

59. O best among sages, the measurement and number of grains and pulses have been explained to you by me. O lord of sages, now listen to the calculation of a hundred thousand in the case of flowers.

60. A Prastha of Śaṅkha flowers constitutes a hundred thousand, says Vyāsa who shows the exact measurement and calculation.

61. Eleven Prasthas of Jāti and Yūthikā flowers constitute a hundred thousand in number in each. Five and a half Prasthas of Rājikā flowers also constitute so many.

62. Twenty Prasthas of Mallikā flowers constitute a hundred thousand; while so many flowers of gingelly plant measure a little less than a Prastha.

63-64. Karavīra flowers measure three times that. Scholars say that the flowers of Nirguṇḍi too measure likewise. In Karṇikāra and Śirīṣa flowers too, the same mode of calculation holds good. Ten Prasthas of Bandhujīva flowers constitute a hundred thousand.

65. The devotee shall perform the worship of Śiva with different flowers after considering these modes of calculation for the fulfilment of desires if he has any or for the sake of salvation if he has no desire.

66. Now I shall explain the benefit of great potentiality accruing from Dhārāpūjā, a mere listening to which is conducive to great welfare.

67. After performing the regular worship of Śiva, with great devotion in accordance with prescribed rules, the devotees shall pour water in a continuous stream.

68-70. This Dhārā worship is very efficacious in delirium due to fever. At that time Śatarudriya²⁰⁴ mantra, Rudraikādaśa mantra, Rudrajāpya mantra, Puruṣa Sūkta,²⁰⁵ Ṣaḍaṅga mantra, Mahāmṛtyuñjaya²⁰⁶ mantra, Gāyatrī, names ending with Namaḥ and beginning with Praṇava or Āgama mantra shall be repeated.

204. On the Śatarudriya concept of Śiva, see MP. A Study PP. 64-65.

205. VS. 31.1.

206. This mantra is often used for warding off diseases and prolonging life.