

26-27. O excellent brahmin of good rites, He is called the nourisher because it is from Him the supreme Puruṣa Śiva that the Prakṛti, the different Tattvas from Mahat to the different Indriyas, Viṣṇu, Brahmā, the sages, Indra and the devas derive their nourishment.

28-29. Worship that immortal deity Śiva with sacred rites, penance, self-study of the Vedas, yogic practices, meditation, observance of truth and other means. You will be freed from the noose of Yama. The lord is the cause of both bondage and salvation.

30-31. In my opinion this Mṛtasañjīvanī mantra is the most excellent of all. Repeat these mantras regularly remembering Śiva with devotion. After Japa, Homa and recitation of the mantras observe fast, but you can drink water day and night. If the meditation is conducted in the presence of Śiva there is no fear of death from anywhere.

32-33. Nyāsa and other ritualistic rites shall be observed. Śiva shall be worshipped duly. Śiva who is favourably disposed to his devotees shall be propitiated. I shall also mention the observance of meditation. It is after this meditation that the mantra shall be repeated as long as the purpose is realised due to Śiva's power.

34. I worship the three-eyed Lord Śiva, the conqueror of death who is accompanied by (Pārvatī); who pours water on his head from two vessels held in his lotus-like hands, by means of the other pair of hands; who has placed the two hands with the pots on the lap; who usually holds in his hands the Rudrākṣa garland and a deer and whose body is rendered cool and wet by the nectar exuding from the moon worn on the head.

*Brahmā said :—*

35. After instructing the excellent sage Dadhīca thus and remembering lord Śiva, O dear, Śukra returned to his abode.

36. On hearing his words, the great sage Dadhīca went to the forest for penance thinking upon Śiva with great pleasure.