THE

# SIVA PURÄNA

PART 1

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## 'IVAPURÄNA-MÅHÄTMYAM\*

CHAPTER ONE

( Greatness of SioaPwära )

Saunakal said :—

l. O Sita of great intellect, O my lord, the knower of all Philosophical principles, please narrate to me the essence of the Puräqas in detail.

1. How do good conduct, good devotion and power of discrimination flourish ? How are base feelings dispelled by good men ?
2. In this terrible Kali age all living beings have almost become demoniac in character. What is the effective mode of remedying the same ?
3. Now tell me about the greatest means to achieve the most perfect weal, the holiest of the holy modes.
4. What is that, the practice of which particularly purifies the soul ? What is that which enables a man of unsullied mind to attain Siva ?

Süta\* said

1. O foremost among sages, you are blessed indeed as

• The Chapters (1-7) on the glory of Sivopuräna are taken from SkandaPurdra.

r. Saunaka was the chief of the sages at the great sacrifice in Naimisa forest to whom the Mahäbhärata and the Puränas were recited by the Süta in the reign of Adhisimakrsua, the great-grandson Of Janamejaya and the sixth in generation from Arjuna in the Paurava ]inc. —Vä r. 12 ; 037.8: Padma l. I . 19.

1. The Sütas (Vä J. •32-3 ; L 27-28) preserved the genealogies af Gods, sages, and glorious monarchs as well aq the traditvons or great men. The Sita here is not a caste that is described by Manu (XO r. 17) as the offspring of a Ks;.triya father and Brahman mother. He is a venerable Brähmaqa who has preserved ballads, songs, genealogies of Gods, zageg and glorious Kings.—Pargiter : Ancicnt Indian Hilti.riral Tradition Ch. Il also Pusalkar . Stghes in Epics and Purinas Of India, Intro, p. 29. He described as the disciple of Vyäsa.—SP. 1.4-7.

SioaPw&ta

you are desirous of hearing. Hence I shall ponder over the greatest of the Sacred lore intelligently and tell you.

* 1. O dear, listen to that divine panacea evolved out of all religious tenets, heightening true devotion and conducive to the pleasure of Siva.
  2. It is destructive of the great fear of the Python of Käla (Death). O sage, it is the nOble Siva Puräoa3 formerly narrated by Siva Himself.
  3. For the bencfit of the people in the age of Kali, the sage Vyäsa' has abridged it out of great respect for the sage Sanatkumäraö on being instructed by him.
  4. O sage, there is nothing other than Siva Puräpa for the purification of the mind especially of the people of the Kali age.'
  5. It is only the intelligent and the highly fortunate man who has accumulated great merits in his previous birth who will be drawn towards it.
  6. This Sivapuräpa is the greatest and the noblest of the sacred lore. It is the form of Siva and as such is to be served and realised in this world.
  7. By reading this and listening to it the good man becomes very pious. By all means he instantly attains Siva's region.
  8. Hence every endeavour of men to read this is desirable. Loving care to listen to it yields all desired results.
  9. By listening to this Puräqa of Siva a man becomes sinless. After enjoying all extensive worldly pleasures he will attain the region of Siva.

1. For the nomenclature and authenticity of this Puräoa see duction.
2. According to the Pauranic tradition, Dvaipäyana Vyäsa, the son of Satyavati, composed the eighteen puränas Ot sup hintended their compilation.—Mat. 53•70•
3. The puråpas were first compiled by Brahmå (Vä l. 60-61 Sanatkumära, a son of Brahmå (SP I. 4. 8-9; I. 5. 17) inherited them from his father and imparted them to Vyäsa who in turn abridged them in 18 compendiums.
4. The beginning of the Kali age has been discussed by Dr. Fleet ('RAS, J, PP. 479, 67%, 686) and he has pointed out that it began on the day on which Lord Kgva died, which the chronology of the MahibhLnta places, as he shows, some twenty years after the great battle and that it was then that Yudhi"hira abdicated and Parik}ii began to reign.— Pargiter : Dynasties the  p. X.

gloo of SivaPurdpa 3

* 1. Merely by listening to the story of Siva a man secures that merit which results from the performance of Räjasüya7 and a hundred Agni$tomas.@
  2. O sage, those who listen to Sivapuräpa the noblest of Sacred lore, cease to be mere human beings. They must be undoubtedly considered as manifestations of Rudra, a form of Siva.
  3. Sages consider the dust in the feet of those who habitually listen to that Puräpa and recite it, on a par with holy cen tres.
  4. May those who wish to attain the seat of salvation, listen always to the holy Sivapuräpa with great devotion.
  5. O noblest among sages, if he is unable to listen to it always, let him hear it for a short while every day with his mind fully controlled.
  6. If any one is unable to listen to it every day, O sage, let him listen to Sivapuräpa in the holy months.
  7. Those who listen to that Puräqa even for a Muhürta (48 minutes), half that period, one fourth of that period or even for a moment will not suffer from mishaps.
  8. O lord of sages, the man who listens to that Puräpa crosses the ocean of worldly existence after burning the great forest of Karma (binding actions).
  9. O sage, the merit that accrues from all gifts and all Sacrifices becomes stabilised after listening to Sivapuräva.
  10. Particularly in the age. of Kali there is no greater virtue conducive to the achievement of liberation by men, O sage, than listening to Sivapuräpa.
  11. There is no doubt in this that, listening to the PuräQa and reciting the names of Siva is as effcacious as the Kalpa tree9 in yielding one's desires.
  12. For the benefit of the evil-minded persons of the Kali age, bereft of virtuous conduct, Lord Siva has produced the nectar in the form of Sivapuräpa.

1. Räjasüya is a great sacrifice performed by a universal monarch (in which the tributary princes also take part) at the time of his coronation as a mark of his undisputed sovereignty.
2. Agni"om. is a sacrificial ritc extending over several days in spring and forming an eisential part of the Jyoti';oma.
3. Kalpadruma is a mythological tree supposed to grant all desires.



* 1. A single man, the man who drinks nectar, becomes immortal and unageing. But the nectar of the divine story Of Siva, if drunk, makes the whole family immortal and unageing.

29, The sanctifying story of Sivapuräqa must always be resorted to, definitely so.

* 1. Merely by listening to Sivapuräoa (if such good results) what am I to say about the result when Siva abides in the heart ?
  2. This work consists of twenty-four thousand verses divided into seven samhitäs (compendiums ). The three kinds of Devotion (l ) by meditation, (2) recital of prayer and

(3) acts of worship and service] are fully explained in it. It must be listened to with great respect.

