CHAPTER FORTYEIGHT

(The manifestation of Sarasvati)

The king said:—

1-2. O holy lord, O brahmin, what did Śumbha, the suppressor of the gods, do on hearing that Dhumrākṣa, Caṇḍa and Raktabija were killed by the goddess? Please tell me this now. I desire to hear the purifying tale of the goddess, the cause of the universe.

The sage said:—

3. O king, on hearing that the leading Daityas had been killed, the great Asura of commendable valour ordered his invincible followers who were thrilled at the very mention of the war.

4. At my behest the Daityas born of the race of Kālaka, have all assembled here with their armies and along with Kālakeyas, Mauryas, Daurhrīdas and others. Let them march on with hopes of victory.

5. After ordering the demons, Śumbha and Niśumbha mounted on their chariots and set out. Their armies too followed them like swarms of moths rising up from a mountain definitely for their destruction.

6. Mrdaṅgas, Mardalas, Bherikās Dinḍimas, Jharjharas and Ānakas were sounded. The warmongers rejoiced in the battle-ground. Those who were afraid fled away for their life.

7. Clad in their martial dress the soldiers came in their healthy spirits to the battleground. Holding various weapons and missiles they teased one another each eager for his victory.

8. Soldiers on elephants, looked at the enemy with

87. In respect of this House no details are available either from the MB. or the Purāṇas.

88. Kālakeyas, descendants of Kāłaka wife of Kaśyapa, are often mentioned as powerful demons in the MB. and the Purāṇas.

89. Mauryas are the descendants of the Asura Mura who is generally mentioned in connection with Prāgyotisa.

90. Daurhrīdas are the descendants of the Asura Durhrīda.
indifference. In the company of the lord of Asuras they rejoiced in the battle.

9. The sound arising from the guns rose up repeatedly making the gods tremble. A great darkness enveloped the sky. Even the chariot of the sun was not visible.

10. Foot-soldiers set out in excessive numbers desirous of victory. Soldiers in chariots, on horsebacks, elephants and others set out joyously in crores and crores.

11. The rutting elephants like massive black mountains spread their trumpeting sound in the battle-field. Camels resembling small hills produced hoarse sounds from their throats.

12. Neighing horses hailing from exalted lands, with big ornaments round their necks, expert in the knowledge of their gaits planted their legs on the heads of elephants and flew like birds.

13. On seeing the army of the enemy advancing thus, Ambikā kept her bow well-strung. She sounded her bell that distressed the enemy. The lion too shook his manes and roared.

14. Seeing her bedecked in fine ornaments, holding weapons and stationed on the Himālaya mountain Nīśumbha spoke words full of sentiments like a man clever in understanding the emotions of beautiful women.

15. “Even a petal of the Mālatī (Jasmine) flower thrown on the beautiful body of women like you may distress you. O goddess, how will you carry on a terrible war with the self-same handsome body of yours?”

16. After saying thus the great Asura became silent. Candikā spoke to him—“O foolish Asura, why do you prattle in vain? Either fight or else return to Pātāla.”

17. The heroic demon, becoming infuriated, made a wonderful shower of arrows on the battle-field just as masses of clouds shower water during rains.

18. Along with his arrogant followers the demon fought with sharp weapons as spears, axes, iron clubs,
parighas, bows, Bhuṣuṇḍikās, javelins, horseshoe-edged arrows and great swords.

19. In that war great elephants looking like black mountains with foreheads pierced ran here and there. The banners of Śumbha and Niśumbha white like flying cranes fluttered here and there.

20. The demons were shattered by Kālikā like fishes. The dreadful horses were beheaded and killed in the battle. The other demons were devoured by the lion.

21. In the battlefield streams of blood flowed. The dead soldiers floated. Their tresses of hair resembled the moss. Their upper cloths resembled the white foam.

22. A great fight ensued where soldiers of equal rank fought with one another. The cavalrymen fought their counterpart; the elephant-riders with those on elephants: the charioteers with those on chariots and the footsoldiers with footsoldiers.

23. Then Niśumbha thought to himself—"A terrible period has set in now. Even a poor man may become rich and rich man poor if the time is adverse.

24. A senseless fellow may become intelligent and an intelligent man dull. A wicked man may be praised by the noble. The great and the powerful may be vanquished. The weak may come out victorious in the war.

25. Victory or defeat come naturally at the stance of the lord. Neither Śiva nor Brahmā nor Viṣṇu has been able to transgress his law.

26. Heroes do not come to the battlefield for turning back. But how can I attain victory in a battle with this lady who has destroyed my entire host?

27. Indeed this lady is the ancient Prakṛti, the great Śivā come here to achieve the task of the gods and harass the army of the Daityas. She can never be an ordinary woman.

28. It is inglorious to be killed by a woman or to kill a woman for those who desire to taste the pleasures of war. Still how shall we show our faces to the king of Asuras without fighting?

29. After thinking thus and sitting in a great chariot
driven by a charioteer he hastened to the spot where the lady consort of Śiva was present; the goddess whose youth was sought after by the celestial damsels.

30. He addressed her thus—“O goddess, of what avail is it if the mercenary soldiers are killed? If you desire to fight, let both of us clad in martial dress fight with each other.

31. The goddess addressed Kāli then—“See the foolish ambition of the two Asuras. Time the instigator of good and bad actions renders the mind work in a different way when adversity is imminent.”

32. Then Niśumbha attacked Caṇḍikā as well as Kāli with thousands of arrows. With the volleys of her arrows Śivā split into a thousand pieces the arrows discharged by the Asura.

33. He then lifted up his lustrous sword along with the shield and struck the lion on its head. With her great sword she split it too as the woodcutters do to a tree with the axe.

34. When the sword was split he thrust an arrow into her chest. The arrow too was cut. He then hurled the trident which powdered it with her fist.

35. Prepared to die the heroic Asura seized a mace and rushed at her. She reduced the mace into powder with the edge of her trident. The demon shattered the trident with another mace.

36. Then she struck Niśumbha with her sharp, terrible serpentine poisonous arrows that were accustomed to drink the blood of Asuras and brought him down to the earth.

37. When his younger brother of great honour and strength fell Śumbha was furious. The eight-armed demon seated himself in a chariot and came to the place where Śivā was present.

38. She blew the conch Arindama, produced unbearable bow-twang; the lion shaking its manes roared. The whole sky reverberated with the threefold round.

39. Then the mother of the universe laughed boisterously making all the demons tremble with fear. The gods shouted cries of “Victory” when she challenged the Asuras in the battle.
40. The king of Daityas hurled a spear of shining flames which was struck down by a meteor. Śivā shattered the arrows discharged by Śumbha. He too split the arrows discharged by Śivā into a thousand pieces.

41. She lifted up her trident and struck the great Asura. He fell down unconscious shaking heaven and earth along with the ocean like a mountain whose wings had been chopped off by Indra.  

42. Suffering the pain arising from the trident, the powerful demon, the suppressor of the gods, created ten thousand hands and struck Kāli and Caṇḍikā along with the lion, by means of his discus.

43. Splitting sportively the discus hurled by him, she hurt and struck the Asura with the trident. Thus both of them met their death at the lotus-hands of Śivā that sanctify the universe and attained the great region.

44. When the powerful Niśumbha, and Śumbha of terrible exploit were killed the Daityas entered Pātāla.  

45. Others were devoured by Kāli’s lion. The remaining Asuras being excessively frightened fled in the quarters.

46. The rivers with clear water flowed along their paths; the winds blew very gentle to the touch; the sky became clear.

47. Sacrifices were revived by the gods and the sages, Lord Indra and the gods felt blissful again.

48-49. O lord, this story of Umā is holy and meritorious. It describes the destruction of the king of Daityas. He who regularly reads this with faith enjoys all worldly pleasures inaccessible even to the gods and attains the abode of Umā hereafter by the very grace of the goddess.

50. Thus was the goddess, slayer of Śumbha born. She is said to be Sarasvatī. O king, she has manifested herself as a part of Umā.

92. See P. 645 note.

93. Pātāla is called Balisadman—the abode of Bali. According to a legend God Viṣṇu in the form of a Brahmīn dwarf craved from Bali the boon of three steps of ground and having obtained it stepped over heaven and earth in two strides but then out of respect to Bali’s devotion and his grandson Prahlāda’s virtues, he stopped short and left to him Pātāla, the nether region. See P. 955 note 271; P. 750 note 147.
CHAPTER FORTY-NINE

(The manifestation of Umā)

The sages said:—

1. O Sūta, the most excellent among the omniscients please mention the incarnation of Umā, the goddess of all the worlds and the mother of Sarasvatī.

2. She is sung as the primordial Prakṛti of the supreme Brahma. She is both possessed and devoid of forms. She is of the form of eternal bliss. She is Sati.

Sūta said:—

3. O sages, listen lovingly to the great story, the perfect knowledge of which alone helps man to attain the great goal.

4. Once there was a clash between the gods and the Asuras. Thanks to the power of the goddess the gods became victorious.

5. Then the gods were proud and haughty. They boasted—"We are blessed. What can the Asuras do to us?"

6. Of our unbearable prowess, the Asuras are afraid. They have gone to Pātāla saying, "Run, run".

7. Then all of them proclaimed thus: "Wonderful is the strength, splendour and good luck of the gods that has reduced the race of the Dāityas.

8. Then a mass of splendour appeared, at the unprecedented sight of which the gods were surprised.

9. Ignorant of the real glory and the intention of the goddess to quell their arrogance, the Asuras said with choking throats "What is this? What is this?"

10. Then the lord Indra ordered the gods—"Go ye all and examine it and ascertain what it is."

11. Urged by Indra, the wind-god approached splendour and addressed it, "Who are you?" The splendour too put the same question to him.

12. Thus asked by the big mass of splendour the wind-god replied arrogantly—"I am Vāyu the vital breath of the universe."
13. Everything in the universe, mobile or immobile, is woven like warp and woof into me. I am the support of everything. I move the entire universe.”

14. Then the great splendour said:—"If you are competent to move, O wind-god, please move this blade of grass I have set before you. Move it as you please."

15. Then wind-god put forth all his efforts. But the blade of grass did not stir from its position. Then he was put to shame.

16. The wind-god went silently to the assembly of Indra. There he narrated the details of his discomfort.

17. “False is our pride that we are the lords. In fact we are helpless, insignificant creatures.”

18. Then Indra sent all the gods. When they could not realise anything Indra himself went there.

19. On seeing Indra come, the unbearable splendour vanished immediately. Indra was surprised.

20. Then Indra thought to himself again and again—"I seek refuge in him alone whose conduct is such as this."

21-22. In the meantime, in order to bless them and remove their arrogance, Śivā, the embodied form of undeceitful mercy, existence, knowledge and bliss, manifested herself on the ninth day of the bright half of the month Caitra when the sun was in the middle of the day.

23. Shining among the mass of splendour she brightened the quarters with her brilliance. She enlightened the gods, saying "I alone am Brahman."

24. In her four hands she held boons, noose, goad and the mystic gesture of protection. She was served by the Vedas and looked beautiful and proud of her blooming youth.

25. She wore red garments and red garlands. Red sandal paste was smeared over her body. She was as dazzling as a crore of cupids. Her lustre was that of a crore moons.

26. The great Māyā, in the form of the immanent soul of all, the cosmic witness of all living beings, and the great Brahman, spoke.

_Umā said:_

27. Neither Brahmā nor Viṣṇu nor Śiva the slayer of
the Tripura demon can bluff before me. What about the other gods?

28. The great Brahman, the great light in the form of the two Prañavas, I alone am. I am all. There is none other beside me.

29. Though devoid of form I possess forms. I constitute all principles. I am eternal and my attributes cannot be disputed. I am both the cause and the effect.

30. Sometimes I have the form of a woman, sometimes of a man. Sometimes both. I am goddess assuming all forms.

31. I am the creator, the protector and the destroyer of the world. I am the enchantress of the universe.

32. All the Śaktis—Kālī, Lakṣmī and Sarasvatī as well as others are born of my parts. So also the arts originate from me.

38. Due to my power alone the demons are conquered by you. Without knowing me of this nature you bluff as the lords of all.

34. Just as a magician makes the wooden doll of a woman dance so also I the goddess make all living beings dance.

35. Being afraid of me the wind blows, the fire-god burns and the guardians of the quarters carry on their duties.

36. Independent that I am, I sportively bestow victory on the gods sometimes and on the Daityas sometimes.

37. It is my form that is described in the Vedas as indestructible, the great abode, the one beyond Māyā and that which is greater than the greatest.

38. My form is two-fold—Saguṇa and Nirguṇa. One is mixed with Māyā and the other is free from it.

39. O gods, endowed with devotion, realise this and eschew your arrogance, worship me, the eternal Prakṛṭi.

40. On hearing the merciful words of the goddess, the gods eulogised her, with their shoulders drooping with devotion.

41. O goddess of the universe, forgive us. O goddess, be pleased. O mother, let us not be arrogant again. Please be merciful.

42. Since then the gods began to propitiate her as
before. They eschewed their arrogance and became pure in mind.

43. O Brahmins, thus I have narrated to you the manifestation of Umā. By only hearing this men attain the great region.

CHAPTER FIFTY

(The incarnation of Śatākṣi etc.)

The sages said:—

1. O intelligent one, all of us are anxious to hear the episode of Durgā every day. Please tell us another wonderful tale of the goddess.

2. O Sūta, the most excellent of the story-tellers, we are not satiated even as we hear different nectarine stories narrated by you.

Sūta said:—

3. The most powerful son of Ruru, famous as Durgama secured the four Vedas as a result of the boon granted by Brahmā.

4. Securing this strength that cannot be thwarted even by the gods he wrought havoc on the earth, making the gods tremble in heaven.

5. When the Vedas were destroyed the sacred rites were ruined. Brahmins and the gods fell off from their right conduct.

6. None offered charitable gifts; none performed penances; there was neither worship nor sacrifice. Then a great drought befell the earth extending to a period of a hundred years.

7. There was a great hue and cry in all the three worlds. The people felt miserable being afflicted by hunger and thirst.

9. On seeing the misery of the distressed subjects the 
gods sought refuge in the Yogic Māyā, Maheśvari.

The gods said—

10. O Mahāmāyā, save all your people. Check your 
fury or the worlds will be ruined.

11-12. O ocean of mercy, O supportress of the distress-
ed, kill this demon too just as you have killed Śumbha, 
Niśumbha. Dhūmrākṣa, Caṇḍa, Muṇḍa, Raktabija, Madhu, 
Kaitabha and Mahiśa.

13. Boys are guilty of offence at every step but who 
on earth brooks it except the mother?

14. When miseries afflict the gods and the brahmins 
you incarnate for the welfare of the people.

15. On hearing the distress of the gods the merciful 
goddess revealed to them her form possessed of many eyes.

16. The goddess with her lotus-face beaming with 
delight held in her four hands the bow, the arrows, the lotus 
and different fruits and roots.

17. On seeing her people scorched and distressed, the 
goddess was dejected. With her eyes full of mercy she cried 
for nine days and nights.

18. The tears took the forms of thousands of water-
currents released from her eyes. The worlds, the plants and 
medicinal herbs were delighted by them.

19. They turned into the rivers and oceans of deep 
waters. Vegetables, roots and fruits grew on the earth.

20. To the learned and the gods she distributed the 
fruits in her hands. To the cows she gave the tender blades of 
grass and to others the things they deserved.

21. All including the gods, brahmins and men were 
satisfied. Then the goddess said—"What else shall I do for 
you?"

22. The gods then gathered together and said, "The 
people have been rendered happy and satisfied. O goddess, 
be pleased and redeem the Vedas taken by Durgama."

23. After saying "So be it" she said. "Go ye all to 
your abodes. Ere long I shall give you the Vedas."

24. Then the joyous gods returned to their abodes after
bowing to the goddess the cause of the universe with her
eyes that resembled full-blown blue lotus.

25. Then a great bustle arose in the three regions
heaven, earth and sky. On hearing it the son of Ruru
besieged the city immediately.

26. Then after creating a big circle of splendour all
round for the protection of the gods, Śivā herself came out
of it.

27. A great battle ensued between the goddess and
the Daitya. Both showered arrows in the battle, piercing the
armour of each other.

28-29. In the meantime ten beautiful forms came out
of Kāli Viz Tārā, Chinnamastā, Śrīvidyā, Bhuvaneśvari,
Bhairavi, Bagalā, Dhūmrā, Śrīmattripurāsundarī, Mātaṅgī and
Mahāvidyā with weapons in their hands.

30. Then appeared innumerable mothers of divine
forms, wearing the digit of the moon and with a lustre
resembling the splendour of lightning.

31. Then a terrible combat ensued between the Asuras
and the mothers. The army of the son of Ruru, consisting of
a hundred Aksauhiṇīs was killed in the battle.

