

Shiva Gita Ch 01: Bhakti Niroopana Yoga

सूत उवाच ...

अथातः संप्रवक्ष्यामि शुद्धं कैवल्यमुक्तिदम् .

अनुग्रहान्महेशस्य भवदुःखस्य भेषजम् [1]

Suta muni addresses his disciples Saunakadi Munis and said: Hey Munis! By the grace of the Lord Sri Paramatma Parashivamurti, I'm going to impart a very sacred and divine knowledge which acts as a medicine on the samsara and takes us to Brahma Swaroopa Kaivalya state known as Moksham

न कर्मणामनुष्ठानैर्न दानैस्तपसापि वा .

कैवल्यं लभते मर्त्यः किंतु ज्ञानेन केवलम् [2]

One cannot attain 'Kaivalya Padavi' by performing any kind of virtues or by performing any kind of penances and religious rites. But only through the divine knowledge (Divya Gyana) Salvation (Kaivalya Prapti) can be achieved.

रामाय दण्डकारण्ये पार्वतीपतिना पुरा .

या प्रोक्ता शिवगीताख्या गुह्याद्गुह्यतमा हि सा [3]

यस्याः श्रवणमात्रेण नृणां मुक्तिर्ध्रुवं भवेत् .

पुरा सनत्कुमाराय स्कन्देनाभिहिता हि सा [4]

In olden days in 'Dandaka' forest whatever was preached by Lord Shankara to Rama, which is a divine secret, which when implemented in life would give Salvation to human beings, that 'Shiva Gita' was preached to Sanatkumara by Shanmukha (Skanda).

सनत्कुमारः प्रोवाच व्यासाय मुनिसत्तमाः .

मह्यं कृपातिरेकेण प्रददौ बादरायणः [5]

Subsequently, that Sanat Kumara preached the same to Vyasa! That sage Vyasa became graceful on me and transferred that knowledge to me.

उक्तं च तेन कस्मैचिन्न दातव्यमिदं त्वया .

सूतपुत्रान्यथा देवाः क्षुभ्यन्ति च शपन्ति च [6]

Suta further cautioned his disciples not to discourse this knowledge to anyone, else Demi-Gods of heaven would become displeased and would curse!

N.B:- The reason for cursing is mentioned in below slokas, but these are not be afraid of in today's era since in today's world we never do homas and yagyas regularly, neither we follow vedic practices. Devotion towards the almighty is the only thing which we follow. Hence this is not applicable to Kaliyuga. Dharma changes in every Yuga. Hence this is not applicable to us now.

अथ पृष्टो मया विप्रा भगवान्वादरायणः .
भगवन्देवताः सर्वाः किं क्षुभ्यन्ति शपन्ति च [7]
तासामत्रास्ति का हानिर्यया कुप्यन्ति देवताः .
पाराशर्योऽथ मामाह यत्पृष्टं शृणु वत्स तत [8]

Hearing this I said, "Hey Muni! how are you speaking like this? What harm would Gods face if someone tells this Shiva Gita to others? Why would they become angry? Why would they curse?" When I questioned him, VedaVyasa showered his affection on me and explained me like this.

नित्याग्निहोत्रिणो विप्राः संति ये गृहमेधिनः .
त एव सर्वफलदाः सुराणां कामधेनवः [9]
भक्ष्यं भोज्यं च पेयं च यद्यदिष्टं सुपर्वणाम् .
अग्नौ हुतेन हविषा सत्सर्वं लभ्यते दिवि [10]
नान्यदस्ति सुरेशानामिष्टसिद्धिप्रदं दिवि .
दोग्ध्री धेनुर्यथा नीता दुःखदा गृहमेधिनाम् [11]
तथैव ज्ञानवान्विप्रो देवानां दुःखदो भवेत् .
त्रिदशास्तेन विघ्नन्ति प्रविष्टा विषयं नृणाम् [12]

In this world, the Brahmin who is a householder (gruhastha), doing Homams and Yagyams by dedicating food and beverages to Gods through fire; such Brahmins are like Kamadhenu to the Demigods because from their Yagyas and Havans the Gods get their food. The Gods accept these offerings with pleasant heart and happiness. (In turn Gods maintain timely rains and help the earth produce grains properly). So, it's a duty of Brahmins to regularly do the homams and yagyams and keep the Gods happy (to get food on earth in return). If Brahmins leave doing these fundamental duties to Gods and immerse themselves in Yoga and in learning about the absolute Brahman (Supreme Lord) and attain pleasure in serving him through the path of knowledge/bhakti, it makes Gods unhappy since they wouldn't get their share of food through sacrifices. For that reason they may become unhappy and may curse. If someone else steals the milk giving cow and takes in a different direction the way its actual owner would feel uncomfortable and would want to get it back, same way these demigods also feel uncomfortable when some Brahmin deviates away from his path of normal duties towards the path of Salvation, and in order to get him back for their happiness they try to create disturbances in all possible ways on the devotee's path towards salvation.

ततो न जायते भक्तिः शिवे कस्यापि देहिनः .
तस्मादविदुषां नैव जायते शूलपाणिनः [13]
यथाकथंचिज्जातापि मध्ये विच्छिद्यते नृणाम् .
जातं वापि शिवज्ञानं न विश्वासं भजत्यलम् [14]

That's why Devotion for Parama Shiva doesn't take birth in anyone, due to the Gods devotion for Shiva doesn't remain constant. In case with a lot of efforts if someone manages to gain devotion for Lord Shiva, due to the disruption from the demigods, the devotion gets interrupted. But when that doesn't happen, Love for Lord Shiva emerges out of the devotion.

ऋषय ऊचुः ...
यद्येवं देवता विघ्नमाचरन्ति तनूभृताम् .
पौरुषं तत्र कस्यास्ति येन मुक्तिर्भविष्यति [15]

Hearing all these from Suta, Saunakadi Munis questioned Suta in this manner: Hey Sutakumara! If in this manner Gods of heaven keep obstructing humans from walking on the path of Gyana, how would humans attain salvation? For tenacious people is there any way to nullify the obstructions caused by Gods? If such an alternative exists to escape the disturbances from gods, kindly preach that to us. To their questions, Suta answered this way:

सत्यं सूतात्मज ब्रूहि तत्रोपायोऽस्ति वा न वा .
सूत उवाच ...
कोटिजन्मार्जितैः पुण्यैः शिवे भक्तिः प्रजायते [16]

One gets devotion towards Maheshwara only if he has accumulated Virtues over the past crores of births. Due to that devotion he performs many tasks for the sake of the humanity.

इष्टापूर्तादिकर्माणि तेनाचरति मानवः .
शिवार्पणधिया कामान्परित्यज्य यथाविधि [17]
अनुग्रहात्तेन शंभोजयिते सुदृढो नरः .
ततो भीताः पलायन्ते विघ्नं हित्वा सुरेश्वराः [18]

Because of that, devotee would become detached from all his desires and would get filled with a devoting everything to Shiva. Due to that nature he would keep doing good deeds and would gain the grace of Lord Shiva. When he earns the grace of Lord Shiva, the demi gods would not dare to interrupt his devotion because of the fear of Lord Shiva's anger.

जायते तेन शुश्रूषा चरिते चन्द्रमौलिनः .
शृण्वतो जायते ज्ञानं ज्ञानादेव विमुच्यते [19]

That's why human would all the time remain with 'Shivarpana' buddhi and would remain immersed in the worship of Shiva and would gain knowledge which gives him Mukti (Salvation).

बहुनात्र विमुक्तेन यस्य भक्तिः शिवे दृढा .
महापापोपपापौघकोटिग्रस्तोऽपि मुच्यते [20]

The devotee who keeps an unshaken faith in lord Paramashiva, only that person would get saved from Maha Papa (Great Sins) and Upa Paapa (Minor Sins) even if they are crores in number.

अनादरेण शाठ्येन परिहासेन मायया . शिवभक्तिरतश्चेत्स्यादन्त्यजोऽपि विमुच्यते [21]

Anyone while doing criticism, or while disrespecting, or due to jealousy, if gets devoted or gains devotion for Shiva, he would get cleansed of all the Sins immediately.

N.B:- Let's analyze this statement further. We have real examples in our Hindu scriptures where such instances have been seen. Kamsa, Ravana Shishupaala, etc, all were filled with "Virodhi Bhakti" for Lord Vishnu, their hatred for hari increased to such limits that they unknowingly used to think constantly about Hari only. Finally what happened we all know. They were given Salvation by Lord through killing. So, the same way, even if while criticizing Shiva, or while disrespecting him, or while hating him if one gets filled with that 'Virodhi Bhakti' he would get liberated of all sins. The idea here is not to develop Virodh Bhakti, but the sloka tells the importance of Shiva Bhakti. The meaning in short is:- Even if inadvertently one develops slightest interest and devotion towards Shiva, he would get cleansed of sins right at that moment).

एवं भक्तिश्च सर्वेषां सर्वदा सर्वतोमुखी .
तस्यां तु विद्यमानायां यस्तु मर्त्यो न मुच्यते [22]

One whose Shiva Bhakti becomes strong, such people would get all their desires fulfilled by it. But for those who are totally submitted in Shiva Bhakti, would get liberated out of the birth-rebirth cycle and would attain Salvation.

संसारबन्धनात्तस्मादन्यः को वास्ति मूढधीः .
नियमाद्यस्तु कुर्वीत भक्तिं वा द्रोहमेव वा [23]
तस्यापि चेत्प्रसन्नोऽसौ फलं यच्छति वाञ्छितम् .
ऋद्धं किञ्चित्समादाय क्षुल्लकं जलमेव वा [24]

One who is devoted to Paramashiva with veneration, or devoted to him without doing any sins, with such kind of devotee Lord would be highly pleased, would fulfill all his wishes. One who dedicates Shiva the Bilva leaves, or water with full devotion; with him lord would be so pleased that he can bestow the devotee the empire of the three worlds. (Such a kind hearted Lord is our Lord Shiva).

यो दत्ते नियमेनासौ तस्मै दत्ते जगत {} त्रयम् .
तत्राप्यशक्तो नियमान्नमस्कारं प्रदक्षिणाम [25]
यः करोति महेशस्य तस्मै तुष्टो भवेच्छिवः .
प्रदक्षिणास्वशक्तोऽपि यः स्वान्ते चिन्तयेच्छिवम् [26]

One who is unable to worship Shiva (as described in previous slokas), if he circumambulates and offers Namaskara (Salute) to the Lord, the Lord would get pleased and would become happy. Even to this simple thing as well, if someone doesn't have time or is unable to do, he can simply think of lord Shiva from the same place where he is. With this insignificantly seeming prayer also Lord Shiva would shower all the boons which the devotee is desirous of!! (That shows the generosity of Lord Shiva. How much he loves us, we can understand from the above Verse!!)

गच्छन्समुपविष्टो वा तस्याभीष्टं प्रयच्छति .
चन्दनं बिल्वकाष्ठस्य पुष्पाणि वनजान्यपि [27]
फलानि तादृशान्येव यस्य प्रीतिकराणि वै .
दुष्करं तस्य सेवायां किमस्ति भुवनत्रये [28]

Chandanam which is prepared from the wood of Bilwa tree (called as Sri Gandham), flowers of the forest, and fruits if offered to mahadeva, he would become exceedingly pleased, since these items are his favorite items. Such kind of service to the Lord is without a second in the three worlds.

वन्येषु यादृशी प्रीतिर्वर्तते परमेशितुः .
उत्तमेष्वपि नास्त्येव तादृशी ग्रामजेष्वपि [29]
तं त्यक्त्वा तादृशं देवं यः सेवेतान्यदेवताम् .
स हि भागीरथीं त्यक्त्वा काङ्क्षते मृगतृष्णिकाम [30]

The way lord Shiva likes the flowers and fruits born in the forest compared to the so called better flowers of the villages, similarly, if someone neglects the easily pleasing Lord Shiva and worships other deities, it's as like as desiring for a mirage water by leaving the holy ganges beside.

किंतु यस्यास्ति दुरितं कोटिजन्मसु संचितम् .
तस्य प्रकाशते नायमर्थो मोहान्धचेतसः [31]
न कालनियमो यत्र न देशस्य स्थलस्य च .
यत्रास्य चित्रं रमते तस्य ध्यानेन केवलम् [32]

Fact is, a person who has done sins in numerous births and has accumulated a lot of vices such sinners, knowledge less people would not take interest and wouldn't like this 'Shaiva Tatwam'. To do service to Lord Shiva, there is nothing like right time or right place. Whatever time, whichever season, whichever place it might be, a person who meditates on Shiva within his own heart with happiness such a pure hearted person would achieve Salvation in Lord Shiva's abode Kailasha. And there is no doubt in that!!

आत्मत्वेन शिवस्यासौ शिवसायुज्यमाप्नुयात् .

अतिस्वल्पतरायुः श्रीभूतेशांशाधिपोऽपि यः [33]
स तु राजाहमस्मीति वादिनं हन्ति सान्वयम् .
कर्तापि सर्वलोकानामक्षयैश्वर्यवानपि [34]
शिवः शिवोऽहमस्मीति वादिनं यं च कञ्चन .
आत्मना सह तादात्म्यभागिनं कुरुते भृशम् [35]

Even if someone is an incarnation of Mahesha if he develops self pride by thinking, "I'm the Lord", such a person's life span would decline and also his lineage would get culminated. hence, even if someone is a lord of the three worlds, if he remains free from ego and pride, and simply either remains filled with "Shivoham" feeling or else with the feeling of Lord's Servant (Devotee), that Supreme Lord Shiva would get pleased with him and would make him merge inside himself.

धर्मार्थकाममोक्षाणां पारं यस्याथ येन वै .
मुनयस्तत्प्रवक्ष्यामि व्रतं पाशुपताभिधम् [36]
कृत्वा तु विरजां दीक्षां भूतिरुद्राक्षधारिणः .
जपन्तो वेदसाराख्यं शिवनामसहस्रकम् [37]

Hey Monks! I would narrate one great 'Vratam' which bestows all the 'Chaturvarga Phala Purushardhas' viz. Dharma, Artha, Kaama, Moksha. that Vratam is called 'Pasupata Vratam'. You all may take the 'Viraja Deeksha' as per my instructions by applying Ash and wearing Rudraksha Mala, and chant the Shiva Sahasranama which is a summary taken from all the four vedas. if you do this kind of 'deeksha' you would leave your this ephemeral human body and would attain divinity by gaining Shiva's form itself.

संत्यज्य तेन मर्त्यत्वं शैवीं तनुमवाप्स्यथ .
ततः प्रसन्नो भगवाञ्छं करो लोकशंकरः [38]
भवतां दृश्यतामेत्य कैवल्यं वः प्रदास्यति .
रामाय दण्डकारण्ये यत्प्रादात्कुम्भसंभवः [39]
तत्सर्वं वः प्रवक्ष्यामि शृणुध्वं भक्तियोगिनः [40]

Then Lord Shankara who is all auspicious for all the worlds, would appear in front of you all and would give you salvation. Long time ago, in Dakdakaranya forest, to Sri Ramachandra who had lost his wife, sage Agastya discoursed this 'Yoga Shastra'. The same i would preach entirely to you all. So, listen to me with full focus and devotion.

Here ends the first chapter of Shiva Geeta from Padma Purana Uttara Khanda:###

Shiva Gita Ch 02: Vairagya Yoga

ऋषय ऊचुः ..
किमर्थमागतोऽगस्त्यो रामचन्द्रस्य सन्निधिम .

कथं वा विरजां दीक्षां कारयामास राघवम् .
ततः किमाप्तवान रामः फलं तद्वक्तुमर्हसि [1]

The Monks addressed Suta and enquired:- Hey Suta maha Muni! What for did Sage Agastya visit Sri Rama in Dandakaranya? In what way did he initiate Rama in Viraja Deeksha? Subsequently, what results did Rama get out of that Deeksha? Kindly narrate the entire story to us in detail. After listening to their request, Suta replied this way:-

सूत उवाच ..
रावणेन यदा सीताऽपहृता जनकात्मजा .
तदा वियोगदुःखेन विलपन्नास राघवः [2]
निर्निद्रो निरहंकारो निराहारो दिवानिशम् .
मोक्तुमैच्छत्ततः प्राणान्सानुजो रघुनन्दनः [3]

When Sita, the wife of Sri Rama was abducted by Ravana, Sri Rama was in a desperate modd due to his beloved separation. He didn't sleep day and night, left eating food, and lost his valor, and together with his brother lakshmana he was almost became lifeless.

लोपामुद्रापतिरज्ञात्वा तस्य सन्निधिमागमत .
अथ तं बोधयामास संसारासारतां मुनिः [4]
अगस्त्य उवाच ..
किं विषीदसि राजेन्द्र कान्ता कस्य विचार्यताम् .
जडः किं नु विजानाति देहोऽयं पाञ्चभौतिकः [5]
निर्लेपः परिपूर्णश्च सच्चिदानन्दविग्रहः .
आत्मा न जायते नैव म्रियते न च दुःखभाक् [6]

Having realized about Rama's condition, sage Agastya the consort of Lopamudra came to Sri Rama's place. After that he taught 'Vairagya' to Rama as follows: Hey Ramachandra! Why are you feeling so sad? Think who is Sita. Ignorant people wouldn't understand this secret. This body is made up of 5 elements (Pancha Bhootam). But soul is unattached to the body and it is beyond the reach of birth and death; also Soul remains unaffected by sorrows.

सूर्योऽसौ सर्वलोकस्य चक्षुष्ट्वेन व्यवस्थितः .
तथापि चाक्षुषैर्दोषैर्न कदाचिद्विलिप्यते [7]
सर्वभूतान्तरात्मापि तद्वददृश्यैर्न लिप्यते .
देहोऽपि मलपिण्डोऽयं मुक्तजीवो जडात्मकः [8]
दह्यते वह्निना काष्ठैः शिवाद्यैर्भक्ष्यतेऽपि वा .

तथापि नैव जानाति विरहे तस्य का व्यथा [9]
सुवर्णगौरी दूर्वाया दलवच्छ्यामलापि वा .
पीनोत्तुङ्गस्तनाभोगभुग्नसूक्ष्मवलग्निका [10]
बृहन्नितम्बजघना रक्तपादसरोरुहा .
राकाचन्द्रमुखी बिम्बप्रतिबिम्बरदच्छदा [11]
नीलेन्दीवरनीकाशनयनद्वयशोभिता .
मत्तकोकिलसँल्लापा मत्तद्विरदगामिनी [12]
कटाक्षैरनुगृह्णाति मां पञ्चेषुशरोत्तमैः .
इति यां मन्यते मूढ स तु पञ्चेषुशासितः [13]

Having a golden hue, having pitcher like breasts, having bimba fruit kind of lower lip, a face resembling a full moon etc.; with such adjectives when a man gets trapped, such ignorant person gets punished by the Manmadha-the God of love!

तस्याविवेकं वक्ष्यामि शृणुष्वनावहितो नृप .
न च स्त्री न पुमानेष नैव चायं नपुंसकः [14]
अमूर्तः पुरुषः पूर्णो द्रष्टा देही स जीविनः .
या तन्वङ्गी मृदुर्बाला मलपिण्डात्मिका जडा [15]

I am describing about that kind of person's ignorance. Listen with attention. Paramatma is beyond gender attribute. He is neither male, nor female, nor eunuch. He is formless, omnipresent, a witnesser of everything, and is everything.

सा न पश्यति यत्किञ्चिन्न शृणोति न जिघ्रति .
चर्ममात्रा तनुस्तस्या बुद्ध्वा त्यक्षस्व राघव [16]
या प्राणादधिका सैव हंत ते स्याद{} घृणास्पदम् .
जायन्ते यदि भूतेभ्यो देहिनः पाञ्चभौतिकाः [17]

That which has soft slender body parts, that is a mala-mootra pinda (a body containing faeces and urine). It doesn't see , smell or listen to others. O Rama! With your divine knowledge look at it once. That body whom you are considering worthy of love and infatuation, is nothing but a bag of skin and flesh. That's full of disgusting materials and hence not worthy of loving or getting attached with.

आत्मा यदेकलस्तेषु परिपूर्णः सनातनः .
का कान्ता तत्र कः कान्तः सर्व एव सहोदराः [18]
निर्मितायां गृहावल्यां तदवच्छिन्नतां गतम् .
नभस्तस्यां तु दग्ध्यायां न काञ्चित्क्षतिमृच्छति [19]
तद्वदात्मापि देहेषु परिपूर्णः सनातनः .

हन्यमानेषु तेष्वेव स स्वयं नैव हन्यते [20]

In all the bodies which are formed of Pancha Bhoota (Five elements), Lord is present (as soul). When a house is built, sky remains attached to it. However when a house is burnt, it gets reduced to ashes but it doesn't burn the sky at all. Similarly, soul which resides inside the body doesn't perish while bodies perish.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् .
तावुभौ न विजानीतो नायं हन्ति न हन्यते [21]
अस्मान्नृपातिदुःखेन किं खेदस्यास्ति कारणम् .
स्वस्वरूपं विदित्वेदं दुःखं त्यक्त्वा सुखी भव [22]

In this world, when one man beats another, one is seen as the punisher and another as the victim. But neither of them is the actual doer. Therefore, O Rama! it's worthless to doubt this fact. Realize your true self, and be in everlasting bliss by leaving this sorrow.

राम उवाच ..
मुने देहस्य नो दुःखं नैव चेत्परमात्मनः .
सीतावियोगदुःखाग्निर्मा भस्मीकुरुते कथम् [23]
सदाऽनुभूयते योऽर्थः स नास्तीति त्वयेरितः .
जायातां तत्र विश्वासः कथं मे मुनिपुङ्गव [24]

Sri Rama said: Hey Saint! You discoursed that Paramatma doesn't suffer from agonies caused due to the body. In that case why the pain of love and separation from Sita is burning me? Whatever (suffering) is being experienced by me continuously, you said that's all illusion. How to believe those words? Kindly explain.

अन्योऽत्र नास्ति को भोक्ता येन जन्तुः प्रतप्यते .
सुखस्य वापि दुःखस्य तद्ब्रूहि मुनिसत्तम [25]

The sorrow which torments a man, to experience that sorrow; Or, the pleasure which pleases a man, to experience such pleasure - that man himself is responsible but how come someone else is the doer? Please explain that in detail O Sage!

अगस्त्य उवाच ..
दुरज्ञण्या शांभवी माया तया संमोह्यते जगत् .
माया तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् [26]
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् .
सत्यज्ञानात्मकोऽनन्तो विभुरात्मा महेश्वरः [27]

Agastya said: Who can understand the Maya of that Maheshwara? This entire universe is illusioned by the Shambhavi Maya of that Maheshwara. Know that Maya as Prakriti and that illusionist as Maheshwara. That Maheshwara is himself the form of Truth and knowledge, eternal, imperishable, protector of all the worlds, the supreme soul. He pervades in the entire universe as manifest & unmanifest, living & non-living things.

तस्यैवांशो जीवलोके हृदये प्राणिनां स्थितः .
विस्फुलिङ्गा यथा वह्नेर्जायन्ते काष्ठयोगतः [28]
अनादिकर्मसंबद्धास्तद्वदंशा महेशितुः .
अनादिवासनायुक्ताः क्षेत्रज्ञा इति ते स्मृताः [29]

The way two fire-sticks produces sparks when rubbed with each other and those sparks spread further (forest fire), similarly, due to the accumulation of Sanchita Karma (accumulated Karmas) that Maheshwaransham (portion of Maheshwara) lives in the hearts of all these millions of living beings

मनो बुद्धिरहंकारश्चित्तं चेति चतुष्टयम् .
अन्तःकरणमित्याहुस्तत्र ते प्रतिबिम्बिताः [30]
जीवत्वं प्राप्नुयुः कर्मफलभोक्तार एव ते .
ततो वैषयिकं तेषां सुखं वा दुःखमेव वा [31]

Due to being attached with the age old Vasana(s), those souls Which are Maheshwara's reflections are being called as Kshetragya. Mana (heart)-Chitta (self)-Buddhi (Mind)-Ahankaram (Ego); these four are called as 'Antahkarana Chatushtaya'. In these as a shadow remains the consciousness which is the soul and experiences the results of virtues and vices.

त एव भुञ्जते भोगायतनेऽस्मिन् शरीरके .
स्थावरं जङ्गमं चेति द्विविधं वपुरुच्यते [32]
स्थावरास्तत्र देहाः स्युः सूक्ष्मा गुल्मलतादयः .
अण्डजाः स्वेदजास्तद्वद्विजा इति जङ्गमाः [33]

Hence happiness or sorrow obtained from subjects, and the body which desires for Bhoga exists in the various forms of living beings! That kind of body is of two types called Sthavaram (Immobile) and Jangamam (mobile). Among them Sthavaram body belongs to Trees, bushes, creepers. Jangama bodies are those who are Andajam (egg born), Swedajam (sweat born), and Unbheejam. These are the three subcategories in which Jangamam bodies are classified.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः .
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् [34]
सुख्यहं दुःख्यहं चेति जीव एवाभिमन्यते .
निर्लेपोऽपि परं ज्योतिर्मोहितः शंभुमायया [35]

A Jeeva follows all such karmas and obtains mobility or immobility! Whatever body a Jeeva gains, in that body whatever pleasures or pains it gains all those pleasures and pains are not at all his. That's all due to the Shambhu Maya of lord Maheshwara.

कामः क्रोधस्तथा लोभो मदो मात्सर्यमेव च .
मोहश्चेत्यरिषड्वर्गमहंकारगतं विदुः [36]
स एव बध्यते जीवः स्वप्नजाग्रदवस्थयोः .
सुषुप्तौ तदभावाच्च जीवः शंकरतां गतः [37]
स एव मायासंस्पृष्टः कारणं सुखदुःखयोः .
शुक्तो रजतवद्विश्वं मायया दृश्यते शिवे [38]
ततो विवेकज्ञानेन न कोऽप्यत्रास्ति दुःखभाक् .
ततो विरम दुःखात्त्वं किं मुधा परितप्यसे [39]

Kama, Krodha, Lobha, Moha, Mada Maatsarya are called as Arishadvargam. A Jeeva gets shackeled with the aforementioned fetters in Dream state. When he doesn't fall prey to those vices in his Sushupti state (dreamless sleep), he attains oneness with Shiva. If he becomes a prey to Maya, he becomes the reason for his pleasures and pains. Like silver in Suti, this entire universe is seen as illusion in Paramashiva. When analyzed through wisdom, these pleasures and pains would vanish otherwise that's too stubborn to get eradicated. Therefore, O Rama! How do you become sorrowful for Sita? That's worthless to become sorrowful.

श्रीराम उवाच ..
मुने सर्वमिदं तथ्यं यन्मदग्रे त्वयेरितम् .
तथापि न जहात्येतत्प्रारब्धादृष्टमुल्बणम् [40]
मत्तं कुर्याद्यथा मद्यं नष्टाविद्यमपि द्विजम् .
तद्वत्प्रारब्धभोगोऽपि न जहाति विवेकिनम् [41]

ततः किं बहुतोक्तेन प्रारब्धसचिवः स्मरः .
बाधते मां दिवारात्रमहंकारोऽपि तादृशः [42]
अत्यन्तपीडितो जीवः स्थूलदेहं विमुञ्चति .
तस्माज्जीवाप्तये मह्यमुपायः क्रियतां द्विज [43]

Sri Rama said: Hey Muni! Whatever discourse of Vairagya you gave to me is indeed true however due to my Prarabdha Karma the sadness which is burning me like fire, which is caused due to the separation from my beloved is not getting put off. That Prarabdha which is of the form of Shiva is himself tormenting me day and night. Even pride is also like that. In this way if a being gets tormented then there are chances for this body to fall down. Hence Hey foremost devotee of Shiva! Show me the path to Jeevadhara

Here ends the second chapter of Shiva Geeta from Padma Purana Uttara Khanda

Shiva Gita Ch 03: Viraja Deeksha Lakshana Yoga

अगस्त्य उवाच ..

न गृह्णाति वचः पथ्यं कामक्रोधादिपीडितः .

हितं न रोचते तस्य मुमूर्षोरिव भेषजम् [1]

मध्येसमुद्रं या नीता सीता दैत्येन मायिना .

आयास्यति नरश्रेष्ठ सा कथं तव संनिधिम [2]

Agastya said: One who has become a slave of Lust and anger kind of six vices, he turns a deaf ear to words of wisdom. A man who desires to die wouldn't consent to take a healing medicine. Similarly, O Rama! Your wife Sita has been stolen away by illusionist demon Ravana and has been kept in his remote place. How can such a lady come back to you?

बध्यन्ते देवताः सर्वा द्वारि मर्कटयूथवत् .

किं च चामरधारिण्यो यस्य संति सुराङ्गनाः [3]

भुङ्क्ते त्रिलोकीमखिलां यः शंभुवरदर्पितः .

निष्कण्टकं तस्य जयः कथं तव भविष्यति [4]

That Ravana in whose palace Gods of heaven are enslaved, who gets fanned by the wives of those gods, and additionally that Ravana rules over the three worlds fearlessly due to the boons of Maheshwara; to defeat such a mighty demon is it possible for yourself?

इन्द्रजिन्नाम पुत्रो यस्तस्यास्तीशवरोद्धतः .

तस्याग्रे संगरे देवा बहुवारं पलायिताः [5]

कुम्भकर्णाह्वयो भ्राता यस्यास्ति सुरसूदनः .

अन्यो दिव्यास्त्रसंयुक्तश्चिरजीवी विभीषणः [6]

Moreover, he has a son named Indrajit. Due to the boons and blessings of Paramashiva he didn't taste defeat till date. Unable to stand in front of him many a times Gods fled away. On top of that, Kumbhakarna another mighty demon is Ravana's brother. Also, the immortal Vibheeshana having many divine weapons is also his brother.

दुर्गं यस्यास्ति लंकाख्यं दुर्जेयं देवदानवैः .

चतुरङ्गबलं यस्य वर्तते कोटिसंख्यया [7]

एकाकिना त्वया जेयः स कथं नृपनन्दन .

आकांक्षते करे धर्तुं बालश्चन्द्रमसं यथा .

तथा त्वं काममोहेन जयं तस्याभिवाञ्छसि [8]

The fort called Lanka which is his capital is impregnable to Gods and demons. Also, he has a Chaturangini army which consists of billions of horses, elephants, and soldiers. How is it possible for you alone to defeat such a mighty demon? You who has become a victim of desire and attachment are thinking of defeating that mighty demon. It looks like a child trying to grab the moon in his fist in infancy stage.

श्रीराम उवाच ..

क्षत्रियोऽहं मुनिश्रेष्ठ भार्या मे रक्षसा हृता .

यदि तं न निहन्म्याशु जीवने मेऽस्ति किं फलम [9]

अतस्ते तत्त्वबोधेन न मे किञ्चित्प्रयोजनम् .

कामक्रोधादयः सर्वे दहन्त्येते तनुं मम [10]

अहंकारोऽपि मे नित्यं जीवनं हन्तुमुद्यतः .

हृतायां निजकान्तायां शत्रुणाऽवमतस्य वा [11]

Sri Rama said: " O great Saint! I'm born in Kshatriya clan. My consort Sita has been abducted by Ravana. Hence what's the use of remaining alive if i can't rescue her back from the trap of that Ravana? Therefore, there is no use if you preach me tatwa bodha. My body is burning with anger etc. qualities. My Ego is like ready to take my life away.