1. The first compendium is called Vidye{vara sailhitä, the second is Rudrasarhhitä, the third is Sata-Rudrä and the fourth is Koti-R udrä
2. The fifth compendium is called Umäsalhhitä, the sixth is KailäsasarhhiLä and the seventh is Väyaviyä. Thus, there are seven samhitäs in this Puräpa.
3. This divine Puräqa of seven sarilhitäs and called after Siva stands on an equal footing with Brahman (i. e. Vedic Texts) and accords an achievement that is superior to everything else.
4. He who reads the entire Sivapuräpa without omitting any of the seven sarhhitäs can be called a Jivanmukta (a living liberated soul ).
5. O sage, the ignorant man is tossed about in the ocean of worldly existence till the excellent Sivapuräpa reaches his ears.
6. Of What avail is listening to many sacred texts and other confounding Puräpas ? The Sivapuräpa alone loudly proclaims (its readiness) to grant salvation.
7. The house where the discourse on this Sivapurätia is held becomes a holy centre. It destroys the sins of the inmates of the house.
8. Thousands of horse-sacrifcest0 and hundreds of

ID. In Vedic times the Akvamedha sacrifice was performed by kings dairouq of o Tspring but subsequently it was performed by them for the achievem:nt of universal supremacy. A horse was turned loose to wander atwill for a year, attended by a guardian; when the horse entered a foreign

### gloo of SioaPrag 5

Väjapeyail sacrifices do not merit even a sixteenth part of Sivapucäpa.

1. O best of sages, a sinner is called a sinner till the moment he hears Sivapurär:ua with great devotiom
2. The holy rivers, Gafigä and others, the seven sacred cities12 and Gayä can never be equal to Sivapuräoa.
3. If one wishes for the greatest or goals (Liberation) one shall recite at least a stanza or even half of it from Sivapuräpa.
4. He who constantly listens to Sivapuräpa fully comprehcnding its meaning or simply reads it with devotion is undoubtedly a meritorious soul.
5. Lord Mahe{äna (Siva) is extremely pleased with the sensible man who listens to Sivapuräqa when death is imminent. Lord Siva accords him a scat in his own region.
6. He who adores this Sivapuräpa with great devotion enjoys in the world all desired objects and attains Sivatoka.

46, Never slack in his dcvotion to the Sivapurma he who keeps this work well wrapped in a silk cloth, will ever be happy.

1. The holy Sivapuräpa, the sole possession of a devotee of Siva, should assiduously be resorted to by a person who desires for happiness here and hereafter.
2. The holy Sivapuräoa that accords the four aims of life (virtue, wealth, love and salvation) must be heard and read with great devotion always.
3. The Sivapurä4a, the greatest harbinger of the perfcct welfare among the Vedas, Itihäsas and other sacred texts must be thoroughly understood by those who seek salvation.
4. This Sivapuräoa is the greatest resort of the knowers of Ätman (Spiritual Seekers) for ever; it is the noblest object

country, the ruler was bound either to submit or to light, this way the horse returned at the end ur a year, the guardian obtannng or cnfenc•ng the submission of pnnces whutu he brought m Ibis tram. Alter the return of the horse, the horse was sacrihced amidst great reoc-ncings. Il IS said that the horse was solnetnnes not  kept bound dun •ng the ceremony.

I Vajapeya is one of the seven forms Of the Soma-sacrificc 0117' ed by kings or Brahmans aspiring to the highest position, and preceding the R;ijasüya and the BE haspatisava.

12. The seven sacred cities of the Hindus are Ayodhyäs Mathurå, Mäyä, Käéi, KäiCi Avant.ikä and Dvärikä.



worthy Of adoration of good men ; it suppresses the three types of distresses (i. e. physical illness, extraneous attacks and divine calamities) ; it accords happiness always ; and it is very pleasing to all Devas led by Brahmä, Hari and rga.

51. With the mind extremely delighted I bow unto Sivapuräoa for ever. May Siva be pleased and bestow on me a devotion to His feet.

## CHAPTER TWO

(The liberation ofDevaräja)

Saunaka said :—

l. O Süta, thou art the most blessed and the most, for. tunate knower of the greatest Truth. Thou hast narrated to us, out of great com passion, this divine wonderful tale.

1. This wonderful narrative that destroys hosts of sins, purifies the mind, and propitiates Lord Siva has been heard by us.
2. Thanks to thy compassion we have decisively realised that there is nothing so fine and nice as this tale.
3. Who are those among sinners in the Kali age who get sanctified by this story ? Please enlighten us. Make the whole world gratified.

### Sita said

1. Men who habitually commit sins, wicked persons indulging in vicious activities and persons of lecherous disposition become pure hereby.
2. This is a great Jiänayajöa (sacrificial rite ofwisdom) ; it yields worldly enjoyment as well as salvation ; it dispels all sins and delights Siva.
3. Men overwhelmed by the thirst of covetousness, those devoid of truthfulness, those who decry even their parents, haughty vain fellows and persons prone to violent activities become sanctified by this,
4. Those who never practise the duties of their Var4as

gloo

and ÅÉramas (castes and walks of life) and those of malicious temperament become sanctified thanks to the Jåänayajåa even in the Kali age.

1. Those who habitually practise deception and those who are ruthless and of cruel disposition are sanctified by this Jåänayajia even in the Kali age.
2. Those who misappropriate the wealth of brahmins and thereby nourish themselves and those who indulge in heinous crimes of adultery become sanctified by this JNänayajna even in the Kali age.

I l. Those who always indulge in sinful actions and those who are roguish persons of wicked mind become sanctified by this Jiänayajöa even in the Kali age.

1. Men of unclean habits and wicked minds, men who know no peace and men who swallow temple and trust properties become sanctified by this Jfiänayajha even in the Kali

age.

1. The merit accruing from this Puräqa destroys great sins, yields worldly enjoyments and salvation and delights Lord Siva.
2. In this context an ancient anecdote is cited as an example, the merc hearing of which, removes all sins utterly, 15. In the city of Kirätas there lived a brahmin extremely poor and deficient in (brahmanical) knowledge. He used to sell various kinds of beverage and was averse to the worship of gods or to virtuous activities.
3. He never practised the daily Sandhyä prayers or ablutions. His practice resembled a Vai'ya's mode of living. He never hesitated to deceive credulous persons. His name was Devaräja.
4. Either by killing or by using various deceitful means he used to rob Brahmins, K satriyas, Vaiéyas, Südras and others.
5. Thus by foul means much wealth was later accumulated by him. But the sinner that he was, not even the slightest part of his wealth was utilised in virtuous acts ,
6. Once that brahmin went to a lake to take his bath. There he saw a harlot called Sobhävati and was much agitated at her sight.
7. The beautiful woman was extremely delighted on

### SivQü\*

coming to know that a rich brahmin had become her willing slave. The brahmin's heart was filled with love due to her pleasant talk.

21. He decided to make her his wife and she consented to have him as her husband. Thus in mutual love they sported for a long time.

22, Sitting, lying, eating, drinking and playing together they were not at all different from any other wedded couple.