32. Then the goddess struck Durgama with the edge
of her trident. He fell on the earth like an uprooted
tree.

33. Thus after killing him the goddess redeemed the
four Vedas and gave them to the gods.

The gods said:

34. O Ambikā, for our welfare that form of infinite
eyes was assumed by you. Hence sages will glorify you as
Śatākṣi.

35. Since the worlds were sustained by you with vege-
tables sprouting from your body, you will be famous as
Śākambhari.

36. O Śivā, since you killed the Daitya Durgama you
will be known as Durgā.

37. O Yogic slumber, O Mahābalā, O bestower of
knowledge, O the mother of the universe, Obeisance be to
you.
38. Obeisance to the heroine of infinite universes known as the supreme goddess in the Mahāvākyas as Tat-tvamasi.

39. O Mother, we who are unaware of your power and greatness, cannot adequately eulogise you who are inaccessible through words, mind or body and whose eyes are the sun and the moon.

40. Who else will bestow mercy on seeing us the gods except the great goddess Śatākṣi the mother?

41. Effort shall be made by you so that the three worlds will not be pestered continuously with obstacles and our enemies shall be destroyed.

_The gods said:_

42. Just as the cows run about in excitement quickly on seeing their calves in distress, so also I, Sati, am excited on seeing you in distress and run about.

43. Even a moment appears to be a Yuga if I do not see you since I look at you as my own children for whom I am ready even to lay down my life.

44. No worry or anxious thought need be entertained by you endowed with devotion as long as I stand by you destroying your distress.

45. In the manner I have killed the Daityas I shall kill the Asuras. You need not entertain any doubt in this regard. Truth, I am speaking the truth.

46-47. I shall be born of the womb in the family of cowherds as the daughter of Yaśodā wife of Nandā, when Śumbha and Niśumbha will be born as Daityas. I shall kill the demons and become famous. Men will therefore call me Nandajā.

48. Since I shall be taking the form of a bee and killing the demon Aruṇa, men will glorify me as Bhrāmari.  

49. Again I shall take a terrible form and devour the Rākṣasas. I shall then be famous as Bhimā Devī.

50. Whenever there is harassment caused by the Asuras I shall surely incarnate and work for your welfare.

51. The goddess Śatākṣi, Śākambhari and Durgā are identical. In all the three the individual is the same.
52. There is no deity so compassionate as Śatākṣi the great goddess who cried for nine days on seeing her people scorched and distressed.

CHAPTER FIFTYONE

(Review of holy rites)

The sages said:—

1. O blessed disciple of Vyāsa, O Sūta the most excellent among the knowers of the Purāṇas, we wish to hear some other story of the lord.

2. We wish to hear the most excellent sacred rites of Umā, the mother of the universe, those which were narrated to Vyāsa the great Ātman by Sanatkumāra

Sūta said:—

3. All of you are blessed great souls; steady in your devotional rites to the goddess. Now listen devotedly to the well-guarded secret of the great Sakti.

Vyāsa said:—

4. O omniscient Sanatkumāra, O intelligent son of Brahmā, I wish to hear the wonderful holy rites of Umā.

5. Please tell me what is pleasing to the great mother. What are its characteristics and on doing what can it be efficacious?

Sanatkumāra said:—

6. O Dvaipāyana of great intellect, listen to the full description I am going to give of the secret that you ask.

7. Three paths of the glorious mother have been narrated which yield both worldly pleasures and salvation. They are paths of knowledge, holy rites and devotion.

8. Jñānayoga is the union of the mind with the Ātman. The union with the external objects is called Kriyāyoga.

9. Bhaktiyoga is the concept of the unity of the Ātman with the goddess. Of the three I mention Kriyāyoga in detail.
10. It is concluded in the sacred scriptures that devotion is generated by activities, knowledge is born of devotion, liberation is the result of knowledge.

11. O excellent sage, the chief reason of liberation is the Yoga. Kriyāyoga is the greatest means of liberation.

12. One shall know the Māyā as Prakṛti and the wielder of Māyā as the eternal Brahman. After realising the identity of the two one is released from the world by bondage.

13-14. O Vyāsa, listen to the merit of the person who builds a temple to the goddess either of stone or of wood or of mud. He who builds a temple to the goddess attains the benefit which a person who worships every day through Yoga attains in plenty. That virtuous soul who builds the temple for the glorious mother enables a thousand past and a thousand future members of his family to attain liberation.

15. The sins committed by a person in a crore of births, whether they be small or big, are quelled at the very moment when the foundation for temple of the glorious mother is laid.

16-17. The glorious great Ambā is the most excellent among all the deities just as Gaṅgā and Śoṇa among the rivers, the earth in forbearance, the ocean in majesty and the sun among the planets.

18. She is the most important among all the deities. He who causes her temple to be built attains established power in every birth.

19-21. One who makes the temple for the mother in any of these holy centres becomes free from bondage—viz. Vārānasi, Kurukṣetra, Prayāga, Puṣkara, the banks of the Gaṅgā or the shores of the ocean, Naimiṣa, amarakaṇṭaka, the highly meritorious Śrīparvata, Gokarna, Jñānaparvata, Mathurā, Ayodhyā, Dvāravatī etc.

22. He is honoured in the Manidvīpa for as many thousand years as the number of years the brickwork holds good.

94. Not identified.
23. He who makes idols with the full complement of characteristics fearlessly attains indeed the great region of Umā.

24. After installing the image of the goddess, in the auspicious stars, planets and the season, man becomes contented and blessed by the favour of the Yogamāyā.

25. After installing an auspicious image of the goddess one can redeem the men of one’s family both of the past and the future.

26. O leading sage, by installing the goddess the merit derived is a crore times more than that derived by establishing the three worlds.

27. The merit cannot be calculated of the man who instals the Pañcāyatana deities with Ambikā in the centre and the other four in the four quarters.

28-31. One attains great merit by repeating the names of Viṣṇu a crore times during the solar and lunar eclipses, a hundred crore times by repeating the names of Śiva, a crore times by repeating the names of Śrīdevi, a crore times by building the palace for the goddess. To the man who instals the image of the goddess, mother of the universe, identical with the three Vedas there is nothing inaccessible, thanks to the merit of the glorious mother. His sons, grandsons and others flourish. All his sins perish.

32. Even those who desire mentally the installation of the excellent image attain the great region of Umā inaccessible even to the sages.

33-34. If a man, on seeing the image being made or the temple being built thinks mentally: “If I get sufficient wealth I too will make”, his family attains heaven undoubtedly. What is there in the three worlds which cannot be secured by the power of Mahāmāyā?

35. Those who have resorted only to the goddess the cause of the universe, are not ordinary men. They are the Gaṇas of the Goddess herself.

36. Those who repeat the two syllables “U-mā” day and night, sitting, sleeping or moving become Śivā’s Gaṇas.

95. The five deities referred to here are: Sun Gaṇeśa, Durgā, Rudra and Viṣṇu. See p 168 note 174.
37. Those who worship the goddess Śivā, with flowers, incense and lamps whether as daily routine or on special occasions due to certain reasons will attain Umā's abode.

38. Those who clean, scrub and smear the altar of the goddess with cowdung or clay will attain Umā's abode.

39. The goddess mother bestows her blessings on the family of the person who builds a beautiful temple for the goddess.

40. The glorious mother repeats day and night: "May my devotees live for a hundred years. Let them not be the victims of adversities."

41. Ten thousand people of the person who has caused the image of the goddess Umā to be made, are honoured in the Manidvipa.

42. Whatever an aspirant solicits after installing and worshipping the image of the goddess he attains that.

43. Who can calculate the merit of a person who performs the ablation of the installed image of the glorious mother, with clarified butter after smearing it with honey?

44. The devotee shall perform the ablation of the goddess either with water scented with sandal, aguru, camphor mārinski, mustā etc. or with the milk of single-coloured cows.

45. The excellent offering shall be made with the incense of eighteen ingredients. The waving of the light for the goddess shall consist of wicks soaked in ghee or camphor.

46. On the fifth, eighth, ninth and tenth days of the dark lunar half and on new moon days the devotee shall worship the mother of the worlds with fragrant flowers.

47. Jananisūkta, Srīsūkta or Devisūkta shall be recited or Mūlamantra shall be chanted.

48. All flowers except Viṣṇukrāntā and Tulasī are pleasing to the goddess particularly the lotus.

49. He who offers golden or silver flowers to the goddess goes to the greatest abode where crores of Siddhas live.

50-51. After the worship the rite of forgiveness shall be

\[\text{Not identified. Whether it has a link with the city of Manipura in Assam or with Manipuravata in the south Arcot is not clear.}\]
performed by the devotees for the sins committed:—"O goddess, O bestower of happiness and bliss be pleased." He shall eulogise her with these words and meditate on the goddess as seated on a lion with boons and the majestic gesture of protection.

52. After meditating on the goddess, the bestower of desires on the devotees he shall offer various ripe fruits as Naivedya.

53. The man who partakes of Naivedya of Śiva Śakti shakes off all dirt and becomes pure.

54. He who performs the rite of the goddess on the third day of the bright half of Caitra is liberated from the bondage of worldly existence and attains the supreme goal.

55-56. The learned devotee shall perform the festival of the swing on the very day. He shall worship the mother of the worlds Umā and Śiva with flowers, vermillion, garments, camphor, aguru, sandal, incense, lights, naivedyas, garlands, scents and other things.

57. He shall then serve the goddess Ambā, the cause of all welfare along with Śiva.

58. Sivā bestows all desires on him who performs the rites with due observances and the festival of swinging to the goddess every year.

59-61. The third day of the bright half of the month of Vaiśākha is called Akṣayaṭṭīyā. The devotee shall observe the holy rites of the mother of the universe on that day without lassitude. He shall worship Gaurī and Śiva with the flowers of Mallikā, Mālatī Campā, Japā, Bandhūka and lotus. He will be quelling the sins perpetrated in a crore of births mentally, verbally and physically. He will enjoy the four aims of life in an unmitigated manner.

62. There is nothing which cannot be achieved by a person who worships the goddess with great devotion after observing all the rites on the third day of the bright half of the month of Jyeṣṭha.

63. In accordance with the wealth that one has, one shall perform the festival of chariot which is extremely pleasing to the goddess, on the third day of the bright half of the month of Āśādha.

64-65. The chariot is the earth. The two wheels are
the sun and the moon. The horses are the Vedas and the charioteer is the lotus-born Brahmā. The chariot shall be studded with the jewels of different types. It shall be decorated with the garlands of flowers. After making the chariot thus the devotee shall instal Śivā in it.

66. The intelligent man shall imagine that the glorious Ambikā is seated in the middle of the chariot surveying the world for protecting it.

67-69. When the chariot moves the devotee shall shout cries of "Victory" with the words "O goddess, favourably disposed to the distressed, protect us who have resorted to you". The devotee shall propitiate the goddess with the playing of musical instruments. The chariot shall be taken up to the boundary of village and the deity worshipped in the chariot itself. After eulogising with various hymns the deity shall be brought home. After prostrating a hundred times the devotee shall pray to the mother of the universe.

70-72. The intelligent man who performs the worship, holy rites, the festival of the chariot, the worship of the Mother, on the third day of the bright half of the Śrāvana and Bhadrapada, rejoices with his family. In the end he goes to the region of Umā at the highest upper worlds.

73. The devotee shall observe the holy rites of Navarātra in the bright half of Āśvina and realise his desires undoubtedly.

74. Neither Brahmā nor Śiva nor Kārttikeya nor any one else can describe the efficacy of the rite of Navarātra.

75-77. O excellent sages, by performing the Navarātra rite, king Suratha, son of Viratha, regained his lost kingdom. The intelligent king of Ayodhya, Sudarśana, son of Dhruvasandhi secured the lost kingdom. Performing this great rite and propitiating the goddess, the Vaiśya Samādhī being liberated from worldly bondage attained salvation.

78-79. Śivā fulfils the mental desires of the person who performs the rites duly in the bright half of Āśvina on the third, fifth, seventh, eighth, ninth, or the fourteenth day.

80-81. He who performs the holy rite on the third day in the bright half of Kārttika, Mārgasīrṣa, Pauṣa, Māgha and Phālguna and worships the auspicious goddess with red flowers,
Karavira and the like, with incense, scents etc. attains all auspicious desires.

82. For acquiring blissful conjugal life this great Vrata shall be performed by women. It shall be performed by men also for the acquisition of learning, wealth and sons.

83. Rites such as Umāmahēśvara and others are also pleasing to the goddess. They shall be performed devotedly by those who are desirous of salvation.

84. This compendium is highly meritorious, enhances devotion to Śiva. It is auspicious. It contains several anecdotes. It yields worldly pleasures and salvation.

85. He who listens to this with devotion or narrates it piously or reads it himself or causes it to be read attains the supreme god.

86. He who keeps this in his abode in the manuscript form written in beautiful hand and duly worships it attains all desires.

87. There will be no fear from goblins, ghosts and other evil spirits at any place. Undoubtedly he will attain sons, grandsons and riches.

88. Hence this charming and meritorious compendium Umāsāṁhitā shall always be heard and read by those who seek for devotion to Śiva.
KAILASĀSAMHITĀ

CHAPTER ONE

(The discussion among Vyāsa, Saunaka and others)

1. Obesiance to Śiva accompanied by Ambā, his sons and the Gaṇas, obesiance to the lord of Pradhāna and Puruṣa, obesiance to him who is the cause of creation, sustenance and dissolution.

The sages said:—

2. The beautiful Umāsamhitā full of various anecdotes we have heard. Now narrate the Kailāsasamhitā that propagates Śiva’s tenets.

Vyāsa said:—

3. O dear, now listen with pleasure. Out of affection for you I shall narrate the divine Samhītā Kailāsa expounding Śiva’s tenets.

4. Formerly the sages of great power and splendour performing penances on the summit of Himavat97 desired to go to Vārāṇasi98 and decided accordingly.

5. They started from the mountain and reached Kāśi. They decided to bathe there and saw Maṇikarnikā.99

6-8. The lordly sages bathed there and performed the Tarpaṇa rites to the gods and others and to Gaṇgā. They visited Viśveśa the lord of the gods, bowed and worshiped him with devotion. The sages, the masters of the Vedas eulogised him with Śatarudra and other mantras and thought “O, we are blessed. We are content.” Due to Śiva’s pleasure they realised everything. They remained ever engaged in devotion to Śiva.

97. This celebrated mountain extends from the Eastern to the Western Sea, is formed after the shape of a bow-string and forms the northern bounds of Bhāratavarṣa.

98. It is named after Varaṇā and Asāl, the tributaries of the Ganges on which the city is situated.

99. It is a sacred pool in Varaṇāsī.
9. In the meantime Sūta who had left his hermitage to visit Pañcakroṣa reached there. On seeing him the joyous sages paid obeisance to him.

10. After bowing to Viśveśvara, the lord of gods, the consort of Umā, Sūta entered the Muktimaṇḍapa along with them.

11. When Sūta the great soul, the excellent of the Paurāṇikas took his seat, the sages paid respects to him with Arghya and other ingredients of worship.

12. The delighted Sūta saw the sages of auspicious rites and enquired after their health and welfare. They replied suitably.

13. On seeing him pleased at heart the sages spoke in relevance to the context, in order to know the meaning of Praṇava.

The sages said:—

14. O blessed disciple of Vyāsa, O Sūta the best among the Paurāṇikas, you are a great devotee of Śiva, the ocean of perfect knowledge.

15. Lord Vyāsa, the preceptor of the universe has crowned you as the chief of the Paurāṇikas and made you the propounder of the Purāṇas.

16. The Purānic lore is firmly set in your heart. Indeed the Purāṇas explain the meaning of the Vedas.

17. Vedas arise from the Praṇava. The Praṇava is lord Śiva. Hence you are the permanent abode of lord Śiva’s stay.

18. We shall be free from illness after we have drunk the nectar of Praṇava which is as sweet and pleasing as the honey oozing out of your lotus-mouth.

19. O intelligent one, you alone are our preceptor, none else. Out of compassion please narrate the nature of lord Śiva.

20-21. On hearing their words, the intelligent Sūta, the beloved disciple of Vyāsa, made obeisance to Ganeśa,

100. The region upto the distance of five Kroṣas round Vāraṇaśī is called Pañcakroṣī. It is sacred to Śiva.

101. It is identical with the Avimukta Tīrtha in Vāraṇaśī.
CHAPTER TWO

(The dialogues between the god and the goddess)

Vyāsa said:—

1-3. O blessed brahmans, the question has been well put by you. The knowledge of Śiva's principle that illuminates the meaning of Pṛaṇava is incomprehensible. It can be obtained surely by those with whom the trident-bearing lord is pleased and not by others who are undoubtedly devoid of Śiva's devotion. This is true.

