

Sages said :—

8. Everywhere the deities are worshipped only in their image. How is it that Śiva is worshipped both in the image and the phallus ?

Sūta said :—

9. O sages, this question is holy and wondrous. Here the speaker is Śiva Himself and not any ordinary person.

10. I shall tell you what Śiva Himself had said and what I heard from my own preceptor. Śiva alone is glorified as Niṣkala (nameless and formless) since He is identical with supreme Brahman.

11. He is also Sakala as He has an embodied form. He is both Sakala and Niṣkala. It is in his Niṣkala aspect that the Liṅga³⁷ is appropriate.

12-13. In the Sakala aspect the worship of his embodied form is appropriate. Since He has the Sakala and Niṣkala aspects He is worshipped both in the phallic and in the embodied form by the people and is called the highest Brahman. Other deities, not being Brahman, have no Niṣkala aspect anywhere.

14. Hence the deities are not worshipped in the formless phallic symbol. The other deities are both non-Brahman and individual souls.

15. In view of their being embodied alone they are worshipped solely in the bodily form. Śaṅkara has Brahmatva and the others Jīvatva.

16. This has been explained in the meaning of the Praṇava(Om), the essence of Vedānta, by Nandikeśvara³⁸ when asked by Sanatkumāra, the intelligent son of Brahmā, at the mountain Mandara.

Sanatkumāra said :—

17-18. The embodied form alone is often observed in the worship of the deities other than Śiva. But both the phallic and the embodied forms are seen only in the

37. Śiva-liṅga : the phallic emblem of Śiva which is universally worshipped.

38. Nandikeśvara : One of the attendants of Śiva.