

ŚIVA MAHĀPURĀṆA

Part One

Vidyēśvara-saṃhitā

Contents

I	Vidyēśvara-saṃhitā	5
1	The Doubt of the Sages	7
2	Answers Clarifying the Doubts of the Sages	11
3	The deliberation on the achievable and the means of achievement	17
4	The Excellence of Listening and Deliberation	21
5	The greatness of the <i>liṅga</i> of Śiva	25
6	Battle between Brahmā and Viṣṇu	29
7	Śiva manifests himself as a column of fire in the battlefield	31
8	Śiva's forgiveness of Brahmā	35
9	The Proclamation of Śiva as Maheśvara	37
10	The five-fold activities (<i>pañcakṛtya</i>) and the <i>Oṃkāra</i> -mantra	41
11	Mode of worshipping the phallic form of Śiva and making gifts	45
12	The narrative of Śiva's holy centres and temples	51
13	Description of good conduct (<i>sadācāra</i>)	55
14	Description of the Fire-sacrifice (<i>agniyajña</i>)	63
15	Qualification, time and place for <i>devayajña</i>	67

16	Different modes of worship of clay idols and their results	71
17	The glorification of the syllable <i>Oṃ</i> and the five-syllabled mantra	79
18	Bondage and liberation: Glorification of the phallic emblem of Śiva	89
19	The worship of Śiva's Earthen phallic image (<i>pārthiva-līṅga</i>)	101
20	Worshipping an earthen phallic image by chanting Vedic mantras	105
21	Number of phallic images of Śiva used in worship	113
22	On the partaking of the <i>Naivedya</i> of Śiva and the greatness of Bilva	117
23	The glorification of the <i>Rudrākṣa</i> and of the names of Śiva	121
24	The greatness of the holy ashes	125
25	The greatness of Rudrākṣa	133

Part I

Vidyeshvara-samhitā

Chapter 1

The Doubt of the Sages

*ādyantamaṅgalamajātasamānabhāvamāryaṁ tamīśamajarāmaramātmadevam
paṁcānanam prabalapaṁcavinodaśīlam saṁbhāvaye manasiśaṁkaramambikeśam*

*I meditate on Śiva, the lord of Ambikā (Pārvatī), auspicious from the beginning to
the end, having no parallel, the noble lord, the unaging and the undying, the lord of
ātmans, the five-faced and the dispeller of the five powerful sins.*

Vyāsa said:¹

1-2. Sages of edified souls, engaged in truthful rites, powerful and blessed, performed a great sacrifice at the confluence of Gaṅgā and Kālindī (Yamunā) in the most sacred city of Prayāga², a great holy centre, the path that leads to Brahmaloka³.

3. On hearing that a sacrifice was being performed there, the disciple of Vyāsa, the great sage Sūta, an excellent scholar in the *purāṇas*, arrived there to see the sages.

4. The sages were delighted on seeing him and received him with due hospitality and adoration.

5. The due adoration being completed, the noble sages, being highly pleased, addressed him in all humility with their palms joined in reverence.

¹Vyāsa: The title is applied to Vedavyāsa, the arranger of the Vedas, the compiler of the *Mahābhārata*, the founder of the Vedānta philosophy and the arranger of the *purāṇas*. Dowson doubts the identity of these different arrangers. Vyāsa is also called Kṛṣṇa-Dvaipayana. From his complexion he received the name Kṛṣṇa and from his birth place he was called Dvaipāyana.

²Prayāga is a celebrated place of pilgrimage at the confluence of the Ganges and Jumna in the Naimiṣa forest (*Śiva-purāṇa*, *Vidyēśvara-saṁhitā* 1.4). It is situated on the northern bank of the Ganges (*Skanda-purāṇa* 2.2.12.36). The name 'Prayāga' is recorded by Hwen Tshang in the seventh century and is as old as the reign of Aśoka who set up the stone pillar about 235 BC. The Gupta emperors regarded the confluence at Prayāga as the visible symbol of Madhyadeśa.

³Brahmaloka, also called Satyaloka, is the abode of Brahmā.

6. O Romaharṣaṇa⁴, the omniscient, by thy weighty fortune, the entire Purāṇic lore, pregnant in its meaningful content, has been secured by thee from Vyāsa.
7. Hence thou art the receptacle of wonder-inspiring stories, even as the vast ocean is the storehouse of gems of great worth.
8. There is nothing in the three worlds that is not known to thee, of the past, present and the future.
9. It is our great fortune that thou thyself hast come to pay a visit to us. Hence it is not proper on thy part to return without doing us a favour.
10. It is true that we have already listened to the explanation of the auspicious and the inauspicious. But we are not content. We yearn to hear more and more.
11. Now, O Sūta of good mentality, we have only one point to be clarified. If thou dost desire to bless us, please explain the same, though it be the secret of secrets.
12. At the advent of the terrible age of Kali men have become devoid of merits. They are engaged in evil ways of life. They have turned their faces from truthful avocations.
13. They are engaged in calumniating others. They covet other men's wealth. Their attention is diverted to other men's wives. Injuring others has become their chief aim.
14. They view the physical body as the soul, deluded as they are; they are atheists of mere brutish sense; they hate their parents; their wives are goddesses unto them; they are slaves to lust.
15. Brahmins are in the clutches of greed, they sell Vedas for livelihood; they acquire learning as a means of earning money; they are deluded by their false pride.
16. They have forsaken the duties of their own castes; they have almost become swindlers of others; they do not offer *sandhyā* prayers thrice a day; they are deprived of Vedic enlightenment.
17. They are ruthless; they make much of their little knowledge; they have discarded many of their rites and good conduct of life; they have taken to agriculture as their profession; cruelty has become second nature to them; their ideas have become dirty and defiled.
18. Similarly the *kṣatriyas* also have discarded their duties; they associate with evil men; they indulge in sinful activities; vice and debauchery have become their main aim in life.
19. They have ceased to be valorous; they never take interest in virtuous warfare; they flee from the battlefield; they follow the mean tactics of thieves and *śūdras*; they are mentally enslaved by base passions.
20. They have eschewed the practice of miraculous weapons; they never care to protect cows and brahmins; they no longer consider it their duty to protect those who seek refuge in them; they always indulge in brutish sexual dalliance with their damsels.

⁴Romaharṣaṇa or Lomaharṣaṇa was one of the five disciples (the other four being Paila, Vaiśampāyana, Jaimini and Sumantu) to whom Vyāsa taught the *purāṇa* which he constructed out of ancient material. Pargiter: 'Ancient Indian Historical Tradition' (Pargiter). Ch.11.

21. The good virtue of protecting their subjects they have thrown over-board; they strictly adhere to sensual enjoyment; they are wicked annihilators of their own people; they rejoice in the harassment of all living beings.
22. *Vaiśyas* too no longer perform holy rites; they have cast off their traditional virtue; they have taken to crooked ways to earn more and more; they are now notorious for their malpractices with the weighing balance.
23. They are no longer devoted to preceptors, gods and brahmins; their intellect has become distorted; miserly and tight-fisted they no longer feed the brahmins.
24. They take delight in being the paramours of beautiful women; squalid and filthy in their ideas and deluded by cupidity they have lost clear thinking; they have abandoned their zeal for Pñṛta and other holy rites such as digging wells, tanks, planting trees and parks.
25. Similarly most of the *śūdras* have become depraved. Some of them show their interest in leading the life of brahmins with shining forms and features; they too in the confusion of their minds have abandoned their traditional practices.
26. In their eagerness to appropriate a brahmanical splendour they frequently perform penances. They cause infantile and premature deaths by their chanting of mantras.
27. They worship the *śālagrāma* stone and other things; they evince some interest in *homas* too but in their thoughts and actions they are crooked and antagonistic; they calumniate the brahmins.
28. Rich people indulge in misdeeds; learned people take perpetual delight in disputations; those who conduct discourses in holy narratives and expound virtuous rites of worship, themselves abandon virtuous practice of the same.
29. Haughty persons assume the features of noble kings; those who liberally give, do so with a lot of fuss and haughtiness thinking themselves to be great lords and treating the brahmins and others as their servants.
30. Devoid of the strict observance of their traditional duties and virtues, the foolish people have brought about an admixture of various castes. Cruel in thought and obsessed by false prestiges, people have discarded the four-fold system of social classification.
31. Deluded people, wrongly considering themselves high-born, perform certain good rites which result only in the upset of the caste-order and down-fall of all people.
32. Women too generally misbehave and err; they slight their husbands; they are inimical to their fathers-in-law; fearlessly they pursue their nefarious activities.
33. They indulge in foul coquettish gestures; they are carried away by amorous dispositions; their conduct is bad; they pursue illicit connections with paramours; they turn away from their own husbands.
34. As for sons, they are invariably wicked without any filial affection; they take lessons in ignorant activities and succumb to various ailments.

35. O Sūta, how can these deluded people who have abandoned their traditional virtues get salvation here and hereafter.

36. Hence our minds are always agitated. Indeed there is no virtue equal to helping others.

37. Since thou art conversant with the essentials of all tenets, please tell us the easiest remedy for the immediate destruction of the sins of these people.

Vyāsa said:

38. On hearing these words of the sages of sanctified souls Sūta thought of Śiva and told them thus.

Chapter 2

Answers Clarifying the Doubts of the Sages

Sūta said:

1. O saintly men, the question that you put me is very pertinent. Prompted by my love towards you all I shall, remembering my preceptor, the benefactor of the three worlds, tell you everything. All of you listen attentively.
2. The entire essence of Vedānta is contained in the excellent *Śivapurāṇa*. It dispells all sins. It affords the attainment of the highest truth hereafter.
3. O brahmins, the great glory of Śiva, that destroys the sin of the Kali age, unfolds itself in the *purāṇa* and yields the fruits of the four varieties (*dharma*, *artha*, *kāma* and *mokṣa*).
4. By the single-minded study of that most excellent *Śivapurāṇa* excellent brahmins will attain salvation.
5. It is only as long as the *Śivapurāṇa* has not risen high in the world, that *brahma-hatyā* (the sin of slaying a brahmin) and other sins display themselves.
6. It is only as long as the *Śivapurāṇa* has not risen high in the world, that the evil portents of Kali fearlessly roam about.
7. It is only as long as the *Śivapurāṇa* has not risen high in the world, that the different sacred texts clash together in disputation.
8. It is difficult even to great men to comprehend Śiva's features as long as the *Śivapurāṇa* has not risen high in the world.
9. The cruel attendants of Yama roam about fearlessly as long as the *Śivapurāṇa* has not risen high in the world.
10. All the other *purāṇas* roar loudly on the earth as long as the *Śivapurāṇa* has not risen high in the world.

11. All the holy centres enter into mutual wrangles and disputes on the earth as long as the *Śivapurāṇa* has not risen high in the world.
12. All the mantras rejoice in mutual disputes as long as the *Śivapurāṇa* has not risen high in the world.
13. All the sectors of pilgrimage engage themselves in mutual disputes as long as the *Śivapurāṇa* has not risen high in the world.
14. All the altars and pedestals engage themselves in mutual disputes as long as the *Śivapurāṇa* has not risen high in the world.
15. All the gifts engage themselves in disputes as long as the *Śivapurāṇa* has not risen high in the world.
16. All those gods engage themselves in mutual disputes as long as the *Śivapurāṇa* has not risen high in the world.
17. All the philosophical tenets engage themselves in mutual disputes as long as the *Śivapurāṇa* has not risen high in the world.
18. O foremost among brahmanical sages, I cannot adequately describe the fruit accruing from reciting and listening to this *Śivapurāṇa*.
19. Even then, O sinless ones, I shall succinctly describe its greatness as narrated to me by Vyāsa. Please listen attentively.
20. He who reads a single stanza or even half of it piously becomes free from sin instantaneously.
21. He who reads every day as much of *Śivapurāṇa* as he can with devotion and alertness is called *jīvanmukta* (a living liberated soul).
22. He who continues to worship this *Śivapurāṇa* daily derives the fruit of horse-sacrifice undoubtedly.
23. He who with a craving for an ordinary position in life listens to *Śivapurāṇa* even from a person other than me is freed from sin.
24. He who bows near this *Śivapurāṇa* derives undoubtedly the fruit of adoration of all the gods.
25. Please listen to the meritorious benefit that accrues to the man who copies *Śivapurāṇa* and gives the manuscript to the devotees of Śiva.
26. He will have that benefit—very difficult to attain in the world—as that of the study of *śāstras* (sacred lore) and of commenting on the Vedas.
27. He who observes fast on the *caturdaśī* (fourteenth day in the lunar fortnight) and conducts discourses and comments on the *Śivapurāṇa* in the assembly of the devotees of Śiva is the most excellent of all.

28. He shall derive the benefit of the repetition of Gāyatrī¹ syllable by syllable. He will enjoy all worldly pleasures here and attain salvation hereafter.
29. I shall tell you the benefit derived by him who reads or listens to this after observing fast on the *caturdaśī* day by keeping awake in the night.
- 30-31. This is the truth, undoubtedly the truth that he will get the benefit derived by the man who makes gifts of wealth equal in weight to himself to brahmins with Vyāsa at their head at the complete eclipse of the sun, many a time, in all holy centres, Kurukṣetra, etc.
32. Indra and other *devas* wait eagerly for the directives of the man who chants day and night the verses of the *Śiva-purāṇa*.
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 *Rudrasaṃhitā* portion of *Śiva-purāṇa* 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 *Rudrasaṃhitā* 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 *vaṭa* and *bilva* reciting the verses from *Rudrasaṃhitā* he will become purified of the sin of Brahmin-slaughter.
37. The *Kailāsa saṃhitā* 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 *Kailāśasaṃhitā* 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 *Rudrasaṃhitā*.
41. Drinking that nectar prepared by Lord Śiva after churning the ocean of the *upaniṣads* 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 *saṃhitā* for a month. He shall be freed of that sin.
43. By a single recital, that *saṃhitā* 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 *saṃhitā* in the grove of *bilva* trees in a temple of Śiva is beyond description in words.

¹ Gāyatrī: a most sacred verse of the *Ṛgveda* which is the duty of every *brāhmaṇa* to repeat in his every day prayers. It is addressed to the Sun, Savitr and is called Sāvitrī also.

45. If a person reads that *saṃhitā* with devotion at the time of performing *śrāddha* and feeding the brahmins, all his *pitṛs* (manes) attain the great region of Śiva.
46. The devotee who observes fast on the *caturdaśī* day and reads that *saṃhitā* under the *bilva* tree is directly identified with Śiva and is worshipped by the gods.
47. The other *saṃhitās* are no doubt the bestowers of the benefit of fulfilling all cherished desires. These two *saṃhitās* are particularly excellent as they are full of divine sports and divine knowledge.
48. Such is the *Śivapurāṇa*, extolled on a par with the Vedas, created by Lord Śiva Himself at first and commensurate with the supreme Brahman.
- 49-51. Originally the *Śivapurāṇa* was of very enormous size consisting of twelve sacred *saṃhitās*: (1) *Vidyēśvara* (2) *Rudra*, (3) *Vaināyaka*, (4) *Aumika*, (5) *Mātr* (6) *Rudraikādaśa*, (7) *Kailāsa*, (8) *Śatarudra*, (9) *Sahasrakoṭīrudra*, (10) *Koṭīrudra*, (11) *Vāyavīya* and (12) *Dharmasaṃjñā*. O brahmins, I shall mention the number of verses in those *saṃhitās*. Please listen with due attention.
52. The first *saṃhitā* of *Vidyēśvara*, consisted of ten thousand verses. The *Raudra*, *Vaināyaka*, *Aumika* and *Mātr* *saṃhitās* consisted of eight thousand verses each.
53. O brahmins, the *Rudraikādaśa saṃhitā* consisted of thirteen thousand verses; the *Kailāsa saṃhitā* of six thousand verses and the *Śatarudra* of three thousand verses.
54. The *Koṭīrudra saṃhitā* consisted of nine thousand verses; the *Sahasrakoṭī-Rudra saṃhitā* of eleven thousand verses.
55. The *Vāyavīya saṃhitā* consisted of 4000 verses and the *Dharma saṃhitā* of twelve thousand verses. Thus the whole *Śivapurāṇa* contained a hundred thousand verses.
56. That has been condensed by Vyāsa to twenty-four thousand verses; that is to about a fourth of the original *purāṇa* and he retained seven *saṃhitās*.
57. The Purāṇic lore at the time of the first creation as conceived by Śiva contained a thousand million (hundred *crores*) verses.
58. In the Kṛta age² Dvaipāyana and others condensed it into four hundred thousand verses which in the beginning of Dvāpara age was separated into eighteen different *purāṇas*.
59. Of these the *Śivapurāṇa* contains twenty-four thousand verses with seven *saṃhitās* and the *purāṇa* is on a par with the Vedas (in excellence).
60. The first *saṃhitā* is called *Vidyēśvara*, the second *Rudra*, the third *Śatarudra* and the fourth *Koṭīrudra*.

² *Yugas*: According to tradition, historical time is divided into four ages, viz. the Kṛta (or Satya), Tretā, Dvāpara and Kali. This system is the peculiarity of India alone. Kṛta age ended with the destruction of the Haihayas by Rāma Jāmadagnya; Tretā began with Sagara and ended with Rāma Dāśarathi's consecration at Ayodhyā and closed with the Bhārata war; the Kali began immediately after the passing away of the great heroes of the Bharata war, Kṛṣṇa and the Pāṇḍavas and with the changes in the political condition of Northern India that ensued.

61. The fifth is *Aumi* (of Umā), the sixth *Kailāsa* and the seventh *Vāyavīya*; these are the seven *saṃhitās*.
62. Thus the divine *Śivapurāṇa* with its seven *saṃhitās* stands on a par with the Vedas, according to salvation more than anything else.
63. He who reads this *Śivapurāṇa* complete with the seven *saṃhitās* devotedly is a living liberated soul.
64. Hundreds of other sacred texts as the Vedas, *smṛtis*, *purāṇas*, *itihāsas*, and *āgamas* do not merit even a sixteenth of this *Śivapurāṇa*.
65. *Śivapurāṇa* is first expounded by Śiva and then condensed by Vyāsa, a devotee of Śiva. It is pure and brief and as such it renders help to all living beings. As a queller of the threefold calamities (physical, extraneous and divine) it is unrivalled. It bestows welfare upon the good.
- 66-67. Undeceptive virtue is extolled herein; it is, in the main, of the nature of Vedantic wisdom. It contains mantras, and three aims of life and the thing knowable by wise men of unprejudiced mind. The *Śivapurāṇa* is the best among the *purāṇas*, extolling the great Being that glows in Vedānta and the Vedas. He who reads and listens to it with devotion becomes a favourite of Śiva and attains the supreme position (here and hereafter).

Chapter 3

The deliberation on the achievable and the means of achievement

Vyāsa said:

1. On hearing the words of Sūta, the great sages said, “Please narrate the wonderful *purāṇa* that fully treats of the essence of Vedānta”.
2. Very delighted at the request of the sages Sūta meditated on Śiva and spoke to them.

Sūta said:

3. Contemplating on Śiva free from ailments may ye all hear this *Śivapurāṇa*, the foremost among *purāṇas*, that amplifies the essence of the Vedas.
- 4-5. Where the trio, *bhakti* (Piety) *jñāna* (Wisdom) and *vairāgya* (non-attachment) has been proclaimed and the object which is knowable only through Vedānta, has been particularly described.

Sūta said:

- 6-8. May ye all hear the *purāṇa* that imbibes the essence of the Vedas. Formerly, when many *kalpas* (Aeons) elapsed and this *kalpa* started with the process of creation, a great dispute arose among the sages of six clans who held divergent views as to which is great and which is not. They approached Brahmā the Creator, to ask him about the imperishable.
- 9-12. All of them with palms joined in reverence addressed him with words couched in humility—“Thou art the creator of the entire universe, the cause of all causes. Who is that Being older than all Principles, the greatest of the great?”

Brahmā said:

“That from whom words recede, not approaching him even with the mind; that from whom this entire universe beginning with Brahmā, Viṣṇu, Rudra and Indra, along with all elements

and all sense-organs, is evolved at first; he is the lord Mahādeva the omniscient, the lord of the universe. He can be realised by supreme devotion and not by other means.

13. Rudra, Hari, Hara and other lords of *devas* are ever desirous of seeing Him, moved by great devotion.

14. Of what avail is a verbose statement? One is liberated by devotion unto Śiva. Devotion to the deity is due to His Grace; and His grace is due to devotion just as the seed gives rise to the sprout and the sprout produces the seed.

15. Hence, O Brahmins, all of you descend to the earth, to propitiate the Lord. You have to perform a sacrifice of long duration for a thousand years.

16. It is by the grace of Śiva alone who will be the presiding deity of this sacrifice that the means of achievement of the Achievable can be realised and that is the essence of the *vidyā* (mystic learning) mentioned in the Vedas.

The sages said:

17. What is that great Achievable? What is that great means of achievement? Of what sort is the performer of the rite? Please mention these precisely.

Brahmā said:

18. The attainment of Śiva's region is the Achievable. Means of achievement is the service rendered unto Him. *Sādhaka* (the performer of the rite) is the person who is free from desire even for permanence which attitude is the result of His grace.

19. Rites mentioned in the Vedas should be performed with the fruits thereof dedicated to Him. Thence, through *sālokya*¹ he attains the feet of the great Lord.

20. All attain the great fruit according to the standard in devotion achieved. The ways of achieving these standards are manifold as expounded by Isa Himself.

21-22. I shall condense the same and tell you the essential means. Listening to the glory of Śiva, glorifying him by means of words, and deliberation in the mind, these constitute the greatest of the means. Maheśvara is to be heard, glorified and meditated upon.

23. Thus *śruti*² is our authority. Resorting solely to this great means, all of you attain the Achievable.

24. Regarding visible things people see with their eyes and begin their activity. Concerning the invisible everywhere, they know through the ears and activise themselves.

¹The devotee attains exemption from further transmigration and his identification with the deity, gradually through four stages; viz. *sālokya* (being in the same world with the deity), (*sāmīpya* (nearness to the deity), *sāyujya* (intimate union with the deity) and *sārūpya* (assimilation to the deity). SP. adds *sārṣṭi* (9.26) (equality in rank, condition or power) as one of the grades of *mukti*.

²The word *śruti* in the *purāṇas* does not mean 'sacred tradition' but simply 'tradition'. 'Ancient Indian Historical Tradition' (Pargiter) Ch.2.

25. Hence *śravaṇa* (listening) is the first rite. The intelligent scholar must listen to the oral explanation of the preceptor and then practise the other rites—*kīrtana* (glorifying) and *manana* (deliberation).

26-27. When all the means upto *manana* are well exercised, *śivayoga* (unification with Śiva) results gradually through *sālokya etc.* All the ailments of the body are nullified and supreme bliss is realised. Painful indeed is the process but later on everything becomes auspicious from beginning to end.

Chapter 4

The Excellence of Listening and Deliberation

The sages said:

1. O holy one, what is *śravaṇa*? what is *manana*? How is the *kīrtana* performed? Please expound these precisely.

Brahmā said:

2. The mind is fond of reasoning deliberation. The ability of the mind to ponder and evaluate the corresponding efficacy of the worship, *japa*, the attributes of Īśa, His form, His divine sports and multifarious names, is the result of the benignant glance of Īśvara. Hence this steady continuance in the act of deliberation is the most important of all the means.

3. By *kīrtana* (glorification) is meant the clear expression of Śiva's exploits, attributes, forms, sports, names *etc.* in good taste by reciting traditional lore, singing songs of praise even in mother tongue. It is the middle one of the three means.

4. O wise men, the means of *śravaṇa* famous in the world is the listening to words concerning Śiva, in whatever manner, howsoever and wherever they are produced with the same steady attention as in the sporting dalliance of women.

5. *Śravaṇa* (listening) is effected when one associates with good men. Then the *kīrtana* of Paśupati becomes steady. In the end is the *manana* which is the most excellent. All these take place as a result of benevolent surveillance of Lord Śiva.

Sūta said:

6. O saints, in the context of the elucidation of the greatness of the means, I shall narrate an anecdote of former days for your sake. Please listen to them attentively.

7. Long ago, my preceptor Vyāsa, the son of Sage Parāśara, performed penance on the bank of the river Sarasvatī¹ with some mental agitation.
8. The divine sage Sanatkumāra who happened to go that way in an aerial chariot resplendent like the sun, espied my preceptor.
9. Waking up from his meditation my preceptor saw the son of Brahmā. The sage thereupon paid obeisance in a flutter and eagerness.
10. He offered *arghya* and a seat befitting the divinity of the sage. Being delighted, the divine sage spoke to my humble preceptor in words of great profundity.
11. O sage, you must meditate upon the True object. The great lord Śiva can be realised and seen. But wherefore do you perform the penance here unattended?
- 12-14. When Sanatkumāra addressed him thus, the sage Vyāsa clarified his purpose. “By the favour of divine elders like you I have almost established the four ways of virtue, wealth, love and salvation with due adherence to the Vedic path, in the world. I have become a preceptor unto all. Still it is surprising that the knowledge of the means of liberation has not dawned on me. I am performing penance for the sake of salvation. But I do not know how it can be achieved.
15. O excellent brahmins, when thus requested by the sage Vyāsa, the competent divine sage Sanatkumāra told him of the sure way of realising salvation.
16. It has already been mentioned that there are three means in conformity with Vedic ideal viz. *śravaṇa*, *kīrtana* and the highly efficacious *manana* of Śiva.
17. Formerly, I too, confounded by other means performed a great penance on the mountain Mandara².
- 18-19. At the bidding of Śiva, the divine attendant Nandikeśvara arrived there. That sympathetic lord of *gaṇas*, witness of all, lovingly told me about the excellent means of salvation. Viz. *śravaṇa*, *kīrtana* and *manana* all in conformity with Vedic ideals.
20. Hence, O holy sage, as advised by Śiva these are the three means of salvation. Please practise them.” He repeatedly advised Vyāsa thus.

¹ Sarasvatī. The Sarasvatī river was a boundary of Brahmāvarta, the home of the early Aryans, and was to them, in all likelihood, a sacred river as the Ganges has long been to their descendants. As a river, it is lauded for the fertilizing and purifying powers of her waters, and as the bestower of fertility, fatness and wealth. Dowson: *Hindu Mythology* p.284; also D. C. Sarkar, G.A. *Medieval India* (Kern) p40.

This sacred river rising in the Sirmur hills of the Sivalik range in the Himalayas, emerged into the plains in the Ambala district, Punjab. Ultimately it fell into the Ghaggar which bore the name Sarasvatī in ancient times. Sanskrit literature speaks of its disappearance at Vināśana (near modern Sirsa) in Kurukṣetra in the East Punjab.

² Mandara: a mountain in Hindu Mythology for being used as a churning staff by the gods and demons on the occasion of Samudra-Manthana appears to be an important hill comprising beautiful caves. There is still a hill of this name in Banka Sub-division of Bhagalpur district (Bihar). It is noted for the abundance of various metals as well as variety of flora and fauna. It is stated to be a sacred mountain associated with Śiva. *Sk.* 5.2.4.23,26. There is another mountain of the same name in the Malaya range which being an abode of gods and *ṛṣis* has an *āśrama* of Agastya.

21. After saying this to Vyāsa, the son of Brahmā mounted the aerial chariot accompanied by his followers and returned to his splendid and auspicious region.

22-23. Thus, in brief, I have told you the ancient anecdote.

The sages said:

O Sūta, you have narrated *śravaṇa etc.* —the three means of salvation. If a person is unable to practise these three, what shall he do to achieve liberation? What is that rite whereby salvation will be possible without stress or strain?

Chapter 5

The greatness of the *liṅga* of Śiva

Sūta said:

1. A person incompetent to perform the three rites of *śravaṇa etc.* shall fix the *liṅga* or the image of Śiva and worship them every day. He can thus cross the ocean of worldly existence.
2. As far as he can afford, the devotee shall make gifts of wealth too without deceiving others. He shall offer them to the phallic emblem or the image of Śiva. He must worship them constantly.
- 3-7. The worship must be performed elaborately. Construction of platforms, ornamental portals, monasteries, temples, holy centres, *etc.*, offerings of cloth, scents, garlands, incense, lamps, with due piety; oblations of various cooked rice, pancakes, pies *etc.* with side dishes; umbrellas, fans, chowries with all paraphernalia—everything shall be maintained in the worship of Śiva. In fact, all royal homage shall be paid. Circumambulation and obeisance with *japas* according to capacity shall be performed. All the different usual rites in worships like invocation shall be maintained with due devotion. A person who worships the phallic emblem or the image in this manner will attain salvation even without *śravaṇa etc.* Many noble men of yore have been uberated solely by this simple worship.
8. Everywhere the deities are worshipped only in their image. How is it that Śiva is worshipped both in the image and the phallus?

Sūta said:

9. O sages, this question is holy and wondrous. Here the speaker is Śiva Himself and not any ordinary person.
10. I shall tell you what Śiva Himself had said and what I heard from my own preceptor. Śiva alone is glorified as *niṣkala* (nameless and formless) since He is identical with supreme Brahman.
11. He is also *sakala* as He has an embodied form. He is both *sakala* and *niṣkala*. It is in his *niṣkala* aspect that the *liṅga* is appropriate.

12-13. In the *sakala* aspect the worship of his embodied form is appropriate. Since He has the *sakala* and *niṣkala* aspects He is worshipped both in the phallic and in the embodied form by the people and is called the highest Brahman. Other deities, not being Brahman, have no *niṣkala* aspect anywhere.

14. Hence the deities are not worshipped in the formless phallic symbol. The other deities are both non-Brahman and individual souls.

15. In view of their being embodied alone they are worshipped solely in the bodily form. Śaṅkara has *brahmatva* and the others *jīvatva*.

16. This has been explained in the meaning of the *praṇava* (Om), the essence of Vedānta, by Nandikeśvara when asked by Sanatkumāra, the intelligent son of Brahmā, at the mountain Mandara.

Sanatkumāra said:

17-18. The embodied form alone is often observed in the worship of the deities other than Śiva. But both the phallic and the embodied forms are seen only in the worship of Śiva. Hence O benevolent one, please tell me precisely making me understand the truth.

Nandikeśvara said:

19. It is impossible to answer this question without revealing the secret of Brahman.

20-24. O sinless one, since you are pious I shall tell you what Śiva Himself has said. Since Śiva has the bodiless aspect in virtue of His being the supreme Brahman, the *niṣkala līṅga*, in conformity with the Vedic implication, is used only in His worship. Since He has an embodied form as well, His embodied form is also worshipped and accepted by all people. According to the decision in the Vedas, the embodied form alone is to be used in the worship of other deities who are only individual souls embodied. *Devas* have only the embodied aspect in their manifestation. In sacred literature both the phallic and the embodied forms are mentioned for Śiva.

Sanatkumāra said:

25. O Fortunate one, you have explained the worship of phallus and image distinctly for Śiva and the other deities. Hence, O lord of *yogins*, I wish to hear the feature of the manifestation of the phallic aspect of Śiva.

Nandikeśvara said:

26-27. O dear one, out of love for you I shall tell you the truth. Long long ago, in the famous first *kalpa*¹, the noble souls Brahmā and Viṣṇu fought each other.