4. Lord Śiva, consort of Ambā, has been adored by you by long sacrifices. This I see actually.

5. O devotees, I shall narrate to you an ancient story containing a wonderful dialogue between Umā and Śiva.

6-8. Formerly Sati, daughter of Dakṣa, the mother of the universe abandoned her body in the sacrifice of her father in view of the insult offered to Śiva. As a result of the penance the goddess became the daughter of the Himavat. On the advice of Nārada she performed a penance for Śiva on that mountain. When lord Śiva married her with Svayaṁvara rites Pārvati attained happiness.

9. Once she was cosily seated with lord Śiva on that great mountain. She spoke to the lord.

10-11. O omniscient lord who hath ordained to himself the five-fold duties, O lord easily accessible through devotion, O lord of nectarine body, I was the daughter of Dakṣa in my former birth. I abandoned my body because of the insult offered to you. I have now become the daughter of the mountain Himavat.

12. O lord, please make me merged in the principle of pure Ātman by duly initiating me in the Mantras.

13. Thus requested by the goddess the moon-crested lord replied to the goddess with a delighted mind.

92. Vidyeśvarasamhitā (17.95) recounts the five actions by which the supreme power manifests. These are चुरुगित, स्त्थितिः, संहार, तिरोधाव एव भगवान्. 
Lord Siva said:—

14. If your mind is thus diverted, O goddess, you are blessed indeed. I shall initiate you so after going to the summit of Kailåśa.

15. Then after leaving Himavat and reaching Kailåśa, the lord of mountains, Siva, recited mantras Prañava and others in the proper order after duly initiating her.

16. Then making the goddess merged in the pure Atman, lord Siva went to his garden accompanied by the goddess.

17-18. Siva bedecked the goddess with the full-blown kalpa tree\textsuperscript{104} flowers brought by the dearest friends of the goddess the chief of whom was Sumålïni. He made her sit on his lap. Looking at her face he sat there with his face beaming with delight.

19. Then ensued the delightful discourse conformable to the Vedas between Pårvati and lord Siva. It was meant for the welfare of the world.

20. O ascetics, then the mother of the universe seated on the lap of her husband looked at the lord’s face and said.

The goddess said:—

21. O lord, you have discoursed on the Mantras including the Prañava. There at the outset I wish to know the meaning of the Prañava.

22. How did Prañava originate? How is Prañava mentioned? How many Måtrås have been mentioned? How is it that it is called the initial mantra of the Vedas?

23. How many deities are mentioned? What is the concept of the Vedas thereto? What types of rites are mentioned? What is their cause and what is their result?

24. How do the five Brahmas stay in this mantra in their proper order? How many Kalås are enumerated? How is it the Atman of the universe?

25. O Siva, what is the link between the syllables and their meaning? What are the places of their articulation? Who is authorised in this? What is the theme?

\textsuperscript{104}. It is a mythical wish-filling tree of Indra’s Paradise.
26. What is the link between the knower and the known and what is the purpose? What shall be the nature of the practising devotee? What shall be the place for the practice of meditation?

27. Of what form is the object of devotion? What is the benefit derived from this? What is the procedure? What is the place of worship?

28. What is the mystic diagram of the worship? O Śiva, what are the sages and the rules regarding Nyāsa, Japa etc. What is the order of procedure in this worship?

29. O lord Śiva, please mention these all particularly, if you have mercy on me. I wish to hear everything factually.

30. Thus implored, the moon-crested lord praised the goddess and began to explain.

CHAPTER THREE

(The way of Sannyāsa)

Lord Śiva said:—

1. O goddess, listen. I shall explain what you have asked for. Merely by hearing this the individual soul becomes Śiva himself.

2. To understand the meaning of Pranava is to understand me. Praṇava is the seed of all the lores.

3. It shall be understood as very subtle but possessed of great meaning even as the seed of the Banyan tree though very small contains a huge tree. It is the initial mantra and the essence of the Vedas. Particularly it has me for its form.

4. I am the lord far beyond the attributes, the omniscient and the omnipotent. I am Śiva pervading all but stationed in the single-syllabled mantra Om.

5. They say that whatever object there is whether synthesised into one or analysed in pieces is the meaning of
Prañava, thanks to the combination and importance of the attributes.

6. It is the imperishable Brahman, the means of attaining all objects. Śiva creates universe at the outset saying "Om".

7. Since there is not much difference between the sense and the sound Om, this is explained thus. Śiva is Prañava or Prañava is Śiva.

8. The brahminical sages, the scholars who realize the identity between the sense and the sound know me as the single-syllabled Om.

9. Hence he who aspires for salvation and is free from aberration shall understand Prañava as the cause of all and me as the Nirguṇa Paramēśvara.

10. O goddess, I shall give this crest-jewel of mantras at Kāśi for the liberation of all Individual souls.

11. O Ambā, there at the outset I shall explain Prañavoddhāra, the knowledge of which imparts the greatest achievement.

12. Firstly the devotee shall extricate Nivṛtti, then the the fuel, time, staff, and the lord.

13. Thus the Prañava of five syllables is explained by extricating the three Mātrās, Bindu and Nāda. It yields liberation to those who perform the Japa in this manner.

14. Prañava is the vital breath of all living beings from Brahmā to immobile beings. Being the Prāṇa thus, it is called Prañava.

15. It consists of A, U and M in the middle, Bindu and Nāda at the end. That is Om.

16. O excellent sage, the first letter (A) is like water in the south, the second letter (U) is in the north; the letter M is like fire in the middle, before Nāda and Bindu.

17. The three Mātrās are thus mentioned in order: A. U. M. Half a mātrā is beyond it.

18. O goddess, this half mātrā is in the form of Bindu and Nāda. This cannot be described directly. It is known only by the wise.
19. O beloved, the Vedic texts beginning with “Isānāḥ Sarvavidyānām”\textsuperscript{105} issue from me. The Vedas indeed speak the truth.

20. I am the source of the Vedas. Praṇava expresses me. Since it expresses me the Praṇava too is mentioned as Vedādi.

21. ‘A’ is the great Bija, Rajas, the four-faced creator. ‘U’ is the Prakṛti, source, Sattva, the protector Viṣṇu.

22. ‘M’ is the Puruṣa, the Bijin, Tamas, the annihilator Śiva. Bindu is Maheśvara the lord, the disappearance.

23. Nāda is Sadāsiva the bestower of blessings on all. On the top of Nāda there is Śiva who is greater than the greatest.

24. He is omniscient, the creator, the lord, free from dirt, the imperishable, the inexpressible, the great Brahman, beyond the existent and the nonexistent.

25. In the letters ‘A’ etc. the later one is pervasive of the earlier. The earlier one is the pervaded.

26. The five Brahmans\textsuperscript{106} beginning with Sadya and ending with Isāna are stationed in the five letters ‘A’ etc. They are my very forms in order.

27. O Śivā, in the syllable ‘A’ eight Kalās of the form of Sadya exist. ‘In ‘U’ thirteen Kalās of the form of Vāma exist.

28. The eight Kalās of the form of Aghora are stationed in ‘M’. In Bindu four Kalās of the form of Puruṣa exist.

29. In Nāda five Kalās born of Isāna are present. Thus their state of being the soul of the universe is due to the recognition of their sixfold identity.

30. The sixfold objects constitute Mantra, Yantra, deity, universe, the preceptor and the disciple. O beloved, listen to the meaning of these objects.

31. The mantra previously mentioned is a composite

\textsuperscript{105} TA. 10. 47. 1

\textsuperscript{106} Vidyāśarasamhitā (17.44) enumerates these five forms as सबोजात, नाम, बघोर, पुरुष and ईशान
of five letters. The same attains the form of a Yantra. I shall mention the details of its mystic diagram.

32. Yantra is in the form of the deity; the deity is in the form of the universe; the preceptor too is in the form of the universe and the disciple is of the body of the preceptor.

33. Om is everything, everything is Brahman. (Om Iti dam Sarvam Iti Sarvam Brahma) This Vedic Text establishes the link between the word and its meaning.

34-35. The places of articulation, O goddess are: Ādhāra (support) Mani pura (jewel-refill) Hṛdaya (heart) Viśuddhi (purity) Ājñā (order) Sakti (power) Śānti. Beyond Śānti is the lord who is greater than the greatest. The authorised person is he whose non-attachment is firm and stable.

36-37. O goddess, I shall be the theme, thanks to the concept of the identity of the individual and the universal soul. The subject has been clearly mentioned. O goddess, now listen. The link of the Jīva and the Ātman with me and the Praṇava is as between the word and its sense.

38-42. A brahmin with the following characteristics shall approach the preceptor with the requisite qualifications. He shall be regularly engaged in holy rites, be calm, perform penance, shall have self-control, be a brahmin well-versed in the Vedas and endowed with cleanliness and good conduct, unattached to the pleasures of this world and of the next and of the worlds of the gods. He shall perform the holy rites of Śiva. The preceptor shall be one who has understood the tenets and the meanings of sacred texts; who has mastered Vedānta; who is an ascetic and the most excellent of intelligent men. After approaching him the intelligent brahmin shall prostrate before him and propiti ate him by reverential deeds. That disciple is the most excellent who possesses good behaviour and the qualities of peaceful calmness. The disciple shall realise that preceptor is Śiva and Śiva is the preceptor. Then he shall reveal his thought.

43-52. After being permitted by the preceptor the brahmin devotee shall perform holy rites without taking anything except milk, for twelve days on the sea-shore, or on the banks of a river, or on a mountain or in a temple of
Śiva. On the fifth or the eleventh day of the bright half he shall take his bath early in the morning. The intelligent devotee pure in mind shall perform his daily duty. He shall invite the preceptor duly and perform Nāndīśrāddha. He shall get himself shaved of the hair on the head and the moustache and the beards. The hair in the armpit and the private parts must not be shaved. The nails shall be cut. He shall perform his ceremonial ablution with restrained mind. He shall eat only powdered fried grain. In the evening he shall take his bath and perform Sandhyā. In the presence of the preceptor he shall perform the Aupāsana rites in the evening. To Śiva in the form of the preceptor he shall give Dakṣinā according to the scriptures. He shall collect articles for Homa, place the holy fires, laukika and others, with the rules of his Grhya Sūtra. A brahmin who consecrates the sacred fire shall perform this Aupāsana in the sacrificial fire consecrated by the Prājāpatya sacrifice, reciting mantras from the Vedas and offering due Dakṣinās. Then the brahmin shall superimpose the fire in the Ātman and formally renounce the world. The food-offering shall be cooked with the fire-wood and cooked rice and ghee. He shall perform the sacrifice repeating the Puruṣa Sūkta. The ghee shall be offered at the end of every stanza. The Sauviṣṭakṛti shall be performed in accordance with the rules of his own Sūtra. After the sacrifice he shall perform Tāntric activities. The learned devotee shall sit on a cloth, deer-skin or Kuśa grass to the north of the fire. He shall repeat the Gāyatri mantra silently till the Brāhma Muhūrta, and stabilise his mind firmly.

53. Then he shall take bath and cook the Caru. He shall perform the sacrifice beginning with Puruṣa and ending with the Virāja sūktas.

54. The procedure may follow the opinion of Vāmadeva or of Sanaka and others. But the important one is that of Vāmadeva because he was a liberated soul even while he was in the womb.

107. VS. 31.
55. After performing the remaining rites of the sacrifice he shall perform the Aupāsana rites of the morning. Then he shall superimpose Agni in the Ātman and perform the morning prayers.

56. When the sun has arisen he shall recite Sāvitri. He shall eschew the three Eṣāṇās and repeat the Préṣa\textsuperscript{108} mantras.

57. He shall abandon the tuft, the sacred thread and the girdle too. He shall start to the east or to the north.

58. He shall take with him a staff and a loin-cloth and such other things as are necessary for life. If he is totally detached he need not take these things too.

59. He shall approach the preceptor and prostrate before him thrice. Standing up he shall sit at the feet of the preceptor.

60-61. The teacher shall take the white ashes from the Virāja fire and smear it over the body of the disciple. Repeating the mantra "Agniriti" etc. he shall make the three marks Tripuṇḍra on his forehead. He shall think of me stationed in the lotus of the heart along with you.

62-63. Then the teacher shall place his hand on the head of the disciple. With a delighted mind, the preceptor shall utter the Pranāva mantra thrice in the right ear of the disciple mentioning the sage etc. Then he shall tell him the sixfold meaning.

64. The disciple shall bow prostrate before the preceptor on the ground twelve times. He shall remain subservient to him and practise the study of the Vedānta strenuously.

65. He shall ponder and meditate in the pure Ātman without aberrations, upon me the great Ātman, the Sākṣin of Brahman, the unchanging.

66. Here the person authorised is the ascetic engaged in the pious activities of self-restraint, the master of Vedāntic knowledge and free from rivalry.

67. The lotus of the heart is free from dust, devoid of sorrow, clear and great. It has eight petals with filaments and it shines above the pericarp.

\textsuperscript{108} Ibid. 5.7.
68. After thinking about the region from the Ādhāra-Śakti to the three Tattvas the Dahara Vyoman (the ether-heart) shall be imagined and conceived in the middle.

69. Repeating the single-syllabled Brahman Om, he shall with alert mind think of me along with you in the middle.

70. O beloved, he who performs the rite of this type attains my world. After securing the knowledge of my principles he will attain Sāyujya salvation as the fruit.

CHAPTER FOUR

(The daily conduct of a Sannyāsin)

Lord Śiva said:—

1. O goddess, after this I shall mention the daily routine during the Sannyāsa according to the convention. It is out of my affection for you that I am narrating the same.

2. The ascetic shall get up in the Brāhma Muhūrta and think about the preceptor Śiva seated in the thousand-petalled lotus on the head.

3. The preceptor resembling pure crystal, with two eyes and holding the mystic gestures of boon and protection in the hand is conceived as Śiva of beautiful form in the soul.

4. He shall bow to the preceptor with palms joined in reverence and worship him with scents, fragrant flowers etc. created by his imagination.

5. He shall pray thus—“O lord, let whatever I do from morning till sunset and from sunset till daybreak be your worship.”

6. After intimating to the preceptor thus and securing the permission he shall retain the breath and sit down, with his mind and the sense-organs under full control.
7-8. He shall then meditate on the six-fold wheel from the root to the Brahma Randhra. In the middle he shall think of me, the Nirguna Sadashiva, free from ailment, the great Brahman, with the lustre of crores of lightning, identical with splendour, with the body of existence, knowledge and bliss.

9. He shall realize identity with me in the form “I am he”. The intelligent ascetic then shall go out far according to convenience.

10. The intelligent devotee shall cover the head along with the nose with a piece of cloth. He shall spread some grass on the ground and evacuate his bowels there duly.

11. He shall stand up holding the penis and go to the water-pond. He shall take out water and use it for cleansing carefully.

12-13. He shall wash hands, feet and perform Ācamana twice remembering Om. He shall face the north and clean his teeth always with leaves or grass except on the eleventh and the New-moon day. He shall rinse the mouth by gargling twelve times.

14. After performing Ācamana twice he shall clean the hips with water and clay. At the time of dawn he shall take his bath using clay.

15. The bath and the Sandhyā prayers shall be performed with thoughts on the preceptor and me. The procedure of bath is not detailed here for fear of prolixity. That shall be seen elsewhere.

16. Joining the palms so as to from the Saṅkhamudrā water shall be poured over the head repeating the Praṇava, twelve times, six times or three times.

17. He shall go to the bank and wash the loin-cloth. He shall perform the Ācamana twice. Repeating the Praṇava he shall sprinkle water over the towel and wipe off the body.

18. He shall wipe off his face first and then the head and other parts of the body standing by the side of the preceptor.

109. The six mystical circles of the body are मुलाषार, स्वाविष्ठान, मणिपुर, अनाहल, विशुद्ध, अशा
19. A pure loin-cloth shall be tied with its string with the knot on the left side. Then he shall smear his body with the ashes. O daughter of the mountain, now I tell you the procedure thereof.

20. After performing the Ācamana twice he shall take the ashes repeating the Sadyādi mantra. Then repeating the mantras “Agniṛiti” he shall touch the body.

21-22. Repeating the mantra “Āpo vai” he shall mix the ashes with water. He shall make two balls of the pasted ashes with the mantras “Om Āpo Jyoti” and “Mā Nastoke”—He shall divide one of the balls into five, O goddess, and apply each respectively to the head, face, chest, private parts and the feet.

23-25. He shall repeat the mantra beginning with “Īśāna” and ending with “Sadya.” After applying the ashes he shall repeat Om touching all the parts of the body. He shall wash his hands, feet and take the other ball. Adoring as before he shall apply three parallel lines on the forehead repeating the mantra ‘Tryāyuṣa’ and the ‘Tryambaka’.

26. Uttering Pañeṅkarana mantra, the scholarly ascetic shall think of his preceptor. In the manner as explained hereafter he shall perform six Prāṇayāmas.