यस्य तत्त्वबुभुत्सा स्यात्स लोके पुरुषाधमः .

तस्मात्तस्य वधोपायं लङ्घयित्वाम्बुधिं रणे [12]

The man whose wife gets abducted by an enemy and during that moment of insult caused by his enemy if a man gains interest in Tatwa jnanam such a man is regarded as the lowest among men. Hence, suggest me the ways to cross the ocean and defeat my enemy viz. Ravana.

अगस्त्य उवाच ..

एवं चेच्छरणं याहि पार्वतीपतिमव्ययम् .

स चेत्प्रसन्नो भगवान्वाञ्छितार्थं प्रदास्यति [13]

देवैरजेयः शक्राद्यैर्हरिणा ब्रह्मणापि वा .

स ते वध्यः कथं वा स्याच्छंकरानुग्रहं विना

Agastya said: In that case, take the refuge of the eternal (undecaying) lord Shiva the consort of Parvati. If that paramashiva gets pleased with you, then know that he is the only one who can fulfil all your wishes. The king of lanka viz. Ravana is unconquerable even to Indra and other deities including brahma and Vishnu. Hence without the grace of Lord Shiva it's not possible for you to vanquish Ravana in battle.

अतस्त्वां दीक्षयिष्यामि विरजामार्गमाश्रितः .
तेन मार्गेन मर्त्यत्वं हित्वा तेजोमयो भव [15]
येन हत्वा रणे शत्रून्सर्वान्कामानवाप्स्यसि .
भुक्त्वा भूमण्डले चान्ते शिवसायुज्यमाप्स्यसि [16]
सूत उवाच ..
अथ प्रणम्य रामस्तं दण्डवन्मुनिसत्तम .
उवाच दुःखनिर्मुक्तः प्रहृष्टेनान्तरात्मना [17]

For that reason, I would initiate you under 'Viraja Deeksha' which pleases lord Shiva. By following that method your human nature would get discarded and you would get filled with supreme aura. This method would fulfil your dream of vanquishing your enemies. Suta said: After that, Sri rama did prostrations to Agastya, became filled with happiness and said the following words

श्रीराम उवाच ..
कृतार्थोऽहं मुने जातो वाञ्छितार्थो ममागतः .
पीताम्बुधिः प्रसन्नस्त्वं यदि मे किमु दुर्लभम् .
अतस्त्वं विरजां दीक्षां ब्रूहि मे मुनिसत्तम [18]

Sri Rama said: O sage Agastya! I have become blessed today due to your grace. It looks like my wishes are going to be fulfilled now. You are the one who drank the entire ocean in three holy sips, when such a great sage has blessed me, how can I not succeed in achieving my goals? Therefore initiate me at the earliest.

अगस्त्य उवाच ..
शुक्लपक्षे चतुर्दश्यामष्टम्यां वा विशेषतः .
एकादश्यां सोमवारे आर्द्रायां वा समारभेत [19]

Agastya said: Eitehr on the Chaturdasi (fourteenth day) in Shuklapaksha (fortnight after the new moon day), or on the Ashtami day (eighth day), or on the Ekadashi day (eleventh), or any monday which falls under Arudra star; one should begin this rite called Pashupata Vratam.

यं वायुमाहुर्यं रुद्रं यमग्निं परमेश्वरम् .
परात्परतरं चाहुः परात्परतरं शिवम् [20]
ब्रह्मणो जनकं विष्णोर्वह्नेर्वयोः सदाशिवम् .
ध्यात्वाग्निनाऽवसथ्याग्निं विशोध्य च पृथक्पृथक् [21]
पञ्चभूतानि संयम्य ध्यात्वा गुणविधिक्रमात् .
मात्राः पञ्च चतस्रश्च त्रिमात्रादिस्ततः परम् [22]
एकमात्रममात्रं हि द्वादशान्तं व्यवस्थितम् .
स्थित्यां स्थाप्यामृतो भूत्वा व्रतं पाशुपतं चरेत् [23]

The Lord whom scriptures call as Rudra, Parameshwara (greatest lord), Paratpara (higher than the highest), Shiva (auspicious), the father of Vishnu, Agni, Vayu kind of gods; that bhagawan Sadashiva has to be meditated upon. Then one should worship the fire, and subdue the five elements. One should follow this Pashupata penance by following the mantras of any of the type called 'Panchachatushtidwaika' (five-four-three-two-one).

इदं व्रतं पाशुपतं करिष्यामि समासतः .
प्रातरेवं तु संकल्प्य निधायान्निं स्वशाखया [24]
उपोषितः शुचिः स्नातः शुक्लाम्बरधरः स्वयम् .
शुक्लयज्ञोपवीतश्च शुक्लमाल्यानुलेपनः [25]
जुहुयाद्विरजामन्त्रैः प्राणापानादिभिस्ततः .
अनुवाकान्तमेकाग्रः समिदाज्यचरुन्पृथक् [26]

Agastya started narrating the sequences of the Pashutpata Vratam (Viraja Deeksha) to Rama as follows. In the early morning, one should become purified by taking bath, shouldn't eat anything, should wear clean clothes, should do Sankalpa (holy decision), should apply white holy Srigandham (sandal paste of bilva tree), should wear flower garlands, should utter the Viraja mantras by subduing the Prana, Apana kind of winds, should ignite fire by uttering "yaateange...riti" etc mantras, and then apply the holy ash in three horizontal lines format on all over the body by uttering "bhasmadaayagni..." etc. mantras. The one who applies ash in this manner on his body, he becomes freed of all his sins. There is no doubt in this.

आत्मन्यग्निं समारोप्य याते अग्नेति मंत्रतः .
भस्मादायाग्निरित्याद्यैर्विमृज्याङ्गानि संस्पृशेत् [27]
भस्मच्छत्रो भवेद्विद्वान्महापातकसंभवैः .
पापैर्विमुच्यते सत्यं मुच्यते च न संशयः [28]
वीर्यमग्नेर्यतो भस्म वीर्यवान्भस्मसंयुतः .

भस्मस्नानरतो विप्रो भस्मशायी जितेन्द्रियः [29]
सर्वपापविनिर्मुक्तः शिवसायुज्यमाप्नुयात् .
एवं कुरु महाभाग शिवनामसहस्रकम् [30]
इदं तु संप्रदास्यामि तेन सर्वार्थमाप्स्यसि .
सूत उवाच ..
इत्युक्त्वा प्रददौ तस्मै शिवनामसहस्रकम् [31]

Since this Vibhooti (holy ash) is Vahni-Veeryam, the one who subdues his senses, bathes his own body with this ash, sleeps in the ashes, and never leaves the ashes, such a person becomes freed of all kinds of sins and gets Sayujyam (becoming one) with Shiva. O great king Ramachandra! You follow this procedure. I would preach you Shivasahasranama (thousand names of Lord Shiva). With the effect of these divine names you can achieve all your dreams. Suta said: In this way that great sage preached Rama the thousand names of Shiva

वेदसाराभिधं नित्यं शिवप्रत्यक्षकारकम् .
उक्तं च तेन राम त्वं जप नित्यं दिवानिशम् [32]
ततः प्रसन्नो भगवान्महापाशुपतास्त्रकम् .
तुभ्यं दास्यति तेन त्वं शत्रून्हत्वाऽऽप्स्यसि प्रियाम् [33]
तस्यैवास्त्रस्य माहात्म्यात्समुद्रं शोषयिष्यसि .
संहारकाले जगतामस्त्रं तत्पार्वतीपतेः [34]
तदलाभे दानवानां जयस्तव सुदुर्लभः .
तस्माल्लब्धं तदेवास्त्रं शरणं याहि शंकरम् [35]

Moreover that sage spoke the following words: O Rama! These thousand names of Shiva are summary of vedas (Veda saaransham) and can grant the devotee with the vision of Lord Shiva. You should chant these Vedasaara Shiva Sahasranama day and night with full devotion. Consequently, Lord Shiva having become pleased with you, would gift you the Pashupatastra weapon. By possessing that weapon you would become powerful enough for slaying your enemies and can gain your beloved wife back for yourself. With the power of that missile only you can even dry up the limitless ocean. The weapon which acts as the primary cause behind the dissolution of universes during the end of time, unless that supreme weapon is possessed by you, victory over the demons is not possible. For that reason in order to gain that supreme weapon, take the refuge of that Eswara.

Here ends the third chapter of Shiva Geeta present in Padma Purana Uttara Khanda

Shiva Gita Ch 04: Shiva Praadurbhaavam

सूत उवाच..

एवमुक्त्वा मुनिश्रेष्ठ गते तस्मिन्निजाश्रमम् .
अथ रामगिरौ रामस्तस्मिन्गोदावरीतटे [1]
शिवलिङ्गं प्रतिष्ठाप्य कृत्वा दीक्षां यथाविधि .
भूतिभूषितसर्वाङ्गो रुद्राक्षाभरणैर्युतः [2]
अभिषिच्य जलैः पुण्यैर्गौतमीसिन्धुसंभवैः .
अर्चयित्वा वन्यपुष्पैस्तद्वन्यफलैरपि [3]
भस्मच्छन्नो भस्मशायी व्याघ्रचर्मसने स्थितः .
नाम्नां सहस्रं प्रजपन्नक्तं दिवमनन्यधीः [4]
मासमेकं फलाहारो मासं पर्णाशनः स्थितः .
मासमेकं जलाहारो मासं च पवनाशनः [5]
शान्तो दान्तः प्रसन्नात्मा ध्यायन्नेवं महेश्वरम् .
हृत्पङ्कजे समासीनमुमादेहार्धधारिणम् [6]
चतुर्भुजं त्रिनयनं विद्युत्पिङ्गजटाधरम् .
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसुशीतलम् [7]
सर्वाभरणसंयुक्तं नागयज्ञोपवीतिनम् .
व्याघ्रचर्माम्बरधरं वरदाभयधारिणम् [8]
व्याघ्रचर्मोत्तरीयं च सुरासुरनमस्कृतम् .
पञ्चवक्त्रं चन्द्रमौलिं त्रिशूलडमरुधरम् [9]
नित्यं च शाश्वतं शुद्धं ध्रुवमक्षरमव्ययम् .
एवं नित्यं प्रजपतो गतं मासचतुष्टयम् [10]

Suta said to Saunaka sages: In this way sage Agastya initiated Sri Rama and went back to his hermitage. Here near the bank of sacred Godavari river, Sri Rama established a Shivalinga on a hilltop, and in the prescribed manner he underwent the deeksha. He smeared all his body parts with holy ash in a three horizontal lined fashion, worshiped Shivalinga with forest flowers and leaves being seated on the tiger skin. He chanted the Veda Saara shiva Sahasranamavali. This way he spent one month living only by eating fruits, next month he lived by eating only leaves, next month he sustained himself only on water, subsequent month he survived only by consuming air. He remained pious and maintained all pious qualities like serenity, sense control etc. and with a cleansed heart he meditated on Lord Maheshwara who resides in the heart, who is higher than the highest, who is of androgenous form (Ardhanareeshwara), who has four hands and three eyes, who is like lightening flash of red color, who has braided (matted) hair, who has an aura which equals the brilliance of crores of suns, whose aura is as cool as the coolness of crores of moons combined, who wears many ornaments, who wears snake as a sacred thread, who wears tiger skin as garments, who keeps one hand in blessing posture, who is saluted by all gods and demons, who has five faces, who wears a crescent moon on his head, who holds a damaru (musical instrument), and trident, who is eternal, who is unblemished, who is imperishable. In this way Rama spent four months of Deeksha.

अथ जातो महानादः प्रलयाम्बुदभीषणः .
समुद्रमथनोद्भूतमन्दरावनिभृदः {} ध्वनिः [11]

रुद्रबाणाग्निसंदीप्तभ्रश्यत्त्रिपुरविभ्रमः .
तमाकर्ण्यथ संभ्रान्तो यावत्पश्यति पुष्करम् [12]

One fine day Rama heard a terrible and fear striking sound which resembled the roars of oceans as made during the time of cosmic dissolution, which resembled the sound made by the mount Mandara during the churning of ocean, which resembled the terrible sound made by the arrow of Rudra when shot while destroying the three cities. Hearing that fear striking terrible noise Rama looked around startled with fear.

तावदेवो महातेजो समस्यासीत्पुरो द्विजाः .
तेजसा तेन संभ्रान्तो नापश्यत्स दिशो दश [13]
अन्धीकृतेक्षणस्तूर्णं मोहं यातो नृपात्मजः .
विचिन्त्य तर्कयामास दैत्यमायां द्विजेश्वराः [14]

Rama beheld a huge brilliance spread all around. Seeing that in a confused state Rama looked around in all directions. Due to that high intensity brilliance for a second Rama felt as if he went blind and couldn't see anything apart from light. He thought all that was probably the illusion of some demons.

अथोत्थाय महावीरः सज्जं कृत्वा स्वकं धनुः .
अविध्यन्निशितैर्बाणैर्दिव्यास्त्रैरभिमन्त्रितैः [15]
आग्नेयं वारुणं सौम्यं मोहनं सौरपार्वतम् .
विष्णुचक्रं महाचक्रं कालचक्रं च वैष्णवम् [16]
रौद्रं पाशुपतं ब्राह्मं कौबेरं कुलिशानिलम् .
भार्गवादिबहून्यस्त्राण्ययं प्रायुङ्क्त राघवः [17]

Thereafter Rama stood up holding his Kodanda bow in his hands, and projected in the air many divine missiles (arrows) through the power of Mantra viz. Agneyam, Varunam, Mohanam, saurapaarvatam, viShnuchakraM, mahaachakram, kaalachakram, vaiShnavam, raudram, paashupatam, braahmam, kauberam, and kulishaanilam weapons.

N.B: Here Rama shoots pashupata also, and it might confuse the reader when Rama had Pashupata then what for he was praying to Lord Shiva. It's a valid doubt but Pashupata has two versions viz. Pashupatastra and Mahapashupatastra, where the latter one viz. Mahapashupata can only be obtained directly from Lord Shiva by following Pashupata Diksha (Viraja Diksha). In the next chapter of Shiva Geeta, Lord Shiva gifts Rama the weapon called 'Maha Pashupatastra'. The Diksha (austerity) what Rama performed here was also performed by Arjuna in Mahabharata Kairata parva exactly in similar fashion to obtain the Mahapashupata weapon from Mahadeva. We get a reference of Mahapashupatastra in Brahmanda Purana's Uttara Khanda in Lalita Sahasranama Stotram where Goddess Lalita Tripurasundari who is the consort of Lord Sadashiva annihilates a huge demoniac army by firing Mahapashupatastra (Mahapashupatastragnir nirdagdhaasura sainaka). In Mahabharata we have a reference where Karna is also shown to have Pashupata weapon. But we never see any instance where he did penance for Lord Shiva and obtaining it whereas we see Arjuna pleasing Shiva and obtaining the Pashupata. Of course Mahabharata doesn't distinctively use terms Mahapashupata and Pashupata and it simply calls it as pashupata everywhere. Therefore based on the instances from Brahmanda Purana and this Shiva Geeta

we need to understand that Pashupata has two versions one milder and anotehr one heavier as like as Brahmastra is of two types viz. Brahmastra and Brahmashira.

तस्मिंस्तेजसि शस्त्राणि चास्त्रान्यस्य महीपतेः .
विलीनानि महाभ्रस्य करका इव नीरधौ [18]
ततः क्षणेन जज्वाल धनुस्तस्य करञ्च्युतम् .
तूणीरं चाङ्गुलित्राणं गोधिकापि महीपते [19]

Whatever missiles Sri Rama projected in that brilliant light, all those missiles vanished into that brilliance as like as ice cubes melt in oceans. In another few seconds Rama's bow fell down on its own and got reduced to ashes. Also, his hand shield and other accessories too fell down and got incinerated.

तददृष्ट्वा लक्ष्मणो भीतः पपात भुवि मूर्च्छितः .
अथाकिञ्चित्करो रामो जानुभ्यामवर्निं गतः [20]
मीलिताक्षो भयाविष्टः शंकरं शरणं गतः .
स्वरेणाप्युच्चरन्नुच्चैः शंभोर्नामसहस्रकम् [21]
शिवं च दण्डवदभूमौ प्रणनाम पुनः पुनः .
पुनश्च पूर्ववच्चासीच्छब्दो दिङ्मण्डलं ग्रसन [22]
चचाल वसुधा घोरं पर्वताश्च चकम्पिरे .
ततः क्षणेन शीतांशुशीतलं तेज आपतत [23]
उन्मीलिताक्षो रामस्तु यावदेतत्प्रपश्यति .
तावद्दर्शं वृषभं सर्वालंकारसंयुतम् [24]
पीयूषमथनोदभूतनवनीतस्य पिण्डवत् .
प्रोतस्वर्णं मरकतच्छायशृङ्गद्वयान्वितम् [25]
नीलरत्नेक्षणं ह्रस्वकण्ठकम्बलभूषितम् .
रत्नपल्याणसंयुक्तं निबद्धं श्वेतचामरैः [26]
घण्टिकाघर्घरीशब्दैः पूरयन्तं दिशो दश .

Seeing all these disasters happening around Rama, Lakshmana trembled and fell down unconcious. After that Rama in a confused state unable to think of anything, knelt down on the ground with trepidation, closed his eyes and thought that only the lord of Uma would be capable of protecting him. With an uprised voice he chanted the thousand names of Shiva by offering prostrations intermittently. In a while Rama heard the same fearsome sound echoing in all directions. Earth and hills also trembled due to that terrible noise. Then within a split second Rama observed a cool moonshine everywhere. Before Rama could understand what it was, he found someone who was as white as the cream obtained during the churning of milky ocean, which had a gold ornamented tail, which had a pair of horns decked with diamonds, which had blue gems kind of eyes, which had an elegant cover on its back, which had a gem decked rope around the neck, and which was renting the skies with the sweet jingling noise of the bells present on his body. That was the Bull Nandi whom Rama beheld in front of him.

तत्रासीनं महादेवं शुद्धस्फटिकविग्रहम् [27]
कोटिसूर्यप्रतीकाशं कोटिशीतांशुशीतलम् .
व्याघ्रचर्माम्बरधरं नागयज्ञोपवीतिनम् [28]

सर्वालंकारसंयुक्तं विद्युत्पिङ्गजटाधरम् .
नीलकण्ठं व्याघ्रचर्मोत्तरीयं चन्द्रशेखरम् [29]
नानाविधायुधोद्भासिदशबाहुं त्रिलोचनम् .
युवानं पुरुषश्रेष्ठं सञ्चिदानन्दविग्रहम् [30]

Seated on the divine bull Nandi, was seen a lord as pure as crystal in complexion, who was blazing with a divine aura equal to billions of suns, whose brilliance was as soothing as light from billions of moons, who had tiger skin on his body as garments, who had a snake wrapped around his body as the sacred thread, who was decorated with many divine ornaments, who was blazing like lightening, who had moon on his crown, who had ten hands wielding various weapons, who looked very youthful. Rama beheld that blue necked, supreme Purusha the one and only Lord Paramashiva.

तत्रैव च सुखासीनां पूर्णचन्द्रनिभाननाम् .
नीलेन्दीवरदामाभामुद्यन्मरकतप्रभाम् [31]
मुक्ताभरणसंयुक्तां रात्रिं ताराञ्चितामिव .
विन्ध्यक्षितिधरोत्तुङ्गकुचभारभरालसाम् [32]
सदसत्संशयाविष्टमध्यदेशान्तराम्बराम् .
दिव्याभरणसंयुक्तां दिव्यगन्धानुलेपनाम् [33]
दिव्यमाल्याम्बरधरां नीलेन्दीवरलोचनाम् .
अलकोद्भासिवदनां ताम्बूलग्रासशोभिताम् [34]
शिवालिङ्गनसंजातपुलकोद्भासिविग्रहाम् .
सञ्चिदानन्दरूपाढ्यां जगन्मातरमम्बिकाम् [35]

Also Rama beheld a goddess seated blissfully in Sukhasana posture having a beautiful face as like as full moon, who was shining with a hue of bluish colored diamonds, who was decorated with pearls, and variety of gems, who had firm uprised breasts comparable to Vindhya mountains, who had a slender waist, who wore divine garments and nicely smelling flower garlands, who had eyes resembling flowers, who was blushing due to the embrace of her consort. Rama sighted the mother of all the goddess Parvati.

सौन्दर्यसारसंदोहां ददर्श रघुनन्दनः .
स्वस्ववाहनसंयुक्तान्नानायुधलसत्करान् [36]
बृहद्रथन्तरादीनि सामानि परिगायतः .
स्वस्वकान्तासमायुक्तान्दिकपालान्परितः स्थितान् [37]
अग्रगं गरुडारूढं शंखचक्रगदाधरम् .
कालाम्बुदप्रतीकाशं विद्युत्कान्त्या श्रिया युतम् [38]
जपन्तमेकमनसा रुद्राध्यायं जनार्दनम् .

Thereafter Rama saw dikpalakas seated on their respective divine vehicles with their respective consorts and singing hymns of Sama Veda. Then Sri Rama sighted in front of Paramashiva, the lord Vishnu who held discus, conch, mace, and sword in his hands, who was shining brilliantly with a dark bluish hue, who was seated on his vehicle named Garuda, the Eagle, with goddess Sridevi who resembled like a streak of lightening and who was singing Rudradhyayana (Sri Rudram hymn).

पश्चाच्चतुर्मुखं देवं ब्रह्माणं हंसवाहनम् [39]

चतुर्वक्त्रैश्चतुर्वेदरुद्रसूक्तैर्महेश्वरम् .
स्तुवन्तं भारतीयुक्तं दीर्घकूर्चं जटाधरम् [40]

Then Rama sighted at the back side of Paramashiva, the Lord Brahma riding on his divine Swan, seated with his consort goddess Bharati and who was singing Rudra Suktas from four vedas through his four heads (mouths).

अथर्वशिरसा देवं स्तुवन्तं मुनिमण्डलम् .
गङ्गादितटिनीयुक्तमम्बुधिं नीलविग्रहम् [41]
श्वेताश्वतरमन्त्रेण स्तुवन्तं गिरिजापतिम् .
अनन्तादिमहानागान्कैलासगिरिसन्निभान् [42]
कैवल्योपनिषत्पाठान्मणिरत्नविभूषितान् .
सुवर्णवेत्रहस्ताढ्यं नन्दिनं पुरतः स्थितम् [43]

Then Rama sighted many divine sages singing Atharvasiras hymns of Shiva. Rama also beheld the god of ocean standing beside goddess Ganga and singing Svetaswatara hymns in praise of Lord of Uma. Also, many elephants and Ananta (the divine serpent) who looked as huge as Kailasha mountain, were sighted singing hymns from kaivalyopanishat in praise of Mahadeva. And then Rama sighted Nandishwara holding a golden danda in his hands.

N.B: We need not get confused by seeing nandi standing as a bull and simultaneously standing holding a golden danda in hands. Yes, this looks strange but Nandi simultaneously appears in two forms with Lord Shiva. We have a similar narration in Shaiva Puranas in the story of Upamanyu. When Shiva appeared in front of Upamanyu, that time also Upamanyu found Nandi as a bull and at the same time standing beside Maheshwara holding an umbrella covering Mahadeva's head. Therefore there is no confusion here.

दक्षिणे मूषकारूढं गणेशं पर्वतोपमम् .
मयूरवाहनारूढमुत्तरे षण्मुखं तथा [44]
महाकालं च चण्डेशं पार्श्वयोर्भीषणाकृतिम् .
कालाग्निरुद्रं दूरस्थं ज्वलद्वाग्निसन्निभम् [45]
त्रिपादं कुटिलाकारं नटदं भृङ्गिरिति पुरः .
नानाविकारवदनान्कोटिशः प्रमथाधिपान् [46]

Towards the southern direction of Mahadeva, was seated Lord Vighneshwara on his mouse and was as huge as a mountain. Towards the northern direction was seen the six faced Lord Skanda. Further, towards the left and right sides of Parameshwara, was seen Mahakala and Chandeeshwara and at some distance was sighted the great blazing deity of dissolution viz. Kalagni Rudra. In the front side was beheld the three legged Bringi dancing along with other ganas of diversely looking faces.

नानावाहनसंयुक्तं परितो मातृमण्डलम् .
पञ्चाक्षरीजपासक्तान्सिद्धविद्याधरादिकान् [47]
दिव्यरुद्रकगीतानि गायत्किन्नरवृन्दकम् .

तत्र त्रैयम्बकं मन्त्रं जपद्विजकदम्बकम् [48]
गायन्तं वीणया गीतं नृत्यन्तं नारदं दिवि .
नृत्यतो नाट्यनृत्येन रम्भादीनप्सरोगणान् [49]
गायच्चित्ररथादीनां गन्धर्वाणां कदम्बकम् .
कम्बलाश्वतरौ शंभुकर्णभूषणतां गतौ [50]
गायन्तौ पन्नगौ गीतं कपालं कम्बलं तथा .
एवं देवसभां दृष्ट्वा कृतार्थो रघुनन्दनः [51]
हर्षगद्गदया वाचा स्तुवन्देवं महेश्वरम् .
दिव्यनामसहस्रेण प्रणनाम पुनः पुनः [52]

All around many divine mothers were seen seated on their respective vehicles, divine beings were seen chanting Panchakshari maha Mantra, Kinnaras were seen singing songs of Rudra, divine Brahmanas were seen chanting Triyambaka mantras, Rambha et al were seen dancing, Narada was seen playing his Veena (musical instrument) and dancing in the sky, Gandharvas and their king Chitraradha was seen singing classical music, and all other gods of heaven, heavenly snakes and other deities were seen all around blissfully singing songs of Shiva. Seeing this beautiful scene, there was no limits to Sri Rama's ecstasy. And with a wet throat filled with boundless happiness he started chanting Shiva Sahasranama and eulogized Mahadeva with numerous salutations.

Here ends the fourth chapter of Shiva Gita present in Uttara Khanda of Padma Purana

Shiva Gita Ch 05: Ramaya Varapradanam

सूत उवाच..
अथ प्रादुरभूत्तत्र हिरण्मयरथो महान् .
अनेकदिव्यरत्नांशुकिर्मिरितदिगन्तरः [1]
नद्युपान्तिकपङ्काढ्यमहाचक्रचतुष्टयः .
मुक्तातोरणसंयुक्तः श्वेतच्छत्रशतावृतः [2]
शुद्धहेमखलीनाढ्यतुरङ्गगणसंयुतः .
शुक्तावितानविलसदूर्ध्वदिव्यवृषध्वजः [3]
मत्तवारणिकायुक्तः पट्टतल्पोपशोभितः .

पारिजाततरुद्भूतपुष्पमालाभिरञ्चितः [4]
मृगनाभिसमुद्भूतकस्तूरिमदपङ्क्तिः .
कर्पूरागधूपोत्थगन्धाकृष्टमधुव्रतः [5]
संवर्तघनघोषाढ्यो नानावाद्यसमन्वितः .
वीणावेणुस्वनासक्तकिन्नरीगणसंकुलः [6]

Suta said: Subsequently, Sri Rama sighted a divine chariot shining with exaggerated brilliance due to gems and diamonds, which has four wheels, covered with pearl garlands, having celestial umbrellas, having white colored steeds ornamented with gold, had a flag bearing the banner of Nandi the bull, built with five divine elements, had decoration made of parijata flowers, and there were sighted numerous kimpurushas seated on that chariot playing diverse instruments and singing.

एवं दृष्ट्वा रथश्रेष्ठं वृषादुत्तीर्य शंकरः .
अम्बया सहितस्तत्र पट्टतल्पेऽविशत्तदा [7]
नीराजनैः सुरस्त्रीणां श्वेतचामरचालनैः .
दिव्यव्यजनपातैश्च प्रहृष्टो नीललोहितः [8]

Lord Shankara having created such a celestial chariot, climbed down from his vehicle Nandi and stepped up that chariot and sat on the throne. That Lord of Parvati comfortably sat there enjoying the comfort obtained by the breeze produced by the hand fans operated by the celestial maids and goddesses.

क्वणत्कङ्कणनिध्वानैर्मजुमञ्जीरसिञ्चितैः .
वीणावेणुस्वनैर्गीतैः पूर्णमासीज्जगत्त्रयम् [9]
शुककेकिकुलारावैः श्वेतपारावतस्वनैः .
उन्निद्रभूषाफणिनां दर्शनादेव बर्हिणः [10]

With pleasing tinkling sounds of anklets, Veena, flute, and other instruments entire surroundings started echoing. Watching the snakes on the body of Shiva, distantly standing peacocks started dancing blissfully while chewing happily the worms which they held in their mouth

ननृतुर्दर्शयन्तः सर्वाश्चन्द्रकान्कोटिसंख्यया .
प्रणमन्तं ततो राममुत्थाप्य वृषभध्वजः [11]
आनिनाय रथं दिव्यं प्रहृष्टेनान्तरात्मना .
कमण्डलुजलैः स्वच्छैः स्वयमाचम्य यत्नतः [12]
समाचम्याथ पुरतः स्वाङ्के राममुपानयत .
अथ दिव्यं धनुस्तस्मै ददौ तूणीरमक्षयम् [13]
महापाशुपतं नाम दिव्यमस्त्रं ददौ ततः .
उक्तश्च तेन रामोऽपि सादरं चन्द्रमौलिना [14]
जगन्नाशकरं रौद्रमुग्रमस्त्रमिदं नृप .
अतो नेदं प्रयोक्तव्यं सामान्यसमरादिके [15]
अन्यन्नास्ति प्रतीघातमेतस्य भुवनत्रये .
तस्मात्प्राणत्यये राम प्रयोक्तव्यमुपस्थिते [16]

Then Lord Paramashiva donated to Sri Rama a celestial and great bow, an inexhaustible quiver of arrows, and the supreme weapon by name MahaPashupatastra and spoke to Rama saying: O Rama! This Mahapashupatastra is supremely terrible weapon which can annihilate entire universe. Therefore do not hurl this devastating weapon in battles of lesser scale. There is no one, O Rama, in the entire three worlds who can counter this weapon and remain alive if this is hurled against him. Therefore this weapon needs to be hurled only and only if it's a matter of survival of the self and there is no other way around. If this rule is broken in any way, there would be total annihilation of the universe.

