

volution (Bhramaṇa) is Īśvaracakra. Knowledge and illusion (Jñāna and Moha) constitute the Śivacakra. Thus scholars have explained the five cakras.

108. Then by ten crores of Japas he achieves the region of Kāraṇa Brahman. Again by ten crores he attains the prosperity of that region.

109-110. Thus, gradually, attaining the region of Viṣṇu and those of other Gods as well as the prosperities of those regions, completing assiduously the repetitions to the tune of hundred and five crores of times, he attains Śivaloka outside the fifth sheath.

111. There is a Silver platform there, an excellent river bed, and a bull in the form of penance.

112. The fifth sheath is the excellent station of Sadyojāta (a form of Śiva). The fourth is the station of Vāmadeva.

113. The third is the abode of Aghora. The second is the abode of Sāmba Puruṣa.

114. The first is the abode of Īśāna. The fifth is the place of Dhyāna Dharma (virtue of meditation).

115. The abode of Balinātha is the bestower of the full Amṛta (deathlessness, nectar). Thereafter is the fourth Maṇḍapa with the idol of Candrasekhara (a form of Śiva).

116. The abode of Somaskanda is the third maṇḍapa. The faithfuls say that the second Maṇḍapa is the Nṛtya-Maṇḍapa.

117. The first Maṇḍapa is the abode of Mūlamāyā (primary delusion) and is very auspicious and stationed there itself. Beyond that is the sanctum sanctorum, the auspicious place of the phallic form of Śiva.

118. No one can realise the flourishing power of Śiva stationed at the back of Nandi. Nandīśvara sits outside and repeats the five-syllabled mantra.

119. This knowledge has come down from the preceptors. I got it from Nandīśa. Beyond this, it must be inferred from it and it is actually experienced only by Śiva.

120. The full grandeur and greatness of Śivaloka can be known by any one only out of the grace of Śiva and not otherwise, so say the faithfuls.

121. It is thus that Brahmins of controlled sense-organs