27-28. Touching the navel, the joints of the arms and the back in order he shall wash both the hands duly and perform Ācamana twice. He shall take some water in the right hand and cover it with the left hand. Prāṇava is then repeated twelve times.

29-31. Sprinkling this water thrice on the head he shall drink water thrice meditating on Oṅkāra—Śiva with

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110. VS. 20 36
111. P. 174 note
112. TA. 10. 22. 1
113. Ibid. 10. 15. 1
114. VS. 16. 16
115. Vidyeśvara Śaṁhitā recounts the five forms as सद्रोजात, वाम, अबोर, पुश्च, ईशान in the reverse order.
116. VS. 3. 62
117. Ibid 3. 60
pure mind—Śiva who is stationed in the middle of the solar disc, the god consisting of all splendour, possessing eight arms, four faces, the wonderful form half-female, endowed with wonderful qualities and bedecked in ornaments. After meditating thus duly he shall offer three Arghyas.

32. After performing the Japa of Gāyatri hundred and eight times, he shall offer Tarpaṇa twelve times. After performing the Ācamana he shall perform Prāṇāyāma thrice.

33. Then he shall go to the hall of worship thinking on Śiva. After reaching the door he shall wash his feet silently and perform Ācamana twice.

34. He shall enter it duly placing the right foot at first. Inside the Maṇḍapa there, he, the intelligent ascetic, shall draw the mystic diagram in due order.

CHAPTER FIVE

(The rules governing the mystic diagram of the ascetic)

Lord Śiva said :—

1-2. The ground shall be tested duly on the basis of smell, colour and taste. In a spot pleasing to the mind the space above shall be covered with a canopy, the ground below shall be scrubbed and cleaned so much as to appear like the surface of a mirror. A square of sides two Ārātnis each shall be drawn.

3. Make small squares within the width of a palm-leaf each. Thus there shall be thirteen equal squares in each column.

4-6. The ascetic shall put the piece of palm leaf inside the square and sit facing the west. Towards the east a strong coloured thread shall be fixed. Threads shall be put in all the four directions. Thus there will be one hundred and sixtnine squares. The middle square is the pericarp. The squares adjoining it around in the outside, eight in number, are called eight petals.
7-8. All the petals shall be made white completely. The pericarp shall be made yellow in colour and a red circle shall be drawn within. O goddess, beginning with the petal of Indra to the right hand side the bordering lines shall be coloured alternatively black and red.

9-10. The Yantra illuminating the meaning of the Praṇava shall be written inside the pericarp. The pedestal shall be drawn beneath. Śrikantha shall be drawn above it. Amareśa shall be drawn above it and Mahākāla in the middle. On the top of it the staff and beyond that Īśvara shall be drawn.

11. The Pītha shall be coloured blue. Śrikantha is yellow, Amareśa in red, and Mahākāla in black.

12. The scholarly ascetic shall make the staff smoky coloured and Īśvara white in colour. After drawing the Yantra the red one (Amareśa) shall be encompassed by Sadya.

13. O goddess, only through the Nāda Īśāna shall be known. The rows of its residence shall be taken in order from the south-east one.

14-15. The four squares at the four corners, O beautiful lady, shall be painted white. The first four letters a, ā, i and ī shall be written with red minerals and these four are conceived as doors. The two squares adjacent to each of these four shall be painted yellow.

16. In the yellow square in between the south-east squares a lotus of eight petals shall be drawn red in colour with yellow pericarp.

17-19. With purity of mind he shall draw the letter ‘ha’ in the middle along with the Bindu. In the south-west square of this lotus he shall draw another red lotus with yellow filaments and pericarp. The third letter of the class of Śa along with the sixth vowel and the fourteenth vowel decorated with Bindu and Nāda is, O gentle lady, the excellent Bija which shall be written in the middle of the lotus.

20-22. In the north-east square of the lotus another lotus shall be drawn with the third letter of the class of “ka”

113. The mystical syllables as mentioned in the verses indicate the following incantations सू (सूयाय नमः), गु (गुरबे नमः).
along with the fifth vowel. In its middle Bindu and Kaṇṭha shall be decoratively written. In the three columns outside it, beginning with the eastern one five squares shall be taken, O Śivā, daughter of the lord of mountains. The pericarp shall be taken in the middle painted yellow with a red circle.

23. The most excellent of the knowers of the rules shall make the leaves red in colour. Outside the leaves the cavities shall be filled with black colour.

24. The south-east square and others, four in number, shall be filled with white paint. With six Bindus a six-sided figure shall be drawn in black in the east.

25. To the south it shall be painted red. In the north a triangle is painted in white. In the west a crescent moon is painted in yellow.

26-27. The four Bijas shall be written in the squares in order. The Bindu shall be drawn in the east in white. In the south is painted in black the letter U; in the north, letter ma’ is painted in red; in the west letter ‘a’ is painted yellow; thus the four letters are written.

28-29. In the second row from the top O beautiful lady, one shall begin. The first four squares are respectively painted yellow, white, red and black. Below that the four are painted white, blue, yellow and red respectively. O good-faced lady, below that in the triangle it shall be painted red white and yellow.

30. O goddess, from the south to the north the same procedure shall be adopted. In its external row it shall be painted from the east to the middle.

31-36. The colours are yellow, red, black, blue, white and yellow. O beloved, from the south-east onwards colours are red, blue, white, red, black and red. Thus the colours of the six squares are mentioned: from the south to the east; from the south-west to the south-east; from the west to the south; from the north-west to the south-west; from the north to the west; from the north-east, to the north-west. O goddess, thus the procedure of the diagram has been mentioned to you. Having drawn the diagram thus the ascetic with restrained mind shall worship the sun with devotion.
CHAPTER SIX

(Rules of Nyāsa in the path of Renunciation)

Lord Śiva said:—

I-4. The ascetic shall spread a beautiful tiger’s hide to the south of the diagram and sprinkle pure water over it repeating the Astra mantra. After uttering the Prāṇava at the outset he shall utter the Ādhāra and the Śaktikamala. He shall sit on the tiger’s hide repeating the mantra with the dative case ending with Namah.119 He shall face the north. After performing the Prāṇāyāma duly preceded by the utterance of the Prāṇava he shall smear the body with the ashes with the mantras “Agni rit”120 After bowing to lord Śiva he shall arrange the diagram again.

5-7. Outside he shall adore in order the diagrams of triangle circle and square repeating Om. He shall fill the conch with fragrant pure water repeating the Prāṇava. He shall place the conch on the diagrams and worship it with scents, flowers etc. repeating the Prāṇava seven times. After repeating the mantra he shall show the Dhenumudrā and Saṅkhamudrā. He shall sprinkle it with the Astra mantra.

8. He shall sprinkle himself and the scents, flowers and other materials of worship. After performing Prāṇāyāma thrice he shall utter the names of the sages etc.

9-10. Of this mantra of the glorious sun the sage is Devabhāga, the metre is Gāyatri, the deity is the sun. The six-organized Nyāsa shall be made with ‘Hrām’ etc. Then he sprinkles the Padma not within the purview of Agni.

11-14. The learned ascetic shall worship in it Prabhūtā, Vimalā, Sārā from the former to the latter in order. Then he shall worship Kālāgniirudra, Ādhāra, Śakti, Ananta, Prthivi Ratnadvipa, imaginary trees and garden a house of jewels and the gemset seat at the feet; beginning with the east the gods of virtue, knowledge, detachment and supremacy shall be worshipped. He shall also worship the gods of evil etc. in the corner quarters such as south-east and others.

119. The text indicates the basic mantra of Śiva: ब्राह्मण स्वाय नमः.
120. See P. 153 note.
15-20. He shall worship the lower lid of Māyā and and the upper lid of Vidyā. Thereafter Sattva, Rajas and Tamas shall be worshipped in order. In the quarters beginning with the east and in the middle he shall worship the following:—Diptā, Sūkṣmā, Jayā, Bhadrā, Vibhūti, Vimalā, Amoghā, Vaidyutā, Sarvatomukhasaṅjñā, Kandanāla, Susīra, then Tantukaṇṭakas, then the root lid, filament, (light) and Sakalātman, the five-knotted pericarp and the petals, then the filaments, Brahmat, Viṣṇu, Rudra and Ātman. After worshipping the inner Ātman in the great Ātman of knowledge he shall worship the Yogapītha called the Saura. The knower of the root shall conceive the idol as stationed on the pedestal.

21-24. The ascetic sits checking the vital breath with the root from the root. With the power of its splendour he raises the Sakti through the path of the Piṅgalā nerve of the sun stationed in the circle. He causes it to come out with the handful of flowers. Of Śiva whose body is as red as the vermillion, who has his wife as his left half, who is wearing Rudrākṣa garland and holding a noose, a club called Khaṭvaṅga, a skull, a goad, a lotus a conch and a discus; who has four faces, twelve eyes and a spear within the lotus of his heart, he utters the Praṇava first and then Hrām, Hrīm and Saḥ.

25-27. Thereafter he invokes the sun along with the light and power saying ‘I invoke obeisance’. He shows the mystic signs of Sthāpanā etc. After performing the Nyāsa of the limbs with the mantra Hrām, Hrīm, Hrum and conceiving the five services O great goddess, he shall worship thrice the six organs in the filaments of the lotus.

28-30. In the second covering the four deities shall be worshipped in the south-east, north-east south-west and the north-west. O Pārvati, from east to north at the roots of the petals Āditya, Bhāskara, Bhānu and Ravi shall be worshipped in order. O beloved, in the third covering, Arka, Brahmat, Rudra and Viṣṇu shall be worshipped in the north-east and other quarters.

31. In the middle of the leaves from the east onwards he shall worship the Moon, Mars, Mercury, Jupitre, Venus, Saturn and Rāhu.
32. Or he shall worship the twelve Ādityas in the second covering and worship the twelve signs of zodiac in the third covering.

33–34. He shall worship the seven oceans\textsuperscript{121} and seven Gaṅgās\textsuperscript{122} on its outer side and then the sages, gods, gandharvas, serpents, celestial damsels, the village chiefs, the Yakṣas, Yātuḍhāṇas, the seven horses in the form of the Vedas and the Bālakhilyas.

35–37. After worshipping the sun of three coverings and then arranging the square diagram with pious attention he shall place a copper vessel that can hold a prastha of water on its stand. He shall fill it with pure water rendered fragrant with flowers. He shall worship it with scents, flowers and kneel on the ground. The arghya vessel shall be lifted upto the middle of the eyebrows.

38. He shall recite the hymn to the sun-god yielding all accomplishments. O goddess, it yields worldly pleasures and salvation always.

39–40. Obeisance to you of the colour of vermilion, of good disc wearing diamond for the ornament, having eyes resembling lotus, of good lotus and cause of Brahmā, Indra and Viṣṇu. O lord, be pleased to accept this holy arghya offered by me along with the red powder, cloured water, garland, vermilion, kuśa grass, flowers and a golden pot.

41. He shall recite this and offer the arghya to the sun-god and perform obeisance. He shall recite the following piously.

42. “Obeisance to Śiva accompanied by Pārvatī and the Gaṇas. Obeisance to you the primordial cause, of the form of Trinīty, Rudra, Viṣṇu and Brahmā”.

43–44. After saying this and bowing he shall seat himself. He shall mention the names of the sages etc. again

\textsuperscript{121} The purāṇas mention seven oceans viz. salt, sugar-cane, wine, ghee, curd, milk and water which surroun c.जम्भु, व्लक्ष, शालमलिः, कुश कौशच, शाख and पुकऱर continents respectively.

\textsuperscript{122} The river Gaṅgā rising from Bindusara (a Himalayan lake) has seven currents of which the three नलिणी, हुङ ललिणी, पावनी go to the east, the three सीता, चन्द्र and सिन्धु flow to the west and the seventh following the course channelled by Bhūgirātha waters the northern region. Cp. Matsya P. cxx. 42.
and wash his hands with water. He shall apply the ashes again as mentioned before. He shall then perform Nyāsas expressive of his devotion to Śiva.

45. After worshipping lord Śiva with bent head and fivefold services he shall bow to the Praṇava in the dative case ending with Namāḥ.

46-47. He shall meditate upon the Praṇava consisting of five letters including the Bindu and fifth vowel 'U' without the fifth vowel and with the Bindu. After uttering this with Bindu he shall utter the composite unit.

48. With these Bijas duly uttered the scholarly ascetic shall bow to the preceptor and the lord of Gaṇas stationed on the arms and thighs.

49. He shall bow to Durgā and Kṣetrapāla also, with palms joined in reverence. He shall repeat “Om Astrāya Phat” six times and wipe off his hands.

50-51. He shall recite the mantra “Apasarpantu” and repeat “Astrāya Phat.” Clapping the palms thrice and kicking thrice he shall remove the obstacles; he shall gaze at the heaven-dwellers, the skyfarers.

52. He shall restrain the vital breath and remember the Hanśa mantra. Through the Brahma Nādi he shall then bring about the living consciousness in the heart.

53. He shall meditate on the supreme god of the form of cit in the middle of lunar sphere of cit within the great lotus of thousand petals, full-blown and stationed in the twelve (?)

54. For sixteen, sixty-four and thirty-two seconds he shall perform Pūraka, Kumbhaka and Recaka through Śoṣa Dāha and Plava.

55-58. After retaining the breath as mentioned in his particular Veda through wind, fire, water etc. he shall bring the nerve which is at the Mūla to the cerebral aper-

129. This is the Purānic mantra for warding off the demons. The full text is:

अपसर्पृण्त मृतानि विशापोऽसतो विदिशम् पर
सर्वत्रांस्विशापेयं दुःसाकारं समारभेऽपि
'अपसर्पृण्त' is a variant for 'अपसर्पृण्त'
Cp. अक्षुर्क अक्षुरा रक्षासिसंविद्यः VS. 2. 27.
ture. When the body is bathed in the exquisite nectarine current issuing from the lunar sphere of Cīt, within the lotus of thousand petals within the twelve, it is purified and thrilled with good emotions. He makes the Ātman descend to the lotus of the heart realising "I am he". He thrusts the Ātman into the Ātman through the nectarine current. Thus he shall piously stabilise the vital breath duly.

59-60. The Yogan with mental concentration shall ponder over the Mātrkā. He shall fix the developed Mātrkā through the Praṇava externally. He shall carry out nourishment etc. with restricted vital breath. Thinking upon Śiva in the mind he shall dedicate himself quietly.

61. O goddess, the sage of Praṇava is Brahmā, the metre is Gāyatrī and the deity is the great Ātman, Sadāśiva that is I myself.

62. The letter ‘A’ is the seed; the letter ‘U’ is Śakti; the letter ‘M’ is Kīlaka. It is used for the sake of liberation.

63. Beginning with the two thumbs and ending with the palms, the hands are wiped off. O goddess, saying ‘Om’ he shall begin the Nyāsa of the hands.

64. He shall perform the Nyāsa starting with the thumb of the right hand and ending with the little finger of the left hand.

65. Everywhere ‘A’, ‘U’, ‘M’ with the Bindu, and the mantra ending with Namāḥ shall be uttered and the Nyāsa of the hand in the heart etc. be performed.

66. After uttering ‘A’ at the outset the identity of Brahman and Ātman shall be practised. The mantras ending with ‘De’ and ‘Namāḥ’ shall be utilised in the heart.

67. The Nyāsa of ‘U’ along with Viṣṇu is made on the head; that of ‘M’ along with Rudra in the tuft.

68. O Goddess, the sage practising the mantra shall make the Nyāsa of the Kavaca in the eyes and the forehead with an attentive mind.

69-74. The different organs, faces and digits shall be fixed in the five Brahmans. Isāna’s five digits shall be fixed in the head, face, heart, private parts and the feet. The four digits of the Puruṣa shall be fixed in the four faces.
Aghora's eight digits shall be worshipped in the heart, neck, shoulders, navel, belly, back and the chest. Vāmadeva's thirteen digits shall be fixed in the anus, penis, thighs, knees, calves, buttocks, waist and the sides. Sadya's eight digits shall be fixed in eight eyes. The most excellent of the knowers of kalpa shall fix these digits in the feet, hand, vital breath, head and arms.

75. Thus making the Nyāsa of the thirtyeight Kalās the intelligent knower of Pranava shall proceed with the Nyāsa of Prāṇava.

76-77. After making the Nyāsa in the arms, elbows, wrists, sides, belly, calves, feet and the back, the devotee, an expert in the Nyāsa, shall perform Hamsanyāsa, O lady enlightener of the great Ātman.

CHAPTER SEVEN
(The worship of Śiva)

Lord Śiva said:—

1-6. The ascetic devotee shall make the square diagram to his left and worship it with Om. He shall place the conch and the missile, with its stand and worship it with the Prāṇava after filling it with the water scented with the sandal paste. He shall worship it with the scents and flowers and repeat Prāṇava seven times. He shall show the mystic sign of the cow and the conch making a square diagram in front and a semicircle in the middle, a triangle, hexagon and a circle within each in order. After worshipping the diagram with scents, and flowers, he shall place within it the vessel of Arghya on its stand and worship it with scents, repeating the Prāṇava. He shall pour holy water and fill it.