¹The term *kalpa* in a precise sense means a vast cosmic period but this seems to have been a later application of it, when the scheme of cosmological time was developed. It is often used in a simpler and unspecialized way to mean 'a period of time', 'an age'. This seems to have been its earlier signification, as where it is said '*Purā Kalpe, mahākāle*' in old time, long, long ago. In such texts *purākalpa* is often used loosely and has the general sense of 'Old time'.

28. In order to eradicate their arrogance lord Parameśvara showed his unembodied *niṣkala* form in the form of a column in their midst.

29. He showed his phallus emblem separate, evolved out of the column, with a desire to bless the worlds.

30. From that time onwards the divine phallus and the embodied image, both, were assigned to Śiva alone.

31. The embodied form alone was assigned to deities other than Śiva. The different types of the embodied forms of the different *devas* yield only enjoyments. In regard to Śiva the phallic emblem and the embodied form together bestow auspicious enjoyment and salvation.

Chapter 6

Battle between Brahmā and Viṣṇu

Summary: The journey to Kailāśa of the *devas* terrified by the use of the *pāśupata* weapon in the fight between Brahmā and Viṣṇu who vied with each other maintaining that each of them is the Lord himself.

Nandikeśvara said:

1. Once, long ago, O foremost among *yogins*, Viṣṇu was having his nap on his serpent-couch. He was surrounded by the goddess of fortune and his attendants.
2. Brahmā, the foremost among the Vedic scholars chanced to come there. He asked the lotus-eyed handsome Viṣṇu who was lying there.
3. Who are you lying here like a haughty person even after seeing me? Get up, O dear, and see me who am your lord. I have come here.
4. Expiatory rites are ordained for that spiteful wretch who behaves like a haughty fool at the visit of an honourable elderly person.
5. On hearing these words Viṣṇu was angry. But assuming a calm exterior he said —“O dear, Hail thee. Welcome. Please sit on this couch. How is it that thy face is agitated and thy eyes look curious?

Brahmā said:

6. Dear Viṣṇu, know me to have come with the speed of the Time. I am to be honoured greatly. O dear one, I am the protector of the world, Grandfather, your protector as well.
7. O dear one, the whole universe is situated within me but your way of thinking is like that of a thief. You are born of the lotus sprung from my navel-region. You are my son. Your words are futile therefore.

Nandikeśvara said:

- 8-9. Arguing with each other like this, saying that each is better than the other and claiming to be the lord, they got ready to fight, like two foolish goats, desirous of killing each other.

10. The two heroic deities, seated on their respective vehicles—the Swan and the Garuḍa, fought together. The attendants of Brahmā and Viṣṇu also came into clash.

11. In the meantime the different groups of *devas* moving about in aerial chariots came there to witness the wonderful fight.

12-18. Witnessing from the heaven they scattered flowers everywhere. The Garuḍa-vehicled deity (of Viṣṇu) became infuriated and discharged unbearable arrows and many kinds of weapons on the chest of Brahmā. The infuriated Brahmā also hurled many arrows of fiery fury and different kinds of weapons on Viṣṇu. The *devas* commented on this wondrous fight and were agitated much, Viṣṇu in his great fury and mental agitation breathed hard and discharged the *māheśvara* weapon over Brahmā. Annoyed at this, Brahmā aimed the terrible *pāśupata* weapon at the chest of Viṣṇu. The weapon rising high in the sky blazing like ten thousand suns, with thousands of terrible pointed spikes roared awfully like a gust of wind. These two weapons of Brahmā and Viṣṇu thus faced each other in a terrible clash.

19. Such was the mutual fight between Brahmā and Viṣṇu. Then, O dear, the *devas* in their helpless agitation and vexation talked among themselves as people do at the time of war between their monarchs.

20-22. The three-pointed-trident-bearing deity, the supreme Brahman, (*i.e.*, Śiva) is the cause of creation, maintenance, annihilation, concealment and blessing. Without His corroboration even a blade of grass cannot be split by any individual anywhere. Thinking thus in their fright they desired to go to Śiva's abode and accordingly came to the summit of Kailāsa¹ where the moon-crested God resided.

23. On seeing that region of Parameśvara in the shape of Omkāra they bent their heads down in reverence and entered the palace.

24. There they saw the supreme leader of the *devas* brilliantly shining on the gem-set seat in the company of Umā on an altar in the middle of the council-chamber.

25. His right leg was kept over the knee of the left; his lotus-like hands were placed over the legs; his attendants were all round him. He had all good characteristic features.

26. He was being fanned by the specialists in that art—ladies of pointed attention. The Vedas were extolling Him. The lord was blessing every one.

27. On seeing the lord thus, the *devas* shed tears of joy² O dear one, the hosts of *devas* knelt down even from a great distance.

28. The lord, on seeing the *devas*, beckoned them to him through his attendants. Then causing the delight of the *devas*, the crest-jewel of *devas* (*i.e.*, Śiva), addressed them gravely with sweet auspicious words.

¹Kailāsa: It is said to be the centre of the Himālaya region, *Matsya-purāṇa* Ch. 121; it is identified with a peak of the Hemakūta mountain: S. M. Ali. *The Geography of the Purāṇas* p.57-58. It is called Śiva-parvata and Gaṇa-parvata and is situated to the north of Mānasarovara. Sk. 1.2.8.15; 1.3.44.14; 2.1.5.76.

²*Danḍa -praṇāma*: It is the same as the *aṣṭāṅgapraṇāma* which is performed by prostration of the eight parts of the body; the eight parts being the hands, breast, forehead, eyes, throat and the middle of the back.

Chapter 7

Śiva manifests himself as a column of fire in the battlefield

Īśvara said:

1. Dear children, hail to ye. I hope the universe and the race of the deities, under my suzerainty, flourish in their respective duties.
2. O gods, the fight between Brahmā and Viṣṇu is already known to me. This agitation on your part is like a redundant speech.
3. Thus the consort of Ambā consoled the concourse of *devas* with honeylike speech sweetened with a smile in the manner of appeasing children.
4. In that very assembly the lord announced his desire to go to the battlefield of Hari and Brahmā and accordingly issued His directive to a hundred of the commanders of his attendants.
- 5-6. Different kinds of musical instruments were played to announce the start of the journey of the Lord. The commanders of the attendants were in readiness fully bedecked in their ornaments, seated in their respective vehicles. The lord, consort of Ambikā, mounted the holy chariot shaped like Oṃkāra from front to the back and embellished with five circular rings. He was accompanied by his sons and *gaṇas*. All the *devas*, Indra and others, followed.
7. Honoured suitably by the display of banners of various colours, fans, chowries, scattered flowers, music, dance and the instrument players, and accompanied by the great goddess (Pārvatī), Paśupati (Śiva) went to the battlefield with the whole army.
8. On espying the battle, the lord vanished in the firmament. The play of the music stopped and the tumult of the *gaṇas* subsided.
9. There in the battlefield Brahmā and Acyuta desirous of killing each other were awaiting the result of the *māheśvara* and the *paśupata* weapons hurled by them.

10-11. The flames emitted by the two weapons of Brahmā and Viṣṇu burned the three worlds. On seeing this imminent untimely dissolution the bodiless form of Śiva assumed the terrific form of a huge column of fire in their midst.

12. The two weapons of fiery flame potential enough to destroy the entire world fell into the huge column of fire that manifested itself there instantaneously.

13. Seeing that auspicious wonderful phenomenon assuaging the weapons they asked each other “What is this wonderful form?”

14. “What is this column of fire that has risen up? It is beyond the range of senses. We have to find out its top and bottom.”

15. Jointly deciding like this, the two heroes proud of their prowess immediately set about assiduously in their quest.

16-18. “Nothing will turn up if we are together”. Saying this, Viṣṇu assumed the form of a Boar and went in search of the root. Brahmā in the form of a swan went up in search of the top. Piercing through the netherworlds and going very far below, Viṣṇu could not see the root of the fiery column. Utterly exhausted, Viṣṇu in the form of a Boar returned to the former battleground.

19. Dear one, your father, Brahmā who went high up in the sky saw a certain bunch of *ketakī* flower of mysterious nature falling from above.

20-21. On seeing the mutual fight of Brahmā and Viṣṇu, lord Śiva laughed. When his head shook, the *ketakī* flower dropped down. Although it had been in its downward course for many years, neither its fragrance nor its lustre had been diminished even a bit. The flower had been intended to bless them.

22-23. (Brahmā said) “O lord of flowers, by whom had you been worn? Why do you fall? I have come here to seek out the top, in the form of a swan.” (The flower replied) “I am falling down from the middle of this primordial column that is inscrutable. It has taken me a long time. Hence I do not see how you can see the top.”

24-25. “Dear friend, hereafter you must do as I desire. In the presence of Viṣṇu you must say like this. O Acyuta, the top of the column has been seen by Brahmā. I am the witness for the same.” Saying this he bowed to the *ketakī* flower again and again. Even falsehood is recommended in times of danger. So say the authoritative texts.

26. (Returning to the original place) on seeing Viṣṇu there, utterly exhausted and lacking pleasure, Brahmā danced with joy. Viṣṇu, in the manner of a eunuch admitting his inability (to a woman), told him the truth (that he could not see the bottom). But Brahmā told Viṣṇu like this.

27-28. “O Hari, the top of this column has been seen by me. This *ketakī* flower is my witness.” The *ketaka* flower repeated the falsehood endorsing the words of Brahmā in his presence. Hari,

taking it to be true, made obeisance to Brahmā. He worshipped Brahmā with all the sixteen means of service and homage¹.

29. The Lord taking up a visible form in order to chastise Brahmā who practised trickery, came out of the column of fire. On seeing the lord, Viṣṇu stood up and with his hands shaking with fear caught hold of the lord's feet.

30. It is out of ignorance and delusion about you whose body is without a beginning or an end that we indulged in this quest prompted by our own desire. Hence O, Sympathetic Being, forgive us for our fault. In fact, it is but another form of your divine sport.

Īśvara said:

31. "O dear Hari, I am pleased with you, because you strictly adhered to truth in spite of your desire to be a lord. Hence among the general public you will have a footing equal to mine. You will be honoured too likewise.

32. Hereafter you will be separate from me having separate temple, installation of idols, festivals and worship."

33. Thus, formerly, the lord was delighted by the truthfulness of Hari and offered him a footing equal to his own even as the assembly of the *devas* was witnessing the same.

¹ *Ṣoḍaśopacāra*: The sixteen acts of homage to a deity are mentioned in *Śiva-purāṇa* 2.25-29. They are differently enumerated elsewhere:

*āsanaṃ svāgataṃ pādyamarghyamācamanīyakam
madhuparkācamanasnānaṃ vasanābharaṇāni ca
gandhapuṣpe dhūpadīpau naivedyaṃ vandanaṃ tathā*

Tantrasāra enumerates 64 *upacāras*.

Chapter 8

Śiva's forgiveness of Brahmā

Nandikeśvara said:

1. Mahādeva then created a wonderful person, Bhairava, from the middle of his brows to quell the pride of Brahmā.
2. This Bhairava knelt before the lord in the battle-field and said—“O lord, what shall I do? Please give me your directives quickly.”
3. “Dear, here is Brahmā, the first deity of the universe. Worship him with your sharp-pointed quick-moving sword.”
4. With one of his hands he caught hold of the tuft of Brahma's fifth head that was guilty of haughtily uttering a falsehood, and with the hands he furiously shook his sword in order to cut it off.
5. Your father trembled like a plantain tree in a whirlwind, with his ornaments scattered here and there, his cloth ruffled and loosened, the garland displaced, the upper cloth hanging loose and the glossy tuft dishevelled, and fell at the feet of Bhairava.
6. Meanwhile the sympathetic Acyuta desirous of saving Brahmā, shed tears over the lotus-like feet of our lord and said with palms joined in reverence just like a child lisping words of entreaty to its father.

Acyuta said:

7. O Lord, it was you who gave him five heads¹ as a special symbol, long ago. Hence please forgive him his first guilt. Please favour him.

¹Brahma's five heads: When the four faces of Brahmā became thwarted in their function because of Brahmā's erotic impulse, then out of his *tapas* was produced a fifth head on the top and that head was covered with matted locks. In image No 382 of Brahmā in the Kushāna period at Mathura, the fifth head on the top is shown with moustaches, beard and long locks, a feature which is only found in the Kuśāna period from the first to the third century A.D. But later on, the fifth head was eliminated and a new theory (contradicted by *Śiva-purāṇa* 1.8.8) was devised that Brahma's head was clipped by Rudra. The fact was that the fifth head corresponding to *ākāśa* was taken to be invisible, being a symbol of his unmanifest form (*avyakta mūrti*) and that only the four others became manifest. Agrawal: *A Study*.

8. The lord thus requested by Acyuta relented and in the presence of all *devas* asked Bhairava to desist from punishing Brahmā.

9. Then the lord turned to the deceitful Brahmā who bent down his neck and said “O Brahmā, in order to extort honour from the people you assumed the role of the lord in a roguish manner.

10-11. Hence you shall not be honoured, nor shall you have your own temple or festival.

Brahmā said:

O Lord, be pleased. O flourishing one, I consider this sparing of my head itself a great blessing and a boon. Obeisance to Thee, the lord, the kinsman, the originator of the universe, the forbearing, the forgiver of defects, the benevolent one, wielding the mountain as his bow.

Īśvara said:

12. O child, the whole universe will be ruined if it loses the fear of a king. Hence you mete out punishment to the guilty and bear the burden of administering this universe.

13-14. I shall grant you another boon which is very difficult to get. In all domestic and public sacrifices you will be the presiding deity. Even though a sacrifice is complete with all the ancillary rites and offerings of monetary gifts, it will be fruitless without you. Then the lord turned to the deceitful *ketaka* flower guilty of perjury and said:

15. “O you *ketaka* flower, you are roguish and deceitful. Go away from here. Hereafter I have no desire to include you in my worship.”

16. When the lord said thus, all the *devas* shunned the very presence of the flower.

Ketaka said:

17. Obeisance to Thee, O Lord, Your bidding will mean that my very birth is fruitless. May the lord be pleased to make it fruitful by forgiving my sin.

18. Thy remembrance is reputed to quell all sins perpetrated consciously or unconsciously. Now that I have seen Thee, how can the sin of uttering falsehood sully me?

19-21. Thus entreated in the middle of the council the lord said—“It is not proper for me to wear you. I am the lord and my words must stay true. My attendants and followers shall wear thee. Hence thy birth shall be fruitful. Of course in the canopies over my idol you can be used for decoration.” The lord thus blessed the three—the flower *ketaka*, Brahmā and Viṣṇu. He shone in the assembly duly eulogised by the *devas*.

Chapter 9

The Proclamation of Śiva as Maheśvara

Nandikeśvara said:

1. In the mean time Brahmā and Viṣṇu had been standing silently on either side of the lord with the palms joined in reverence.
2. Then they installed the lord with all the members of His family on a splendid seat and worshipped Him with all holy personal things.
- 3-6. The personal things constitute those natural things of long and short duration such as necklaces, anklets, bracelets coronets, ear-rings, sacrificial threads, upper cloth of lace border, garlands, silk cloth chokers, rings, flowers, betel leaves, camphor, sandal paste, aguru unguents, incense, lamps, white umbrella, fans, banners, chowries and other divine offerings whose greatness cannot be expressed or even thought of. Both of them adored the lord with all these things worthy of the lord and inaccessible to *paśu* (the animal *i.e.*, the individual soul). All excellent things are worthy of the lord, O brahmin.
7. In order to set up a precedence the delighted lord handed over all those articles to the attendants assembled according to the order of priority.
- 8-10. The bustle of those who came to receive them was too much. It was there that Brahmā and Viṣṇu adored Śaṅkara at first. When they stood there humbly, the gratified lord spoke smilingly heightening their devotion.

Īśvara said:

Dear children, I am delighted at your worship on this holy day. Henceforth this day will be famous as “Śivarātri” the holiest of holy days pleasing to me.

11. He who performs the worship of my phallic emblem and the embodied image on this day will be competent, to perform the task of creation and the maintenance *etc.* of the universe.
12. The devotee shall observe fast on *śivarātri*, both during the day and the night. He shall perfectly restrain his sense-organs. He shall adore (with flowers) to the extent of his strength. He shall not deceive any one.

13. By the worship on *śivarātrī* day the devotee attains that fruit which usually accrues to one who continuously worships me for a year.
14. This is the time when the virtue of devotion to me increases like the tide in the ocean at the rise of the moon. Festivities like the installation of my idols *etc.* on that day are very auspicious.
15. The day on which I manifested myself in the form of a column of fire is the Ādrā star in the month of Mārgaśīrṣa (November-December), O children.
16. He who sees me on the day of Ādrā star in the month of Mārgaśīrṣa in the company of Umā and worships my phallic emblem or embodied image is dearer to me than even Guha (Kārtikeya).
17. On that auspicious day the vision alone accords ample results. If he worships too, the result cannot be adequately described.
18. Since I manifested myself in the form of phallic emblem in the field of battle, this place will be known as Liṅgasthāna.
19. O sons, this column without root or top will henceforth be diminutive in size for the sake of the vision and worship of the world.
20. The phallic emblem confers enjoyment. It is the only means of worldly enjoyment and salvation. Viewed, touched or meditated upon, it wards off all future births of the living beings.
21. Since the phallic emblem rose high resembling a mountain of fire, this shall be famous as Ruddy (Aruṇa) mountain¹
22. Many holy centres will spring up here. A residence or death in this holy place ensures liberation.
23. The celebration of chariot festivals, the congregation of devotees, the presentation of ordinary as well as sacrificial gifts and offering of prayers at this place shall be millionfold efficacious.
24. Of all my sectors this sector shall be the greatest. A mere remembrance of me at this place shall accord salvation to all souls.
25. Hence this sector shall be greater than all other sectors, very auspicious, full of all sorts of welfare and according salvation to everyone.
- 26-27. Worshipping me in my supreme phallic form at this place and performing the other sacred rites shall accord the five types of salvation—*sālokyā*, *sāmīpya*, *sārūpya*, *sārṣṭi* and *sāyujya*. May all of you achieve all your cherished desires.

¹ Aruṇācala: The Aruṇa mountain lies to the west of Kailāsa and is the abode of Śiva (*Vāyu-purāṇa* 47.17-18; *Brahma-purāṇa* 2.18.18; Sk. 3.59-61; also Kern: '*Medieval India*' (Kern). p.3; See Awasthi: *Studies in Skanda Purāṇa* p.54.

Nandikeśvara said:

28-29. Thus blessing Brahmā and Viṣṇu who had been made humble, the lord resuscitated by His nectar-like power all the soldiers of the two deities that had been killed in the battle before and spoke to them in order to remove their foolishness and mutual enmity.

30. I have two forms: the manifest and the unmanifest. No one else has these two forms. Hence all else are non-Īśvaras.

31-32. Dear sons, first in the form of the column and afterwards in this embodied form I have expounded to you my formless Brahma-hood, and embodied Īśa-hood. These two are present only in me and not in anyone else. Hence no one else, not even you too can claim Īśatva (Īśa-hood).

33. It is out of your ignorance of this fact that you were swept away by your false prestige and pride of being Īśa, surprising as it is. I rose up in the middle of the battle-field for quelling the same.

34. Cast off your false pride. Fix your thought in me as your lord. It is out of my favour that all the objects in the world are illuminated.

35. The statement of the preceptor is the reminder and the authority on all occasions. This secret truth of Brahman I am revealing to you out of love.

36. I am the supreme Brahman. My form is both manifest and unmanifest in view of my Brahma-hood and Īśvaratva. My duty is blessing *etc.*

37. O Brahmā and Viṣṇu, I am Brahman because of *br̥hatva* (huge size) and *br̥mhaṇatva* (causing to grow). O children, similarly I am Ātman due to *śamatva* (equality) and *vyāpakatva* (pervasiveness).

38-39. All others are *anātmans*, individual souls undoubtedly. There are five activities² in respect of the universe beginning with *anugraha* (liberation)³ and ending with *sarga* (creation). Therefore these activities devolve on me because I am Īśa and not on anyone else. It is to make my *brahmatva* understood that my phallic emblem rose up.

40. In order to clarify my *īśatva*, unknown hitherto, I have manifested myself immediately in the embodied form of Īśa.

41. The *īśatva* in me is to be known as the embodied form and this symbolic column is indicative of my *brahmatva*.

42. Since it has all the characteristic features of my phallic emblem, it shall be my symbol. O sons, you shall worship it every day.

²In respect of creation, Śiva-purāṇa speaks of different five activities in the Vāyavīya-saṃhitā g. 4-5.

³The text reads '*anugrahādyaṃ sargāntam*' i.e., beginning with liberation and ending with creation. But correctly it should be *anugrahāntam*. *Sargādyaṃ* i.e., beginning with creation and ending with liberation. The correct process of activities is mentioned in the following chapter, verses 3-5.

43. The phallic symbol and the symbolised Śiva are non-different. Hence this phallic emblem is identical with me. It brings devotees quite near to me. It is worthy of worship therefore.
44. O dear sons, if phallic emblem of this sort is installed I can be considered installed, though my idol is not installed.
45. The result of installing the phallic emblem is the attainment of similarity with me. If a second phallic emblem is installed, the result is union with me.
46. The installation of the phallic emblem is primary and that of embodied idol is secondary. A temple with the embodied idol of Śiva is unfructuous if it has no phallic image.

Chapter 10

The five-fold activities (*pañcakṛtya*) and the *Oṃkāra*-mantra

Summary: The Evanescence of Śiva after expounding the five-fold duties (*pañcakṛtya*) and the *Oṃkāra* mantra to Brahmā and Viṣṇu.

Brahmā and Viṣṇu said:

1. O Lord, please tell us the characteristic feature of the five-fold duties beginning with creation.

Śiva said:

I shall tell you the great secret of the five-fold duties, out of compassion for you.

2. O Brahmā and Viṣṇu, the permanent cycle of the five-fold duties consists of creation, maintenance, annihilation, concealment, and blessing.

3. *Sarga* is the creation of the world; *sthiti* is its maintenance; *saṃhāra* is the annihilation; *tirobhāva* is the removal and concealment;

4. Liberation (from the cycle of birth and death) is blessing. These five are my activities but are carried on by others silently as in the case of the statue at the Portal.

5. The first four activities concern the evolution of the world and the fifth one is the cause of salvation. All these constitute my prerogatives.

6-8. These activities are observed in the five elements by devotees—*sarga* (creation) in the Earth, *sthiti* (maintenance) in the waters, *saṃhāra* (annihilation) in the fire, *tirobhāva* (concealment) in the wind and *anugraha* (liberation, the blessed state) in the firmament. Everything is created by the Earth; everything flourishes by virtue of the waters; everything is urged by the fire, everything is removed by the wind and everything is blessed by the firmament. Thus intelligent men must know the same.

9. In order to look after these five-fold activities (*pañcakṛtya*) I have five faces, four in the four quarters and the fifth in the middle.

10. O sons, in view of your austerities you two have received the first two activities:—creation and maintenance. You have gratified me and are blessed therefore.

11. Similarly, the other two activities (annihilation and concealment) have been assigned to Rudra and Maheśa. The fifth one of *anugraha* (liberation) cannot be taken up by any other.

12. All this previous arrangement has been forgotten by both of you due to lapse of time, not so by Rudra and Maheśa.

13. I have assigned them my equality in form, dress, activity, vehicle, seat, weapons *etc.*

14. O dear sons, your delusion was the result of your not meditating upon me. If you had retained my knowledge you would not have imbued this false pride of being Maheśa yourselves.

15. Hence, hereafter, both of you shall start reciting the mantra *Om̐kāra* to acquire knowledge of me. It shall quell your false pride as well.

16. I have taught this great auspicious mantra. *Om̐kāra* came out of my mouth. Originally it indicated me.

17. It is the indicator and I am the indicated. This mantra is identical with me. The repetition of this mantra is verily my repeated remembrance.

18-19. The syllable “A” came first from northern face; the syllable “U” from the western; the syllable “M” from the southern and the Bindu (dot) from the eastern face. The Nāda (mystical sound) came from the middle face. Thus the complete set cropped up in five-fold form. Then all of them united in the syllable of “Om”.

20. The two sets of created beings—*nāma* (name) and *rūpa* (form) are pervaded by this mantra. It indicates Śiva and Śakti.

21. From this also is born the five-syllabled mantra (*namaśśivāya*). It indicates all knowledge. The syllables “NA” *etc.* follow the order of the syllables “A” *etc.*

22. From the five-syllabled mantra the five mothers were born. The *Śiromantra* is born of that. The three-footed *Gāyatrī* also came out of the four faces.

23. The entire set of Vedas and crores of mantras were born of that. Different things are achieved through different mantras but everything is achieved through *Om̐kāra* alone.

24. By this root-mantra, the very enjoyment as well as salvation is achieved. All the royal mantras are auspicious and directly accord enjoyment.

Nandikeśvara said:

25. The lord in the company of his consort Ambikā, assumed the role of the preceptor for both of them. He screened them and placed his lotus-like hand on their heads as they faced the north and slowly taught them the great mantra.

26-27. The two disciples received the mantra by repeating it thrice, along with the requisite *yantra* and *tantra* duly expounded. By way of fees, the disciples dedicated themselves. Thereafter standing near him with hands clasped in reverence they addressed the lord, the preceptor of the universe.

Brahmā and Viṣṇu said:

*namo niṣkalarūpāya namo niṣkalatejase
namaḥ sakalanāthāya namaste sakalātmane*

*namaḥ praṇavavācyāya namaḥ praṇavalīṅgine
namaḥ sṛṣṭyādīkartre ca namaḥ pañcamukhāyate*

*pañcabrahmasvarūpāya pañca kṛtyāyate namaḥ
ātmane brahmaṇe tubhyamaṇtaguṇaśaktaye*

*sakalākalarūpāya śaṁbhave gurave namaḥ
iti stutvā guruṃ padyaairbrahmā viṣṇuśca nematuḥ (28-31)*

28-31. (The prayer): Obeisance to Thee of the bodiless form. Obeisance to Thee of the formless lustre. Obeisance to Thee the lord of everything. Obeisance to Thee the soul of everything or of the embodied form. Obeisance to Thee stated by the *Praṇava*. Obeisance to Thee having *Praṇava* as Thy symbol. Obeisance to Thee the author of creation *etc.* Obeisance to Thee of five faces. Obeisance to Thee identical with Pañcabrahma form. Obeisance to Thee of five-fold functions. Obeisance to Thee the Ātman, the Brahman, of endless attributes and power. Obeisance to Śiva the preceptor, possessed of both embodied and bodiless forms.”

After eulogising the preceptor in verses Brahmā and Viṣṇu bowed to him.

Īśvara said:

32. O dear sons, the truthful extract of everything has been narrated to you with demonstration. You shall recite as directed by the Goddess this Om mantra which is identical with me.

33. Your knowledge shall be stabilised. Permanent fortune shall stand by you. On the *catur-daśī* day and on the day with Ādrā star, the recital of this mantra will give you everlasting efficacy.

34-35. The recital of this mantra at the time when the transit of the sun is in the Ādrā star is million-fold efficacious. In the context of worship, *homa* and *tarpaṇa*, the last quarter of the star Mṛgaśīras and the first quarter of Punarvasu must always be considered on a par with Ādrā. The

Vision is to be had at early dawn and within three *muhūrtas* (two hours twenty-four minutes) thereafter.

36. *Caturdaśī* is to be taken when it continues up to midnight. If it is only upto the early part of the night and joined with another thereafter, it is also recommended.

37. Although I consider the phallic and the embodied form to be equal, the phallic form is excellent for those who worship. Hence for those who seek salvation the latter is preferable to the former.

38-39. The others too shall install the phallic form with *Oṃkāra* mantra and the embodied form with the five-syllabled mantra, with excellent articles of worship and adore with due homage. It will be easy for them to attain my region.

Having thus instructed His disciples Śiva vanished there itself.

Chapter 11

Mode of worshipping the phallic form of Śiva and making gifts

The sages said:

1. How is the phallic form of Śiva to be installed? What are the characteristic features of the form? How is it to be worshipped? What is the appropriate time and place for worship. What sort of performer he must be?

Sūta said:

2-3. I shall tell you everything for your sake, please listen attentively. The time must be convenient and auspicious. The place must be a holy centre. It can be on the bank of a river or anywhere facilitating a daily worship. It can be of *pārthiva* (earth), *āpya* (watery) or *taijasa* (fiery) type.

4. If it has all the characteristics mentioned in the sacred texts, the devotee derives the fruit of worship. If it has all characteristics, it accords the fruit of worship instantaneously.

5. A subtle one is recommended if it be mobile and a gross one if it is stationary. The phallic emblem of good characteristics shall be set up in the seat of the same sort.

6. The seat can be circular, square or triangular in shape. The one shaped like a cot in the middle is of middle efficacy.

7. At first, the emblem was made of earth or rock; then it used to be made with the metals. If it is stationary, the emblem and the *pīṭha* should be of the one and the same material.

8. Save the one which the *asura* Bāṇa worshipped, both the emblem and the seat shall be unitary, if emblem be mobile. The length of the emblem shall be of the measure of twelve fingers of the devotee.

9. If it is shorter it is less efficacious; if it is longer there is no harm. A shortage by the breadth of the finger of the devotee in regard to the mobile one is similarly harmless.

10-12. A *vimāna* (chariot-like structure) of artistic beauty shall be made at first wherein the divine attendants shall be represented. In its firm and beautiful *sanctum sanctorum* shining like a mirror studded with the nine precious gems—sapphire, lapis lazuli, emerald, pearl, coral, *gomedaka*, diamonds and rubies, the emblem shall be installed on the altar.

13-17. The emblems shall be worshipped with the mantras beginning with “*sadyo*”¹ in five different places in order. Sacrificial offerings shall be made in the fire. Śiva and the gods of His family shall be adored. The preceptor is given monetary gifts. Kinsmen are propitiated with whatever they desire. Money is distributed among the mendicants. All objects sentient or otherwise, and all living beings movable or immovable are duly gratified. The cavity is filled with gems. Mantras “*sadyo*” *etc.* are recited. The auspicious supreme lord is meditated upon. The great mantra *Om̐kāra* resonant with its mystical sound is repeated. The *liṅga* is then united with the *pīṭha* (pedestal). The two are then welded together.

18. Similarly the embodied image shall also be fixed there auspiciously. For the sake of festivals the embodied image shall be installed outside with the five-syllabled mantra.

19. The embodied image shall be taken from the preceptors or it must be one that has been worshipped by saintly men. Such an adoration of the embodied image and the phallic emblem accords the region of Śiva.

20. The phallic emblem is of two varieties: the stationary and the mobile. Trees, hedges *etc.* represent the stationary.

21. Worms, insects *etc.* represent the mobile. For the stationary one, tending and similar service is recommended. For the mobile one *tarpaṇa* (propitiation) is recommended.

22. With a love for the happiness of different beings *śiva pūjā* shall be performed—so say the wise men. The pedestal represents Śiva’s consort—Pārvatī and his phallic emblem represents the sentient being.

23. Just as lord Śiva remains ever in close embrace of the Goddess Pārvatī, so also the phallic emblem holds on to the pedestal, for ever.

