

of primary energy of Śiva. It has five zones and five Brahma-kalās.

94. This is called the abode of Śiva, Śivālaya, the supreme Ātman. There alone stays Parameśvara in the company of Parāśakti.

95. He is skilled in the performance of the five functions of creation, maintenance evanescence and blessing. His body is Existence, Knowledge and Bliss.

96. He is always in meditation. He is ever bent on blessing. He is seated in the pose of trance. He shines resting in his own self

97-98. His vision is possible gradually through sacred rites, meditation etc. By performing the daily rites and worships, the mind is diverted towards the sacred rites of Śiva the performance whereof gives the sight of Śiva. Those who come within His vision are certainly liberated.

99. The liberation is in the form of realising the nature of Ātman. It is a relaxation and resting in one's own soul. It is based on sacred rites, penance, Japa, knowledge, meditation and virtue.

100-101. Relaxation is assured at the vision of Śiva. Śiva, the merciful, removes ignorance even as the sun removes all impurities and darkness by means of its rays. When ignorance is dispelled, the knowledge of Śiva begins to function.

102. On acquiring the knowledge of Śiva a person achieves relaxation. He becomes gratified at the acquisition of relaxation.

103-104. Again by means of ten million Japas he acquires Brahmā's region. A further ten million Japas enable him to achieve Viṣṇu's region. By a further ten million japas he attains Rudra's region and by a further ten million japas Īśvara's region is attained.

105. Again by a similar japa performed with concentration he attains Kālacakra, the first in the Śivaloka.

106-107. The Kālacakra consists of five wheels, one being over the other. Sight and delusion (Drṣṭi and Moha) constitute the Brahmacakra; Enjoyment and delusion (Bhoga and Moha) constitute the Viṣṇu Chakra. Anger and delusion (Kopa and Moha) constitute the Raudra Cakra, Re-