1. Dissuaded again and again by his mother, father, first wife and others though he was, he never paid heed to their words but continued his sinful activities.
2. Once he became so enraged as to kill his mother, father and wedded wilé at dead of night while they were asleep and took possession of their wcalth,
3. Enamoured of the courtesan he handed over to her his own wealth and also the wealth that he looted from his father, mother and first wile.
4. In the company of this harlot he used to eat all sorts offOrbidden food, became an addict to wine and spirituous liquors and partook of his food from the same plate as his concubine.
5. Once, by chance, he came to the ciLy of Pratiithäna.l\* He saw a Siva ternple where saintly men had congregated.
6. During his stay there, he was afflicted by an acute fever. He heard the discourse on Siva conducted by a brahmin.
7. The brahmin Devaräja suffering from fever died at the end of a month. He was bound with nooses by Yama's attendants and forcibly taken to Yama's city.

30—33. in the mean While Siva's attendants dressed in white, smeared with ashes all over the body, wearing garlands of Rudräksa and wielding tridents in their hands started furiously from Sivaloka and reached Yama's City. They threatened the attendants of Yama (the God of death) and thrashed them. Releasing Devaräja from their clutches they seated him in a wonderful aerial chariot. When they were

13. Pratiuhäna : There are references to two towns of the same name : (l) a town at the coniiuence ot the Ganges and yamunä and capital 01 the early ungs of the lunar race, (2) a town on the Godävzrl and capital Oi bähvahanz. The latter town can be identified with the Putha.L in the Aurangabad dlstnct. It known Pailhi.na•ipu.ri . SK ll. Wii. 14. 37•

#### gloo ef

about to start to Kailäsa a great tumult arose in the middle of Yama's city on hearing which Dharmaräja (the God of Death) himself came out of his palace.

1. On seeing the four messengers who appeared like replicas of Rudra Himself, Dharmaräja the knower Of virtues honoured them in accordance with the custom.
2. Yama came to know of everything through his vision of wisdom. Out of fear he did not question the noble attendants of Siva.
3. Being duly honoured and adored by Yamas they went to Kailäsa and handed over the brahmin to Siva, the very ocean of mercy and to the divine mother Pärvati.
4. Blessed indeed is the story of Sivapuräpa, the holiest of holy stories, a mere hearing of which qualifies even the greatest sinner tor salvation,
5. The great scat of Sadäüva is the greatest abode and the noblest of positions which Vedic scholars have extolled as stationed above all Lokas (worlds).

39—40. Dcvaräja the base brahmin, addicted to wine, enamoured of a vile harlot, slayer or his own father, mother and wife and who out of greed lor money had killed many brahmins, ksatriyas, vaiÉyas and Éüdras and others became a liberated soul instantaneously on reaching that supreme Loka.

#### CHAPTER THREE

(Caicutä is disillusion and detachment)

Saunaka said

l. O Süta of great intellect, thou art extremely blessed and omniscient. By thy favour I am gratified to satiety again and again.

2, My mind rejoices muCh on hearing this old anecdote. Please narrate another story equally increasing devotion to Siva.

3. Nowhere in the world are those who drink nectar honoured with liberation. But in regard to the nectar of the

### Sio\*W

story of Siva it is different. When drunk, it straightway accords salvation.

1. Thou art blessed, blessed indeed. Blessed, blessed is the story of Siva on hearing which a man attains Sivaloka.

Sata raid

1. O Saunaka, please listen I shall tell you, though it is a great secret, since you are the foremost among Vedic scholars and a leading devotee of Siva.
2. There is a seaside village  where \*inful people bereft of Vedic virtue reside.
3. They are wicked debauchees with deceptive means of livelihood, atheists, farmers bearing weapons and adulterous rogues.
4. They know not anything about true knowledge, detachment or true virtue. They are brutish in their mental make•up and take a great deal of interest in listening to evil gossips and slander.
5. People of different castes are equally roguish never paying attention to their duties. Always drawn to worldly pleasures they are ever engrossed in one evil action or another.
6. All the women too are equally crooked, whorish and sinful. Evil-tempered, loose in morals they are devoid of good behaviour and disciplined life.
7. In the village ' 'Bä}kala" peopled by wicked pcoplc, there was a base brahmin called Binduga.
8. He was a wicked sinner traversing evil paths. Although he had a beautiful wife he was enamoured or a prostitute. His passion for her completely upset his mind.
9. He forsook his devoted wife Canculä and indulged in sexual dalliance with the prostitute overwhelmed by Cupid's arrows.
10. Many years thus elapsed without any abatement in his evil action. Afraid of violating her chastity Canculä, though smitten by Cupid bore her distress (calmly for a short while ).
11. But later on as her youthful health and boisterous

I l. grima—Cf. SK 111 i l l. •v 30. Il not been possible to identify and locate this village,

#### The Sioa»rå.a

virility incrcascd, cupid's onslaught became extremely unbearable for her and she ceased from strictly adhering to her virtuous conduct.

1. Unknown to her husband she began to indulgc in sexual intercourse with her sinful paramour at night. Fallen thus from Sättvic virtues she went ahead along her evil ways.
2. O sage, once hc saw his wife amorously indulging in sexual intercourse with her paramour at night.
3. Seeing his wife thus defiled by the paramour at night he furiously rushed at them.
4. When the roguish deceitful paramour knew that the wicked Binduga had returned to the house he fed from the scene immediately.
5. Thc wicked Binduga caught hold of his wife and with threats and abuses fisted her again and again.
6. Thc whorish wicked woman Canculä thus beaten by her husband became infuriated and spoke to her wicked husband.

Caicutä said

1. Foulminded that you are, you indulge in sexual intercourse with the harlot every day. You have discarded mc your wife, cvcr ready to serve you with my youthful 'body,
2. I am a youthful maiden endowed with beauty and mentally agitated by lust. Tell me what other course can I take when I am denied the amorous sport with my husband.
3. I am very beautiful and agitated with Rush of fresh youth. Deprived of sexual intercourse with you I am extremely distressed. How can I bear the pangs of passion ?

Sata said •

1. That base brahmin Binduga, when addressed thus by his wife, foolish and averse to his own duties said to her.

Binduga said

1. True indccd is what you have said with your mind agitated by passion. Please lislen, my dear wife, I shall tell you something that will be of benefit to you. You need not be afraid.
2. You go ahead with your sexual sports with any

SivaPur&a

number of paramours. No fear need enter your mind. Extract as much of wealth as you can from them and give them enough sexual pleasure,

1. You must hand over all the amount to me. You know that I am enamoured of my concubine. Thus our mutual interests will be assured.

Süta said :

1. His wife Caficulä on hearing these words of her husband became extremely delighted and assented to his vicious proposal.
2. Having thus entered into their nefarious mutual contract thc two wicked persons —the husband and the wife— fearlessly went ahead with their evil actions.
3. A great deal of time was thus wasted by the foolish couple indulging in their vicious activities.
4. The wicked Binduga, the brahmin with a Südra woman for his concubine, died after some years and fell into Hell.
5. The foolish fellow cndured distress and torture in Hell for many days. He then became a ghost in the Vindhya mountain range continuing to be terribly sinful.