24. Such is the installation of Śiva’s great phallic emblem which shall be worshipped with due homage. The daily worship shall be made in accordance with one’s capacity; so also the fixation of banner *etc.*

25-29. The devotee shall install the phallic emblem and it will accord directly the region of Śiva. Or the devotee shall worship the mobile emblem with the sixteen types of homage and services as prescribed. It accords the region of Śiva gradually. The sixteen types of service are²: invocation (*āvāhana*); offering the seat (*āsana*); water offering (*arghya*); washing of the feet

¹vs. 29. 36.

²The sixteen acts of homage to a deity are slightly different in other texts; Compare “*āsanaṃ svāgataṃ pādyaṃ marghyamācamanīyakam | madhuparkācamanasnānam vasanābharaṇāni ca | gandhapuṣpe dhūpadīpau naivedyaṃ vandanaṃ tathā*”. *Tantrasāra* mentions 64 *upacāras*.

(*pādyā*); water for rinsing the mouth as a mystical rite (*ācamana*); oil bath (*abhyāṅga snāna*); offering of cloth (*vastra*); scents (*gandha*); flowers (*puṣpa*); incense (*dhūpa*); lamps (*dīpa*); food offering (*nivedana*); waving of lights (*nīrājana*); betel leaves (*tāmbūla*); obeisance (*namaskāra*); and mystical discharge and conclusion (*visarjana*).

Or the devotee need perform the rites from water-offering to food offering alone duly. Or the devotee shall daily perform, as he can, ablution (*abhiṣeka*); food offering (*naivedya*); and obeisance (*namaskāra*) and propitiation (*tarpaṇa*),—all these in order. It will accord him the region of Śiva.

30. Or he shall perform all the sixteen rites in the phallic emblem of human, saintly or godly origin, or in one naturally risen up (*Svayambhū*) or in one of very extraordinary nature installed duly.

31. If the devotee makes gifts of articles of worship he will get some benefit or other. By circumambulation and obeisance he will attain Śiva's region gradually.

32-33. Regular vision of the phallic emblem accords benefit. Or the devotee can make a phallic emblem out of clay, cow-dung, flowers, *karavīra* fruit, jaggery, butter, ashes or cooked rice as he likes and worship it according to the prescribed rules.

34. Some authorities have recommended the worship of the phallic emblem on the thumb *etc.* In these rites of phallic worship, there is no sort of prohibition whatsoever.

35. Everywhere Śiva accords benefit as befitting the endeavour put in. Or he shall make gifts of the phallic emblem or the value of its construction.

36. Whatever is given to a devotee of Śiva with sincere faith accords Śiva's region. Or the devotee can repeat the *praṇava* mantra ten thousand times every day.

37. Repetition of *Oṃ* (*praṇava* mantra) a thousand times at dawn and at dusk is known to be according Śiva's region. At the time of the repeated utterance (*japa*) of the mantra, ending with “*Ṁ*” purifies the mind.

38. At the time of *samādhi* (meditation) the repetition of *Oṃkāra* must be mental. Muttering of it in low voice can be practised at all times. The same with *bindu* (dot) and *nāda* (sound) is also of the same efficacy.

39. Or the devotee can with due reverence repeat the five-syllabled mantra ten thousand times every day or a thousand times at dawn and at dusk. It accords the region of Śiva.

40. Repetition of the five-syllabled mantra (*namaśśivāya*) by a brahmin is specially efficacious with the *oṃ* (*praṇava*) prefixed. A mantra must be received from a preceptor with proper initiation for the acquisition of the desired fruit.

41. The ceremonial ablution when the sun is in transit to the Zodiac Kumbha, initiation for mantras, the *nyāsa* of *Mātṛkāś*³ a brahmin, a person with soul purified by truth; a preceptor of perfect knowledge—all these are splendid.

³*Nyāsas* are particular diagrams which are closely associated with the divine mothers and are written in characters to which a magical power is ascribed. These are the personified energies of the principal deities connected with the worship of Śiva. They are reckoned sometimes 7, sometimes 8, 9 or 16 in number.

42. Brahmins shall begin with *namaḥ* and the others shall end with *namaḥ*. With regard to some women the mantra shall end with *namaḥ* duly.
43. Some say that brahmin women begin with *namaḥ*. Repetition of this for five crores of times will render a person equal to Sadāśiva.
44. By repeating it one, two, three or four crores of times, the devotee shall attain the region of Brahmā and others. One can repeat any of the syllables a hundred thousand times or all of the syllables separately a hundred thousand times.
- 45-47. Or a hundred thousand times all the syllables together, if repeated, accord Śiva's region. Or if the devotee repeats it a thousand times every day and completes a million times in a thousand days, he can achieve whatever he desires. He shall feed brahmins every day. A brahmin shall repeat the *Gāyatrī* a thousand and eight times every day in the morning. He shall attain Śiva's region gradually. He shall repeat Vedic verses and hymns with the observance of restraints.
48. The *daśārṇa* mantra shall be repeated either 99 times or nine hundred times or nine thousand nine hundred times.
49. The regular study of the Vedas accords Śiva's region. All the other sorts of mantras shall be repeated a hundred thousand times.
50. If the mantra consists of only one syllable it shall first be repeated a crore times and thereafter a thousand times with great devotion.
51. Doing thus according to one's capacity one shall gradually attain Śiva's region. It is the duty of every one to repeat a mantra pleasing to him every day till his death.
- 52-53. If a man repeats "Om" a thousand times he shall get all his desires fulfilled at the bidding of Śiva. If he plants a flower-garden for the sake of Śiva or even renders service by sweeping and cleaning Śiva's temple and precincts he shall attain Śiva's region. The devotee shall reside for ever in Śiva's temple with great devotion.
54. It yields worldly enjoyment and salvation to every one sentient or insentient. Hence an intelligent man shall reside in a temple of Śiva till death.
55. In a temple built by ordinary man, the space upto a hundred *hastas* (1 hasta = 30 cms) from the phallic image is holy. In a temple dedicated to sages, the space upto a thousand *aratnis* (1 *aratni* = 45 cms) from the phallic image is holy. In a temple dedicated to sages, the space upto a thousand *aratnis* from the emblem is holy.
56. If the phallic emblem had been installed by gods the space upto a thousand *aratnis* is holy. In a temple where phallic emblem is self-risen, the space upto a thousand *dhanuḥ pramāṇas* (a *dhanuḥ pramāṇa* = 4 hastas) is holy.
57. The tank, well, pond *etc.* in a holy centre shall be considered Śiva-Gaṅgā in accordance with Śiva's statement.

58. By taking bath or making gifts or muttering mantras in that centre one will attain Śiva. One shall seek shelter in a temple of Śiva and stay there till death.

59-61. The rites of obsequies of the second day or the tenth day, the offerings of monthly *piṇḍas*, the rite of *sapīṇḍikaraṇa* or the annual *śrāddha* shall be performed in a holy centre. He will instantly attain Śiva's region. By staying there for seven, five or three nights or a single night he will attain Śiva's region gradually. He will obtain results according to his conduct and befitting his caste.

62. By the uplift in the caste and devotion the fruit gains more efficacy. Anything done with a desire in view yields results immediately.

63-64. Anything done with no specific desire in view yields the region of Śiva directly. Of the three periods of time, ordained rites shall be performed in the morning, rites for the fulfilment of desires in the midday and rites for the suppression of the evil in the evening. The same thing holds good for nights too.

65. The two middle *yāmas* (1 *yāma* is equal to 3 hours) at night are called *niśītha*. The worship of Śiva at that time accords desired results.

66. If a man performs rites after realising this, he shall achieve the due results. Especially in the Kali age the achievement of fruit is only due to the precise performance of actions.

67. If the man is well behaved, afraid of sins and the observer of good actions at other man's suggestion or at his own he shall attain due results.

The sages said:

68-69. O Sūta, foremost among excellent *yogins*, please tell us briefly about the various holy centres by resorting to which women and men shall attain the region (of Śiva). Please tell us about the traditions of Śiva temples also.

Sūta said:

All of you listen faithfully to the account of all holy centres and their traditions.

Chapter 12

The narrative of Śiva's holy centres and temples

Sūta said:

1. O wise sages, please listen to the narrative of holy centres with Śiva's temples all of which accord salvation. Thereafter I shall tell you their traditions for the welfare of the people.
2. The Earth, fifty *crores* of *yojanas* in extent, abounding in mountains and forests, supports the people at the bidding of Śiva.
3. The lord has Himself raised up these temples and holy centres in different places for the liberation of the residents of these localities.
4. These temples whether self-risen or not, in view of their being accepted (as their frequent resort) by the sages and *devas* are intended for the redemption of the people.
5. In these holy centres and temples, ablutions, charitable gifts, *japas etc.* must be regularly performed. Otherwise men are sure to be affected by ailments, penury, dumbness *etc.*
6. If a man dies anywhere in the Bhāratavarṣa¹ he shall be reborn again as a man if he has resided in a holy centre where there is a self-risen phallic emblem of Śiva.
7. O brahmins, committing sins in a holy centre is of ineffable character. When a man stays in a holy centre he must not commit even the smallest sin.
8. Somehow men must strive to find a residence in a holy centre. On the shores of the ocean in the confluence of hundreds of rivers there are many such holy centres and temples.

¹Bhārata-varṣa is one of the nine divisions of the earth as separated off by certain mountain ranges, the other eight divisions being Kuru, Hiraṇmaya, Rāmyaka, Ilāvṛta, Hari, Ketumāla, Bhadrāśva and Kinnara. It is surrounded by oceans in the south west and east and by the Himālaya in the North. *Sk.* 7.1.11.13. Bharata who gave his name to this country was the descendant of Svāyambhuva Manu. He was a king of Agnīdhra's family.

9. The holy river Sarasvatī is said to have sixty mouths or holy centres on its banks. Hence an intelligent man must stay on its banks. He shall attain Brahma's region gradually.

10-11. The river Gaṅgā flowing from the Himālaya mountains is very holy with its hundred mouths. There are many holy centres on its banks such as Kāśī *etc.* Its banks are highly sacred in the month of Mārgaśīrṣa or when Bṛhaspati (Jupiter) is in the zodiac Capricornus. The river Śoṇabhadra² of ten mouths is holy and yields all cherished desires.

12-13. By ablutions therein and observing fast the devotee shall attain the region of the god Gaṇeśa. The holy Narmadā³ is a great river of twenty-four mouths. By a dip therein and residing on its banks the devotee shall attain the region of Viṣṇu. The river Tamasā⁴ is of twelve mouths and Revā⁵ has ten mouths.

14. Godāvarī⁶ is very holy and it quells the sins of murdering a brahmin or slaughtering a cow. It is said to have twentyone mouths and accords Rudraloka.

15. Kṛṣṇāveṇī⁷ is a sacred river destroying all sins. It is said to have eighteen mouths and it accords Viṣṇuloka.

16. Tuṅgabhadra⁸ has ten mouths and it accords Brahmaloaka. The holy Suvarṇamukhari⁹ is said to have nine mouths.

17-19. Those who fall from Brahmaloaka are born there. By residing on the banks of the auspicious rivers Sarasvatī, Pampā¹⁰, Kanyā¹¹ and Śvetanadī¹² one shall attain Indraloka. The great river Kāverī¹³ flowing from the mountain Sahya is very holy and is said to have twenty-seven

²The river Śoṇa (also called Sone, Sonā) rises in Gondwana, in Madhya Pradeśa, on the table-land of Amarakantaka, four or five miles east of the source of Narmadā river and running first northerly and then easterly for 500 miles falls into the Ganges above Pāṭaliputra or Patna. It is called Māgadhī nadī, since it forms the Western boundary of Magadha. *Sk.* 1.3 u 2.7 (ii).

³It rises in the Vindhya mountain and falls into the gulf of Cambay. It flows in a wide flood-plain and is fairly deep. It forms a suitable boundary between the political units north and south of it.

⁴It is identified with Tons which issues from the Rkṣapāda mountain, appears in the Bundelkhand region and flows into the Ganges below Allahabad.

⁵Revā and Narmadā are the two small branches of one and the same river in the upper course which are later united into one.

⁶This river known as Godā or Godāvarī forms an important unit in the historical geography of South India. It drains a large area mainly composed of Deccan lavas and flows through a wide fertile valley towards the east. Its catchment area is bounded in the north by the Sahya mountain, the Nirmala and Satmala ranges and the hills of Bastar and Orissa known to the Purāṇas as Mahendra Parvata.

⁷It rises from the Sahya mountain. It is the united stream of Kṛṣṇā and Veṇī. It flows into the bay of Bengal *Cf Sk.* 2.1.29.44.

⁸It rises from the Sahya mountain and joins the Kṛṣṇā river.

⁹It is one of the most sacred rivers of Southern India. After issuing from the Mahendra mountain, it falls into the southern sea, passing through beautiful hills and dales along with its tributary streams.

¹⁰It is a tributary of Tuṅgabhadra river.

¹¹Not identified. The country situated on the bank of this river is sacred to Śiva. *Cf Sk.* 1.3 and 2.7-19.

¹²Not identified.

¹³It is one of the most sacred rivers which takes its rise from the Sahya mountain. It is said to have many *tīrthas*, particularly *śiva-kṣetras*, on its bank. *Sk.* 1.3.6.98.

mouths. It accords all cherished desires. Its banks are the bestowers of heaven and the regions of Brahmā and Viṣṇu.

20-28. The devotees of Śiva are the bestowers of Śivaloka and accord cherished desires. When the Jupiter and the sun are in the zodiac of Meṣa, the devotee shall take the holy bath in Naimiṣa¹⁴ and Badara¹⁵. Worship *etc.* thereafter accords Brahmaloaka. When the sun is in Karkaṭaka or Siṃha one shall take bath in the Sindhu¹⁶. On that occasion the drinking of the sacred water of Kedāra¹⁷ and ablution therein accords perfect knowledge. Śiva Himself has mentioned before that the bath in the Godāvarī in the month of Siṃha when Jupiter is also in the zodiac of Siṃha accords Śiva region. When Jupiter and the sun are in the zodiac of Kanya, ablution shall be performed in the rivers—Yamunā¹⁸ and Śoṇa, the fruit of which is great enjoyment in the worlds of Dharma and Dantin (Gaṇeśa). When the sun and the Jupiter are in Tulā, the devotee shall take bath in the Kāverī the fruit whereof is the attainment of all cherished desires as stated by Viṣṇu Himself. The devotee who takes bath in the river Narmadā in the month of Vṛścika, when the Jupiter is in the zodiac of Vṛścika, attains Viṣṇuloka. Brahmā has stated that the bath in the Suvarṇamukharī when the sun and the Jupiter are in the zodiac of Dhanus accords Śivaloka. The devotee shall take bath in the Jāhnavī (Ganges) in the month of Mārgaśīrṣa when Jupiter is in the zodiac of Capricornus. After enjoying pleasures in the regions of Brahmā and Viṣṇu he will gain perfect knowledge in the end.

29-30. In the month of Māgha when the sun is in the zodiac of Kumbha, *śrāddha*, offerings of *piṇḍa* and water libations with gingelly seeds raise the *crores* of manes on both the sides (Paternal and maternal) of the family. When the sun and the Jupiter are in the zodiac of Mīna, ablution shall be performed in Kṛṣṇāveṇī.

31-32. The ceremonial ablutions taken in the different sacred waters in the respective months accord the region of Indra. An intelligent man shall resort to Gaṅgā or the Kāverī river. Certainly his sin will be quelled thereby. There are many holy centres yielding Rudraloka.

33. The rivers Tāmraparnī¹⁹ and Vegavati²⁰ accord Brahmaloaka. There are holy centres on their banks bestowing heaven on the worshipper.

34. In between these rivers there are meritorious holy centres. Intelligent men residing there will reap the respective fruits thereof.

¹⁴Naimiṣa, modern Nimsar, is a sacred region of Uttarapradeśa in the district of Sitapur, on the bank of Gomati. Naimiṣa was sacred in the Kṛta age, as Puṣkara in the Tretā, Kurukṣetra in the Dvāpara, the Ganges in the Kali age.

¹⁵Name of the hermitage of Nara and Nārāyaṇa in the neighbourhood of Gaṅgodbheda, the source of the Ganges.

¹⁶This sacred river of Ancient India, takes its rise from the Himalayas, flows in the Western Pakistan and falls into the Western Sea.

¹⁷It refers to Kedāra Gaṅgā or Mandākinī in Garhwal.

¹⁸The river rises in the Himalaya mountains among the Jumnotri peaks, flows for 860 miles on the plains before it joins the Ganges at Allahabad.

¹⁹It issues from the Malaya mountain called the Travancore hills in the southern parts of the Western Ghats.

²⁰It is the modern Baiga or Bijari in the district of Madura. G.D. p.38.

35. Only by good conduct, good predilections and good concepts as well as by being sympathetic can the devotee derive the benefit, not otherwise.

36. Meritorious actions performed in a holy centre flourish in many ways. Sinful acts committed in a holy centre, though slight, become manifold.

37-38. If the sin committed in a holy centre is only for livelihood, the merit will destroy that sin. Merit accords prosperity and quells physical, verbal and mental sins. O brahmins, the mental sin is adamant in sticking to the sinner and it continues for many *kalpas*.

39-40. The mental sin can be wiped off only by meditation and not otherwise. The verbal sin is wiped off by *japas* and the physical sin by forcefully causing the emaciation of the body. Sins committed by means of wealth can be wiped off by making charitable gifts and not otherwise, though *crores* of *kalpas* (aeons) may elapse. In some places the increasing sin destroys the merit.

41-43. Both Merit and Demerit have three aspects: the seed stage, flourishing stage and the enjoyment stage. If they are in the seed stage they can be quelled by perfect knowledge. If they are in the flourishing stage they can be quelled in the manner described before. If they are in the enjoyment stage they get destroyed only by enjoying and experiencing their fruits and not otherwise though one might have performed *crores* of meritorious deeds. If the seed or the flourishing seedlings are destroyed what remains must be experienced and wiped off. If one regularly performs worship of gods, makes gifts to brahmins and performs sufficient penance, the enjoyment becomes bearable. Hence those who wish for happiness must refrain from committing sins.

Chapter 13

Description of good conduct (*sadācāra*)

The sages said:

1. Kindly tell us the mode of good conduct (*sadācāra*) whereby the sensible man quickly attains higher worlds. Please tell us about virtue and evil that cause attainment of heaven or hell.

Sūta said:

2. A *brāhmaṇa* endowed with strict adherence to good conduct is perfectly wise. A *brāhmaṇa* learned in Vedas and of good conduct is called a *vipra*. A *brāhmaṇa* endowed with only one of these two is a mere *dvija*.

3. A *brāhmaṇa* following some of the prescribed rules of conduct and with a smattering of the Vedas is a *kṣatriya brāhmaṇa*, at best a royal servant. Very careless in following the rules of conduct the *brāhmaṇa* is really a *vaiśya brāhmaṇa*. One engaged in agriculture and trading activities is also likewise.

4. A *brāhmaṇa* ploughing the field himself is a *śūdra brāhmaṇa*. One of envious and spiteful temperament is a degraded *dvija*.

5. A *kṣatriya* who rules over a kingdom is a “King”; others are mere *kṣatriyas*. A merchant dealing in grains *etc.* is a *vaiśya* and others of his caste are mere *vaṇiks*.

6. A person rendering service to *brāhmaṇas*, *kṣatriyas* and *vaiśyas* is called a *śūdra*. A working agriculturist is a *vṛṣala* and the others are *dasyus*.

7. It is the duty of everyone of the four castes to get up early in the morning and sit facing the east and meditate on gods. He shall then think about the various acts of virtue, of matters regarding monetary dealings, the problems connected with them, the sources of income and the items of expenditure.

8. The direction in which one casts one’s first glance on waking up indicates the good or bad that is likely to attend one on that day—the eight effects in order are—longevity, hatred, death, sin, fortune, sickness, nourishment and strength.

9. The last *yāma* (3 hours) of the night is called Uṣā and the latter half of it is *sandhi* (period of conjunction). A *brāhmaṇa* shall get up at that hour and answer the calls of nature.
10. It must be in a place far off from the house. It must be a covered place. He shall sit facing the north. If it is not possible due to any obstacle he can sit facing other directions.
11. He must never sit in front of water, fire, a *brāhmaṇa* or the idol of any god. He must screen the penis with the left hand and the mouth with the right.
12. After evacuating the bowels, the faeces should not be looked at. Water drawn out in a vessel should be used for cleaning (*i.e.*, no one should sit inside the tank or river-water for cleaning purpose).
13. Any way no one shall enter the holy tanks and rivers dedicated to deities, manes *etc.* and frequented by the sages. The rectum must be cleaned with mud seven, five or three times.
14. The penis must be cleaned with mud as large as a cucumber fruit and the quantity of mud for the purification of the rectum shall be *prasṛti* (half a handful). After the purification of the excretory organs, hands and feet must be washed and gargling shall be done for eight times.
15. For gargling, the water can be taken in any vessel or a wooden cup; but water shall be spit outside (not in the river or tank). Washing of the teeth with any leaf or twig must be without using the index finger and outside the water.
16. After making obeisance to the gods of water, the twice-born shall perform the ablution with mantras. Sick or weak persons shall take bath upto the neck or hips.
17. Sprinkling water upto the knees he shall perform the *mantrasnāna*. He shall propitiate deities *etc.* sensibly with the water from the holy tank or river.
18. A washed dry cloth should be taken and worn in the form of *pañcakaccha* (wearing of the lower garment in a special way). In all sacred rites the upper cloth should also be used.
- 19-20. While taking bath in the holy river or tank, the cloth worn shall not be rinsed or beaten. The sensible man shall take it to a separate tank or well or to the house itself and beat it on a rock or on a plank to the gratification of the manes, O *brāhmaṇas*.
- 21-23. The *tripuṇḍraka*¹ shall be drawn on the forehead with the *jābālaka mantra*. If anyone enters water otherwise, he will surely go to hell. According to scholarly authorities the *mantrasnāna* is as follows: Repeating the mantra “*āpo hi śṭhā*”² *etc.* water shall be sprinkled over the head for suppressing sins. Repeating the mantra “*yasya kṣayāya*”³ *etc.* water shall be sprinkled over the joints in the legs. The order is as follows: feet, head, chest; head, chest, feet and chest, feet, head for sprinkling with water thrice.
24. It is enough if one performs *mantrasnāna* when one is slightly indisposed, or when there is danger from the king or when there is civil commotion, or when there is no other way or when one is about to undertake a journey.

¹Three lines horizontally drawn over the forehead with the ash slightly pasted with water.

²*Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 11.50.

³*Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 11.52.

25. He shall drink by way of *ācamana* reciting the mantras from *Sūryānuvāka* in the morning or from *Agni-Anuvāka* in the evening and perform the ceremonial sprinkling in the middle.

26. O *brāhmaṇas*, at the end of the *japa* of *Gāyatrī-mantra*⁴ *arghya* shall be offered thrice to the sun towards east and once also thereafter.

27. The offering of *ārghya* in the morning is by lifting both the hands high up; that in the midday by letting off the water through the fingers and that in the evening by letting the water over the ground facing the west.

28. In the midday the sun is to be viewed through the fingers reciting the mantra prescribed for that. The circumambulation of oneself is performed (in the prescribed manner) and the pure *ācamana* (without mantras) is performed.

29-30. *Sandhyā* prayer performed before the prescribed time is ineffective. Hence *sandhyā* shall be performed at the prescribed time. The expiatory rite for the omission of *sandhyā* prayer for a day is the repetition of *Gāyatrī* a hundred times more than the usual number of times for ten days. If the omission is for ten days or more, *Gāyatrī* must be repeated for a hundred thousand times as atonement.

31-32. If one omits *sandhyā* for a month one has to be re-invested with the sacred thread⁵. For the sake of prosperity deities shall be propitiated such as *Īśa*, *Gaurī*, *Guha*⁶, *Viṣṇu*, *Brahmā*, *Candra* (the moon) and *Yama*. Thereafter the entire rite shall be dedicated to the supreme Brahman and pure *ācamana* shall be performed.

33-34. Towards the right of the holy water, in a splendid prayer hall, temple or a common *maṭha*, or in a stipulated place in one's own house, one shall sit firmly with the mind in concentration and perform the *Gāyatrī japa* after due obeisance to all gods. He shall not omit the practice of the *praṇava mantra*.

35-37. While practising the *Praṇava* he shall realise fully the identity of *Jīva* (the individual soul) with the supreme Brahman. The full implication of the *Gāyatrī* must be borne in the mind

⁴Three-footed sacred mantra of the *Ṛgveda* well-known after its metre *Gāyatrī*. It is addressed to the sun (*savitar*) and is therefore called *Savitṛī*. It runs

tatsaviturvareṇyaṃ bhargo devasya dhīmahi dhiyo yo naḥ pracodayat

— “We meditate on that excellent light of the sun. May he illuminate our minds.”

⁵It is one of the purificatory rites prescribed in the *Dharma-sūtras* and explained in the *Gṛhyasūtras* in which the boy is invested with the sacred thread and thus endowed with second or spiritual birth and qualified to learn the Veda by heart. A *brāhmaṇa* is initiated in the eighth year, a *kṣatriya* in the eleventh, a *vaiśya* in the twelfth; but the term could be delayed. Cf. *Maitrāyaṇī-saṃhitā* 2.36-38.

⁶*Guha*, literally the mysterious one, is *Kārttikeya*, so called because of his mysterious birth. According to a legend he was the son of *Śiva* produced without the intervention of a woman. *Śiva* cast his seed into fire which was afterwards received by the Ganges: *Kārttikeya* was the result. He is therefore called as the son of *Agni* and *Gaṅgā*. When born he was fostered by the six *Kṛttikas* and these offering their six breasts to the child he became six-headed.

when the *japa* is performed. “We pray to Brahmā, the creator of the three worlds, to Acyuta the sustainer and Rudra the Annihilator⁷. We meditate on the Self-luminary that prompts us in the activities of virtue and wisdom bestowing enjoyment and salvation, the Self-luminary that is the driving force behind the sense-organs, mind, intellect and acts of volition.” The devotee who dwells thus on the meaning constantly attains the Brahman.

38. Or if incompetent to dwell on the meaning let him at least continue the recitation of the mere mantra to keep his *brāhmaṇahood* in tact. An excellent *brāhmaṇa* must repeat the mantra a thousand times in the morning every day.

39. Others shall repeat as many times as they can. In the midday *Gāyatrī* shall be repeated a hundred times; in the evening at least twenty times along with *śikhāṣṭaka* [A set of eight as the tuft *i.e.*, eight times more than stipulated.]

40-41. He shall meditate on Vidyēśa, Brahmā, Viṣṇu, Īśa, Jivātman and Parameśvara stationed in the twelve esoteric centre of the body from Mūlādhāra (basic support) to the Brahmarandhra (the mystical aperture at the crown of the head), as identical with Brahman with the conception of *soham* (I am He) and continue the *japa*. He shall then meditate on them as stationed outside the body as well.

42-43. From *mahat tattva* (the cosmic principle) there are a thousand extraneous bodies each of which is to be passed by each mantra slowly and the Jīva must be unified with the Supreme. This is the principle on which the *japa* is based. This *japa* for the sake of the extraneous bodies is for two thousand times with the *śikhāṣṭaka*.

44. This is the tradition regarding the *japas*. Repetition for a thousand times accords Brahma-hood and that for a hundred times accords the region of Indra.

45. Repetition for less number of times may guard the soul to a certain extent and bring about rebirth in the family of a *brāhmaṇa*. After the worship of the sun, the *brāhmaṇa* shall practise thus every day.

46. A *brāhmaṇa* who has completed one million two hundred thousand repetitions becomes a full-fledged *brāhmaṇa*. A *brāhmaṇa* who has not completed at least a hundred thousand repetitions of *Gāyatrī* is not authorised in Vedic rites.

⁷Devi Bhāgavata-purāṇa 1.3.3-4:

brahmā viṣṇuśca rudraśca trayo devāḥ sanātanaḥ
nātaḥ parataraṃ kiñcid brahmāṇḍe'sminmahāmate
brahmā sṛjati lokānvai viṣṇuḥ pātyakhilam jagat
rudraḥ saṃharate kāletraya pate'tra kāraṇam

also Śiva-purāṇa (Vidyēśvara-saṃhitā) 10:

tridhā vibhajya cātmānaṃ trailokyam sampravartate sṛjate grasate caiva vikṣate ca tribhissvayam

The idea is often repeated in the Purāṇas.

47. Till he completes his seventieth year he shall follow these rules. Afterwards he can take to renunciation. After renunciation he shall repeat the *Praṇava* twelve thousand times in the morning every day.
48. Omissions and deficiencies of one day must be made good the next day. If the omission is continued for a month, the atonement is repetition for one hundred and fifty thousand times.
49. If the omission extends beyond this, he shall take the order of *sanyāsa* afresh. Then only can the defect be fully effaced. Otherwise he is sure to fall into Raurava, the terrible hell.
50. Only the person who has a cherished desire shall endeavour for virtue and wealth and not others. A *brāhmaṇa* shall seek salvation and practise the ways of realising Brahman for ever.
51. From virtue wealth is derived and from wealth enjoyment. *Vairāgya* (non-attachment) is the outcome of enjoyment. That is to say, when one fully enjoys the pleasures by means of wealth acquired by virtuous means one comes to the stage of *vairāgya* (detached state).
- 52-53. If the enjoyment is through the wealth acquired by other means, the result is the increase of passion alone. *Dharma* is twofold: one through the sacrificial offering and the other through the body by performing ceremonial ablutions in a sacred river *etc.* One can earn wealth through virtue and divine form through penance.
54. A person freed from desire gains purity and by purity he acquires knowledge. There is no doubt about it. In the ages of Kṛtā, Tretā and Dvāpara penance was recommended for attaining *dharma*; but in the age of Kali it is the sacrificial offering that secures *dharma* for us.
55. In the Kṛta age knowledge was acquired through meditation; in the Tretā through penance; in the Dvāpara through sacrifice and now in the Kali age it is through the worship of idols.
56. The fruit is in accordance with the nature of merit and sin. Deficiency, increase, decrease *etc.* are due to the difference in the articles employed and the part of the body and items of rites.
57. Evil is of violent character and virtue is of pleasant nature. A person becomes miserable due to evil and secures happiness on account of virtue.
58. It must be known that bad conduct leads to misery and good conduct to happiness. Hence it is the duty of everyone to acquire virtue for the sake of worldly enjoyment as well as salvation.
59. If any one regularly offers sufficient material means to a *brāhmaṇa* with four members in his family, for a hundred years he will remain in Brahmaloka.
60. The rite of *cāndrāyaṇa* performed a thousand times yields Brahmaloka. It is the duty of a *kṣatriya* to establish and sustain a thousand families.
- 61-63. It yields Indraloka to him. If he maintains ten thousand families he attains Brahmaloka. According to scholars in the Vedas, a man attains the region of that deity in meditation of whom

he makes charitable gifts. A man devoid of wealth shall endeavour to accumulate penance and austerities. Everlasting happiness is achieved by pilgrimages to holy centres and penances. Now I shall expound the mode of acquiring wealth through pure and lawful means.

64. A *brāhmaṇa* shall earn wealth without cringing or exerting himself too much. He can accept monetary gifts and fees for presiding over sacrifices duly performed.

