6. Or is it a mixture of both or something else? There has been no decision so far. Deluded by sacred scriptures scholars argue on this point in various ways.

7. The Vedas expatiating on the creation of the universe itself, Viṣṇu, Brahmā and other gods and the Siddhas do not know it.

8-10. Please explain so that the conflicting views may be resolved into one truthful interpretation. We say—"I know," "I do". This is accepted by all. There is no dispute about this. But I have some doubts. "Is there a form of the Atman or is the Atman identical with the body, sense-organs, mind, intellect and ego? The two are the points of dispute among many.

11-12. O lord, uproot this poisonous tree of doubt arising from ignorance. I shall be enlightened by you so that my mind may become the fertile ground for the growth of monistic knowledge of the Śaivite cult. O lord of gods, by your benign favour I shall become wise.

Śūta said:—

13. On hearing the enquiry of the sage full of Vedāntic topics, the lord smiled a little and unfolded the secret.

Subrahmanya said:—

14. O sage, this very secret was narrated by Śiva while goddess Ambā and I listened.

15. Then I was fully satiated with the drink of her breast-milk. I listened to it and I came to a decisive thought.

16. O sage, I shall sympathetically explain the same to you. O son, it is the greatest secret. Please listen to it now.

17. The arguments in the philosophical text books are extensive beginning with those on Karmans and the principle of existence. But O sage, those arguments shall be listened to with discrimination by a wise person. Then it may yield wisdom.

18. You have taught many disciples. But among them
who is like you? Those base persons are rotting in delusion
even now, wrangling in the philosophical texts propounded
by Kapila and others.

19. They indulged in insulting Śiva and hence were
cursed by the seven sages. Their views should not be heard
because they explain false notions.

20-22. There is no scope for inference that consists of
the five syllogisms. On seeing smoke they say that there is
fire too. But here, O sage, the world is the object of per-
ception. Its cause and support, the great Ātman Śiva must
be known directly. The universe in the form of male and
female is directly perceived.

23-24. The physical body consists of six sheaths. The
first three are born of the parts of the mother and the other
three of the parts of the father. So says the Śruti.

25. The Śruti speaks of the Brahman as having the form
of existence, knowledge and bliss. The word ‘existence’ is used
in order to exclude the ‘non-existent’.

26-27. The exclusion of the sentient is effected by
the word sentient. Of course the word Cit is used in all
the three genders but it signifies here a male being. The
word Cit in the feminine gender is a synonym of the word
knowledge. If it is taken to mean ‘Light’, it is clear that it
illuminates.

28. The pair Light and Cit is the cause of the uni-
verse. Similarly the Sat and the Cit are the causes of the
universe.

29. In the self-same individual the feeling of Śiva
and Śakti exists. If there is dirt in the oil or the wick
there may be dirt in the light too.

30. Thus dirt and inauspiciousness is seen in the
funeral fire also. Śivatva is due to illusion there.

31. There is weakness in the power of Cit in the in-
dividual soul. It is to exclude it that the conception of
Śakti is ever present.

32. O sage, people say in the world: he is strong, he
is powerful and in the Vedas too there is a similar expression.

33. Thus the Śivatva and Śaktitva is present in the
great Ātman. The bliss from the union of Śiva and Sakti is ever rising.

34. Hence, O sage, sinless ascetics aiming at bliss fix their minds in Śiva and attain untainted auspiciousness.

35. The word Brahman in the Upaniṣads signifies Ātman collectively. It can be traced to the root Bṛh to increase or grow.

36. Growing in size and massiveness is ever present in Śiva constituting the five Brahmans. The word Brahman denotes the universe.

37. O Vāmadeva, due to my affection for you I shall explain the origin of the Praṇava when the word Haṁsaḥ is reverted. Listen attentively.

38. If the consonants Sa and Ha are removed it becomes Om. It is the expression of the great Ātman.

39. It shall be known as the great Mantra by the expert sages. This great Mantra is subtle. I shall tell you its analysis.

40. The great Mantra is formed with ś and the sixteenth vowel (ः) = ś: and ṇ + Ṛ with the sixteenth vowel (ऋ) = praṁś = (प्रांक्षु) ṛ

41. It is the inverted form of Haṁsa. The meaning of the letter ‘Sa’ is Śiva. The conclusion is, the Sakti form is expressed by the great Mantra.

42-43. At the instruction of the preceptor, the great mantra is Śiva in the form of Sakti. Hence the great mantra is the individual soul too. The individual soul is in the form of Sakti and is a part of Śiva. Due to the identity with Śiva it attains equality with Śiva. In the passage (of the Vedas) “Prajñānam Brahma” the meaning of “Prajñānam” is seen.

44. Undoubtedly the word “Prajñānam” is a synonym of consciousness. O sage, there is the aphorism.

45. Caitanya is the freedom in respect of the knowledge and activity of every thing in the universe. He whose nature is this is glorified as Ātman.

46-47. Thus a gloss on the aphorisms of Śiva has been mentioned by me. In another aphorism of Śiva viz; “Jñānam Bandhah” the lord speaks of the nature of
individual souls. There the word Jñāna refers to vague knowledge and activity.

48-49. These two (knowledge and activity) are the first throbbing of the great Śakti. It is this Parā Śakti that the Śvetāśvataras eulogised joyously saying "Power of knowledge and activity is natural" They know the three eyes of Śiva constitute knowledge, will and activity.

50. When these reaching the centre of the mind become the object of perception on the part of sense-organs the individual soul enters these, then knows and acts.

51. Hence these are the features of the Ātman alone. I shall now explain then meaning of the creation indicating the identity with the Praṇava.

52. The eternal Śruti says "Om is this all." Beginning with "verily from it", the creation of the universe is glorified.

53. I shall mention the purport of the Vedic passage. Listen to that, O Vāmadeva, due to affecion for you I say this. It is developed by the sense of discrimination.

54-55. It is certain that the union of Śiva and Śakti is the great-Ātman From Parāśakti is born the cit-ātman. Born of it is the power of bliss. The power of will is born of that. From this is born the power of knowledge and from this is born the power of activity, the fifth one. O sage, the Kalās—Nivrūti etc. are born of these Śaktis.

56-57. Nāda and Bindu are born of cit and Ānanda Śaktiś. O sage, the letter 'ma' is born of Icchāsakti. The fifth vowel 'U' is born of Jñāna Śakti and the letter 'A' is born of Kriyāsakti. The origin of the Praṇava has been mentioned thus. Now listen to the origin of the five Brahmans.

58. From Śiva is born Isāna; from Isāna the Puruṣa, from Puruṣa Aghora, from him Vāmadeva and from him Sadyojāta.

59-60. From these mātrās (of the prāṇava) are born the thirty eight Kalās, Sāntyātītakalā is born of Isana; Sāntikalā of Puruṣa; Vidyākalā of Aghora; Pratiṣṭhā and Nivrūti of Vāmadeva and Sadyojāta. There are five pairs such as Isāna and cit-ātman etc.
61. This set of five is the cause of activities such as Anugraha etc. as mentioned by the sages who know the principles.

62-63. O sage, the five elements beginning with the ether are born of this set of five letters of the Prāṇava which constitute pairs based on the relationship of the word and its meaning.