34—35. After the death of her husband the wicked Binduga, the woman Caiculä continued to stay in her house with her sons. The woman foolishly continued her amorous dalliance with her paramours till she no longer retained her youthful charms.

1. Due to divine intercession it chanced that on an auspicious occasion she happened to go to the Cokarvaro temple in the company of her kinsmen.
2. Casually moving about here and there with her kinsmen she happened to take her bath in a holy pond as a normal routine affair.
3. In a certain temple a scholar of divine wisdom was conducting a discourse on the holy Sivapuräga story some of \*'lich she happened to hear.

39—40. The portion that fell on her ears was the context

15. Gokarqa : lit. 'cow's ear'. It is a place of piågaimage sacred to Siva, the west coast, near Mangalore. It has the temple o! Mahädeva, suppo.ed to have been established by Rävava.

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in which it was said that the servants of Yama would introduce a red hot iron into the vaginal passage of women who indulge in sexual intercourse with their paramours. This narrative made by the Paurär.lika to increase detachment, made the woman tremble with fear.

1. At the end of the discourse when all the people dispcrsed, the terrified woman approached the scholarly brahmin and spoke to him in confidence.

Caiculä said

1. O noble sir, please listen to the ignoble activities which I performed without knowing my real duties. O lord, on hearing the same you will please take pity on me and lift me up
2. O lord, with a mind utterly deluded J have committed very grcat sint Blinded by lust I spent the whole of my youth in incontinent prostitution.
3. Today on hcaring your learned discourse abounding in the sentiments of non-attachment I have become extremely terrified and I tremble much.
4. Fie upon mc, the foolish sinner of a woman deluded by lust, censurable, clinging to worldly pleasures and averse to my own duties.
5. Unknowingly a great sin that produces excessive distress has been committed by me for a fleeting glimpse of an evanescent pleasure, a criminal action.
6. Alas, I do not know which terrible goal this will lead me to. My mind has always been turned to evil ways. Which wise man will come to my succour there ?
7. At the time of death how shall I face the terrible messengers of Yama ? How shall feel when they tie nooses forcibly round my neck ?
8. How shall I endure in Hell the mincing of my body to pieces ? How shall I endure the special torture that is excessively painful ?
9. I bewail my lot. How can I peacefully proceed with the activity of my sense-organs during the day ? Agitated with misery how shall I get peaceful sleep during the night ? 51. Alas ! I am undone ! I am burnt down ! My

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heart is torn to pieces ! I am doomed in every respect. I am a sinner Of all sorts.

1. O adverse Fate ! it was you who directed my mind along evil lines. With a hateful stubbornness you made me commit great sins. I was led astray from the path of my duty that would have bestowed all happiness,
2. O Brahmin, my present pain is millions of times more than that of a man stuck to the stake or hurled from a high mountain-top.
3. My sin is so great that it cannot be washed away even if I take ablutions in the Gangä for a hundred years or even if I perform a hundred sacrifices.
4. What shall 1 do ? Where shall 1 go ? Whom shall resort to ? I am falling into the ocean of Hell. Who can save me in this world ?
5. O noble sir, thou art my preceptor. Thou art my mother. Thou art my father. I seek refuge in Thee. I am in a pitiable plight. Lift me; lift me.

Süta said :—

The intelligent Brahmin mercifully lifted up Canculä who had become disgusted (with worldly affairs) and had fallen at his feet. That Brahmin then spoke (as follows).

## CHAPTER FOUR

Caffculä's Salvation

The Brahmin said •

1—2. O Brahmin lady, fortunately you have realised at the proper time on hearing the story of Sivapuräqa that is conducive to non-attachment. Do not be afraid, Seck refuge in Siva. All sins perish instantaneously by Siva's grace.

1. I shall explain to you that great object attached to the glorification of Siva whereby your course hereafter will be pleasant always.
2. It is by listening to the excellent story that your mind

TIC. glor Sivapurå!ta

has now turned to the pure path of repentance and detachment towards worldly pleasures.

1. Repentance is the only way of acquittance for all sinners. Saintly men have extolled it as the only way of expiation for all sins.
2. Purity can be realised by repentence alone. If the sinner expiatcs in thc manner advised by saintly men it rcmoves all sins.
3. After due expiation he becomes free from fear. By repentance he attains salvation undoubtedly.
4. The mental purity that one derives on hearing the story of Sivapuräpa cannot be gained by any other means.
5. As a mirror becomes free from dirt on being wiped with a cloth, so is the mind undoubtedly purified by listening to this story.
6. Accompanied by Ambä, Siva stays in the minds of pure men. The sanctified soul thereupon attains the region of Siva and Ambä.

I l. Hence this story is the means of realising the fourfold aim of life. It is for this that Mahädeva earnestly creatcd this.

1. Listening to the story of Pärvati's consort (Siva) brings about steady contemplation. Contemplation leads to perfect knowledge which certainly brings in salvation.
2. person who listens to the story in this birth though he be unable to meditate, realises the same in the next birth after which he reaches the goal of Siva.
3. Many repentant sinners have meditated upon Siva after hearing this story and have achieved salvation.
4. Listening to the excellent story is the cause of beatitude for all men. Properly entertained, it dispels the ailment of worldly bondage.
5. Listening to the story of Siva, constant meditations thereon and repeated musings certainly purify the mind.
6. That (the purity of the mind) leads the meditator to a devotion of Maheéa and his two sons (Gape'a and Kärtikeya). With their blessings one undoubtedly attains liberation.
7. A person devoid of that devotion with his mind



entangled in the bondage of ignorance is a brute. He can never be liberated from the worldly bondage.

1. Hence O Brahmin lady, you turn away from worldly pleasures. Listen to the sanétifying story of Siva with d evotion.

Your mind, as you listen to the excellent story of Siva, the Supreme Soul, will become pure and thereafter you will realise liberation.

1. Liberation is assured in this very birth to a person who meditates on the lotus-like feet of Siva, with a pure mind. Truth, I am saying the truth.

Sita said:

1. After saying this, that excellent brahmin with his mind melting with pity ceased talking and turned his attention to the meditation on Siva with the purity of the Soul.
2. The wife of Binduga, called Canculä, when thus addressed by the brahmin, became delighted and her eyes brimmed with tears.
3. With great delight in her heart she fell at the brahmin's feet. Cahculä with her palms joined together said am blessed".

'25. Afterwards she rose up with great mental agitation. With her hands joined together, her words faltering in excitement, the woman of good intellect in her detached mood said to the brahmin, the great devotee of Siva.

Caiculä said .

26. O my lord, great brahmin devotee of Siva, you are blessed. You are endowed with the vision of Truth. YOL are devoted to rendering help to others. You are to be described among great saintly men.

27—28. O saintly one, I am about to fall into the ocean of Hell. Save me. I am now faithfully eager to listen to the Puräqa. On hearing its excellent story I became detached from worldly pleasures.

sata said :—

1. So saying with reverence she got the blessings of

The SioaPwdpa

the brahmin. Desirous of hearing the Puräpa she stayed thcre rendering service to him.

