body are under control it is called "Salvation" by the scholars.

146. Śiva, the primary cause of causes, is the Creator of Māyācakra. He wipes off the Dvandva—birth and death—which originates from His Māyā.

147. The Dvandva is conceived and created by Śiva. It shall be dedicated to Him. O scholars, it shall be known that circumambulation is highly pleasing to Śiva.

148. The circumambulation and obeisance of Śiva, the great soul and the adoration performed with sixteen Upacāras accord all benefits.

149. There is no sin in the world which cannot be destroyed by circumambulation. Hence one should dispel all sins by circumambulation alone.

150. A person observing worship of Śiva shall observe silence and perform one of these—a sacred rite, penance, Japa, maintenance of the knowledge or meditation. He shall observe truthfulness etc.

151. All sorts of riches, divine body, knowledge, removal of ignorance and nearness to Śiva are the results of sacred rites etc.

152. The sacred rite yields the benefit by the performance. It removes the darkness of ignorance. It wipes off future birth. By the achievement of true knowledge, the miseries shall seem as if they did not exist at all.

153. The true devotee of Śiva shall observe the sacred rites etc. in accordance with the place, time, physical ability, possession of wealth as befitting his state.

154. The intelligent devotee shall take up his residence in a holy centre of Śiva, desist from violence to living beings,