अन्यदैत्यत्रयुक्तं तु जगत्संक्षयकृद्भवेत् .
अथाहूय सुरश्रेष्ठान लोकपालान्महेश्वरः [17] .
उअवाच परमप्रीतः स्वं स्वमस्त्रं प्रयच्छत .
राघवोऽयं च तैरस्त्रै रावणं निहनिष्यति [18]
तस्मै देवैरवध्यत्वमिति दत्तो वरो मया .
तस्माद्वानरतामेत्य भवन्तो युद्धदुर्मदाः [19]
साहाय्यमस्य कुर्वन्तु तेन सुस्था भविष्यथ .
तदाज्ञां शिरसा गृह्य सुराः प्राञ्जलयस्तथा [20]
प्रणम्य चरणौ शंभोः स्वं स्वमस्त्रं ददुर्मदा .
नारायणास्त्रं दैत्यारिरैन्द्रमस्त्रं पुरंदरः [21]
ब्रह्मापि ब्रह्मदण्डास्त्रमाग्नेयास्त्रं धनंजयः .
याम्यं यमोऽपि मोहास्त्रं रक्षोराजस्तथा ददौ [22]
वरुणो वारुणं प्रादाद्वायव्यास्त्रं प्रभञ्जनः .
कौबेरं च कुबेरोऽपि रौद्रमीशान एव च [23]
सौरमस्त्रं ददौ सूर्यः सौम्यं सोमश्च पार्वतम् .
विश्वेदेवा ददुस्तस्मै वसवो वासवाभिधम् [24]

After that Lord Shiva drawing the attention of all Gods and Dikpalakas and addressing them said: O Gods! Give your respective personal weapons to Rama. He would use them to slay Ravana. For whatever reason I had given the boon to Ravana of being undefeatable by the Gods, for the same reason I had asked you all to take birth from your portions as forest dwelling vanaras (monkey men). You all [who already exist as Vanaras on earth] should help Rama in his mission and later you [your portions] can come back to the respective abodes. Following the orders of the supreme Lord Shiva, with joined hands all deities donated their personal weapons to Rama. Lord Hari gifted his Narayanastra, Devendra gave his Indrastra, Brahma gave his Brahmastra, Agni gave his Agneyastra, Yama gave his Yaamyastra, Nairuti gave his Mohastra, Varuna gave his Varunastra, vayu donated his Vayavyastra, Kubera gifted his Kouberastra, Rudra donated his Raudrastra, Surya donated his Sourastra, Chandra gave his Soumyastra, Viswedevas donated Pavakastra, and Vasus gave their Vaasavastra.

अथ तुष्टः प्रणम्येशं रामो दशरथात्मजः .
प्राञ्जलिः प्रणतो भूत्वा भक्तियुक्तो व्यजिज्ञापत [25]

Thereafter Sri Rama became satisfied and saluted Lord Shiva time and again. Furtehr, with full devotion Rama spoke the following words.

श्रीराम उवाच ..

भगवान्मानुषेणैव नोल्लङ्घ्यो लवणाम्बुधिः .

तत्र लङ्काभिधं दुर्गं दुर्जयं देवदानवैः [26]

अनेककोटयस्तत्र राक्षसा बलवत्तराः .

सर्वे स्वाध्यायनिरताः शिवभक्ता जितेन्द्रियाः [27]

अनेकमायासंयुक्ता बुद्धिमन्तोऽग्निहोत्रिणः .

कथमेकाकिना जेया मया भ्रात्रा च संयुगे [28]

O Parameshwara! The vast and deep ocean is impossible to be crossed by humans. Moreover, Lanka fort is impregnable for even Gods and demons. There many saints, Shiva devotees, Jitendriya (people who have conquered their senses), wise, illusionists, Brahmanas, and many other high profiled people exist. How would it be possible for me and my younger brother Lakshmana to defeat Ravana?

श्रीमहादेव उवाच ..

रावणस्य वधे राम रक्षसामपि मारणे .

विचारो न त्वया कार्यस्तस्य कालोऽयमागतः [29]

अधर्मे तु प्रवृत्तास्ते देवब्राह्मणपीडने .

तस्मादायुःक्षयं यातं तेषां श्रीरपि सुव्रत [30]

Lord Shiva said: O Rama! Do not worry on that front. Ravana's time has started nearing its end. All those demons have become unrighteous, and have tormented Gods and Brahmanas, therefore their lifespan and all opulence are destined to come to an end.

राजस्त्रीकामनासक्तं रावणं निहनिष्यसि .

पापासक्तो रिपुर्जेतुः सुकरः समराङ्गणे [31]

अधर्मे निरतः शत्रुर्भाग्येनैव हि लभ्यते .

अधीतधर्मशास्त्रोऽपि सदा वेदरतोऽपि वा [32]

विनाशकाले संप्राप्ते धर्ममार्गाद्भ्युतो भवेत् .

पीड्यन्ते देवताः सर्वाः सततं येन पापिना [33]

ब्राह्मणा ऋषयश्चैव तस्य नाशः स्वयं स्थितः .

किष्किंधानगरे राम देवानामंशसंभवाः [34]

वानरा बहवो जाता दुर्जया बलवत्तराः .

साहाय्यं ते करिष्यन्ति तैर्बद्ध्वा च पयोनिधिम [35]

That Ravana who has abducted the wife of a King, to such a demon you would be able to slay in battle. The way it is easy to vanquish a drunken man. Unrighteous enemy comes our way only due to good fortune. What if Ravana is a master in Vedas and Agama scriptures? What if he was a righteous person anytime? When the time to decline arises, one becomes the enemy of his own intellect and acts against

righteousness and becomes a wicked one. O Rama! in the city called Kishkindha, many forest dwelling Vanara (monkey men) exist who are born from the portion of the Gods. They all are skilled and possessor of strength. They would help you cross the ocean and would assist in every way you want them to support you.

अनेकशैलसंबद्धे सेतौ यान्तु वलीमुखाः .
रावणं सगणं हत्वा तामानय निजां प्रियाम [36]
शस्त्रैर्युद्धे जयो यत्र तत्रास्त्राणि न योजयेत् .
निरस्त्रेष्वल्पशस्त्रेषु पलायनपरेषु च [37]
अस्त्राणि मुञ्चन् दिव्यानि स्वयमेव विनश्यति .
अथवा किं बहूक्तेन मयैवोत्पादितं जगत् [38]
मयैव पाल्यते नित्यं मया संहियतेऽपि च .
अहमेको जगन्मृत्युर्मृत्योरपि महीपते [39]
ग्रसेऽहमेव सकलं जगदेतच्चराचरम् .
मम वक्त्रगताः सर्वे राक्षसा युद्धदुर्मदाः [40]
निमित्तमात्रं त्वं भूयाः कीर्तिमाप्स्यसि संगरे [41]

Those Vanaras would create a bridge over the ocean by using huge rocks and stones. and would cross the ocean along with you. You use their forces in slaying Ravana & his troops and bring your beloved back from captivity. When chances of victory with ordinary weapons itself exist, then there one should not hurl

divine weapons. When enemies are fleeing away, or when enemy is devoid of weapons, or when enemy has limited weapons with him; on such enemies one should not hurl the supreme weapons. If hurled, then the wielder himself would become annihilated. Hence do not use the celestial weapons on aforementioned categories of enemies. Well, this entire universe has been created by me, has been protected by me and by me only it has been destroyed. It's I who is the death of even death. It's I who swallows the entire mobile and immobile creation. All those demons who would die in the fierce war, all have actually been swallowed by me in reality. You are just an instrument, and you would gain immense and eternal glory for yourself.

Here ends the chapter 5 of Shiva Gita of Padma Purana Uttara Khanda

Shiva Gita Ch 06: Vibhooti Yoga

श्रीराम उवाच ..

भगवन्नत्र मे चित्रं महदेतत्प्रजायते .

शुद्धस्फटिकसंकाशस्त्रिनेत्रश्चन्द्रशेखरः [1]

मूर्तस्त्वं तु परिच्छिन्नाकृतिः पुरुषरूपधृक् .

अम्बया सहितोऽत्रैव रमसे प्रमथैः सह [2]

त्वं कथं पञ्चभूतादि जगदेतच्चराचरम् .

तद्ब्रूहि गिरिजाकान्त मयि तेऽनुग्रहो यदि [3]

SriRama Enquired: O Lord! O Mahadeva! I am confused with the statements that you made recently. You are as clear as a crystal in complexion, you have a distinctive appearance. you are seated with your consort Umadevi here together with your servants. How do you create this entire universe which is formed of five elements? Kindly explain me in detail and enlighten me.

श्रीभगवानुवाच ..

साधु पृष्टं महाभाग दुरज्ञेयममरैरपि.

तत्प्रवक्ष्यामि ते भक्त्या ब्रह्मचर्येण सुव्रत [4]
पारं यास्यस्यनायासाद्येन संसारनीरधेः .
दृश्यन्ते पञ्चभूतानि ये च लोकाश्चतुर्दश [5]
समुद्राः सरितो देवा राक्षसा ऋषयस्तथा .
दृश्यन्ते यानि चान्यानि स्थावराणि चराणि च [6]
गन्धर्वाः प्रमथा नागाः सर्वे ते मद्भिभूतयः .
पुरा ब्रह्मादयो देवा द्रष्टुकामा ममाकृतिम [7]

Sri Bhagavan said: O Rama! Very wisely, you have asked a very significant question indeed! The answer to this is not known to the very Gods. Therefore I would detail out to you that secret information, Listen carefully! All these visible five elements, fourteen worlds, seven oceans, seven mountains, all gods, demons, sages, entire mobile and immobile creation, gandharvas, Pramadhhas, Nagas, everything has manifested from my portion only. At first Brahma and other deities desired to know my true form, assembled near the mandara mountain which is my favorite mountain.

मंदरं प्रययुः सर्वे मम प्रियतरं गिरिम .
स्तुत्वा प्राञ्जलयो देवा मां तदा पुरतः स्थिताः [8]
तान्दृष्ट्वाथ मया देवान लीलाकुलितचेतसः .
तेषामपहृतं ज्ञानं ब्रह्मादीनां दिवौकसाम [9]
अथ तेऽपहृतज्ञाना मामाहुः को भवानिति .
अथाब्रुवमहं देवानहमेव पुरातनः [10]

After assembling there, they stood near the mount Mandara with folded hands and sang hymns in my praise. Knowing their desire, out of playful mood i had stolen away their knowledge. Then when I appeared, under the stupor of ignorance, they question me: "Who are you?". In that context I addressed them and said: O gods! I'm the Adi-Anadi-Purusha (oldest primordial being)

आसं प्रथममेवाहं वर्तामि च सुरेश्वराः .
भविष्यामि च लोकेऽस्मिन्मत्तो नान्यस्ति कश्चन [11]
व्यतिरिक्तं च मत्तोऽस्ति नान्यत्किञ्चित्सुरेश्वराः .
नित्योऽनित्योऽहमनघो ब्रह्मणां ब्रह्मणस्पतिः [12]
दक्षिणाञ्च उदञ्चोऽहं प्राञ्चः प्रत्यञ्च एव च .
अधश्चोर्ध्वं च विदिशो दिशश्चाहं सुरेश्वराः [13]
सावित्री चापि गायत्री स्त्री पुमानपुमानपि .
त्रिष्टुब्जगत्यनुष्टुप च पंक्तिश्छन्दस्त्रयीमयः [14]
सत्योऽहं सर्वगः शान्तस्त्रेताग्निर्योऽहं गुरुः .
गौर्यहं गह्वरं चाहं द्यौरहं जगतां विभुः [15]
ज्येष्ठः सर्वसुरश्रेष्ठो वरिष्ठोऽहमपांपतिः .
आर्योऽहं भगवानीशस्तेजोऽहं चादिरप्यहम [16]
ऋग्वेदोऽहं यजुर्वेदः सामवेदोऽहमात्मभूः .
अथर्वणश्च मन्त्रोऽहं तथा चाङ्गिरसो वरः [17]
इतिहासपुराणानि कल्पोऽहं कल्पवानहम .
नाराशंसी च गाथाहं विद्योपनिषदोऽस्म्यहम [18]
श्लोकाः सूत्राणि चैवाहमनुव्याख्यानमेव च .

व्याख्यानानि परा विद्या इष्टं हुतमथाहुतिः [19]
दत्तादत्तमयं लोकः परलोकोऽहमक्षरः .
क्षरः सर्वाणि भूतानि दान्तिः शान्तिरहं खगः [20]
गुह्योऽहं सर्ववेदेषु आरण्योहमजोऽप्यहम .
पुष्करं च पवित्रं च मध्यं चाहमतः परम [21]
बहिश्चाहं तथा चान्तः पुरस्तादहमव्ययः .
ज्योतिश्चाहं तमश्चाहं तन्मात्राणीन्द्रियाण्यहम [22]
बुद्धिश्चाहमहंकारो विषयाण्यहमेव हि .
ब्रह्मा विष्णुर्महेशोहमुमा स्कन्दो विनायकः [23]
इन्द्रोऽग्निश्च यमश्चाहं निरृतिर्वरुणोऽनिलः .
कुबेरोऽहं तथेशानो भूर्भुवः स्वर्महर्जनः [24]
तपः सत्यं च पृथिवी चापस्तेजोऽनिलोऽप्यहम .
आकाशोऽहं रविः सोमो नक्षत्राणि ग्रहास्तथा [25]
प्राणः कालस्तथा मृत्युरमृतं भूतमप्यहम .
भव्यं भविष्यत्कृत्स्नं च विश्वं सर्वात्मकोऽप्यहम [26]

O deities! Know that in this entire universe, there is none other than me. I'm the non-dual one. I'm the ancient one. I'm the one who is eternal and I'm the non-eternal too, I'm the one who is blemishless (sinless). I'm the one called as Brahmanaspati. I'm all the directions. I'm savitri, I'm Gayatri. All these male, female and eunuchs also are me. I'm the Thrishtup, Jagati, Anushthup, Pankti chandas. I'm the one known through Vedas, I'm the truth, I'm peace, and I'm respect. I'm the lord of the universe, I'm the oldest, I'm the lord of all, I'm the Bhagawan (supreme personality of godhead), I'm the Lord, I'm the divine light. I'm the Itihasa, and Purana. I'm the Kalpa (eon), I'm the Upa-Kalpa (manvantara), I'm the one who create these Kalpas, I'm the knowledge, I'm in the hymns of Upanishads, I'm mantra, and I'm the Vyakhyana (commentary) also. I'm the sacrificial offerings, I'm the donor, I'm the donation, I'm Ihaloka (this material world where jiva takes birth), I'm Paraloka (world where Jiva goes after departure), I'm Akshara (imperishable) and I'm kshara (perishable) too, I'm all these creatures. Self-control, serenity, and secrecy are also me. I'm the one having faces everywhere. I'm the end, and middle, I'm the door, I'm outside, i'm inside, I'm the front and back as well. I'm the imperishable one. I'm light and also i'm darkness, I'm the Indriyas (organs) and the Tanmatras as well. I'm the mind, intellect and ego. I'm the Vishayas (subjects) also. I'm Brahma, I'm Vishnu, I'm Maheshwara, I'm Uma, I'm Skanda, I'm Vinayaka. I'm Indra, Agni and Yama also. I'm Nairuti, varuna and Vayo (anil). I'm Kubera, I'm the fourteen worlds. I'm the Sun, I'm the moon, I'm stars and planets as well, I'm all these creatures, I'm the Prana(soul), I'm the time, death, and eternity. I'm the past, present and future. I'm everything indeed!

ओमादौ च तथा मध्ये भूर्भुवः स्वस्तथैव च .
ततोऽहं विश्वरूपोऽस्मि शीर्षं च जपतां सदा [27]
अशितं पायितं चाहं कृतं चाकृतमप्यहम .
परं चैवापरं चाहमहं सर्वपरायणः [28]

अहं जगद्धितं दिव्यमक्षरं सूक्ष्ममव्ययम् .
प्राजापत्यं पवित्रं च सौम्यमग्राह्यमग्रियम् [29]

In the beginning as Omkara (Pranava), in the middle as Bhu-Bhuvah-Suvar etc. worlds, and in the end as the Vishwaroopa(cosmic form) I alone am. I'm the fruit of the Japa. I'm the edible and drinkable items. I'm the doable and non-doable things also. I'm the Param (supreme) and I'm the Aparam (non-supreme). I'm the sun. I'm Parayana. I'm the well being of the universe. I'm the divinity. I'm the imperishable. I'm the micro-atom (Sukshmam). I'm the Prajapatyam, holyness (Sacredness), I'm the softness (Soumya). And Agraahyam, Agriyam are also me only.

अहमेवोपसंहर्ता महाग्रासौजसां निधिः .
हृदि यो देवतात्वेन प्राणत्वेन प्रतिष्ठितः [30]

I'm the one who withdraws entire creation into myself (at the end of time), I'm the supreme light. I remain seated in the heart's core of all the creatures. I exist as Prana (soul) in the beings.

शिरश्चोत्तरतो यस्य पादौ दक्षिणतस्तथा .
यश्च सर्वोत्तरः साक्षादोङ्कारोऽहं त्रिमात्रकः [31]
ऊर्ध्वं चोन्नामहे यस्मादधश्चापनयाम्यहम् .
तस्मादोङ्कार एवाहमेको नित्यः सनातनः [32]
ऋचो यजूषि सामानि यो ब्रह्मा यज्ञकर्मणि .
प्रणामहे ब्राह्मणेभ्यस्तेनाहं प्रणवो मतः [33]
स्नेहो यथा मांसपिण्डं व्याप्नोति व्याप्ययत्यपि .
सर्वान् लोकानहं तद्वत्सर्वव्यापी ततोऽस्म्यहम् [34]
ब्रह्मा हरिश्च भगवानाद्यन्तं नोपलब्धवान् .
ततोऽन्ये च सुरा यस्मादनन्तोऽहमितीरितः [35]

The one whose head is towards north and whose feet remains towards south, such a supreme one, and the Pranava of three syllables (A, U, M) is none other than me. To the devotees I deliver from sins and give them upper regions, and I send the sinners to the hell. Hence I'm the ever lasting one. I'm in the form of Omkara. I'm the Rik, Yajus, and Sama Vedas as well. Through sacrifice the Brahmanas propitiate through Omkara, and that form of Pranava is me. The way flesh is an integral part of all creatures, similarly in the entire universe wholly I pervade, hence i'm the indweller of all (Sarvantaryami). Because Brahma and Vishnu failed to locate my ends, I am called to be infinite (ananta).

गर्भजन्मजरामृत्युसंसारभवसागरात् .
तारयामि यतो भक्तं तस्मात्तारोऽहमीरितः [36]
चतुर्विधेषु देहेषु जीवत्वेन वसाम्यहम् .
सूक्ष्मो भूत्वा च हृद्देशे यत्तत्सूक्ष्मं प्रकीर्तितः [37]
महातमसि मग्नेभ्यो भक्तेभ्यो यत्प्रकाशये .
विद्युद्वदतुलं रूपं तस्माद्विद्युतमस्म्यहम् [38]
एक एव यतो लोकान् विसृजामि सृजामि च .
विवासयामि गृह्णामि तस्मादेकोऽहमीश्वरः [39]

न द्वितीयो यतस्तस्थे तुरीयं ब्रह्म यत्स्वयम् .
भूतान्यात्मनि संहृत्य चैको रुद्रो वसाम्यहम् [40]

Because I ferry my devotees from the birth, aging, death, and liberate them from the ocean of samsaara altogether; therefore I am called as Taraka. In the four types of bodies (Jarayujam [womb born], Andajam [egg born], Svedajam [sweat born], Udbheedam [earth born]), Because I remain in a atomic size as Jiva, hence I'm called as Sookshmarupa, To the ones who are immersed in the darkness of ignorance I show them the desire for knowledge and liberation like an electric spark hence I am called as Vaidyuta (lightning). Because I alone create universes, I alone sustain them, and again I alone take them back into myself; hence I only am called as the Eswara (Lord). There is none who is second to me because I am the Parabrahman beyond Turiya; I alone dissolve all creatures within my heart hence I am called as Rudra.

सर्वाल्लोकान्यदीशेहमीशिनीभिश्च शक्तिभिः .
ईशानमस्य जगतः स्वर्दृशं चक्षुरीश्वरम् [41]
ईशानश्चास्मि जगतां सर्वेषामपि सर्वदा .
ईशानः सर्वविद्यानां यदीशानस्ततोऽस्म्यहम् [42]
सर्वभावान्निरीक्षेऽहमात्मज्ञानं निरीक्षये .
योगं च गमये तस्माद्भूगवान्महतो मतः [43]
अजस्रं यच्च गृह्णामि विसृजामि सृजामि च .
सर्वाल्लोकान्वासयामि तेनाहं वै महेश्वरः [44]
महत्यात्मज्ञानयोगैश्वर्ये यस्तु महीयते .
सर्वान् भावान् परित्यज्य महादेवश्च सोऽस्म्यहम् [45]

Because with these many potencies I omniscient knowing everything and at the same time I remain as the means to know this universe, I am called as Jagannetra. Because I'm the lord of all creatures and all knowledge, I'm called as Eshana. Because I witness all feelings, all the Atmajnanam in time through Yoga, hence I am called as Bhagawan. I support all the worlds on me, I discard those worlds (dissolution), I create, and also I make them stay; hence for all these reasons I am called as the Supreme Lord (Maheshwara). The Mahadeva who is known by Atmajnana-Yoga, Aishwarya, O Rama! such a supreme being who is beyond Mahat- that Mahadeva is me.

एषोऽस्मि देवः प्रदिशो नु सर्वाः पूर्वो हि जातोऽस्म्यहमेव गर्भे .
अहं हि जातश्च जनिष्यमाणः प्रत्यग्जनस्तिष्ठति सर्वतोमुखः [46]
विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात .
संवाहुभ्यां धमति संपतत्रै- द्यावाभूमी जनयन्देव एकः [47]
वालाग्रमात्रं हृदयस्य मध्ये विश्वं देवं जातवेदं वरेण्यम् .
मामात्मस्थं येऽनुपश्यन्ति धीरा- स्तेषां शान्तिः शाश्वती नेतरेषाम् [48]
अहं योनिमधितिष्ठामि चैको मयेदं पूर्णं पञ्चविधं च सर्वम् .
मामीशानं पुरुषं देवमीज्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति [49]
प्राणेष्वन्तर्मनसो लिङ्गमाहु- रस्मिन्क्रोधोऽहो च तृष्णा क्षमा च .
तृष्णां हित्वा हेतुजालस्य मूलं बुद्ध्या चित्तं स्थापयित्वा मयीह .
एवं ये मां ध्यायमाना भजन्ते तेषां शान्तिः शाश्वती नेतरेषाम् [50]

I am the lord who is born within directions (space and time), I'm the one being born, I'm the one who is still inside the womb, I'm the old aged one, and I am the one who has faces everywhere. I'm the protector of the worlds. All faces are my faces, all eyes are my eyes, all limbs are my limbs. I am the creator of Bhu-Bhuvah-Suvar kind of worlds. Moreover people who realize me as the one dwelling in the hearts of all as a divine light, as the master and leader of all creation; such a kind of Jiva only can attain permanent peace called liberation, Others can not! I alone remain as the cause behind the creation and dwell as the inner soul of all. In this way one who knows me as Eswara, primordial being, Mahadeva, and enquires into me such a one gains liberation. The Prana which is the cause of all sensations like hunger, thirst etc. such a Prana is also I alone. One who meditates on me, and worships me such a one gains final bestitude as eternal peace. Others do not gain that.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह .
आनन्दं ब्रह्म मां ज्ञात्वा न विभेति कुतश्चन [51]
श्रुत्वेति देवा मद्वाक्यं कैवल्यज्ञानमुत्तमम् .
जपन्तो मम नामानि मम ध्यानपरायणाः [52]
सर्वे ते स्वस्वदेहान्ते मत्सायुज्यं गताः पुरा .
ततोऽग्रे परिदृश्यन्ते पदार्था मद्विभूतयः [53]
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् .
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् [54]
अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विशुद्धः .
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि [55]
अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यक्षुः स शृणोम्यकर्णः .
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाहम् [56]

The wise man who realizes me as the Satchidananda Brahman never fears anything. In this way the gods listened to my words and realized the path towards Kaivalyam, and thereafter they remained devoted to me through Japa of my names, through meditation and at the end of their lifespan they got Sayujyam (merged) in me. That's why whatever things are visible to your eyes all those are my forms only. Everything takes birth in me, in me only everything survives and in me only everything gets dissolved; that's the reason why I am called as Advitiya Brahman (secondless supreme Brahman). I remain in atomic form in micro elements, I remain in gross form in macro elements I am the Puranapurusha (primordial person), I am eternal, I am hiranmaya (of golden hue), I am Shiva. I don't have hands and feet but still I can grasp anything, I do not have eyes but I see everything, devoid of ears I hear everything, I remain as the ether, I am of the form of consciousness (chit), and i am the knower of everything. However there is no one who knows me in reality.

वेदैरशेषैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम .
न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति [57]
न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न मे नभश्च .
एवं विदित्वा एवं मां तत्त्वतो वेत्ति यस्तु राम महाम्ते
परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् [58]
समस्तसाक्षिं सदसद्विहीनः प्रयाति शुद्धं परमात्मरूपम् [59]
एवं मां तत्त्वतो वेत्ति यस्तु राम महाम्ते . स एव नान्य लोकेषु कैवल्यफलमश्नुते [60]

I am the one to be known through all the Vedas. I am the creator of Vedas and Vedanta. I'm the knower of Vedas. I am beyond virtues and vices. There is nothing called as 'End' to me. I am beyond birth and death. I am beyond the five elemental nature. In this way whoever realizes me as the paramatma who is the all witnesser, who is pure, who dwells in hearts; such people only reaches me. O Rama! in this way whoever realizes me truly, only that one would gain Kaivalya, others would not.

Here ends the chapter-6 of Shiva Gita present in Padma Purana Uttara Khanda

Shiva Gita Ch 07: Vishwaroopa Sandarshana Yoga

श्रीराम उवाच ..
भगवन्त्यन्मया पृष्टं तत्तथैव स्थितं विभो .
अत्रोत्तरं मया लब्धं त्वत्तो नैव महेश्वर [1]
परिच्छिन्नपरीमाणे देहे भगवतस्तव .
उत्पत्तिः पञ्चभूतानां स्थितिर्वा विलयः कथम् [2]
स्वस्वाधिकारसंबद्धाः कथं नाम स्थिताः सुराः .
ते सर्वे कथं देव भुवनानि चतुर्दश [3]
त्वत्तः श्रुत्वापि देवात्र संशयो मे महानभूत .
अप्रत्यायितचित्तस्य संशयं छेत्तुमर्हसि [4]

Sri Rama said: O Swami! Till now I didn't get clarification on my root doubt. How are all the creatures originating from your body of perceivable and limited dimensions? How are they getting survived? And again how are they getting dissolved in you? How are you present in the form of Brahma and other gods doing their respective duties and how are you in the form of these vast fourteen worlds? Kindly clarify this to me. This has already been told by you but I am not able to get clarity over this subject. Hence I have this doubt, and you alone are capable of clarifying my doubt.

श्रीभगवानुवाच ..
वटबीजेऽतिसूक्ष्मेऽपि महावटतरुर्यथा .
सर्वदास्तेऽन्यथा वृक्षः कुत आयाति तद्वद [5]
तद्वन्मम तनौ राम भूतानामागतिलयः .
महासैन्धवपिण्डोऽपि जले क्षिप्तो विलीयते [6]
न दृश्यते पुनः पाकात्कुत आयाति पूर्ववत् .
प्रातःप्रातर्यथाऽऽलोको जायते सूर्यमण्डलात् [7]

एवं मत्तो जगत्सर्वं जायतेऽस्ति विलीयते .
मय्येव सकलं राम तद्वज्जानीहि सुव्रत [8]

Sri Bhagavan said: O Rama! In this world as like as inside the small banyan seed a giant banyan tree resides and when right time comes from that small seed's core a huge banyan tree comes outside; in the same way, the entire creation and creatures emerge from my body. And at the end of time they again enter inside me only. The way Saindhava (salt) melts in water and becomes one with it and when water gets evaporated it regains its previous form viz. salt; similarly all these worlds take birth from me and enter back into me only.

श्रीराम उवाच ..
कथितेऽपि महाभाग दिग्जडस्य यथा दिशि .
निवर्तते भ्रमो नैव तद्वन्मम करोमि किम [9]

Sri Rama said: O Mahanubhava! In whatever number of ways through whatever examples you tried to explain me that concept; like a confused person who fails to discern, I am not able to understand that properly. What should i do now?

श्रीभगवानुवाच ..
मयि सर्वं यथा राम जगदेतच्चराचरम् .
वर्तते तद्दर्शयामि न द्रष्टुं क्षमते भवान् [10]
दिव्यं चक्षुः प्रदास्यामि तुभ्यं दशरथात्मज .
तेन पश्य भयं त्यक्त्वा मत्तेजोमण्डलं ध्रुवम् [11]
न चर्मचक्षुषा द्रष्टुं शक्यते मामकं महः .
नरेण वा सुरेणापि तन्ममानुग्रहं विना [12]

Sri Bhagavan said: O Rama! This entire mobile and immobile creation dwells inside my belly. You do not have enough strength and capability to witness that scene. With these eyes of flesh neither human nor god can ever be able to see my brilliant cosmic form without my grace. Therefore, O son of Dashratha! I'm giving you divine eyes (divya drishti) do not fear and properly see my divine cosmic form.

सूत उवाच ..
इत्युक्त्वा प्रददौ तस्मै दिव्यं चक्षुर्महेश्वरः .
अथादर्शयदेतस्मै वक्त्रं पातालसंनिभम् [13]
विद्युत्कोटिप्रभं दीप्तमतिभीमं भयावहम् .
तद्दृष्ट्वैव भयाद्रामो जानुभ्यामवर्ति गतः [14]
प्रणम्य दण्डवद्भूमौ तुष्टाव च पुनः पुनः .

अथोत्थाय महावीरो यावदेव प्रपश्यति [15]
 वक्त्रं पुरभिदस्तत्र अन्तर्ब्रह्माण्डकोटयः .
 चटका इव लक्ष्यन्ते ज्वालामालासमाकुलाः [16]
 मेरुमन्दरविन्ध्याद्या गिरयः सप्तसागराः .
 दृश्यन्ते चन्द्रसूर्याद्याः पञ्च भूतानि ते सुराः [17]
 अरण्यानि महानागा भुवनानि चतुर्दश .
 प्रतिब्रह्माण्डमेवं तद्दृष्ट्वा दशरथात्मजः [18]
 सुरासुराणां संग्रामस्तत्र पूर्वापरानपि .
 विष्णोर्दशावतारांश्च तत्तत्कर्माण्यपि द्विजाः [19]
 पराभवांश्च देवानां पुरदाहं महेशितुः .
 उत्पद्यमानानुत्पन्नान्सर्वानपि विनश्यतः [20]
 दृष्ट्वा रामो भयाविष्टः प्रणनाम पुनः पुनः .
 उत्पन्नतत्त्वज्ञानोऽपि बभूव रघुनन्दनः [21]
 अथोपनिषदां सारैरर्थैस्तुष्टाव शंकरम् [22]

Suta said: In this way spoke lord Shiva and blessed Rama with divine eyes. Thereafter lord Shiva showed Rama by opened his mouth which was as wide as Patala loka. Blazing with billions of lightning strikes seeing such a dreadful scene Sri Rama trembling with fear collapsed on the ground on his knees. He prostrated on the ground and numerous times he prayed to Lord Shiva. Then that mighty armed hero Rama gaining some strength again looked at the cosmic form of the Eswara the destroyer of the three cities. He sighted billions of universes as like as the groundnuts being roasted in blazing fires. He saw inside the mouth Meru, Mandara Vindhya etc. giant mountains, seven great oceans, Sun, moon and planets, five elements, all deities, all dense forests. He also witnessed the mighty serpent Adi-Sesha, fourteen worlds, in every universe he witnessed Devasura Sangrama (battles of gods and demons), their cause and effects. He also witnessed Lord Vishnu's ten primary incarnations and their roles, duties and work. He witnessed God's valor, the event of destruction of the three cities by Shiva. He saw all the creatures who are yet to be born, which were born in past and which were being born. He further saw the destruction of all these creation. Seeing that horrifying scene, Sri Rama despite being a wise man, trembled with fear and saluted Lord Shiva again and again. Then Rama sang the essence of all Upanishads as a hymn in praise of Lord Shiva.

