

black in colour. He is called great lord (Maheśvara) to that extent. The ability to vanish is up to that extent.

68. Beneath that is the Karmabhoga enjoyment as a result of activity. Beyond that point is Jñānabhoga (enjoyment due to knowledge). Beneath that point is Karmamāyā and beyond that point is Jñānamāyā.

69. Explanation of Karmamāyā—Mā means Lakṣmī i.e. Karmabhoga. Attainment of the same is Māyā. The word Mā is then interpreted as Jñānabhoga. Attainment of the same is Māyā.

70. Beyond that point is Nityabhoga (perpetual enjoyment). Beneath that point is Naśvarabhoga (evanescent enjoyment). Beneath that is evanescence and beyond that there is freedom.

71. The bondage of nooses is only beneath that point. There is no bondage beyond that. Those who perform actions with desire alone, hover beneath that point.

72. The enjoyment of rites performed with no desire is said to be beyond that point. Those who are devoted to the worship of womb, hover beneath that.

73. The worshippers of the phallic emblem who are unaffected by desire can go beyond that. Worshippers of deities other than Śiva, hover beneath that.

74. Those who are devoted to Śiva alone can go beyond that. Crores of Jīvas live beneath that point. There is a great fort-wall as it were above the same.

75. Persons bound by worldly existence remain beneath that point and those who are liberated go beyond that. Those who worship the natural substances hover beneath that.

76. Those who worship the entity of Puruṣa go beyond that point. Śakti-liṅga is beneath that point but Śiva-liṅga is beyond.

77. The unmanifest liṅga is beneath that point but the manifest one is beyond. The conceived liṅga is beneath and the unconceived one is beyond.

78. The external liṅga is beneath that point and the internal one is beyond. The Śakti-lokas numbering hundred and twelve are beneath that point.

79. The Bindurūpa is beneath that point and Nādarūpa