7-11. In the vessel, O good-faced lady, tips of Kuśa grass, raw rice grains, barley, other grains, gingelly seeds, ghee-fried object, flowers and ashes too shall be put. It shall be
worshipped with scents, flowers and the “Sadyojāta mantras” with their six ancillaries, Praṇava and the Varma mantras. After veiling it with the Astramantra he shall show the mystic sign of the cow for the sake of protection. The water within it shall be used for sprinkling himself and the materials of worship—scents, flowers etc., repeating the Astramantra. After saying “Obeisance to the seat of the preceptor” he shall assign the lotus to the north-east of the diagram as seat repeating the Praṇava. As enjoined the idol of the preceptor too shall be conceived there itself.

12-13. After saying “Om gum gurubhyaḥ namah” he shall invoke the preceptor and meditate on him as seated facing the south, with a delightful face, looking gentle and crystal pure, showing the mystic gestures of boons and protection with his hands in the form and features of Śiva but with two eyes.

14-15. After meditating thus he shall worship Gaṇapati with scents, flowers etc. in the proper order assigning him a seat on the lotus to the south-west of the mystical diagram with the mantra “Gaṇānāntvā”125 etc. After invoking the lord he shall meditate on him with concentration.

16-18. He shall be conceived as red in complexion with a huge body bedecked in ornaments holding a noose, a goad, boons and teeth, with elephantine face destroying the hindrances and obstacles of his devotees. After meditating thus he shall worship him with scents, flowers and other services. After offering him the Naivedya of plantain fruits, coconuts, mango fruits and sweet balls he shall make obeisance to the god.

19. In the lotus to the north-west of the diagram the devotee shall conceive the form of Skanda and invoke him too.

20-21. Repeating Skandagāyatri he shall meditate on Kumāra shining as the rising sun, seated on the peacock, with four arms and splendid limbs, bedecked in coronet holding mystic signs of boons and protection, a spear and a cock126 as well.

125. VS 23. 19
126. According to the legend, the cock was presented as a gift by Tvasṭṛ. This cock could assume any form ददौ क्रृष्णक त्वष्ट्रा कुकुट कामश्लिप्यम् (M.P. 159. 10.)
22-26. After meditating thus and worshipping with scents and other services, he shall worship Nandin, the chief of the harem in the right wing of the eastern doors, with the lustre of the golden hill bedecked in ornaments with the crescent moon constituting his coronet, of gentle aspect, with three eyes and four arms, holding a trident, a hind, an axe and a golden staff, with his face lustrous as the moon’s disc or as the face of a monkey. To his north he shall worship his wife Suyaśā, the daughter of the Maruts of good rites, engaged in bedecking mother Śiva’s feet duly with scents, flowers and other services.

27. He shall sprinkle the diagram with the water from the conch veiled by the Astramantra. Then the seat, stand etc. shall be conceived in the proper order.

28-30. On the ground beneath he shall conceive the holy Ādhāra Śakti of dark blue complexion. In front of her he shall conceive the serpent-chief with lifted five hoods and coiling shape, licking the sky as it were with hoods. He shall conceive above it the dignified seat with four lion’s feet symbolical of virtue, knowledge, detachment and prosperity. They shall be worshipped beginning with the southeast corner in colours white, yellow, red and dark-blue.

31. Adharma etc. shall be conceived from the east to the north in due order. He shall conceive its body with the lustre of the jewel Lājāvarta.

32. The lower and upper lids, the bulbous root, the stem, the neck, the petals and the pericarp shall be conceived in order and worshipped.

33-35. He shall conceive the eight Siddhis in the petals, the Śaktis in the filaments, the eight Rudras, Vāma and others from the east, all round in order; the Vairāgya in the pericarp and the nine Śaktis in the Bijas, Vāma and others alone beginning with the east and ending with Manoumanī, the Dharma of Śiva in the bulbous root, the Śaivite knowledge in the stem and the zones of fire, sun and the moon above the pericarp.

36-37. The science of the Ātman, and the trio of principles named Śiva shall be conceived thereafter. Above these seats he shall conceive the seat of the deity shining with
the flowers of various colours and brilliance due to the Lore Paravyomāvakāśa.

38-40. From the Ādhāra Śakti to the seat of the sacred lore the devotee shall repeat the mantra. श्री शिवाय नमः

This is the procedure everywhere. As before, the five Brahmanas shall be conceived in the idol in view of the difference due to limbs, faces and digits. The devotee, expert in the mystic signs shall invoke the lord standing with a handful of flowers.

41-45. Uttering the mantra beginning with "I resort to Sadyojāta" and ending with Om repeating the Nāda arising from the Ādhāra and concluding at the Brahmanandhra, along with the twelve knots he shall meditate on the lord in Oṅkāra, pure as crystal, the unsullied, the imperishable, the cause of creation, identical with the worlds, stationed within and without, pervading all, smaller than the smallest and greater than the greatest, visible to the devotees without strain, the unchanging incompressible to the gods, Brahmā, Indra, Viṣṇu, Rudra and others, the essence of the Vedas, declared as invisible, by the learned devoid of beginning, middle and end and the panacea for all worldly ills.

46-47. After meditating on him thus with concentration, the devotee shall perform obeisance after showing different mystic signs and performing the rites of invocation, installation, concentration and observance. He shall meditate on lord Śiva himself, of Sakala and Niśkala forms.

48-63. He shall conceive the lord as pure as crystal, with cool lustre resembling the circular lightning, of delightful aspect bedecked in matted hair and coronet, clad in the tiger’s hide with his lotus-like smiling face, with his palms, soles and lips having the lustre of the petals of the red lotus, endowed with all characteristics, bedecked in holding ornaments, divine weapons, perfumed with divine unguents and scents, with five faces, ten arms, the crescent moon for his crest jewel. His gentle face facing the east is lustrous as the rising sun. It has three lotus eyes. The infant moon adorns the crest. His right face has the charming lustre resembling the lustre of the blue cloud. It has crooked
eyebrows, three circular and red eyes, is terrible by its curved fangs, inaccessible to the eyes and has sprout-like lips throbbing. The northern face has the lustre of the coral, is decorated with blue forelocks, has three eyes of graceful movements and crest decorated with the semicircular moon. The western face has the lustre of the full moon brilliant with the three eyes. It is gentle with the crescent moon and is charming with gentle smile. The fifth face is brilliant like crystal and shines with contours of the moon. It is very gentle and dazzling with the three beaming eyes. His right hands hold trident, axe, thunderbolt, sword and dazzling fire. In the left hands he has the bow, arrow, bell, noose and the goad. He has the Nivṛtti Kalā up to the knees, the Pratiṣṭhā Kalā up to the navel; the Vidyā Kalā up to the neck; the Śāntā Kalā up to the forehead and the Śāntyatīta Kalā beyond that. Thus he has a body of five Kalās. He pervades the five paths. He has Īśana for the crown. He is the primeval lord Puruṣa. He has Aghora for the heart, Vāmadeva for his private parts and Sadyojāta for his form. He has thirty-eight Kalās. He is Īśana identical with the Māṃkās and the five Brahmans; he is identical with Oṃkāra, Harṣanyāsa, the five-syllabled and the six-syllabled mantras, the six mountains and the Jātis.

64-65. After meditating thus, O goddess, he shall meditate on you as Manonmani to my left. Repeating the mantra "Gaurīrimāya"* preceded by the Prāṇava he shall invoke you as before and perform the rites ending with prostration. The sage of pious concentrated mind shall meditate on you, O goddess.

66-70. You have the lustre of the blooming lotus, eyes expansive and wide, face lustrous as the full moon, curly dark hair, complexion of the brilliant blue lotus, crest decorated with the semicircular moon, breasts rounded, plump protruding, smooth and stout, slender middle large buttocks and fine yellow garment. You are endowed with ornaments. In your forehead you have a shining Tilaka. Flowers of various colours decorate your braid of hair. Your feature befits your nature. Your face is bent

*RV. 1. 164. 41.
due to bashfulness. You hold splendid golden lotus in your right hand. You are seated on a cosy seat with your left hand placed like a staff.

71. After meditating on me and you like this, O goddess, the ascetic of restrained mind shall perform ablution with the water in the manner of Pranava—proksana.

72. He shall offer Padya repeating mantra “Bhave bhave natibhave.” He shall offer water for Ācamana by uttering “Vāmāya namah.”

73. He shall offer a fresh piece of cloth saying Jyeṣṭhāya Namah” (obeisance to the eldest). He shall offer the sacred thread saying Śreṣṭhāya Namah (obeisance to the most excellent).

74. He shall offer water for Ācamana once again saying “Rudrāya Namah” (obeisance to Rudra). He shall offer well consecrated scent saying “Kālāya Namah.”

75. He shall offer raw grains saying “Kalavikaraṇāya Namah”. He shall offer flowers, saying Balavikaraṇāya Namah”

76. He shall offer incense assiduously saying “Balāya Namah”. “He shall offer good lamp saying “Balapatmahanāya Namah.”

77-78. Along with the Vedas including their six ancillaries, Mātrkā, Pranava and Śiva joined with Śiva, he shall show mystic signs to me and to you, O good-complexioned lady. First he shall render service to me, then to you.

79-80. When he offers things and performs rites to you he shall use the feminine gender. O Pārvati, none but this is the difference. After performing meditation and worship duly in accordance with the rules the expert devotee shall begin theĀvaraṇa Pūjā.
CHAPTER EIGHT
(Śiva's Mental worship)

Lord Śiva said:—

1. O goddess, there are five Āvaraṇas here. The five Āvaraṇa-worships shall be performed thus.

2. Where they had been previously worshipped, the lords Gaṇeśa and Kārttikeyu shall be worshipped in order.

3-5. The five Brahmans shall be worshipped in order in the north-east, east, south, north and west. The devotee shall worship the six ancillaries then. He shall worship the eye and Astra in the southeast, northeast, southwest, northwest and in the middle. Thus the first Āvaraṇa is mentioned. Now listen to the second Āvaraṇa.

6-7. He shall worship Ananta in the petal in the east; the Sūkṣma in the South; Śivottama in the west; Ekaṇetra in the north; Ekarudra in the northeast; the Trinity in the southeast; Śrīkaṇṭha in the south-west and Śikhamṇḍiśa in the north-west.

8. In the second Āvaraṇa he shall worship the Emperors. (Now the third Āvarana). The devotee shall worship Vṛṣeśāna in the middle of the eastern door.

9-12. Nandin shall be worshipped to the south and Mahākāla to the north of it, Bhṛṅgīśa to the west of the southern door. Vināyaka shall be worshipped in the square to the east of that with scents; Vṛṣabha in the northwest and Guha in the southern square. To the east of the northern door the following eight shall be worshipped in accordance with the rules of circumambulation. They are Bhava, Śarva, Iśāna, Rudra, Paśupati, Ugra, Bhima and Mahādeva. Such is the worship in the third Āvaraṇa.

13. After invoking Lord Śiva with the mantra “Yo Vedādau Svarah”129 he shall worship him in the lotus above the pericarp in the east.

14. He shall worship Lord Śiva in the eastern, Viśveśa in the southern, Paramēśāna in the northern and Sarveśa in the western petal.

129. TA 10. 10. 3.
15. He shall worship Rudra in the south after invoking him with Ṛk "Ā vo rājānam"\(^{130}\) in the petals and the pericarp with scents, flowers etc.

16. Siva shall be worshipped in the east; Hara in the south; Mrda in the north and Bhava in the petal in the western quarter. They shall be worshipped in this order.

17. After invoking Viṣṇu by uttering the mantra "Pra tad Viṣṇu"\(^{131}\) etc. he shall worship him in the north on the pericarp and the petals with scents, flowers etc.

18. He shall worship Vāsudeva in the east; Aniruddha in the south; Saṃkarṣana in the north and Pradyumna in the west.

19. The knower of Mantras shall invoke Brahmā with the mantra "Hiraṇyagarbhaḥ Samavartata"\(^{132}\) etc. and worship him in the lotus to the west.

20. He shall worship Hiraṇyagarbha in the east; Virāja in the south; Puṣkara in the north and Kāla in the west.

21-24. (Now the fifth Āvaraṇa). In the topmost row the Lokapālas shall be worshipped in different spots beginning with the last and proceeding in the manner of circumambulation. The following ten are the Bijas for the Lokapālas:—Rānta (ending with ‘Ra’), Pānta (ending with ‘Pa’), Jñānta (ending with ‘Jña’) Lānta (ending with ‘La’) twice, Apūrvaka (beginning with ‘A’), Śānta (ending with ‘Sa’), Sānta (ending with ‘Sa’) Vedādyā (Prāṇava) and ŚriBīja. He shall worship the Lokapālas with these Bijas. He shall worship Brahmā and Viṣṇu in accordance with the rules and proper means of service in the north, south-west, south and north-east. He shall worship Deveśa in the outer lines of the fifth Āvaraṇa.

25-26. He shall worship trident in the north-east, thunderbolt in the east; axe in the south-east; arrow in the south; sword in the south-west; noose in the west; goad in the north-west and bow in the north.

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\(^{130}\) RV. 4. 3. 1.
\(^{131}\) VS. 5. 20.
\(^{132}\) Ibid. 13. 4.
27. For the satisfaction of Śiva, the knower of the rules shall worship Kṣetrapāla of Rudra facing the west, in accordance with the rules.

28. All these shall be thought of as standing with palms joined in reverence, their faces beaming with smile and glancing at the lord and the goddess with devotion always.

29. After performing the Āvaraṇa worship thus, the devotee shall worship the lord of the gods again for allaying his mental disturbance. He shall know Praṇava as Śiva.

30. After worshipping duly thus with scents and other services he shall offer Naivedya prepared in the proper manner.

31. He shall give water for Ācamana and the Arghya as before, and then offer Tāmbūla and water in accordance with the rules.

32. After performing Nirājana the balance of the worship shall be completed. After meditating on the lord and the goddess he shall repeat the mantra hundred and eight times.

33-34. Then he shall stand up with a handful of flowers, O Goddess, meditate on lord Śiva with the mantra beginning with “Yo devāṇām”¹³³ and ending with “Yo vedādu svarāḥ proktāḥ”. The handful of flowers shall be dedicated and he shall perform circumambulation thrice.

35. He shall prostrate with eight parts of the body touching the ground. Endowed with great devotion he shall perform circumambulation again, make obeisance once more.

36-38. While sitting there, he shall adore the lord with the eight names. Then he shall pray thus : “O lord Śiva, good or bad whatever I have done is your great service.” After saying this, flowers shall be offered along with the water from the conch. After worshipping him who is worthy of worship he shall repeat the eight names with significant meaning. O goddess, I shall tell you the same because of your devotion to me.

¹³³ VS. 11.39
CHAPTER NINE

(The mode of interpreting the Praṇava)

Lord Śiva said:—

1-2. The following eight names indicate Śiva—Śiva, Maheśvara, Rudra, Viṣṇu, Pitāmaha, Sansāravaidya, Saravajña, Paramātman.

3. The five names of Sadāśiva are dependent on their condition. If the condition alters the name too alters.

4. The word is permanent. The object indicated by the word is non-permanent. The words are transferable since those indicated by the words are released.

5. Even when words are transferred there are conditions again. The first five names denote things other than Ātman.

6. The other three names derive their origin from difference in the material cause. Śiva exists by creating three types of conditions.

7. Due to the antecedent non-existence of the contact with the primordial Avidyā he is naturally pure-souled and is called Śiva.

8. Lord Śiva who is richly endowed with good attributes is called Śiva by the experts in the Śaiva cult.

9-11. Prakṛti is yonder than the twentythree principles Purusa, the twentyfifth principle is yonder than Prakṛti. The Puruṣa is called Svara as expressed in the Vedas. He becomes intelligible and recognizable only through the Vedas and the Upaniṣads. As the enjoyer he becomes merged in Prakṛti. He who is beyond this Puruṣa is named Maheśvara.

12-13. He is rightly termed Maheśvara because Prakṛti and Puruṣa are subservient to him. Or Māyā is the principle with the three attributes which is imperishable. Know that Māyā is the Prakṛti and Māyin (the wielder of Māyā) is Maheśvara who is eternal and the releaser from Māyā. Hence the name Maheśvara is applicable to him.

14. The word Rud means misery or cause of misery.
The lord who dispels it is called Rudra, \(^{134}\) lord Śiva, the great or ultimate cause.

15. Śiva is called Viṣṇu because he pervades the principles of Śiva ending with the earth and the bodies, pots etc.

16. Śiva is called Pitāmaha because of his fatherhood of the Trinity which in turn is the cause of the universe.