64. Ākāśa has the only attribute of sound. The wind has the two: sound and touch. The fire has three: sound, touch and colour.

65. The water has four: sound, touch, colour and taste. The earth has five: sound, touch, colour, taste and smell.

66. This is the Vyāpakatva (pervasiveness) of the Bhūtas. The Vyāpakatva is in the inverse order beginning with smell.

67. The five Bhūtas constitute the universe. Virāṭ is the composite form of all. The universe is thus created.

68. It begins with the element of the earth and ends with the element of Śiva. After merging with each other they merge in the individual soul ultimately.

69. Accompanied by the energy it comes out again for the purpose of creation. It appears in the form of the gross cosmos and functions till the period of dissolution.

70. The primeval oozing of Śiva who attempts to create the universe at his will is called Sivatattva.

71. In view of its conformity with the activities this alone becomes the principle of his power of will. Between the two Śaktis of knowledge and activity if the knowledge predominates, the principle is Sadāśiva.

72. O sage, know that as Maheśvara Tattva when the activity is predominant. If there is equality between the two Śaktis know that as the form of pure knowledge.

73-74. After withdrawing his form of great glory with the intellect comprehending the difference between the illusion and reality among various emotions in the form of his own part when Śiva becomes the recipient of all objects through illusion, he is called Puruṣa, the creator. The Vedic text says “Tatsṛṣṭvā” (after creating it).
75. He is transformed as the individual soul deluded by Māyā and devoid of the knowledge of Šiva. His intellect is deluded by different activities.

76. It is the individual soul that is deluded and not the lord. Because the former considers himself different from Šiva.

77. As the magician so also the Yogin has no illusion. Šiva is of perfect knowledge and this is revealed by the preceptor.

78-79. The five Šaktis of Šiva are: activity, knowledge, completeness, eternality and pervasiveness. Even in their shrinking forms they shine always.

80-81. There is a set of five Tattvas of the individual soul, viz, Kalā, Vidyā, Rāga, Kāla and Niyati. Kalā is the cause of doing anything. Vidyā is the means of certain Tattvas. Rāga is the attachment to the sense-objects.

82. Kāla is the illuminator of positive and negative appearances. Being a separating factor it is called Bhūtādi.

83. Niyati means the factor that discriminates and ordains. “This shall be done and this shall not be done by me.” It is a Šakti of the lord. Setting it at nought the individual soul falls.

84. This set of five is called “the five sheaths” in view of its nature of enveloping the form. It is the innermost and most essential means.

CHAPTER SEVENTEEN

(The non-dualistic nature of Šiva)

Vāmadeva said:—

1-2. You have mentioned before\textsuperscript{162} that the Puruṣa is placed beneath the Niyati and is above Prakṛti. How is it that you say now that it shrinks in form through Māyā and

\textsuperscript{162} Kailāsa S. 13 31.
is beneath it. O lord, it behoves you to clear this doubt of mine.

Subrahmanya said:—

3. This is the Śaivite philosophy of non-dualism. Nowhere does it brook duality. Duality perishes and the non-dualism remains imperishable.

4. The omniscient, omnipotent, Śiva, the Nirguṇa lord of all, the progenitor of the three deities, the Brahman, is formed of existence-knowledge-bliss.

5. That lord Śiva himself, out of his own will, through his own Māyā appears shrinking in size and becomes Puruṣa.

6. He is conceived as the enjoyer through the set of five—Kalās etc. Thus the Puruṣa stationed in Prakṛti enjoys the Guṇas born of Prakṛti.

7. The presence in two places of the Puruṣa is not incompatible. He is the composite of Jñāna etc. of both shrinking and intrinsic forms.

8-9. The principle of the mind Prakṛti consists of Buddhī, Manas and Ahamkāra achievable through the Guṇas Sattva etc. The Guṇas are born of the Prakṛti, the Sāttvaic from Sattva and so on. From the Guṇas the intellect takes its origin. It is the cause of decisiveness in the objects.

10. From Buddhī the principle of intellect is born and from it ego. From the ego the sense-organs of knowledge. The mind has two aspects—thought and doubt.

11-12. The sense-organs are ears, skin, eyes, tongue and nose and the qualities particularly sensed through those organs are sound, touch, colour, taste and smell. The Tanmātras are born from the Vaikārika Ahamkāra.

13. They are called subtle principles by the sages. Now understand the organs of activity and their functions.

14. O sage, they are the organs of speech, hand, feet, anus, penis and the vaginal passage. Their functions are speaking, handling, moving, evacuation and the sexual pleasure.

15. The subtle elements originated in order from the
ego, are the cause of the elements. Their subtle forms are sound etc.

16. From them are born in order the ether, wind, fire, water and the earth. O sage, they are known as the five elements.

17. Their functions are giving space, blowing, cooking, force and supporting.

Vāmadeva said:—

18. O Skanda, you have mentioned before that the elements were created from Kalās etc. How is it that it is being mentioned in another manner? I have great doubt here.

19. "The letter 'A' is the Ātmatattva; the letter 'U' is 'Vidyā; the letter 'Ma' is Śivatattva. O Vāmadeva let this be thought over thus.

20. "The Bindu and Nāda have essence of all the principles. O sage, listen now to what the deities therein are.

21. They are Brahmā, Viṣṇu, Rudra, Maheśvara and Sadāśiva. They are the images of Śiva himself well known in the Vedas.

22. This is what you have said before. Now you say in another manner that they are born of the subtle elements. I have a great doubt in this matter.

23. Therefore, O Skanda, it behoves you to favour me by clearing the doubt. On hearing the words of the sage, Kumāra replied thus.

Subrahmanya said:—

24-26. O intelligent sage, listen with respect and attention. O sage, in accordance with the Vedic text "Tasmād Vai Etasmād" etc. it is certain that the five Bhūtas are born of the Kalās. They are in the form of the gross cosmos. This explains the body of the lord of Bhūtas (Śiva). In the order of the coming up of the Tattvas from Śiva Tattva to the principle of the earth, O sage, they shall be mentioned as originating from the subtle elements in order.
27. There shall be identity between the subtle elements and the Kalās as causes of the Bhūtas. O excellent among those who know the Brahman, know that there is no mutual antagonism here.

28. In the cosmos both subtle and gross are born the planets: moon, sun stars, etc.

29-32. The deities Brahmā, Viṣṇu, Maheśa and others, the various living beings, Indra and other guardians of the quarters, gods, Pitṛs Asuras, Rākṣasas, human and other mobile beings, beasts, birds, worms, serpents, trees, hedges, creepers and herbs, the eight mountains,163 the seven rivers464 Gaṅgā and others, the oceans of great prosperity whatever object is there in the world all are established here.

33. This universe of the form of female and male, of the form of Śiva and Śakti shall deserve attention of learned men like you, experts in the Śaiva knowledge.

34. O sage, the Śrutī says “Think that everything is Brahman, everything is Rudra.” Thus Sadāśiva is the Ātman of the universe.

35. Due to the concept of thirteeneight Kalās the concept of duality is ever present but he who has purified the Ātman by the concept “I am Sadāśiva” becomes the preceptor Śiva.

36. Such a disciple becomes the preceptor Śiva himself. He attains the form of the Yantra, mantra and the cosmic deity itself.