श्रीराम उवाच ..
 देव प्रपन्नार्तिहर प्रसीद प्रसीद विश्वेश्वर विश्ववन्द्य .
 प्रसीद गङ्गाधर चन्द्रमौले मां त्राहि संसारभयादनाथम् [23]
 त्वत्तो हि जातं जगदेतदीश त्वय्येव भूतानि वसन्ति नित्यम् .
 त्वय्येव शंभो विलयं प्रयान्ति भूमौ यथा वृक्षलतादयोऽपि [24]
 ब्रह्मेन्द्र रुद्राश्च मरुद्गणाश्च गन्धर्वयक्षाऽसुरसिद्धसङ्घाः .
 गङ्गादि नद्यो वरुणालयाश्च वसन्ति शूलिंस्तव वक्त्रयन्त्रे [25]
 त्वन्मायया कल्पितमिन्दुमौले त्वय्येव दृश्यत्वमुपैति विश्वम् .
 भ्रान्त्या जनः पश्यति सर्वमेत- च्छुक्तौ यथा रौप्यमहिं च रज्जौ [26]

O supreme God! O lord who takes away the sufferings when pleased (Prasannartihara)! O lord of the universe (Vishweshwara)! O one who is worshiped by the world (Vishwavandhya)! O lord who holds goddess Ganga on the head (Gangadhara)! O wearer of crescent moon (Chandramouli)! kindly be pleased

with me. I'm like an orphan now, please protect me from the fear of Samsaara. O Eswara! As like as trees take birth and die on earth; in the same way these entire universes took birth from you, reside in you and hey Shiva! they get dissolved in you alone! O holder of Trident (trishuladhari)! Brahma, Indra, and groups of Maruts, gandharvas, Yakshas, Demons, Siddhas; Ganga and other mighty river groups; seven great oceans; all reside inside your face. O wearer of crescent moon! This entire universe is created by your Maya (illusion). it became visible also inside you only, but out of ignorance humans are getting illusioned by not realizing these facts.

तेजोभिरापूर्य जगत्समस्तं प्रकाशमानः कुरुषे प्रकाशम् .
विना प्रकाशं तव देवदेव न दृश्यते विश्वमिदं क्षणेन [27]
अल्पाश्रयो नैव बृहन्तमर्थं धत्तेऽणुरेको न हि विन्ध्यशैलम् .
त्वद्वक्त्रमात्रे जगदेतदस्ति त्वन्माययैवेति विनिश्चिनोमि [28]
रज्जौ भुजङ्गो भयदो यथैव न जायते नास्ति न चैति नाशम् .
त्वन्मायया केवलमात्ररूपं तथैव विश्वं त्वयि नीलकण्ठ [29]
विचार्यमाणे तव यच्छरीरं- माधारभावं जगतामुपैति .
तदप्ययश्यं मदविद्ययैव पूर्णश्चिदानन्दमयो यतस्त्वम् [30]
पूजेष्टपूर्तादिवरक्रियाणां भोक्तुः फलं यच्छसि विश्वमेव .
मृषैतदेवं वचनं पुरारे त्वत्तोऽस्ति भिन्नं न च किञ्चिदेव [31]

It's you alone under whose brilliant light shines these all worlds. O ancient supreme lord (Devadideva)!, O great lord (Mahadeva)! In absence of your light even for a split second these universes wouldn't be visible! A small particle can't support a huge object, however inside your mouth i see that entire creation is supported. All this is your own Maya. O blue necked one(Neelakantha)!, as like as snake reside in ant hill, similarly in you who are only Atmaswaroopa, all the universes takes birth under your supreme power of illusion. With an in depth analysis If i say that your body is the foundation of this entire cosmos, then it would be my ignorance only. You are the indweller of everyone. you are of the form of consciousness and bliss. O destroyer of three cities (Tripurari)! What is usually heard like you bestow good results to those who please you through great tasks; but this also has become totally false now since there is nothing that is not you (or different from you) O lord!

अज्ञानमूढा मुनयो वदन्ति पूजोपचारादिबहिःक्रियाभिः .
तोषं गिरीशो भजतीति मिथ्या कुतस्त्वमूर्तस्य तु भोगलिप्सा [32]
किञ्चिद्दलं वा चुलकोदकं वा यस्त्वं महेश प्रतिगृह्य दत्से .
त्रैलोक्यलक्ष्मीमपि यज्जनेभ्यः सर्वं त्वविद्याकृतमेव मन्ये [33]
व्याप्नोषि सर्वा विदिशो दिशश्च त्वं विश्वमेकः पुरुषः पुराणः .
नष्टेऽपि तस्मिंस्तव नास्ति हानि- घटे विनष्टे नभसो यथैव [34]
यथैकमाकाशगमर्कबिम्बं क्षुद्रेषु पात्रेषु जलान्वितेषु .
भजत्यनेकप्रतिबिम्बभावं तथा त्वमन्तःकरणेषु देव [35]
संसर्जने वाऽप्यवने विनाशे विश्वस्य किञ्चित्तव नास्ति कार्यम् .
अनादिभिः प्राणभृतामदृष्टै- स्तथापि तत्स्वप्नवदातनोषि [36]

Ignorant Saints preach that you become pleased with worship, Upachara, and gifts kind of various offerings because of their poor intellect. You, who doesn't have a form (amoorti), what's the use of

comforts (sukha) and enjoyments (bhoga) to you? The one who offers you little Bilva leaves with water you become extremely pleased with that person and shower the property of the kingdom of three worlds on him. But still i doubt this belief also as a belief out of ignorance only! You are the primordial being (Purana Purusha) who alone remains pervading in all directions and entire world. Even when they get destroyed, you remain indestructible pervading like the ether. As like as the one single sun looks multiple when seen in the reflection in multiple pots, in the same way you are the only one who exists but you appear as many to the eyes. There is not special benefit for you in doing creation, sustenance and dissolution of these universes. Due to the accumulated bodies (karanadeham) based on the karmas you make them they originate, stay and dissolve in you and you expand them like a play in dream.

N.B: here Rama states a very Vedantic fact indeed. But it doesn't mean whatever the sages say is totally incorrect and absurd. After seeing the cosmic form of the Brahman, Rama got filled with Vedantic knowledge hence that statement got issued out of his mouth. But in reality Rama and the sages both are correct. There are two orders of reality viz. Absolute order of reality (AOR) and Relative order of reality (ROR). ROR is the Vyavaharika reality but AOR is the final truth. Since the entire creation is just unreal, and the Brahman(Shiva) actually doesn't need anything as offering because there is nothing that he is not. So, in this absolute order of reality when we speak it is true that making any offerings to Shiva is stupidity. But we still live in this universe created by Maya. hence we all live in relative order of reality. Only after gaining realization one gains the insight of AOR. therefore, god is not stone hearted to not accept anything offered with love. If being a devotee with full love and affection we offer Bilva leaves or in fact anything, Shiva would definitely get pleased. Bhakta Kannappa who was a hunter, he out of pure devotion and love for shiva thinking that Shiva might be hungry, in order to fill Shiva's stomach he offered meat of swine and Shiva gladly consumed that. Here AOR doesn't apply. Here it is a Tatwam which has to be understood in the light of ROR. Here Shiva doesn't measure how much of Brahmagyana that person has. Shiva rates him based on the extent of love he possesses for the lord. There are various paths to reach Shiva, out of them Bhakti and Jnana are two important ones. Bhakti dwells in ROR and Jnana runs in AOR. But finally both lead to Shiva. Hence what sages said is not out of ignorance but they spoke in ROR sense. What Rama realized is completely a fact in AOR sense, hence Rama is also correct in his place. Therefore the conclusion is that both Rama and Sages are correct in their respective point of views, and the readers may choose any path Bhakti or Jnana based on their inclination.

स्थूलस्य सूक्ष्मस्य जडस्य भोगो देहस्य शंभो न चिदं विनास्ति .
अतस्त्वदारोपणमातनोति श्रुतिः पुरारे सुखदुःखयोः सदा [37]
नमः सच्चिदाम्भोधिहंसाय तुभ्यं नमः कालकालाय कालात्मकाय .
नमस्ते समस्ताघसंहारकर्त्रे नमस्ते मृषाचित्तवृत्त्यैकभोक्त्रे [38]

O lord who destroyed the three cities! There is not even the slightest difference between you and the gross (sthoola), Subtle(sookshma) and Causal(Karana) bodies of Jiva, that's the reason why Vedas proclaim that the cause of all happiness and sorrow is you alone. O lord of the lords! O great lord! I offer my salutations to you who are a swan in the ocean called Satchidananda. My salutations to you O Neelakantha, to you O Kalatmaka, to you O destroyer of sins, in the export-import business of the three

bodies which are untrue in reality you remain as the enjoyer of fruits of the karmas (as Jiva), thereby my salutations to you who is such!

सूत उवाच ..
एवं प्रणम्य विश्वेशं पुरतः प्राञ्जलिः स्थितः .
विस्मितः परमेशानं जगाद रघुनन्दनः [39]

Suta Said: In this manner with folded hands and bowed head Rama spoke addressing Eswara the cosmic being in this way:

श्रीराम उवाच ..
उपसंहर विश्वात्मन्विश्वरूपमिदं तव .
प्रतीतं जगदैकात्म्यं शंभो भवदनुग्रहात् [40]

O all pervading god Mahadeva! Kindly wind up your cosmic form. I have witnessed the oneness of the entire universe (with you) by your grace.

श्रीभगवानुवाच ..
पश्य राम महाबाहो मत्तो नान्योऽस्ति कश्चन [41]

Sri Bhagavan said: O Ramachandra! See my cosmic form carefully! Mind you! There is none who exists other than me.

सूत उवाच ..
उत्पुङ्गवोपसंजह्ये स्वदेहे देवतादिकान् .

Suta said: After instructing Rama in this way, lord Shiva withdrew his cosmic form.

मीलिताक्षः पुनर्हर्षाद्यावद्रामः प्रपश्यति [42]
तावदेव गिरेः शृङ्गे व्याघ्रचर्मोपरि स्थितम् .
ददर्श पञ्चवदनं नीलकण्ठं त्रिलोचनम् [43]
व्याघ्रचर्मम्बरधरं भूतिभूषितविग्रहम् .
फणिकङ्कणभूषाढ्यं नागयज्ञोपवीतिनम् [44]
व्याघ्रचर्मोत्तरीयं च विद्युत्पिङ्गजटाधरम् .
एकाकिनं चन्द्रमौलिं वरेण्यमभयप्रदम् [45]

चतुर्भुजं खण्डपरशुं मृगहस्तं जगत्पतिम् .
अथाज्ञाया पुरस्तस्य प्रणम्योपविवेश सः [46]
अथाह रामं देवेशो यद्यत्प्रष्टुमभीच्छसि .
तत्सर्वं पृच्छ राम त्वं मत्तो नान्योऽस्ति ते गुरुः [47]

After that Sri Ramachandra became extremely satisfied and within the split second of his eyes closing and opening the eyes, he beheld in front of him sitting in Vyaghrasana (tiger kind of yogic sitting posture) on the hill, the three eyed, five faced blue necked lord Shiva who wore tiger skin as garments, who had ash smeared on all over his body who had matted hair, who had a crescent moon, whose one hand was in blessing posture, who had many hands which held axe, deer etc., who is the one leader of the entire world. Such a Mahadeva was seen by rama once again. Then Rama saluted him once again and with permission from Shiva he sat in front of him. Sri Bhagawan said: O SriRama! Whatever other topics you have queries and want to get clarified from me, you may enquire. There is no better Guru than me to clarify your doubts O Rama!

here ends the seventh chapter Shiva Gita of Padma Purana Uttara Khanda

Shiva Gita Ch 08: Pindotpatti Kathanam

श्रीराम उवाच ..

पाञ्चभौतिकदेहस्य चोत्पत्तिर्विलयः स्थितिः .

स्वरूपं च कथं देव भगवन्वक्तुमर्हसि [1]

श्रीभगवानुवाच ..

पञ्चभूतैः समारब्धो देहोऽयं पाञ्चभौतिकः .

तत्र प्रदानं पृथिवी शेषाणां सहकारिता [2]

जरायुजोऽण्डजश्चैव स्वेदजश्चोद्भिजस्तथा .

एवं चतुर्विधः प्रोक्तो देहोऽयं पाञ्चभौतिकः [3]

Sri Rama enquired: Within the Linga Deham (subtle body), how is the body made of five elements getting established/created? How is it sustained; how is it destroyed? Please explain it in detail. Sri Bhagawan replied: This body is formed of five elements, out of them primary constituent is Bhu-tatwam (earthly essence). Other elements play a secondary role. This body of five elements is called Jarayujam, Andajam, Svedajam, and Uddijam based on the way they are created. hence this gross body is of four types. Among them the humans, animals are Jarayujam type because they all are born from the womb of a female. Jarayu means the womb of a female. Birds, snakes etc creatures are called Andajam since they are born from eggs. Egg is known as Anda hence they are termed as Andajam. Insects, mosquitoes etc. are called Svedajam since they are born from sweat. banyan tree etc, are all called Udbheedam since they are born by tearing the womb of the earth.

मानसस्तु परः प्रोक्तो देवानामेव संस्मृतः .

तत्र वक्ष्ये प्रथमतः प्रधानत्वाज्जरायुजम् [4]

शुक्रशोणितसंभूता वृत्तिरेव जरायुजः .

स्त्रीणां गर्भाशये शुक्रमृतुकाले विशेष्यदा [5]

योषितो रजसा युक्तं तदेव स्याज्जरायुजम् .

बाहुल्याद्रजसा स्त्री स्याच्छुक्राधिक्ये पुमान्भवेत् [6]

शुक्रशोणितयोः साम्ये जायते च नपुंसकः .

ऋतुस्नाता भवेन्नारी चतुर्थे दिवसे ततः [7]

ऋतुकालस्तु निर्दिष्ट आषोडशदिनावधि .
तत्रायुग्मदिने स्त्री स्यात्पुमान्युग्मदिने भवेत् [8]

There is another body called 'Manasa Deham' different from the aforementioned bodies. That is related and limited to the gods only. Let me first explain you the Jarayojā deham, listen! The body formed by the union of 'Shukra' and 'Shonita' (male and female seeds), is known as 'Jaraayujam'. When Shukra enters woman's womb and unites with her Shonitam during the Rutukaalam (fertility period), it creates Jarayujam. If Shukram becomes excess, male child, if Shonitam becomes excess a female child, and if both remain in equal quantity, a eunuch is born. Starting from the menses period of a female, for next sixteen days is called as 'Rutukaalam' (fertility period). During this period starting from the fifth day on any odd numbered days (5, 7, 9, 11, and 13) if she unites with her husband during night time, a female child would be born. If a female unites with her husband in night, from the fourth day of menses on any even numbered day (4, 6, 8, 10, 12, 14, 16), she would give birth to a male child.

षोडशे दिवसे गर्भो जायते यदि सुभ्रुवः .
चक्रवर्ती भवेद्राजा जायते नात्र संशयः [9]
ऋतुस्नाता यस्य पुंसः साकाङ्क्षं मुखमीक्षते .
तदाकृतिर्भवेदर्भस्तत्पश्येत्स्वामिनो मुखम् [10]

If a woman gets impregnated on her sixteenth day of fertility period, her son would become as majestic as a king or emperor, there's no doubt in that. On the day of 'Rutushana' (4th day) whichever man's face a lady stares with desire, her offspring would carry that man's characteristics if coition done on 4th day by her husband. That's why on the fourth day of menses cycle, a woman should only look at her husband's face. This is the reason why scholars and the 'Kamashashtram' prohibit copulation on the 4th day. If done; the progeny would be short-lived, or beggar or untidy one or an atheist. As per the scripture 'Kamashashtram' if coition done on the 5th day, it produces a girl child with good character, 6th day gives a son with good character, 7th and 8th days give a daughter and son respectively who would be very rich, 9th and 10th days would give a daughter and son respectively who would remain highly pious and sacred, 11th day would produce a highly beautiful daughter, 12th day would bestow a son with a long lifespan, 13th day would produce a prostitute kind of daughter, 14th day would produce a son with good qualities, 15th day would bless with a daughter who would be righteous and spiritual, 16th day would bless with a son who would be a Gyani (wise), long lived, rich and royal. These are the detailed rules of uniting during the fertility period of sixteen days. After these sixteen days uniting with the wife would be useless. Hence a person who unites with his wedded wife only during her fertility period of sixteen days and after that if he abstains from copulation, then such a man is called as a 'Brahmachari (celibate)' by scriptures. So, even a householder can be called as a celibate if he follows the aforementioned rule strictly.

याऽस्ति चर्मावृतिः सूक्ष्मा जरायुः सा निगद्यते .
शुक्रशोणितयोर्योगस्तस्मिन्नेव भवेद्यतः .
तत्र गर्भो भवेद्यस्मात्तेन प्रोक्तो जरायुजः [11]
अण्डजाः पक्षिसर्पाद्याः स्वेदजा मशकादयः .
उद्भिज्जास्तृणगुल्माद्या मानसाश्च सुरर्षयः [12]
जन्मकर्मवशादेव निषिक्तं स्मरमन्दिरे .

शुक्रं रजःसमायुक्तं प्रथमे मासि तदद्रवम् [13]
बुद्बुदं कललं तस्मात्ततः पेशी भवेदिदम् .
पेशीघनं द्वितीये तु मासि पिण्डः प्रजायते [14]
कराङ्गिघ्नशीर्षकादीनि तृतीये संभवन्ति हि .
अभिव्यक्तिश्च जीवस्य चतुर्थे मासि जायते [15]

The skin bag or covering present inside the woman's womb is called as Jarayu. Because of the union of Shukra and Shonita, the foetus gets formed inside the same. Therefore creatures taking birth from that Jarayu are called as Jarayujam. Next; snakes etc come under the category of Andajam. Mosquitoes etc. are Svedajam and trees, plants etc come under the category of Udbeejam. The Shukram which enters the vagina of a woman mixes with the Rajata fluids and remains in fluid state in the first month. After that it becomes solidified. In the second month, it gains the shape of a Pinda after getting solidified. In the third month, hands, feet, head etc. organs are formed. In the fourth month the Lingadeham gets formed which is the subtle body.

ततश्चलति गर्भोऽपि जनन्या जठरे स्वतः .
पुत्रश्चेद्वक्षिणे पार्श्वे कन्या वामे च तिष्ठति [16]
नपुंसकस्तूदरस्य भागे तिष्ठति मध्यतः .
अतो दक्षिणपार्श्वे तु शेते माता पुमान्यदि [17]
अङ्गप्रत्यङ्गभागाश्च सूक्ष्माः स्युर्युगपत्तदा .
विहाय श्मश्रुदन्तादीञ्जन्मानन्तरसंभवान् [18]
चतुर्थे व्यक्तता तेषां भावानामपि जायते .
पुंसां स्थैर्यादयो भावा भीरुत्वाद्यास्तु योषिताम् [19]

In the fourth month inside the mother's womb the fetus starts moving on its own. If the movements of foetus is felt towards the right side of the belly it indicates that the child would be a male, if the movements are felt towards the left side it indicates a female child, and if the fetus movements are seen in the middle, it indicates a eunuch child. if the mother sleeps on her right side a male child is born. In the same fourth month other organs get framed like, fingers, nails. However the mustaches, teeth etc. do not get formed inside the womb. In the fourth month itself, the male remains with steadiness in feelings and the female becomes chanchala (fickle) in feelings.

नपुंसके च ते मिश्रा भवन्ति रघुनन्दन .
मातृजं चास्य हृदयं विषयानभिकाङ्क्षति [20]
ततो मातुर्मनोऽभीष्टं कुर्याद्गर्भविवृद्धये .
तां च द्विहृदयां नारीमाहुर्दौहृदिनीं ततः [21]
अदानाद्दौहृदानां स्युर्गर्भस्य व्यङ्गतादयः .
मातुर्यद्विषये लोभस्तदार्तो जायते सुतः [22]
प्रबुद्धं पञ्चमे चित्तं मांसशोणितहृत्ता .
षष्ठेऽस्थिस्रायुनखरकेशलोमविविक्तता [23]
बलवर्णौ चोपचितौ सप्तमे त्वङ्गपूर्णता .
पादान्तरितहस्ताभ्यां श्रोत्ररन्ध्रे पिधाय सः [24]
उद्विग्नो गर्भसंवासादस्ति गर्भलयान्वितः [25]

आविर्भूतप्रबोधोऽसौ गर्भदुःखादिसंयुतः .
 हा कष्टमिति निर्विण्णः स्वात्मानं शोशुचीत्यथ [26]
 अनुभूता महासह्याः पुरा मर्मच्छिदोऽसकृतः .
 करं भवतु कास्तसाश्चादह्यन्तासुखाशयाः [27]
 जठरानलसंतप्तपित्ताख्यरसविप्लवः .
 गर्भाशये निमग्नं तु दहन्त्यतिभृशं तु माम् [28]
 उदर्यकृमिवक्त्राणि कूटशाल्मलिकण्टकैः .
 तुल्यानि च तुदन्त्यार्तं पार्श्वस्थिक्रकचार्दितम् [29]
 गर्भे दुर्गन्धभूयिष्ठे जठराग्निप्रदीपिते .
 दुःखं मयासं यत्तस्मात्कनीयः कुम्भपाकजम् [30]

Know that Napunsaka (eunuch) contains mixed qualities, O Rama! Well, the hrudayam(heart & feelings) gets inherited from the mother's heart itself. Hence it desires whatever the mother desires. Therefore for the betterment of the fetus, one has to fulfill the mother's wishes, desires without fail. In that stage the mother virtually carries two hearts. Therefore she is called by a name "Dauhridini". If one doesn't fulfill the wishes of a pregnant woman, then her child has chances to be born handicapped, or deficient, or weak, or with poor intellect. In the fifth month the foetus gains little knowledge, and the in the body flesh and blood get formed. In the sixth month bones, nerves, nails, hair, etc get generated and improved. In the seventh month the foetus gains full shape and remains in full strength and color. With the feet and with closed fists it remains closing the ears and other pores and due to the hellish experience of womb-dwelling, it feels sad and remains scared of the future womb dwelling experience (which comes due to rebirths caused by non-attainment of Salvation). The fetus remains filled with knowledge, and thinking of the self, thinking of the good & bad deeds done (in past) it remains sad and feels sorry. It reminisces its past and repents thinking how it remained inside the hellish place called womb, how it got baked under the Jatharagni (heat of the womb), how it slept in between the fluids, blood, flesh and other stinking materials, how it was bitten by the worms of the womb, how it got tortured by the pressure of the bones of the mother. It thinks that the hellish womb is far worse than even the darkest of the hells viz. Kumbhipaka. In this way it repents for the past deeds and feels bad about the womb dwelling experience.

पूयासृक्क्षेष्मपायित्वं वाग्ताशित्वं च यद्भवेत् .
 अशुचौ कृमिभावश्च तत्प्राप्तं गर्भशायिना [31]
 गर्भशय्यां समारुह्य दुःखं यादृङ् मयापि तत् .
 नातिशेते महादुःखं निःशेषनरकेषु तत् [32]
 एवं स्मरन्पुरा प्राप्ता नानाजातीश्च यातनाः .
 मोक्षोपायमभिध्यायन्वर्ततेऽभ्यासतत्परः [33]
 अष्टमे त्वक्सृती स्यातामोजस्तेजश्च हृद्भवम् .
 शुभ्रमापीतरक्तं च निमित्तं जीवितं मतम् [34]
 मातरं च पुनर्गर्भं चञ्चलं तत्प्रधावति .
 ततो जातोऽष्टमे गर्भो न जीवत्योजसोज्झितः [35]

Inside the womb I (the fetus feels) drank the blood and sleshma(pleghm) of the mother, I ate whatever was present inside the mother's stomach. The suffering I felt inside the womb is far higher than the pain given in all the hells summed together. In this way the jeeva thinks about the past deeds, the undergoing torture, and cries for a pathway to salvation. In the eighth month the skin (around fetus) gets moving and

from the heart the fetus gains Ojas (pure hue) and Tejas (yellowish hue). These two remains as the basis for the life. If by fortune the child takes birth in that month, it remains with Ojas throughout life.

किंचित्कालमवस्थानं संस्कारात्पीडिताङ्गवत् .
समयः प्रसवस्य स्यान्मासेषु नवमादिषु [36]
मातुरस्रवहां नाडीमाश्रित्यान्ववतारिता . नाभिस्थनाडी गर्भस्य मात्राहाररसावह .
तेन जीवति गर्भोऽपि मात्राहारेण पोषितः [37]
अस्थियन्त्रविनिष्पिष्टः पतितः कुक्षिवर्त्मना .
मेदोऽसृग्दिग्धसर्वाङ्गो जरायुपुटसंवृतः [38]
निष्क्रामन्भृशदुःखार्तो रुदन्नुच्चैरधोमुखः .
यन्त्रादेव विनिर्मुक्तः पतत्युत्तानशाय्युत [39]
अकिंचित्कस्तथा बालो मांसपेशीसमास्थितः .
श्वमार्जारदिदंष्ट्रिभ्यो रक्ष्यते दण्डपाणिभिः [40]

In the ninth month before the birth takes place, the child remains in a shape which resembles as if someone is carrying a load of his shoulders. Inside the womb the child gets nourished through the umbilical cord with the substances which come from the mother. During the birth process the child slips out of the same door of bones and flesh called vagina and the child takes birth passing through the Jarayu (skin bag), blood and fluids. Finally it falls on the ground. Now i would narrate the sequences of the stages through which the infant passes after the birth.

पितृवद्राक्षसं वेत्ति मातृवद्भाकिनीमपि .
पूयं पयोवदज्ञानाद्दीर्घकष्टं तु शैशवम [41]
श्लेष्मणा पिहिता नाडी सुषुम्ना यावदेव हि .
व्यक्तवर्णं च वचनं तावद्वक्तुं न शक्यते [42]
अत एव च गर्भोऽपि रोदितुं नैव शक्यते [43]
दृप्तोऽथ यौवनं प्राप्य मन्मथज्वरविह्वलः .
गायत्यकस्मादुच्चैस्तु तथा कस्माच्च वल्गति [44]
आरोहति तरुन्वेगाच्छान्तानुद्वेजयत्यपि .
कामक्रोधमदान्धः सन्न कांश्चिदपि वीक्षते [45]

The infant remains in Adhomukha form (having head downwards), and remains sorrowful after falling out of the vagina on its back. Thereafter because of lack of strength or self sufficiency in self protection from dogs or any other dangers, it remains under the protection of its caretakers. Because of ignorance [it loses its knowledge after few seconds of falling into this world] the child sees its father as a demon and the mother as a demoness and milk as the pious drink. Therefore the childhood is a difficult path. Till the time the Sushumna nerve remains covered with shleshma(pleghm), till that time the child remains unable to speak. Next stage is adult age in which the child falls prey to lust and anger kind of negative qualities and becomes bound under attachments. He also becomes proud of his strengths and wealth and soars high in the same. he doesn't leave anyone unaffected by his lust, anger, infatuation, etc. negative qualities.

अस्थिमांसशिरालाया वामाया मन्मथालये .
उत्तानपूतिमण्डूकपाटितोदरसन्निभे .

आसक्तः स्मरबाणार्त आत्मना दह्यते भृशम् [46]
 अस्थिमांसशिरात्वग्भ्यः किमन्यद्वर्तते वपुः .
 वामानां मायया मूढो न किञ्चिद्वीक्षते जगत [47]
 निर्गते प्राणपवने देहो हंत मृगीदृशः .
 यथाहि जायते नैव वीक्ष्यते पञ्चषैर्दिनैः [48]
 महापरिभवस्थानं जरां प्राप्यातिदुःखितः .
 श्लेष्मणा पिहितोरस्को जग्धमन्नं न जीर्यति [49]
 सन्नदन्तो मन्ददृष्टिः कटुतिक्तकषायभुक .
 वातभुग्नकटिग्रीवकरोरुचरणोऽबलः [50]
 गदायुतसमाविष्टः परित्यक्तः स्वबन्धुभिः .
 निःशौचो मलदिग्धाङ्ग आलिङ्गितवरोषितः [51]
 ध्यायन्नसुलभान्भोगान्केवलं वर्तते चलः .
 सर्वेन्द्रियक्रियालोपाद्धस्यते बालकैरपि [52]
 ततो मृतिजदुःखस्य दृष्टान्तो नोपलभ्यते .
 यस्माद्विभ्यति भूतानि प्राप्तान्यपि परां रुजम् [53]
 नीयते मृत्युना जन्तुः परिष्वक्तोऽपि बन्धुभिः .
 सागरान्तर्जलगतो गरुडेनेव पन्नगः [54]

Filled with stinking odour, huge like a torn belly of a frog, made up of bones, flesh and nerves is the vagina of a woman. On such a disgusting organ this Jeeva develops his affection and becomes filled with lust for the same. In such a body there doesn't exist anything apart from bones, flesh, and nerves. Still then he doesn't count the world when bitten by the beauty of the women. he fails to understand the fleeting nature of the perishable beauty. Now when he enters the old age, he lives in pain and sorrow. His body fails to digest the eaten food. His teeth become loose and falls, his eyesight deteriorates, his back becomes curved and he becomes strengthless. failing to keep himself clean, falling in filth and excreta, failing to remain spiritually pious as well; he becomes the object of scornful treatment from his family. With shivering limbs, with organs of deteriorated functions, he stays and becomes an object of mockery by the children and young ones. Because of sickness, and poverty there remains no limit to his sufferings. Similar to how Garuda (eagle) attacks a snake even if it's hidden in waters, similarly even if surrounded by all the family members, in the end he becomes prey to the god of death.

हा कान्ते हा धनं पुत्राः क्रन्दमानः सुदारुणम् .
 मण्डूक इव सर्पेण मृत्युना नीयते नरः [55]
 मर्मसून्मथ्यमानेषु मुच्यमानेषु संधिषु .
 यद्दुःखं म्रियमाणस्य स्मर्यतां तन्मुमुक्षुभिः [56]
 दृष्ट्वाक्षिप्यमाणायां संज्ञया ह्रियमाणया .
 मृत्युपाशेन बद्धस्य त्राता नैवोपलभ्यते [57]
 संरुध्यमानस्तमसा मच्चित्तमिवाविशन .
 उपाहृतस्तदा ज्ञातीनीक्षते दीनचक्षुषा [58]

O sweetheart! O my wealth! O dear friends! - Like this a human cries out for help while being gobbled by the death as like as a frog cries in the clasp of a snake. The pain and suffering which a human experiences at the time when his Pranas start leaving him, that pain can't be expressed in words. One who

remains filled with desire for liberation, he remembers the Paramatma always. No one exists who protects one from the noose of Yama's attendants (therefore one should always remember the Paramatma who protects from every agony). The ignorant one dies a pathetic death. He calls out the relatives for help, looks at everyone with a pitiful eyes to satisfy himself when the speech abandons him. In order to avoid such suffering only way is knowledge and only remembrance of the divinity gives the fruition.

