

is beyond. The Karmaloka is beneath that point and Jñānaloka is beyond that.

80-81. Obeisance which is beyond that point quells pride and egotism. The word Jan means evanescence, Na is a negative particle. The word Jñāna, therefore, means that which wards off evanescence. Those who worship elements hover beneath that point.

82-83. And those who worship spiritual things go beyond that point. The Vedibhāga (the portion of the Altar) in that great world of Ātmaliṅga is only up to that point. The eight fixation of Prakṛti etc. is also at the extremity of the Vedit. Such is the customary and the scriptural procedure.

84. Those who are endowed with the virtue of truthfulness etc. and those who are devoted to the worship of Śiva cross Kālacakra who is seated on Adharmamaḥiṣa (The buffalo of evils).

85. Beyond that stands, ahead of Śivaloka, the bull of Virtue in the form of celibacy. It has the legs of Truthfulness etc.

86. The bull of Dharma has forbearance for its horns, restraint for its ears, faith for its eyes, sighs for its intellect and mind. It is embellished by the sound of Vedic chants.

87. The bulls of sacred rites etc. are to be understood as stationed in the causes. Kālātīta (i.e. Maheśvara) presides over the bull of sacred rites.

88. The span of life of Brahmā, Viṣṇu and Maheśa is a day. Beyond that, there is neither day nor night, neither birth nor death.

89-90. The worlds ending with Kāraṇasatya, of the Kāraṇabrahmā (Brahmā the cause) evolved out of the subtle elements, Smell etc. are stationed beyond it. In all these fourteen worlds, the subtle smell etc. give the due form. The fourteen worlds of Kāraṇaviṣṇu are stationed there.

91. The lokas of Kāraṇarudra are twenty-eight in number. The lokas of Kāraṇa-īśa numbering fifty-six are beyond that.

92-93. The Brahmācaryaloka accepted by Śiva is beyond that. There in the Jñānakailāsa that has five coverings, the primary phallic form of Śiva is stationed in the company