37. O Brahmin, the disciple whose bondage is severed due to the favour of the preceptor and who is engaged in Śiva’s worship becomes a lofty soul indeed.

38. They say that whatever exists whether a composite unit or an analysed piece is the meaning of the Praṇava in view of the predominence of the Guṇas.

39. Out of affection I have explained the non-dualis-

163. The eight principal mountains are महेन्द्र, मलय, सहा, गुप्तिमण्डल, बृहस्पति, विक्रम and परिषार.

164. The Purāṇas describe the seven streams of Gaṅgā thus: Sītā, Cakṣu, Sindhu, Bhāgirathi, Nalini, Hīdāini or Hṛdāini, Pāvani. These originate from the Bindusaras identified with the Mānasa lake.
tic principle to you. It is pleasing to Śiva, it is devoid of aberrations; it is the essence of the Vedas.

40-41. If anyone whether a god or a human being, Siddha or Gandharva, out of arrogance considers this statement otherwise, I shall cut off his head evenly with my good trident which is like a black fire to the enemies.

42. O sage, you yourself are the most excellent of those who know the non-dualistic nature of Śiva. You are the guide for good behaviour on the occasion of the instruction of Saivite knowledge.

43. An impious ghost got his sins removed by the contact with the ashes on your body. By your grace he attained the supreme goal.

44. You are a Śiva yogin, an asset to the three worlds. At your benign glance even the individual soul becomes the supreme soul.

45. It is for instructing the world that a noble soul as yourself look up to me with respect. Indeed the saints wander here and there for helping the wide world.

46-47. This great secret is founded in you. You too, abide by the Pranāvas alone with respect, faith and devotion and unite them with Pārameśvara helping people grasp Śaivite conduct including Bhasma and Rudrākṣa.

48. You are Śiva indeed. You follow Śaivite conduct and have understood the concept of non-dualism. Wandering about for the welfare of the world you will attain an everlasting happiness.

Sūta said:

49. After hearing this wonderful cult of Vedānta, explained by Kārttikeya the sage became very humble. He bowed many times and prostrated before him. He behaved like a bee hovering round his lotus-like feet.
CHAPTER EIGHTEEN

(The procedure of initiating a disciple)

Śaunaka said:—

1. On hearing that extremely wonderful secret, the essence of the Vedānta, what did Vāmadeva ask of the son of Maheśvara?

2. Blessed indeed is the Yogin Vāmadeva, who is ever engaged in Śaivite activities and about whom this divine and highly sacred story has come about.

3. On hearing these words, pregnant with love, of the sages, the delighted Śūta, the scholar whose mind is attached to Śiva, spoke to them.

4. You are all blessed. You are the devotees of lord Śiva. You help all the worlds, O sages, you hear further their conversation.

5. On hearing the words of Kārttikeya, that quell dualism and produce non-dualistic knowledge the sage became delighted.

6. After bowing to Kārttikeya, son of Śiva and eulogising him in various ways the great sage asked him again regarding the principles, with great humility.

Vāmadeva said:—

7. O lord Kārttikeya, O ocean of nectar, O knower of all principles, how can the ascetics of purified souls attain the position of a preceptor?

8. They cannot have the authority to instruct without a tradition following which the individual souls attain worldly pleasures and salvation.

9. Similarly how is the ceremonial ablution an ancillary to the rite of shaving? O lord, herein I intimate to you this doubt of mine. It behoves you to clear it.

Śubrahmanya said:—

10. On hearing the words of Vāmadeva Kārttikeya began to explain after thinking upon Śiva and Śivā.

11. I shall explain Yogapaṭṭa whereby one attains the state of a preceptor. It is a great secret that yields salvation and O Vāmadeva, it is due to my affection to you that I mention it to you.
12-15. During any of these months Vaiśākha, Śrāvaṇa, Āsvina, Kārttika, Mārgaśirṣa or Māgha, on an auspicious day in the bright half, either on the fifth or on the full moon day the disciple shall finish his daily morning duties. Taking permission from the preceptor he shall take his bath. With restrained mind he shall sit on his hams. With a cloth he shall wipe off the limbs. He shall wear two cloths after tying the waist-band with twice-spun thread. He shall then wash his feet and perform Ācamana twice. After dusting his body with Bhasma he shall wear Tripuṇḍra marks with Sadyādi mantra.165

16-17. O sage, the preceptor shall grasp the disciple with his hands and make him sit facing east on a well decorated platform on a pure excellent seat—a cloth, a deerskin or Darbha grass. The disciple shall be wrapped in the cloth.

18. Then he shall take a conch with its stand and purify it with Astra mantra. He shall then place it in front of him on a favourable position.

19. After worshipping the conch with its pedestal with flowers he shall pour pure water into it sanctified by Astra and Varma mantras.

20. After filling it, it shall be worshipped again in the manner mentioned in Śaḍaṅga Pūjā. Then he shall repeat the Praṇava seven times.

21. He shall worship it with scents and flowers and show lights and incense. He shall then cover up the conch with Astra and Varma mantras.

22-23. He shall then show the mystic gestures of the cow and conch. In a pure spot to the south of the conch and in front of him he shall make a beautiful and auspicious Maṇḍala according to the rules of worship and worship it with sweet scents and flowers.

24-25. He shall place a pot on its pedestal. It shall be pure and scrubbed well. Threads should be neatly tied round it. It shall be fumigated with incense and filled with pure fragrant water. Five barks, five sprouts and five types of clay shall be mixed with sweet smelling substances and smeared over it, O great sage.

165. See P. 1688 note 110.
26. That pot shall be decorated and embellished with cloths, mango leaves, Dūrvā grass, coconut flowers and other articles.

27. O great sage, he shall put five gems into the pot or if they are not available he shall put gold into it.

28. The five gems are: amethyst, ruby, gold ingot, coral and onyx.

29. After uttering the mystic syllables “Nṛmlaskam” and “Glūm” in the end he shall perform worship in a favourable manner in accordance with the rules.

30. He shall invoke the lord along the path of five coverings in the manner prescribed for sacrifices, beginning with Ṛdhāra Śakti and then worship.

31. He shall offer milk pudding and cooked rice as Naivedya and the betel leaves as before. After the adoration with the repetitions of eight names, the other mantras shall be chanted.

32-33. Praṇava shall be repeated hundred and eight times. The five Brahmans beginning with Sadyojāta and ending with Īsāna shall be meditated upon. It shall be covered with Astra and Varma mantras. Incense and lights shall be waved with devotion. He shall then show the mystic gestures of cow and the vaginal passage clearly.

34. The preceptor shall then cover the vessel on the top with the Darbha grass. He shall then make a square to the northeast of the Maṇḍala.

35. Then a beautiful seat shall be put over the square in accordance with the rules. He shall then make the boy disciple sit on it in a comfortable posture.

36. The preceptor shall raise the vessel. Repeating “Svasti” he shall pour water on the head of the disciple making a circle with the inverted pot.

37. After uttering the Praṇava once first and then seven times with the names of five Brahmans he shall encircle him at the end of the ablution with the water from the conch.

38. After the rite of waving the charming light he shall wipe him with a towel. The disciple shall be made
to wear a new waistband, a loin-cloth and two wearing cloths.