अयः पाशेन कालेन स्नेहपाशेन बन्धुभिः .
आत्मानं कृष्यमाणं तं वीक्षते परितस्तथा [59]
हिक्कया बाध्यमानस्य श्वासेन परिशुष्यतः .
मृत्युना कृष्यमाणस्य न खल्वस्ति परायणम् [60]
संसारयन्त्रमारूढो यमदूतैरधिष्ठितः .
क्व यास्यामीति दुःखार्तः कालपाशेन योजितः [61]
किं करोमि क्व गच्छामि किं गृह्णामि त्यजामि किम् .
इति कर्तव्यतामूढः कृच्छ्राद्देहात्यजत्यसून [62]
यातनादेहसंबद्धो यमदूतैरधिष्ठिताः .
इतो गत्वानुभवति या यास्ता यमयातनाः .
तासु यल्लभते दुःखं तद्वक्तुं क्षमते कुतः [63]
कर्पूरचन्दनाद्यैस्तु लिप्यते सततं हि यत .
भूषणैर्भूष्यते चित्रैः सुवस्त्रैः परिवार्यते [64]

Taking painful hiccups, getting dragged away by death; for such a man what is there as protection? One who rides on the machine called Samsara (worldly life), one who is clasped by the Yama's attendants, where is the way to freedom for him? And with too many outstanding questions in mind, that Jiva leaves his body painfully. After that he enters 'Yatana Deham' (body of suffering) in the hell and suffers from various tortures and punishments in hell. And the body which he left, which he used to smear sandalwood paste fondly once upon a time, that body which used to get decorated with silk clothes, and ornaments, such a dead body becomes an object of despise. And without any further delay it gets taken away out of the house.

अस्पृश्यं जायतेऽप्रेक्ष्यं जीवत्यक्तं सदा वपुः .
निष्कासयन्ति निलयात्क्षणं न स्थापयन्त्यपि [65]
दह्यते च ततः काष्ठैस्तद्भस्म क्रियते क्षणात् .
भक्ष्यते वा सृगालैश्च गृध्रकुक्कुरवायसैः .
पुनर्न दृश्यते सोऽथ जन्मकोटिशतैरपि [66]
माता पिता गुरुजनः स्वजनो ममेति मायोपमे जगति कस्य भवेत्प्रतिज्ञा .
एको यतो ब्रजतो कर्मपुरःसरोऽयं विश्रामवृक्षसदृशः खलु जीवलोकः [67]
सायं सायं वासवृक्षं समेताः प्रातः प्रातस्तेन तेन प्रयान्ति .
त्यक्त्वान्योन्यं तं च वृक्षं विहङ्गा यद्वत्तद्वज्रज्जातयोऽज्जातयश्च [68]
मृतिबीजं भवेज्जन्म जन्मबीजं भवेन्मृतिः .
घटयन्त्रवदश्रान्तो बम्भमीत्यनिशं नरः [69]
गर्भे पुंसः शुक्रपाताद्यदुक्तं मरणावधि .
तदेतस्य महाव्याधेर्मत्तो नान्योऽस्ति भेषजम् [70]

After that the lifeless body is cremated, or buried, or if thrown away it becomes a prey to scavengers. And for next millions of births that becomes vanished. In this world created through illusion, the relationships of mother, father, teacher, relatives becomes falsified because due to one's own Karma one takes birth alone and leaves the world alone. This material world is equivalent to a resting place like a tree. The way birds assemble on a common tree at night and again disperse in their own paths in the morning, the same way everyone meets and departs from each other based on their own karma. Death becomes the cause for rebirth, and birth becomes the cause for death and this cycle moves perpetually as like as the wheel of a potter. From the point male seed gets discharged in the womb of a female, till the death and beyond, aforementioned vicious circle is inevitable for any Jiva. There is no other way that my remembrance to get liberated out of this samsaara.

Here ends the eighth chapter of Shiva Gita present in Padma Purana Uttara Khanda

Shiva Gita Ch 09: Deha Svarupa Nirnayam

श्रीभगवानुवाच ..

देहस्वरूपं वक्ष्यामि शृणुष्वनावहितो नृप .
मत्तो हि जायते विश्वं मयैवैतत्प्रधार्यते .
मय्येवेदमधिष्ठाने लीयते शुक्तिरौप्यवत [1]
अहं तु निर्मलः पूर्णः सच्चिदानन्दविग्रहः .
असंगो निरहंकारः शुद्धं ब्रह्म सनातनम् [2]
अनाद्यविद्यायुक्तः सन जगत्कारणतां व्रजे [3]
अनिर्वाच्या महाविद्या त्रिगुणा परिणामिनी .
रजः सत्त्वं तमश्चेति त्रिगुणाः परिकीर्तिताः [4]
सत्त्वं शुक्लं समादिष्टं सुखज्ञानास्पदं नृणाम् .
दुःखास्पदं रक्तवर्णं चञ्चलं च रजो मतम् [5]
तमः कृष्णं जडं प्रोक्तमुदासीनं सुखादिषु [6]
अतो मम समायोगाच्छक्तिः सा त्रिगुणात्मिका .
अधिष्ठाने तु मय्येव भजते विश्वरूपताम् .
शुक्तौ रजतवद्रजौ भुजङ्गो यद्वदेव तु [7]
आकाशादीनि जायन्ते मत्तो भूतानि मायया .
तैरारब्धमिदं विश्वं देहोऽयं पाञ्चभौतिकः [8]
पितृभ्यामशितादन्नात्पट्कोशं जायते वपुः .
स्नायवोऽस्थीनि मज्जा च जायन्ते पितृतस्तथा [9]
त्वङ्मांशोणितमिति मातृतश्च भवन्ति हि .
भावाः स्युः षड्विधास्तस्य मातृजाः पितृजास्तथा .
रसजा आत्मजाः सत्त्वसंभूताः स्वात्मजास्तथा [10]
मृदवः शोणितं मेदो मज्जा प्लीहा यकृद्गुदम् .
हृन्नाभीत्येवमाद्यास्तु भावा मातृभवा मताः [11]

Sri Bhagawan said: O Rama! Now I would explain you the Deha Swaroopam (form of the bodies), listen carefully! This entire universe is being created from me. It's being protected by me, This entire universe is getting dissolved in me since I'm the support of this entire creation. Still then I'm pure, blemishless, self-dependent, truth, consciousness and complete. I'm devoid of any duality, devoid of ego, I'm the eternal Brahman, and united with the eternal Avidya I'm becoming the cause for this entire universe. Difficult of being defined in words, the great Vidya is composed of three qualities viz. Tamoguna, Rajoguna, and

Satwaguna. These three are the qualities of Maya. Among these three Satva quality is of white color. It gives happiness and wisdom. Rajo quality is of Red color and it is fickle. It gives sorrows to the human. Tamo guna (quality) is of black color and is immobile. It gives repulsion from good qualities. This power of illusion consisting of the three qualities with my support assumes diverse forms within me as like as a snake in an ant-hill. Ether, Water, Earth, fire, and Wind - these five elements are formed by Maya and originate from me only. This entire universe has originated from these five elements. Even the bodies of creatures have been formed of the five elements. This body is getting created from the annam (food) consumed by the parents. From the father, the nerves, bones, Medha (intellect), get inherited. Skin, flesh, blood, are received from the mother. Such a kind of body has six kinds of feelings viz. Matrujam, Pitrujam, Rasajam, Atmajam, Satwasambhootam, Svatmajam. Among them the soft ones are Shonitam, Medhas, Majja etc. are obtained from the mother.

श्मश्रुलोमकचस्त्रायुशिराधमनयो नखाः .
 दशनाः शुक्रमित्याद्याः स्थिराः पितृसमुद्भवाः [12]
 शरीरोपचितिर्वर्णो वृद्धिस्तृप्तिर्बलं स्थितिः .
 अलोलुपत्वमुत्साह इत्यादि रसजं विदुः [13]
 इच्छा द्वेषः सुखं दुःखं धर्माधर्मौ च भावना .
 प्रयत्नो ज्ञानमायुश्चेन्द्रियाणीत्येवमात्मजाः [14]
 ज्ञानेन्द्रियाणि श्रवणं स्पर्शनं दर्शनं तथा .
 रसनं घ्राणमित्याहुः पञ्च तेषां तु गोचराः [15]
 शब्दः स्पर्शस्तथा रूपं रसो गन्ध इति क्रमात् .
 वाक्कराड्घ्रिगुदोपस्थान्याहुः कर्मेन्द्रियाणि हि [16]
 वचनादानगमनविसर्गरतयः क्रमात् .
 कर्मेन्द्रियाणां जानीयान्मनश्चैवोभयात्मकम् [17]
 क्रियास्तेषां मनोबुद्धिरहंकारस्ततः परम् .
 अन्तःकरणमित्याहुश्चित्तं चेति चतुष्टयम् [18]
 सुखं दुःखं च विषयौ विज्ञेयौ मनसः क्रियाः .
 स्मृतिभीतिविकल्पाद्या बुद्धिः स्यान्निश्चयात्मिका .
 अहं ममेत्यहंकारश्चित्तं चेतयते यतः [19]
 सत्त्वाख्यमन्तःकरणं गुणभेदास्त्रिधा मतम् .
 सत्त्वं रजस्तम इति गुणाः सत्त्वात्तु सात्त्विकाः [20]

Moustaches etc. facial hair, body hair hair on head, metal elements, nerves, nails, sense organs are obtained from the father. In the body formation, obesity, dark complexion, progressive growth, satisfaction, strength, detachment, enthusiasm etc are Rasajam. love-hatred, happiness-sorrow, prohibited acts, mind, knowledge, motor organs etc. are called Atmajam because these are formed based on the karma of the jiva. Ears, five sense organs, sabdha, sparsha, rupa, rasa, gandha, five tanmaatras, vak-pani-pada-payovastha, karmendriyas, excretary organs, organs of speech, mind, mind-ego-intellect, chitta, antahkarana, are all called as Chatushtyam; among them, smriti (memory), bheeti (fear), vikalpam (idea), happiness and sorrow, acts done by the mind, buddhi, ego, the feeling of mine - such qualities which are not known by indriyas are experienced by the help of chittam.

आस्तिक्यशुद्धिधर्मैकमतिप्रभृतयो मताः .

रजसो राजसा भावाः कामक्रोधमदादयः [21]
 निद्रालस्यप्रमादादि वञ्चनाद्यास्तु तामसाः .
 प्रसन्नेन्द्रियतारोग्यानालस्याद्यास्तु सत्त्वजाः [22]
 देहो मात्रात्मकस्तस्मादादत्ते तद्गुणानिमान .
 शब्दः श्रोत्रं मुखरता वैचित्र्यं सूक्ष्मता धृतिः [23]
 बलं च गगनाद्वायोः स्पर्शश्च स्पर्शनेन्द्रियम् .
 उत्क्षेपणमपक्षेपाकुञ्चने गमनं तथा [24]
 प्रसारणमितीमानि पञ्च कर्माणि रूक्षता .
 प्राणापानौ तथा व्यानसमानोदानसंज्ञकान [25]
 नागः कूर्मश्च कृकलो देवदत्तो धनञ्जयः .
 दशैता वायुविकृतीस्तथा गृह्णाति लाघवम् [26]

Satvika qualities are faith (in god), cleanliness, inclination towards righteousness, etc. good qualities which are formed from the Satwa qualities. From Rajas qualities arise lust, anger, infatuation, etc. qualities. From tamo guna arise sleep, laziness, careless nature etc qualities. Having controlled senses, sound health, skillfulness, etc are again the products of Satwa quality. From the sky element sound, ears, speech, skillfulness, patience, strength, are obtained. Touch, skin, movements, expansion-contractions, harshness, prana, apana, vyana, udana, samana winds, naga, kurma, krukura, devadattam, dhananjayam kind of five sub-winds etc attributes are obtained from the wind element.

तेषां मुख्यतरः प्राणो नाभेः कण्ठादवस्थितः .
 चरत्यसौ नासिकयोर्नाभौ हृदयपङ्कजे [27]
 शब्दोच्चारणनिश्वासाच्छवासादेरपि कारणम् [28]
 अपानस्तु गुदे मेढ्रे कटिजङ्घोदरेष्वपि .
 नाभिकण्ठे वंक्षणयोरुरुजानुषु तिष्ठति .
 तस्य मूत्रपुरीषादिविसर्गः कर्म कीर्तितम् [29]

Among the ten winds the primary wind is Prana vayu. Prana vayu moves from navel to throat. Through the nostrils it gets in and moving through the heart and navel it keeps circulating. This Prana vayu is the one which supports speech, and intake-outflow of air. next wind called Apana is located in anus, penis, stomach, below navel, and thighs kind of organs. It helps in excretory functions (urination, defecation).

व्यानोऽक्षिश्रोत्रगुल्फेषु जिह्वाघ्राणेषु तिष्ठति .
 प्राणायामधृतित्यागग्रहणाद्यस्य कर्म च [30]
 समानो व्याप्य निखिलं शरीरं वह्निना सह .
 द्विसप्ततिसहस्रेषु नाडीरन्ध्रेषु संचरन् [31]
 भुक्तपीतरसान्सम्यगानयन्देहपुष्टिकृत् .
 उदानः पादयोरास्ते हस्तयोरङ्गसंधिषु [32]
 कर्मास्य देहोन्नयनोत्क्रमणादि प्रकीर्तितम् .
 त्वगादिधातूनाश्रित्य पञ्च नागादयः स्थिताः [33]
 उद्गारादि निमेषादि क्षुत्पिपासादिकं क्रमात् .
 तन्द्रीप्रभृति शोकादि तेषां कर्म प्रकीर्तितम् [34]

Eyes, ears, tongue, etc organs are the place of Vyana wind. it helps in Rechaka, Pooraka, Kumbhaka kind of pranayama activities. Samana wind combines with the fire of the body (heat) and spreads all over the body through the 72000 nerve cells and keeps circulating there in. It balances the body health by regulating the metabolism of body after eating food or drinking water. Udana wind remains in the joints of limbs, its primary functions are to lift the body, move the body parts etc kind of movements are governed by this wind. Now coming to the sub-winds, their locations and functions; they remain spread inside the skin, flesh, blood, bones, fats, and nerves. Hiccups, vomiting etc functions are done by Naga wind. Closure and opening of eyelids, vision etc are the functions of Kurma wind. Hunger, thirst, sneezing etc are the functions of Krukura wind. Laziness, sleep etc are the functions of Devadatta wind. Crying, laughing, etc are the functions of Dhananjaya wind.

अग्रेस्तु रोचकं रूपं दीप्तं पाकं प्रकाशताम् .
 अमर्षतीक्ष्णसूक्ष्माणामोजस्तेजश्च शूरताम् [35]
 मेधावितां तथाऽऽदत्ते जलात्तु रसनं रसम् .
 शैत्यं स्नेहं द्रवं स्वेदं गात्रादिमृदुतामपि [36]
 भूमेर्घ्राणेन्द्रियं गन्धं स्थैर्यं धैर्यं च गौरवम् .
 त्वगसृङ्गांसमेदोऽस्थिमज्जाशुक्राणि धातवः [37]
 अन्नं पुंसाशितं त्रेधा जायते जठराग्निना .
 मलः स्थविष्ठो भागः स्यान्मध्यमो मांसतां व्रजेत .
 मनः कनिष्ठो भागः स्यात्तस्मादन्नमयं मनः [38]
 अपां स्थविष्ठो मूत्रं स्यान्मध्यमो रुधिरं भवेत् .
 प्राणः कनिष्ठो भागः स्यात्तस्मात्प्राणो जलात्मकः [39]

Splendour, Aura, power of digestion, serenity, anger, strength, valor, work - all these are inherited qualities from Fire element. Moreover, from the splendour (Tejas), Medhashakti (intellect), is obtained. Now, from the Water element rasam, tongue, friendship, coolness (composure), fluids, sweat, softness etc are obtained. From the earth element, smell, persistence, patience, gravitation (weight), skin, flesh, blood, brain, bones, fats, semen, and nerves are obtained. Food eaten by the creatures, is divided into three parts by the jatharagni (fire of belly). Among them, the gross portion becomes the excreta. middle portion becomes the flesh, subtle portion becomes the manas (mind). That's the reason Manas is called as Annamayam (form of food). Similarly, from water's gross portion urine is formed, middle portion becomes the constituent of blood, subtle portion becomes the Prana (life force). That's the reason Prana (life forces) are called Jalamayam (form of water).

तेजसोऽस्थि स्थविष्ठः स्यान्मज्जा मध्यम संभवः .
 कनिष्ठा वाङ्मता तस्मात्तेजोऽवन्नात्मकं जगत [40]
 लोहिताज्जायते मांसं मेदो मांससमुद्भवम् .
 मेदसोऽस्थीनि जायन्ते मज्जा चास्थिसमुद्भवा [41]
 नाड्योपि मांससंघाताच्छुक्रं मज्जासमुद्भवम् [42]
 वातपित्तकफाश्चात्र धातवः परिकीर्तिताः .
 दशाञ्जलि जलं ज्ञेयं रसस्याञ्जलयो नव [43]
 रक्तस्याष्टौ पुरीषस्य सप्त स्युः श्लेष्मणश्च षट् .
 पित्तस्य पञ्च चत्वारो मूत्रस्याञ्जलयस्त्रयः [44]

वसाया मेदसो द्वौ तु मज्जा त्वञ्जलिसंमिता .
अर्धाञ्जलि तथा शुक्रं तदेव बलमुच्यते [45]

From the food which is consumed, the gross portion transformed by fire becomes the bones, middle portion digested by fire becomes the stuff present inside the bones, the digested food's subtle portion becomes the speech. That's the reason why Vak (speech) is called as Tejomayam (form of fire). Therefore entire creation remains of the form of fire and water. From blood flesh gets formed, from flesh brain gets formed. From medas bones, from bones fat get created. From flesh nerves are also formed. From the fat semen is created. vaata, Pitta (bile), Kafam (phlegm) are called as Dhatus (metallic elements). In this body ten handful of water, and Saram (a fluid) are of nine handful quantity. Blood of eight handful, excreta of seven handful, phlegm of six handful, bile of five handful, brain of two handful, fat, semen, of half handful quantity forms the body. The semen is called as strength.

अस्थनां शरीरे संख्या स्यात्षष्टियुक्तं शतत्रयम् .
जलजानि कपालानि रुचकास्तरणानि च .
नलकानीति तान्याहुः पञ्चधास्थीनि सूरयः [46]
द्वे शते त्वस्थिसंधीनां स्यातां तत्र दशोत्तरे .
रौरवाः प्रसराः स्कन्दसेचनाः स्युरुलूखलाः [47]
समुद्रा मण्डलाः शंखावर्ता वामनकुण्डलाः .
इत्यष्टधा समुद्दिष्टाः शरीरेष्वस्थिसंध्यः [48]

In the body there are three hundred and sixty bones. They are categorized by wise men as Jalam, Kapalam, Ruchakam, Tarunam, and Nalakam. In every body there exists two hundred and ten joints/cavities of bones. These cavities are categorized by eight groups namely Rauravam, Prasaram, Skandasechanam, Ulookhalam, Samudram, Mandalam, Sankhavartam, Vayasamandalam. There exists 3,500,000 hairs on the body among which the head's hair, and moustaches are 3,000,000 in number.

सार्धकोटित्रयं रोम्णां श्मश्रुकेशास्त्रिलक्षकाः .
देहस्वरूपमेवं ते प्रोक्तं दशरथात्मज [49]
यस्मादसारो नास्त्येव पदार्थो भुवनत्रये .
देहेऽस्मिन्नभिमानेन न महोपायबुद्धयः [50]
अहंकारेण पापेन क्रियन्ते हंत सांप्रतम् .
तस्मादेतत्स्वरूपं तु विबोद्धव्यं मुमुक्षुभिः [51]

O Rama! I have explained you the form of the body completely. In the three worlds there is nothing more disgusting than the material body. Even the most exalted wise men also commit sins due to attachment with such body. Therefore the wise men should properly understand the reality of the material body in detail and discard their attachments with body and get attached to the self (atma).

Here ends the chapter 9 of Shiva Gita from Padma Purana Uttara Khanda

Shiva Gita Ch 10: Jeeva Swaroopa Niroopanam

श्रीराम उवाच ..

भगवन्नत्र जीवोऽसौ जन्तोर्देहेऽवतिष्ठते .

जायते वा कुतो जीवः स्वरूपं चास्य किं वद [1]

देहान्ते कुत्र वा याति गत्वा वा कुत्र तिष्ठति .

कथमायाति वा देहं पुनर्नायाति वा वद [2]

श्रीभगवानुवाच ..

साधु पृष्टं महाभाग गुह्याद्गुह्यतरं हि यत .

देवैरपि सुदुरज्ञैर्मिन्द्राद्यैर्वा महर्षिभिः [3]

अन्यस्मै नैव वक्तव्यं मयापि रघुनन्दन .

त्वद्भक्त्याहं परं प्रीतो वक्ष्याम्यवहितः शृणु [4]

सत्यज्ञानात्मकोऽनन्तः परमानन्दविग्रहः .

परमात्मा परं ज्योतिरव्यक्तो व्यक्तकारणम् [5]

After knowing in minute details about the gross material body, Rama enquired about the Jiva. Rama said: O Bhagawan! In this versatile gross body, does the Jiva dwell inside in minute form? Does he take birth inside? How did he receive a name called 'Jiva'? Is the Jivatwam natural or is it bound by ignorance? How does the Jiva look like? Please explain me all about Jiva in detail. Sri Bhagawan said: This concept is not even known to Indra et al gods. Pleased with your devotion I am explaining you these secrets. Listen carefully. These secrets shouldn't be disclosed to undeserving ones. before knowing the form of the Jiva one has to know the form of the Parameshwara who is Bimbarupa.

नित्यो विशुद्धः सर्वात्मा निर्लेपोऽहं निरञ्जनः .

सर्वधर्मविहीनश्च न ग्राह्यो मनसापि च [6]

नाहं सर्वेन्द्रियग्राह्यः सर्वेषां ग्राहको ह्यहम् .

ज्ञाताहं सर्वलोकस्य मम ज्ञाता न विद्यते [7]

दूरः सर्वविकाराणां परिणामादिकस्य च [8]

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह .

आनन्दं ब्रह्म मां ज्ञात्वा न विभेति कुतश्चन [9]

यस्तु सर्वाणि भूतानि मय्येवेति प्रपश्यति .

मां च सर्वेषु भूतेषु ततो न विजुगुप्सते [10]

यस्य सर्वाणि भूतानि ह्यात्मैवाभूद्विज्ञानतः .

को मोहस्तत्र कः शोक एकत्वमनुपश्यतः [11]

I'm eternal, pure, am the indweller of all, all forms are my forms, I grow, I do not do any work, I am above all religions, I'm beyond the comprehension of mind, I'm beyond all senses, I comprehend everything, I know all the universes but no one knows me, I'm devoid of any results. Incapable of describing me completely, the vedas themselves become silent; such a Parabrahman i am and the one who knows me in this way, he wouldn't fear of anything. All creatures reside in me, hence a wise man who sees me in all creatures, such a one wouldn't fear of any creature. One who understands the fact that all creatures are not different from me, how can such a wise one ever get immersed in attachment or sorrow?

एष सर्वेषु भूतेषु गूढात्मा न प्रकाशते .
दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः [12]
अनाद्यविद्यया युक्तस्तथाप्येकोऽहमव्ययः .
अव्याकृतब्रह्मरूपो जगत्कर्ताहमीश्वरः [13]
ज्ञानमात्रे यथा दृश्यमिदं स्वप्ने जगत्त्रयम् .
तद्वन्मयि जगत्सर्वं दृश्यतेऽस्ति विलीयते [14]
नानाविद्यासमायुक्तो जीवत्वेन वसाम्यहम् .
पञ्च कर्मेन्द्रियाण्येव पञ्च ज्ञानेन्द्रियाणि च [15]
मनो बुद्धिरहंकारश्चित्तं चेति चतुष्टयम् .
वायवः पञ्चमिलिता यान्ति लिङ्गशरीरताम् [16]

Such a Paramatma (I) resides in all creatures in secrecy and stays invisible. A yogi who sees with a micro vision of yoga to such a brahmagyani only this paramatma would be visible. Devoid of caste and creeds, devoid of mine & yours feelings, I am the ancient one but covering myself through ignorance in the form of Brahma I am becoming the creator. In the dream the three worlds due to ajnana (ignorance) appears as being created in reality, all these worlds appear inside me, stay in me and vanish in me. All this creation is just my projection. Under the blanket of ignorance (Ajnanam) I only remain as Jiva. The Jiva is unborn. True liberation is nothing but destruction of ignorance (Ajnanam). [There is no liberation in literal sense as such. Atma is ever liberated, only Jiva has to realize that, and this is possible only after the destruction of Ajnanam (ignorance)]. There exists a subtle body called as Sookshma Shareeram or Linga Deham inside the Sthoola (gross) body. In order to enjoy the fruits of virtues and vices, this linga deham remains in the gross body in a very minute form. This linga deham is composed of five motor organs, five sense organs, mind, intellect, ego, chittam, and five major winds. In this way with these nineteen elements put together, form the linga deham.

तत्राविद्यासमायुक्तं चैतन्यं प्रतिबिम्बितम् .
व्यावहारिकजीवस्तु क्षेत्रज्ञः पुरुषोऽपि च [17]
स एव जगतां भोक्तानाद्ययोः पुण्यपापयोः .
इहामुत्र गती तस्य जाग्रत्स्वप्नादिभोक्ता [18]
यथा दर्पणकालिम्बा मलिनं दृश्यते मुखम् .
तद्वदन्तःकरणैर्दोषैरात्मापि दृश्यते [19]
परस्पराध्यासवशात्स्यादन्तःकरणात्मनोः
एकीभावाभिमानेन परात्मा दुःखभागिव [20]
मरुभूमौ जलत्वेन मध्याह्नार्कमरीचिकाः .

दृश्यन्ते मूढचित्तस्य न ह्याद्रास्तापकारकाः [21]

In that Linga deham (subtle body), under the blanket of ignorance (karana deham), the supreme Purusha (Shiva) himself resides and is called as Kshetrajna, Purusha. He is the one who enjoys the fruits of good and bad deeds eternally as Jiva. He only plays in the Jagrut, Swapna etc states of consciousness as well and enjoys the corresponding acts and results also. If there is a sin in antahkaranam the Atma appears to be the sinner (but not in reality) as like as if the mirror is dirty, the face of the person looks dirty when seen in that mirror. Hence residing under the ignorance, as Jiva the Paramatman also appears as enjoying the fruits of good and bad deeds. But Atma is untouched in reality. That's like a mirage in the desert.

तद्वदात्मापि निर्लेपो दृश्यते मूढचेतसाम् .
स्वाविद्यात्मात्मदोषेण कर्तृत्वाधिकधर्मवान् [22]
तत्र चान्नमये पिण्डे हृदि जीवोऽवतिष्ठते .
आनखाग्रं व्याप्य देहं तद्ब्रुवेऽवहितः शृणु .
सोऽयं तदभिधानेन मांसपिण्डो विराजते [23]
नाभेरूर्ध्वमधः कण्ठाद्व्याप्य तिष्ठति यः सदा .
तस्य मध्येऽस्ति हृदयं सनालं पद्मकोशवत् [24]
अधोमुखं च तत्रास्ति सूक्ष्मं सुषिरमुत्तमम् .
दहराकाशमित्युक्तं तत्र जीवोऽवतिष्ठते [25]

To the ignorant it looks like the untouched, blemishless Atma also gets soiled in the karmas and fruition. In the sthoola (gross) body, from head to toe, Jiva pervades and remains seated in the heart's core. Listen carefully! Above the navel, and below the kantham (voice box), there exists a piece of flesh called by name 'Pooritam'. That always shines with splendor. At the center of that part, having face downwards, having a stem, a lotus like ornag exists which is called hrudayam (heart). Inside that heart there exists a microscopic hole (Sushumna nandi). That is the dwelling place of the Jiva (Prana). The same is called as 'Daharakasam'.

वालाग्रशतभागस्य शतधा कल्पितस्य च .
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते [26]
कदम्बकुसुमोद्बद्धकेसरा इव सर्वतः .
प्रसृता हृदयान्नाड्यो याभिर्व्याप्तं शरीरकम् [27]
हितं बलं प्रयच्छन्ति तस्मात्तेन हिताः स्मृताः .
द्वासप्ततिसहस्रैस्ताः संख्याता योगवित्तमैः [28]
हृदयात्तास्तु निष्क्रान्ता यथार्काद्रश्मयस्तथा .
एकोत्तरशतं तासु मुख्या विष्वग्निर्गतः [29]
प्रतीन्द्रियं दश दश निर्गता विषयोन्मुखाः .
नाड्यः शर्मादिहेतुत्वात् स्वप्नादिफलभुक्तये [30]

If the diameter of the tip of a single hair is measured, and that size (diameter) is divided by 100, whatever becomes the resultant size, that is the size of the Jiva seated inside the heart. That super micro Jiva himself is the infinite Purusha. From the chest all over the body the nerves remain spread. The nerves from heart are 72,000 in number. Out of them only 101 are primary ones which spread outwards all over

the body originating from the heart as like as the rays of the sun. Following the Karma, Fortune, etc., nadis which originate, they help in the enjoyment of fruits from acts in dreams etc. and hence from every Indriya (organ) they are connected in a group of ten in number and spread.

वहन्त्यम्भो यथा नद्यो नाड्यः कर्मफलं तथा .
अनन्तैकोर्ध्वगा नाडी मूर्धपर्यन्तमञ्जसा [31]
सुषुम्नेति मादिष्टा तथा गच्छन्विमुच्यते .
तयोपचितचैतन्यं जीवात्मानं विदुर्बुधाः [32]
यथा राहुरदृश्योऽपि दृश्यते चन्द्रमण्डले .
तद्वत्सर्वगतोऽप्यात्मा लिङ्गदेहे हि दृश्यते [33]
दृश्यमाने यथा कुम्भे घटाकाशोऽपि दृश्यते .
तद्वत्सर्वगतोऽप्यात्मा लिङ्गदेहे हि दृश्यते [34]
निश्चलः परिपूर्णोऽपि गच्छतीत्युपचर्यते .
जाग्रत्काले यथाज्ञेयमभिव्यक्तविशेषधीः [35]
व्याप्नोति निष्क्रियः सर्वान् भानुर्दश दिशो यथा .
नाडीभिर्वृत्तयो यान्ति लिङ्गदेहसमुद्भवाः [36]

The way rivers remain full with water, these nerves remain full with Karma Phalam (fruits of Karmas). Among these 101 nerves one nadi spans without break till the top of the head. Through that nadi the Jiva (Prana) gets liberated at the time of death. There the permanently established consciousness itself is Jiva. The way the planet Rahu despite being invisible becomes visible as grasping the moon, on similar lines the all pervading Atma becomes visible when connected through Linga deham (Subtle body). As like as the infinite sky looks as being captured inside the pots separately, the same way the one single Atma (Paramatma) which is alone all pervading looks like separately established inside the bodies of all creatures. But In reality, the action less Jiva alone pervades entire creation.