65. A *kṣatriya* shall earn wealth by valorous exploits and a *vaiśya* by means of agriculture and cattle-breeding. The charitable gifts of wealth acquired by lawful means alone, are attended with good results.

66. Salvation is achieved by the acquisition of perfect knowledge by every one with the blessings of the preceptor. Salvation is realisation of one's own real form and the perfect bliss.

67. O *brāhmaṇas*, men realise all these things only if they cultivate the association of good people. A householder shall make charitable gifts of everything like money, grain *etc.*

68. A person who desires permanent welfare for himself shall give to *brāhmaṇas* fruit, grain or other articles especially when the need for the same arises.

69. Water shall always be given to the thirsty. Food shall be given to the hungry and the sick. Gift of food is of four types—field, unhusked grain (or seed), uncooked food and cooked food.

70. A giver of food receives half the merit of the receiver which he accumulates till the time that food is digested or as long as the glory of lord Śiva reaches his ears.

71. The receiver of a gift must expiate for his sin by means of austerities or by making gifts to others. Otherwise he will fall into the Raurava hell.

72-73. Everyone shall set apart a third of his wealth for *dharma*, another third for *vṛddhi* (flourishing) and the rest for his *bhoga* (enjoyment). With the part intended for *dharma* he shall perform the three rites of virtue *viz.* *nitya* (daily prayers *etc.*), *naimittika* (casual acts of piety) and *kāmya* (specific rites for the fulfilment of desires). By means of the second part he shall increase his wealth. By utilising the third part he shall enjoy with restraint in pure and wholesome ways.

74. One tenth of the wealth acquired by agricultural operations must first be given in charity (before making the three-fold divisions) in order to wipe off the sin. He can utilise the rest as mentioned before. Otherwise he shall fall into Raurava.

75. Or he is sure to be evil-minded hastening towards his own certain ruin. Sensible persons acquiring much wealth by way of usury or trading activities must likewise give away a sixth of that wealth in charity (before making the threefold divisions).

76. Excellent *brāhmaṇas*, accepting monetary gifts from decent people, shall give away a fourth of that wealth in charity. They shall likewise give away half in charity in case of an unexpected windfall.

77. If a *brāhmaṇa* accepts a monetary gift from an indecent fellow he shall give away the entire amount in charity. A defiled gift shall be thrown into the sea. It is more creditable if one invites persons and makes gifts to them. One's own enjoyment gains by it.

78. A man must give others what they beg of him according to his ability. If a thing requested for is not given he will be indebted to that extent even in his next birth.

79. A sensible person shall not proclaim others' faults. O *brāhmaṇas*, whatever is seen or heard should not be spitefully repeated.

80. An intelligent man shall not speak words wounding the hearts of others. For achieving prosperity he shall perform sacred rites in the fire at dawn and at dusk.

81-82. Persons unable to perform the same, both the times, shall do so once, worshipping the sun and the fire duly. Raw rice, other food grains, ghee, fruits, bulbous roots, cooked food soaked in ghee for sacrificial rites—all these things shall be duly used as prescribed in the sacred texts. *Sthālīpāka* (offerings of cooked food in the vessel itself) shall be performed at the stipulated time in the manner laid down. If there is no *havya* (cooked rice offering) the main sacrifice alone shall be performed.

83. Thus the daily rites have been narrated. These shall be performed always; or repeated muttering of mantra alone or the worship of the sun shall be performed.

84-85. Those who seek welfare of the soul shall do like this. A person who seeks wealth also shall do likewise. All persons devoted to *brahmayajña*, worship of gods, worship of fire, reverence to preceptors and gratification of *brāhmaṇas* deserve to attain heaven.

Chapter 14

Description of the Fire-sacrifice (*agniyajña*)

The sages said:

1. O lord, please tell us in order in detail all these rites *viz.* the fire sacrifice, the sacrifice to gods, *brahmayajña*, the worship of the preceptor and the gratification of *brāhmaṇas*.

Sūta said:

2-3. The offering made into the fire is called fire-sacrifice (*agniyajña*). In the case of persons in the *brahmacarya āśrama* (*i.e.*, religious students) it is called *samidādhāna* (collection of sacrificial twigs). O *brāhmaṇas*, until the rite of *aupāsana* (fire sacrifice of the householder) all the persons in the first *āśrama* perform their *vratas* and special sacrifices in the fire from sacrificial twigs.

4. O *brāhmaṇas*, in the case of ascetics and forest-dwellers who have consigned the sacred fire to the Ātman, taking a restricted quantity of wholesome food is itself the sacrificial offering.

5. Householders who have started their *aupāsana* rite shall maintain the rite in the sacrificial fire kept in a vessel or pit always.

6. The sacrificial fire shall be maintained either in the Ātman or in the *araṇī* (the sacrificial churning twig from which fire is kindled) lest the fire should be extinguished by royal or divine intercession.

7. O *brāhmaṇas*, the offering in the fire in the evening for the fire-god is the bestower of prosperity. The offering in the morning for the sun-god is conducive to longevity.

8-9. This is called *agniyajña* in as much as it enters the sun during the day. The different sacrifices *sthālīpāka etc.* for the propitiation of Indra and other gods by offerings in the fire are called *devayajña*. The rites of *caula* (ceremony of tonsure) *etc.* are performed in the ordinary fire.

10. The regular study of the Vedas is called *brahmayajña*. A *brāhmaṇa* shall perform this constantly for the propitiation of gods.
11. This is to be practised by all and hence no special 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. It is said that the respective merits of the different days are secured through the gratification of the gods. Śiva is the ultimate bestower of the fruits accruing from the worship of other gods as well.
- 23-24. The worship for the propitiation of the deities is fivefold: (1) the repeated recitation of the respective mantras, (2) sacrifice, (3) charitable gift, (4) austerities and (5) propitiation on the altar, idol, fire or a *brāhmaṇa*. The sixteen forms of service and homage shall be duly observed.
- 25-26. Of the fivefold forms of worship the latter are more efficacious than the former. In the absence of the earlier ones the latter ones can be observed. In the ailments of the eyes or head or for quelling leprosy, the sun shall be worshipped and the *brāhmaṇas* fed for a day, a month, a year or three years.
- 27-28. If the action meritorious or otherwise that has begun to fructify is sufficiently strong, the ailment, old age *etc.* are alleviated. The repetition of the mantras of the favourite deity accords the respective benefits of the day of the week. The first day of the week dedicated to the sun has the special merit of the removal of sin, especially for *brāhmaṇas*.
29. For the sake of riches, the intelligent devotee shall worship Lakṣmī *etc.* on Monday with cooked rice soaked in ghee and shall feed *brāhmaṇa* couples.

30. For alleviating ailments the devotee shall worship Kāli and others on Tuesday. He shall feed *brāhmaṇas* with an *āḍhaka* (a measure) of cooked rice, the pulse, black gram and green gram.

31. The scholarly devotee shall worship Viṣṇu with curd-rice on Wednesday. Sons, friends, womenfolk *etc.* will always be well-nourished for ever.

32. A person who seeks longevity shall worship the deities for their gratification, with sacred thread, cloth, milk and ghee on Thursday.

33. On Friday, for the sake of enjoyment of worldly pleasures, the devotee shall worship *devas* with concentration. *Brāhmaṇas* should be propitiated with the cooked food consisting of six flavours¹.

34-35. Good cloth should be presented to women to gladden them. The wise devotee shall worship Rudra and others on Saturday that wards off premature death, by performing *homa* with gingelly seeds. He shall make gifts to the *brāhmaṇas* and feed them with cooked rice and gingelly seeds. Thus worshipping the deities he shall derive the fruit of good health *etc.*

36-38. In the daily or special sacrifices of the deities, ceremonial ablutions, charitable gifts, repeated muttering of mantras, sacrifices, propitiation of the *brāhmaṇas*, in the worship of the different *devas* in view of special dates or special conjunction of the planets, or in the different days of the week it is the omniscient lord of the universe who bestows health and other benefits by assuming the different forms. He bestows the same according to the time, place and the deserts of the recipient.

39. The articles for worship shall be in accordance with one's faith or local conventions. The lord bestows health *etc.* in accordance with the comparative quality of the same.

40. In the beginning of the period of auspiciousness, the end of the period of inauspiciousness, on birth days (according to the stars) *etc.* the householder shall worship the planets, Sun *etc.* in his own house for his good health *etc.*

41. Hence the worship of gods bestows all desired fruits. The worship conducted by *brāhmaṇas* must be along with mantras and by means of gesticulations in the case of others.

42. The worship shall be carried out by men seeking good benefits in all the seven days in accordance with their capacity.

43. Indigent men shall worship *devas* with austerities and rich men by spending money. Again and again they shall do virtuous actions with sufficient faith.

44-46. After enjoying the pleasures in heaven they are reborn again in the world. For better enjoyment the rich shall always plant trees for shade, dig tanks *etc.* install deities, and carry on virtuous activities. After the lapse of some time, when the virtue becomes ripe he shall achieve perfect knowledge. O *brāhmaṇas*, he who hears this chapter, or reads it or he who facilitates the hearing of the same shall derive the fruit of *devayajña*.

¹ Six flavours are: (1) pungent, (2) sour, (3) sweet, (4) salt, (5) bitter and (6) astringent.

Chapter 15

Qualification, time and place for *devayajña*

The sages said:

1. O Sūta, foremost among those who know everything, please expound to us the place *etc.*

Sūta said:

The pure house accords normal benefit in the rites of *devayajña* *etc.*

2. The cowshed is of ten times more benefit than that. The bank of a tank is of ten times more benefit than that and the root of Tulasi plant or of Bilva or Aśvattha trees is again of ten times more benefit than that.

3-5. Similarly a temple, the bank of a holy tank, the bank of an ordinary river, the bank of a holy river and the banks of the seven holy Gaṅgās are each of ten times more benefit than the previous. The seven holy Gaṅgās are Gaṅgā, Godāvarī, Kāverī, Tāmraparṇikā, Sindhu, Sarayū¹ and Revā. The shores of the sea are of ten times more benefit than the previous. The summit of a mountain is of ten times more benefit than the shores of the sea.

6-7. The place where the mind is quite at home is the most excellent of all places. *Yajña, dāna* *etc.* accord full benefit in the Kṛta age. In the Tretā age they yield three-fourths of the benefit. In the age of Dvāpara the benefit derived is half. In the age of Kali only one fourth of the benefit is obtained. When half of the Kali age passes on, the benefit is only three-fourths of this one-fourth.

8. A holy day accords a normal benefit to a pure-souled devotee. O Scholars, the period of transit of the sun from one Zodiac to another yields ten times more benefit than that.

¹It is a well known river, mentioned in the RV. (5.53.9) along with the rivers Sarasvatī, Sindhu, Gaṅgā, Yamunā, and Śutudrī. Gharghara (Ghāgrā) and Tamasā (Tons) are its tributaries. It is a sacred river of Northern Kosa, with Ayodhyā, the sacred city of great antiquity, lying along its bank.

9. The period of equinoxes, the period of tropical transit, the period of transit to the Capricornus, and the time of lunar eclipse are each of ten times more benefit than the previous one.
10. The auspicious hour of complete solar eclipse is of still more benefit, than the previous. Since the sun of cosmic form is infested with poison then, there is the likelihood of ailments spreading.
11. Hence for the alleviation of the serious effects of poison, the devotee shall observe ceremonial ablutions, offer gifts and mutter prayers. That period is specially holy inasmuch as it is intended for the alleviation of the after- effects of poison.
12. The birth-star, and the concluding period of holy rites are of the same efficacy as the period of Solar eclipse. The time spent in the company of noble holy men is of the efficacy of *crores* of solar eclipses.
13. Persons of unflinching devotion to austerities and perfect knowledge, *yogins* and ascetics deserve holy worship since they quell others' sins.
14. A *brāhmaṇa* who has repeated the *Gāyatrī* mantra two million four hundred thousand times also deserves the same and accords full benefit and wordly enjoyments.
15. The word *pātra* (one who deserves) means one who protects the giver from downfall.
- 16-17. The word *Gāyatrī* means that which saves the reciter from downfall. Only a person of purified soul can save others, just as only a rich man can donate anything to others. A man of no means cannot give anything to others in this world.
- 18-19. Only he who has purified himself by means of *Gāyatrī japa* can be called a pure *brāhmaṇa*. He alone deserves the position of presiding over all holy rites, *dāna*, *japa*, *homa*, *pūjā* etc. He alone can save others. Any hungry man or woman deserves charitable gifts of cooked food.
- 20-21. An excellent *brāhmaṇa* must be invited on an auspicious occasion and given sufficient sums of money with piety and pleasing words. They accord all desired results. A charitable gift given to a needy person yields the utmost benefit. If it is given after entreaties it yields only half the benefit.
- 22-23. Monetary gifts to servants accord only one-fourth benefit. O excellent *brāhmaṇas*, charitable gifts to an indigent person, only because he is born a *brāhmaṇa*, accord worldly enjoyment for ten years. Gifts to a *brāhmaṇa* Vedic scholar accord heavenly enjoyment for ten years.
24. Gifts to a *brāhmaṇa* who regularly repeats *Gāyatrī mantra*, accord Satyaloka for ten years. Gifts to a *brāhmaṇa* devotee of Viṣṇu accord Vaikuṇṭha Loka.
25. Gifts to a *brāhmaṇa* devotee of Śiva accord Kailāsa. All kinds of gifts accord enjoyments in the different *lokas*.
- 26-28. A person who gives cooked food attended with the ten ancillary services, on a Sunday, attains good health for ten years even in the next birth. The ten ancillary services are honouring,

inviting, providing oil bath, washing and serving the feet, bestowing cloth, scents *etc.*, serving side dishes of six tastes, pancakes prepared in ghee and sweet juices, betel leaves, monetary gifts, formal farewell and following a few steps — This is called *daśāṅga annadāna*.

29-30. A man who renders ten sorts of ancillary services to ten *brāhmaṇas* on Sunday attains good health for a hundred years. If he gives the same on Monday or any other day, he attains the benefit as stipulated for that day. The benefit of food-gifts is secured in this world itself either in this birth or in the next.

31. If in this manner he gives food on all the seven days to ten *brāhmaṇas* he secures good health and all other benefits for a hundred years.

32. Similarly he who gives cooked rice in this manner to hundred *brāhmaṇas* on Sunday secures good health in Śivaloka for a thousand years.

33. If he gives the same for a thousand *brāhmaṇas* he secures the benefit for ten thousand years. Similarly the benefit accrued for gifts on Monday and other days can be understood by a thoughtful man.

34. By giving food to a thousand *brāhmaṇas* whose minds have been purified by *Gāyatrī*, on Sunday, the devotee attains good health and other benefits in Satyaloka.

35. By giving food to ten thousand persons he secures the benefits in Viṣṇuloka. By giving it to a hundred thousand persons he derives benefits in Rudraloka.

36. Those who seek learning must make gifts to children considering them on a par with Brahmā. Those who seek sons and other ends must make gifts to young men considering them on a par with Viṣṇu.

37. Those who seek knowledge must make gifts to old men considering them on a par with Rudra. Those who seek intellect must make gifts to young maidens considering them on a par with Bhārati (Goddess of Speech).

38. Excellent men seeking enjoyments must make gifts to youthful maidens considering them on a par with Lakṣmī (Goddess of Wealth). Those who seek purity of Ātman must make gifts to old women considering them on a par with Pārvatī.

39. That which is acquired by gleaning more than one ear of corn at a time or gleaning corns one by one, by fees received from disciple is called *śuddhadravya* (clean wealth). This wealth yields complete benefit.

40. Wealth acquired by acceptance of monetary gifts is called middlesome wealth. Wealth acquired by agricultural or trading activities is called lowliest wealth.

41. Wealth acquired by *kṣatriyas* using their valour or *vaiśyas* by trading activities is called excellent. So also the wealth acquired by the *śūdras* by salaries for service.

42-45. Patrimony or sum received from husbands forms the wealth of virtuous women. There are twelve things to be given in the twelve months beginning with Caitra or all together on an

auspicious occasion for the flourishing of what is cherished. They are: (1) cow, (2) plots of land, (3) gingelly seeds, (4) gold, (5) ghee, (6) cloth, (7) food-grains, (8) jaggery, (9) silver, (10) salt, (11) ash gourd and (12) a virgin. Gift of cows, milk-products, cow-dung (in the form of manure *etc.*) ward off the sins accruing from wealth and grain while sins connected with water, oil *etc.* are warded off by cow's urine.

46. The three kinds of sins—physical *etc.* are warded off by milk, curd and ghee. Their nourishment can be understood by scholars.

47. Gift of plots of land is conducive to stability here and hereafter, O *brāhmaṇas*. Gift of gingelly seeds is conducive to strength and to the conquest of premature death.

48. Gift of gold increases the power of the gastric fire and is conducive to virility. Gift of ghee is nourishing and that of cloth is conducive to long life.

49. Gift of food-grains is conducive to the increase of food production. Gift of jaggery yields sweet food. Gift of silver is conducive to the increase in the quantity of semen and that of salt is conducive to the happy admixture of the six tastes.

50. The gift of pumpkin gourd is conducive to nourishment. All kinds of gifts increase everything and secure all kinds of enjoyment here and hereafter, O *brāhmaṇas*.

51-53. Gift of a virgin is conducive to worldly enjoyment throughout life. Sensible persons shall make gifts of fruits according to the season such as the fruits of jack, mango, wood apple trees, plantains, fruits from hedges, pulses of black gram, green gram, vegetables, chillies, mustards, their plants *etc.*

54. Sensible men shall gratify the sense-organs of hearing *etc.* of other people for the gratification through sound *etc.* It gratifies the quarters too.

55. Theism is that feeling in which one fully realises that all actions are fruitful. It is necessary that Vedas and sacred texts should be learnt direct from preceptors.

56. Devotion to God out of fear for kinsmen or royal punishment is of inferior sort. An indigent person bereft of all means of livelihoods shall worship verbally or by means of physical activities.

57. Verbal worship means recital of mantras, hymns and *japas*. Worship of physical activities means pilgrimages, observance of fast and other rites.

58. Whatever one does, whether it is great or small, whatever be the means employed,—if that is dedicated to deities it becomes conducive to enjoyment.

59-61. The two—practice of austerities and making charitable gifts—must be carried out always. Asylum should be given according to the caste of the person concerned. It is conducive to the satisfaction of the *devas* and worldly enjoyments as well. Such a devotee shall always attain noble birth and enjoyments here and hereafter. If he performs the sacred rites with dedication to God, he shall attain salvation. He who reads or hears this chapter becomes righteous and endowed with knowledge.

Chapter 16

Different modes of worship of clay idols and their results

The sages said:

1. O excellent one, please explain the rules of the worship of clay idols by following which all desired results will be achieved.

Sūta said:

2. You have requested for a very good thing. It bestows all wealth always. It suppresses misery instantaneously. I shall explain it. Please listen.

3-4. It wards off premature and foul death. Even a timely death it prevents. O *brāhmaṇas*, it bestows womenfolk, sons, wealth, grains *etc.* The worship of idols made of clay *etc.* is conducive to the attainment of all cherished desires in the world. From it the devotee derives food and other edible things, cloth *etc.*

5. Both men and women are authorized in this. The clay should be brought from the beds of rivers, lakes or wells.

6. It should be washed well and pasted with scented powder and milk. The idol should be made with the hands on a raised platform.

7. All the limbs, joints *etc.* should be perfectly shaped with the respective weapons of the deity concerned. It should be seated on *padma āsana* (the lotus pose) and worshipped respectfully.

8. The five deities Gaṇeśa, Sun, Viṣṇu, Pārvatī and Śiva shall be usually worshipped in their images. But a *brāhmaṇa* shall always worship the phallic emblem of Śiva.

9. In order to derive the full benefit of worship, the sixteen forms of service shall be observed. The sprinkling of water over the idol shall be performed with flowers. The pouring of water shall be performed with mantras.

10-11. The food offering shall consist of cooked rice of *śāli* variety. In the worship conducted in the house, 12 handfuls of rice (= *kudava*) shall be used. In the worship in a temple constructed by men, a *prastha* (a particular measure) of cooked rice shall be used. In a divine temple three *prasthas* of cooked rice shall be used. In the worship of self-risen image five *prasthas* of cooked rice shall be used. If thus used it gives complete benefit. By using twice or thrice this quantity the benefit shall be greater.

12-15. By performing this worship a thousand times, a *brāhmaṇa* shall attain Satyaloka. A vessel made of wood or iron twelve *aṅgulas* in width, 24 *aṅgulas* in length and sixteen *aṅgulas* in height is called Śiva. An eighth part of it is called a *prastha* and it is equal to four *kuḍavas*. If ten, hundred or thousand *prasthas* of water, oil, incense *etc.* are used in temples of human construction, of saintly worship or of self-risen idol, the worship is called *mahāpūjā*.

16. The ceremonial bath is conducive to the purity of the soul; the application of scented paste yields virtue. The food offering is conducive to longevity and gratification and the incense yields wealth.

17. The lighting of the lamp is conducive to knowledge and the betel leaves are conducive to enjoyment. Hence in all worships these six items are scrupulously observed.

18. Obeisance to the deity and repeated recitation of mantras accord all cherished desires. They must be observed at the end of the worship by men who seek both worldly enjoyment and salvation.

19. At first all items shall be gone through mentally and then item by item every rite shall be performed. By the worship of deities, the devotee attains the different regions.

20. In the subsidiary worlds also there is an ample scope for enjoyment. O *brāhmaṇas*, I shall narrate the special types of worship to which please listen with faith.

21-22. By the worship of Gaṇeśa the devotee shall attain his wish in this world itself. The days of special worship of Gaṇeśa are Fridays, the fourth day of the bright half of the lunar months of Śrāvaṇa and Bhādrapada, and the Śatabhiṣak star of the month of Dhanus. He shall be worshipped duly on these days. Or the devotee shall worship continuously for hundred or thousand days.

23. As a result of the faith in the deity and in the fire, the worship yields sons or the different wishes to the devotees. It quells all sins and the various hardships.

24. The worship of Śiva and others on their respective days of the week is conducive to the purity of soul. In regard to *kāmya* rites, the basis is either the Tithi or the star or the particular combinations of planetary positions.

25. The day of the week is the basis for the worship of Brahman and others. There is no increase or decrease with respect to the days of the week as in regard to the Tithi, star *etc.* A day is calculated from sunrise to sunrise.

26-28. The worship of the deities on the respective Tithis *etc.* is conducive to full enjoyment for the devotees. In regard to rites of the manes, the earlier part must be in contact with the night

previous. In the worship of deities the latter part must be in conjunction with the day. If the Tithi extends to mid-day, that part of it which falls at sunrise shall be taken for the worship of the deities, so also in regard to the stars. Hence a devotee shall consider all these aspects and proceed with the worship, repeated recitation of the mantras *etc.*

29-30. The word *pūjā* is thus derived: *Pūḥ* means “the achievement of the fruits of enjoyment”. By the rite one achieves the fruits. *Jāyate* means “is born”. Good ideas, knowledge *etc.* also are included in this. The word *pūjā* is used in this sense amongst the people as well as in the sacred texts.

31-32. The daily and occasional rites yield their benefits in due course but the fruits of *kāmya* rites are instantaneous. The necessary rites are performed everyday. The occasional rites are performed in particular months, fortnights, years or on special occasions. In the *kāmya* rites one derives the fruits after the sin has been duly quelled. Mahāgaṇapati *pūjā* shall be performed on the *caturthī* day of the dark half of the lunar month.

33. That rite wipes off the sin of the whole fortnight and yields enjoyment for full fortnight. The worship performed on the *caturthī* day of the lunar month of Cakra accords benefit for a month.

34-36. The worship performed in the months of Siṃha and Bhādrapada accords enjoyment of worldly pleasures for a year. The worship of the sun shall be performed on Sundays, or *saptamī* (seventh) day or in the star Hasta of the month of Śrāvaṇa or on the *saptamī* in the bright half of the month of Māgha. The worship of Viṣṇu is conducive to the attainment of all desires and wealth if performed on Wednesdays, *dvādaśī* (12th) day or in the star of Śrāvaṇa in the months of Jyeṣṭha and Bhādrapada. The same worship in the month of Śrāvaṇa yields all desired wishes and good health.

37. Propitiation of Viṣṇu on the *dvādaśī* day yields the same benefit as is derived from the gift of the twelve things with ancillary rites.

38. The devotee shall worship twelve *brāhmaṇas* on the *dvādaśī* day assigning them the twelve names of Viṣṇu with all the sixteen forms of service. He shall gratify the deity thereby.

39. Similarly twelve *brāhmaṇas* shall he worshipped after assigning them the twelve names of any deity to gratify that deity.

40. A person who seeks prosperity shall worship Pārvatī who bestows all worldly pleasures on Mondays, *navamī* (ninth) day, and in the star of Mṛgaśīras in the month of Karkāṭaka.

41-42. The *navamī* in the bright half of the month of Āśvayuj accords all desired benefits. The worship of Śiva shall be performed on Sundays, *caturdaśī* (fourteenth) day of the dark half of the month of Māgha on the Ārdṛā star and on the Mahārdṛā day. It accords all cherished desires.

43-45. The worship is conducive to longevity, prevents premature death and accords the achievement of everything. The worship of the different manifestations of Śiva with all sixteen

forms of service and homage on the Mahādrā day in the month of Jyeṣṭha, on *caturdaśī* day or on the Ārdrā day in the month of Mārgaśīrṣa is on a par with Śiva's worship and yields worldly enjoyment and salvation. The worship of the first deity of the week days in the month of Kārtika is specially recommended.

46-47. When the month of Kārtika has arrived, the sensible man shall worship all the deities by giving gifts and observing austerities, *homas*, *japas*, restraints and the sixteen forms of service. The idol shall be worshipped with mantras. *Brāhmaṇas* shall be fed. The devotee shall be freed of desires and distresses.

48. The worship of deities in the month of Kārtika yields all worldly pleasures, dispels all ailments and removes the adverse effects of spirits and evil planets.

49. The worship of the sun on Sundays in the month of Kārtika together with the gifts of gingelly seeds and cotton alleviates leprosy *etc.*

50. By making gifts of *harītakī* (one of the myrobalans), chillies, cloth, milk *etc.* and by installing Brahman, the alleviation of consumption is brought about.

51-53. By making gifts of lamps and mustard seeds epileptic fits are alleviated. The worship of Śiva on Mondays in the month of Kārtika suppresses excessive poverty and increases prosperity. The worship of Skanda on Tuesdays in the month of Kārtika, and making gifts of houses, fields, domestic articles and utensils, lamps, bells *etc.* the devotee gains eloquence without delay.

54. The worship of Viṣṇu on Wednesdays in the month of Kārtika together with the gift of cooked rice with curds yields good progeny.

55. The worship of Brahman on Thursdays in the month of Kārtika and the gift of honey, gold and ghee affords the increase of worldly pleasures.

56. The worship of the elephant-faced Gaṇeśa¹ together with the gifts of scented flowers affords the enjoyment of worldly pleasures.

57-59. Even a barren woman gets a good son making gifts of gold, silver *etc.* The worship of the guardians of the quarters, the elephants of the quarters, the serpents, the guardians of dams, the three-eyed² Rudra and Viṣṇu, the remover of sins, bestows perfect knowledge. The worship of Brahman, Dhanvantari³ and of the twin deities—Aśvins⁴ alleviates ailments, prevents foul death and suppresses all sickness instantaneously.

¹Gajakomeda is the elephant-shaped God Gaṇeśa, the son of Śiva and Pārvatī. There is a variety of legends accounting for his elephant head. See J. Dowson: *Hindu Mythology* p. 207.

²One of the eleven names of Rudras (*Matsya-purāṇa* ('A Study' by V. S. Agrawal) 5.29-30) which has been variously interpreted. It represents the various triads on which the entire cosmos is based. It is both the deity of the three eyes or the conscious principles of Jagrat, Svapna and Suṣupti or Sūrya, Candra and Agni and also the son of three Mothers, Ambā, Ambikā and Ambālikā. These three sisters represent the three fires of the cosmic *yajña* or the three Mothers who create the three great principles of mind, life and matter. *Matsya-purāṇa* ('A Study' by V. S. Agrawal) pp.66-67.

³Dhanvantari, said to be the physician of the Gods was produced at the churning of the ocean with a cup of *amṛta* in his hands. He is the supposed author of the Āyurveda, the Indian medical science.

⁴Aśvins, two Vedic deities, are represented as the physicians who ride in a golden car drawn by horses. Professor Goldstucker (cp Muir's Texts, Vol. V) thinks that the Aśvins represented two distinct elements, the cosmical and

60-62. Gifts of salt, iron, oil, pulses, *trikaṭuka*, fruits, scents, drinking water *etc.*, liquids in *prastha* measures and solids in *pala* weights enable the devotee to attain heaven. The worship of Śiva and others early in the morning in the month of Dhanus enables the devotees to achieve everything gradually. The offering of eatables shall preferably be ghee-soaked rice of the *śālī* variety and well-cooked.

63. The offering of various kinds of cooked rice is specially recommended in the month of Dhanus. The person who gives cooked food in the month of Mārgaśīrṣa shall attain all desired benefits.

64-65. The giver of cooked food in the month of Mārgaśīrṣa shall attain destruction of sins, achievement of the desired objects, good health, virtue, good comprehension of the Vedic passages, good practices, great enjoyment here and hereafter, the permanent unification with the Godhead and the realisation of the perfect knowledge of the Vedānta.

66. A person who desires enjoyment of worldly pleasures shall worship the deities early in the morning throughout the month of Mārgaśīrṣa or at least for three days. No one shall be without sacred rites in the month of Dhanus.

67-70. Rites in Dhanurmāsa (month of Dhanus) prescribed for the morning can be performed upto the *sangava* time (3 *muhūrtas* from sunrise). A *brāhmaṇa* shall observe fast in the month of Dhanus and restrain all his senses. Till midday he shall repeat the *Gāyatrī* mantra. Till the time of going to bed, he shall repeat the mantras such as the five-syllabled one *etc.* After acquiring perfect knowledge he shall attain salvation after death. Other men and women shall repeat the five-syllabled mantra alone throughout and take three baths every day. They will attain perfect knowledge. They shall secure the annihilation of the great sins by repeating their favourite mantras.

71-75. The great offering of eatables shall be made to Śiva especially in the month of Dhanus. The constituent parts of the great offering are as follows:

Rice of the *śālī* variety a *bhāra* by weight; pepper measuring a *prastha*; countable articles twelve in number; honey and ghee a *kuḍava* each; a *droṇa* measure of green gram; twelve varieties of side dishes; cake fried in ghee, sweets made of *śālīka* rice; curd and milk twelve *prasthas* each; twelve coconuts; twelve betel nuts, thirty-six clove leaves; camphor powder; five *saugandika*⁵ flowers; betel leaves.

76. This great offering of eatables made to the deities shall be distributed among devotees in the order of their castes.

the human blended into one. The human element is represented by those legends which refer to the wonderful cures effected by them. The cosmic element relates to their luminous nature. It is more likely that there were some horsemen or warriors of great renown who inspired their contemporaries with awe by their wonderful deeds and more especially by their medical skill.

⁵ A collection of five kinds of aromatic vegetable substances, *viz.* cloves, nutmeg, camphor, aloe wood and kakkola.