1. The intelligent brahmin devotce narrated the Puräqic story to the woman on the spot.
2. In this manner she listened to the excellent story of Sivapurä!la in that holy centre from that excellent brahmin.
3. On hearing that excellent story that heightened devotion, knowledge and detachment and yielded liberation, she became greatly blessed.
4. Favoured by the good preceptor she quickly gained purity of mind. By the blessings or Siva shc could meditate on Siva's forms and features.
5. Thus, resorting to the good prcceptor, her mind drawn towards Siva. She constantly meditated on the sentient blissful body of Siva.

35—36. She wore barks of trees and had her hair matted. She smearcd ashes over her body. She wore garlands of Rudräksa bcads. Every day she took hcr ablutions in the sacred water. She regularly repeated Siva's names. She regulated her speech and diet. She propitiated Lord Siva in the manner advised by the preceptor.

1. O Saunaka, thus for a long time Cafictllä continued her meditation on Lord Siva.
2. Whcn the stipulated period was over, Caficulä in her practice of the three-foldid devotion cast-off her body without any diffculty.
3. The divine aerial chariot shining in brilliant colours, sent by Tripuräril? (Siva) Himself, accompanied by His attcndants, arrived there quickly.
4. With her dirt and sin removed she mounted thc aerial chariot and was immediately taken to Siva's city by the lord's noble attendants.
5. She assumed a divine form. Her limbs were divine in their features. She assumed the form of Gauri with the
6. The three kinds of devotion are the devotion or hearing Gravaqa), (a) of glonfying (Kirtana) and (3) of deliberating (manana; thc attributes of God. SP. VS. 3.
7. Siva is caned Tripurärii the slayer of Tripura. for he killed the demon Tripura who presided over three cities of gold. silver and iron in the sky, air and earth built for demons by Maya.

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crescent moon as her coronet and divine ornaments shining brilliantly.

1. She saw the three-eyed Mahädeva, the eternal, being served devotedly by Vi9pu, Brahmä and other gods.
2. He had thc brilliancc or ten million suns and was reveren tly servcd by Gape.<a, Bhrilgi, Nandi<a VirabhadreSvara and others.
3. His neck had a bluc huc; he had five faces, three eyes, the crcscent moon as crest-ornatnenc and his lcft side was apportioned to Gauri who had the brilliance of lightning.
4. He was white in complexion like camphor and worc all ornaments. Besmeared with white ashes all over the body and clad in whitc cloth he shone brilliantly.
5. The woman Caiculä became highly delighted on seeing Saikara. In her flutter of delight she bowed again and again to Him.
6. She joined her palms in reverence with great pleasure, love and humility. In her great delight she shed tears of joy and had feelings of horripilation.
7. With sympathy shc was allowed to approach

Pärvati and Saiikara who gracefully looked at her,

1. Caficulä, the beloved wife of Binduga, thus attained a divine form and was blessed with divine pleasures and made a chaperon by Pärvati,
2. In that permanent abode of excellent bliss and sublime lustre she acquired a permanent residence and unobstructed pleasure.

### CHAPTER FIVE

(Binduga's Salvation )

Saunaka said

1—2. O Süta, the fortunate Süta, thou art blessed with thy mind engrossed in Siva. The story that thou hast narrated to us is wonderful and conducive to the increase of devotion, What did the woman Caöculä do after obtaining her salvation ? O intelligent one, please tell me in detail the story Of her husband too,

of  19

Saga said

1. Once she approached goddess Umä Pärvati.ts She bowed and offered prayers to her with palms joined in her flutter of delight.

Cancuta said :—

1. O mother of Skanda, daughter of mountain, Thou art always served by men, O beloved of Siva, the bestower of all pleasures, having the form of Supreme Brahman,
2. Thou art worthy of being served by Vi$Qu, Brahmä and others. Thou art both endowed with and devoid of attributes. Thou art the subtle primordial Prakrti, with Existence, Knowledge and Bliss for thy forms.
3. Thou createst, maintainest and annihilatest. Thou hast the three Guqas. Thou art the refuge Of the three types of divine beings. Thou sustainest Brahmä, Vi\*ou and Maheéa.

Süta said

1. Offering thus her prayers to the Goddess, Caåculä who had attained salvation ceased to talk with shoulders stooping and eyes brimming with tears of love.
2. Pärvati, the beloved of Siva, ever favouring her devotees, was greatly moved by pity and said to Canculä lovingly.

Pärvatt said •

9, O Caöculä, my friend, I am pleased to hear your prayer. O beautiful woman, what is the boon you crave from me ? Tell me. There IS nothing that I cannot give you.

Süta said :—

10. Thus urged by Girijä, Caöculä bowed to her. She asked her, bending her head and joining her palms together with great devotion.

Caicutä said :— l l. O Celestial Girijä, I do not know where my husband

t 8. In the Pauranic Mythology, Pärvati is the daughter of and the wife of Siva. In the cult of Sakti and Tantrag, she has been identified with Prakrti itself, Almost all the hiräoas speak of her a: Prakrti and her three Gumas Sattva, Rajas and Tamas are the three Gods : Brahmå, Vipu and Siva.

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is at prescnt, nor where hc is to go. O benignant favouritc Of the distressed, please make such arrangements as would cnablc me to join him.

1 2, O great goddess , my husband had a Éidra woman as his concubinc. He died before me. I do not know what befell that sinner.

Süta said:—

1. On hearing these words of Cahculä Pärvati, the daughter of Himälaya, who is fond of justice, replied lovingly.

Girijä said :

1. O daughter, your wicked sinful husband Binduga, the foolish wretch enamoured of prostitutes has been to hell after his death.
2. He underwent the various tortures of hell for many years and has now become a Pi'äca due to the residue of sins, in the Vindhya mountains.
3. Even now that wicked fellow is undergoing various painful tortures. He, in thc form of a Pikäca, has only wind for his dict and is suffering from all sorts of miseries.

Sita said :

1. On hearing these words of Gauri, Caficulä of auspicious ritcs was overwhclmcd by the pain at the news of her husband's distrcss.
2. She somehow steadied her mind, bowed to Maheévari and with a worried heart asked the goddess.

Canculä said :—

1. O Mahesvari, O great goddess, be kind to me. Please redeem my husband, a wicked perpetrator of evil actions though he be.
2. What is the means by which my husband, the sinful wretch of crooked intellect, can attain salvation. O goddess, obeisance to Thee. Please explain to me.

Sata said

21, On hearing these words of the woman, Påwad,

The of Sivaßuräwa 21

favourably disposed to her devotees, replied to her chaperon Caöculä, delighted in her heart.

Pövati said

1. If your husband were to hear the holy story of Siva, he shall surmount the misery entirely and attain salvation.
2. On hearing these words of Gauri, little short of nectar, she bent her shoulders, joined her palms and bowed repeatedly with great devotion.
3. She requested the goddess to provide an opportunity for her husband to hear the story for quelling his sins and gaining redemption.

