

tives of the man who chants day and night the verses of the Śivapurāṇa.

33. The sacred rites performed by the man who regularly reads or listens to the Śivapurāṇa are effective millions of times more than usual.

34. He who reads the Rudrasaṁhitā portion of Śivapurāṇa with pure and concentrated mind becomes a purified soul within three days even though he might have killed a brahmin.

35. He who reads the Rudrasaṁhitā three times a day near the image of Bhairava, refraining from useless talk, shall get all cherished desires fulfilled.

36. If a slayer of brahmin circumambulates the trees of Vāṭa and Bilva reciting the verses from Rudrasaṁhitā he will become purified of the sin of Brahmin-slaughter.

37. The Kailāśa saṁhitā is even greater than that. It is of Vedic status and stature. The meaning of Praṇava (the sacred syllable Om) is amplified in it.

38. O Brahmins, Lord Śiva knows the greatness of Kailāśasaṁhitā in its entirety. Vyāsa knows half of it and I a moiety of the same.

39. A part of it, I shall tell you, since it is impossible to say everything. On comprehending it people attain purity of their minds instantaneously.

40. O Brahmins, seeking for it ever and anon, I do not see a sin that cannot be quelled by Rudrasaṁhitā.

41. Drinking that nectar prepared by Lord Śiva after churning the ocean of the Upaniṣads (a class of Vedic literature) and handed over to Kumāra (Lord Kārtikeya) the devotee shall become immortal.

42. The person intending to perform expiatory rites for the sins of Brahma-hatyā etc. should read that Saṁhitā for a month. He shall be freed of that sin.

43. By a single recital, that Saṁhitā destroys the sin originating from the acceptance of monetary gifts from defiled persons, partaking of defiled food and indulging in foul talks.

44. The benefit derived by a person who reads that Saṁhitā in the grove of Bilva trees in a temple of Śiva is beyond description in words.

45. If a person reads that Saṁhitā with devotion at the