तत्तत्कर्मानुसारेण जाग्रद्भोगोपलब्धये .
इदं लिङ्गशरीराख्यमामोक्षं न विनश्यति [37]
आत्मज्ञानेन नष्टेऽस्मिन्साविद्ये स्वशरीरके .
आत्मस्वरूपावस्थानं मुक्तिरित्यभिधीयते [38]
उत्पादिते घटे यद्वद्वटाकाशत्वमृच्छति .
घटे नष्टे यथाकाशः स्वरूपेणावतिष्ठते [39]

Based on the Karmas in the wakeful state to enjoy the fruition of Karmas originating from the Linga deham, vritti moves through the nadis. This linga deham doesn't get destroyed till liberation. By the Tatwa-Jnanam (divine wisdom/knowledge), when this Linga Deham which is overlapped by karana Deham (causal body which is nothing but a blanket of ignorance) gets destroyed, then that state of Kaivalyam is the true liberation. As like as the pot containing the air when gets destroyed, the air inside the pot becomes one with it's actual form the air of the atmosphere, the same way when the pot of ignorance gets destroyed with knowledge, the Jiva becomes a Muktatma (liberated one) and becomes one with Brahman which is the real form of the Jiva.

जाग्रत्कर्मक्षयवशात्स्वप्नभोग उपस्थिते .
 बोधावस्थां तिरोधाय देहाद्याश्रयलक्षणाम [40]
 कर्मोद्धावितसंस्कारस्तत्र स्वप्नरिरंसया .
 अवस्थां च प्रयात्यन्यां मायावी चात्ममायया [41]
 घटादिविषयान्सर्वान्बुद्ध्यादिकरणानि च .
 भूतानि कर्मवशतो वासनामात्रसंस्थितान [42]
 एतान पश्यन् स्वयंज्योतिः साक्ष्यात्मा व्यवतिष्ठते [43]
 अत्रान्तःकरणादीनां वासनाद्वासनात्मता .
 वासनामात्रसाक्षित्वं तेन तच्च परात्मनः [44]
 वासनाभिः प्रपञ्चोऽत्र दृश्यते कर्मचोदितः .
 जाग्रद्भूमौ यथा तद्वत्कर्तृकर्मक्रियात्मकः [45]
 निःशेषबुद्धिसाक्ष्यात्मा स्वयमेव प्रकाशते .
 वासनामात्रसाक्षित्वं साक्षिणः स्वाप उच्यते [46]

For the Jiva, in the wakeful state when the enjoyments of Karmas decline, moving away from the gross body and outside indiriyas (organs), it reaches the swapnavastha (dream state) and with desire of enjoying the karmas in dreams, as like as a magician assumes various forms, this Jiva transitions from one state to another. Jiva remains entangled with Vasanas (desires), but the self-illuminating Atman always remains untouched with them. Due to the Vasanas of the Antahkarana, Jiva becomes bound. Due to the existence of Vasanas of the Antahkarana the Paramatma remains as their witnesser. Because of the existence of Vasanas, this entire universe which is supported (and originates) on the basis of Karmas gets projected. Like the wakeful state, in the dream state also this universe which is of the form of Vasanas appears as the doer-task-action. Atman remains as the witness of all the actions performed by the mind and remains as self illuminating power.

भूतजन्मनि यद्भूतं कर्म तद्वासनावशात् .
 नेदीयस्त्वाद्वयस्याद्ये स्वप्नं प्रायः प्रपश्यति [47]
 मध्ये वयसि कार्कश्यात्करणानामिहार्जितः .
 वीक्षते प्रायशः स्वप्नं वासनाकर्मणोर्वशात् [48]
 इयासुः परलोकं तु कर्मविद्यादिसंभृतम् .
 भाविनो जन्मनो रूपं स्वप्न आत्मा प्रपश्यति [49]
 यद्वत्प्रपतनाच्छ्रयेनः श्रान्तो गगनमण्डले .
 आकुञ्च्य पक्षौ यतते नीडे निलयनायनीः [50]
 एवं जाग्रत्स्वप्नभूमौ श्रान्त आत्माभिसंचरन् .
 आपीतकरणग्रामः कारणेनैति चैकताम [51]

In the infancy whatever acts happens, they happen due to the Vasanas of the previous birth's karmas. Since infancy is closely related to the past birth's actions, it remains influenced with the Vasanas of the previous birth. Sometimes these past birth's actions appear in dreams as well. As a result of devotion and spiritualism, one having desires to enjoy the bliss of upper worlds, sees his future birth form in the dreams. The way a swiftly running animal gets quickly inside her home and sleeps instantly, in the same way one who is tired from wakeful and dream states, becomes one with the Eswara by controlling the senses.

नाडीमार्गेरिन्द्रियाणामाकृष्यादाय वासनाः .
 सर्वं ग्रसित्वा कार्यं च विज्ञानात्मा विलीयते [52]
 ईश्वाराख्येऽव्याकृतेऽथ यथा सुखमयो भवेत् .
 कृत्स्नप्रपञ्चविलयस्तथा भवति चात्मनः [53]
 योषितः काम्यमानायाः संभोगान्ते यथा सुखम् .
 स आनन्दमयोऽबाह्यो नान्तरः केवलस्तथा [54]
 प्राज्ञात्मानं समासाद्य विज्ञानात्मा तथैव सः .
 विज्ञानात्मा कारणात्मा तथा तिष्ठंस्तथापि सः [55]
 अविद्यासूक्ष्मवृत्त्यानुभवत्येव सुखं यथा .
 तथाहं सुखमस्वाप्सं नैव किञ्चिदवेदिषम् [56]
 अज्ञानमपि साक्ष्यादि वृत्तिभिश्चानुभूयते .
 इत्येवं प्रत्यभिज्ञापि पश्चात्तस्योपजायते [57]
 जाग्रत्स्वप्नसुषुप्त्याख्यमेवेहामुत्र लोकयोः .
 पश्चात्कर्मवशादेव विस्फुलिङ्गा यथानलात् .
 जायन्ते कारणादेव मनोबुद्ध्यादिकानि तु [58]
 पयःपूर्णो घटो यद्वन्निमग्नः सलिलाशये .
 तैरेविद्धत आयाति विज्ञानात्मा तथैत्यजात [59]
 विज्ञानात्मा कारणात्मा तथा तिष्ठंस्तथापि सः .
 दृश्यते सत्सु तेष्वेव नष्टेष्वप्यात्यदृश्यताम् [60]
 एकाकारोऽयमा तत्तत्कार्येष्विव परः पुमान् .
 कूटस्थो दृश्यते तद्गच्छत्यागच्छतीव सः [61]
 मोहमात्रान्तरायत्वात्सर्वं तस्योपपद्यते .
 देहाद्यतीत आत्मापि स्वयंज्योतिः स्वभावतः [62]
 एवं जीवस्वरूपं ते प्रोक्तं दशरथात्मज [63]

The Jiva merges with the Avyakruta Eswara through the Nadi (sushumna), by contracting all the vasanas and actions into himself. At that moment he experiences a supreme bliss alone which remains above all these insignificant worldly possessions. the way a sexually aroused woman forgets all the outward senses and remains in extreme bliss of orgasm during the coition activity, in the same manner the Jiva after obtaining the Prajna-tatwam remains in infinite bliss. Due to becoming one as the witnesser, devoid of outside feelings, at the culmination of the sleep he feels he slept blissfully. In the Iha-Para loka the three states of wakefulness (jagrut-swapna-sushupti) appears again and again. In that way after waking up, Mind-intellect-ego etc originate from the Karanatma (causal body), and spread all over. The way a pot when immersed in water and left, it again pops out of water, in the same way a Jiva comes back to his body from his Karanatma (eswara). The sun having one appearance appears differently in different vessels, the same way the one formless Paramatman, appears in various forms. Paramatman who is self-illuminating, appears as encompassing everything within himself. O Rama! this explains the concept of Jiva.

Here ends the 10th chapter of Shiva Gita present in padma Purana Uttara Khanda

Shiva Gita Ch 11: Jiva Gatyaaadi Niroopanam

श्रीभगवानुवाच ..

देहान्तरगतिं तस्य परलोकगतिं तथा .

वक्ष्यामि नृपशार्दूल मत्तः शृणु समाहितः [1]

भुक्तं पीतं यदस्त्यत्र तद्रसादामबन्धनम् .

स्थूलदेहस्य लिङ्गस्य तेन जीवनधारणम् [2]

व्याधिना जरया वापि पीड्यते जाठरोऽनलः .

श्लेष्मणा तेन भुक्तान्नं पीतं वा न पचत्यलम् [3]

भुक्तपीतरसाभावादाशु शुष्यन्ति धातवः .

भुक्तपीतरसेनैव देहं लिम्पन्ति वायवः [4]

समीकरोति यस्मात्तत्समानो वायुरुच्यते .

तदानीं तद्रसाभावादामबन्धनहानितः [5]

Sri Bhagawan said: I would tell you the details of after death state, listen carefully, O Rama! When the eaten food, drunken fluids are digested, from that stuff the gross body gains it's Prana. Either due to disease, or due to old age, or due to excessive production of phlegm, intensity of Jataragni (digestive fire of belly) declines, and consumed food & fluids do not get digested. In that scenario in the lack of Rasa, the nadis become dry. nadis flourish due to food and water only. The essence which equalizes all nadis that is called as Samana vayu. When there is lack of Rasa there becomes an imbalance between the gross, and subtle bodies.

परिपक्वरसत्वेन यथा गौरवतः फलम् .

स्वयमेव पतत्याशु तथा लिङ्गं तनोर्ब्रजेत [6]

तत्तत्स्थानादपाकृष्य हृषीकाणां च वासनाः .

आध्यात्मिकाधिभूतानि हृत्पद्मे चैकतां गतः [7]

तदोर्ध्वगः प्राणवायुः संयुक्तो नववायुभिः .

ऊर्ध्वोच्छवासी भवत्येष तथा तेनैकतं गतः [8]

चक्षुषो वाथ मूर्ध्नो वा नाडीमार्गं समाश्रितः .

विद्याकर्मसमायुक्तो वासनाभिश्च संयुतः .

प्राज्ञात्मानं समाश्रित्य विज्ञानात्मोपसर्पति [9]

यथा कुम्भो नीयमानो देशाद्देशान्तरं प्रति .

खपूर्ण एव सर्वत्र स साकाशोऽपि तत्र तु [10]

घटाकाशाख्यतां याति तद्वल्लिङ्गं परात्मनः [11]

The way fruits get detached from the creepers after ripening and fall down, similarly, from the gross body this linga deham (subtle body) gets separated. Together with the Vasanas of indriyas, the Mukhya Prana together with other nine vayus moves upwards, influenced with Jnana, karma and past experiences, either through the path of eyes, or through the path of head the Jiva rises upwards where the all pervading sky is called as Ghatakasa the Paratma enters the linga deham.

पुनर्देहान्तरं याति यथा कर्मानुसारतः .
 आमोक्षात्संचरेत्येवं मत्स्यः कूलद्वयं यथा [12]
 पापभोगाय चेदृच्छेद्यमदूतैरधिष्ठितः .
 यातनादेहमाश्रित्य नरकानेव केवलम् [13]
 इष्टापूर्तादिकर्माणि योऽनुतिष्ठति सर्वदा .
 पितृलोकं व्रजत्येष धूममाश्रित्य बर्हिषः [14]
 धूमाद्रात्रिं ततः कृष्णपक्षं तस्माच्च दक्षिणम् .
 अयनं च ततो लोकं पितॄणां च ततः परम् .
 चन्द्रलोके दिव्यदेहं प्राप्य भुङ्क्ते परां श्रियम् [15]

Till the time the Jiva gets liberation, it keeps on taking births again and again. One who enjoys sinful deeds, would enter a body called 'Yatana Deham' (punishment body) after death and would undergo tortures in hell. One who had devoted himself to rites and rituals throughout his life, attains the Pitru lokam (abode of Pitris). One who had done sacrificial rituals, built wells etc. sacred deeds in his life, he first enters Dhoomam, then night, then Krushnapaksham, from there Dakshinayanam, after that goes to Pitru lokam and from there it attains a divine body and goes to the abode of moon.

तत्र चन्द्रमसा सोऽसौ यावत्कर्मफलं वसेत् .
 तथैव कर्मशेषेण यथेतं पुनराव्रजेत् [16]
 वपुर्विहाय जीवत्वमासाद्याकाशमेति सः .
 आकाशाद्वायुमागत्य वायोऽरम्भो व्रजत्यथ [17]
 अद्भ्यो मेघं समासाद्य ततो वृष्टिर्भवेदसौ .
 ततो धान्यानि भक्ष्याणि जायते कर्मचोदितः [18]
 योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः .
 मुक्तिमन्येऽनुसंयान्ति यथाकर्म यथाश्रुतम् [19]
 ततोऽन्नत्वं समासाद्य पितृभ्यां भुज्यते परम् .
 ततः शुक्रं रजश्चैव भूत्वा गर्भोऽभिजायते [20]

Together with the moon God, the Jiva enjoys there till his balance of Karmaphalam lasts, and after that again he comes back to Earth and takes birth. In the abode of moon, after his karmaphalam ends, he discards the Bhoga Shareeram (body of enjoyments) and wears the Linga deham again, and gains the attributes of sky, air, water, one by one and from that water becomes a cloud, then becomes rain and again transforms himself into the rice etc. food items and takes birth. In this few take the form of various creatures. Few born in the form of immobile creation. later, that food grains in the form of which this Jiva came to earth, get eaten by the creature (couple) and that Jiva who is in the form of food takes the form of Shukra, Shonita (male and female seeds) of the parents. later on the same couple unites their seeds give birth to this Jiva in gross form through the womb.

ततः कर्मानुसारेण भवेत्स्त्रीपुंनपुंसकः .
 एवं जीवगतिः प्रोक्ता मुक्तिं तस्य वदामि ते [21]
 यस्तु शान्त्यादियुक्तः सन्सदा विद्यारतो भवेत् .

स याति देवयानेन ब्रह्मलोकावधिं नरः [22]
अर्चिर्भूत्वा दिनं प्राप्य शुक्लपक्षमथो व्रजेत .
उत्तरायणमासाद्य संवत्सरमथो व्रजेत [23]
आदित्यचन्द्रलोकौ तु विद्युल्लोकमतः परम .
अथ दिव्यः पुमान्कश्चिद्ब्रह्मलोकादिहैति सः [24]
दिव्ये वपुषि संधाय जीवमेवं नयत्यसौ [25]

Subsequently based on the Karma of the Jiva, female, male or eunuch bodies are obtained. Now I would explain the path of reaching higher abodes (gati) for the Jiva. Listen! One who possesses peaceful nature etc. good qualities , remains inclined towards the scriptures and righteousness, he is taken away till Brahma loka in celestial plane. With divine splendor, he becomes Devapurusha, and stays during Suklapaksham, Uttarayanam. First attains to the abodes of Sun and moon, then attains to Vidyullokam, after that a celestial deity comes descends from Brahma loka to Vidyulloka and takes the Jiva to Brahma loka.

ब्रह्मलोके दिव्यदेहे भुक्त्वा भोगान्यथेप्सितान .
तत्रोषित्वा चिरं कालं ब्रह्मणा सह मुच्यते [26]
शुद्धब्रह्मरतो यस्तु न स यात्येव कुत्रचित .
तस्य प्राणा विलीयन्ते जले सैन्धवखिल्यवत् [27]
स्वप्नदृष्टा यथा सिद्धिः प्रबुद्धस्य विलीयते .
ब्रह्मज्ञानवतस्तद्विलीयन्ते तदैव ते .
विद्याकर्मविहीनो यस्तृतीयं स्थानमेति सः [28]
भुक्त्वा च नरकान्धोरान्महारौरवरौरवान .
पश्चात्प्राक्तनशेषेण क्षुद्रजन्तुर्भवेदसौ [29]
यूकामशकदंशादि जन्मासौ लभते भुवि .
एवं जीवगतिः प्रोक्ता किमन्यच्छ्रोतुमिच्छसि [30]

In the abode of Brahma with the celestial body the Jiva enjoys all his desires for a long time. After staying there for a long period he gets moksha alongwith Brahma. Only that Brahmajnani remains one with Brahman as like as salt melts in water. As like as one can recall the dreams after waking up, a Brahmajnani also can recall everything similarly. For a Jiva who is devoid of Vidya (wisdom) and Karma third place is given which is Hell. Such a Jiva experiences extreme torture in Hells named raurava and similar ones and with the leftover Karma he gains birth as a heinous creature like flies, mosquitoes etc. on earth. this is about the Jiva Gati topic. Do you have any questions, Rama?

श्रीराम उवाच ..
भगवन्यत्त्वया प्रोक्तं फलं तज्ज्ञानकर्मणोः .
ब्रह्मलोके चंद्रलोके भुङ्क्ते भोगानिति प्रभो [31]
गन्धर्वादिषु लोकेषु कथं भोगः समीरितः .
देवत्वं प्राप्नुयात्कश्चित्कश्चिदिन्द्रत्वमेति च [32]
एतत्कर्मफलं वास्तु विद्याफलमथापि वा .
तद्ब्रूहि गिरिजाकान्त तत्र मे संशयो महान [33]
श्रीभगवानुवाच ..

तद्विद्याकर्मणोरेवानुसारेण फलं भवेत् .
युवा च सुन्दरः शूरो नीरोगो बलवान् भवेत् [34]
सप्तद्वीपां वसुमतीं भुङ्क्ते निष्कण्टकं यदि .
स प्रोक्तो मानुषानन्दस्तस्माच्छतगुणो मतः [35]
मनुष्यस्तपसा युक्तो गन्धर्वो जायतेऽस्य तु .
तस्माच्छतगुणो देवगन्धर्वाणां न संशयः [36]
एवं शतगुणानन्द उत्तरोत्तरतो भवेत् .
पितृणां चिरलोकानामाजानसुरसंपदाम् [37]
देवतानामथेन्द्रस्य गुरोस्तद्वत्प्रजापतेः .
ब्रह्मणश्चैवमानन्दः पुरस्तादुत्तरोत्तरः [38]
ज्ञानाधिक्यात्सुखाधिक्यं नान्यदस्ति सुरालये .
श्रोत्रियोऽवृजिनोऽकामहतो यश्च द्विजो भवेत् [39]
तस्याप्येवं समाख्याता आनन्दाश्चोत्तरोत्तरम् .
आत्मज्ञानात्परं नास्ति तस्माद्दशरथात्मज [40]

Rama questioned: O worshipable Lord! You have detailed out the enjoyments of abodes of Brahma, Surya, and Chandra based on the merits gained from knowledge and Karmas. However I would like to know when does enjoy the pleasures in Gandharva etc. abodes? Also, the post of deities, and Indra is also obtained based on knowledge or Karma? Kindly explain these O consort of Parvati! Sri Bhagawan said: O Rama! Merits are gained based on knowledge and karmas. for a young aged man, who looks handsome, who is valorous, who is healthy without any diseases, who is strong, who rules over the seven continents without any problem; whatever amount of happiness such a man gains that bliss is termed as 'manavanandam' (happiness of human). When a man does penance, he becomes gandharva, as a Gandharva he gains 100 times the human-happiness. To this Gandharva-happiness 100 times greater is Deva-gandharva happiness when attained a post of Deva-gandharva. In this fashion, every higher post has 100 times greater happiness than the current level. Above the Deva-gandharvas Pitru devatas exist hence their happiness gets 100 times increased than the preceding ones. Above them 100 times higher remain Ajaanadevatas, above then 100 times higher remain karma devatas, above them 100 times more happy remain the gods of heaven, above them 100 times more happy remains Indra, above Indra 100 times more happier remains the post of Brihaspati, above Brihaspati 100 times superior is the happiness of the post of Brahma. This is the sequence of attaining higher posts based on penances and the merits gained. One who doesn't expect any fruits of his Karma, be he from any Varna, such a blemish less pious person also gains bliss. Due to high merits possessed by knowledge of Atma comforts in Swarga becomes manifold. Therefore there is nothing greater than Atma-jnana to attain gati.

ब्राह्मणः कर्मभिर्नैव वर्धते नैव हीयते .
न लिप्यते पातकेन कर्मणा ज्ञानवान्यदि [41]
तस्मात्सर्वाधिको विभो ज्ञानवानेव जायते .
ज्ञात्वा यः कुरुते कर्म तस्याक्षय्यफलं लभेत [42]
यत्फलं लभते मर्त्यः कोटिब्राह्मणभोजनैः .
तत्फलं समवाप्नोति ज्ञाननिनं यस्तु भोजयेत् [43]
ज्ञानवन्तं द्विजं यस्तु द्विषते च नराधमः .
स शुष्यमाणो म्रियते यस्मादीश्वर एव सः [44]

उपासको न यात्येव यस्मात्पुनरधोगतिम् .
उपासनरतो भूत्वा तस्मादास्व सुखी नृप [45]

But a Brahmajnani doesn't follow this path of Karmas and hence doesn't attain the ephemeral states of happiness. A brahmana after becoming a Brahmajnani remains untouched with sinful activities. Because of attainment of knowledge, that Brahmana surpasses everything. One who deliberately does good karmas, he gains Kshaya Phalam (fruit which would decline). Whatever merit is obtained by giving food to one crore Brahmanas such an equal merit lies in giving food to a Brahmajnani. A man who shows hatred or repulsion towards a brahmajnani, he dies with Kshaya disease (tuberculosis). An upasaka (spiritual practitioner) never lands in soup. Hence O Rama! you too should follow Upasana path and gain eternal bliss.

Here ends the 11th chapter of Shiva Gita from Padma Purana Uttara Khanda

Shiva Gita Ch 12: Upasana Jnanaphalam

श्रीराम उवाच ...

भगवन्देवदेवेश नमस्तेऽस्तु महेश्वर .

उपासनविधिं ब्रूहि देशं कालं च तस्य तु [1]

अङ्गानि नियमांश्चैव मयि तेऽनुग्रहो यदि

ईश्वर उवाच ...

शृणु राम प्रवक्ष्यामि देशं कालमुपासने [2]

सर्वाकारोऽहमेवैकः सच्चिदानन्दविग्रहः .

मदंशेन परिच्छिन्ना देहाः सर्वदिवाकसाम [3]

ये त्वन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः .

तेऽपि मामेव राजेन्द्र यजन्त्यविधिपूर्वकम् [4]

यस्मात्सर्वमिदं विश्वं मत्तो न व्यतिरिच्यते .

सर्वक्रियाणां भोक्ताहं सर्वस्याहं फलप्रदः [5]

येनाकारेण ये मर्त्या मामेवैकमुपासते .

तेनाकारेण तेभ्योऽहं प्रसन्नो वाञ्छितं ददे [6]

विधिनाऽविधिना वापि भक्त्या ये मामुपासते .

तेभ्यः फलं प्रयच्छामि प्रसन्नोऽहं न संशयः [7]

Sri Rama said: O Parahmeshwara! Please preach me the Upasana method, prescribed time, place, rules, etc details. Sri Bhagawan said: O Rama! Listen carefully the method and rules of Upasana. The bodies of all deities have been created from my portion only. Therefore whosoever does upasana to whichever deity, all such devotees attain me only. As prescribed in scriptures without realizing the fact that I am the Sarvabhokta (enjoyer of everything), whosoever does upasana he gets limited fruition. This creation is not different from me, hence the target of all kriyas and giver of the related fruits is also me only. Whichever form of god one worships, in that form itself I appear and fulfil their wishes. Either by destiny, or by devotion when I am worshiped I give fruits to every such person.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् .

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः [8]

स्वजीवत्वेन यो वेत्ति मामेवैकमनन्यधीः .

तं न स्पृशन्ति पापानि ब्रह्महत्यादिकान्यपि [9]

उपासाविधयस्तत्र चत्वारः परिकीर्तिताः .

संपदारोपसंवर्गाध्यासा इति मनीषिभिः [10]

अल्पस्य चाधिकत्वेन गुणयोगाद्विचिन्तनम् .

अनन्तं वै मन इति संपद्विधिरुदीरितः [11]

Even if a sinner being remorseful, if does Upasana to me such a sinner would be hailed as equivalent to a forest recluse sage. One who keeps firm devotion in me and sees no difference between him and me, such a devotee, would remain unstained even by Brahmahatya sin! Scholars categorized the Upasana as being of four types viz. Sampada, ropam, Samvargam, Adhyasa. Due to the relation with qualities, seeing little as more s called as Sampad vidhi. N.B:- Here whatever Lord Shiva mentioned about the grace what

he confers on his devotees, same is stated in mahabharata by sage Upamanyu in more detail. He says that whosoever remains devoted to Shankara, even if he is a great sinner, remains untouched with sins and becomes as high as a saint. Mahabharata narrates Lord Shiva's grace in a very detailed manner which is out of scope of this text. The sum and substance is, there is no other grace higher than the grace of Lord Shiva. A devotee of Shiva would never fall. Such is the bond between the devotee and the supreme godhead - lord Shiva!

विधावारोप्य योपासा सारोपः परिकीर्तितः .
यद्वदोङ्कारमुद्गीथमुपासीतेत्युदाहृतः [12]
आरोपो बुद्धिपूर्वेण य उपासाविधिश्च सः .
योषित्यग्निमतिर्यत्तदध्यासः स उदाहृतः [13]
क्रियायोगेन चोपासाविधिः संवर्ग उच्यते .
संवर्तवायुः प्रलये भूतान्येकोऽवसीदति [14]
उपसंगम्य बुद्ध्या यदासनं देवतात्मना .
तदुपासनमन्तः स्यात्तद्वहिः संपदादयः [15]
ज्ञानानन्तरानन्तरितसजातिज्ञानसंहतेः .
संपन्नदेवतात्मत्वमुपासनमुदीरितम् [16]
संपदादिषु बाह्येषु दृढबुद्धिरुपासनम् .
कर्मकाले तदङ्गेषु दृष्टिमात्रमुपासनम् .
उपासनमिति प्रोक्तं तदङ्गानि ब्रुवे शृणु [17]
तीर्थक्षेत्रादिगमनं श्रद्धां तत्र परित्यजेत् .
स्वचित्तैकाग्रता यत्र तत्रासीत् सुखं द्विजः [18]
कम्बले मृदुतल्पे वा व्याघ्रचर्मणि वास्थितः .
विविक्तदेशे नियतः समग्रीवशिरस्तनुः [19]
अत्याश्रमस्थः सकलानीन्द्रियाणि निरुध्य च .
भक्त्याथ स्वगुरुं नत्वा योगं विद्वान्प्रयोजयेत् [20]
यस्त्वविज्ञानवान्भवत्ययुक्तमनसा सदा .
तस्येन्द्रियाण्यवश्यानि दुष्टाश्चाइव सारथेः [21]

Aforementioned Sampada etc. outward style of Upasana is called as Drudhabuddhi upasana. Meditating by focusing within oneself is called Upasana. Now I would explain the detail Angas of Upasana. Wherever one's mind, focus and heart gets firmly established in Upasana one can sit and perform Upasana there itself. Visiting sacred places of pilgrimage for Upasana is useless indeed. One should sit in a peaceful place on a seat made of any soft cloth or tiger skin, should keep his back straight, should keep his head, throat and back firm and straight in one line. Then he should apply the holy ash (Vibhooti) on his body, and by subduing his senses with firm devotion should salute his Guru in his heart and should start the Yoga. One who doesn't keep his mind in his control, his senses also remain like the uncontrolled horses.

विज्ञानी यस्तु भवति युक्तेन मनसा सदा .

तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः [22]

Whosoever is a viJnani, his mind remains under his control and his senses remain subdued. one who has no wisdom, and one who is not of cleansed soul, such a person doesn't attain to liberation and he falls into the ocean of samsara taking births again and again.

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः .
न स तत्पदमाप्नोति संसारमधिगच्छति [23]
विज्ञानी यस्तु भवति समनस्कः सदा शुचिः .
स तत्पदमवाप्नोति यस्माद्भूयो न जायते [24]

A wise man whose mind and senses are controlled, being of a cleansed soul, and attains liberation. Vijnana (knowledge) being the charioteer, mind being the reins, senses the horses, and body being the chariot; one who has these qualities, he reaches the final destination that is me. He becomes one in me. One should keep his heart free from Rajoguna, should keep the heart pure and should have the vision of Paramatma residing inside which is me only.

विज्ञानसारथिर्यस्तु मनः प्रग्रह एव च .
सोऽध्वनः पारमाप्नोति ममैव परमं पदम् [25]
हृत्पुण्डरीकं विरजं विशुद्धं विशदं तथा .
विशोकं च विचिन्त्यात्र ध्यायेन्मां परमेश्वरम् [26]
अचिन्त्यरूपमव्यक्तमनन्तममृतं शिवम् .
आदिमध्यान्तरहितं प्रशान्तं ब्रह्म कारणम् [27]
एकं विभुं चिदानन्दमरूपमजमद्भुतम् .
शुद्धस्फटिकसंकाशमुमादेहार्धधारिणम् [28]
व्याघ्रचर्मम्बरधरं नीलकण्ठं त्रिलोचनम् .
जटाधरं चन्द्रमौलिं नागयज्ञोपवीतिनम् [29]
व्याघ्रचर्मोत्तरीयं च वरेण्यमभयप्रदम् .
पराभ्यामूर्ध्वहस्ताभ्यां बिभ्राणं परशुं मृगम् [30]
कोटिमध्याह्नसूर्याभं चन्द्रकोटिसुशीतलम् .
चन्द्रसूर्याग्निनयनं स्मेरवक्त्रसरोरुहम् [31]
भूतिभूषितसर्वाङ्गं सर्वाभरणभूषितम् .
एवमात्मारणिं कृत्वा प्रणवं चोत्तरारणिम् .
ध्याननिर्मथनाभ्यासात्साक्षात्पश्यति मां जनः [32]

The one who is beyond the mind, who is beyond the tasks of creation-maintenance-destruction, who is immersed in the bliss of the wisdom, who has a crystal like splendor, who is of androgenous form (Ardhanareeshwara), who wears tiger skin as the garments, who has his hand in blessing posture, the blue necked, three eyed, who holds axe and deer with his upper hands, who smears ash on his body, such a picture of mine has to be meditated upon by the yogi. Considering the Atman as the upper fire stick, considering the Omkara as the lower fire stick, when the Yogi rubes them together under the process of knowledge, it gives him the flame of my vision.