Süta said

1. Gauri, the beloved or Siva, on being frequently requested by the woman, took pity on her, (making it clear thereby that) she was favourably disposed to her devotces.
2. Lovingly she sent for the Gandharva king Turnburu who used to sing songs of praise of Siva. The daughter of Himälaya said thus to him.

Girijä said

1. O Tumburu, the favouritc of Siva, ever ready to do as I wish, blessedness be thinc. Accompany this lady immediately to Vindhya mountain.
2. There is an awfully terrible Pi<äca there. shall tell you all his antecedents. You will be interested to know the same.
3. This Pi<äca had been a brahmin in his previous birth. Then he was the husband of this woman who is my chaperon now. He was vcry wicked and had a Sudra concubine.
4. He was impure, never caring for the daily performance of ablutions and Sandhyä prayers. His mind was ever vitiated by anger. He ate all sorts of foul things. He quar• relled with good men and whatever he undertook had been bad.
5. He was violent in his ways, bearing weapons and oppressing poor people cruelly. He used to take food with his left hand. He used to commit arson in other people's house.



1. He was friendly with Cäqdälas. Every day he took delight in the company of prostitutes forsaking his own wife. The roguish sinner took delight in associating with the wicked.
2. In evil association with harlots he destroyed all his merits. Besides, coveting more and more wealth, he made his own wife a fearless sharer of her paramours' beds.
3. His evil ways continued till the last moments of his life and when he died he went to Yama's city, the terrible place where sinners reap the fruits of their misdeeds.
4. After undergoing the tortures of many hells, the wicked wretch is now roaming in the Vindhya mountain as a roguish sinful Pifäca.
5. Narrate the holy sanctifying tale of sacred Siva. puräpa, that quells all sins, in front of him.
6. Immediately after hearing the great story of Siva•• puräoa his soul will be cleared of sins and he will cast off his ghosthood.
7. I order you to set that Binduga free from the miserable plight of Pi{äca and bring him in the aerial chariot in the presence of lord Siva.

Süta said :—

1. Commanded thus by Pärvati, Tumburu, the lord of Gandharvas. was much delighted and thought within himself how fortunate he was.

40—41. Tumburu, the comrade of Närada, went to the Vrndhya mountain seated in the aerial chariot in the company of Canculä, the sinless woman and saw the Piéäca laughing, crying and loudly shouting by turns. His body was very huge, his jaws were immensely large and his form was very crooked.

1. The powerful Tumburu, the singer of the excellent songs of praise of Siva, forcefully caught hold of the terrible Pi'äca by means of nooses.
2. Thereafter, for the sake of the discourse on Sivapuräoas Tumburu made elaborate festive arrangements.

44—45, There was much talk and discussion among the people of 41 the worlds "Oh, Tumburu has gone to the

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Vindhya19 mountain at the suggestion of Goddess, to narrate the story of Sivapuräpa to redeem the Pi'äca." The divine sages too hastened to the place for listening to the same.

1. The wonderful congregation or those who assembled there, reverently eager to listen to Sivapuräqa, was very auspicious.
2. They bound the Pi{äca with nooses and compelled him to sit there. With the lute in his hands, Tumburu began to sing the story of Gauri's consort.
3. Starting with the first Sarilhitä (compendium) and ending with the seventh one he clearly expounded the whole of Sivapuräpa along with its Mähätmya (greatness).
4. On hearing the Sivapuräoa consisting of seven compendiums with great reverence all the listeners deemed themselves highly blessed.
5. The Pi{äca too, on hearing the holy Sivapuräpa, cast-off all his sins and discarded his ghostly body.
6. He assumed the divine form of the three-eyed mooncrested God (Siva), white in complexion, clad in white cloth, with the body illuminated and embellished by all ornaments.
7. Taking up the divine body, the glorious Binduga accompanied by his wife sang the story of Pärvati's consort.
8. On seeing his wife thus, all the divine sages had a welcome surprise and were highly delighted in their minds.

54, Gratified on hearing the wonderful story of Siva they returned to their respective abodes delightedly glorifying Siva.

1. Binduga in his divine form ascended the aerial chariot with great pleasure. High up in the sky, with his wife at his side he shone brilliantly.
2. Singing the pleasing attributes of Siva he hastened to Siva's region accompanied by Tumburu and his own wife.
3. Binduga was welcomed by Siva and Pärvati and was lovingly made their attendant. His wife became the chaperon of Girijä.
4. In that permanent abode of excellent bliss and

19. Vindhya ; IL is a range af mountains which stretches across India and divides Madhyade'a or Mi -idle Land from the south, It i: one of the seven Kulaparvatas and is personified in the 

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sublime lustre he acquired an unassailable residence and unobstructed pleasure.

1. Thus I have narrated this holy anecdote that removes sins, is highly delightful to Siva and Pärvati in purc and heightening devotion.
2. He who listens to this account with devotion and recites this piously shall enjoy immense pleasures and obtain liberation.

CHAPTER SIX (Rules for listening to ) gaunaka said

1—2. O Süta, O highly intelligent disciple of Vyäsa, obeisance to thee. Thou art blessed and the foremost among Siva's dcvotccs, Thy attribute\* arc highly praiseworthy. Please tell me about the rules for listening to Sivapuräpa whereby the listcncr shall obtain all excellent fruits.

Süta said : 

1. O sage Saunaka, I shall tell you the rules for listcning to Sivapurär.la so that the entire fruit may be derived by their observance.
2. The householder must invite an astrologer and propitiatc him to fix an auspicious day for the bcginning, so that it may conclude without obstacles in the middle.
3. News must be circulated in different localities that the auspicious discourse is to take place and all who seck welfare must be present.
4. Women, Südra and others who are far removed from holy discourses and stay away from singing glories of Siva shall attend this discourse whcncc they may have some en• li ghtenmenti
5. Wherever there are devotees of Siva, eager to listen to the songs of praise in the neighbourhood, they must also be invited with due reverence.

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1. Thus there shall be a great festive gathering of saindy men at the discourse of Sivapuräpa, a wonderful congregation.
2. With devotion, may all of you be pleased to join us for imbibing the sweet juice of Sivapuräoa, with due reverence.
3. If you do not have  leisure, please grace the assembly at least for a day. By all means, do come; even for a short stay or a while.

I l. Thus all should be invited humbly. Those who come should be hospitably received in all respects.

1. An excellent spot for the discourse on Sivapuräpa must be selected in a temple of Siva, or in a holy centre or in a park or in a private house.
2. The ground must be scrubbed, cleaned and smeared with cowdung. It must be decorated with metallic materials attended with all festivities. The whole arrangement must bc divinely exquisite and pleasing to diverse tastes.
3. All the rubbish muSt be removed and all unnecessary things must be hidden in a corner away from the public view.
4. A high platform must be conttructed, richly decorated with stumps of plantain trees. Thc whole place should be covered with a canopy. Fruits and flowers should be profusely used.
5. Flags and banners should be hoisted in the four quarters. They should be neatly arranged to be pleasing to everyone.
6. A seat must be assigned to Siva, the Supreme soul. A comfortable seat shall be assigned to thc orator.
7. Good places shall be reserved for the regular listeners as befitting their position. O sage, for the other casual visitors, seats with ordinary comfort shall be set apart.
8. People must be in as pleasant a mood as on marriage occasions : all worldly worries and anxieties must be avoided.
9. discourser faces the north and the listeners the east. There is no fear of the criss•crossings of the feet.
10. Or the discourser faces the east as the worshipper Or let the discourser and the recipient face each other.