17-18. A pathologist diagnoses correctly and cures illness through medicines. Similarly Śiva the cause of dissolution, sustenance and origin of the world as well as the router of the gross is called the physician of the world by those who know the nature of the principles.

19-21. Atoms enveloped by the dirt of the ocean of Māyā do not know the gross and subtle things that occur in the three periods of time even when they have the sense-organs for imbibing the five-fold knowledge. But Sadāśiva knows every existent object naturally, even though he has no sense-organs yielding the knowledge of all existent objects. Hence he is called omniscient.

22. Śiva is the great Atman because he is the Ātman of all, he is for ever endowed with the great qualities and there is no greater Ātman than him.

23-26. After eulogising Mahādeva, identical with Praṇava, the imperishable and offering gifts on the head of Ḵāna, he worships the lord with the purity of mind, by means of the praṇava. He shall then take a handful of flowers, join palms in reverence, inhale through the left nostril, identifying the inhaled air with Śiva and exhale through the right nostril bidding the ritualistic adieu to the goddess. He shall realise the identity of Śiva with himself. “I am Śiva alone.” He shall make the ritualistic dismissal of the deities conceived in the heart.

27. After worshipping the lore and the preceptor he shall fix in the heart the mantras of the conch and the vessel of Arghya.

28-30. After consigning the remnants of the floral offerings to Cauḍesa in the north-east quarter he shall restrain

\(^{134}\) For a different derivation and meaning of the word Rudra see Vāyaviya Samhitā 1.12.39
the vital breath and utter the names of the sages. This Maṇḍala is technically known as Kailāsaprastara. Thus shall be worshipped every day, or every fortnight, or every month or once in six months or once in a year or during the Čaturmāsya festival. A theist necessarily worship my Liṅga every day.

31-32. O goddess, in this context a special order shall be observed. On the day of initiation he shall worship the Liṅga along with the preceptor and bow thrice in front of the preceptor: “Till my death I shall worship Śiva”.

33. O beloved, he shall worship it, as mentiond above. He shall pour water from Argha above on the top of Liṅga.

34. After worshipping it with Praṇava he shall offer incense and the lamp. After propitiating Caṇḍa in the north-east he shall offer Nirmālya.

35-36. The Liṅga and the altar shall be washed with the filtered water. Repeating the Praṇava he shall put a flower on the top of the Liṅga. He shall mentally conceive everything from the Ādhāra Śakti to the seat of the holy lore and install the supreme god.

37-39. He shall perform the ablution of the lord with Paṅcagavya etc. or with holy water rendered fragrant with scented articles repeating the mantras from the Rg or Sāmaveda such as ‘Pāvamāna’ ‘Rudra’ ‘Nila’ or ‘Tvarita’ along with the five Brahmans. The Praṇava or the name of Śiva can be used as mantra. The ablution shall be made with the Arghya water repeating the Praṇava.

40. After wiping the Liṅga with a piece of cloth he shall put a flower on the top. After installing the Liṅga on the pedestal he shall perform the worship of the sun.

41-42. He shall worship the Ādhāraśakti and Ananta beneath the pedestal. After worshipping the throne duly with the lower and upper lid he shall worship Skanda on the foot of the Pīṭha. After conceiving me in the Liṅga he shall worship me along with you.

43-44. The ascetic shall think on me with devotion in accordance with the rules. O beloved, thus I have narrated to you a great secret that shall be guarded assiduously. It shall not be imparted to any one and everyone. It shall be
given to my devotee, to an ascetic free from passion and lust.

45-46. It shall be given to a person devoted to his preceptor, who is calm and who engages in Yoga for attaining me. The foolish fellow who transgresses my directives and gives this away is my enemy. Surely he will go to hell. O goddess, imparting it to my devotee he will become my favourite. After enjoying all pleasures here he shall attain my presence.

Vyāsa said:—

47-48. On hearing this speech of Śiva, the goddess eulogised the lord with various hymns containing the purport of the Vedic mantras. She bowed at the feet of her lord. O excellent sages, she rejoiced with a delighted heart.

49. O brahmans, this is a great secret. It illuminates the meaning of the Praṇava. Leading to the knowledge of Śiva it destroys all your miseries.

Sūta said:—

50-52. After saying this, the excellent sage of great penance, the son of Parāśara, worshipped and honoured with intent devotion by the sages and propounder of the Vedas, thought of the mount Kailāsa and left that hermitage. Delighted in their hearts, at the end of the sacrifice they too worshipped the moon-crested god and the goddess Umā with great devotion. They engaged themselves in Yogic practices of restraint etc. and continued to meditate on Śiva.

53. This was mentioned to Guha by the goddess who mentioned it to Nandin. Lord Nandin mentioned it to the sage Sanatkumāra.

54. O leading sages, from him this was obtained by my preceptor Vyāsa of immeasurable splendour. This holy lore was obtained from him by me also.

55. On knowing your love for the lord and realising that you are his favourite devotee, this secret of secrets has been narrated to you by me.

56. This secret lore dear to Śiva shall be given by you only to ascetics of quiet minds, devotees of Śiva's feet.
57. After saying this, the blessed Sūta, most excellent of Paurāṇikas, wandered over the earth, visiting the holy centres.
58. After securing this great secret from Sūta, the sages remained in Kāśi and attained Śiva’s abode by attaining salvation.

CHAPTER TEN
(Sūta’s instruction)

Vyāsa said:—

1. When Sūta had left, the wondering sages thought and spoke to one another—“What the great sage said about Vāmadeva’s opinion has been forgotten. This is indeed distressing to us.

2. When shall we see the excellent sage again? His sight dispels the vast miseries of worldly existence. May the great sage appear again as a result of the merit accruing from the worship of lord Śiva.

3. The sages who were worried with these thoughts worshipped Sūta in the lotus of their heart and stayed there being eager to see him.

4. At the end of a year, the sage, engaged in devotional activities of Śiva, the wise propounder of the meaning to the Purāṇas, came to Kāśi again.

5. On seeing Sūta coming, the sages delighted in their minds, worshipped him duly rising up and offering seat and Arghya.

6. He too congratulated the sages with a smiling face. With pleasure he took the bath in the holy waters of the Gaṅgā.

7. He propitiated the sages, the gods and the Pitṛs with gingelly seeds and rice grains. He came to the bank and put on his dress after sprinkling it with water.

8-9. He performed the Ācamana twice and took the Bhasma repeating the Sadyādi mantras. Wearing the garland
of Rudrākṣa beads he applied the Bhasma to his body and made the Triṃḍra marks on the limbs. He then performed his routine rites.

10. With great devotion he eulogised, bowed to and worshipped lord Śiva and Umā along with his sons and chief Gaṇas.

11-12. He worshipped Kālabhairava in accordance with the rules after circumambulating him thrice. He prostrated five times and circumambutaled again. Thinking upon his lotus-feet he eulogised him again with the great hymn.

13-14. He performed the Japa of the sacred Paṇcākṣari lore one thousand and eight times. Standing in front of lord Śiva’s image he begged for forgiveness. After worshipping him he took his seat in the the middle of Muktimaṇḍapa offered by the sages who had mastered the Vedas.

15. When all had taken their seats after due obeisance with the recital of the mantras he spoke in accents that increased the piety of the sages.

Sūta said:—

16. O intelligent sages, you all who have fulfilled your vows are blessed. I have come for your sake. Please listen in details.

17. After telling you the meaning of the Praṇava I went on a pilgrimage. Now hear the details.

18. O leading brahmans, after starting from here I went to the southern ocean. I took bath therein and worshipped the goddess Śivā, Kanyākumārī. On my return I came to the river Suvarṇamukhari.¹³⁵

19-25. I reached the wonderful city on the Kālahasti Śaila. I took my bath in the waters of Suvarṇamukhari and performed Tarpaṇa to the gods and the sages. Remembering Śiva with the mystic signs I worshipped Kālahastīśa with the lustre of the lunar stone, the lord with the face directed to the west, the wonderful lord of five faces, the lord who

¹³⁵ This sacred river of South India issues from the Agastyam mountain, flows in the North Arcot district near Kālahasti mountain and falls into the southern sea.
¹³⁶ It is an unidentified town on the sacred hill of Kālahasti on the river Suvarṇamukhari in the North Arcot district.
dispels all sins at his very sight, the lord Triguṇeśvara who bestows Siddhis, worldly pleasures and salvation. Then with great devotion I worshipped Śivā stationed to his right, the goddess who is the bud of the flower of knowledge and the mother of the universe. I performed the Japa of the holy Pañcākṣari Vidyā one thousand eight times. I circumambulated, culogised and bowed again. Thus I went round the hill every day with great devotion. I observed all restraints and performed rites every day with rejoicing mind.

26. O great sages, I spent four months there by the favour of the goddess—the bud of the flower of knowledge.

27-28. Once I spread the cloth, deerskin and the Kuṣa grass on the seat. Seated on it silently with restrained mind I entered into the mystic trance. “I am Śiva the solidified knowledge and bliss, the perfect one forever.” This realisation dawned in my heart and I was free from agitation.

29-32. Then my preceptor, the ocean of mercy, resembling the dark cloud, with matted tawny hair resembling the lightning, the tall sage bearing the water-pot and staff and wearing the antelope’s skin, with the body turned white with the ashes having all auspicious marks with the Tripundra shining on the forehead, decorated with Rudrākṣa garlands and the two lotus-like wide eyes gleaming, appeared in the lotus of my heart. Thereafter I swooned soon, O theists, this was the wonderful incident indeed.

33. Then I opened my eyes and cried. The tears I shed quashed out like a mountain stream.

34. Then a celestial unimbodied voice was heard from the sky. It was wonderful. O brahmins, listen to that devotedly.

35-36. “O blessed son of Sūta, go to Vārāṇasi; the sages whom you had instructed before, are desirous of the pleasure of your arrival. They are on fast theretoo.” After saying this the voice stopped.

37-39. I got up immediately and circumambulated the lord and the goddess with devotion. I bowed and prostrated for twelve times. Considering it the order of my preceptor
and of Śiva and Śivā I set out from the temple. O excellent sages, I have come here in forty days. Please bless me. Please tell me what I shall say now.

40. On hearing the words of Sūta, the sages were delighted in their minds. They bowed to the sage Vyāsa again and again and said.

CHAPTER ELEVEN

(Description of the Brahman Vāmadeva)

The sages said:—

1-2. O Sūta, O blessed Sūta, you are our excellent preceptor. We ask you if there be your blessing for us, your faithful disciples, as it has been shown by you who are always affectionate to us.

3. The opinion of Vāmadeva was hinted at by you at the time of Virajā homa formerly. O sage, it was not heard by us in detail.

4. Now we are eager to hear it reverentially and devotedly, O ocean of mercy. It behoves you to narrate it with pleasure.

5-6. On hearing this, Sūta was thrilled with delight. After making obeisance to lord Śiva, the preceptor of preceptors, to the goddess-mother of the trio and to his preceptor Vyāsa with devotion he spoke in a majestic tone delighting the sages.

Sūta said:—

7. O sages, hail to you. May you remain happy always; devotees of Śiva steady-minded and propagators of devotion to Śiva.

8. That wonderful thing has been heard from the lotus-like mouth of the preceptor. This was not mentioned by me before, being afraid of revealing a secret.

9. Indeed you are highly fortunate devotees of Śiva
and stable in your rites. Convinced of this, I shall mention it to you. May this be heard joyously.

10-15. Formerly in the Rathantara kalpa the sage Vāmadeva, roaming over the earth, entered Kumāraśākhara, the southern summit of Meru where the peacock-vehicled lord Kārttikeya, son of Śiva, stays joyously. The sage was a liberated soul even while he was in the womb. He was the most-honoured among the knowers of Śiva’s cult. He knew the reality, and the principles of the Vedas, Āgamas, Purāṇas and other sacred scriptures. He knew the births and activities of all living beings, gods, Asuras, mortals and others. The ashes made his body white. He was bedecked in the knots of matted hair. He had no permanent abode, no desire, no egotism and none of the mutually opposing feelings and emotions. He was unclad. He was very wise like Śiva himself. He was surrounded by the leading sages who were like him and who had become his disciples. He sanctified the earth by the pious touch of his feet. His heart dwelt in the great splendour.

16. Lord Kārttikeya, the hero possessed of the power of knowledge, the suppressor of the Asuras, stays there along with Gajavalli and bowed to by all the gods.

17-21. Near the lord there is a lake Skandasaras as vast as an ocean with plenty of deep, sweet, cool, clear water of wonderful attributes. The sage Vāmadeva took his bath there along with his disciples. He saw Skanda seated on the summit attended by the sages, shining like the rising sun, with the peacock as his vehicle. He had four arms and splendid body. He was bedecked in coronet and other ornaments. He was reverentially attended by two excellent Śaktis. He held Śakti and a cock. He showed the mystic gestures of boons and protection with his hands. On seeing Skanda the sage worshipped him with devotion and began to eulogise him.

137. It is not identified.
138. This lake formed of the waters of the Kumāra hill lying to the south of Meru remains unidentified.
Vāmadeva said:—

22. Om, obeisance to the meaning of the Praṇava, to the interpreter of the Praṇava, to the Bija of the letters of the Praṇava.

23. Obeisance to the lord in the form of the purport of the Upaniṣad, to their interpreter and the knower of their purport.

24. Obeisance to Guha, to the deity concealed in the cavities of the hearts of all living beings. Obeisance to the secret one of secret form. Obeisance to the knower of the secret sacred lore.

25. Obeisance to you the minutest of the minute, the greatest of the great, the knower of the greater and the lesser, the lord in the form of the great Ātman.

26. Obeisance to Skanda; to the lord of splendour as red as that of the sun in the form of Skanda; to the lord who wears the coronets adorned with the garlands of the flowers of the divine Mandāra tree.

27. Obeisance to the disciple of Śiva; to the son of Śiva, to the bestower of bliss and happiness, to the beloved of Śiva; to the storehouse of pleasure of Śiva and Śivā.

28. Obeisance to the son of the Gaṅgā, to the intelligent Kārttikeya, to the noble son of Umā, lying in the grove of Śara plants.

29. Obeisance to the six-faced god of six imperishable bodies to the one who interprets in six ways, to the lord whose form is beyond the sixfold path.

30. O soul of the twelve (?) obeisance be to you with twelve wide eyes, with twelve uplifted arms and twelve types of weapons.

31. Obeisance to the four-armed lord, to the calm lord who bears Śakti and a cock, to the bestower of boons; the learned or to one with a bird in his hand. Obeisance to the splitter of the Asuras.

32. Obeisance to the lord whose chest is marked by the saffron that had been smeared over the breasts of Gajavalli. Obeisance to the one whose heart is delighted by the pleasures of the elephant-faced lord Gaṇapati.

33. O lord, whose song of praise is sung by Brahmā,
other gods, sages and the Kinnaras, obeisance be to you who are the abode of fame reflected upon by the pious. O lord, whose lotus-like beautiful feet deserve the worship of the garlands that decorate the splendid crowns of the gods, obeisance be to you.

34. He who reads or listens to this divine prayer to Skanda, uttered by Vāmadeva, attains the supreme goal.

35. This prayer sharpens intelligence, enhances devotion to Śiva, increases longevity, imparts health and affluence and yields all desires always.

36-37. O brahmins, after eulogising lord commander-in-chief of the gods thus, circumambulating him thrice and prostrating on the ground Vāmadeva bowed to him once again and went round him. Then he stood bowing down with humility.

38-39. On hearing the eulogy of Vāmadeva, unfolding the facts, the lord, son of Maheśvara, was delighted and said “I am delighted by your worship, devotion and eulogy. Welfare be to you. What shall I do for you?”

40. O sage, you are the chief of Yogins, perfect and free from avarice. There is nothing for people like you which has to be solicited.

41. Still saintly men like you move about in the world for upholding virtue and blessing the worlds.

42. O Brahmin, if it is fit to be heard you shall speak it out. I shall expound it to the people for their welfare.

43. On hearing the words of Skanda, the sage Vāmadeva, bowed with humility and spoke in a tone as majestic as the sound of clouds.

Vāmadeva said:—

44. O lord, you are the great Isa, the bestower of prosperity to all and sundry. You are omniscient; creator of all and the lord bearing all Śaktis.

45. We are insignificant creatures to speak before you who are a great lord. Still it is your blessing that you speak to me.
46. O intelligent one, I have but a particle of wisdom. Urged thus I ask you. My transgression must be excused.

47. Prañava is the word that expresses lord Śiva. Lord Paśupati is the goal, the releaser of the bondage of the Paśus, the individual souls.

48. Invoked with the mantra he releases the Jīva instantaneously. Hence siddhi is achieved with the mantra Om for Śiva.

49. The eternal Śruti says, “Verily all this is Om; Om is Brahman. Everything is Brahman.”

50. O commander of the gods, obeisance to you, the lord of the gods and of ascetics. Obeisance to you the perfect one.

51. In this situation, there is nothing distinct from Śiva in this world. Śiva is the lord who assumes all forms. Maheśvara is all-pervasive.