77. A devotee who makes the offering of cooked rice becomes the Lord of a kingdom in the world. But by making gift of great offering of eatables, a man attains heaven.
78. O excellent *brāhmaṇas*, by offering this a thousand times the devotee attains Satyaloka and lives the full span of life therein.
79. By offering this twenty-thousand times, he attains still higher world and is not born again.
- 80-81. Twenty-six thousand great offerings constitute life-time offering. Making gift of this is called great accomplishment. A devotee who makes this is not born again.
- 82-83. In the month of Kārttika, on an auspicious day, life-time offering shall be made. It shall be done at the time of the transit of the sun, on birthdays (based on star), on full-moon days, annual birthdays *etc.* In other months when the natal star comes in conjunction with the planets, this can be performed.
84. Even if the conjunction is only partial the offering shall be made. One gets the benefit of dedicating oneself by that.
85. Śiva is delighted by the dedication of selves and bestows the salvation of complete identity. This life-time offering shall be made only to Śiva.
86. Śiva exemplifies birth in as much as He has the form of both *yonī* (vaginal passage) and *liṅga* (penis). Hence in order to ward off births the *janmapūjā* is of Śiva alone.
87. The entire universe consisting of the movable and the immovable is of the nature of *bindu* (dot) and *nāda* (sound). *Bindu* is *śakti* (power) and Śiva is *nāda*. Hence the universe is pervaded by Śiva and Śakti.
88. *Bindu*⁶ is the support of *nāda*⁷. The universe has the support of *bindu*. Both *bindu* and *nāda* together support the entire universe.
89. The unification of the *bindu* and the *nāda* is called *sakalīkaraṇa* and the universe takes its birth as a result of this *sakalīkaraṇa*.
90. The phallic emblem is the fusion of *bindu* and *nāda* and is the cause of the universe. *Bindu* is the goddess and Śiva is the *nāda* and the fusion of the two is the phallic emblem of Śiva.
91. Hence to ward off future births, the devotee shall worship the phallic emblem of Śiva. Goddess of the form of *bindu* is the mother and Śiva of the form of *nāda* is the father.
92. Great bliss is the result of the worship of the parents. The devotee shall worship the phallic emblem for the acquisition of the Great Bliss.
93. That goddess is the mother of the universe and that Śiva is the father of the universe. Sympathy towards the son who renders service naturally increases in the minds of the parents.

⁶*Bindu* is a dot over a letter representing the *anusvāra*. It is supposed to be connected with Śiva and is of great mystical importance.

⁷*Nāda* is a nasal sound represented by a semicircle and used as an abbreviation in mystical words.

94-95. O foremost among sages, ordinary parents bestow hidden treasures to the son who renders special service. Hence a devotee shall worship the phallic emblem in the manner of mother and father for the acquisition of the hidden great bliss. Bharga is Puruṣa (Cosmic man or Being) and Bhargā is Prakṛti (Cosmic Nature).

96. Puruṣa is of hidden latent conception and Prakṛti is of manifest inner conception.

97. Since it is the father who conceives first, the Puruṣa has the primordial conception. The unification of Puruṣa and Prakṛti is the first birth.

98. Its manifestation in the Prakṛti is called the second birth. The creature, dead even as it is born, takes up its birth from the Puruṣa.

99. Certainly the birth is induced by the Māyā as an extraneous source. The word *jīva* (the individual soul) means that which gets decayed even from the time of birth.

100. Another meaning of the word *jīva* is that which is born enmeshed and entwined. Hence the devotee shall worship the primordial phallic image for unravelling the knots and nooses of the birth.

101-102. The world *bhaga* means the primordial nature because it increases and flourishes. The Śabdamātrā *etc.* (the cosmic sound principle *i.e.*, all objects of enjoyment) evolved out of Prakṛti, being enjoyed by the sense organs; the word *bhoga* comes to mean that which gives *bhaga*. The principal *bhaga* is of course the Prakṛti and Bhagavān is Lord Śiva Himself.

103. The lord alone is the bestower of enjoyment (*bhoga*) and not anyone else. The Lord who is the master of *bhaga* is called Bharga by wise men.

104-105. The phallus is united with vagina and vagina is united with phallus. For the sake of perpetual enjoyment here and hereafter the devotee shall worship the phallic emblem which is lord Śiva Himself. He is the sun giving birth and sustenance to the worlds. His symbol is justified in the coming into existence of things.

106-107. Persons should worship Śiva, the cause of birth, in his phallic form. That which makes the Puruṣa known, is called *liṅga*, the symbol. The unification and fusion of the symbols of Śiva and Śakti is thus called *liṅga*.

108. The lord delighted at the worship of His symbol wards off the function of the symbol. That function being birth *etc.* cease.

109. Hence the devotee shall worship the phallic emblem with the sixteen forms of service and homage to acquire the benefit from Prakṛti and Puruṣa through means inherent or extraneous.

110. The worship thus performed on Sundays wards off births. The devotee shall worship the great phallic emblem on Sundays with the syllable *Om*.

111-112. The ceremonial ablution of the phallic emblem with *pañcagavya* on Sundays is specially recommended. *Pañcagavya* is the compound of cow's urine, dung, milk, curd and ghee.

Milk, curd and ghee can severally be used with honey and molasses. The offering of rice cooked in cow's milk must be made with the syllable *Oṃ*.

113-114. The syllable *Oṃ* (a + u + ṃ) is *dhvani liṅga*. The *svayambhū liṅga* is *nāda liṅga*; the *yantra* (diagrammatic contrivance) is *bindu liṅga*. "M" syllable is the installed (*pratiṣṭhita*) *liṅga*. "U" syllable is mobile (*cara*) *liṅga* and the "A" syllable is a *liṅga* of huge form (*guruvigraha*). A person who worships the *liṅgas* perpetually becomes liberated soul undoubtedly.

115-116. A devout worship of Śiva liberates man from the bondage of births. A fourth benefit is achieved by wearing *rudrākṣa* beads sacred to Śiva and a moiety is achieved by smearing the holy ashes over the forehead. Three-fourths can be achieved by the recital of mantras and a man becomes full-fledged devotee by means of worship. A man who worships both the phallic emblem of Śiva and the devotees of Śiva attains salvation.

117. O *brāhmaṇas*, stable devotion can be found firmly established and flourishing only in that person who reads this chapter or listens to it attentively.

Chapter 17

The glorification of the syllable *Oṃ* and the five-syllabled mantra

The sages said:

1. O lord, tell us the greatness of the syllable *oṃ* and that of the six *lingas*, O great sage. Also please tell us the worship of the devotees of Śiva in order.

Sūta said:

2. All of you, sages, have now requested for a good thing. Only Śiva can explain this properly. No one else.

3. Still I shall explain the same with Śiva's grace. May Śiva increasingly guard us, you and every one else.

4. The syllable *oṃ* means an excellent boat to cross the ocean of worldly existence.

5. Or *Praṇava* may mean: "There is no world for you" or it may mean "That which leads to salvation".

6-8. Or it may mean "That which leads to new knowledge." After annihilating all actions it gives the persons who repeat the mantra or worship, a fresh knowledge of the pure soul. This *Praṇava* is two-fold (1) the subtle (2) the gross.

9. The subtle one is of a single syllable where the constituent five syllables are not differentiated clearly. The gross one is of five syllables where all the constituent syllables are manifest.

10. The subtle one is for the liberated living soul (*jīvanmukta*). The need for the contemplation of the meaning through the mantra is only upto the destruction of the physical body.

11. When the body is destroyed he completely merges in Śiva undoubtedly. The mere repeater of the mantra attains the yogic communion with Śiva certainly.

12. A person who repeats the mantra thirty-six *crores* of times certainly attains the yogic communion. The subtle *Praṇava* is again two-fold—the short, and the long.

13-15. The long one is present in the heart of the Yogins alone—separately in the form of “A” syllable, “U” syllable, “M” syllable, Bindu and Nāda. It is endowed with all the digits of the time sound. Śiva, Śakti and their union are indicated by “M” syllable ramified into three and this is called the short subtle *Praṇava*. The short *Praṇava* shall be recited and repeated by those who desire their all sins annihilated.

16-18. The five elements ether, air, fire, water and earth and their five subtle causes sound, touch, form, taste, and smell together activated in relation to achievement of desires are called *pravṛttas*. The short subtle *Praṇava* is for those who desire the continuation of mundane existence and the long one is for those who are averse to the same¹. The *Praṇava* is to be used in the beginning of the *vyāhṛtis*², mantras, in the beginning of the Vedas, and during the prayer at dawn and at dusk along with Bindu and Nāda. If the devotee repeats it nine *crores* of times he becomes pure.

19. A further repetition for nine *crores* of times enables him to win over the Earth element. A further repetition for nine *crores* of times enables him to win over the water element.

20. Similarly for each repetition of nine *crores* of times he is able to win over the elements of fire, wind and the ether.

21. The attributes of “smell” *etc.* are to be similarly won over by successive repetitions of nine *crores* of times. The egotism is to be won over by another repetition of nine *crores* of times.

22. By repeating it daily for a thousand times the devotee becomes perpetually pure. O *brāhmaṇas*, thereafter the repetition of the mantra is conducive to the achievement of desires.

23. A devotee who thus completes one hundred and eight *crores* of *japas* of *Praṇava* (Om) and is thus fully enlightened shall master *śuddhayoga*.

24-25. A person who has thus mastered *śuddhayoga* becomes certainly a liberated living soul. A *mahāyogin* who performs *japas* and meditations perpetually of Śiva in the form of *Praṇava* and maintains mystic trance, certainly becomes Śiva Himself. He must perform *japas* after duly performing the *aṅganyāsa* (ritualistic placing of the finger over the different parts of the body as prescribed) and invoke the sages concerned, the deities presiding over and the name of the metre in which the verse is composed.

26. The devotee who practises the *japa* of *Praṇava* (Om) with due ritualistic placings of fingers on the parts of his body becomes a sage. He shall attain all the benefits of the ritualistic *nyāsa* such as the blessings of ten mothers and the (attainment of) six pathways.

¹The words *pravṛtta* and *nivṛtta* designate respectively the persons who desire continuation of mundane existence and those who are averse to the same.

²*Vyāhṛtis* are the mystical utterances, seven in number, viz.

bhūḥ, bhuvāḥ, svaḥ, mahāḥ, janāḥ, tapāḥ, satyam

Each of the *vyāhṛtis* are preceded by the Om.

27-30. As for those who are devoted to activities and those who both refrain from and indulge in activities, the gross *Praṇava* is recommended. Śivayogins are of three types being devoted to rites, austerities and *japas*. The Kriyāyogin is the one who engages himself in sacred rites and worship spending money, using limbs of the body and uttering words *namaḥ* (obeisance) *etc.* Tapoyogin is the one who desists from injuring others, restrains all external sense organs, takes limited quantities of food and performs worships. Japayogin is the one who is quiet, performs *japa* always, is free from all sorts of desires and maintains all these observances mentioned before.

31. A pure man shall obtain liberation only step by step, beginning with Sālokya as a result of being purified by the worship of Śivayogins with sixteen services and homage.

32. O *brāhmaṇas*, I shall now explain *japayoga*, please listen. Even the person practising austerities shall perform *japas* to purify himself.

33. O *brāhmaṇas*, the five-syllabled mantra of Śiva is the gross *Praṇava*. The name Śiva is used in the dative case with *namaḥ* prefixed. (*namaḥ śivāya*—Homage to Śiva) It implies the five principles.

34. The *japa* of the five-syllabled mantra shall always be performed along with *praṇava*. A man can achieve everything by means of the *japa* of the five-syllabled mantra.

35. O *brāhmaṇas*, the devotee shall take instruction from his preceptor, sit comfortably on the ground cleaned well, and start the *japa*. The practice shall start on the *caturdaśī* day of the bright half and concluded on the *caturdaśī* day of the dark half.

36-37. The months of Māgha and Bhādrapada are the most auspicious of all occasions. During the days of *japa* he shall take only a single meal during the day in limited quantities. He shall abstain from useless talk and curb all his sense organs. He shall uninterruptedly render service to his parents and the king, or any master whom he serves. By performing the *japa* a thousand times, he shall be free from indebtedness, otherwise not.

38-42. The five-syllabled mantra shall be repeated five hundred thousand times, all the time remembering the various aspects of Lord Śiva who is seated in the lotus pose. He is the bestower of all auspiciousness. He has the crescent moon for his coronet. He has given shelter to Gaṅgā in His matted hair. With Śakti seated on His left thigh, He shines with His great concourse of attendants around Him. He bears the moon (on his forehead). He shows the gestures of bestowing boons and offering freedom from fear. He is the cause of perpetual blessing. He is Sadāśiva. He shall be mentally worshipped at first or as stationed in the heart or in the solar zone. While performing the *japa* of the five-syllabled mantra he shall sit facing the east. All his actions shall be pure. In the morning of the *caturdaśī* day of the dark half, after finishing the daily rites he shall sit in a clean beautiful place. He shall control his mind and senses. He shall repeat the five-syllabled mantra twelve thousand times in this way.

43-44. For the sake of the worship he shall invite five great devotees of Śiva along with their wives. One of those shall be an excellent preceptor who shall be assigned the Sāmba form,

another will represent Īśāna, the third will represent the Aghora aspect of Śiva, the fourth will represent the Vāma aspect of Śiva and the fifth will represent Sadyojāta aspect of Śiva.

45-47. All the articles for the worship shall be ready and the worship shall start. When it is performed duly, the sacrifice shall follow. All the rites from the beginning to the end shall be performed according to the rules laid down in the scriptural code which the devotee follows. The ghee used shall be the one prepared from the milk of a tawny cow. He shall make ten, hundred or a thousand offerings or he shall bid the devotees of Śiva make the offerings. In that case the offerings are one hundred and eight in number.

48-49. At the end of the sacrifice monetary gifts shall be given: the preceptor shall be given two cows (or a cow and a bull) as extra. The five devotees shall be duly worshipped; the householder shall take bath with the water wherewith the feet of the devotees shall be washed. He shall thereby reap the benefit of taking bath in 36 *crores* of holy rivers and tanks.

50-52. He shall make gifts of cooked rice and ten ancillary constituents with great piety. The preceptor's wife must be considered as the great goddess (Parā.) The wives of the other devotees Īśāna and the rest shall be duly worshipped and honoured. They shall be presented with the beads sacred to Śiva, garments, and sumptuously fed with milk pudding, pulse, pies, sweet pies *etc.* after the oblations are duly given. The *japa* is then concluded with due prayers to the lord of gods.

53. After the performance of *puraścaraṇa* (repetition of the mantra followed by sacrifice), the householder becomes endowed with the efficacy of the mantra. If he completes another five hundred thousand *japas*, all the sins will be wiped off.

54. For every set of five hundred thousand *japas* the householder shall be blessed with the riches and prosperity of the different *lokas* beginning with Atala and ending with Satyaloka in order.

55. If the householder dies in the middle, he shall be reborn in the world after due enjoyment of pleasures in the other worlds. He shall then continue the *japa* and derive the benefit of being near to Brahman.

56. After a repetition of five hundred thousand further *japas* he derives the benefit of assimilation to Brahman. If ten million *japas* are completed in all he shall become identical with Brahman.

57. Thus attaining the absorption into Kāryabrahman (the action Brahman) he gains all such enjoyments as can be wished for till the time of final dissolution.

58. In the next *kalpa* he will be born as Brahma's son. Becoming illuminated with the penance he shall be ultimately liberated.

59. Fourteen worlds beginning with Pātāla and ending with Satya are evolved out of the five elements, such as the earth *etc.* These are called Brahmā's worlds.

60-61. There are fourteen Viṣṇu worlds beyond Satya world and ending with Kṣamā. In the Kṣamā world the action—Viṣṇu is stationed in the excellent city of Vaikuṇṭha in the company

of action-Lakṣmī protecting the great recipients of enjoyment. Beyond that and ending with Śuciloka there are twenty-eight worlds.

62. In the pure world of Kailāsa, Rudra, the annihilator of the living beings, is stationed. Beyond that are the fifty-six worlds ending with Ahimṣā region.

63. The action-lord who has screened everything is stationed in the city of Jñānakailāsa in the Ahimṣā region.

64-67. At the end of the same is the wheel of Time and beyond the ken of Time there is the space called Kālātita. There Kāla (God of death and Time) backed by Śiva and in the name of Cakreśvara, unites every one with Time. In his activity he occupies *dharma* in the form of a buffalo whose four legs are untruth, untidiness, violence and ruthlessness. He can assume any form he wishes. He assumes the form of a great buffalo, is rich in Atheism, has evil association and utters sounds other than those of the Vedas. He has an active association with Anger. He is 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. Śaktiṅga is beneath that point but Śivaliṅga 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* is beyond. The Karmaloka is beneath that point and Jñānaloka is beyond that.
- 80-81. Obeisance which is beyond that point quells pride and egotism. The word *jan* means evanescence, *na* is a negative particle. The word *jñāna*, therefore, means that which wards off evanescence. Those who worship elements hover beneath that point.
- 82-83. And those who worship spiritual things go beyond that point. The *vedibhāga* (the portion of the Altar) in that great world of Ātmaliṅga is only up to that point. The eight fixation of Prakṛti *etc.* is also at the extremity of the Vedi. Such is the customary and the scriptural procedure.
84. Those who are endowed with the virtue of truthfulness *etc.* and those who are devoted to the worship of Śiva cross Kālacakra who is seated on Adharmamahiṣa (The buffalo of evils).
85. Beyond that stands, ahead of Śivaloka, the bull of Virtue in the form of celibacy. It has the legs of Truthfulness *etc.*
86. The bull of Dharma has forbearance for its horns, restraint for its ears, faith for its eyes, sighs for its intellect and mind. It is embellished by the sound of Vedic chants.
87. The bulls of sacred rites *etc.* are to be understood as stationed in the causes. Kālātīta (*i.e.*, Maheśvara) presides over the bull of sacred rites.
88. The span of life of Brahmā, Viṣṇu and Maheśa is a day. Beyond that, there is neither day nor night, neither birth nor death.
- 89-90. The worlds ending with Kāraṇasatya, of the Kāraṇabrahmā (Brahmā the cause) evolved out of the subtle elements, smell *etc.* are stationed beyond it. In all these fourteen worlds, the subtle smell *etc.* give the due form. The fourteen worlds of Kāraṇaviṣṇu are stationed there.
91. The *lokas* of Kāraṇarudra are twenty-eight in number. The *lokas* of Kāraṇa-īśa numbering fifty-six are beyond that.
- 92-93. The Brahmacaryaloka accepted by Śiva is beyond that. There in the Jñānakailāsa that has five coverings, the primary phallic form of Śiva is stationed in the company of primary energy of Śiva. It has five zones and five Brahmakalās.
94. This is called the abode of Śiva, Śivālaya, the supreme Ātman. There alone stays Parameśvara in the company of Parāśakti.
95. He is skilled in the performance of the five functions of creation, maintenance evanescence and blessing. His body is Existence, Knowledge and Bliss.
96. He is always in meditation. He is ever bent on blessing. He is seated in the pose of trance. He shines resting in his own self.

97-98. His vision is possible gradually through sacred rites, meditation *etc.* By performing the daily rites and worships, the mind is diverted towards the sacred rites of Śiva the performance whereof gives the sight of Śiva. Those who come within His vision are certainly liberated.

99. The liberation is in the form of realising the nature of Ātman. It is a relaxation and resting in one's own soul. It is based on sacred rites, penance, *japa*, knowledge, meditation and virtue.

100-101. Relaxation is assured at the vision of Śiva. Śiva, the merciful, removes ignorance even as the sun removes all impurities and darkness by means of its rays. When ignorance is dispelled, the knowledge of Śiva begins to function.

102. On acquiring the knowledge of Śiva a person achieves relaxation. He becomes gratified at the acquisition of relaxation.

103-104. Again by means of ten million *japas* he acquires Brahmā's region. A further ten million *japas* enable him to achieve Viṣṇu's region. By a further ten million *japas* he attains Rudra's region and by a further ten million *japas* Īśvara's region is attained.

105. Again by a similar *japa* performed with concentration he attains Kālacakra, the first in the Śivaloka.

106-107. The Kālacakra consists of five wheels, one being over the other. Sight and delusion (*drṣṭi* and *moha*) constitute the Brahmacakra; Enjoyment and delusion (*bhoga* and *moha*) constitute the Viṣṇu Cakra. Anger and delusion (*kopa* and *moha*) constitute the Raudra Cakra, Revolution (Bhramāṇa) is Īśvaracakra. Knowledge and illusion (*jñāna* and *moha*) constitute the Śivacakra. Thus scholars have explained the five *cakras*.

108. Then by ten *crores* of *japas* he achieves the region of Kāraṇa Brahman. Again by ten *crores* he attains the prosperity of that region.

109-110. Thus, gradually, attaining the region of Viṣṇu and those of other Gods as well as the prosperities of those regions, completing assiduously the repetitions to the tune of hundred and five *crores* of times, he attains Śivaloka outside the fifth sheath.

111. There is a silver platform there, an excellent river bed, and a bull in the form of penance.

112. The fifth sheath is the excellent station of Sadyo-Jāta (a form of Śiva). The fourth is the station of Vāmadeva.

113. The third is the abode of Aghora. The second is the abode of Sāmba Puruṣa.

114. The first is the abode of Īśāna. The fifth is the place of Dhyāna Dharma (virtue of meditation).

115. The abode of Balinātha is the bestower of the full *amṛta* (deathlessness, nectar). Thereafter is the fourth *maṇḍapa* with the idol of Candraśekhara (a form of Śiva).

116. The abode of Somaskanda is the third *maṇḍapa*. The faithfuls say that the second *maṇḍapa* is the Nṛtya-Maṇḍapa.

117. The first *maṇḍapa* is the abode of Mūlamāyā (primary delusion) and is very auspicious and stationed there itself. Beyond that is the sanctum sanctorum, the auspicious place of the phallic form of Śiva.

118. No one can realise the flourishing power of Śiva stationed at the back of Nandi. Nandiśvara sits outside and repeats the five-syllabled mantra.

119. This knowledge has come down from the preceptors. I got it from Nandiśa. Beyond this, it must be inferred from it and it is actually experienced only by Śiva.

120. The full grandeur and greatness of Śivaloka can be known by any one only out of the grace of Śiva and not otherwise, so say the faithfuls.

121. It is thus that *brāhmaṇas* of controlled sense-organs become liberated gradually. I shall tell you the process in some other cases. Please listen attentively.

122-123. *Brāhmaṇa* women must take instruction from a preceptor and perform the *japa* with *namaḥ* at the end. They shall repeat the five-syllabled mantra five hundred thousand times for their longevity. That is the rule. Again they must repeat it five hundred thousand times to wipe off womanhood. Becoming a man first, the liberation will be acquired gradually.

124. A *kṣatriya* must repeat the mantra five hundred thousand times to remove *kṣatratva*. A further repetition of five hundred thousand times enables him to become a *brāhmaṇa*.

125. After the *mantrasiddhi* he shall gradually become liberated. A *vaiśya* dispels the *vaiśyatva* by five hundred thousand *japas*.

126. Then he becomes a *mantra-kṣatriya* by repeating it five hundred thousand times. He then dispels the *kṣatratva* by five hundred thousand *japas*.

127-129. He then becomes a *mantrabrāhmaṇa* by repeating the mantra five hundred thousand times. A *śūdra*, repeating the mantra with *namaḥ* at the end, for two million five hundred thousand times becomes a *mantrabrāhmaṇa* and so pure enough for liberation. If one is sick, whether man or woman, of *brāhmaṇa* caste or otherwise, one must repeat it always with *namaḥ* in the beginning or at the end. As for the women, the preceptor shall instruct them in proper order.

130. At the end of every five hundred thousand *japas*, the aspirant shall perform *mahābhiṣeka* and *naivedya*. He shall worship devotees of Śiva for gratifying Śiva.

131. Śiva becomes delighted at the worship of the devotee. There is no difference between Śiva and the devotee of Śiva. He is Śiva Himself.

132. The mantra is of the nature of Śiva. By holding the mantra the physical body of the devotee becomes identified with Śiva.

133-134. Devotees of Śiva know all the rites, nay all the Vedic rites. The more an aspirant repeats the mantra of Śiva, the greater is the presence of Śiva in his body. For the woman devotee of Śiva, the symbol of the goddess shall be the form for concentration.

135. The presence of the goddess continues to be felt as long as the mantra continues to be repeated. An intelligent man who continues to worship Śiva becomes worthy of the name and form.

136. Even when the aspirant has become Śiva he shall worship the Parā. He shall worship Śakti, the embodied and the phallic form of Śiva after faultlessly making images of the same.

137-142. He shall consider the phallic form as Śiva and himself as Śakti or he shall consider *śaktiṅga* as the goddess and himself as Śiva or he shall consider *śivaliṅga* in the form of *nāda* and *śakti* in the form of *bindu* and give the primary or secondary character to either or consider both united together. Whatever be the form of Upāsti, he shall worship both Śiva and Śakti. He becomes Śiva in virtue of his basic realisation. With the sixteen forms of service and homage, he shall worship devotees of Śiva who are verily the mantra of Śiva personified or identical with Śiva. He will thereby achieve whatever he desires. Śiva being highly pleased with him yields to his gratification. Without being undeceptive in regard to money, body, mantra or the conception he shall gratify five, ten or hundred couples of Śiva's devotees by feeding them and rendering them other services, in the company of his wife.

143-146. He will assume the form of Śiva and Śakti and will not be born again. Just below the umbilicus is the part of Brahmā, till the armpit is the part of Viṣṇu and the face is the phallus in the body of a devotee of Śiva. If any one dies, the householder shall worship the primordial father Śiva, the primordial mother Śivā and the devotees of Śiva. Thereby, whether the dead body is properly cremated or not, the dead man shall go to the world of the manes and gradually attain salvation. A person endowed with *tapas* is far better than ten persons endowed with rites.

147-153. A person endowed with *japa* is superior to a hundred persons endowed with *tapas*. A person endowed with the knowledge of Śiva is superior to a thousand persons endowed with *japas*. A person endowed with meditation is superior to a hundred thousand persons who have the knowledge of Śiva. A person endowed with the power of trance is superior to a crore of meditating persons. Since the latter are superior to the former they shall be selected for worship. Even sensible persons cannot fully comprehend the excellence of benefit. An ordinary man cannot understand the greatness of the devotee of Śiva. The worship of the devotee of Śiva is on a par with the worship of Śiva and Śakti. He who worships any of these piously becomes Śiva and attains Śiva. He who reads this significant chapter, that agrees with the Vedic injunctions, becomes a *brāhmaṇa* endowed with the knowledge of Śiva and rejoices in the company of Śiva. O scholarly lords of sages, a person who knows special things must narrate them to the devotees of Śiva. By Śiva's grace he will be blessed.

Chapter 18

Bondage and liberation: Glorification of the phallic emblem of Śiva

The sages said:

1. O foremost among those who know everything, please explain the nature of bondage and liberation.

Sūta said:

I shall explain bondage, liberation and the means of liberation. Please listen attentively.

2. A *jīva* is said to be in bondage if he is tied up by the noose of eightfold primary essences, *prakṛti* etc. When freed from them he is called liberated.

3. Perfect control and subjugation of *prakṛti* and its offshoots is Salvation. A *jīva* in bondage when freed from it is called a liberated soul.

4. The set of eight that binds is: *prakṛti*, *buddhi* (cosmic intellect), *ahaṁkāra* (cosmic ego) of the nature of attributes, and the five *tanmātrās* (cosmic principles of Ether etc.)

5. The body is evolved out of these eight. The body carries on activities. The activities generate the body. Thus birth and activities continue in a series.

6-7. The body is of three types: the gross, the subtle and the causal. The gross body is responsible for all activities; the subtle body yields the enjoyment of pleasures through the senses. The causal body is for the sake of experiencing the good and bad results of the activities of the *jīva*. The *jīva* experiences happiness as a result of virtue and misery as a result of sin.

8. The *jīva* bound by the rope of activities revolves round and round for ever like a wheel by means of the three types of body and their activities.

9. The creator of the wheel must be worshipped for the cessation of the revolution of the wheel. The *prakṛti* etc. constitute the great wheel and Śiva is beyond the *prakṛti*.

10-11. The creator of the wheel is the Lord Śiva. He is beyond the *prakṛti*. Just as a boy drinks or spits out water as he pleases so also Śiva keeps *prakṛti etc.* just as he pleases. He is called Śiva because he has brought it under his control. (Vaiśkrta). Śiva alone is omniscient, perfect and free from desire.

12. The mental prowess of Maheśvara which Vedas alone can comprehend consists of omniscience, satiety, beginningless understanding, independence, never failing and infinite power.

13. Hence *prakṛti etc.* come under control due to Śiva's grace. One shall worship Śiva alone for the acquisition of Śiva's grace.

14. If one were to ask "How can there be a self-less worship of a perfect being?" the answer is "An activity done with dedication to Śiva shall cause pleasure to him".

15. Keeping Śiva in view the devotee shall worship the phallic or the embodied image of Śiva, or his devotee. He shall worship his devotee by means of the body, mind, speech and money spent.

16. Śiva, the great lord, who is beyond *prakṛti* is delighted at the worship and specially blesses the worshipper.

17-19. The *karma etc.* come under control gradually due to Śiva's grace. Beginning with *karma* and ending with *prakṛti* when everything comes under control, the *jīva* is called liberated and he shines as a self-realised person. By the grace of Śiva, when this body which is resultant from activities (*karmadeha*) comes under control, the devotee attains residence in Śivaloka. This is called *sālokya* form of liberation. When the subtle elements come under control, the devotee attains nearness to Śiva.

20. Then he attains similarity with Śiva by means of weapons and activities. This is called *sārūpya*. When the devotee acquires the great favour, the cosmic intellect too comes under control.

21. The cosmic intellect is only an effect of the *prakṛti*. The control of intellect is called *sārṣṭī*—a form of liberation wherein the devotee has the same rank and power as Śiva. Then due to a further great favour of Śiva, the *prakṛti* comes under control.

22-23. The mental prowess of Śiva becomes his without any difficulty. On acquiring the omniscience and prosperity of Śiva, the devotee becomes resplendent in his soul. This is called *sāyujya* (complete identity) by persons well-versed in the Vedas and Āgamas (traditional sacred texts). It is in this order that one gets salvation by the worship of the phallic image of Śiva.

24. Hence the devotee shall worship Śiva by performing sacred rites *etc.* for the acquisition of Śiva's favour. Śiva's sacred rites, Śiva's penance, and the *japas* of Śiva mantras always.

25. Knowledge of Śiva and meditation on Him shall be practised more and more. The time till retirement to bed, the time till death shall be spent in contemplating over Śiva.

26-27. He shall adore Śiva by means of the “Sadyo” mantras and flowers. He will attain welfare.

The sages said:

O excellent one of good rites, please explain the rules governing worship of Śiva in the phallic and other forms.

Sūta said:

I shall explain, O *brāhmaṇas*, the procedure of the worship of the phallic form, please listen. The first phallic form is the *Praṇava* that confers all desires.

28. It is called *Sūkṣma Praṇava* (the subtle one) if it is *niṣkala*. The *sthūla* (gross one) is *sakala* and it consists of five constituent syllables.