39-40. The feet shall be washed and Ācamana performed twice. Holding the ashes in his hands the preceptor shall smear it over the body of the disciple who is led into the Māṇḍapa and comfortably seated.

41. The preceptor shall be seated with the disciple facing the east and desirous of spiritual knowledge. The preceptor shall tell him—"Be pure in soul."

42-43. He shall sit steady in a trance for a short while thinking "I am the preceptor—Śiva. He shall open his eyes with the mind favourably disposed towards him and without excitement glance at the pupil who is sitting with palms joined in reverence.

44. With his hand smeared with the ashes he shall touch the head of the pupil and instruct in his right ear clearly "Harīsaḥ Soham."

45. "The first Ham means Śakti-Soul. Saḥ means Śiva. I am he alone." Thus he shall reveal the meaning.

46-47. After instructing him in the meaning of 'Yaḥ Aṇu' he shall express clearly the meaning and purport of the statements in the middle. He shall tell him clearly, "O Brahmin, I shall tell you the statements. Listen and retain them in your mind."

CHAPTER NINETEEN

(The rules of Yogapāṭha)

Subrahmanya said:—

Now the great statements: perfect knowledge is Brahman; I am Brahman; thou art that. This Ātman is Brahman. All this is pervaded by the lord. I am the vital breath. Ātman is perfect knowledge; what is here is there; what is there is here. It is other than what is known; verily it is other than what is unknown too. This is your soul, the immanent and the deathless one. He who is in this
Puruṣa and he who is in the sun both are the same. I am the great Brahman, the greatest, greater than the greatest. I am myself (the Brahman) characterised by bliss, since I am the master of the Vedas and the Śāstras. Brahman is stationed in all living beings. Undoubtedly I am that alone. I am the vital breath of the elements: of the earth, of the waters, of the fire, of the wind, of the ether and of the three Guṇas. I am all. I am the Ātman of all. I transmigrate. I am without a second because I have everything in my Ātman—past, present and future. Indeed all this is Brahman. I am all. I am the liberated. He who is this is I; I am he; I am Harīṣa; I am he. This shall be meditated upon always and everywhere.

1. The meaning of the statement—"Perfect knowledge is Brahman" has already been made known. Parameśvara the Śakti-soul is the meaning of the word Aham.

2. 'A' is the foremost among all letters. It is the greatest splendour 'Śiva'. The letter Ha is of the form of firmament. It is glorified as the Śakti-soul.

3. Bliss is ever-rising due to the union of Śiva and Śakti. The word Brahman indicates the state of being Ātman of all, of Śiva and Śakti.

4. That has been taught before. The devotee shall meditate "I am he" "That you are;" in this the meaning of "That" has already been explained.

5-6. Otherwise there is a likelihood of opposite conception in "I am he" whereas the word "I" is in the masculine, the word "That" is in the neuter. Hence due to the incompatibility they cannot be interpreted together. The cause of the universe, of male and female forms, cannot be otherwise. The concept of the meaning of the instruction is: "Thou art that."

7. In the statement "This Ātman is Brahman" both the words are in the masculine. All this worthy of protection is pervaded by the lord.

8-9. "The Ātman is the perfect knowledge: what is here is there; he who is here is there." The concept is very well interpreted by the scholars.

10-12. In the statement "It is other than what is
known and what is unknown”, there is a likelihood of adverse interpretation and conception in regard to the fruit of salvation. I shall explain, O sage, how this misinterpretation shall be prevented. “What is known” means “what is known not properly.” What is unknown” means ”What is not known before.” Otherwise the expression may not be conducive to any meaning.

13-14. “This is your soul, the immanent, and the immortal one.” It is Śiva himself, who is in the Puruṣa, or in the sun. Here the two conditions indicate that there is no separateness in the lord.

15-17. Verily the Vedas mention lord Śiva as golden. “Golden-armed” refers to his limbs being golden. Otherwise the lordship cannot be his. In the Chāndogya also in the passage “He who is in Śiva” is mentioned with golden moustache, golden tresses. Everywhere from the nail till the hair he is golden.

18. I shall tell you the purport of the statement “I am the great Brahman”. Please listen.

19. The meaning of ‘Aham’ is Śakti-soul. Siva is indicated thereby. “I am he alone”. The statement can be construed thus.

20-21. He is mentioned as the great Brahman, most sublime and the soul of all: “Para, Apara, Parātpara.” The words Rudra, Brahma and Viṣṇu are mentioned in the Vedas. The lord is greater than these. This is indicated by the word ‘Para’.

22. By pondering over and practising the words of the Vedas, Śāstras and the preceptor, Śiva, the blissful lord appears in the heart of the pupil.

23. Śiva is stationed in all living beings. Undoubtedly I am he. I am the vital breath of all the Tattvas. I am Śiva.

24-26. After mentioning the Tattvas the Śāstras mention the Tattvas and Guṇas severally. The statement “I am the vital breath of all”, O sage, includes the principles in entirety. By saying “I am all” he means “I am the vital breath of the Vidyātattva and the Tattvas of Śiva and Ātman.”
Hence "I am the Ātman of all." Since the individual soul is immanent as well, I am his Jīva always.

27. What is past, what is yet to be, what is present—all these are identical with me. Hence I am all. All is Rudra.

28. O sage, the Śruti says that it has originated from Śiva's mouth. "I am the soul of all", because the great qualities are ever present in me.

29. "I am without a second" because there is no other Ātman distinct from the self. The statement "indeed all this is Brahman" has been explained before.

30. I am complete because of my positive aspect. I am ever liberated. All the souls resorting to my nature are liberated due to my grace.

31. "I am he who is Śiva, the soul of all and identical with all. I am Hamsa. I am Śiva." This is the meaning of all statements, O Vāmadeva, as mentioned by Śiva.

32. The preceptor shall communicate to the pupil the meaning as declared by Śiva and explained in the Vedic passages. It establishes the identity of men with Śiva Himself.

33. He shall then take the conch with the pedestal and purify it with Bhasma and the Astra mantra. He shall put it before the disciple on the square and worship it.

34. He shall worship it with scents repeating Om. It shall be filled with scented water invoked by Astra mantra and filtered with a cloth. It shall be worshipped with the Praṇava Om.

35-36. It shall be worshipped repeating Om seven times. He who makes the slightest slip has to face the greatest terror. So says the Śruti. He shall then address the disciple himself, "Be steady-minded and fearless". Meditating on the lord he shall continue the worship.

37. He shall worship the seat of the disciple with the rite of "Śadūtthāpana." After conceiving Śiva's seat he shall instal an idol of Śiva.

38-39. He shall fix on the head and the body of the disciple, the five Brahmans, beginning with the head and
ending with the feet. He shall also fix the Kalās of the Praṇava too in the forms of the thirty-eight mantras as distinguished by the trunk, face and Kalās. After invoking Śiva he shall show the mystic gestures of the Kalās.

40. He shall then perform the Nyāsa of the limbs. The sixteen forms166 of ancillary services beginning with the offering of the seat shall also be performed.

41. Milk pudding shall be offered as Naivedya repeating Om Svāhā. The rites of offering water for gargling and Ācamana, Arghya, incense, lights etc. shall also be performed.

