

liṅgas made of rock, silver, gold, crystals and gems, liṅgas installed by devas and siddhas, Kāsmīra liṅgas and Jyotirliṅgas¹⁵³, the partaking of the Naivedya of Śiva is on a par with the rite of Cāndrāyaṇa.¹⁵⁴ Even the slayer of a brahmin if he partakes of the remains of the food offered to the God quells all his sins immediately.

16-17. In regard to Bāṇaliṅga, metallic liṅga, Siddhaliṅga and Svayambhū liṅga and in all other idols, Caṇḍa, one of the attendants of Śiva, is not authorised. Where Caṇḍa is not authorised, the food-offering can be partaken of by men with devotion. But no man shall partake of the food-offering where Caṇḍa is authorised.

18. After performing the ceremonial ablution duly if any one drinks the water three times, all the three types of sins committed by him are quickly destroyed.

19-20. If at all anything from Śivanaivedya is not to be taken it is that article which is actually put on the liṅga. O great sages, that what is not in contact with the liṅga is pure and as such, it can be partaken of. When it is in contact with Śālagrāma Śilā, it is pure and can be taken whether it is food-offering, leaf, flower, fruit or water.

21. O great sages, thus I have told you the decision about food-offering, Now, hear me attentively, with devotion. I shall explain the greatness of Bilva.

22. This Bilva is the symbol of Śiva. It is adored even by the Gods. It is difficult to understand its greatness. It can only be known to a certain extent.

23. Whatever holy centre there is in the world finds a place under the root of Bilva.

153. Jyotirliṅgas are twelve in number : (1) Somanātha (at Somanath Pattan, Gujarat), (2) Mallikārjuna or Śrīśaila (on a mountain near the river Kṛṣṇā), (3) Mahākālā, Mahākāleśvara (at Ujjain), (4) Omkāra Māndhātā on the Narmadā, (5) Amareśvara (at Ujjain), (6) Vaidyanātha also called Nāganātha (at Deogarh Bengal), (7) Rāmeśa or Rāmeśvara (on the island of Rameśvara), (8) Bhīma Śaṅkara (in the Rājamundry district), (9) Viśveśvara at Benares, (10) on the banks of the Gomati, (11) Gautameśa, also called Vāmeśvara (not located), (2) Kedārnātha in the Himalayas.

154. Cāndrāyaṇa is a religious observance, an expiatory penance, regulated by the period of the moon's waxing and waning. In this rite, the daily quantity of food which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the bright fortnight.