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1. As long as he is seated in the seat of the discourser, the Puräpist does not bow to any one before the conclusion of the discourse.
2. Whether he is a boy or a youth, an old man, an indigent person, or a weakling, the scholar well-versed in the PuräQa is worthy of honour from all those who seek merit.

24, Never shall anyone show demeaning disrespect towards a Puräqa•scholar, the speech from whose mouth is no less than the divine cow Kämadhenu for all persons.

1. Either as the cause of birth or of attributes there are many who may be termed "Guru" (Elder, preceptor Among them the Puräpic scholar is the greatest Guru.
2. Who can be a greater Guru than the person who bestows the highest salvation on those who are disheartened due to the millions of births ?
3. The person who undertakes to conduct a discourse on this sanctifying tale shall be well-versed in Puräqas, pure, skilful, quiet, free from malice, saintly, • sympathetic and eloquent.
4. The intelligent discourser shall start the narration of the story of Sivapuräqa at sunrise and continue it for two and a half Praharas (2} X Hrs) earnestly.
5. This story shall not be narrated before rogues, wicked persons of crooked professions and those bent on conquering others in disputes and arguments.
6. The discourse on this holy story shall not be conducted in a place infested by wicked men, or surrounded by thieves or in the house of a rogue.
7. The orator shall have an interval of a Muhürta ( forty-eight minutes) at midday for the sake of answering calls of nature.
8. The discourser must have his share on the day previous to the discourse so that his vow be maintained. During the days of discourse he shall perform all his daily routine (Sandhyä etc. ) briefly.
9. Another scholar equally well-versed in Puräpas should be sitting near the discourser to help him. He must be competent to clear doubts and eager to enlighten the people.

nt glory of 

1. In order to ward off obstacles to the discourse,

Gananäthat0 should be. worshipped. The lord of the story Siva and the book, Sivapuräpa, too must be worshipped with piety.

1. The story of Sivapuräqa must be listened to with careful attention. The recipient must be intelligent, pure in mind, delighted at the heart and a follower of conventions.
2. If either the discourser or the recipient indulges in too many extraneous activities, is a victim of any of the six base feelings of lust, anger is enamoured or women or is a heretic he cannot gain any merit.
3. Casting off the worries of worldly affairs and those of wealth, house and sons if any one of pure mind concentrates his attention on the discourse he will secure the excellent fruit.
4. The recipients who are endowed with faith and piety, do not eagerly pursue other activities and are unruffled, pure and restrained in speech derive great merit.
5. Base men of impious nature who listen to this holy story do not have any special merit derived but of it. They will have misery in every birth.
6. Those who do not honour this Puräpa with prcscnts according to their capacity are fools. Even if they listen to the story they will not be sanctified. They will become indigent.

41, Those who walk out of congregation in the middle of the discourse will have the adverse effect: they will face the destruction of their wives and wealth in the midst of enjoyment.

1. The sons and descendants of the people who attend the discourse with turbaned head, become sinners defiling the whole race.
2. The attendants of Yama in hell force the people who chewed betel leaves while attending the discourse, to eat their own faeces.
3. Those who listen to the story seated on a more ele-

20. Gananätha It is an epithet of Siva and also of Ganesa . But  the worship of Siva is mentioned separately in the following line of this verse, the term Gananätha here signifies Gane{a, the son of Siva and

Pärvati (See V. 54 of this chapter). He is invariably propitiated at the of any important undertaking.

a 1. $advikäras ; Six causes of perturbation are the following : lust ("ma), anger tkrodha), greed (lobha), pridc (mada), delu.ion (moha), envy (matsara).



vated seat fall into hell and after undergoing the torture there are rebom as crows.

1. Those who listen to this auspicious story seated in the Vira pose" fall into hell and after undergoing the tortures of hell are reborn as poisonous plants.
2. Those who listen to the story without bowing to the discourser at first fall into hell and after undergoing the tortures of hell are reborn as Arjuna trees.
3. Those who, not being sick, listen to the story lying down, fall into hell and are reborn as pythons etc.
4. Those who listen to the story seated on the same level as the discourser become as sinful as the defiler of the preceptor's bed and fall into hell.
5. Those who speak ill of the discourser or of this sacred story are born as dogs and lead miserable lives in hundred births.
6. Those who begin to argue and dispute while the discourse is being held fall into hell and after undergoing the tortures there are reborn as donkeys.
7. Those who never listen to this sanctifying story fall into hell, After experiencing the tortures there they are reborn as wild boars.
8. The rogues who create hindrances even as the discourse is being held fall into hell. After undergoing the tortures there for millions of years they are reborn as village-boars.
9. Realising all these, the listener shall always bc pure, devoted to the discourser and intelligent enough to listen to thc story with devotion.
10. For warding off obstacles to the discourse Lord GaQeSa should be worshipped at first. Every day at the end of the discourse he shall briefly perform expiatory rites (for omissions and commissions 
11. He shall worship the nine planets" and the deities in the "Sarvatobhadra" array. He shall worship the book according to the rites of Siva's adoration.
12. At the conclusion of the worship he shall offer prayer

22. Viräsana also called Paryuilka bandha. It is a particular kind of posture practised by ascetic. in meditation setting on the hams.

23, Nine planets : Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rähu and Ketu.

 gloo of SioaPuräpa

to the book identified directly with Siva, humbly and piously joining his palms in reverence.

1. (The Prayer) "Thou art the visible Mahe'vara Srimat Sivapuräpa. Thou hast been accepted by me for listening purpose. Be thou pleased with me.
2. This wish of mine must be fulfilled by Thee. May this narration of the story be concluded without obstacles.
3. I am immersed in the middle of the ocean of worldly existence. Please lift me up from it, miserable wretch that I am, with my limbs caught in by the crocodiles of Karman (Action) : O Saikara, am Thy slave."
4. The householder shall thus pray to Sivapuräqa identified directly with Siva, in words evoking pity. Then he shall begin the worship of the discourser.
5. He shall adore the discourser too in the same manner as in the rite of the worship of Siva and propitiate him with flowers, cloths, ornaments, incense lamps etc.
6. In the presence of the discourser he shall take vow and observe all restraints with a pure mind and the same shall be maintained till the conclusion to the extent of his capacity.
7. ' 'O Thou, the foremost of discoursers, identified with Vyäsa, well-versed in the sacred literature of Siva, please remove my ignorance through the light of this story."
8. He shall invite five brahmins (if he can) or at least a brahmin for repeating Siva Pancärqa mantra.24
9. Thus O sage, I have told you the rules of listening to the story with devotion as well as those of governing the pious recipients. What else do you wish to hear ?

