

rules are prescribed here. Now attend to the explanation of certain Devayajñas without fire.

12. At the beginning of the first creation, the omniscient, merciful lord Mahādeva created the different week days for the benefit of the entire world.

13. Lord Mahādeva, the global physician, the omniscient, the panacea of all panaceas, made the first day his own day that bestows good health.

14-17. Next he created the day of his Māyā (Illusion) the bestower of prosperity. Afterwards when the birth of Kumāra was attended with some mishaps he created the day for the sake of surmounting mishaps and idleness. With a desire to bless the worlds and for their nurture and protection he created the next day dedicated to Viṣṇu, the protector of the worlds. The next day created by the lord is for the sake of the longevity of the worlds dedicated to the creator of the three worlds, Brahmā, called also Parameṣṭhin, who is the bestower of longevity too. Hence this day too bestows longevity.

18. The last two days of the week created by the lord are those of Indra and Yama. In the beginning when the lord created Puṇya and Pāpa (Virtue and Sin) for making the three worlds flourish, these deities who preside over them were assigned these two days.

19-22. The last two days are the bestowers of worldly enjoyments and removers of premature death respectively. The lord made the sun etc. who are His own manifestations and are firmly established in the solar cycle (Jyotiścakra⁷⁶ the lords of the different days. Their worship in their respective days accords the respective benefits viz :—health, riches, removal of sickness, nourishment, longevity, enjoyment of pleasures and prevention of death respectively. It is said that the respective merits of the different days are secured through the gratification of the gods. Śiva is the

76. Jyotiścakra or Śiṃśumāra Chakra refers to the system of stars, planets and constellations conceived of as a Cakra rotating like the Potter's wheel. The vast space is an ocean in which the stars are arranged like the body of a giant alligator. The imagery of the wheel implies a fixed centre to which the whole system of moving stars is secured by certain pulls, spoken of as winds (Vāta) in physical form but actually invisible forces exercised by the centre on the peripheral stars. Cp. MP.—A Study. P. 209.