वेदवाक्यैरलभ्योऽहं न शास्त्रैर्नापि चेतसा .
 ध्यानेन वृणुते यो मां सर्वदाहं वृणोमि तम [33]
 नाविरतो दुश्चरितान्नाशान्तो नासमाहितः .
 नाशान्तमानसो वापि प्रज्ञानेन लभेत माम [34]
 जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चो यः प्रकाशते .
 तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते [35]
 त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् .
 तज्ज्योतिर्लक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः [36]

Either by reciting Vedas, or by learning scriptures, one cannot obtain me. But one who with a cleansed heart meditates or thinks of me, i get pleased with such a pure devotee and become trapped in his devotion. An unrighteous person, a disturbed soul, one not having a cleansed heart, such a person cannot get me (or attain me). I can be obtained only through Tatwa-jnanam. Jagrut-swapna-sushupti etc whatever creation exists that parabrahman is nothing but me, this fact whichever person realizes he becomes freed from the bonds of samsara and gets liberated. In the three stages of Jagrut-swapna-sushupti, the object of enjoyment, the enjoyer (bhokta) and the enjoyment itself (bhukta), these three states are also the divine me the Sadashiva!

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा .
 सर्वाध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च [37]
 एको वशी सर्वभूतान्तरात्मा\प्येकं बीजं नित्यदा यः करोति .
 तं मां नित्यं येऽनुपश्यन्ति धीरा\स्तेषां शान्तिः शाश्वती नेतरेषाम [38]
 अग्रिर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव .
 एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः [39]
 वेदेह यो मां पुरुषं महान्त\मादित्यवर्णं तमसः परस्तात .
 स एव विद्वानमृतोऽत्र भूया\न्नान्यस्तु पन्था अयनाय विद्यते [40]

Having a splendor as bright as billions of suns, having coolness as cool as billions of moons, such a face of mine having sun, moon and fire as the eyes, you should think of. The all pervading, one, residing in the hearts of all creatures, such a formless brahman is me who is the witnesser of everything. one who meditates on me seeing me in all creatures, such a yogi gets permanent rest called liberation. Others do not gain this. The way one single fire appears in various colors and forms while burning in various places yet it remains formless everywhere; the same way despite residing inside various forms I remain untouched with all kinds of happiness & sorrows and remain unique. One who realizes me as the one ancient Purusha of Vedas, having sun like splendor, a high souled one, such a human gains liberation. There is no other way to liberation than knowing me in reality.

हिरण्यगर्भं विदधामि पूर्वं वेदांश्च तस्मै प्रहिणोमि योऽहम् .
 तं देवमीड्यं पुरुषं पुराणं निश्चित्य मां मृत्युमुखात्प्रमुच्यते [41]
 एवं शान्त्यादियुक्तः सन वेत्ति मां तत्त्वतस्तु यः .
 निर्मुक्तदुःखसंतानः सोऽन्ते मय्येव लीयते [42]

One who knows me as the ancient being who at the beginning gave birth to Brahma (hiranyagarbha) and gave him the Vedas, one who realizes me as the ancient Purusha, as the one worshipable lord of all

Devas; such a Yogi doesn't fall into the mouth of death. One who knows me in aforementioned manner and has subdued his senses, is peaceful; such a one merges in me.

Here ends the 12th chapter of Shiva Gita from Padma Purana Uttara Khanda

Shiva Gita Ch 13: Moksha Yoga

सूत उवाच ...

एवं श्रुत्वा कौसलेयस्तुष्टो मतिमतां वरः .

पप्रच्छ गिरिजाकान्तं सुभगं मुक्तिलक्षणम् [1]
श्रीराम उवाच ...
भगवन्करुणाविष्टहृदय त्वं प्रसीद मे .
स्वरूपलक्षणं मुक्तेः प्रब्रूहि परमेश्वर [2]
श्रीभगवानुवाच ...
सालोक्यमपि सारूप्यं साष्ट्यं सायुज्यमेव च .
कैवल्यं चेति तां विद्धि मुक्तिं राघव पञ्चधा [3]
मां पूजयति निष्कामः सर्वदा ज्ञानवर्जितः .
स मे लोकं समासाद्य भुङ्क्ते भोगान्यथेप्सितान [4]
ज्ञात्वा मां पूजयेद्यस्तु सर्वकामविवर्जितः .
मया समानरूपः सन्मम लोके महीयते [5]

Suta said: After listening to the Upasana details Rama started asking the details of Mukti (liberation).
Rama said: O graceful lord! Kindly grace me by explaining the symptoms of Mukti and related details. Sri
Bhagawan said: O Rama, Listen! Mukti is of five types by names Salokyam, Sarupyam, Sarsthyam
(Sameepyam), Sayujyam, and Kaivalyam. One who worships me without asking anything (nishkama), he
comes to my abode and enjoys all fruition, and gets to live in an equal abode. This is called as Salokya
Mukti. One who doesn't have any desires and realizes me among the superior ones and worships me, he
gets my kind of form. This is called as Sarupya Mukti.

इष्टापूर्तादि कर्माणि मत्प्रीत्यै कुरुते तु यः .
यत्करोति यदश्नाति यज्जुहोति ददाति यत [6]
यत्तपस्यति तत्सर्वं यः करोति मदर्पणम् .
मल्लोके स श्रियं भुङ्क्ते मत्तुल्यं प्राभवं भजेत [7]
यस्तु शान्त्यादियुक्तः सन्मामात्मत्वेन पश्यति .
स जायते परं ज्योतिरद्वैतं ब्रह्म केवलम् .
आत्मस्वरूपावस्थानं मुक्तिरित्यभिधीयते [8]

One who performs Ishtapoortadi-Karmas (rituals) for me, whatever he does, whatever he eats, whatever
he offers to the sacrificial fire, whatever he donates, whatever penance he performs, when he does that
keeping me in mind for my sake, he enjoys prosperity in my abode along with me. This is called Sarshtya
Mukti (also known as sameepyam Mukti because he stays close to lord). One who has all good qualities
and realizes me as the Paramatman and knows the non-duality between him and me, he gains Sayujyam
Mukti and then gains the Advaita (non-duality) Kaivalya Mukti by becoming one with the Paramjyoti.
Becoming one with the self is Mukti, the Kaivalyam.

सत्यं ज्ञानमनन्तं सदानन्दं ब्रह्मकेवलम् .
सर्वधर्मविहीनं च मनोवाचामगोचरम् [9]
सजातीयविजातीयपदार्थानामसंभवात् .
अतस्तद्व्यतिरिक्तानामद्वैतमिति संज्ञितम् [10]
मत्वा रूपमिदं राम शुद्धं यदभिधीयते .
मय्येव दृश्यते सर्वं जगत्स्थावरजङ्गमम् [11]
व्योम्नि गन्धर्वनगरं यथा दृष्टं न दृश्यते .

अनाद्यविद्यया विश्वं सर्वं मन्येव कल्प्यते [12]

Becoming the truth, knowledge, bliss, attributeless, beyond all Dharmas, beyond the mind & speech, beyond differences, this self should be considered as the pure form. This entire mobile & immobile creation is being seen in me. As like as abode of gandharvas remains in sky and becomes invisible, due to the power of Maya this world is being created and withdrawn by me.

मम स्वरूपज्ञानेन यदाऽविद्या प्रणश्यति .

तदैक एव वर्त्तेऽहं मनोवाचामगोचरः [13]

सदैव परमानन्दः स्वप्रकाशश्चिदात्मकः.

न कालः पञ्चभूतानि न दिशो विदिशश्च न [14]

मदन्यन्नास्ति यत्किञ्चित्तदा वर्त्तेऽहमेकलः [15]

न संदृशे तिष्ठति मे स्वरूपं न चक्षुषा पश्यति मां तु कश्चित् .

हृदा मनीषा मनसाभिक्लृप्तं ये मां विदुस्ते ह्यमृता भवन्ति [16]

When my formless state is realized by the Yogi, his duality ceases, then he perceives with mind, and speech me as the one non-dual alone lord. With the knowledge of self, being self illuminating, always I remain in bliss. There is no space, time, directions, creatures different from me. Nothing exists other than me and I alone remain. It is not possible to see my form. None can see me with the eyes of flesh. However with a steady mind, inside his own heart being inward focussed one can see me within him, such a one gains final bestitude called liberation.

श्रीराम उवाच ...

कथं भगवतो ज्ञानं शुद्धं मर्त्यस्य जायते .

तत्रोपायं हर ब्रूहि मयि तेऽनुग्रहो यदि [17]

श्रीभगवानुवाच ...

विरज्य सर्वभूयेभ्य आविरिञ्चिपदादपि .

घृणां वितत्य सर्वत्र पुत्रमित्रादिकेष्वपि [18]

श्रद्धालुर्भक्तिमार्गेषु वेदान्तज्ञानलिप्सया .

उपायनकरो भूत्वा गुरुं ब्रह्मविदं व्रजेत [19]

सेवाभिः परितोष्यैनं चिरकालं समाहितः .

सर्ववेदान्तवाक्यार्थं शृणुयात्सुसमाहितः [20]

Sri Rama said: O Parameshwara! Kindly keep your grace on me and explain me how can one gain pure form of devotion to God. Sri Bhagawan said: One gaining renunciation, being merciful and kind, being impartial between the sons and friends, keeping interest in Vedanta Shastras, in order to gain vedanta knowledge, should approach a proper Guru. By serving that Guru for a long time, by his grace one has to learn with firm understanding all the secrets of Vedanta.

सर्ववेदान्तवाक्यानां मयि तात्पर्यनिश्चयम् .

श्रवणं नाम तत्प्राहुः सर्वे ते ब्रह्मवादिनः [21]

लोहमण्यादिदृष्टान्तयुक्तिभिर्यद्विचिन्तनम् .

तदेव मननं प्राहुर्वाक्यार्थस्योपबृंहणम् [22]

निर्ममो निरहंकारः समः संगवर्जितः. सदा
शान्त्यादियुक्तः सन्नात्मन्यात्मानमीक्षते [23]
यत्सदा ध्यानयोगेन तन्निदिध्यासनं स्मृतम् [24]
सर्वकर्मक्षयवशात्साक्षात्कारोऽपि चात्मनः .
कस्यचिज्जायते शीघ्रं चिरकालेन कस्यचित् [25]
कूटस्थानीह कर्माणि कोटिजन्मार्जितान्यपि .
ज्ञानेनैव विनश्यन्ति न तु कर्मायुतैरपि [26]

To learn the meanings of all the Vedanta verses is called as Shravanam. To repeat them and analyze them within heart is called as Mananam. To remain with good qualities, being free from ego & attachments, being devoid of company, trying to find Paramatman within his self, remaining always in meditation is called as Dhayanam. After the destruction of Karmas, one gains the Atmasaakshaatkaram (self realization) sooner and other gains it later. Even if one has earned Karmas (virtues, vices and related merits) for a billion of births, they can only be burnt and destroyed through Jnana (knowledge) and can never be exhausted through Karmas.

ज्ञानादूर्ध्वं तु यत्किञ्चित्पुण्यं वा पापमेव वा .
क्रियते बहु वाल्पं वा न तेनायं विलिप्यते [27]
शरीरारम्भकं यत्तु प्रारब्धं कर्म जन्मिनः .
तद्भोगेनैव नष्टं स्यान्न तु ज्ञानेन नश्यति [28]
निर्मोहो निरहंकारो निर्लेपः संगवर्जितः .
सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि .
यः पश्यन्संचरत्येष जीवन्मुक्तोऽभिधीयते [29]
अहिनिर्वयनी यद्वद्गुः पूर्वं भयप्रदा .
ततोऽस्य न भयं किञ्चित्तद्वद्गुः जनः [30]

After self realization and attaining knowledge, whatever sins of virtuous deeds are done by the Jnani, they do not bind him and he remains untouched with those karmas and their fruits. Whatever Prarabdha karma comes along with the body of the Jiva, that gets destroyed by experience but not through knowledge. Being devoid of ego and pride, leaving all attachments, remaining untouched (Nirlipta) when one sees self within all creatures and sees all creatures within self and meditates on me, he becomes Jivanmukta.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य वशं गताः .
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् [31]
मोक्षस्य न हि वासोऽस्ति न ग्रामान्तरमेव वा .
अज्ञानहृदयग्रन्थिनाशो मोक्ष इति स्मृतः [32]
वृक्षाग्रच्युतपादो यः स तदैव पतत्यधः .
तद्वज्रज्ञानवतो मुक्तिर्जायते निश्चितापि तु [33]
तीर्थं चाण्डालगेहे वा यदि वा नष्टचेतनः .
पण्डित्यजन्देहमिमं ज्ञानादेव विमुच्यते [34]
संवीतो येन केनाश्रन्भक्ष्यं वाभक्ष्यमेव वा .
शयानो यत्र कुत्रापि सर्वात्मा मुच्यतेऽत्र सः [35]
क्षीरादुद्धृतमाज्यं तत्क्षिप्तं पयसि तत्पुनः .

न तेनैवैकतां याति संसारे ज्ञानवांस्तथा [36]
नित्यं पठति योऽध्यायमिमं राम शृणोति वा .
स मुच्यते देहबन्धादनायासेन राघव [37]
अतः संयतचित्तस्त्वं नित्यं पठ महीपते .
अनायासेन तेनैव सर्वथा मोक्षमाप्स्यसि [38]

When all the Vasanas present under his control gets discarded, then the Jiva gains liberation. Moksham is nothing but gaining knowledge of the self. The way with a slip of the feet falling from top of the tree to bottom becomes inevitable, similarly for a person who attained self knowledge, Moksham becomes inevitable. The supreme consciousness doesn't leave one's self whether he is in a sacred place of pilgrimage or in an untouchable's house; this state of mind when attained, he gains liberation for sure. Mixing with good & bad people, sleeping anywhere, eating the prohibited items, or whatever is done by a Jnani he remains untouched and his liberation remains sureshot. It implies even if a Jnani remains in samsaara, as like as cream separated from milk never dissolves in milk again, the Jnani also never falls in samsaara again. O Rama! One who reads or listens this chapter on 'Moksha Yoga' everyday such a one would surely get detached with the bondages of samsaara and would gain liberation. Therefore subduing your senses, with a firm mind study this chapter. With this without much efforts liberation can be obtained.

Here ends the 13th chapter of Shiva Gita from Padma Purana Uttara Khanda

Shiva Gita Ch 14: Panchakoshopasana

श्रीराम उवाच ...

भगवन् यदि ते रूपं सच्चिदानन्दविग्रहम् .

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् [1]

सर्वधर्मविहीनं च मनोवाचामगोचरम् .

सर्वव्यापितयात्मानमीक्षते सर्वतः स्थितम् [2]

आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत्परम् .

अमूर्तं सर्वभूतात्माकारं कारणकारणम् [3]

यत्तददृश्यमग्राह्यं तद्ग्राह्यं वा कथं भवेत् .

अत्रोपायमजानानस्तेन खिन्नोऽस्मि शंकर [4]

श्रीभगवानुवाच ...

शृणु राजन् प्रवक्ष्यामि तत्रोपायं महाभुज .

सगुणोपासनाभिस्तु चित्तैकाग्र्यं विधाय च [5]

स्थूलसौराभिकान्यायात्तत्र चित्तं प्रवर्तयेत् .

तस्मिन्नन्नमये पिण्डे स्थूलदेहे तनूभूताम् [6]

Sri Rama said: O Bhagawan! How is it possible to realize the Atman (self) which is pure knowledge & bliss, which is partless, which is blemishless, which is serene, which is beyond all dharmas, which is beyond all senses, which is all pervading, which is even beyond the limits of upanishads, and which is formless? Sri Bhagawan said: Rama! Listen to the methods of realizing such Atman. By doing Sagunopasana (worship of god in form), one should learn concentration. Then as like as Sthoolarundhati viewing rule, one should establish himself in the inward concentration and realize the Nirguna Brahman who is myself only having the qualities stated by you earlier.

N.B:- Sthoolarundhati viewing means, in Hindu marriages, the couple has to see the Arundhati star in the sky. But that star remains so small that at a glance it doesn't become visible. So, the priest first shows the couple a brightly visible star calling it as Arundhati and later tells them the original Arundhati star's location. So, this way one has to focus on God with a form, and gain the necessary concentration, purification of mind etc. qualities and then only one can become inwardly focussed and realize the Brahman which is the Atman itself.

जन्मव्याधिजरा मृत्युनिलये वर्तते दृढा [7]

आत्मबुद्धिरहंमानात्कदाचिन्नैव हीयते .

आत्मा न जायते नित्यो म्रियते वा कथंचन [8]

संजायतेऽस्ति विपरिणमते वर्धते तथा .

क्षीयते नश्यतीत्येते षड्भावा वपुषः स्मृताः [9]

आत्मनो न विकारित्वं घटस्थनभसो यथा .

एवमात्मावपुस्तस्मादिति संचिन्तयेद्बुधः [10]

मूषानिक्षिप्तहेमाभः कोशः प्राणमयोऽत्र तु .

वर्ततेऽन्तरतो देहे बद्धः प्राणादिवायुभिः [11]

कर्मेन्द्रियैः समायुक्तश्चलनादिक्रियात्मकः .

क्षुत्पिपासापराभूतो नायमात्मा जडो यतः [12]

The gross body which is Annamayam (formed from food), which is subject to aging, disease, and death contains the unchanging knowledge of Atman. Atman neither takes birth nor dies. That is eternal. Body has six feelings viz. it's born, it exists, it changes, it grows, it declines, it dies. The way the sky (ether) present inside a pot doesn't have a death even if the pot breaks, similarly the Atman remains untouched of all changes even if it remains inside the changeable gross body. The way there exists Annamayakosam similarly there is a Pranamayakosam also. That is not Atman, that is jadam which is subject to hunger and thirst.

चिद्रूप आत्मा येनैव स्वदेहमभिपश्यति .
आत्मैव हि परं ब्रह्म निर्लेपः सुखनीरधिः [13]
न तदश्नाति किंचैतत्तदश्नाति न कश्चन [14]
ततः प्राणमये कोशे कोशोऽस्त्येव मनोमयः .
स संकल्पविकल्पात्मा बुद्धीन्द्रियसमायुतः [15]
कामः क्रोधस्तथा लोभो मोहो मात्सर्यमेव च .
मदश्चेत्यरिषड्वर्गो ममतेच्छादयोऽपि च .
मनोमयस्य कोशस्य धर्मा एतस्य तत्र तु [16]
या कर्मविषया बुद्धिर्वेदशास्त्रार्थनिश्चिता .
सा तु ज्ञानेन्द्रियैः सार्धं विज्ञानमयकोशतः [17]

The Jiva who realizes his true self which is pure consciousness and bliss, such a Jiva is the most blessed one. He gets called as Parabrahman. Such a Parabrahman doesn't eat the fruits of any karmas. And nor does anything else becomes the enjoyer of this Brahman as fruit. inside the Pranamayakosam there exists Manomayakosam which comprises of senses and intellect (buddhi indriyam). This manomayakosam is responsible for Sankalpa-Vikalpa (takes decisions and gives ideas). maternal/paternal affection, lust, anger etc. qualities are the qualities generated by this Manomayakosam. Buddhi (intellect) gets generated by the combination of senses and Vijnanamayakosam.

इह कर्तृत्वाभिमानो स एव तु न संशयः .
इहामुत्र गतिस्तस्य स जीवो व्यावहारिकः [18]
व्योमादिसात्त्विकांशेभ्यो जायन्ते धीन्द्रियाणि तु .
व्योमः श्रोत्रं भुवो घ्राणं जलाज्जिह्वाथ तेजसः [19]
चक्षुर्वायोस्त्वगुत्पन्ना तेषां भौतिकता ततः [20]
व्योमादीनां समस्तानां सात्त्विकांशेभ्य एव तु .
जायन्ते बुद्धिमनसी बुद्धिः स्यान्निश्चयात्मिका [21]
वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाणि तु .
व्योमादीनां रजोऽंशेभ्यो व्यस्तेभ्यस्तान्यनुक्रमात् [22]
समस्तेभ्यो रजोऽंशेभ्यः पञ्च प्राणादिवायवः .
जायन्ते सप्तदशकमेवं लिङ्गशरीरकम् [23]

The feeling of "I'm the one who is the cause of all the karmas of this universe ", Aihika (this world's), Paratrika (of heaven), good deeds etc. everything belongs to the Vijnanakosamayam. He is being called as Jiva. Jnanendriyas (sense organs) are generated from the Satvika (pure) portions of the

panchamahabhutas (five divine elements). Srotrendriyam was generated from sky. from earth came Jnanendriyam, from water came the Jihvendriyam, from fire came Chakshuendriyam, from Air came twakendriyam. Because these have taken birth from Panchabhutas, they are called as Paanchabhoutikam. Again from the Satwik nature of these panchabhutas Buddhi (intellect) and manas (mind) have taken birth. In that the Buddhi is the one which makes the decisions (nishchayatmakam). Manas is fickle (Sanshayatmakam). from the Rajas quality of the Panchabhutas Pani, Padam, Vayu, Upastha etc. karmendriyas (motor organs) got generated.

एतल्लिङ्गशरीरं तु तप्तायःपिण्डवद्यतः .
 परस्पराध्यासयोगात्साक्षिचैतन्यसंयुतम् [24]
 तदानन्दमयः कोशो भोक्तृत्वं प्रतिपद्यते .
 विद्याकर्मफलादीनां भोक्तेहामुत्र स स्मृतः [25]
 यदाध्यासं विहायैष स्वस्वरूपेण तिष्ठति .
 अविद्यामात्रसंयुक्तः साध्यात्मा जायते तदा [26]
 द्रष्टान्तःकरणादीनामनुभूतेः स्मृतेरपि .
 अतोऽन्तःकरणाध्यासादध्यासित्वेन चात्मनः .
 भोक्तृत्वं साक्षिता चेति द्वैधं तस्योपपद्यते [27]
 आतपश्चापि तच्छाया तत्प्रकाशे विराजते .
 एको भोजयिता तत्र भुङ्क्तेऽन्यः कर्मणः फलम् [28]

Again from the Rajas quality of the panchabhutas, Prana etc. the five winds got generated, Jnanendriya Panchakam, Karmendriyapanchakam, Vayupanchakam, Manas, Buddhi; these seventeen components are the constituents of Linga Deham (Subtle body). This Linga Deham remains the witnesser of all actions. This is called as the Anandamayakosam. It is the enjoyer of all activities. This Anandamayakosam is the one which enjoys the fruition here and in higher abodes also. In the Sushupti state (sleep state), when it remains as the Bimba (reflection), mixed with Avidya (ignorance), it becomes the witness. To the experiences of Indriyas, to the memory, the Atman which is the pure consciousness, becomes the witnesser. That's why with the antahkaranam happens the conflicting Bhoktrutvam and Sakshitvam happen within it. Even the two conflicting Dharmas which remain contradicting they also take birth in Atman due to Adhyasa.

क्षेत्रज्ञं रथिनं विद्धि शरीरं रथमेव तु .
 बुद्धिं तु सारथिं विद्धि प्रग्रहं तु मनस्तथा [29]
 इन्द्रियाणि हयान्विद्धि विषयांस्तेषु गोचरान् .
 इन्द्रियैर्मनसा युक्तं भोक्तारं विद्धि पूरुषम् [30]
 एवं शान्त्यादियुक्तः सन्नुपास्ते यः सदा द्विजः .
 उद्धाट्योद्धाट्यैकमेकं यथैव कदलीतरोः [31]
 वल्कलानि ततः पश्चाल्लभते सारमुत्तमम् .
 तथैव पञ्चकोशेषु मनः संक्रामयन्क्रमात् .
 तेषां मध्ये ततः सारमात्मानमपि विन्दति [32]
 एवं मनः समाधाय संयतो मनसि द्विजः .
 अथ प्रवर्तयेच्चित्तं निराकारे परात्मनि [33]
 ततो मनः प्रगृह्णाति परमात्मानमव्ययम् . यत्तद्रेष्यमग्राह्यमस्थूलाद्युक्तिगोचरम् [34]

From the aura of the Paramatman the shine and shadow are created and are visible to the eye. There is only one who enjoys and suffers the joys and pains. The others only assume/feel the fruits of Karma. One should consider this body as the chariot, the Kshetrajna (Jiva) as the passenger, Intellect as the charioteer, Mind as the reins, Indriyas as the horses, the visible elements as the fields where those horses wander, and finally one should consider this Atman together with the Indriya and Manas which is the consumer (upabhokta), as the Purusha. As like as the peel of the banana tree and gets the inside main essence for food, same way a human should peel off his external blankets using the tools called Shanti-Sama-Dama kind of Satwa qualities. and by always worshiping me and such a devotee discards gradually, the five Kosas (annamaya etc), and finally realizes the actual essence called as the Atman (self).

श्रीराम उवाच ...

भगवञ्छ्रवणे नैव प्रवर्तन्ते जनाः कथम् .

वेदशास्त्रार्थसंपन्ना यज्वानः सत्यवादिनः [35]

शृण्वन्तोऽपि तथात्मानं जानते नैव केचन .

ज्ञात्वापि मन्वते मिथ्या किमेतत्तव मायया [36]

श्रीभगवानुवाच ...

एवमेव महाबाहो नात्र कार्या विचारणा .

दैवी ह्येषा गुणमयी मम माया दुरत्यया [37]

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते .

अभक्ता ये महाबाहो मम श्रद्धा विवर्जिताः [38]

फलं कामयमानास्ते चैहिकामुष्मिकादिकम् .

क्षयिष्ण्वल्पं सातिशयं यतः कर्मफलं मतम् [39]

तदविज्ञाय कर्माणि ये कुर्वन्ति नराधमाः .

मातुः पतन्ति ते गर्भे मृत्योर्वक्त्रे पुनः पुनः [40]

एवं शान्त्यादियुक्तः सन्नुपास्ते यः सदा द्विजः .

उद्धाट्योद्धाट्यैकमेकं यथैव कदलीतरोः [31]

वल्कलानि ततः पश्चाल्लभते सारमुत्तमम् .

तथैव पञ्चकोशेषु मनः संक्रामयन्क्रमात् .

तेषां मध्ये ततः सारमात्मानमपि विन्दति [32]

एवं मनः समाधाय संयतो मनसि द्विजः .

अथ प्रवर्तयेच्चित्तं निराकारे परात्मनि [33]

ततो मनः प्रगृह्णाति परमात्मानमव्ययम् .

यत्तदद्रेश्यमग्राह्यमस्थूलाद्युक्तिगोचरम् [34]

श्रीराम उवाच ...

भगवञ्छ्रवणे नैव प्रवर्तन्ते जनाः कथम् .

वेदशास्त्रार्थसंपन्ना यज्वानः सत्यवादिनः [35]

शृण्वन्तोऽपि तथात्मानं जानते नैव केचन .

ज्ञात्वापि मन्वते मिथ्या किमेतत्तव मायया [36]

श्रीभगवानुवाच ...

एवमेव महाबाहो नात्र कार्या विचारणा .

दैवी ह्येषा गुणमयी मम माया दुरत्यया [37]

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते .

अभक्ता ये महाबाहो मम श्रद्धा विवर्जिताः [38]
फलं कामयमानास्ते चैहिकामुष्मिकादिकम् .
क्षयिष्णवल्पं सातिशयं यतः कर्मफलं मतम् [39]
तदविज्ञाय कर्माणि ये कुर्वन्ति नराधमाः .
मातुः पतन्ति ते गर्भे मृत्योर्वक्त्रे पुनः पुनः [40]
नानायोनिषु जातस्य देहिनो यस्यकस्यचित् .
कोटिजन्मार्जितैः पुण्यैर्मयि भक्तिः प्रजायते [41]
स एव लभते ज्ञानं मद्भक्तः श्रद्धयान्वितः .
नान्यकर्माणि कुर्वाणो जन्मकोटिशतैरपि [42]
ततः सर्वं परित्यज्य मद्भक्तिं समुदाहर .
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज [43]
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः .
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् [44]
यत्तपस्यसि राम त्वं तत्कुरुष्व मदर्पणम् .
ततः परतरा नास्ति भक्तिर्मयि रघूत्तम [45]

Lord Shiva said: O Rama of mighty arms! This is it. No need to worry about these things. This Maya which comprises of Satwa, rajo and Tamo qualities; cannot be sailed across by anyone. Only those who surrendering themselves totally take my refuge, such humans only get ferried from this maya. O Rama! People devoid of devotion and faith in me, do Kamya-karmas (karmas expecting returns), and get the decaying fruition of their karmas. Ignorant people who run after the enjoyments to gain temporary happiness, they take birth again and again from the wombs of mothers. and again repeatedly keeps going inside the mouth of the death and experience innumerable sorrows in lives. After taking billions of births from many wombs there exists one in a billion who due to his accumulated virtues over his billions of births gains interest in me and gets devoted to me. And that fortunate one who gains interest and devotion in me, gains the divine knowledge. One cannot gain this knowledge by performing billions of any other Karmas. Therefore discard everything and get focussed only on me. Rejecting everything else, take my refuge, I would deliver you from all sins and give you liberation. Do not feel sorrowful of anything. therefore O Rama! Whatever you do, whatever you eat, whatever you offer to the sacrificial fire, whatever you give as donation, whatever austerities you perform, everything offer to me. To remain devoted to me is the best thing to do. There is nothing superior to that.

Here ends the chapter 14 of Shiva Gita from padma Purana Uttara Khanda

Shiva Gita Ch 15: Bhakti Yoga

श्रीराम उवाच ...
भक्तिस्ते कीदृशी देव जायते वा कथंचन .
यया निर्वाणरूपं तु लभते मोक्षमुत्तमम् .
तद् ब्रूहि गिरिजाकान्त मयि तेऽनुग्रहो यदि [1]
श्रीभगवानुवाच ...
यो वेदाध्ययनं यज्ञं दानानि विविधानि च .

मदर्पणधिया कुर्यात्स मे भक्तः स मे प्रियः [2]
नर्यभस्म समादाय विशुद्धं श्रोत्रियालयात् .
अग्निरित्यादिभिर्मन्त्रैरभिमन्त्र्य यथाविधि [3]
उद्धूलयति गात्राणि तेन चार्चति मामपि .
तस्मात्परतरा भक्तिर्मम राम न विद्यते [4]
सर्वदा शिरसा कण्ठे रुद्राक्षान्धारयेत्तु यः .
पञ्चाक्षरीजपरतः स मे भक्तः स मे प्रियः [5]

Sri Rama said: What is meant by devotion to you? How does it take birth? And how does one gain the supreme happiness called liberation by devotion to you, please explain me O Shiva! Sri Bhagawan said: One who studies Vedas or does the sacrificial rituals and offers his actions to me, he is my favorite devotee. One who applies the holy ash all over his body and worships me with devotion; there is no other devotee dearer than such a one to me. One who wears Rudraksha beads on his hair and neck, one who constantly chants my Panchakshari mantra, both these types of devotees are my favorite and very dear to me.

भस्मच्छन्नो भस्मशायी सर्वदा विजितेन्द्रियः .
यस्तु रुद्रं जपेन्नित्यं चिन्तयेन्मामनन्यधीः [6]
स तेनैव च देहेन शिवः संजायते स्वयम् .
जपेद्यो रुद्रसूक्तानि तथाथर्वशिरः परम् [7]
कैवल्योपनिषत्सूक्तं श्वेताश्वतरमेव च .
ततः परतरो भक्तो मम लोके न विद्यते [8]
अन्यत्र धर्मादन्यस्मादन्यत्रास्मात्कृताकृतात् .
अन्यत्र भूताद्भूत्याञ्च यत्प्रवक्ष्यामि तच्छृणु [9]

One who applies holy ash all over his body, sleeps in ash conquering his wild senses, and recites the Sri Rudram hymn with a cleansed heart, and one who recites Atharvasiras hymns, Kaivalyopanishat hymns, Svetasvatara hymns such a one becomes Shiva (me) in the very same life. There is none superior than that kind of devotees in this world. Now I'll tell you the details of the thing which is beyond the Dharma and Adharma, which is beyond the cause and effect, and which is beyond the past and future. Listen!