52. The universal and the personal application of Prañava was heard by me. O lord, but I have never had a preceptor like you to tell me that.

53. Hence take pity on me and reveal its meaning in accordance with the rules of instruction and the conduct of the good.

54. My lord alone is the preceptor who cuts off the bondage. O preceptor, now favour me with the exposition of its meaning.

55. Thus requested by the sage, Skanda bowed to Sadāśiva, the very pranava itself who is characterised by thirtyeight excellent digits, who is accompanied by Umā at his side and who is followed by the excellent sages. He then began to expound the path of welfare well guarded in the Vedas.

139. T. U. 1. 8. 1.
CHAPTER TWELVE
(The procedure of Sannyāsa)

Subrahmanya said:—

1. Well done, well done, O fortunate Vāmadeva, O great sage, you are a great devotee of Śiva and the most excellent of those who possess Śiva's knowledge.

2. Nowhere in the world is there anything not known to you. Still I shall tell you since you wish to bless the worlds.

3. All the individuals in the world are deceived by the Māyā of Isā. They are deceived by various sacred scriptures.

4. They do not know the great lord, the meaning of the Praṇava, the Nirguṇa and Saguna Brahman, the great progenitor of trinity.

5. I shall lift up my right hand and swear unto you truth again and again.

6-12. Śiva is declared as the purport of the Praṇava in the Śrutī and Smṛti texts, Purāṇas and the Āgamamas; from whom words recede unable to reach him along with the mind; the knower of whose bliss does not have fear from anywhere; from whom this entire universe, beginning with Brahmā, Viṣṇu and Indra is born at the outset with the groups of sense-organs and elements; that which has no cause anywhere at any time; which neither the lightning nor the sun nor the moon does illuminate; by whose splendour this entire universe is resplendent all round; he who is endowed with prosperity himself in the name of Sarveśvara; who is worthy of being meditated upon by those who are desirous of salvation; he who is the cause of welfare; who is in the middle of the firmament; who is omnipresent, whose soul is light, who is in the form of splendour, knowledge and consciousness; whose splendid Śakti is comprehensible only through emotion and who is both Nirguṇa and Saguna, unsullied and auspicious.

13. Three types of his form—gross, subtle and causal
shall be meditated upon by those seeking salvation, O sage, and by the Yogins in the proper order.

14. The unsullied being, the primordial and the eternal lord of all who is stated to be the supreme soul has knowledge and the ritual as his innate nature.

15-16. The image of the lord of the gods is Sadāśiva himself, the lord with five mantras for his body and the five digits for his physical form. The lord is as bright as crystal, has cool lustre and is delightful. He has five faces, ten arms and fifteen eyes.

17-18. He the ancient lord has Iśāna for his coronet; Puruṣa for his face; Aghora for his heart; Vāmadeva for his private parts and Sadya for his foot. He is both Sakala and Niśkala. The six Śaktis, omniscience etc. constitute his six limbs.

19. He is infused with the power of the word throbbing in the lotus of his heart; he is bedecked on his left by Manonmanī, his own Śakti.

20. With reference to the six entities, Mantra, etc., I shall explain the Pranava-souled lord in his composite and personal nature.

21. The order of instruction shall be mentioned at first. Please hear, O sage, indeed the four castes are well known in the world.

22. The Vedas enjoin rituals for the first three castes. The Śūdras are excluded since their only activity is service.

23-25. Nothing but the holy rites of the Śrutis and Smṛtis shall be performed by the first three castes in their respective stages of life. Following the conduct of life enjoined for different stages and castes, excellent sages have attained Śāyujya form of liberation.

26. The Śruti says that the sages are satisfied by Brahmacarya; the gods by sacrifice; and the Pits by progeny.

27-28. Freed from this threefold debt and entering the Vānaprastha stage the devotee shall bear both pleasure and pain, chillness and heat; shall subjugate the senses, control the diet. The ascetic shall practise restraint and other
Aksamata as Padya. He shall wash his own feet too facing the north. He shall perform Acamana and ask them to sit in pairs on their seats.

56-57. “Here is the seat to the brahmin in the form of Visvedevas.” Saying this he shall offer a few Darbha grass blades. He himself shall stand holding the Darbha grass and say, “In this Nandimukh사회ddha for the sake of Visvedevas I invite both of you to be present.”

58. Then he shall say “Both of you shall accept my invitation.” The two brahmins shall say “We accept.”

59. He shall request the brahmins—“May you bless me. Let the rite be complete. Let me attain my desires.”

60-63. He shall then place cooked rice and other food-stuffs in well washed plantain leaf cups. They shall be covered with Darbha grass. He shall sprinkle water over them. The leafcups shall be lifted up by the hands. He shall offer the food-stuffs into fire saying “Svāhā.” The names of the deities shall be used in the dative case. The Mantras “the earth is your vessel,” etc. shall be repeated. After worship the devotee shall say “Na Mama” (not for me). Everywhere this is the procedure.

64 “I salute lord Siva accompanied by Ambā, the recollection of whose feet and the repetition of whose names makes deficient rites perfect and complete.

65-67. After repeating the prayer he shall say. I have completed Nandimukha시다드ha. Confirm that I have done it. He shall propitiate the leading brahmins, let some water drop from his hand, bow to them, stand up and say to them, let the food be even as nectar. Then with palms joined in reverence he shall pray with pleasure.

68. He shall recite Sīrūdra, Camaka, and Puruṣa sūktas duly. After meditating on Sadaśiva he shall repeat the Japas of the five Brahmans.

69. At the end of the meal he shall recite Rudra Sūkta. He shall ask forgiveness of the brahmins. After food he shall offer water.

70. Washing his feet and performing the Acamana he

141. Apg. 8. 21. 8.
shall approach the Pinḍas. Facing the east he shall sit silently and perform Prāṇāyāma thrice.

71-72. “I shall perform the rite of offering the Pinḍas as an ancillary to the Nāndimukhaśrāddha.” After deciding thus he shall draw nine lines from south to north. He shall place twelve Darbhas with their tips to the east over the lines. These are the five places for the gods Dakṣa and others.

73-75. In these places the ākṣata grains and water shall be offered silently. In the other places he shall sprinkle water with the mantra “Atra Pitarah” and offer the Ākṣata grains and water for worship. The names of different gods shall be mentioned with the dative case ending. Three Pinḍas shall be offered to each in the five places.

76. The Pinḍas shall be given separately along with Akṣatas for the full efficacy of the Pitṛs as explained in the Grhyasūtra.

77-79. He shall meditate on lord Sadāśiva in the lotus of the heart reciting the verse. By remembering his lotus-like feet he shall give fees to the Brahmins according to his ability. He shall ask forgiveness and bid them farewell. He shall give Pinḍas to the cows or cast off into running water. After performing “Puṇyāhavācana” he shall take meals with his kinsmen.

80-81. After getting up early in the morning next day the devotee shall perform his routine. He shall observe fast, shave hair except in the armpits and the private parts. He shall cut the moustache, the nails and shave his head.

82. He shall take bath and wear a washed and dried cloth. He shall be pure in thought and body. Silently he shall perform Ācamana twice and apply ashes duly and perform the Puṇyāhavācana.

83. Except the materials for the homa and the articles of gift for the preceptor—because they are naturally pure, every other article shall be sprinkled with holy water.

84. He shall make gift to brahmmins especially to devotees and to Śiva in the form of preceptor.

142. VS. 2. 31.
85-87. He shall give cloths and the fee also. He shall prostrate before him. He shall take the loin-cloth, its string, staff and the articles for homa—sacrificial twigs etc. He shall go to sea-shore or a mountain or a river-bank or a Śiva temple or a forest or a cowpen. He shall sit on a good place and perform Ācamana. He shall make his mind pure like a flower bunch.

88-90. He shall repeat Vedic mantras along with Om and recite “Namo Brahmaṇe”¹⁴³ etc. thrice. Then he shall repeat the mantra “Agnimile purohitam”,¹⁴⁴ perform the great rite and repeat. “Agnirva”¹⁴⁵ “Iṣe tvorje tvā”, then repeat the Mantras ”Agaṇ āyāhi vitaye”,¹⁴⁶ Śanno devirabhiḥṣaye”¹⁴⁷ along with Ma, Ya, Ra, Sa, Ta, Ja, Bha, Na, La, and Ga.

91-92. This shall continue for five years. This is the tradition. Then he shall repeat the text of grammar, Mīmāṁsā and Vedānta. He shall repeat the names of the gods as well.

93-96. He shall perform the Japa of Brahmā, Indra, Sun, moon, Prajāpati Jñānātman and Paramatman with Praṇava in the beginning, namah in the end using the dative case. He shall take some flour of fried grain, eat it with Praṇava, perform Ācamana twice, wash his hands, repeat the mantras mentioned hereafter. He shall repeat the names of Ātman, Antarātman, Jñānātman beginning with Praṇava and ending with Namah. After repeating the mantra of Ātman he shall repeat the mantra of Prajāpati.

97-98. He shall then perform the Japa ending with Svāha. Repeating Praṇava he shall take in milk, curd and ghee separately thrice and perform Ācamana twice. With the mind steady he shall sit firmly facing the east and perform prāṇāyāma thrice in accordance with the rules.

¹⁴³. AB. 8. 9. 3.
¹⁴⁴. RV. 1.1.1.
¹⁴⁵. VS. 1.1. 22; 7. 30; 14. 22.
¹⁴⁶. Ibid 11. 46.
CHAPTER THIRTEEN
(The Procedure of Renunciation)

Subrahmanya said: —

1. Then at midday he shall take bath. With the mind fully controlled he shall gather materials for worship such as fragrant flowers, Akṣatas etc.

2. With the mantras, “Gaṇānām tvā” he shall as enjoined invoke lord Gaṇapati worshipped by the gods. He shall worship him in the south-west.

3-5. After invoking the elephant-faced lord Gaṇapati son of Śivā, of red colour, huge body, bedecked in ornaments and holding noose, goad, Rudrākṣa and boon in his lotus-hand he shall worship him at dusk. He shall offer milk pudding (sweet pie), coconut jaggery and other things as Naivedya and also the leaf. After propitiating and bowing to him he shall pray for warding off evil.

6. Thereafter the rites of sacrifice concluding with the sharing of clarified butter shall be performed in the Aupāsana fire according to the rules of one’s Grhyasūtra.

7. After offering the Pūrṇāhūti with the three Rks “Bhūḥ Svāhā” and concluding the rites he shall repeat Gāyatri assiduously till late in the afternoon.

8. He shall perform the evening prayers after bath and the sacrificial rites and inform his preceptor accordingly.

9-10. After offering the Caru therein he shall perform Homa with different faggots of sticks, cooked rice and ghee repeating Rudrasūkta. He shall conceive Lord Śiva in the fire along with Ambā and the five Brahmans—Sadyojāta etc. He shall remember Gaurī and perform homa with the mantra “Gaurīrmimāya” etc.

11-12. He shall perform sacrifice, repeat the mantra “Agnaye sviṣṭakṛte svāhā” and then show mystic gestures. Being of steady mind he shall sit on the seat of cloth, deerskin or Darbha grass to the north of the fire and perform the Gāyatri japa silently till the brāhma muhūrta.

148. VS. 3. 5. 37.
149. RV. 1. 164. 41; TB 2. 4. 6. 11
150. TB. 3.12. 2. 2-8.
13-19. He shall then take bath. If he is feeble he shall smear Bhasma only. He shall cook Caru in the fire and pour ghee over it. Thus sanctifying it he shall consign it to the fire. He shall perform the Japa of the Vyāhṛtis, Rudra Śūkta and the five Brahmans. He shall fix his mind in the lotus-feet of Śiva. He shall perform the Japa of Prajāpati, Indra, Viśvedevas and Brahmā also, with dative case-endings. Praṇava and other mantras shall be repeated ending with Svāhā. He shall perform Puṣṭasūkṣma, say Agne svāhā, show mystic gesture in front of the fire. Then he shall repeat Praṇāya svāhā and offer five Āhutis to Sviṣṭa-kṛt fire. He shall repeat Rudrasūkta, the five Brahmans, the Caturvyūha mantras, Homa and mystic gestures in accordance with his Vedic branch.

20-21. The same procedure he shall adopt for the other gods, along with their ancillary rites. After these rites beginning with the fire, the Virajā homa of the Ātman shall be performed for the purification of the self in the form of twentysix principles.

22-23. He shall say “Let these Tattvas be purified.” For the purity of the principle—Ātman, the mantras ‘Āruṇa-ketukas’ shall be repeated. He shall silently perform the Homa with the Caru and ghee and remember the lotus-feet of Śiva. O sage, the principles begin with Prthivī and end with Puruṣa.

24-27. Prthivī, Sound, Speech, Ear—these are five each. The four head, sides, back, belly and the calves shall be added afterwards in the group—skin etc. The Dhātu group consists of seven. Prāṇas are five in number. Anna etc. are the five sheaths. Mind, Citta, intellect, ego, Khyātī come under Saṅkalpa. Guṇas come after; Prakṛti and Puruṣa follow these. Puruṣa is the only enjoyer and the five principles are the objects of his enjoyment.

28. O great sage, destiny, time, attachment, Vidyā, Kāla—this set of five is born of Māyā.

29. The Vedas declare:” Māyā is identical with Prakṛti.” The principles as mentioned in the Śruti are born of that.

30. The Vedas declare “Destiny is the nature of Kāla.” This set of five is also called “The wheel of five.”
31-33. Though sentient, the Puruṣa is confused in thought, not knowing the five principles. Though superior to nature he falls below Prakṛti as the eye of the crow. This set of five—the pure Vidyā Maheśvara, Sadāśiva, Śakti and Śiva is called Vidyātattva or Sivatattva. This is implied in the Vedic text “Prajñānam Brahma.”

34. O Sage, the purity of the principles from Prthivi to Śiva is effected through the dissolution of its cause.

35. With the eleven mantras he shall mention the god. The word Śivajyotis shall be used in the dative case.

36-38. After Śvāhā” he shall say “Na mama” (not to me). By this renunciation of motive is indicated. In the mantras “Vividya” “Kaṇṭapotā” after the word Vyāpakāya the word Paramātmāne shall be used. The words “Śivajyotis” “Viśvabhūta” and “Ghasanotsuka” shall be mentioned in dative case. After mentioning the god by name the word Devāya shall be uttered.

39. After “Viśvarūpāya” in the mantra “Uttiṣṭhasva” the word “Puruṣiṇa” shall be uttered and the words “Om Svāhā” shall be added.

40. At the end of the word “Lokatraya” the words “Vyāpine Paramātmāne Śivāyedam Na Mama” shall be added.

41-42. He shall conclude the rite according to his own branch of the Veda. He shall eat Caru mixed with ghee and then give fee of gold etc. to the priest. After the ritualistic dismissal of Brahmā he shall perform the morning worship.

43-45. He shall recite the mantra “Śaṁ māṁ sīncantu Maruta.” He shall warm his hand over the fire repeating the mantra “Yā te Agne” and superimpose the fire in his own Ātman, abode of the universal soul. He shall perform the morning prayers and pay respects to the sun. He shall enter water upto the navel, perform the Japa of the mantras with pleasure, devotion and steadiness.

46. The devotee who had been maintaining sacrificial
fires regularly shall perform the Prājāpatya rite in the sacrificial fire and give his entire possession as gift.

47-51. The brahmin shall superimpose fire in his Ātman and leave the house. In the Śāvitri mantra he shall utter the first foot and say ‘I enter Śāvitri Bhūḥ Om.’ Then he shall utter the second foot and say I enter Śāvitri Bhuvah Om. He shall utter the third foot and say I enter Śāvitri Suvah Om. Then he shall repeat all the three feet and say Śāvitri Praveśayāmi, at the end of which he shall say Bhūḥ Bhuvah Suvah Om with great pleasure and steady mind.

52-56. He shall then think—"This is Goddess herself having half the body of Śiva. She has five faces, ten arms and fifteen eyes. She is bedecked with a crown set with nine gems over which the crescent moon rises. She is auspicious, pure as crystal and bears ten weapons. Her body is adorned with necklaces, shoulderlets, bangles and anklets. Her ornaments are studded with gems. She wears brilliant garments. She is served by Viṣṇu, Brahmā the leader of the gods, sages, Gandharvas and human beings. She is Śivā pervading all Ātmans. She is charming wife of lord Sadāśiva. She is the mother of the universe and the trio. She is unborn. She is Saguṇa and Nirguṇa as well."

57. After thinking thus the intelligent devotee shall perform the Japa of Gāyatri the primordial goddess comprising three metrical feet. She is unborn and the bestower of brahminhood.

