

The fifth one of Anugraha (liberation) cannot be taken up by any other.

12. All this previous arrangement has been forgotten by both of you due to lapse of time, not so by Rudra and Maheśa.

13. I have assigned them my equality in form, dress, activity, vehicle, seat, weapons etc.

14. O dear sons, your delusion was the result of your not meditating upon me. If you had retained my knowledge you would not have imbued this false pride of being Maheśa yourselves.

15. Hence, hereafter, both of you shall start reciting the mantra Omkāra to acquire knowledge of me. It shall quell your false pride as well.

16. I have taught this great auspicious mantra. Omkāra came out of my mouth. Originally it indicated me.

17. It is the indicator and I am the indicated. This mantra is identical with me. The repetition of this mantra is verily my repeated remembrance.

18-19. The syllable "A" came first from northern face; the syllable "U" from the western ; the syllable "M" from the southern and the Bindu (dot) from the eastern face. The Nāda (mystical sound) came from the middle face. Thus the complete set cropped up in five-fold form. Then all of them united in the syllable of "Om".

20. The two sets of created beings—Nāma (name) and Rūpa (form) are pervaded by this mantra. It indicates Śiva and Śakti.

21. From this also is born the five-syllabled mantra (Namaśśivāya). It indicates all knowledge. The syllables "NA" etc. follow the order of the syllables "A" etc.

22. From the five-syllabled mantra the five mothers were born. The Śiromantra is born of that. The three-footed Gāyatrī also came out of the four faces.

23. The entire set of Vedas and crores of mantras were born of that. Different things are achieved through different mantras but everything is achieved through Omkāra alone.

24. By this root-mantra, the very enjoyment as well as salvation is achieved. All the royal mantras are auspicious and directly accord enjoyment.