वदन्ति यत्पदं वेदाः शास्त्राणि विविधानि च .
सर्वोपनिषदां सारं दध्नो घृतमिवोद्धृतम् [10]
यदिच्छन्तो ब्रह्मचर्यं चरन्ति मुनयः सदा .
तत्ते पदं संग्रहेण ब्रवीम्योमिति यत्पदम् [11]
एतदेवाक्षरं ब्रह्म एतदेवाक्षरं परम् .
एतदेवाक्षरं ज्ञात्वा ब्रह्मलोके महीयते [12]
छन्दसां यस्तु धेनूनामृषभत्वेन चोदितः .
इदमेव पतिः सेतुरमृतस्य च धारणात् [13]

The kind of supreme state (parama padam), which is the message of the vedas obtained as like as butter is obtained from the curd. That Paramapadam to obtain which the sages follow the path of Brahmacharya, such a paramapadam related details I would tell you in short now. That is the Omkara. That is the

indestructible Parabrahman. People attain to Brahman after knowing the Omkara. That is imperishable. That is Param. Among all the chhandas when compared to cows this Omkara is like the Bull. This is the one which liberates one from the Samsaara.

मेधसा पिहिते कोशे ब्रह्म यत्परमोमिति [14]
चतस्रस्तस्य मात्राः स्युरकारोकारकौ तथा .
मकारश्चावसानेऽर्धमात्रेति परिकीर्तिता [15]
पूर्वत्र भूश्च ऋग्वेदो ब्रह्माष्टवसवस्तथा .
गार्हपत्यश्च गायत्री गङ्गा प्रातःसवस्तथा [16]
द्वितीया च भुवो विष्णू रुद्रोऽनुष्टुब्यजुस्तथा .
यमुना दक्षिणाग्निश्च माध्यन्दिनसवस्तथा [17]
तृतीया च सुवः सामान्यादित्यश्च महेश्वरः .
अग्निराहवनीयश्च जगती च सरस्वती [18]
तृतीयं सवनं प्रोक्तमथर्वत्वेन यन्मतम् .
चतुर्थी यावसानेऽर्धमात्रा सा सोमलोकगा [19]
अथर्वाङ्गिरसः संवर्तकोऽग्निश्च महस्तथा .
विराट सभ्यावसथ्यौ च शुतुद्रिर्यज्ञापुच्छकः [20]

Blanketed by the divine knowledge in the parabrahmakosam resides this Pranava which has four syllables - Akara (A), ukara (U), makara (M), ardhamatra (half note - this Ardhamatra has been stated in terms of Aagama and not in terms of grammar). For the Akara, earth, rigveda, lord Brahma, eight vasus, Grihapatya fire, gayatri, ganga, are the deities. For the Ukara, Bhuvvarloka, Vishnu, rudra, Anushtup chhandas, Yajurveda, yamuna river, Dakshina fire, are the deities. For the makara, Suvarloka, samaveda, surya, maheshwara, Ahavaneeya fire, jagati chhandas, Saraswati are the deities. For the fourth Ardhamatra, Samvartaka fire, Atharva Veda, Atharvangirasa, Virat Sadhyas are the deities.

प्रथमा रक्तवर्णा स्याद द्वितीया भास्वरा मता .
तृतीया विद्युदाभा स्याच्चतुर्थी शुक्लवर्णिनी [21]
सर्वं जातं जायमानं तदोङ्कारे प्रतिष्ठितम् .
विश्वं भूतं च भुवनं विचित्रं बहुधा तथा [22]
जातं च जायमानं यत्तत्सर्वं रुद्र उच्यते .
तस्मिन्नेव पुनः प्राणाः सर्वमोङ्कार उच्यते [23]
प्रविलीनं तदोङ्कारे परं ब्रह्म सनातनम् .
तस्मादोङ्कारजापी यः स मुक्तो नात्र संशयः [24]

The first note Akara remains of red color, second note Ukara of golden color, the third one of lightening hue, fourth one of white color. This entire creation with the past, present and future universes is established in the Omkara. That which is born, which is yet to be born everything is Rudra alone. All the pranas reside in him. Scriptures voice the fact that everything is non-dual from Rudra who is the Omkara. That's why Omkara and Shiva are non-different. Because the eternal brahman is established in this Omkara, those who chants Omkara would get liberated for sure beyond any doubts.

त्रेताग्रेः स्मार्तवह्नेर्वा शैवाग्रेर्वा समाहृतम् .

भस्माभिमन्त्र्य यो मां तु प्रणवेन प्रपूजयेत् [25]
 तस्मात्परतरो भक्तो मम लोके न विद्यते [26]
 शालाग्रेर्दाविवह्नेर्वा भस्मादायाभिमन्त्रितम् .
 यो विलिम्पति गात्राणि स शूद्रोऽपि विमुच्यते [27]
 कुशपुष्पैर्बिल्वदलैः पुष्पैर्वा गिरिसंभवैः .
 यो मामर्चयते नित्यं प्रणवेन प्रियो हि सः [28]
 पुष्पं फलं समूलं वा पत्रं सलिलमेव वा .
 यो दद्यात्प्रणवैर्मह्यं तत्कोटिगुणितं भवेत् [29]
 अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः .
 यस्यास्त्यध्ययनं नित्यं स मे भक्तः स मे प्रियः [30]

With the holy ash obtained from the sacrificial altar, one who worships me by uttering Pranava, there doesn't remain any second to such a devotee. Even a shudra gets liberated if he applies the holy ash obtained from the sacrificial house on his body. One who worships me with darbha grass, with Bilva leaves uttering Pranava he becomes my favorite one and his merits get multiplied by a factor of billion. One who is serene, honest, truthful, loves all creatures, remains clean, is a conquerer of his senses, and studies the scriptures to attain knowledge; such a devotee becomes my loved devotee.

प्रदोषे यो मम स्थानं गत्वा पूजयते तु माम् .
 स परं श्रियमाप्नोति पश्चान्मयि विलीयते [31]
 अष्टम्यां च चतुर्दश्यां पर्वणोरुभयोरपि .
 भूतिभूषितसर्वाङ्गो यः पूजयति मां निशि [32]
 कृष्णपक्षे विशेषेण स मे भक्तः स मे प्रियः [33]
 एकादश्यामुपोष्यैव यः पूजयति मां निशि .
 सोमवारे विशेषेण स मे भक्तो न नश्यति [34]
 पञ्चामृतैः स्नापयेद्यः पञ्चगव्येन वा पुनः .
 पुष्पोदकैः कुशजलैस्तस्मान्नयः प्रियो मम [35]

In the early morning time one who goes to Shiva temple and worships me he would gain lot of wealth and prosperity and after death would merge in me. On the Ashtami day (eighth day) or Chaturdasi day (fourteenth day) by applying holy ash people who worship me at night time they become prime devotees. When I am worshiped in the Krishnapaksha (fortnight after the full moon day), they can gain additional benefits. Either on monday, or on the Ekadashi (eleventh) day, by observing fasting one who worships me at night such a devotee would never run into any problems in life. With panchamrita (milk, curd, sugar, honey, ghee), and with flowers and water one who does Abhishekam (offering) to me, he becomes very dear to me.

पयसा सर्पिषा वापि मधुनेक्षुरसेन वा .
 पक्वाम्रफलजेनापि नारिकेरजलेन वा [36]
 गन्धोदकेन वा मां यो रुद्रमन्त्रं समुच्चरन् .
 अभिषिञ्चेत्ततो नान्यः कश्चित्प्रियतरो मम [37]
 आदित्याभिमुखो भूत्वा ऊर्ध्वबाहुर्जले स्थितः .
 मां ध्यायन् रविविम्बस्थमथर्वागिरस जपेत् [38]

प्रविशेन्मे शरीरेऽसौ गृहं गृहपतिर्यथा .
बृहद्रथन्तरं वामदेव्यं देवव्रतानि च [39]
तद्योगयाज्यदोहांश्च यो गायति ममाग्रतः .
इह श्रियं परां भुक्त्वा मम सायुज्यमाप्नुयात् [40]
ईशावास्यादि मन्त्रान यो जपेन्नित्यं ममाग्रतः .
मत्सायुज्यमवाप्नोति मम लोके महीयते [41]
भक्तियोगो मया प्रोक्त एवं रघुकुलोद्भव .
सर्वकामप्रदो मत्तः किमन्यच्छ्रोतुमिच्छसि [42]

With milk, ghee, honey, sugarcane juice, mango juice, coconut water, sandal paste, using any of these substances one who does Abhishekam to be uttering Rudra hymns, there is none who is more dearer than him to me. One who stands inside the water facing east and raising his two hands upwards considering me in the rising sun one who chants the Atharvangirasa hymns would merge in me as easily as one enters freely in his own house without any restrictions. The sacrifices related to Vamadevyam, Devavratam, Brihadradantam one who performs for me he would gain all riches in his life and after death would reach my abode. one who regularly chants the hymns of the ISavasya upanishad, they would reach my abode. Therefore O son of Dashratha!, this Bhakti Yoga as preached by me when read by anyone, has the capability to fulfill all desires and gives salvation. if you have further questions to ask, you may do so.

Here ends the 15th chapter of Shiva Gita from padma Purana Uttara khanda

Shiva Gita Ch 16: Mokshadhikari Nirupanam

श्रीराम उवाच ...
भगवन्मोक्षमार्गो यस्त्वया सम्यगुदाहृतः .
तत्राधिकारिणं ब्रूहि तत्र मे संशयो महान [1]
श्रीभगवानुवाच ...
ब्रह्मक्षत्रविशः शूद्राः स्त्रियश्चात्राधिकारिणः .
ब्रह्मचारी गृहस्थो वा.आनुपनीतोऽथवा द्विजः [2]
वनस्थो वाऽवनस्थो वा यतिः पाशुपतव्रती .
बहुनात्र किमुक्तेन यस्य भक्तिः शिवार्चने [3]
स एवात्राधिकारी स्यान्नान्यचित्तः कथंचन .
जडोऽन्धो बधिरो मूको निःशौचः कर्मवर्जितः [4]
अज्ञोपहासकाभक्ता भूतिरुद्राक्षधारिणः .

लिंगिनो यश्च वा द्वेष्टि ते नैवान्नाधिकारिणः [5]

Sri Rama said: O Parameshwara! You have explained in very detail the path to liberation. Hence now kindly explain which kind of people become eligible for attaining such salvation. I have great doubts on that matter. Sri Bhagawan said: Brahmana, Kshatriya, vaishya, Shudra, stree, everyone is eligible for attaining salvation. Either one is a celibate or a householder or has become a forest dweller, or without going to forest also follows Pashupata Vrata Deeksha, or one who worships Shiva (me) regularly and is my devotee, every such category of people are eligible for attaining salvation. However, a Jada (atheist), deaf, blind, dumb, of uncleansed heart, who doesn't perform any virtuous deeds, ignorant, a fake devotee, one who insults / hates people wearing Rudraksha ash and lingas such categories of people would not attain to salvation.

N.B:- Here Blind, Dumb, Deaf refers to spiritual blindness, spiritual deafness, and spiritual dumbness which are the qualities of atheists.

यो मां गुरुं पाशुपतं व्रतं द्वेष्टि धराधिप .
विष्णुं वा न स मुच्येत जन्मकोटिशतैरपि [6]
अनेककर्मसक्तोऽपि शिवज्ञानविवर्जितः .
शिवभक्तिविहीनश्च संसारान्नैव मुच्यते [7]
आसक्ताः फलरागेण ये त्ववैदिककर्मणि .
दृष्टमात्रफलास्ते तु न मुक्तावधिकारिणः [8]
अविमुक्ते द्वारकायां श्रीशैले पुण्डरीकके .
देहान्ते तारकं ब्रह्म लभते मदनुग्रहात् [9]
यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम् .
विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते [10]

I who am the Guru of the Pashupati Vratam, one who hates me one who hates Vishnu, such a person even after billions of kalpas would remain in the ocean of samsara falling into the circle of births and deaths and would not gain Shivajnana hence would not attain liberation. One who performs rituals or chants my name with the expectation of fruition, he would gain the desired fruition only but cannot gain liberation. One who dies in Kashi, Dwaraka, Sri Sailam, or Pundarikam with my grace they would gain Taraka Brahman and attain salvation. One whose limbs remain conquered and help him gain knowledge, do austerities, gain fame such a person only gains the fruition of pilgrimage. Others who aren't of cleansed heart gain only sins even by staying in those places of pilgrimage.

विप्रस्यानुपनीतस्य विधिरेवमुदाहृतः .
नाभिव्याहारयेद्ब्रह्म स्वधानिनयनादृते [11]
स शूद्रेण समस्तावद्यावद्वेदान्न जायते .
नामसंकीर्तने ध्याने सर्व एवाधिकारिणः [12]
संसारान्मुच्यते जन्तुः शिवतादात्म्यभावनात् .
तथा दानं तपो वेदाध्ययनं चान्यकर्म वा .
सहस्रांशं तु नार्हन्ति सर्वदा ध्यानकर्मणः [13]
जातिमाश्रममङ्गानि देशं कालमथापि वा .
आसनादीनि कर्माणि ध्यानं नापेक्षते क्वचित् [14]

गच्छंस्तिष्ठन जपन्वापि शयानो वान्यकर्मणि .
पातकेनापि वा युक्तो ध्यानादेव विमुच्यते [15]

A Brahmana whose Upanayanam ritual is not performed (who doesn't have a sacred thread on his body), he should not be allowed to chant vedas in any rituals except for the Swadha, Daana, and Pitrukaryam kind of rituals. Devoid of Vedic Karmas such a Brahmana is equivalent to a Shudra. Every class of people (from all castes and creeds) have rights on doing Namasankeertanam (chanting), and Dhyanam (meditation). By connecting oneself with Shiva through meditation, the human gets liberated from the samsaara. Therefore, danam (donations), tapas (penance), Vedadhyayanam (studying vedas) are thousand times inferior than Dhyana (meditation). One who meditates (on Shiva) while walking, standing, sleeping, or doing any work, even while indulging in sinful activities, he becomes ferried from the bondages of the samsaara.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते .
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् [16]
आश्चर्ये वा भये शोके क्षुते वा मम नाम यः .
व्याजेनापि स्मरेद्यस्तु स याति परमां गतिम् [17]
महापापैरपि स्पृष्टो देहान्ते यस्तु मां स्मरेत् .
पञ्चाक्षरीं वोच्चरति स मुक्तो नात्र संशयः [18]
विश्वं शिवमयं यस्तु पश्यत्यात्मानमात्मना .
तस्य क्षेत्रेषु तीर्थेषु किं कार्यं वान्यकर्मसु [19]
सर्वेण सर्वदा कार्यं भूतिरुद्राक्षधारणम् .
युक्तेनाथाप्ययुक्तेन शिवभक्तिमभीप्सता [20]
नर्यभस्मसमायुक्तो रुद्राक्षान्यस्तु धारयेत् .
महापापैरपि स्पृष्टो मुच्यते नात्र संशयः [21]
अन्यानि शैवकर्माणि करोतु न करोतु वा .
शिवनाम जपेद्यस्तु सर्वदा मुच्यते तु सः [22]
अन्तकाले तु रुद्राक्षान्विभूतिं धारयेत्तु यः .
महापापोपपापोधैरपि स्पृष्टो नराधमः [23]
सर्वथा नोपसर्पन्ति तं जनं यमकिंकराः [24]
बिल्वमूलमृदा यस्तु शरीरमुपलिम्पति .
अन्तकालेऽन्तकजनैः स दूरीक्रियते नरः [25]

There is no beginning or end to Dhyanam. One who meditates he becomes freed of all fears. Even by surprise or by fear or by sorrow one who utters my name attains to great virtues (parama gati). Even a person who is a great sinner (mahapaapi), if by any means or due to any reason if just remembers me once or utters the Panchakshari Mantra (om namah Shivaya) once he would gain liberation beyond doubt. One who sees this entire universe as Shivamayam (of being Shiva's form), he doesn't require to visit any sacred places of pilgrimage. Shiva devotees should wear holy ash and Rudraksha on their bodies, this is an important feature for the aspirants of gaining Shiva devotion. A person who applies holy ash on his body, and wears Rudraksha even if he is a great sinner he would attain to salvation. One who doesn't perform other rituals related to Shiva but only chants Shiva's name continuously, he would attain liberation for sure. A great sinner who has always been living with sinners and has accumulated nothing but sins, even such a

heinous person at his death time if wears Rudraksha and applies holy ash on himself; the attendants of Yama (god of death) can not touch or near him. A person who applies the soil from a Bilva tree on his body, Yama's attendants would always remain away from him.

Here ends the chapter 16 of Shiva Gita from Padma Purana Uttara Khanda

Shiva Gita Ch 17: Puja Vidhanam

श्रीराम उवाच ...

भगवन्पूजितः कुत्र कुत्र वा त्वं प्रसीदसि .

तद्ब्रूहि मम जिज्ञासा वर्तते महती विभो [1]

श्रीभगवानुवाच ...

मृदा वा गोमयेनापि भस्मना चन्दनेन वा .

सिकताभिर्दारुणा वा पाषाणेनापि निर्मिता [2]

लोहेन वाथ रङ्गेण कांस्यखर्परपित्तलैः .

ताम्ररौप्यसुवर्णेर्वा रत्नैर्नानाविधैरपि [3]

अथवा पारदेनैव कपूरेणाथवा कृता .

प्रतिमा शिवलिङ्गं वा द्रव्यैरेतैः कृतं तु यत् [4]

तत्र मां पूजयेत्तेषु फलं कोटिगुणोत्तरम् [5]

मृदारुकांस्यलोहैश्च पाषाणेनापि निर्मिता .

गृहिणा प्रतिमा कार्या शिवं शश्वदभीप्सता .
 आयुः श्रियं कुलं धर्मं पुत्रानाप्नोति तैः क्रमात् [6]
 बिल्ववृक्षे तत्फले वा यो मां पूजयते नरः .
 परां श्रियमिह प्राप्य मम लोके महीयते [7]
 बिल्ववृक्षं समाश्रित्य यो मन्त्रान्विधिना जपेत् .
 एकेन दिवसेनैव तत्पुण्यं भवेत् [8]
 यस्तु बिल्ववने नित्यं कुटीं कृत्वा वसेन्नरः .
 सर्वे मन्त्राः प्रसिद्ध्यन्ति जपमात्रेण केवलम् [9]
 पर्वताग्रे नदीतीरे बिल्वमूले शिवालये .
 अग्निहोत्रे केशवस्य संनिधौ वा जपेत्तु यः [10]
 नैवास्य विघ्नं कुर्वन्ति दानवा यक्षराक्षसः .
 तं न स्पृशन्ति पापानि शिवसायुज्यमृच्छति [11]

Sri Rama said: O venerable Lord! Kindly let me know which all places if you are worshiped by a devotee you get pleased. Sri Bhagawan said: With soil, cow dung, holy ash, sandalwood paste, sand, wood, stone, gem, mercury, silver, gold, peetal (metal which resembles gold in color), bronze, karpooram, copper etc substances either my idol or Linga symbol when prepared and worshiped, for such a devotee billion times higher fruition would be given. For a householder person, soil, bronze, iron, stone substances are the best ones for worshiping me. As the consequent fruits, he gains long life, wealth, lineage (progeny), righteousness, and sons. If i am worshipped under a Bilva tree or in the bilva fruit, the devotee gains huge amount of wealth in the life and reaches Kailasham after his death. If Mantras are chanted in front of a Bilva tree, in one day itself one gains the fruition of Purascharana Poorti. If one creates a hut in a grove of bilva trees and lives therein, he gains siddhi by just chanting the mantras. On top of a hill, on the river bank, under a bilva tree, in a shiva temple, in the place of fire, in the place of vishnu, if someone chants my mantra, danavas, Yakshas, rakshasas kind of demons would not be able to bring any harm to the chanting being done, and that person remains untouched by sins and attains Shiva Sayujyam.

स्थण्डिले वा जले वह्नौ वायावाकाश एव वा .
 गिरौ स्वात्मनि वा यो मां पूजयेत्प्रयतो नरः [12]
 स कृत्स्नं फलमाप्नोति लवमात्रेण राघव .
 आत्मपूजासमा नास्ति पूजा रघुकुलोद्भव [13]
 मत्सायुज्यमवाप्नोति चण्डालोऽप्यात्मपूजया .
 सर्वान्कामानवाप्नोति मनुष्यः कम्बलासने [14]
 कृष्णाजिने भवेन्मुक्तिर्मोक्षश्चीर्वाघ्रचर्मणि .
 कुशासने भवेज्जानमारोग्यं पत्रनिर्मिते [15]
 पाषाणे दुःखमाप्नोति काष्ठे नानाविधान गदान .
 वस्त्रेण श्रियमाप्नोति भूमौ मन्त्रो न सिद्ध्यति .
 प्राङ्मुखो दङ्मुखो वापि जपं पूजां समाचरेत् [16]

Inside a mountain cave, in air, near the fire, in water, on earth one who worships me in his own Atman, he always remains untouched by sins. With small efforts they can get high results. He reaches my abode after death. O Rama! There is nothing superior than Atma Puja (worshipping the Atman as the Brahman). Even a chandala attains to my abode by performing Atma Puja. One if does Japa by sitting on the

Kambala (blanket) gets all his wishes fulfilled. If one does the Japa of my name by sitting on Krishnaji seat, he gains liberation. Japa done by sitting on tiger skin gives liberation and wealth; on grass seat (mat) gives knowledge, on the seat of leaves gives health, on the stone when seated and japa is done it gives sorrow, on wood it gives disease (illness), on cloth it gives wealth, but however sitting on earth and doing japa is useless, it doesn't work. Doing worship of japa by facing either facing north or east is the best.

Here ends the chapter 17 of Shiva Gita from Padma Purana Uttara Khanda

Shiva Gita Ch 18: Japa Lakshanam

श्रीभगवानुवाच ...

अक्षमालाविधिं वक्ष्ये शृणुष्ववहितो नृप [1]
साम्राज्यं स्फाटिके स्यात्तु पुत्रजीवे परां श्रियम् .
आत्मज्ञानं कुशग्रन्थौ रुद्राक्षः सर्वकामदः [2]
प्रवालैश्च कृता माला सर्वलोकवशप्रदा .
मोक्षप्रदा च माला स्यादामलक्याः फलैः कृता [3]
मुक्ताफलैः कृता माला सर्वविद्याप्रदायिनी .
माणिक्यरचिता माला त्रैलोक्यस्य वशंकरी [4]
नीलैर्मरकतैर्वापि कृता शत्रुभयप्रदा .
सुवर्णरचिता माला दद्याद्वै महतीं श्रियम् [5]
तथा रौप्यमयी माला कन्यां यच्छति कामिताम् .
उक्तानां सर्वकामानां दायिनी पारदैः कृता [6]
अष्टोत्तरशता माला तत्र स्यादुत्तमोत्तमा .

शतसंख्योत्तमा माला पञ्चाशन्मध्यमा मता [7]
चतुः पञ्चशती यद्वा अधमा सप्तविंशतिः .
अधमा पञ्चविंशत्या यदि स्याच्छतनिर्मिता [8]
पञ्चाशदक्षराण्यत्रानुलोमप्रतिलोमतः .
इत्येवं स्थापयेत्स्पष्टं न कस्मैचित्प्रदर्शयेत् [9]
वर्णैर्विन्यस्तया यस्तु क्रियते मालया जपः .
एकवारेण तस्यैव पुरश्चर्या कृता भवेत्[10]

Sri Bhagawan said: I would explain you the process of using Rudraksha beaded rosary. Listen! if one does Japa using Sphatika Mala (rosary of crystals), I give him samrajyam (kingdom), son, long life and wealth. grass beads rosary gives Atmanjnanam (knowledge of atman). Rudraksha bead rosary fulfils all wishes. rosary of Pravala beads (red colored gems), makes the entire world conquered under the devotee's power. rosary made from Amla fruits gives Moksham. A rosary of pearls bestows all kinds of knowledge. Rosary of manikya gems makes entire world under his control. Blue gems and by Marakata gems when rosary is prepared when chanted using that it frees one from all fears of enemies. A rosary of golden beads gives immense wealth when chanted using that. A rosary of silver beads when used for chanting the devotee gets the girl he loves for himself. And a rosary made of mercury beads gives all the aforementioned results combined together. This rosary is best of the best one. A rosary of 100 beads is best, of 50 beads is better, or even if 54 beads are there that is also fine. At least the rosary should have minimum 27 beads. A rosary of 25 beads is the lowest and is not preferable. If the 100 beads rosary is used, one should chant Akaradi-KShakarantam (from a to z), and at the "La" syllable one should make it as lightning, by following Anuloma-Pratiloma methods should establish a rosary of alphabets/varnas (Varnamala). The rosary used for japa should never be shown to anyone. One who does Japa using the rosary made of varnas (Varnamala) he gains all the merits of Purascharana purti at once in one shot itself.

सव्यपार्श्विं गुदे स्थाप्य दक्षिणं च ध्वजोपरि .
योनिमुद्राबन्ध एष भवेदासनमुत्तमम् [11]
योनिमुद्रासने स्थित्वा प्रजपेद्यः समाहितः .
यं कंचिदपि वा मन्त्रं तस्य स्युः सर्वसिद्धयः [12]
छिन्ना रुद्धाः स्तम्भिताश्च मिलिता मूर्छितास्तथा .
सुप्ता मत्ता हीनवीर्या दग्धास्त्रस्तारिपक्षगाः [13]
बाला यौवनमत्तश्च वृद्धा मन्त्राश्च ये मताः .
योनिमुद्रासने स्थित्वा मन्त्रानेवंविधान जपेत् [14]
तत्र सिद्ध्यन्ति ते मन्त्रा नान्यस्य तु कथंचन .
ब्राह्मं मुहूर्तमारभ्यामध्याह्नं प्रजपेन्मनुम् [15]
अत ऊर्ध्वं कृते जाप्ये विनाशाय भवेद्भुवम् .

Moreover, keeping the left hand under the anus, and keeping right hand on the penis is called as Yoni Mudra (Yoni posture). This is a great Asana (posture). In this way sitting in Yoni-mudra posture, one who does the Japa he gains all the siddhis by chanting any of the following mantras: Chinnam, Rudram, Sthambitam, Militam, Moorchitam, Suptam, Mattam, Heenveeryam, Dardham, Pratyarthi pakshyagam, Baalam, Youvanamantram, Vruddhimantram (these all became famous in mantra shastram). All the aforesaid mantras become Siddhi when chanted sitting in Yonimudra posture, others cannot gain siddhi

(mastery) on these mantras by in any other posture. The mantras which give results of Kamya Phalam (desired fruits) should be chanted only between Brahmamuhurtam (early morning) to noon. After the noon time if chanted, brings a lot of destruction. This is the procedure of Japa of the discussed mantras in Yoni mudra.

पुरश्चर्याविधावेवं सर्वकाम्यफलेष्वपि [16]
नित्ये नैमित्तिके वापि तपश्चर्यासु वा पुनः .
सर्वदैव जपः कार्यो न दोषस्तत्र कश्चन [17]
यस्तु रुद्रं जपेन्नित्यं ध्यायमानो ममाकृतिम् .
षडक्षरं वा प्रणवं निष्कामो विजितेन्द्रियः [18]
तथाथर्वशिरोमन्त्रं कैवल्यं वा रघूत्तम .
स तेनैव च देहेन शिवः संजायते स्वयम् [19]
अधीते शिवगीतां यो नित्यमेतां जितेन्द्रियः .
शृणुयाद्वा स मुक्तः स्यात्संसारान्नात्र संशयः [20]
सूत उवाच ...
एवमुक्त्वा महादेवस्तत्रैवान्तरधीयत .
रामः कृतार्थमात्मानममन्यत तथैव सः [21]

Without worrying about any specific ritualistic procedures, one is allowed to do Japam, there is no issue with that. One who meditating on my form, subjugating his senses, without any expectations, if chants either Sri-Rudram hymns or Shadakshari mantra or pranava mantra, or atharvasiras hymns or kaivalyopanishat they would become Shiva in that very same life itself. One who regularly studies or listens this Shiva Gita, such a human gets ferried from the samsara. There is no doubt in that. Suta said: In this way Lord Shiva preached Rama on these subjects and then disappeared.

एवं मया समासेन शिवगीता समीरिता .
एतां यः प्रजपेन्नित्यं शृणुयाद्वा समाहितः [22]
एकाग्रचित्तो यो मर्त्यस्तस्य मुक्तिः करे स्थिता .
अतः शृणुध्वं मुनयो नित्यमेतां स्माहिताः [23]
अनायासेन वो मुक्तिर्भविता नात्र संशयः .
कायक्लेशो मनःक्षोभो धनहानिर्न चात्मनः [24]
पीडास्ति श्रवणादेव यस्मात्कैवल्यमाप्नुयात् .
शिवगीतामतो नित्यं शृणुध्वमृषिसत्तमाः [25]
ऋषय ऊचुः ...
अद्यप्रभृति नः सूत त्वमाचार्यः पिता गुरुः .
अविद्यायाः परं पारं यस्मात्तारयितासि नः [26]
उत्पादकब्रह्मदात्रोर्गरीयान ब्रह्मदः पिता .
तस्मात्सूतात्मज त्वत्तः सत्यं नान्योऽस्ति नो गुरुः [27]
व्यास उवाच ...
इत्युक्त्वा प्रययुः सर्वे सायंसंध्यामुपासितुम् .
स्तुवन्तः सूतपुत्रं ते संतुष्टा गोमतीतटम् [28]

Suta continued: Rama felt blessed and satisfied with that discourse. In this way this Shiva Gita has been narrated in a summarized way by me. Every day one who reads this divine & sacred Shiva Gita or listens to it daily with firm faith and mind; for such a person Mukti (liberation) is Karatalamalakam (dirt of the hands). Therefore O sages, recall this divine Shiva Gita regularly in your minds with devotion, you would get liberation without putting much efforts. Purity of body, hearts sorrow etc. do not become a barrier for this Gita study. Similarly to study Shiva Gita there is neither any expenditure of money involved, nor there would be any pain to the body. Just by mere listening to this gives liberation. Therefore O sages study this Shiva Gita definitely. Sages said: o great Sage Suta! You are our Guru our Sire and our Acharya(preceptor). You have erased our ignorance and blessed us with knowledge. Between the father and the Guru scriptures rank the Guru higher than the father since he gives knowledge. Hence O Suta! for us you are the only guru. Salutations! Vyasa said: Having praised Suta in this way, all those Saunaka sages went to Gomati river bank to perform Sayam Sandhya Vandanam austerity.

Here ends the 18th chapter of Shiva Gita from Padma Purana Uttara Khanda

Shiva Gita Translated to English by Santosh Kumar Ayalasomayajula.

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