

confluence of the three holy rivers).

11. The sight of the persons who have these three in their bodies is a rare occurrence. But when obtained it removes all sins.

12. There is no difference at all between these two—a sight of the holy man and a bath in the Trivenī. He who does not realise this is undoubtedly a sinner.

13. The man who has no ashes on his forehead, has not worn Rudrākṣa on his body and does not utter names of Śiva shall be shunned as one does a base man.

14. As said by Brahmā, Śiva's name is on a par with Gaṅgā, the ash is equal to Yamunā and Rudrākṣa destroys all sins (and is equal to Sarasvatī).

15-16. Brahmā wishing to bestow beneficence weighed one against the other. He put on one side the benefit achieved by a person in whose body the three things were present. On the other side he put the blessedness achieved by those who took their bath in the holy Trivenī. Both were found equal. Hence scholars shall wear these always.

17. From that time onwards Brahmā, Viṣṇu and other Devas wear these three. Their very sight dispels sins.

*The sages said :—*

18. O righteous one, you have explained the benefit of the three things: Śiva's name etc. Please explain it vividly.

*Sūta said :—*

19. O brahmanical sages, you are all good devotees of Śiva, gifted with knowledge and great intellect. You are the foremost among the wise. Please listen with reverence to their greatness.

20. O brahmins, it is mysteriously hidden in sacred texts, Vedas and Purāṇas. Out of love for you I reveal the same to you now.

21. O foremost among the brahmins ! Who ever does know the real greatness of the three except Śiva who is beyond all in the whole universe ?

22. Briefly I shall explain the greatness of the names as prompted by my devotion. O brahmins, do you lovingly listen to his greatness: the destroyer of all sins.