42-45. After worshipping with the eight names he shall perform the Japa along with brahmins well-versed in the Vedas. Passages from the Śrutis: “The knower of Brahman attains” “Bṛgu the son of Varuṇa” “He who of gods”167 and ending with “He who is the greatest is Maheśvara” shall be recited. Taking a garland of Kalhāra flowers he shall stand up and recite the “Siddhi Skandha” section in the Pañcāśika Text of Śrīvirūpākṣa. Thereafter thinking thus “This is my fame. I am complete” and feeling favourably disposed towards him the preceptor shall put the garland round the neck of the disciple.

46. The caste mark on the forehead and the application of the unguent over the body shall be carried out in accordance with his cultural custom.

47-49. The preceptor shall assign a name to him prefixed with the title Śripāda. He shall offer him an umbrella and sandals. He shall delegate to him the power of oratory, authorise him to accept seat in front since the disciple has now become Śiva himself. He shall tell him to be conscious that he is Śiva. The preceptor shall make obeisance in accordance with the tradition in the cult.

50. The disciple shall then stand up and prostrate

166. The sixteen ways of doing homage to a deity are:

आगमं स्तवागमं पादध्यामाचमनीयकम् ।
मघुपकाचमनं वसनाभरणानि च ।
गंगापुरुषे पूजार्थी नैवेद्यं वन्नन्तं तथा ।

167. MS 1. 3. 4. 3; MG. 2. 2. 19
before his preceptor, the preceptor's preceptor and the other disciples of his preceptor.

51. When the disciple has finished the customary obeisance he shall stand humbly and silently like a well-behaved disciple. The preceptor shall tell him like this.

52. "From now onwards be engaged in blessing the worlds. Accept a disciple only after testing him for a year. Accept him duly.

53. Eschew the faults of lust etc. and be devoted to meditation on Śiva. Associate with those who have inherited good tradition and not with others.

54. Till the end of your life never take food without worshipping Śiva. Abiding by your devotion to the preceptor be happy, be happy."

55. In this manner the excellent preceptor, sympathetic and scholarly, shall be favourably inclined towards the disciple.

56. O Vāmadeva, O great sage, out of affection for you the mode of the consecration of the disciple has been mentioned to you though it is a great secret.

57. After saying this Kārttikeya narrated the procedure of hair-cutting and ablution in detail intending to favour the ascetics (anxious to hear him).

CHAPTER TWENTY

(Rules for hair-cutting and ablution)

Subrahmanya said:

1. O sage Vāmadeva I shall now explain the rules of hair-cutting and ablution. These if performed immediately are conducive to great purity of the ascetic.

2. O sage, after the consecration as a disciple he shall observe the other rites and get ready for the tonsorial ceremony.

3. He shall bow to the preceptor and secure permission
from him. After washing the head and performing the Ācamana he shall have the tonsure while putting on cloth.

4. After that he shall wash the cloth, the razor etc. with water and clay. The barber also shall be given clay and asked to wash his hands.

5-6. Repeating "Śivam" "Śivam" he shall sprinkle every object with water. He shall then close his eyes with the ring-finger and the thumb. Repeating the Astra mantra he shall open his eyes and look at the razor and other implements of tonsorial rite. Repeating the mantra twelve times he shall sprinkle them with the Astra mantra.

7. He shall take the razor and cut off a patch of hair on the right side. Then a few hair on the front, then the entire hair shall be shaved off.

8. The hair shaven off shall be put on a leaf and not allowed to fall on the ground. The beards, the moustache also shall be shaven. Nails of the hands and feet shall be pared.

9-10. He shall take clay from the root of Bilva, Asvattha or Tulasi. He shall plunge into water twelve times and come to the bank. He shall place the clay on a pure spot of ground and divide it into three parts. Each part shall be divided into three. It shall be sprinkled with water with the Astra mantra.

11. Taking a lump of clay he shall wipe off his hands with it twelve times. Each of the hands shall be separately washed with water.

12. Another lump of clay shall be used similarly for the feet, another lump for the face, another for the arms and so on. After smearing and washing he shall enter water again.

13. Another lump of clay shall be divided into twelve and applied over the beard. He shall then plunge into the water again.

14. He shall come to the bank, gargle sixteen times, perform Ācamana twice and Prāṇāyāma sixteen times repeating the Praṇava.

15. He shall divide another lump of clay into three. With one part he shall purify the hips and feet and perform Ācamana twice.
16. Repeating the Praṇava he shall perform Prāṇāyāma silently sixteen times. He shall take another part of the clay lump and apply it on his thighs thrice repeating “Om”.

17. He shall sprinkle water over it repeating Om seven times. He shall apply the clay on the palms once in the beginning and thrice afterwards. Then he shall glance at the holy disc of the sun.

18-19. With another lump of clay he shall purify the armpits by means of the hands on the opposite sides. With steady and pure mind the disciple shall take another lump of pure clay and smear his body from head to foot with devotion to the preceptor and eyes fixed in the sun.

20. Fixing the staff on the ground he shall stand up and remember his preceptor who has taught him the mantra with devotion strengthened by wisdom.

21. He shall devoutly remember Śāmba, Maheśāna, Śaṅkara, the moon-crested Śiva, the lord of prosperity and glory.

22. He shall prostrate before the preceptor Śiva thrice with eight limbs and once with five limbs touching the ground and stand up making obeisance.

23. He shall enter the river again and plunge once. Coming up he shall apply the clay on the shoulders in the manner mentioned before.

24. The remaining clay he shall take up and dissolve it in the water and then apply it all over his body.

25. He shall repeat ‘Om’ thrice and remember the lotus-like feet of Śiva which enable him to cross the ocean of worldly existence.168

26. Repeating Om he shall pour water over his body besmeared with the Bhasma of the Virajā Homa. He shall wipe the body, take his bath and apply Bhasma.

27. O sage, then he shall carefully apply Tripūḍra in accordance with the rules.

28. After paying obeisance to Maheśvara, the preceptors, holy centres and others he shall perform the midday rites.

168. The last pūda of this verse is defective.
29. O sage, with great devotion he shall worship Śiva accompanied by Śivā and the bestower of perfect knowledge, the protector of the three worlds.

30. With steady mind, abiding by his virtuous duties and pure in body, he shall go to good brahmin householders for alms.

31. He shall divide the alms into five parts and do with them as proper. He shall avoid defiled food.

32. A mendicant shall perform four activities: Purificatory rites, ablution, begging for alms and resorting to isolated places for meditation. He has no fifth rite.

33. He shall use only four types of begging bowls, that made of dried gourd, or of bamboo, or of wood or of clay. He shall not take any other type of bowl.

34. Six things are forbidden to the ascetics: chewing the betel, using the metallic vessel, emission of semen, white cloth, sleeping during the day and taking meal at night.

35. If they observe the rules they are wise. If they do not they are Rākṣasas. The ascetic shall never indulge in activities contrary to the rules.

36. He shall perform the post-shaving ablution assiduously for purity, remembering mentally the supreme Brahman Sadāśiva.

37. O sage, thus out of affection for you, the rites of post-shaving ablution I have explained to you. What else do you wish to hear?