29. The worship of these two is called a penance. Both of them accord salvation. There are many phallic emblems of *Pauruṣa prakṛti*.

30. Śiva alone can explain them in detail. No one else. Such as are evolved of Earthly material are known to me which I shall explain to you all.

31. These are of five types: (1) Svayambhū, (2) Bindu, (3) Pratiṣṭhita, (4) Cara, (5) Guru Liṅga.

32-33. When he is gladdened by the austerities of *devas* and sages, Śiva in the form of *nāda* assumes the form of a seed under the ground and suddenly piercing the ground above like a germinating sprout manifests Himself outside and makes His presence felt. Since this emblem is self-raised it is called Svayambhū.

34-35. By worshipping it the devotee gains increasing knowledge automatically. In a gold or silver plate or on the ground or an altar, the devotee draws the picture of the phallic emblem, the pure *Praṇava* mantra and shall invoke it with the rites of *pratiṣṭhā* and *āvāhana*.

36. The Bindu and Nāda forms, the stationary or mobile ones are conceptual but belong to Śiva, undoubtedly.

37-38. Wherever Śiva is sincerely believed to be present, the lord bestows on the devotee the benefit through that alone. The devotee can invoke the lord in a natural immobile thing—a rock or a stump—or an engraved picture and worship Śiva by the sixteen *upacāras* (services and homage). He will attain supreme power of the lord and by practice gain knowledge.

39-40. If the image is installed with pure mind in a pure altar either by the Gods or the sages for the realisation of the soul, it is called *Pauruṣa* and it comes under the category of the installed phallic image of Śiva.

41-42. By a regular worship of this phallic image, the devotee will obtain all *pauruṣa aiśvaryas* (human riches). If great *brāhmaṇas* or rich kings install a *liṅga* prepared by the artisans, it is called *pratiṣṭhita* and *prākṛta*. It accords enjoyment of *prākṛta aiśvarya* (natural riches) to the worshipper.

43. That which is forceful and permanent is called *pauruṣa*. That which is weak and temporary is called *prākṛta*.
44. The spiritual cum mobile form is represented by the constituents of the body, *viz.* the penis, navel, tongue, the tip of the nose, hips *etc.*
45. The mountain comes under the *pauruṣa* class and the surface of the world under the *prākṛta* class. Trees *etc.* are *pauruṣa* and creepers *etc.* are *prākṛta*.
46. The *ṣāṣṭhika* rice is *prākṛta* but rice of the *śālī* variety and wheat are *pauruṣa*. The *aiśvaryā* is *pauruṣa*. It bestows eightfold siddhis *viz.* *aṇimā* *etc.*
47. The *prākṛta* *liṅga* bestows good women, riches *etc.* according to the believers. Now, first of all I shall mention the *rasaliṅga* from among *caraliṅgas*. (*Rasaliṅga* is mentioned as the foremost among mobile *liṅgas*).
48. *Rasaliṅga* is a bestower of all wishes to the *brāhmaṇas*. The auspicious *bāṇaliṅga* is a bestower of vast kingdoms to the *kṣatriyas*.
49. A gold *liṅga* bestows the ownership of vast wealth on the *vaiśyas*. A *śilāliṅga* (a *liṅga* made of rock) bestows great purity on the *śūdras*.
50. A crystal *liṅga* and a *bāṇaliṅga* bestow all sort of wishes on all. If a devotee does not possess a *liṅga* of his own, there is no harm in using another's *liṅga* for the purpose of worship.
51. An earthly *liṅga* shall be used by women especially by those whose husbands are alive. In the case of widows who are engaged in worldly and sacred rites a crystal *liṅga* is recommended.
52. O sages of good rites, in the cases of widows whether they be in a childhood, youth or old age, a *rasaliṅga* is specially recommended if they continue to be holding rites.
53. A *liṅga* of pure crystal bestows all sorts of worldly enjoyment on women. The worship of the pedestal grants all cherished desires of the worshipper in this world.
54. A ritualist shall perform all the worship in a vessel. At the conclusion of *abhiṣeka* (ceremonial bath) the *naivedya* consisting of cooked rice of the *śālī* variety shall be offered.
55. When the worship is over, the *liṅga* shall be kept in a casket and placed separately in the house. Persons who worship their own *liṅgas* shall, after the worship is over, offer as food those articles of diet to which they are accustomed.
56. All non-ritualists shall worship the subtle *liṅga*. In the place of floral offerings they shall use sacred ashes for adoration and food.
57. They shall keep the *liṅga* after worship on their head for ever. The ash is of three types, derived from ordinary fire, Vedic fire and Śiva fire.
58. The ash derived from ordinary fire shall be used for the purification of articles of mud, wood or metals and even for grains.

59. Articles of worship like gingelly seeds, cloths and stale stuffs shall be purified with ashes.
60. So also the objects defiled by dogs *etc.* The ashes shall be used with or without water according to necessity.
61. The ashes resulting from Vedic rites in fire shall be smeared over the forehead at the end of the rites. Since the ashes are purified by the mantras the rite itself takes the form of the ashes.
- 62-65. Hence, applying the ashes is tantamount to assimilating the sacred rite in one's own Ātman. Bilva twigs shall be burnt repeating the Ātma mantra of Aghora. This fire is called Sivāgni. The ashes resulting therefrom are called *śivāgni*. The dung of a cow, preferably of Kapilā cow, shall be burnt first and then the twigs of *śamī*, *aśvattha*, *palāsa*, *vaṭa*, *āragvādhā* or *bilva* shall be burnt. The ash resulting therefrom is also *śivāgni*. Or the twigs shall be burnt in *darbha* fire repeating Śiva mantra. After straining the ashes with cloth (the fire powder) shall be put in a new pot.
66. For the sake of resplendence, the ashes shall be taken. The word *bhasma* (ash) means that which is honoured and adored. Śiva formerly did so.
67. A king takes the essence of wealth by way of tax, in his kingdom. Men burn plants and take the essence thereof.
68. The gastirc fire burns different kinds of foodstuffs and with their essence nourishes the body.
69. Similarly the great lord Śiva, the creator of the universe, burns the universe presided over by Him and takes the essence of the same.
70. After burning the universe He applies the ashes over his body. Under the pretext of annihilation He has taken the essence out of the same.
71. He assigned the essence to His own body. The essence Ākāśa (the Ether) constitutes His hair. The essence of the wind principle constitutes His face.
72. The essence of the Fire principle constitutes His heart, that of the principles of waters the hip and that of the principle of the Earth the knees. Thus the other limbs too.
73. The *tripuṇḍraka* (the three parallel lines of ash marks over the forehead) is the essence of Trinity: Brahmā, Viṣṇu and Rudra. Similarly Maheśvara has retained the essence of everything in the form of *tilaka* (the small circular mark) on the forehead.
74. The word *bhasma* means that which has controlled the essence of the whole universe. (*Bha*—*Vṛddhi*—flourishing essence. *Sma*—*Svayam*. *Manyate*—considers his own).
- 75-77. The word Śiva signifies him who controls everything and whom none can control, (Śiva Vaśī) just as *siṃha* signifies the creature who attacks other animals and whom other animals cannot attack (*siṃha* = *hiṃsa*). The word Śiva is given another interpretation. The syllable “ś”

means Permanent Bliss. The letter “i” means Puruṣa (the primordial male energy), the syllable “va” means Śakti (the primordial female energy). A harmonious compound of these syllables is Śiva. The devotee shall likewise make his own soul a harmonious whole and worship Śiva.

78. Ashes must first be smeared in the dust form and then in the *tripuṇḍra* form. At the time of worship water is added to the ashes. For mere sanctification the ashes are used without water.

79. The devotee, whether it is day or night, whether it is a man or a woman shall use water with the ashes and wear *tripuṇḍra* at the time of adoration.

80. He who has the *tripuṇḍra* made of ashes with water and performs worship derives the entire benefit of the same, no one else.

81. Wearing the ashes with Śiva’s mantra he comes out of the limitations of the *āśramas*. He is called *śivāśramī* for he is solely devoted to Śiva.

82-83. Being the devotee of Śiva and devoted to his sacred rites he need not observe impurity accruing from death or birth in the family. The characteristic sign of a devotee of Śiva is that he has a circular dot of white ashes or mud put by himself or by his preceptor on the top of his forehead. The word *guru* (Preceptor) signifies a person who wards off bad qualities.

84-85. He removes all the ill effects of the *rājasaic* qualities. He is supreme Śiva himself. He is beyond the three *guṇas*, and assuming the form of the preceptor removes the ill effects of the three *guṇas* and makes the disciple understand Śiva. Hence he is the preceptor of the disciples who have faith.

86. Hence the intelligent devotee shall know that the physical body of the preceptor is known as *guruliṅga* the worship of which is service rendered to the preceptor.

87-88. The word ‘service’ means an obedience to the order through body, mind and speech. A disciple with a pure soul shall of necessity carry out the order of the preceptor risking his life and staking his possessions even if the task is not within his power. The word *śiṣya* (disciple) means a person who is worthy of being ordered about.

89. Dedicating all he has, even his body, to the preceptor, the disciple shall offer his food first to the preceptor and then take his food with his permission.

90-92. Verily a disciple in virtue of his being subjected to discipline is a son unto the preceptor. Moreover by means of his tongue (as penis) he discharges the semen in the form of mantra in the vaginal passage of the ears and begets the *mantraputra* in the form of disciple. The son shall therefore adore his preceptor as father unto him. The real father, the physical begetter, drowns the son in the ocean of worldly existence. But the preceptor, the giver of knowledge, the father of learning enables him to cross that ocean. The disciple shall realise the difference between the two and worship the preceptor sincerely.

93-94. The modes of worship of the preceptor are many. He can be given monetary gifts. He can be physically served but the money shall be what is earned by the disciple. Since every limb of

the preceptor is a phallus from toe to the head, massaging the feet, presenting him with sandals, bathing him, offering food and money and similar rites shall be performed to gratify him.

95-96. Verily the worship of the preceptor is worship of Śiva, the supreme soul. What remains after the preceptor has partaken of food shall be used by the disciple. It will purify him. Just as Siva's leaving of food can be taken by the devotee of Śiva, so also the disciple can take the leavings of the preceptor. Even food and water, O *brāhmaṇas*.

97. Without the permission of the preceptor, anything taken is a theft. One shall accept as one's preceptor a person who knows many special things.

98-99. Freedom from ignorance is the goal. Only a specialist can achieve that. In order to fulfil a task, or a sacred rite, obstacles must be warded off. A rite performed without hindrances in the middle can be fruitful. The subsidiary rites shall also be performed. Hence at the beginning of sacred rites, an intelligent man shall adore Gaṇeśa.

100. An intelligent man must worship all deities in order to ward off all sorts of hindrances. There are three types of hindrances. The first one, the *ādhyātmika* hindrance is the ailment of the body, whether it is a fever or a tremor or other type of sickness.

101-106. The second type of hindrance is *ādhibhautika* (Extraneous one of a physical nature). The visitations of *piśācas*, the outcome of ant-hills etc., falling of lizards and other insects, the advent of tortoise inside the house, infesting of serpents, untimely flowering of trees, deliveries in inauspicious hours and other things indicate some future misery. Hence these are called *ādhibhautika* hindrances. The third type of hindrance is *ādhidaivika* (Divine calamities). When lightning strikes, small pox, cholera, plague, typhus fever and similar infectious diseases spread and bad awful dreams, evil planets affecting the birth star or Rāśi (sign of the zodiac) occur, these hindrances are called *ādhidaivika*. In order to ward off these hindrances and on occasions when one touches a corpse, a *cāṇḍāla* or a fallen man and goes inside without bathing, *śānti yajña* shall be performed to remove the evil effects.

107-109. The precincts of a temple, a cowshed, a sanctuary or one's own court-yard shall be selected for the performance of sacrifice. It shall be on a raised platform at least two *hastas* high. It shall be well decorated. Paddy weighing a *bhāra* shall be spread on the ground to make a large circle. Diagrams of lotuses shall be made in the middle and in the eight quarters on the border of the circle. A big pot round which a thread is tied, shall be placed in the middle and eight other similar pots shall be placed in the eight quarters. All of them shall be fumigated with guggulu.

110. In the eight pots bunches of mango leaves shall be placed with *darbha* grass. They shall be filled with water purified by mantras and five kinds of articles.

111. Precious gems shall be put in the nine vessels, one in each. The sensible devotee shall ask his preceptor to preside as a priest. The presiding priest shall be accompanied by his wife. He shall be well-versed in the rituals.

112. Gold idols of the guardians of the quarters and Viṣṇu shall be put in the different vessels. Viṣṇu shall be invoked and worshipped in the central vessel.
113. The respective guardians of the different quarters shall be worshipped in the vessels concerned, using the dative case after the name and ending with *namaḥ*.
114. The invocation shall be performed by the presiding priest. Along with the *ṛtviks* he shall repeat the mantras a hundred times.
- 115-116. At the end of the *japas*, *homa* shall be performed to the west of the vessel. According to the time, place and convenience, the offerings in the fire may be a *crore*, a hundred thousand, a thousand, or hundred and eight in number. It shall be performed for a single day, for nine days or for forty days.
117. The sacrificial twigs shall be of *śamī* tree if the rite is intended for *śānti* (suppression of evil effects) or of *palāśa* tree if the rite is intended for the acquisition of livelihood. Cooked rice and ghee shall also be used. The offerings shall be made by repeating the names of the deities or mantras.
118. The articles of worship used in the beginning shall be continued till the end. At the conclusion, the *punyāhavācana* shall be performed and the holy water sprinkled over the different members of the family.
119. *Brāhmaṇas*, as many in number as the number of offerings made, shall be fed, O scholarly sages, the preceptor and the presiding priest shall partake of sacrificial food alone.
120. The entire rite shall conclude after the worship of nine planets. A gem along with monetary gifts shall be given to each of the *ṛtviks*.
- 121-122. Different types of gifts shall be made to deserving persons, to boys invested with sacred threads, to householders, sages, virgins, ladies and widows. The materials used for the rite shall be given to the priest.
123. Yama is the presiding deity of all calamities, grave diseases *etc.* Hence to gratify Yama *kāladāna* shall be made.
- 124-125. A replica of Kāla (God of death) in the form of a man holding noose and goad shall be made in gold using a hundred or ten *niṣkas* (gold coins). This shall be given as gift along with the sacrificial fee; gingelly seeds shall be gifted for the sake of longevity.
- 126-127. Ghee or mirror shall be gifted for the sake of quelling ailments. Rich men shall feed a thousand *brāhmaṇas*. The poor shall feed a hundred *brāhmaṇas*. Indigent persons shall perform rites according to their capacity. For the quiescence of evil spirits the great adoration of Bhairava shall be performed.
128. At the conclusion, *mahābhiṣeka* and *naivedya* shall be offered to Śiva. Then a public feeding of the *brāhmaṇas* shall be held.
129. By performing sacrifice in this way there will be an alleviation of all defects and evils. This *śānti yajña* shall be performed every year in the month of Phālguna.

130. In regard to evil dreams and ill omens this shall be performed instantly or definitely within a month. When one is defiled by a great sin, the worship of Bhairava shall be performed.

131. In regard to great diseases like leprosy *etc.* the vow shall first be taken and the sacrifice performed later on. Indigent persons wanting in all these things shall make gift of a lamp to the deity.

132. If incapable of even that, he shall take bath and make any gift. Or he shall make obeisance to the Sun-god hundred and eight times repeating the mantras.

133. A devotee shall perform prostrations and obeisance a thousand, ten thousand, hundred thousand, or a *crore* in number. All the deities are delighted by the obeisance-sacrifice in this way.

134-135. The obeisance is performed with the prayer “O lord, Thou are great and I am humble. My intellect is dedicated to Thee. A void thing does not appeal to thee. I am no longer void. I am Thy slave now. Whatever vestige of egotism remained in me has been dispelled on seeing Thee.”

136. *Namaskāra*, a sacrifice of the soul, shall be performed according to ability. Sacrificial food and betel leaves shall be offered to Śiva.

137. The devotee himself shall perform a hundred and eight circumambulations of Śiva. Such circumambulations, a thousand, ten thousand, hundred thousand or a *crore* in number he shall cause to be performed through others.

138. All sins perish instantaneously at the circumambulations of Śiva. Sickness is the root-cause of misery and sin is the cause of sickness.

139. Sins are said to be quelled by virtue. A sacred rite performed with Śiva in view is capable of removing all sins.

140. Among the sacred rites of Śiva, the circumambulation leads the rest. *Praṇava* is in the form of *japa* and circumambulation is a physical rite.

141. The pair of births and deaths constitutes the Illusory cycle. The Balipīṭha of Śiva is symbolic of this Māyācakra.

142-143. Starting from pedestal the devotee shall make circumambulation half the way and return to the pedestal [and move anticlockwise to the place where he stopped before and re-turning to the pedestal make the circle complete]. This is the procedure of circumambulation. When the birth takes place, the obeisance which is the dedication of the soul prevents further birth.

144. The pair of births and deaths originates from the Māyā of Śiva. After such a dedication the devotee is not born again.

145. As long as the body exists, the *jīva* is dependent on activities and he is spoken of as being in bondage. But when the three forms of the physical body are under control it is called “Salvation” by the scholars.

146. Śiva, the primary cause of causes, is the Creator of Māyācakra. He wipes off the Dvandva—birth and death—which originates from His Māyā.
147. The Dvandva is conceived and created by Śiva. It shall be dedicated to Him. O scholars, it shall be known that circumambulation is highly pleasing to Śiva.
148. The circumambulation and obeisance of Śiva, the great soul and the adoration performed with sixteen *upacāras* accord all benefits.
149. There is no sin in the world which cannot be destroyed by circumambulation. Hence one should dispel all sins by circumambulation alone.
150. A person observing worship of Śiva shall observe silence and perform one of these—a sacred rite, penance, *japa*, maintenance of the knowledge or meditation. He shall observe truthfulness *etc.*
151. All sorts of riches, divine body, knowledge, removal of ignorance and nearness to Śiva are the results of sacred rites *etc.*
152. The sacred rite yields the benefit by the performance. It removes the darkness of ignorance. It wipes off future birth. By the achievement of true knowledge, the miseries shall seem as if they did not exist at all.
153. The true devotee of Śiva shall observe the sacred rites *etc.* in accordance with the place, time, physical ability, possession of wealth as befitting his state.
154. The intelligent devotee shall take up his residence in a holy centre of Śiva, desist from violence to living beings, without exposing himself to undue strain, and spending only such wealth as he earns by legitimate means.
155. Even water sanctified by the five-syllabled mantra is conducive to happiness like cooked food. Even the alms begged and acquired by an indigent devotee is conducive to perfect knowledge.
156. Charitable food of a devotee of Śiva increases devotion to Śiva. Śivayogins call such charitable food sacrificial offerings to Śiva.
157. The devotee of Śiva shall always be scrupulous about the purity of his food, wherever he stays and whatever means of sustenance he has. He shall observe silence and shall not disclose the secret.
158. To the devotees he shall expound the greatness of Śiva. Only Śiva can know the secret of Śivamantra. No one else.
159. The devotee of Śiva shall always resort to the phallic emblem of Śiva. O *brāhmaṇas*, one becomes Śiva by resorting to stationary phallic emblem.
160. By worshipping the mobile phallic image the liberation is certainly gradual. Thus I have mentioned the achievable and the excellent means of achievement.

161. What has been mentioned formerly by Vyāsa and what has been heard by me before, has been mentioned to you. Welfare attend ye all. May our devotion to Śiva be stable and firm.

162. O scholars, whoever reads this chapter by Siva's grace and whoever listens to this always shall acquire the knowledge of Siva.

Chapter 19

The worship of Śiva's Earthen phallic image (*pārthiva-liṅga*)

The sages said:

1-2. O Sūta, Sūta, be long-lived. Thou art a blessed devotee of Śiva. The greatness of Śiva's phallic image in according excellent benefit has been well explained by you. Now speak about the greatness of Earthen phallic image of Śiva which is far superior to all others.

Sūta said:

3. O sages, please listen all of you with great devotion and respect. Now I am going to speak on the greatness of earthly phallic image of Śiva.

4. The Earthly phallic image of Śiva is the most excellent of all such images of Śiva. Many *brāhmaṇas* have achieved great things by worshipping it.

5. O *brāhmaṇas*, Hari, Brahmā, Prajāpati and other sages have attained all they desired by worshipping this Earthly phallic image.

6. *Devas*, *asuras*, men, *gandharvas*, serpents, *rākṣasas* and many others have attained greatness after worshipping it.

7. The phallic emblem of Śiva made of precious gems was considered the best in the Kṛta age; of pure gold in the Dvāpara; of mercury in the Tretā and of earth in the Kali age.

8. Among the eight¹ cosmic bodies of Śiva, the Earthen body is the best. Since it is not worshipped by any one else O *brāhmaṇas*! it yields great benefit.

¹Śatapatha-brāhmaṇa (6.1.3.1-18) gives the following version of the eight forms of Śiva: "When the life-principle became manifest it had no name, so it cried. Prajāpati asked the reason and being informed that the child wanted a name, first gave him the name Rudra, then Śarva, Paśupati, Ugra, Aśani, Bhava, Mahādeva and Īśāna. This was the conception from which the *purāṇa* writers developed the *aṣṭamūrti* conception of Śiva. The fact is that the eight forms of Śiva symbolise the five gross material elements (ether, air, fire, water, and earth), two opposite principles of *prāṇa* and *apāna* (heat and cold represented by the sun and the moon) and the principle of mind (*manas*) which is the eighth.

9. Just as Śiva is the oldest and the most excellent of all deities, so also his earthly phallic image is the most excellent of all.
10. Just as the celestial river Gaṅgā is the oldest and the most excellent of all rivers, so also is the earthen phallic image of Śiva the most excellent of all.
11. Just as the *Praṇava* is considered the greatest of all mantras, so also the earthen phallic image of Śiva that is worthy to be worshipped, is the most excellent of all.
12. Just as the *brāhmaṇa* is spoken of as the most excellent of all *varṇas* so also is the earthen phallic image of Śiva the most excellent of all other phallic images.
13. Just as Kāśī is considered the most excellent of all holy cities, so also the earthly phallic image of Śiva is spoken of as the most excellent of all other phallic images.
14. Just as the rite of Śivarātri is the greatest of all sacred rites so also the earthly phallic image of Śiva is the most excellent of all other phallic images.
15. Just as Śiva's energy is considered the greatest of all goddesses so also the earthen phallic emblem of Śiva is spoken of as the most excellent of all.
16. Discarding the worship of the earthen phallic image if any one were to worship another deity, that worship becomes fruitless. Ceremonial ablutions, charitable gifts *etc.* are of no avail.
17. The propitiation of the earthen phallic image is sanctifying, bestower of bliss, longevity, satiety, nourishment and fortune. It must be observed by all good aspirants.
18. A devotee endowed with unflinching faith shall worship the earthen phallic image with such modes of service as are easily available. It accords the achievement of all desired objects.
19. He who worships the earthen phallic image after constructing an auspicious altar becomes affluent and glorious here itself and becomes Rudra in the end.
20. He who worships the earthen phallic image in the three junctures of the threefold division of the day every day gains the bliss for twenty-one future births.
21. He is honoured in Rudraloka with this body alone. His body dispels the sins of every man by mere sight or touch.
22. He is a living liberated soul, he is wise, he is Śiva, there is no doubt. A mere sight of him accords enjoyment of worldly pleasures and salvation.
- 23-24. He who worships the earthen phallic emblem of Śiva every day stays in Śivaloka for so many years of Śiva, as he had been visiting Śiva's temple in his life. If he had any wish he would be reborn in the land of Bharata as a sovereign monarch.
25. If a man without any desire worships every day the excellent earthen phallic image, he shall stay in Śiva's region for ever. He shall attain the Sāyujya type of salvation.
26. If a *brāhmaṇa* does not worship the earthen phallic image he shall fall in the terrible hell with a terrible trident pierced through his body.

27. By any means the phallic image shall be made beautiful. The *pañcasatra* rite shall be performed with the earthen phallic image.
28. The earthen phallic image shall be made as a single whole. Making it piecemeal *i.e.*, if the image is made joining two or more pieces, he will never derive the merit of worship.
29. Whether it is made of gems, gold, mercury, crystals or *pusparāga* it shall be a single whole.
30. All mobile phallic emblems shall be a single whole. Stationary phallic images shall be made of two pieces. This is the rule about broken and unbroken phallic images both immobile or mobile.
31. The pedestal is the great Māyā; the phallic image is lord Śiva. Hence in immobile image two-piece construction is recommended.
32. This has been mentioned by those who know the principles of Śaiva cult that a stationary phallic image shall be made of two pieces.
33. Only those who are deluded by ignorance make the mobile phallic image of two pieces. The sages who know the Śaiva cult; and are well versed in Śaiva Sacred texts do not enjoin that.
34. Those who make a stationary phallic image as a single whole and a mobile one pieced are fools. They never reap the benefit of worship.
35. Hence, one shall make with very great pleasure the mobile one as a single whole and the stationary one as two-pieced according to rules laid down in the sacred texts.
36. The worship of an unbroken mobile image yields full benefit while the worship of two-pieced mobile image brings about great harm.
37. This has been stated by those who know the lore that the worship of a stationary image of a single piece not only withholds the cherished desire but is also full of hazards.

Chapter 20

Worshipping an earthen phallic image by chanting Vedic mantras

Sūta said:

1. Now, the mode of worshipping an earthen phallic image according to the Vedic rites is being explained. It yields worldly pleasures and salvation to the Vedic worshippers.
2. The devotee shall take bath in accordance with the rules prescribed in the sacred code. He shall duly perform his *sandhyā* prayers. After performing the *Brahma yajña*, one of the five daily sacrifices, he shall perform *tarpaṇa* (a rite of offering water oblation to the manes).
- 3-4. After finishing the daily rites he shall apply ashes and wear *rudrākṣa*, all along remembering Lord Śiva. With great devotion he shall then worship the excellent earthen phallic image according to Vedic injunctions in order to realise the full benefit.
5. The worship of the earthen phallic image shall be performed on the bank of a river or a tank or on the top of a mountain or in a forest, or in a Śiva temple. It must be in a clean place.
6. O *brāhmaṇas*, he shall bring clay from a clean place and carefully make the phallic image.
7. White clay is to be used by a *brāhmaṇa*; red clay by a *kṣatriya*; yellow clay by a *vaiśya* and black clay by a *sūdra*. Anything available shall be used if the specified clay is not found.
8. After taking the clay he shall place it in an auspicious place for making the image.
9. After washing the clay clean with water and kneading it slowly he shall prepare a good earthen phallic image according to the Vedic direction.
10. Then he shall worship it with devotion for the sake of enjoying worldly pleasures here and salvation hereafter.

11. The material of worship shall be sprinkled with water, chanting the formula “*namaḥ śivāya*”¹. With the mantra “*bhūrasi*”² etc. the achievement of the sanctity of a holy centre (*kṣetra siddhi*) shall be effected.
12. Water shall be sanctified with the mantra “*āposmān*”³ etc. The rite of “*phāṭikābandha*” shall be performed with “*namaste rudra*”⁴ mantra.
13. The purity of the place of worship shall be heightened with the mantra “*śambhavāya*”⁵ etc. The sprinkling of water over *pañcāmṛta*⁶ shall be performed with the word “*namaḥ*” prefixed.
14. The excellent installation of the phallic image of Śiva shall be made devoutly with the mantra “*namaḥ nīla-grīvāya*”⁷ (obeisance to the blue-necked).
15. The worshipper following the Vedic path shall make devoutly the offer of a beautiful seat with the mantra “*etatte rudrāya*”⁸ etc.
16. The invocation (*āvāhana*) shall be performed with the mantra “*mā no mahāntam*”⁹ etc. The seating (*upaveśana*) shall be performed with the mantra “*yā te rudreṇa*”¹⁰.
17. With the mantra “*yāmiṣum*”¹¹ etc. the *nyāsa* (ritualistic touching of the body in various parts) shall be performed. The offering of fragrance shall be performed endearingly with the mantra “*adhyavocat*”¹² etc.
18. The *nyāsa* of the deity shall be performed with the mantra “*asau jīva*”¹³ etc. The rite of approaching the deity (*upasarpaṇa*) shall be performed with the mantra “*asau yovasarpati*”¹⁴ etc.
19. The water used for washing the feet (*pādya*) shall be offered with the mantra “*namostu nīla-grīvāya*”¹⁵ (obeisance to the blue-necked). The water for the respectful reception (*arghya*) shall be offered with the *Rudragāyatrī* mantra¹⁶ and the sipping water (*ācamana*) with the *Tryambaka*¹⁷ mantra.

¹ *Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 16.41.

² Ibid. 13.18.

³ Ibid. 4.2.

⁴ Ibid. 16.1.

⁵ Ibid. 16.4 1.

⁶ Five kinds of food viz. milk, curd, butter, honey and sugar are called *pañcāmṛta*.

⁷ *Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 16.28.

⁸ Ibid. 3.61.

⁹ Ibid. 16.15.

¹⁰ Ibid. 16.2.

¹¹ Ibid. 16.3.

¹² Ibid. 16.5.

¹³ Not traceable.

¹⁴ *Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 16.17.

¹⁵ Ibid. 16.8.

¹⁶ *Kāthaka-saṃhitā* 17.11.

¹⁷ *Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 3.60.

20. The ceremonial ablution with milk shall be performed with the mantra “*payah prthivyām*”¹⁸ etc. The ceremonial ablution with curd shall be performed with the mantra “*dadhi krāvṇah*”¹⁹ etc.

21-22. The ceremonial ablution with ghee shall be performed with the mantra “*ghṛtam ghṛtayāvā*”²⁰ etc. The ceremonial ablution with honey and sugar candy shall be performed with three hymns beginning with “*madhuvātā*”²¹, “*madhu naktam*”²² and “*madhumānnaḥ*”²³. Thus the *pañcāmṛta* ablution is explained. Or the ablution with *pañcāmṛta* can be performed with the *pādya* mantra “*namostu nīlagrīvāya*”²⁴.

23. The tying of the waistband (*kaṭibandhana*) shall be performed devoutly with the mantra “*mā nastoke*”²⁵ etc. The piece of cloth to be worn on the upper part of the body shall be offered with the mantra “*namo dhṛṣṇave*”²⁶ etc.

24. The pious follower of Vedic rites shall make an offering of cloth (*vastrasamarpaṇa*) duly to Śiva with the four hymns beginning with “*yā te hetī*”²⁷ etc.

25. The intelligent devotee shall offer scents devoutly with the mantra “*namaḥ śvabhyaḥ*”²⁸ etc. He shall offer *akṣatas* (raw rice grains) with the mantra “*namastakṣabhyaḥ*”²⁹ etc.

26. Flower offerings shall be made with the mantra “*namaḥ pāryāya*”³⁰ etc. Bilva leaves shall be offered with the mantra “*namaḥ parṇāya*”³¹ etc.

27. The incense shall be offered with the mantra “*namaḥ kapardine ca*”³² etc. in accordance with the rules. The lamp shall be offered in the prescribed manner with the mantra “*namaḥ āśave*”³³ etc.

28. The excellent *naivedya* shall be offered with the mantra “*namo jyeṣṭhāya*”³⁴ etc. *Ācamana* shall be offered again with the mantra “*tryambakam*”³⁵ etc.