58. The sinner who repeats Gāyatri in any other manner is tortured in the terrible hell for the period of kalpa.

59. She is born of and merged into Vyāhrtis. Vyāhrtis are born of the Pranava and are merged in Pranava.

60. Pranava is the initial of all mantras of the Vedas. It expresses Siva. It is the emperor of all mantras. It is the great Bija, the greatest mantra.

61. Śiva is Pranava, Pranava is Siva since there is no difference between Siva and Pranava that expresses Śiva.

62. It is this very mantra that Śiva speaks to in-
dividual souls who leave off their bodies at Kāśi to attain liberation hereafter.

63. Hence good ascetics worship Śiva the single-syllabled lord who being the cause of the universe is stationed in the lotus of the heart.

64. Men desirous of salvation and unattached to worldly pleasures worship Śiva after realising the futility of worldly pleasures.

65. After dissolving Gāyatrī in the Prāṇava identical with Śiva he shall recite the hymn “aham vṛksasya reriva.”

66. He shall repeat the hymn beginning with “Yaḥ Chandasām Rśabhaḥ” and ending with “gopāya.” Then he shall say I have got up.

67. O sage, he shall recite the mantras in the low, medium and high tone beginning with the Prāṇava in the order of creation, sustenance and dissolution.

68-69. In this order he shall say Om Bhūḥ I have renounced. Om Bhuvah I have renounced. Om Suvaḥ I have renounced. Then he shall say the composite Vyāhrtis Om Bhūḥ, Bhuvah, Suvaḥ.

70. O sage, he shall say “I have renounced after meditating on Sadāsiva in the heart in the low, medium and high pitch gradually.

71. After muttering the Preṣa mantras with attentive mind he shall say “Let all living beings have fearlessness from me, Svāhā.”

72. He shall take water in the cupped palms and pour it to the east. He shall uproot the tuft and take out the sacred thread.

73-74. Taking the two in the cupped palms along with water he shall say Om Bhūḥ “Go thou to the ocean” after uttering Suāhā, the name of the wife of the fire. Along with the water in the palms he shall put the two in the water uttering Preṣa mantras. After performing Ācamana thrice he shall come to the bank and cast off all the clothes.

153. TA. 7. 101, TU. 1. 10. 1
154. Ibid. 7. 4. 1; 10. 6. 1.
155. BDH 2. 10. 17. 27
75-76. He shall then foot a short distance more than seven paces facing north or the east. Then the preceptor shall ask him to stop saying, "for your stay and activity in the world, O holy one, accept this loin-cloth and staff." He shall hand them over to him with his own hands.

77-78. After giving the loin-cloth with its string, and the ochre-coloured robe he shall ask him to wear them. After performing Ācamana twice he shall tell the disciple thus "You are the thunderbolt of Indra." After praying and saying "A good companion", he shall take up the staff.

79. He shall approach the preceptor remembering the lotus-like feet of Śiva and fall at his feet thrice with fully restrained mind.

80. Standing up again he shall approach the feet of the preceptor with palms joined in reverence, glancing at his preceptor with love.

81-82. Before the rites are begun he should collect cowdung and make them into balls of the size of a myrobalan fruit and dry them in sunshine. The balls shall be placed in the sacrificial fire at the advent of homa. At the conclusion of the homa the ashes shall be collected and preserved.

83-85. The preceptor shall take the white ashes of the Viraja fire. Repeating the mantras "Agniriti Bhasma" he shall apply the sacred ashes over the body of the disciple from head to foot. Repeating the five mantras "Īśāna" "Tryāyuṣa" "Tryambakam Yajāmahe" he shall apply the Tripunkhra marks too beginning with head.

86. Then the disciple shall meditate devotedly on Śiva, the consort of Umā in the lotus of his heart.

87. Putting his hand on the head of the disciple the preceptor shall utter the Praṇava thrice into the right ear of the disciple along with the names of the sage etc.

88. The excellent preceptor shall be sympathetic and explain Praṇava with the knowledge of the six-fold topics.

156. VS 9. 5.
157. Śiras U 5.
158. TA. 10. 47. 1
159. VS. 3. 62
160. Ibid 3. 60.
89. The disciple shall make obeisance to the preceptor by prostrating twelve times. He shall remain subservient to him always. He shall not do anything else.

90. At his bidding the disciple shall pursue Śaivite knowledge in conformity with the Upaniṣadic doctrine and based on the difference of Sagūṇa and Nirguṇa.

91. The preceptor shall make the disciple perform all the rites in the morning up to the Japa including the practice of hearing etc.

92. The disciple shall perform the worship in the maṇḍala Kailāsaprastāra as enjoined by Śiva.

93. If he cannot worship the deity worshipped by his preceptor he shall take up Śivalīṅga of crystal along with the pedestal.

94. “I shall rather cast life and cut off my head than take meals without worshipping Śiva.”

95. Thus shall the disciple devoted to Śiva take vow in the presence of the preceptor which he shall repeat thrice with a steady mind.

96. Thus the disciple shall worship Lord Śiva every day with devoted and diligent mind, following the path of five Āvaraṇas.

CHAPTER FOURTEEN

(The Praṇava in the form of Śiva)

Vāmadeva said:—

1-2. O Kārttikeya, the nectarine ocean of perfect knowledge, son of Śiva the lord of gods and the dispeller of distress of the devotees what is perfect knowledge of the sixfold topics that bestows all desires? What are the six topics? What is the perfect knowledge?

3. What is explained therein? What is the fruit of that knowledge? Please mention all that I have asked.

4. Without knowing this I have been deluded by Śiva’s Māyā. I am ignorant of the Pāśupata Śāstra.
5-6. I have sought refuge in your lotus-feet. Glancing at me for a long time with your eyes drenched with the nectar of sympathy you shall bless me so that I shall become free from delusion, drink in the nectarine potion of the knowledge of the feet of Śiva.

7. On hearing these words of the sage the lord bearing the trident of knowledge said words causing fears to other systems of theology.

Subrahmanya said:—

8-9. O revered sage, you have enquired about the perfect knowledge of Śiva in his composite and individual state. O performer of good rites, I shall explain that in detail. Perfect knowledge comprises the meaning of Praṇava by realising the unity of six topics.

10-11. The first topic is the mantra; the second Yantra; the third deity; the fourth the cosmos; the fifth the preceptor; the sixth the Ātman of the disciple.

12. O excellent sage, I shall explain to you the form of the mantra which makes a man possessed of perfect knowledge.

13. The first and the fifth vowels, the fifth letter of the fifth class of consonants, Bindu and Nāda these five letters are mentioned by the Vedas.

14-15. The initial mantra of the Vedas i.e. Oṁ is of the composite form. Nāda too is the composite of all. The set of four with Bindu as the fifth is established as Vyaśṭi in the Praṇava that expresses Śiva. O intelligent one, now listen to the form of Yantra that is Śivaliṅga.

16-17. Beneath all, the pedestal shall be drawn; then the first vowel—A; then the letter U, the final letter of the class of Pa i.e. Ma followed by Bindu and Nāda. When the Yantra becomes perfect, all desires are achieved.

18. The Yantra is encompassed by the Pranava itself. The Nāda shall be known through the Nāda arising therefrom.

19. O sage, I shall now explain the secret topic of the deity. I shall mention it, out of my affection to you, in the manner explained by Śiva.

20. Beginning with "I resort to the lord born all of a
sudden” and concluding with “Sadā Śivam” the Vedic text clearly expresses the five Brahmons.

21. The five deities shall be known comprising the subtle form of Brahman. These are enlarged in the form of the idol of Śiva too.

22. The Mantra that expresses Śiva expresses his idol too, since there is not much of difference between the idol and the original.

23. I have already referred to the form of Śiva with Isāna at the head. Now listen about his five faces.

24. Beginning with the fifth one the Sadyojāta and proceeding till Isāna upwards are the five faces.

25-26. The four Brahmons constitute a Caturvyūha for lord Isāna, the famous Brahman. These five together constitute the composite. O sage, from Puruṣa to Sadyojāta the four constitute the individual.

27. This set of five is the ‘wheel of blessing’. It is the same as Brahman. It is subtle; free from aberration and ailment.

28. The Anugraha or blessing is twofold: appearance and disappearance. The lord who bestows the greater and the lesser salvation to the souls is another.

29. This is the twofold function of Śiva for ever. The five functions of creation etc. come under Anugraha.

30. O sage, there too the deities Sadya etc. are of the form of the great Brahman. The five always bestow happiness.

31. The Anugraha cakra is the greatest bliss presided over by Sadāśiva. It consists of the dig of beyond calmness.

32. This region is attainable by the pious ascetics who worship Sadāśiva, with the minds fixed on the Pranava.

33-34. After attaining this region and enjoying vast pleasures along with the lord in the form of Brahman the sages attain equality with Śiva at the advent of the great dissolution. They never fall again in the ocean of the universe.

35. The eternal Veda says “Te brahmaloke”¹⁶¹ etc. The glory of Śiva is the composite form itself.

36. The Vedic text Atharvaśirṣa says “Equipped with
glory and prosperity”. The ability to bestow glory shall be mentioned of him alone.

37. There is no higher region than that of Śiva. This universe is only an extension of the five Brahmans.

38. Nivṛtti and the Kalās are the offshoots of five Brahmans. They are in the form of subtle elements well known as causes.

39. O sage of good rites, the set of five Brahmans is the cause of gross cosmos.

40. Puruṣa, ear, speech, sound and ether, this set of five is pervaded, O excellent sage, by the Brahman in the form of Iśāna.

41. Prakṛti, skin, hand, sense of touch and wind, this set of five, O great sage, is pervaded by Brahman as Puruṣa.

42. The ego, eye, foot, colour and fire, this set of five is pervaded by Aghora Brahman.

43. The intellect, tongue, arms, taste and water, this set of five is pervaded by the Brahman Vāmadeva.

44. The mind, nose, organ of generation, smell and earth, this set of five is pervaded by the Brahman Sadya. The whole universe is identical with the five Brahmans.

45-46. Prāṇava expressive of Śiva is taught through yantra. It is the composite of five letters. The four viz, Bindu etc. constitute the form of yantra in the Śaiva cult. Prāṇava is the highest Mantra—the very Śiva himself.

CHAPTER FIFTEEN

(The idol of Śiva for worship)

Subrahmanya said:—

1. Henceforth I shall explain, O good-faced lady, the mode of creation for the set of four, Maheśa etc. from Sadāsīva.

2. Sadāsīva the lord of ether is the composite. The set of four, Maheśa etc. is the individualistic form.
3. Maheśa is a thousandth part of Sadāśiva. It has the form of Puruṣa for its face. It is the lord of wind too.

4. He is associated with Māyā Śakti on his left. He is Saguna having much activity. The set of four Īśvara etc. is his own Vyaṣṭi.

5. This set of four comprising Īśvara, Viśveśvara, Para-meśvara and Sarveśvara is the excellent Tirobhāvacakra.

6. Tirobhāva is twofold. One concerns Rudra, the other the individual souls in view of their physical bodies.

7. The latter remains till equality in activity is achieved. When this is achieved, there remains only the lord of the form of blessing.

8. There all the Īśvaras who are glorified as the deities, are identical with the great Brahman itself, free from alternatives and ailments.

9. The Tirobhāva Cakra consists of the Śāntikalā. This excellent region is presided over by Maheśvara.

10. This region is attainable by those who serve Maheśa etc. It yields Sālokya liberation to the devotees of Maheśvara.

11. The image Rudra is born of a thousandth part of Maheśvara. He has Aghora for his face. He is the lord of the principle of fire.

12. He is associated with Gaurīśakti on his left. He is the cause of dissolution of the universe; of him alone is the Vyaṣṭi born—the set of four, Siva etc.

13. This set of four consists of Śiva, Hara, Mrda and Bhava. This wheel of dissolution, O sage, is wonderful and divine.

14-16. Dissolution has been classified into three. The first Nitya is the daily slumber of living beings. The second is the conditioned dissolution of Brahmā. The third is the final dissolution. The three have been indicated by the Vedic texts. O excellent sage, the dissolution has been classified into three by the illustrious Rudra for the maturing of the activities of individual souls and for their rest. The souls released from their recurring births are ultimately placed in the great Atman itself.

17. Thus I have mentioned the three activities of
Rudra in respect of dissolution. The five activities of the lord in respect of creation shall also be explained to you.

18. O sage, the deities Bhava etc. are identical with the great Brahma, being the cause of bliss.

19. This wheel of dissolution has Vidyārūpa Kalā. This healthy region is presided over by Rudra himself.

20. This region is attainable by those who desire the propitiation of Rudras. O sage, it yields the Sāyujya of Rudras gradually through Sālokya.

21. Viṣṇu was born from a thousandth part of Rudra. In the form of Vāmadeva wheel he is the presiding deity of the principle of water.

22. He is associated with Lakṣmī Śakti on the left. He is the protector of all. He has four arms. He has eyes as splendid as the lotus. He is dark-complexioned and bears the characteristics of Śankha etc.

23. Of him alone is the set of four Vāsudevas in the Vyaṣṭi form. It bestows liberation on the devotees of Viṣṇu engaged in worship through meditation.

24. This set of four consists of Vāsudeva, Aniruddha, Saṃkarṣaṇa and Pradyumna. This excellent wheel of sustenance is well known.

25. Sustenance means the protection of the existing universe along with its creator until the completion of the pleasures of the souls, the reapers of the fruit.

26. Protection is the activity of Viṣṇu. In the sustenance also the lord has five activities, viz; creation etc.

27. The deities of whom Pradyumna is the chief are absolute and without distress. They cause bliss to liberated souls.

28. O Brahmin, this wheel of sustenance which is permanent is presided over by Viṣṇu. It is the highest abode.

29. This region is attainable by those who serve the lotus-feet of Viṣṇu. This wheel yields Sālokya etc. to the devotees of Viṣṇu.

30. Brahmā was born of a thousandth part of Viṣṇu. He has the face of Sadyojāta and is the presiding deity of the principle of earth.

31. He is accompanied by the goddess of speech on his left. He is the creator and lord of the universe. He has
four faces. He is red in complexion and his form is possessed of Rajas attribute.

32. Hiranyaagarbha, Virat, Purusha and Kala, the four constitute his personal form.

33. O Brahmin, this wheel of creation is the cause of Brahma’s sons and other sages. It bestows desires and happiness to the devotee.

34-35. Those who have the knowledge of creation know this to be the function of Brahman. Creation is the process of re-unification of the soul with the body previously annihilated—the body which along with the means, ancillaries and results comes out of Prakriti for gradual enjoyment. It is pleasing as long as it holds good.

36. O sage, in the creation of the universe there are five functions of the lord. The present time etc. are the deities there.

37. This wheel of creation is in the form of turning round. This charming region is presided over by Brahman.

38. This region is attainable by those who have dedicated their minds to Brahma. This indeed bestows Sakolya and other liberations on the devotees of Brahma.

39. Even in regard to the set of four wheels the Prajnapa indicates Maheśa etc.

40. O sage, this wheel of universe is glorified by the Shrutis. The Vedas eulogise it as the wheel with five spokes.

41. Although the wheel of the universe with its five constituents: creation etc. has five spokes, it develops and increases by Siva’s energy.

42. It is called a “wheel” because it moves round and round with incessant dissolution and recreation like the whirling fire-brand.

43-44. Because of the immensity of creation it is called Prthu, the resultant of the Sakti of lord Siva of immense splendour and of golden features. The wheel is dependent on golden splendour and is surrounded by water encompassed by fire.

45. Fire is surrounded by wind; wind by ether; ether by the primordial element and that by intellect.
46. Intellect is encompassed by the unmanifest. O sage, the universe is thus explained by the learned preceptors.

47. Such are the seven sheaths which protect the universe. The expanse of water is ten times more massive than the wheel.

48. The world above is ten times more than the one below. O leading sage, the universe shall be known thus by those who desire to know that.

49. It is by accepting this sense that the Šruti says “In the middle of water”. Of course the earth rotates as the wheel.

50. That Šiva alone accompanied by Šakti performs incessant sports through blessing, disappearance, dissolution, sustenance and creation.

51. O sage, of what avail is much talk? I shall tell you the essence. Šiva endowed with Šakti is all this. It is definite conclusion.

CHAPTER SIXTEEN

(Šiva’s principle)

Śūta said:—

1. On hearing this truthful purport enunciated, by the preceptor the leading sage asked him about his doubt concerning the great Ātman.

Vāmadeva said:—

2-3. O lord endowed with the power of knowledge and of the form of great bliss, I have heard the sweet meaning of Prāṇa fromava from your glorious lotus-like mouth and nourished intellect. My doubts have gone. O lord, Mahāsena, I ask you something else. Please listen.

4. Surely this universe from Sadāśiva to a worm is reflected in male and female forms everywhere.

5. Is the eternal cause of the universe in the form of a woman, or of a man or a eunuch?