CHAPTER TWENTYONE

(The duties and rites up to the tenth day after the death of ascetics)

Vāmadeva said:—

1-2. There are no crematory rites for the liberated ascetics. I have heard that they are buried. O Kārttikeya, my preceptor, please mention that rite lovingly. There is none in the three worlds who can explain the same.
3-4. O lord, son of Śiva, considering me as your disciple please tell me lovingly the mode of departure for those who are liberated from the corporal cage after realising perfect identity with the Brahman and who have attained their goal after liberation through the path of Upāsanā.

5. On hearing the request of the sage, the son of Śakti, destroyer of demons spoke about the great secret which had been heard from Śiva by Bhṛgu.

6. It is this secret, O sage, that was explained to Bhṛgu, the devotee of Śiva by the omniscient Pīnāka-bearing lord himself.

7. O Brahmin, I shall explain it to you. It shall not be given to any or every one indiscriminately. It shall be given to a calm disciple equipped with devotion to Śiva.

8. If there is any ascetic who has quit his body while in trance with his devotion for Śiva he becomes Śiva himself.

9. If there is such a person devoid of concentration who does not attain Samādhi, I shall mention the means of remedy for him. Listen attentively.

10. On hearing from his preceptor the lore of Vedānta and Āgamas along with the explanation he shall practise Yoga by means of Yama, Niyama etc.

11. O sage, practising it regularly the ascetic shall be attached to Praṇava and be well-engaged in the meditation on Śiva.

12. If he is devoid of courage due to physical weakness, he shall remember Śiva with specific desires and cast off his worn-out body.

13. O sage, there are five deities in the forms of messengers who by the favour of Sadāśiva are put in the charge of Nandin.

14-16. One of them has the shape of a self-killer (fire). Another has a mass of splendour as body. A third is the presiding deity of the day. The fourth is the presiding deity of the bright half of the month and the fifth one is in the form of the sun’s transit from capricorn to cancer. These five are engaged in blessing. Another set of five deities is
also well known: Dhūmrā, Tamasvinī, Rātri, Kṛṣṇapakṣābhinīmānī, Dakṣināyana. O great sage Vāmadeva, now listen to their activities.

17. The five deities, O sage, take the souls interested in performing holy rites to the heaven by their merit.

18. After enjoying the pleasures in heaven as mentioned, at the diminution of the merit they return to the human realm and take births as before.

19-20. The deities employed in activities divide the sphere beginning with the earth into five in the order of fire etc. They then take the ascetic to Sādāśiva’s region. Having led him to the honoured feet of the lord, the deities of blessing stand behind the lord.

21-22. On seeing him come, if he is unattached, Sādā Śiva lord of the gods teaches him the purport of the great mantra; crowns him as the chief of the Gaṇas and gives him a body similar to his. Śiva lord of all, leader of all, blesses him thus.

23-31. The ascetic is decorated with the deer-skin, axe, trident and the gesture of offering boons. It has three eyes. His matted locks shine by the splendour of Gaṅgā and the crescent moon. He is seated on a splendid aerial chariot. He is delegated the power of bestowing all desires. If he is attached the lord blesses him with an aerial chariot having the speed of the mind, capable of going everywhere, shining like a crore of suns, cool like a crore of moons, full of vessels with celestial nectar and divine water, decorated with divine garments, garlands, unguents and ornaments charming with the sounds of dance, music, Mrdaṇga and other instruments and surrounded by Rudra virgins. When he has enjoyed all pleasures, when his eagerness for enjoyment subsides lord Śiva blesses him imparting to him the purport of the great mantra. He blesses him with immovable trance in the form “I am Śiva, I am perfect.” He blesses him with unrestricted Siddhis capable of creating the sun etc. The Siddhis are in the form of throbblings arising from realisation that he is the slave of Śiva. The preceptor of the world bestows on him the greatest salvation devoid of return even when the life of the lotus-born deity comes to an end,
32. The attainment of this region is the accumulation of all prosperity and glory. It is the highway to salvation, the conclusion of Vedântas.

33. When the ascetic of good tradition is slowly dying the other ascetics shall stand around him with their attitude in conformity with their wishes.

34-35. They shall recite the statements beginning with Prañava and explain their purport with the pious mind. They shall remind him of Śiva, the great Nirguṇa splendour and make obeisance to him till he expires.

36. The procedure of obsequies shall be followed. If their bodies are not cremated they are likely to miss the good goal.

37. Since they have renounced all their activities and have resorted to Śiva, if the king defiles their bodies his kingdom will be ruined.

38. The people of that village too will suffer distress. The following procedure shall be taken up to avoid that default.

39. Humbly the king shall begin with “obeisance to Irinya”\(^{169}\) and recite the mantra ending with “obeisance to Āmivatkas”\(^{170}\).

40. Repeating Om in the end he shall complete the worship of the lord. O great sage, this procedure will quell the defect.

41. His sons and relatives shall perform the obsequies according to the rules.

42-43. He shall be bathed with water and worshipped with flowers etc. repeating the mantras of Śrīrudra, Ĉamaka and Rudrasūkta in order. The conch shall be placed before him and he shall be sprinkled with the water therein. A flower shall be placed on the head and his body shall be wiped repeating the Prañava.

44. The loin-cloth shall be taken off and fresh one shall be tied. His body shall be dusted with the ashes in accordance with the rules.

45. Tripūndra marks shall be applied in accordance

\(^{169}\) VS. 16. 43.
\(^{170}\) TS 4. 5. 9. 2.
with the rules, and a sandalpaste mark shall also be made. The body shall be decorated with flowers and garlands.

46. Repeating the requisite mantras Rudrākṣa garlands shall be worn over the chest, neck, head, arms, wrists and ears in order.

47. After fumigating with incense the body shall be lifted and placed on a rope-swing. It shall be placed on a charming chariot of the form of five Bahmans.

48. The chariot shall be decorated with fragrant flowers and garlands with the five Brahma mantras beginning with Sadyojāta preceded by Om.

49. The body shall be taken round in procession around the village to the accompaniment of dances, music and chanting of Vedic mantras.

50-56. The ascetics shall dig a ditch as deep as the staff in a holy spot near a holy tree on the eastern or northern side. They shall sprinkle it with water repeating the Praṇava and the Vyāhṛtis. They shall spread the leaves of the Śami tree and flowers with their tips pointing to the north. Above them Darbha grass shall be spread. His seat whether cloth, deerskin or mat of Darbha grass shall be placed over them. The body shall be sprinkled with Pañcagavya with Praṇava and Brahma mantras. It shall be bathed with the water from the conch repeating Rudrasūkta and the Praṇava. A flower shall be placed on the head. Repeating the Svastivācana mantras and Om the body shall be lifted and placed inside the ditch in the Yogic pose facing the east. It shall be decorated with fragrant flowers and fumigated with incense and fragrant gum resin repeating the mantra ‘O Viṣṇu, protect the Havya’.

57-58. The staff shall be placed in his right hand and the vessel full of water in the left, repeating the mantra “Prajāpate natvadetā”\textsuperscript{171}. With the mantra “Brahmaja jñānam Prathamam”\textsuperscript{172} etc. his head and with the Rudra Sūkta the middle of the eyebrow shall be touched.