¹⁸Ibid. 18.36.

¹⁹Ibid. 23.32.

²⁰*Atharvaveda* 13.1.24.

²¹*Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 13.27.

²²Ibid. 13.28.

²³Ibid. 13.29.

²⁴Ibid. 16.8.

²⁵Ibid. 16.16.

²⁶Ibid. 16.36.

²⁷Ibid. 16.11-14.

²⁸Ibid. 16.28.

²⁹Ibid. 16.27.

³⁰Ibid. 16.42.

³¹Ibid. 16.46.

³²Ibid. 16.29

³³Ibid. 16.31

³⁴Ibid. 16.32

³⁵Ibid. 3.60.

29. Fruit shall be offered with the mantra “*imā rudrāya*”³⁶. Everything shall be dedicated to Śiva with the mantra “*namo vrajyāya*”³⁷ etc.
30. We shall make an offering of eleven raw rice grains to the eleven Rudras³⁸ with the two mantras “*mā no mahāntam*”³⁹ etc. and “*mā nastoke*”⁴⁰ etc.
31. The scholarly devotee shall offer sacrificial fee (*dakṣiṇā*)⁴¹ with the three mantras beginning with “*hiranya- garbha*” etc. and shall perform ablution (*abhiṣeka*) with the mantra “*devasya tvā*”⁴² etc.
32. The rite of waving lights *nīrājana* for Śiva shall be performed with the mantra for the lamp (*namaḥ āśave*)⁴³. *Puṣpāñjali* (offering of handful of flowers) shall be performed with devotion with the hymn “*imā rudrāya*”⁴⁴ etc.
33. The wise devotee shall then perform the *pradakṣiṇā* (circumambulation) with the mantra “*mā no mahāntam*”⁴⁵ and the intelligent one shall perform *sāṣṭāṅga* (eight limbs touching the ground) prostration with the mantra “*mā nastoke*”⁴⁶ etc.
34. He shall show the “*śiva mudrā*” with the mantra “*eṣa te*”⁴⁷; the *abhayamudrā* with the mantra “*yato yataḥ*”⁴⁸ etc. and the *jñāna mudrā* with the *tryambaka*⁴⁹ mantra.
35. The *mahāmudrā* shall be shown with the mantra “*namaḥ senā*”⁵⁰ etc. He shall then show the *dhenumudrā* with the mantra “*namo gobhyaḥ*” etc.
36. After showing all these five *mudrās* he shall perform the “*śiva mantra japa*”⁵¹. The devotee well versed in the Vedas shall recite the “*śatarudriya*” mantra.
37. *Pañcāṅgapāṭha* shall then be performed by the Vedic scholar. Then *visarjana* (ritualistic farewell) shall be performed with the mantra “*devā gātu*”⁵² etc.

³⁶Ibid. 16.48.

³⁷Ibid. 16.44.

³⁸The names of eleven Rudras are variously mentioned in the *purāṇas*. According to *Matsya-purāṇa* (‘A Study’ by V. S. Agrawal) they are: Ajaikapād, Ahirbudhnya, Hara, Virūpākṣa, Raivata, Bahurūpa, Tryambaka, Savitā, Jayanta, Pināki, Aparājita. In the *VP* the first three are the same; the rest are substituted by Nirṛta, Īśvara, Bhuvana, Aṅgāraka, Ardhaketu, Mr̥tyu, Sarpa, Kapālin.

³⁹*Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 16.15.

⁴⁰Ibid. 16.16.

⁴¹Ibid. 13.4.

⁴²Ibid. 11.28.

⁴³Ibid. 16.31.

⁴⁴Ibid. 16.48-50.

⁴⁵Ibid. 16.15.

⁴⁶Ibid. 16.16.

⁴⁷Ibid. 9.35.

⁴⁸Ibid. 36.22.

⁴⁹Ibid. 3.60.

⁵⁰Ibid. 16.26.

⁵¹*namaḥ śivāya*.

⁵²*Taittirīya-brāhmaṇa* 3.7.4.1.

38. Thus the Vedic rite of the worship of Śiva has been explained in detail. Now listen to the excellent Vedic rite in brief.

39. The clay shall be brought with the mantra “*sadyo jātam*”⁵³. The sprinkling of water shall be performed with the mantra “*vāmadevāya*”⁵⁴.

40. The phallic image shall be prepared with the *aghora mantra*⁵⁵. The *āhvāna* (invocation) shall be performed with the mantra “*tatpuruṣāya*”⁵⁶.

41. The phallic image of Hara shall be fixed to the pedestal with the *īśāna mantra*⁵⁷. The intelligent devotee shall perform all other rites in brief.

42. With the five-syllabled mantra or any other mantra taught by the preceptor the intelligent devotee shall perform, as prescribed by the rule, the adoration with due observance of the sixteen *upacāras* (and the following prayer):

*bhavāya bhavanāśāya mahādevāya dhīmahi
ugrāya ugranāśāya śarvāya śaśimauline*

43. “We meditate upon Bhava, the destroyer of worldly existence, on the great lord, on Ugra, the annihilator of terrible sins, on Śarva the moon-crested”.

44. The intelligent devotee shall perform the worship of Śiva with this mantra or with the Vedic mantra with great devotion and abandoning errors. Śiva accords benefits when with devotion he is propitiated.

45. Notwithstanding the Vedic mode of worship as stated above, O *brāhmaṇas*, we now proceed to explain the common procedure of Śiva’s worship.

46. This mode of worship of Śiva’s earthen phallic image is the muttering of the names of Śiva. O excellent sages, it yields all cherished desires. Please listen to me. I shall explain it.

47-48. The eight names of Śiva viz. Hara, Maheśvara, Śambhu, Śūlapāṇi, Pinākadhṛk, Śiva, Paśupati and Mahādeva shall be used respectively for the rites of bringing the clay, kneading, installation, invocation, ceremonial ablution, worship, craving the forbearance and ritualistic farewell.

49. Each of the names shall be prefixed with *omkāra*. The name shall be used in the dative case and *namaḥ* shall be added to them. The rites shall be performed respectively with great devotion and joy.

⁵³ *Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 29.36

⁵⁴ TA. 10.44.1.

⁵⁵ *Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 16.2.

⁵⁶ *Kāthaka-saṃhitā* 17.11; *Maitrāyaṇī-saṃhitā* 2-9.1: 119.7.

⁵⁷ *Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 27.35.

50. The *nyāsa* rite shall be duly performed and the *aṅganyāsa* of the two hands shall also be performed. The devotee shall perform meditation with the six-syllabled mantra—*oṃ na-maśśivāya*.

51. The devotee shall meditate on Śiva seated in the middle of his seat on the pedestal in Kailāsa, worshipped by Sananda⁵⁸ and others. Śiva is a forest fire, as it were, for the dry wood in the form of the distress of the devotees. He is immeasurable. He is the Ornament of the universe being closely embraced by his consort, Umā.

52. He shall meditate on Śiva always in the following way:—He is like a silver mountain. He wears the beautiful moon, on his forehead. His limbs are resplendent with ornaments of gems. He holds the axe, the deer, the *mudrā* of boon and the *mudrā* of freedom from fear in His four hands. He is joyful. He is seated in the lotus pose. The assembled *devas* stand around Him and offer prayers. He wears the hide of the tiger. He is the primordial Being, the seed of the universe. He dispels all fears. He is the three-eyed⁵⁹ lord with five faces.

53. After the meditation and worship of the excellent earthly image he shall duly perform the *japa* of the five-syllabled mantra taught by the preceptor.

54. O foremost among *brāhmaṇas*, the intelligent devotee shall adore the lord of *devas* with different sorts of hymns and recite the *śatarudriya mantra*.

55. He shall take raw rice grains and flowers by means of palms joined together in the form of a bowl and pray to Śiva by means of the following mantras:

*tāvakastvadguṇaprāṇastvaccittohaṃ sadā mṛḍa
kṛpānidha iti jñātvā bhūtanātha prasīda me*

*ajñānādyadi vā jñānājjapa pūjādikaṃ mayā
kṛtaṃ tadastu saphalaṃ kṛpayā tava śaṃkara*

*ahaṃ pāpī mahānadya pāvanaśca bhavānmahān
iti vijñāya gaurīśa yadicchasi tathā kuru*

*vedaiḥ purāṇaiḥ siddhāntairṣibhirvividhairapi
na jñātosī mahādeva kutohaṃ tvaṃ mahāśiva*

*yathā tathā tvadīyosmi sarvabhāvairmaheśvara
rakṣaṇīyastvayāhaṃ vai prasīda paramaśvara*

⁵⁸Sananda is one of the 4, 7 or 10 mind-born sons of Brahmā.

⁵⁹Three-eyed Śiva, so called because a third eye burst from his forehead with a great flame when his wife playfully placed her hands over his eyes after he had been engaged in austerities in the Himalayas. This eye has been very destructive. It reduced Kāma, the God of Love, to ashes. Dowson, H.M. See under Trilocana.

56-60. “O Śiva, the merciful, I am Thine. Thy attributes are my vital breath. My mind is ever fixed in Thee. Knowing this, O lord of goblins, be pleased with me. Consciously or unconsciously, whatever I have performed by way of *japa* or adoration may that O Śiva, with Thy favour, be fruitful. I am the greatest sinner and Thou art the greatest sanctifier. O Lord of Gaurī, knowing this, do thou whatever thou dost wish. O great lord, Thou art not known by Vedas, *Purāṇas*, systems of philosophy or the different sages. O Sadāśiva, how can I know Thee? In whatever manner, I belong to Thee, O Śiva, by all my thoughtforms. I am to be saved by Thee. Be pleased with me O Siva”.

61. After repeating the hymn, the devotee shall place the flowers and the rice- grains over the phallic image of Śiva. O sages, he shall then prostrate before Śiva with devotion (his eight limbs touching the ground).

62. The intelligent devotee shall perform circumambulation in the manner prescribed. He shall pray to the lord of *devas* with great faith.

63. Then he shall make a full-throated sound⁶⁰. He shall humbly bow down his head. He shall then make a formal request and perform the rite of ritualistic farewell.

64. O foremost among sages, thus have I explained to you the procedure for the worship of the phallic image that accords worldly pleasures, salvation and increases devotion to Śiva.

65-66. Whoever reads or listens to this chapter with a pure mind shall be purified of all sins and shall attain all wishes. This excellent narration bestows longevity, health, fame, heaven and happiness by way of sons and grandsons.

⁶⁰It is said that Dakṣa's sacrifice being destroyed by the Gaṇas of Śiva assumed the form of a goat while Dakṣa became a deer and escaped. A devotee who imitates the sound of a terror-struck goat in the presence of the phallic image of Śiva pleases the God.

Chapter 21

Number of phallic images of Śiva used in worship

The sages said:

1-2. O Sūta, O Sūta the fortunate, disciple of Vyāsa, obeisance be to Thee. Thou hast clearly explained the procedure of the worship of the earthen phallic images. Now kindly explain the number of phallic images as based on the wishes one may have. Thou art favourably disposed to the distressed and the miserable.

Sūta said:

3. O sages, you listen to the rules of procedure in the worship of earthen phallic image, by following which a man reaps full satisfaction.

4. If anyone worships another deity without making the earthen phallic image, his worship shall be fruitless. His restraint and charitable gifts go in vain.

5. The number of earthen phallic images in regard to different desires is being stipulated which will, O foremost among sages, certainly yield the benefit.

6. The first invocation, installation and worship are all separate. Only the shape of the phallic image is the same. Everything else is different.

7. A person who seeks learning shall with pleasure make a thousand earthen phallic images and offer worship. Certainly he will get that benefit.

8. A person desirous of wealth shall make five hundred earthen phallic images; wishing for a son—a thousand five hundred; wishing for garments—five hundred.

9. A person desirous of salvation—a crore; desirous of lands—a thousand; craving for mercy—three thousand; desirous of a holy centre—two thousand.

10. A person desirous of friends—three thousand; desirous of the power of controlling—eight hundred; desirous of bringing about the death of a person—seven hundred; desirous of enchanting—eight hundred.

11. A person desirous of sweeping off his foes—a thousand; desirous of numbifying—a thousand; desirous of kindling hatred—five hundred.
12. A person desirous of freeing himself from fetters—a thousand five hundred. If there is fear from a great king—five hundred.
13. If there is danger from thieves, robbers *etc.* —two hundred; if there is the evil influence of *Ḍākinī*¹ and other foul spirits—five hundred.
14. In poverty—five thousand. If ten thousand such are made, all wishes will be fulfilled. O great sages, I shall now mention the daily procedure. Please listen.
15. One such is said to remove sins. Two confer wealth. Three are mentioned as the cause for the fulfilment of all desires.
16. Above this, more and more benefits accrue until the stipulated number is reached. I shall now mention another opinion coming from a different sage.
17. An intelligent person can certainly remain fearless after making such ten thousand images. It removes the fear from great kings.
18. A sensible man shall cause ten thousand such to be made for freedom from imprisonment. When there is the fear of the evil influence of *Ḍākinī* and other evil spirits he shall cause seven thousand such to be made.
19. A person having no sons shall cause fifty-five thousand such to be made. One shall get daughters by causing ten thousand such to be made.
20. A devotee shall achieve the prosperity and splendour of Viṣṇu and others by making ten thousand images. He shall derive unrivalled glory and wealth by making one million images.
21. Surely if a man makes a crore he shall become Śiva Himself.
22. The worship of earthen phallic images accords the the benefit of a crore sacrifices. It gives all worldly pleasures and salvation to those who desire them.
23. He who spends his time in vain without worship of such images will incur great loss. He is no better than a wicked, evil-souled man.
24. If the worship of such images is weighed against all the charitable gifts, sacred rites, holy centres, restraints and sacrifices, both will be found equal.
25. In the age of Kali the worship of the phallic image is excellent as is evident from what we see in the world. There is nothing else. This is the conclusion of all sacred texts and religious cults.

¹ A female imp or fiend attendant upon Kālī and feeding on human flesh. The *Ḍākinīs* are also called *Asrapās*, 'blood-drinkers'.

26. The phallic image yields worldly pleasures and salvation. It wards off different sorts of mishaps. By worshipping it, man attains identity with Śiva.
27. Since the phallic image is enjoined to be worshipped even by the sages, it shall be worshipped by everyone in the manner stipulated.
28. Based on sizes the images are of three types—Excellent (*uttama*), normal (*madhyama*) and inferior (*nīca*). O foremost of sages, I shall explain them, please listen.
29. A phallic image, four *angulas* (inches) in height, with a splendid pedestal is mentioned as the most excellent by sages who are well-versed in sacred lore.
30. Half of that is middling. Half of this latter is inferior. Thus I have mentioned three types of phallic images.
31. He who worships many such images every day with great devotion and faith can achieve the fulfilment of any desire conceived in his heart.
32. In the four Vedas, nothing else is mentioned so holy as the worship of the phallic image. This is the conclusion arrived at in all sacred lores.
33. All other rites can entirely be abandoned. A really learned man shall worship only the phallic image with great devotion.
34. If the phallic image is worshipped, it means that the entire universe consisting of the mobile and the immobile has been worshipped. There is no other means to save persons submerged in the ocean of worldly existence.
35. Men of the world are blind due to ignorance. Their minds are sullied by worldly desires. Except for the worship of the phallic image there is no other raft to save them from destruction.
- 36-38. Hari, Brahmā and other *devas*, sages, *yakṣas*, *rākṣasas*, *gandharvas*, *cāraṇas*, *siddhas*, *daityas*, *dānavas*, Śeṣa and other serpents, Garuḍa and other birds, all the Manus, Prajāpati, Kinnaras, men *etc.* have worshipped the wealth-yielding phallic image with great devotion and have achieved their desires surging in their heart of hearts.
39. *Brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, persons born of inter-caste marriages and others shall worship the phallic icon with great devotion with the respective mantras.
40. O *brāhmaṇa* sages, why shall I tell much? Even women and others are authorized in the worship of the phallic image.
41. The twice-born can very well worship according to the Vedic rites but not so the others who are not authorized.
42. Lord Śiva Himself has enjoined that the twice-born shall perform the worship according to the Vedic rites and not by any other means.
43. But those *dvijas* who have been cursed by Dadhīci, Gautama and others do not follow the Vedic rites faithfully.

44. The man who rejects the Vedic rites and follows those laid down in Smṛtis or any other rite will not derive the conceived fruit.
45. The true devotee after performing worship in the prescribed manner shall worship the eight cosmic bodies (of Śiva) consisting of the three worlds.
46. The Earth, the waters, the fire, the wind, the ether, the sun, the moon and the sacrificer—these are the eight cosmic bodies.
47. Śarva, Bhava, Rudra, Ugra, Bhīma, Īśvara, Mahādeva and Paśupati are the manifestations of Śiva who shall be worshipped with these cosmic bodies respectively.
48. Then he shall worship retinue of Śiva with great devotion with sandal paste, raw rice and holy leaves in the quarters beginning with North-East.
49. They are Īśāna, Nandī, Caṇḍa, Mahākāla, Bhṛṅgin, Vṛṣa, Skanda, Kapardīśa, Soma and Śukra.
50. Virabhadra in front and Kīrtimukha at the back. Then he shall worship eleven Rudras.
- 51-52. Then he shall repeat the five-syllabled mantra, *Śatarudriya*, many *śaiva* hymns and read *pañcāṅga* and perform circumambulation. After obeisance he shall bid farewell to the phallic image. Thus have I mentioned the worship of Śiva with due devotion.
- 53-54. Divine rites shall always be performed facing the north in the night. Similarly Śiva's worship shall always be performed facing the north, not the east. *Śaktisaṃhitā* shall not be recited facing the north or the west since it is the back.
- 55-56. Śiva shall not be worshipped without *tripuṇḍra*, *rudrākṣa* and *bilvapatra*. O best of sages! when the worship is on, if the ash is not available, *tripuṇḍra*, (three lines on the forehead) shall be drawn with the white clay.

Chapter 22

On the partaking of the *Naivedya* of Śiva and the greatness of Bilva

The sages said:

1. O good sage, we have heard before, that the offering of eatables (*naivedya*) made to Śiva should not be taken by others. Please tell us decisively about this and also about the greatness of Bilva¹.

Sūta said:

2. O sages, all of you please hear now attentively. With pleasure I shall explain everything. All of you who take up Śiva's sacred rites are really blessed.

3. A devotee of Śiva who is pure and clean, devoutly performing good rites and of fixed resolve shall partake of Śiva's *naivedya*. He shall abandon all thoughts which are not worthy of being entertained.

4. Even at the sight of the *naivedya* of Śiva, all sins disappear. When it is taken in, crores of merits flock in, in no moment.

5. A thousand sacrifices are of no avail. Hundred millions of sacrifices are useless. When Śiva's *naivedya* is eaten one will attain identity with Siva.

6. If in a family Śiva's *naivedya* becomes popular with the members, that house becomes sacred and it can make others also sacred.

7. When Śiva's *naivedya* is offered it shall be accepted with pleasure and humility. It shall be eaten eagerly while remembering Siva.

8. If anyone who is offered Śiva's *naivedya* delays taking it immediately, thinking that it can be taken afterwards, he will incur sins.

¹ *Aegle marmelos* L. Its leaves and fruits are sacred to Śiva.

9. If anyone has no inclination to take Śiva's *naivedya* he becomes a sinner of sinners and is sure to fall into hell.
10. After initiation in shaiva cult, the devotee shall partake of the offerings of eatables made to the phallic image whether conceived in the heart or made of moon-slab, silver, gold *etc.*
11. The *naivedya* of all phallic icons is called a great favour and is auspicious. A devotee after initiation into shaiva cult shall eat it.
12. Please listen to the decision with pleasure on partaking of Śiva's *naivedya* by persons who take initiation in other cults but maintain their devotion to Śiva.
- 13-15. With regard to the following phallic images *viz.* that which is obtained from *śālagrāma* stone, *rasaliṅga*, *liṅga* made of rock, silver, gold, crystals and gems, *liṅga*s installed by *devas* and *siddhas*, Kāśmīra *liṅga*s and *Jyotirlingas*², the partaking of the *naivedya* of Śiva is on a par with the rite of *cāndrāyana*³. Even the slayer of a *brāhmaṇa* 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*, Siddha-liṅga 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.

²Jyotirlingas are twelve in number: (1) Somanātha (at Somanath Pattan, Gujarat), (2) Mallikārjuna or Śrīśaila (on a mountain near the river Kṛṣṇā), (3) Mahākāla, Mahākāleśvara (at Ujjain), (4) Oṃkāra 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 Gomatī, (11) Gautameśa, also called Vāmeśvara (not located), (12) Kedārnatha in the Himalayas.

³*Cāndrāyana* 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.

24. He who worships Mahādeva in the form of *liṅga* at the root of Bilva becomes a purified soul; he shall certainly attain Śiva.
25. He who pours water over his head at the root of a Bilva can be considered to have taken his bath in all sacred waters in the earth. Verily he is holy.
26. Seeing the water basin round the foot of the Bilva tree full of water, Śiva becomes greatly pleased.
27. The man who worships the root of a Bilva tree offering scents and flowers attains the region of Śiva. His happiness increases; his family flourishes.
28. He who places a row of lighted lamps at the root of Bilva tree with reverence becomes endowed with the knowledge of truth and merges into Śiva.
29. He who worships the Bilva tree abounding in fresh tender sprouts becomes free from sins.
30. If a man piously feeds a devotee of Śiva at the root of a Bilva tree he reaps the fruit thereof, ten million times more than in the usual course.
31. He who makes a gift of rice cooked in milk and ghee to a devotee of Śiva, at the root of a Bilva tree will never become poor.
32. O *brāhmaṇas*, thus I have explained to you the mode of worship of Śiva's phallic image with all its divisions and sub-divisions. It is of two types: one is enjoined for those who are actively engaged in worldly pursuits and the other is meant for those who have actually renounced them.
33. The worship of the pedestal yields all cherished desires to those who are engaged in worldly pursuits. They shall perform the complete worship in a vessel.
34. At the end of consecration, he shall offer cooked rice *śālī* as food-offering. At the conclusion of worship, the phallic image shall be kept in a pure casket separately in the house.
35. He who has renounced the world (the *nivṛtta*) shall perform *karapūjā* (worship in the palm of the hand). He shall offer that food to the deity which he is accustomed to take himself. The subtle phallic image is specially recommended for the *nivṛttas*.
36. He shall offer holy ashes both for worship and food offering. At the end of worship he shall always keep the phallic image on his head.

Chapter 23

The glorification of the *Rudrākṣa* and of the names of Śiva

The sages said:

1-2. O Sūta, Sūta the fortunate disciple of Vyāsa, obeisance to thee. Please explain again the glorification of the holy ashes, of the *rudrākṣa* and of Śiva's names. Lovingly explaining the three, please delight our minds.

Sūta said:

3-4. It is good that you have referred to this matter that is highly beneficent to the world. You are blessed, holy and ornaments to your families since you own Śiva as your sole great favourite deity. The anecdotes of Śiva are dear to you all for ever.

5. Those who adore Śiva are blessed and content. Their birth is fruitful and their family is elevated.

6. Sins never touch those from whose mouth the names Sadāśiva, Śiva *etc.* come out for ever, as they do not touch the burning charcoal of the khadira wood.

7. When a mouth utters "Obeisance to Thee, holy Śiva" that mouth (face) is on a par with holy centres destroying all sins.

8. It is certain that the benefit of making pilgrimages to holy centres accrues to one who lovingly looks at His holy face.

9. O *brāhmaṇas*, the place where these three are found is the most auspicious one. A mere contact of the place accords the benefit of taking a holy dip in the sacred Triveṇī.

10. Śiva's name, the ashes and the *rudrākṣa* beads—the three are very holy and are on a par with Triveṇī¹ (the confluence of the three holy rivers).

¹The place of confluence (Prayāga, now Allahabad) of the Ganges with the Yamunā and the subterranean Sarasvatī.

11. The sight of the persons who have these three in their bodies is a rare occurrence. But when obtained it removes all sins.

12. There is no difference at all between these two—a sight of the holy man and a bath in the Trivenī. He who does not realise this is undoubtedly a sinner.

13. The man who has no ashes on his forehead, has not worn *rudrākṣa* on his body and does not utter names of Śiva shall be shunned as one does a base man.

14. As said by Brahmā, Śiva's name is on a par with Gaṅgā, the ash is equal to Yamunā and *rudrākṣa* destroys all sins (and is equal to Sarasvatī).

15-16. Brahmā wishing to bestow beneficence weighed one against the other. He put on one side the benefit achieved by a person in whose body the three things were present. On the other side he put the blessedness achieved by those who took their bath in the holy Trivenī. Both were found equal. Hence scholars shall wear these always.

17. From that time onwards Brahmā, Viṣṇu and other *devas* wear these three. Their very sight dispels sins.

The sages said:

18. O righteous one, you have explained the benefit of the three things: Śiva's name *etc.* Please explain it vividly.

Sūta said:

19. O brahmanical sages, you are all good devotees of Śiva, gifted with knowledge and great intellect. You are the foremost among the wise. Please listen with reverence to their greatness.

20. O *brāhmaṇas*, it is mysteriously hidden in sacred texts, Vedas and Purāṇas. Out of love for you I reveal the same to you now.

21. O foremost among the *brāhmaṇas*! Who ever does know the real greatness of the three except Śiva who is beyond all in the whole universe?

22. Briefly I shall explain the greatness of the names as prompted by my devotion. O *brāhmaṇas*, do you lovingly listen to his greatness: the destroyer of all sins.

23. Mountainous heaps of great sins are destroyed as in a blazing forest fire when the names of Śiva are repeated. They are reduced to ashes without any difficulty. It is true, undoubtedly true.

24. O Śaunaka, different sorts of miseries with sins as their roots can be quelled only by muttering Śiva's names, and not by anything else entirely.

25. The man who is devotedly attached to the *japas* of Śiva's names in the world, is really a follower of the Vedas, a meritorious soul and a blessed scholar.

26. O sage, instantaneously fruitful are the different sacred rites of those who have full faith in the efficacy of the *japas* of Śiva's names.

27. O sage, so many sins are not committed by men in the world as are and can be destroyed by Śiva's names.
28. O sage, Śiva's names repeated by men, immediately destroy the countless heaps of sins such as the slaughter of a *brāhmaṇa*.
29. Those who cross the ocean of worldly existence by resorting to the raft of the names of Śiva do definitely destroy those sins that are the root-cause of worldly existence.
30. O great sage, the destruction of sins that are the roots of worldly existence is certainly effected by the axe of Śiva's names.
31. The nectar of Śiva's names shall be drunk by those who are distressed and scorched by the conflagration of sins. Without it, the people who are scorched by the conflagration cannot have any peace.
32. Those who are drenched by the nectarine downpour of Śiva's names never feel ill at ease even in the middle of the conflagration of worldly existence.
33. The noble souls who have acquired great devotion to the names of Śiva, and those like them, attain perfect liberation instantaneously.
34. O lord of sages, devotion to the names of Śiva, that destroys all sins can be acquired only by him who has performed penances in the course of many births.
35. Salvation is easy of access only to him who has extraordinary and unbroken devotion for the names of Śiva. I believe in this.
36. Even if he has committed many sins, a person who has reverence for the *japa* of Śiva's names, becomes certainly free from all sins.
37. Just as the trees in a forest are burnt and reduced to ashes by the forest fire, so also are the sins destroyed by Śiva's names.
38. O Śaunaka, he who regularly sanctifies his body by the holy ashes and who performs the *japa* of Śiva's names crosses even the terrible ocean of worldly existence.
39. A person who undertakes the *japa* of Śiva's names is not sullied by sins even after misappropriating a *brāhmaṇa*'s wealth and killing many *brāhmaṇas*.
40. After going through all the Vedas it has been decided by our ancestors that the noblest means of crossing the ocean of worldly existence is the performance of the *japa* of Śiva's names.
41. O excellent sages, why should I say much? By means of a single verse I shall mention the greatness and efficacy of the names of Śiva or the destruction of all sins.
42. The power of the names of Śiva in destroying sins is more than the ability of men to commit them.
43. O sage, formerly the king Indradyumna who was a great sinner, attained the excellent goal of the good through the influence of Śiva's names.

44. O sage, similarly a *brāhmaṇa* woman too of very sinful activities attained the excellent goal of the good through the influence of Śiva's names.

45. O excellent *brāhmaṇas*, thus I have told you about the surpassing excellence of the names. Now please listen to the greatness of holy ashes, the most sacred of all.

Chapter 24

The greatness of the holy ashes

Sūta said:

1. The ashes (*bhasma*) of auspicious nature are of two types. I shall explain their characteristics. Please listen attentively.
2. One is known as *mahābhasma* (great ashes) and the second is known as *svalpa* (the little). The *mahābhasma* is of various types.
3. It is of three types: *śrauta* (Vedic), *smārta* (resulting from *smṛti* rites) and *laukika* (prepared from ordinary fire). The *svalpa* is the ordinary ash which is of various forms.
4. The *śrauta* and the *smārta* ashes are to be used only by the twice-born. The *laukika* can be used by every one.
5. Sages have said that the twice-born should apply the holy ashes repeating mantras. The others can simply apply without any mantra.
6. When dry cow-dung is reduced to ashes it is called *agneya* (fiery). O great sage, for the sake of *tripuṇḍra* this ash can be used.
7. The ashes resulting from *agnihotra* and other sacrificial rites shall be used for the *tripuṇḍra* by men seeking intellect.
8. When the ashes are put on the forehead or smeared with water, the seven mantras “*agni*”¹ etc. mentioned in the *Jābālopaniṣad*, shall be recited.
9. People of all *varṇas* and *āśramas* shall put on *tripuṇḍra* on the forehead or dust their bodies with the mantras mentioned in the *Jābāla- Upaniṣad* or if no mantra is used they shall do the same with reverence.

¹ Compare *Bhasmajābālopaniṣad*. The mantras referred to are: (1) “*agniriti bhasma*”, (2) “*vāyuriti bhasma*”, (3) “*jalamiti bhasma*”, (4) “*sthalamiti bhasma*”, (5) “*vyomiti bhasma*”, (6) “*devā bhasma*”, (7) “*ṛṣyo bhasma*”

10. Dusting with the holy ashes and smearing the *tripuṇḍra* in horizontal parallel lines shall not be abandoned by those who seek salvation. *Śruti* lays down that they shall not get negligent.
- 11-12. Śiva, Viṣṇu, Umā, Lakṣmī, goddess of speech and other gods and goddesses, *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and persons of mixed castes and hill tribes have observed *tripuṇḍra* and dusting always.
13. Those who do not observe *tripuṇḍra* and *uddhūlana* cannot practise well the various rites of the different *varṇas* and *āśramas*.
14. Those who do not observe with faith *tripuṇḍra* and *uddhūlana* cannot be liberated from the world even if they take ten million births.
15. Even after hundreds of crores of *kalpas*, Śiva-knowledge will not dawn upon those who do not observe with faith *tripuṇḍra* and *uddhūlana*.
16. This is the final conclusion of all sacred texts that those who do not observe with faith *tripuṇḍra* and *uddhūlana* are tarnished by great sins.
17. Any action performed by those who do not observe *tripuṇḍra* and *uddhūlana* with faith will give adverse results.
18. O sage, the hatred towards *tripuṇḍra* and *uddhūlana* is kindled in the hearts of only those great sinners who hate everyone.
19. After performing the sacred rites of Śiva in the fire, the devotee who has realised the Self shall smear the forehead with the ashes repeating the mantra beginning with “*tryāyuṣā*”². The moment the ashes (*bhasma*) come in contact with his body he will be freed from sins of his impious acts.
20. He who observes *tripuṇḍra* with white ashes during the three *sandhyās* every day becomes free from all sins and rejoices with Śiva.
21. He who makes the *tripuṇḍra* on the forehead with white ashes shall attain, on death, the primordial worlds.
22. No one shall repeat the six-syllabled mantra without applying ashes on the body. After making the *tripuṇḍra* with the ashes he shall perform the *japa*.
- 23-24. All holy centres and all sacrifices will be present for ever in the place where a man after having put ashes on his body stays permanently, no matter whether he is ruthless, base, sinful or commits morning sins, or is a fool or a fallen man.
25. Even a sinful person is worthy of being honoured by *devas* and *asuras* if he has *tripuṇḍra* on his forehead. What then of a faithful man endowed with a pure soul?
26. All the holy centres and sacred rivers go ever to the place which a person who is endowed with *śivajñāna* (knowledge of Śiva) and has put on ashes casually visits.