## CHAPTER SEVEN

( Description of Do's and Don'ts to those who take up listening to the Sivapurä9a as a rite and that of the worship of the discourser).

24. Paicärna mantra: G 'Namab Sivåya." This mantra, consisting of five letterg in Devanågarl script, is dedicated to Siva.



Saunaka said

1—2, O Süta, Süta of great intellect, thou art foremost among devotees of Siva and the most blessed. Thou hast narrated this wonderfully auspicious story, O sage, please tell me the rules governing those who perform the rite of listening to Sivapuräoa, for the benefit of the whole world.

### Sita said

1. O Saunaka, listcn with devotion to the rules governing those persons. If you hear the excellent story with due observance of the rules, the fruit is excellent and there is no obstacle in the achievement of the fruit.
2. Persons devoid of initiation are not entitled to listen to the story. Hence those who wish to listen must take initiation, O sage, from the discourser.
3. The devotee who takes up this rite shall take his daily meal only at the end of the daily discourse. He must observe Brahmacarya (celibacy) during those days. He must lie on the ground and take food only in the Paträvalli (a number of leaves stitched together to serve the purpose of a plate).
4. The man who has the strength in abundance shall observe fast till the conclusion of the whole Puräna and listen to the excellent Sivapuräoa with great devotion and purity.
5. He may drink only milk or ghee throughout and listen to the story with pleasure. He may live on fruit diet or take a single meal or even eschew that and proceed with the listening rite.

8, Or he may take Havisyänna (cooked rice soaked in ghee and sacrificially offered) once a day and maintain the rite. The diet part is according to convenience and comfort but the listening shall be strictly maintained.

9. If there is more facility in hearing let the devotee take food. If observing fast causes hindrance to listening to the story it is not to be recommended.

10—12. The householder taking the rite shall avoid heavy indigestible pulses like Nispäva, Masürikä etc., stale food, defiled food, brinjals, gourds, radish\* pumpkins, cocoa— nuts, garlic, onion, asafoetida, intoxicating beverages and all kinds of meat.

The glory of Sivapuröpa

1. He shall avoid the six base feelings of lust, anger etc., he shall not despise brahmins and bear ill will towards chaste ladies and good men.
2. He shall not 100k at women in their menstrual period. He shall not converse with fallen people, nor talk to haters Of brahmins or unbelievers in the Vedas,
3. The house-holder shall practise and strictly adhere to truthfulness, purity, mercy, restraint in speech, straightforwardness, humility, liberalmindedness and other virtues.
4. The householder may listen to the story with any specific desire cherished in his mind or absolutely free from any desire. If he has any desire it will be fulfilled; if he is free from desire he shall attain salvation.
5. An indigent person, a consumptive, a sinner, an unfortunate person and a person having no child shall hear this excellent story.
6. The seven types of wicked women like Käkavandhyä (a woman having a single child) and those suffering from miscarriages shall hear this story.
7. Whether women or men, all must hear the story of Sivapuräqa, O sage, in the manner prescribed.
8. The days of discourse on Sivapuräpa must be considered very excellent, even on a par with millions of sacrifices.
9. Gifts duly bestowed on these excellent days, even though they may not be much in quantity, yield everlasting benefit.
10. Observing the rites thus, and listening to the great story the flourishing house-holder shall delightedly perform the Udyäpana rite (at the end of completion
11. This Udyäpana rite is on a par with the Caturda{i rite (observed on the fourteenth day of the lunar month Rich men who wish to secure the fruits thereof must perform it likewise.
12. Indigent devotees usually do not and need not perform the Udyäpäna rite. They are sanctified by the listening alone. Pious devotees of Siva are free from desires.
13. After the festive celebration of the sacrifice Of the discourse on Sivapuräqa is thus concluded, the listeners shall perform the worship.
14. O sage, due worship must bc performed in front

Sioapgrawa

of the book in the manner o? the worship of Siva.

1. A fine new cloth to cover the book and a strong silken cord to tie it up must be given.
2. Those who give silken cord and new cloth for the book of Puräqa become yogins endowed with knowledge in every birth they take.
3. Many kinds of valuable objects, cloth, ornaments, vessels and much wealth in particular should be given to the discourser.

30-31. Those who give carpets, deer skins, cloth, elevated couches and planks to keep the volume of Puräpa on, attain heaven, enjoy all desirable pleasures, stay in Brahmä's region for the duration of a Kalpa and finally attain Siva's region.

32—33. After performing the worship of the book as stipulated, O foremost among sages, and also that of the discourser with great eclat, the scholar who had been appointed assistant should be duly honoured in the same manner but with a smaller sum of money.

1. Food and monetary gifts and other things must bc given to the brahmin visitors. A great festival must be celebrated with vocal and instrumental music and performance of dances.
2. The listener shall gradually become detached and especially on the next day, O sage, the holy Gitä narrated by Siva to Rämacandra must be read.
3. If the listener is a householder he must perform Homa with pure Havis (holy ghee) for tranquilising the rite.
4. The Homa must be performed with Rudrasamhitä or with each verse of Gäyatri, for in fact, this Puräpa is identical with it,
5. or with the Mülamantra of Siva of five syllables. If he is incompetent to perform Homa let him give the gheeoffering to a brahmin.
6. In order to suppress the defects of deficiency and excess he shall either read or listen with devotion to the thousand names of Siva.
7. Undoubtedly, thus, every thing shall be fruitful and the fruit too shall be excellent since there is no greater thing in the three world' than this.

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41. He shall feed eleven brahmins with honey and milk puddings. He give them Dak\*.iQä also to complete the rite.

424 If he is competent, O sage, he must make an image of a lion with three Palas of gold and either engrave the name of this Puräoa on it or affx a label with the name written on it. He must wonhip his preceptor of great restraint with the gifts of cloth, omaments, scents etc., and hand them over to him for propitiating Siva.

1. O Saunaka, by the power of this gift and of the Puräpa he shall secure the blessings of Siva and be freed from the bondage of worldly
2. If these rites are performed, the Sivapuräoa shall yield entire fruit, enjoyment of worldly pleasures and salvadon.
3. Thus I have narrated to you the greatness of Sivapuräqa that bestows every cherished desire. What else do you wish to hear ?
4. The Sivapuräoa holds the mark of distinction among all Puräqas. It is highly pleasing to Siva. It wards off the ailment of worldly existence.
5. Thosc who are always engaged in the meditation of Siva, those whose tongue adores the attributes of Siva, and those whose ears listen to the story of Siva, cross the ocean of worldly existence.
6. I seek refuge in Siva the great, of infinite thickset bliss, Siva whose form is unaffected by all the three Gurus, Siva who manifests Himself within and without this world, within and without the mind, Siva whose form is variously evolved by mental ideas and verbal expressions.