\textsuperscript{171} VS 10. 20.
\textsuperscript{172} Ibid. 13. 3.
59. The skull shall be split with a coconut repeating the four mantras beginning with “Mā no Mahāntam” etc. Then the ditch shall be filled.

60-61. Touching the place, with the mind dwelling on nothing else, the performer of the obsequies shall repeat the five Brahīna mantras and the mantra beginning with “Yo devānām” and ending with “Yaḥ paraḥ sa Maheśvaraḥ” he shall worship Mahādeva, Sāmba, the panacea for the ills of the world, the omniscient, the non-dependent and the blesser of all.

62. Then a mud platform, two Aratni square and one Aratni high, shall be erected and smeared with cow-dung.

63. A mystic diagram shall be inscribed in the middle and worshipped with fragrant flowers, Bilva leaves and Tulasī along with scented raw grains.

64. The waving of the lights fumigating with incense, milk and the food offering shall be offered with Prāṇava. The grave shall be circumambulated. They shall then prostrate five times.

65. After repeating the Prāṇava twelve times they shall again make obeisance. To every quarter and interstice food offering shall be offered with Prāṇava.

66. Thus I have narrated the rites up to the tenth day. O great sage, now listen to the rites of the eleventh day for ascetics.

173. Ibid 16. 15.
174. See P. 1705 note;
CHAPTER TWENTY-TWO

(The rites on the eleventh day for the ascetics)

Subrahmanya said:—

1. O sage, out of affection for you I shall explain the rite for ascetics on the eleventh day after death.

2-3. The performer of obsequies shall sweep the platform and smear it with cowdung. He shall sprinkle water with Puṇyāhavācana mantras five times from the west to the east. He shall sit down facing the north and draw the mystic diagram; himself, the middle square of 18 cms in length.

4. The Bindu, triangle, hexagon and circle shall be drawn in order. The conch shall be placed in front in accordance with the rules of worship.

5. He shall perform the Prāṇāyāma and after due Saṃkalpa rite, he shall worship the five deities mentioned as messengers before.

6-8. He shall cast off Darbha grass to the north and not touch it again. Beginning with the west the Maṇḍalas shall be worshipped according to the rules for the rite of “Sadutthāpana.” Flowers shall be stacked within them like a pedestal with ‘Om Hrīm. I invoke the messenger goddess in the form of fire, obeisance.’ This latter portion is common to the five. The gestures of installation shall be shown severally to each.

9. The Ānganyāsas for the deities shall be performed with Hrīm, Hrīm etc. The messenger goddesses shall have the noose, goad, gestures of fearlessness and wish in their hands. They are as lustrous as the lunar stone.

10. They have changed (or enhanced) the hue of the quarters by the lustre of their gemset rings. They wear red garments and shine with lotus-like hands and feet.

11. They look charming with their faces resembling the full moon and brilliant with three eyes. They are decorated with the crescent moon shining above their ruby-set coronets.

12. Their swinging ear-rings tickle their cheeks. They have plump and elevated breasts. They are charming with their necklaces, shoulderlets, bangles and girdles.
13. Their waists are slender and buttocks large. They wear divine red garments. The ruby-set anklets jingle and tinkle in their lotus-like feet. The rings in their toes are very charming.

14. What blessing can be secured from a departed soul? Only from a powerful soul can everything be achieved as from Maheśa.

15. The five deities capable of all activities and eager to bless others are accepted by the lord as the bestowers of bliss.

16. After meditating on the auspicious deities eager to bless he shall offer Pādya at their feet with drops of water from the conch.

17. The water for Ācamana shall be offered in their hands and Arghya on their heads. He shall conceive of their ritualistic ablation with the drops of water from the conch.

18. Beautiful garments red in colour shall be offered along with upper cloths. Coronets and ornaments shall also be offered.

19. Fragrant sandal wood, auspicious Aksatas and charming fragrant flowers shall also be offered.

20-21. Fragrant incense and lamp with wicks soaked in ghee shall be offered saying “I dedicate everything.” Om should be uttered in the beginning and Namah at the end. Then milk pudding with honey shall be offered along with ghee, sugar, sweet pie and plantain fruits stuffed with jaggery.

22. Different articles shall be heaped on separate plantain leaves and rendered fragrant. They shall be sprinkled with water uttering “Bhuḥ Bhuvah Svah.”

23. Naivedya shall be offered with; “Om Hrim Svāhā”. With “Namah” water shall be offered with great devotion.

24. O excellent sage, thereafter the rite of Udvāsana shall be performed with devotion. The place shall be mopped clean beginning with the east. Then water for gargling and Ācamana shall be offered with Arghya.

25. After offering Tāmbūla, incense and lights, the circumambulation and obeisance shall be performed. The
deities shall be prayed with the joined palms placed on the head reverentially.

26. "May the glorious mothers be delighted. At the lotus-like feet of Paramesha let them recommend the protection of the deceased ascetic who is desirous of attaining the region of Siva.

27. After ritualistically dismissing them along the way they had come, the remanents of the Naivedya shall be distributed among the virgins.

28. It shall be given to the cows or cast off into water: There is no other way of disposal. Parvāṇa and not Ekoddiṣṭa Śrāddha shall be performed for an ascetic.

29. I shall now tell you the rules for the Parvāṇa for your welfare. O sage, listen.

30-32. The performer of the Parvāṇa shall take his bath, perform Prāṇāyāma with pious mind wearing the sacred thread as usual. Wearing the Darbha ring he shall say "On this auspicious Tithi I shall perform the Parvāṇa Śrāddha." In the place of Āsana Darbha grass shall be placed. After Śamkalpa Darbhas shall be cast off to the north. Water shall be touched. He shall invite four Śaiva brahmins who are steady in their rites. The brahmans shall take oil bath after which they shall be made to sit.

33-34. "Ye all shall represent the Viśvedevas." After saying this he shall say "obeisance to Ātman, Antarātman and Paramātman." Then he shall touch their feet with devotion.

35. The feet of the brahmans shall be washed and they shall be made to sit facing the east. After decorating them with scents, sandal paste etc., they shall be fed in front of Śiva.

36-39. The ground shall be smeared with cowdung. Darbha grass shall be spread with their tips to the east. He shall perform Prāṇāyāma and the rite of samkalpa "I shall offer the Piṇḍa." He shall then worship the Maṇḍala Ātman, Antarātman and the Paramātman turning the face back. "I am giving these Piṇḍas," saying this he shall offer the Piṇḍas with devotion. Water from the Darbha grass shall be offered. Getting up he shall perform circumambulation and the Namaskāra.
40. After giving gifts to the Brahmins according to the rules he shall offer Nārāyaṇa Bali at the same spot on the same day.

41. Everywhere Viṣṇu shall be worshipped for protection. He shall perform the worship of Viṣṇu and offer milk pudding as Naivedya.

42-43. He shall invite twelve brahmins who are masters of the Vedas. He shall worship them in the names of Keśava etc. with scents, flowers and Akṣatas. He shall propitiate them and offer them shoes, umbrella, cloth, according to the rules. He shall speak to them sweet, auspicious words.

44. He shall spread Darbha grass on the ground with their tips to the east. After saying "Bhūḥ Svāhā, Bhuvah Svāhā, Suvaḥ Svāhā, Om." He shall offer milk pudding as oblation.