² *Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 3.62.

27. Why should I say more? The sensible person shall always apply the ash, shall always worship the phallic image and shall always repeat the six-syllabled mantra of Śiva.
28. Neither Brahmā, nor Viṣṇu, nor Rudra, nor sages, nor the *devas* can explain adequately the greatness of the application of the ashes.
29. Even if a person has eschewed the duties of the different *varṇas* and *āśramas*, even if a person has omitted the holy rites of the *varṇas*, he shall be freed from the sin if he wears *tripuṇḍra* once.
30. Those men who exclude a man wearing *tripuṇḍra* and perform holy rites are not liberated from worldly bondage even after crores of births.
31. If a *brāhmaṇa* wears the *tripuṇḍra* with the ash on his forehead he must be considered as having learnt everything from the preceptor and as having performed every sacred rite.
32. Those who begin to strike on seeing a person who has applied the ash are reborn of *cāṇḍāla* parents. O holy one, this can be guessed by the wise.
33. With great devotion *brāhmaṇas* and *kṣatriyas* shall apply the holy ashes over such parts of the body as are prescribed by the rule repeating the mantra “*mā nastoke*”³ etc.
34. A *vaiśya* shall apply the ashes repeating the *tryambaka* ⁴ mantra and a *śūdra* with the five-syllabled mantra ⁵. Widows and other women shall do like the *śūdras*.
35. A house-holder shall repeat the *pañcabrahma* ⁶ mantra etc. and a *brahmacārin* shall repeat the *tryambaka-mantra* ⁷ at the time.
36. The *vānaprastha* shall repeat the *aghora* mantra⁸ and an ascetic shall observe with the *praṇava* alone.
37. A *śivayogin* being outside the pale of *varṇa* and *āśrama* rites because of his conception “I am Śiva” shall wear ashes with the *īśāna* mantra.
38. Śiva has ordained that the rite of wearing ashes shall not be eschewed by the people of any caste and outside the bounds of caste by other living beings.
39. A person who has applied ashes on his body actually wears as many *liṅgas* as there are particles of the ash that remain on his body.
- 40-41. *Brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, people of mixed castes, women, widows, girls, heretics, a *brahmacārin*, a householder, a forest-dweller, an ascetic, performer of sacred rites and women who have *tripuṇḍra* marks are undoubtedly liberated souls.

³Ibid. 16.16.

⁴Ibid. 3.60.

⁵*namaś śivāya*.

⁶*Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 29.11.

⁷Ibid. 3.60.

⁸Ibid. 162.

42. Just as the fire when touched with or without knowledge burns the body so does the ash worn consciously or unconsciously sanctify the man.
43. No man shall drink or eat even a bit without applying *bhasma* or wearing *rudrākṣa*. If he eats or drinks, whether he is a householder or *vānaprastha* or an ascetic, a man of the four castes or of mixed caste, he becomes a sinner and goes to hell. If a man of the four castes repeats *Gāyatrī*⁹ or if an ascetic repeats the *Praṇava* he shall be liberated.
44. Those who censure *tripuṇḍra* actually censure Śiva. Those who wear it with devotion actually wear Śiva.
45. Fie upon the forehead that is devoid of ash. Fie upon the village that has no Śiva temple. Fie upon that life that does not worship Śiva. Fie upon the lore that does not refer to Śiva.
46. Great indeed is the sin accruing even from the sight of those who censure Śiva who is the support of three worlds and those who censure the man wearing *tripuṇḍra* on his forehead. They are on a par with pigs of rubbish heap, demons, donkeys, dogs, jackals and worms. Such sinful persons are hellish fiends even from their very birth.
- 47.¹⁰ They may not see the sun during the day and the moon during the night. They may not see them even during sleep. They may be freed by repeating the Vedic *Rudra Sūkta*. Those who censure a person wearing the *tripuṇḍra* are fools. A mere talk with them may cause the fall into hell. There is no way of saving them.
48. O sage, *tāntrika* is not authorised in a *śivayajña* nor a person having *ūrdhvaṇḍra* (worn on the forehead by vertical mark by a *vaiṣṇava*). A person marked with a heated wheel (a mark of a *vaiṣṇava*) is excluded from *śivayajña*.
49. There are many worlds to be attained as explained in *Brhājābāla Upaniṣad*; taking that into consideration a man shall be devoted to the ashes (*bhasma*).
50. Just as sandal paste alone can be applied over sandal paste, so also only the ash shall be applied over the sacred mark on the forehead. A sensible person will not apply anything over the forehead that wears the ornamental mark of ashes on it.
51. The *tripuṇḍra* shall be applied upto the forelocks by women. *Brāhmaṇas* and widows shall apply the ash also. Similarly it shall be applied by persons of all *āramas*. Thus it bestows salvation and destroys all sins.
52. He who makes *tripuṇḍra* duly with the ash is freed from groups of great as well as small sins.
- 53-54. A *brahmacārin*, a householder, a forest-dweller or an ascetic, *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, the low and the base people become pure by means of *tripuṇḍra* and *uddhūlana* applied according to the prescribed manner and get their heaps of sins destroyed.

⁹Ibid. 16.

¹⁰The text is corrupt and the English rendering is not certain.

55. A person regularly applying the ash (*bhasma*) is freed of the sins of slaughter of women and cows and that of heroes and horses. There is no doubt about it.

56-60. By means of *tripuṇḍra*, the following and similar others of innumerable sorts are destroyed immediately:—Theft of others' wealth, outraging the modesty of other men's wives, censuring others, usurping and forcibly occupying others' fields, harassing others, theft of plants, parks *etc.*, incendiarism, acceptance from base people of the gifts of cow, gold, buffalo, gingelly seeds, blankets, cloths, cooked rice, food-grains, water *etc.*; sexual intercourse with prostitutes, women of the tribal castes, fisher women, slave women, actresses, widows, virgins and women in their menstrual periods, selling of flesh, hides, gravy *etc.* and salt, calumny perjury, deceitful arguments and utterance of falsehood.

61. The theft of Śiva's property, censure of Śiva in certain places and the censure of the devotees of Śiva can be dispelled by the rites of expiation.

62. Even a *cāṇḍāla* who wears *rudrākṣa* over his body and the *tripuṇḍra* on his forehead, is worthy of respect. He is the most excellent of all castes.

63. He who wears the *tripuṇḍra* on his forehead gains the same merit as one who takes his bath in the sacred rivers like Gaṅgā and whatever other sacred ponds, lakes and holy centres there are in the world.

64. The five-syllabled mantra which grants *śiva kaivalya* is on a par with seven crores of great and many crores of other mantras.

65. O sage, mantras of other deities bestowing all blessedness are easily accessible to the devotee who wears the *tripuṇḍra*.

66. He who wears *tripuṇḍra* raises a thousand predecessors and a thousand successors in his family.

67. In this life he will enjoy all worldly pleasures and live long without any disease. At the end of the span of his life he will have a peaceful death.

68-70. He will assume then a divine auspicious body endowed with eight accomplishments. He will travel by a divine aerial chariot attended by celestial gods. He will enjoy the pleasures of *vidyādhara*s, powerful *gandharva*s, in the worlds of Indra and other guardians of the quarters and those of Prajāpatis and finally reach Brahmā's region where he will sport with a hundred virgins.

71. He will enjoy different kinds of pleasures there for the full period of the span of life of Brahmā. He will then enjoy the pleasures in the Viṣṇuloka till hundred Brahmas die.

72. Thereafter he will attain Śivaloka and enjoy everlasting bliss there. Finally he will attain Śivasāyujya. No suspicion need be entertained in this matter.

73. After going through the essence of all *Upaniṣads* again and again, this is what has been arrived at that the *tripuṇḍra* is conducive to great excellence.

74. A *brāhmaṇa* who censures the ash is no longer a *brāhmaṇa* but of another low caste. He will undergo the tortures of terrible hell for the period of the span of life of the four-faced Brahmā.
75. A man who wears the *tripuṇḍra* while performing *śrāddha*, *yajña*, *japa*, *homa*, *vaiśvadeva* and the worship of the deities is a purified soul and he conquers even death.
76. When impurities are evacuated, a bath with water shall be performed; a bath with the ash (*bhasma*) is always purificatory; a bath with mantras removes sin and if a bath with knowledge is taken, the greatest goal will be reached.
77. A man who takes the bath of ashes derives that benefit which all holy centres accord. He gets the merit thereof.
78. Bath with the ash is a holy centre where Gaṅgā *snāna* is possible every day. Śiva is represented by the ash which directly sanctifies the three worlds.
79. Infructuous is the knowledge, meditation, gift and *japa* if these are performed by a *brāhmaṇa* without wearing *tripuṇḍraka*.
80. A forest-dweller, virgins and men without initiation shall apply the ash pasted in water upto the midday and thereafter without water.
81. He who wears *tripuṇḍra* like this regularly with a pure controlled mind must be considered a true devotee of Śiva. He derives worldly pleasures and salvation.
82. If a person does not wear a bead of *rudrākṣa* which accords many merits, if he is devoid of *tripuṇḍra* as well, his life becomes futile.
83. Thus I have briefly told you the greatness of *tripuṇḍra*. This is a secret to be safely guarded by you from all living beings.
84. O leading sages, in the different parts of the body as the forehead *etc.* three lines constitute the *tripuṇḍra*.
85. The *tripuṇḍra* on the forehead extends from the middle of the eyebrows to the tips of the brows on either side.
86. With the middle and the ring fingers a line drawn in the opposite direction is called *tripuṇḍra*.
87. With the three middle fingers, take the ashes and apply the *tripuṇḍra* on the forehead. It would give worldly pleasures and salvation.
88. For each of the three lines there are nine deities everywhere in the body. I shall mention them. Listen attentively.
- 89-90. The nine deities of the first line are: The syllable “A”, Gārhapatya fire (sacrificial fire), Earth, Dharma, the attribute Rajas, Ṛgveda, Kriyāśakti (the power to do), Prātaḥsavana (morning rituals) and Mahādeva. O foremost among sages, this shall be carefully understood by those who are initiated in the cult of Śiva.

91-92. The nine deities of the second line are: The syllable “U”, Dakṣiṇā fire (sacrificial fire), the principle of Ether, Attribute Sattva, Yajurveda, Mādhyandina Savana (midday rituals), Icchāśakti (the will-power), the Antarātman (the immanent soul) and Maheśvara. O foremost among sages, this must be carefully understood by those who are initiated in the cult of Śiva.

93-94. The nine deities of the third line are: The syllable “M”, Āhavanīya (sacrificial) fire, the supreme soul, the attribute Tamas, heaven, Jñāna Śakti, Sāmaveda, the third Savana (evening rituals) and Śiva. O foremost among sages, this must be carefully understood by those initiated in the cult of Śiva.

95. Thus making obeisance to the deities of the different parts with devotion, one shall apply the *tripuṇḍra*. One will become pure and derive worldly pleasures and salvation.

96. Thus I have mentioned, O lordly sages, the deities of the different parts of the body. Now please listen to the different parts connected with them.

97. These lines are to be made either in thirty-two places, or half of that—in sixteen places, or in eight places or in five places.

98-102. The thirty-two places are: head, forehead, two ears, two eyes, two noses, mouth, neck, two arms, two elbows, two wrists, chest, two sides, navel, two testicles, two thighs, two knees, two calves, two heels and two feet. The names of the following shall be uttered when the *tripuṇḍra* is applied: Fire, Water, Earth, Wind, the quarters, the guardians of the quarters, the eight Vasus¹¹. The eight Vasus are Dharā, Dhruva, Soma, Āpa, Anila, Anala, Pratyūṣa and Prabhasa.

Or the devotee shall apply the *tripuṇḍra* in sixteen parts of the body.

103-109. The sixteen parts mentioned before are: head, forehead, neck, two shoulders, two arms, two elbows, two wrists, chest, navel, two sides and back. The names of the deities presiding over them and which are to be worshipped are: two Aśvins, Dasra and Nāsatya, Śiva, Śakti, Rudra, Īśa, Nārada, and nine Śaktis —Vāmā *etc.*, or the sixteen parts are: Head, hair, two eyes, the mouth, two arms, chest, navel, two thighs, knees, two feet and the back. The deities are: Śiva, Candara, Rudra, Brahmā, Viḡhneśvara, Viṣṇu, Śrī in the heart, Śambhu, Prajāpati in the navel, Nāga, Nāgakanyās, Ṛṣikanyās in the feet and the ocean of vast expansion in the back. Now the eight parts are mentioned.

110. The private parts, forehead, the excellent pair of ears, two shoulders, chest and navel—these are the eight parts of the body.

111. The presiding deities are Brahmā and the seven sages¹². O lordly sages, this is what has been mentioned by those who know about the efficacy of the ashes (*bhasma*).

¹¹The eight Vasus mentioned in this verse differ in certain names from those in the *Śatapatha Brāhmaṇa*: *prthivī ca vāyuścāntarikṣaṃ cādityaśca dyauśca candramāśca nakṣatrāṇi caite vasava* (*Śatapatha-brāhmaṇa* 11.6.3.6.)

¹²Seven sages, *viz.* Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha are represented by a group of seven stars called Ursa Major.

112. Or these five parts are to be used for applying ashes as mentioned by those who know more about the efficacy of the ashes. They are: forehead, two arms, chest and navel.

113-114. Considering the place and time whatever possible shall be done by the devotee. If incapable of dusting the whole body with the holy ashes he shall have the *tripuṇḍra* on the forehead alone, remembering lord Śiva, the three-eyed, the support of the three *guṇas* and the progenitor of the three *devas* by repeating *namaḥ śivāya* (obeisance to Śiva).

115. He shall have *tripuṇḍra* in the sides saying *iśābhyām namaḥ* (obeisance to Śiva and the goddess) and in the forearms by saying *bījābhyām namaḥ* (obeisance to the generating seeds).

116. He shall apply the ashes beneath by saying *namaḥ pitṛbhyām* (obeisance to the manes) and above by saying *namaḥ umesābhyām* (obeisance to Umā and Īśa), on the back and the back of the head by saying *namaḥ bhīmāya* (obeisance to Bhīma).

Chapter 25

The greatness of Rudrākṣa

Sūta said:

1. O sage Śaunaka, highly intelligent, of the form of Śiva, noble-minded, please listen to the greatness of *rudrākṣa*. I shall explain it briefly.
2. *Rudrākṣa* is a favourite bead of Śiva. It is highly sanctifying. It removes all sins by sight, contact and *japas*.
3. O sage, formerly the greatness of *rudrākṣa* was declared to the Goddess by Śiva, the supreme soul, for rendering help to the worlds.

Śiva said:

4. O Śivā, Maheśāni, be pleased to hear the greatness of *rudrākṣa*. I speak out love for you from a desire for the benefit of the devotees of Śiva.
- 5-7. O Maheśāni, formerly I had been performing penance for thousands of divine years. Although I had controlled it rigorously, my mind was in flutter. Out of sport, I being self-possessed just opened my eyes, O Goddess, from a desire of helping the worlds. Drops of tears fell from my beautiful half-closed eyes. From those tear-drops there cropped up the *rudrākṣa* plants.
8. They became immobile. In order to bless the devotees they were given to the four *varṇas* devoted to the worship of Viṣṇu.
- 9-10. *Rudrākṣas* grown in Gauḍa¹ land became great favourites of Śiva. They were grown in Mathurā, Laṅkā, Ayodhyā, Malaya², Sahya³ mountain, Kāśī and other places. They are competent to break asunder the clustered sins unbearable to the others, as the sacred texts have declared.

¹Gauḍa-deśa, according to *Skandapurāṇa*, was the central part of Bengal extending from Vaṅga to the borders of Orissa: *vaṅgadeśāṃ samārabhya bhūvaneśāntagaḥ śive | gauḍadeśaḥ samākhyātaḥ sarvavidyāviśāradaḥ*

²Malaya: a mountain range on the west of Malabar, the western ghats, abounding in sandal trees.

³Sahya: It is one of the seven principal ranges, the other six being Mahendra, Malaya, Sūktimat, Rikṣa, Vindhya and Pāripātra or Pāriyātra.

11. At my bidding they were classified into *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*. These *rudrākṣas* are of auspicious nature.
12. The colours of the four types of *rudrākṣas* are respectively white, red, yellow and black. All people shall wear the *rudrākṣa* of their own *varṇa*.
13. If they desire their benefit, namely worldly pleasures and salvation and if the devotees of Śiva wish to gratify Śiva they must wear the *rudrākṣa*.
14. A *rudrākṣa* of the size of an *Emblic myrobalan* (or Dhātrīphala) is mentioned as the most excellent; one of the size of the fruit of the jujube tree (or Badarīphala) is spoken of as the middling.
15. O Pārvatī, lovingly listen to this from a desire for the benefit of the devotees. The meanest of *rudrākṣas* is of the size of a gram according to this excellent classification.
16. O Maheśvarī, even the *rudrākṣa* which is only of the size of the fruit of the jujube accords the benefit and heightens happiness and good fortune.
17. That which is of the size of the *Emblic myrobalan* is conducive to the destruction of all distresses. That which is of the size of a Guñjā (the berry) is conducive to the achievement of the fruit of all desires.
18. The lighter the *rudrākṣa*, the more fruitful it is. Each of these is fruitful and that of a weight of one tenth is considered by scholars as the most fruitful.
19. The wearing of *rudrākṣa* is recommended for the sake of destroying sins. Hence that which is conducive to the achievement of every object has to be worn certainly.
20. O Parameśvarī, no other necklace or garland is observed in the world to be so auspicious and fruitful as the *rudrākṣa*.
21. O Goddess, *rudrākṣas* of even size, glossy, firm, thick and having many thornlike protrusions yield desires and bestow worldly pleasures and salvation for ever.
22. Six types of *rudrākṣas* shall be discarded: that which is defiled by worms, is cut and broken, has no thornlike protrusions, has cracks and is not circular.
23. That which has a natural hole from end to end is the most excellent; that which is bored through by human effort is the middling one.
24. The wearing of *rudrākṣa* is spoken of as conducive to the destruction of great sins. If eleven hundred *rudrākṣas* are worn on the person, the man assumes the form of Rudra.
25. Even in hundreds of years it is impossible to describe adequately the benefit derived by wearing eleven hundred and fifty *rudrākṣas*.
26. A devout man shall make a coronet consisting of five hundred and fifty *rudrākṣas*.
27. A person of pious nature shall make three circular strings in the manner of the sacred thread, each having three hundred and sixty beads.

28. O Maheśvarī, three *rudrākṣas* must be worn on the tuft and six in each of the ears right and left.

29-30. Hundred and one *rudrākṣas* shall be worn round the neck; eleven *rudrākṣas* shall be worn round each of the arms, elbows and wrists. Devotees of Śiva shall have three *rudrākṣas* in the sacred thread and round the hips five *rudrākṣas* shall be tied.

31. O Parameśvarī, the person by whom so many *rudrākṣas* are worn is worthy of being bowed to and adored by all like Maheśa.

32. Such a person while in contemplation shall be duly seated and addressed “O Śiva”. Seeing him, every one is freed from sins.

33. This is the rule regarding eleven hundred *rudrākṣas*. If so many are not available, another auspicious procedure I mention to you.

34-36. One *rudrākṣa* shall be worn on the tuft, thirty on the head, fifty round the neck; sixteen in each of the arms; twelve round each of the wrists; five hundred on the shoulders, and three strings each having hundred and eight in the manner of the sacred thread. He who wears in all a thousand *rudrākṣas* and is of firm resolve in performing rites is bowed to by all *devas* like Rudra himself.

37-39. One *rudrākṣa* shall be worn on the tuft, forty on the forehead, thirty-two round the neck; hundred and eight over the chest; six in each of the ears; sixteen round each of the arms; O lord of sages, according to the measurement of the forearms, twelve or twice that number shall be worn there. A person who wears so many, out of love, is a great devotee of Śiva. He shall be worshipped like Śiva. He is worthy of being always honoured by all.

40. It shall be worn on the head repeating *īśāna mantra*⁴; on the ears with *tripuruṣa mantra*⁵; round the neck with *aghora mantra*⁶ and on the chest also likewise.

41. The wise devotee shall wear the *rudrākṣa* round the forearms with *aghora bija mantra*. A string of fifteen beads shall be worn on the stomach with *vāmadeva mantra*⁷.

42. With five mantras—*sadyojāta* etc. three, five or seven garlands shall be worn. Or all beads shall be worn with the *mūla mantra*⁸.

43. A devotee of Śiva shall refrain from eating meat, garlic, onion, red garlic, potherb, *śleṣmā-taka*, pig of rubbish and liquors.

44. O Umā, daughter of the mountain, the white *rudrākṣa* shall be worn by the *brāhmaṇa*, the red by the *kṣatriya*, the yellow by the *vaiśya*, the black by the *śūdra*. This is the path indicated by the Vedas.

⁴*Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 39.8.

⁵*Ibid.* 17.11.

⁶*Ibid.* 16.2.

⁷TA. 10.44.1; Mahā 4.17.2.

⁸The five-syllabled mantra “*namaḥ śivāya*” is the basic *mūla* mantra of Śiva.

45. Whether he is a householder, forest-dweller, ascetic or of any order, none shall go out of this secret advice. Only by great merits can the opportunity to wear the *rudrākṣa* be obtained. If he misses it he will go to hell.

46. The *rudrākṣas* of the size of an *Emblic myrobalan* and those of lighter weight but depressed with thorns, those eaten by worms or without holes and those characterized by other defects shall not be worn by those wishing for auspicious results. They shall avoid small ones of the size of gram. O Umā, *rudrākṣa* is an auspicious complement to my phallic image. The small one is always praiseworthy.

47. People of all *varṇas* and *āśramas* even women and *śūdras* can wear *rudrākṣa* at the bidding of Śiva. The ascetics shall wear it with the *Praṇava*.

48. If any one wears it during the day he is freed from sins committed during the night; if he wears it during the night he is freed from the sins committed during the day. Similar is the result with its wearing during morning, midday or evening.

49. Those who wear *tripuṇḍra*, the matted hair and the *rudrākṣa* do not go to Yama's abode.

50-52. [Yama's directive to his attendants:—] "Those who wear at least one *rudrākṣa* on their heads, *tripuṇḍra* on the forehead and repeat the five-syllabled mantra shall be honoured by you all. They are indeed saintly men. You can bring the man here who has no *rudrākṣa* on his person, and no *tripuṇḍra* on his forehead and who does not utter the five-syllabled mantra. All those who have the ash and *rudrākṣa* shall be honoured always by us after knowing their power. They shall never be brought here".

53. Yama commanded his attendants like this. They too remained quiet agreeing to it. In fact they were surprised.

54. Hence Mahādevī, the *rudrākṣa* as well as the person who wears it is my favourite. O Pārvatī, even if he has committed sins he becomes pure.

55. He who wears *rudrākṣa* round the hands and arms and over the head cannot be killed by any living being. He shall roam in the world in the form of Rudra.

56. He shall be respected by the Gods and Asuras always. He shall be honoured like Śiva. He removes the sin of any one seen by him.

57. If a person is not liberated after meditation and acquisition of knowledge he shall wear *rudrākṣa*. He shall be freed from all sins and attain the highest goal.

58. A mantra repeated with *rudrākṣa* is a crore times more efficacious. A man wearing *rudrākṣa* derives a hundred million times more merit.

59. O Goddess, as long as the *rudrākṣa* is on the person of a living soul he is least affected by premature death.

60. One shall attain Rudra on seeing a person with *tripuṇḍra*, his limbs covered with *rudrākṣa* and repeating the *mṛtyuñjaya mantra* ⁹.
61. He is a favourite of the five deities¹⁰ and a favourite of all gods. O beloved, a devotee shall repeat all mantras wearing a garland of *rudrākṣas* (or counting on the beads).
62. Even the devotees of Viṣṇu and other deities shall unhesitatingly wear the *rudrākṣa*. Especially the devotee of Rudra shall wear *rudrākṣas* always.
63. *Rudrākṣas* are of various types. I shall explain their different classifications. O Pārvatī, hear with great devotion. These *rudrākṣas* bestow worldly pleasures and salvation.
64. A *rudrākṣa* of a single face is Śiva Himself. It bestows worldly pleasures and salvation. The sin of *brāhmaṇa-slaughter* is washed off at its mere sight.
65. Where it is adored, Fortune cannot be far off. Harms and harassments perish. All desires are fulfilled.
66. A *rudrākṣa* with two faces is Īśa, the lord of *devas*. It bestows the fulfilment of all desires. Especially, that *rudrākṣa* quickly quells the sin of cow-slaughter.
67. A *rudrākṣa* with three faces always bestows means of enjoyment. As a result of its power all lores become firmly established.
68. A *rudrākṣa* of four faces is Brahmā Himself. It quells the sin of man-slaughter. Its vision and its contact instantaneously bestow the achievement of the four aims of life.
69. A *rudrākṣa* with five faces is Rudra Himself. Its name is Kālāgni. It is lordly. It bestows all sorts of salvation and achievement of all desired objects.
70. A five-faced *rudrākṣa* dispels all sorts of sins such as accrue from sexual intercourse with a forbidden woman and from eating forbidden food.
71. A *rudrākṣa* with six faces is Kārtikeya. A man who wears it on the right arm is certainly absolved of the sins of *brāhmaṇa-slaughter* and the like.
72. A *rudrākṣa* with seven faces, O Maheśāni, is called Anaṅga. O Deveśī, by wearing it even a poor man becomes a great lord.
73. A *rudrākṣa* with eight faces is called Vasumūrti and Bhairava. By wearing it a man lives the full span of life. After death he becomes the trident-bearing lord (Śiva).
74. A *rudrākṣa* with nine faces is also Bhairava. Its sage is Kapila. Its presiding goddess is Durgā of nine forms, Maheśvarī Herself.
75. That *rudrākṣa* shall be worn on the left hand with great devotion. He shall certainly become Sarveśvara like me.

⁹ *Vājasaneyisaṃhitā* (of *Śuklayajurveda*) 30.60.

¹⁰ The five deities referred to here are: the sun, Gaṇeśa, Goddess Durgā, Rudra and Viṣṇu. Cp. *ādityaṃ gaṇanāthaṃ ca devīm rudraṃ ca keśavam | pañcadaivatamityuktaṃ sarvakarmasu pūjayet*

76. O Maheśānī, a *rudrākṣa* with ten faces is Lord Janārdana Himself. O Deveśī, by wearing it, the devotee shall achieve the fulfilment of all desires.

77. O Parameśvarī, a *rudrākṣa* with eleven faces is Rudra. By wearing it one becomes victorious everywhere.

78. One shall wear the twelve-faced *rudrākṣa* on the hair of the head. All the twelve Ādityas (suns) are present therein.

79. A *rudrākṣa* with thirteen faces is Viśvedeva. By wearing it, a man will attain the realisation of all desires. He will derive good fortune and auspiciousness.

80. A *rudrākṣa* with fourteen faces is the highest Śiva. It shall be worn on the head with great devotion. It quells all sins.

81. O daughter of the king of mountains, thus I have explained to you the different types of *rudrākṣas* based on the number of faces. Please listen to the mantras with devotion:

- *oṃ hrīṃ namaḥ* (single-faced)
- *oṃ namaḥ* (2 faces)
- *oṃ klīṃ namaḥ* (3 faces)
- *oṃ hrīṃ namaḥ* (4 faces)
- *oṃ hrīṃ namaḥ* (5 faces)
- *oṃ hrīṃ huṃ namaḥ* (6 faces)
- *oṃ huṃ namaḥ* (7 faces)
- *oṃ huṃ namaḥ* (8 faces)
- *oṃ hrīṃ huṃ namaḥ* (9 faces)
- *oṃ hrīṃ namaḥ namaḥ* (10 faces)
- *oṃ hrīṃ huṃ namaḥ* (11 faces)
- *oṃ krauṃ kṣauṃ rauṃ namaḥ* (12 faces)
- *oṃ hrīṃ namaḥ* (13 faces)
- *oṃ nama* (14 faces)

82. For the achievement of all desired objects, the devotee shall wear the *rudrākṣa* with mantras. He shall have great devotion and faith. He shall be free from lethargy.

83. The man who wears the *rudrākṣa* without mantra falls into a terrible hell and stays there during the tenure of fourteen Indras.

84-85. On seeing a man with the garland of *rudrākṣas*, all evil spirits, ghosts, *piśācas*, witches like *dākinī* and *śākinī*, other malignant spirits, evil charms and spells *etc.* fly away suspecting a quarrel.

86. Seeing a devotee with the garland of *rudrākṣas*, O Pārvatī, Śiva, Viṣṇu, Devī, Gaṇapati, the sun and all the Gods are pleased.
87. Thus realising its greatness the *rudrākṣa* must be worn well, O Maheśvarī, repeating the mantras with devotion to make virtues flourish.
88. Thus, the greatness of ash and *rudrākṣa* that bestow worldly pleasures and salvation, was explained to Girijā by Śiva, the supreme soul.
89. The persons who apply ash and wear *rudrākṣa* are great favourites of Śiva. Enjoyment of worldly pleasures and salvation are certainly due to their influence.
90. He who applies ash and wears *rudrākṣa* is called a devotee of Śiva. A person devoted to the *japa* of the five-syllabled mantra is a perfect and noble being.
91. If Mahādeva is worshipped without the *tripuṇḍra* of ash and without the garland of *rudrākṣa*, he does not bestow the fruit of cherished desire.
92. Thus, O lord of sages, whatever has been asked has now been explained. The greatness of ash and *rudrākṣa* bestows the luxuriant fulfilment of all desires.
93. He who regularly listens to the highly auspicious greatness of ash and *rudrākṣa* with devotion shall attain the fulfilment of all desires.
94. He will enjoy all happiness here. He will be blessed with sons and grandsons. In the next world he will attain salvation. He will be a great favourite of Śiva.
95. O lordly sages, thus the compendium of *Vidyēśvara-saṃhitā* has been narrated to you all. As ordered by Śiva it bestows achievement of everything and salvation.