45. O great sage, the rite of the eleventh day has been mentioned by me. O brahmin, I shall now explain the twelfth day rites.

CHAPTER TWENTYTHREE

(The twelfth day rites for Tatis)

Subrahmanya said:—

1-2. He shall get up early in the morning on the twelfth day, take his bath and perform his daily rites. He shall invite some Śaiva ascetics or brahmin devotees of Śiva. After they had taken their baths they shall be fed at midday in accordance with the rules, offering them sweet and auspicious foodstuffs of various sorts.

3-4. In the presence of Parameśa they shall be worshipped in accordance with the Pañcāvaraṇa rites after performing Prāṇāyāma. As in the case of Mahāsaṃkalpa he shall perform the Saṃkalpa rite thus, "I shall perform the worship of the perceptor." He shall then touch the Darbhas.
5. After washing his feet and performing Ācamana he shall make them sit facing east. Ashes shall be smeared all over the body.

6. O sage, the eight—Sadāśīva etc. shall be meditated upon and the brahmmins shall be treated with respect.

7. He shall then meditate on Parameśṭhi Guru as Sāmba with his own name. Paramaguru and Parāt Paraguru shall also be meditated upon.

8-11. He shall say “Here is the seat” and offer seat. With Om as prefix his name shall be mentioned in the accusative case with the addition “I invoke, obeisance”. He shall then offer Pādyya, Ācamana, Arghya, cloth, scents and Aksatas. They shall be decorated with flowers. Their names shall be mentioned in the Dative case with Om prefixed and worshipped with fragrant flowers. After fumigating with the incense and offering lights he shall say, “The entire rites of propitiation are over. May they be perfect and complete” and perform obeisance and get up.

12-14. Plantain leaves shall be spread and cleaned with water. Pure cooked rice, milk pudding, sweet pies, cooked dal, vegetable dishes, and other food stuffs shall be placed over them along with plantain fruits, coconuts and jaggery. Darbha grass is put under each leaf. These shall be sprinkled and the Pariśecana, the sprinkling of foodstuffs shall be performed. He shall then say “Protect the Havya of Viṣṇu” and make them touch the articles.

15. He shall stand up and offer giving water for drinking he shall request them thus, “May Sadāśīva and others be delighted with me and bestow boons on me”.

16. He shall then recite the mantra “Ye devā”\textsuperscript{175} etc. and scatter Aksatas. He shall prostrate, stand up and say “Everywhere may there be nectar”.

17-23. Saying this he shall propitiate them. Then repeating the mantra “Gaṇānāṁtvā”\textsuperscript{176} he shall recite Rudra, Camaka, Rudrasūkta and Pañcasūkta. After the brahmmins had taken their meals they shall be given as many Aksatas as there

\textsuperscript{175} VS 1. 4.
\textsuperscript{176} Ibid 23. 19.
are mantras. Water shall be offered for drinking and washing hands, mouth and feet. When they had performed Ācamana they shall be comfortably seated. Pure water shall be given again. Camphor betel leaves shall be offered and Dakṣiṇās given. Gifts of sandals, seats, leaves, fans, planks and bamboo staff shall be made. They shall be circumambulated and prostrated and their blessings received. Making obeisance again they shall be requested for unflinching devotion to the preceptor. Saying "May Sadāśiva and others go delightedly and comfortably" he shall bid farewell to them. Till the door he shall follow them. When they forbid him follow further, he shall return and take food along with the other brahmmins, kinsmen and the poor. He shall then feel contented and happy.

24. This is never affected. It is the truth. He who performs the rite of propitiation of the preceptor every year enjoys great pleasure here and attains Śivaloka hereafter.

25. After saying this to Vāmadeva his disciple blessed by himself, the wise lord Subrahmaṇya delighted in mind said:—

26. Since formerly this was mentioned to the sages of the Naimisa forest by the sage Vyāsa he is our first preceptor. You are the second one famous in the world.

27. Hearing this from the lotus-like mouth of yours the great sage Sanatkumāra, full of devotion to Śiva, shall mention this to Vyāsa. That excellent devotee of Śiva will mention this to Śuka.

28. For every leading sage there will be four disciples. They will be masters of Vedic study and establish virtuous sacred rites.

29. The four disciples of Vyāsa are Vaiśampāyana, Paila, Jaimini and Sumantu.

30. O sage Vāmadeva, your disciples are Agastya, Pulastya, Pulaha and Kratu.

31-32. Sanaka, Sananda, Sanātana-muni, and Sanatsu-jāta, these great yogins, favourites of Śiva, the knowers of the Vedas are the disciples of Sanatkumāra. Thus these preceptors, great preceptors etc. are worthy of being worshipped by the yogin Śuka.
33. This perfect knowledge of Prañava is well established in the four classes of disciples. Being the cause of great glory it is the cause of salvation at Kāśī.

34. This Maṇḍala as the seat of the great Śiva is wonderful. It is worshipped by the great sages conversant with the essence of Vedānta. It is enveloped by the ether as mentioned in the Vedas. May it be conducive to your satisfaction and the welfare of the world. May it yield glory and prosperity.

35. This is the secret par excellence as mentioned by Śiva. It is the conclusion of the Vedānta tenet. O sage, since it has been heard by you from me people call it as your tenet.

36. Hence an ascetic who treads along this path attains Śiva like the rivers that fall into the sea. By the repeated practice of the meditation “I am Śiva”, the ascetic becomes Śiva. He can grant salvation even to the class of beings Brahmā etc.

37-38. After teaching this to the sage the lord of gods remembered the lotus-like feet of his parents worshipped by the gods. Kumāra reached Kailāsa of many peaks, Kumāra the preceptor who bestows perfect knowledge.

39. Accompanied by his disciples and making obeisance to the peacock-vehicled lord, Vāmadeva too immediately left for the wonderful mountain Kailāsa.

40. After reaching the summit of Kailāsa the sage approached Śiva. He saw the feet of the lord and the goddess—the feet that bestow salvation and destroy illusion.

41. With great devotion he dedicated himself to him. He prostrated again and again and then got up.

42. Then the sage, with various Vedic and Śāstric hymns eulogised Śiva together with Ambā and their sons.

43. He put the lotus-like feet of the lord and the goddess on his head. With their blessings he stayed there comfortably.

44-45. All of you too shall learn the meaning of the Prañava Maheśvara, the secret of the Vedas, of the Tāraka Brahman, the bestower of salvation. Remaining here itself
comfortably you will attain the excellent salvation, the unequalled Śāyujya with the feet of Śrīviśveśvara.

46. I shall go to Badarikāśrama\(^\text{177}\) for serving the lotus like feet of my preceptor. Let us aspire for the opportunity of having excellent talk again.

\(^{177}\) See P. 1327 note.
VĀYAVĪYASAMHITĀ

Section I

CHAPTER ONE

(Origin of the sacred lore)

Vyāsa said:—

1. Obeisance to Śiva accompanied by Umā, Gaṇas and his sons, the lord of Prakṛti and Purusa and the cause of creation, sustenance and annihilation.

2-3. I seek refuge in Śiva, whose power is unequalled, whose glory spreads everywhere, whose lord-ship and potency are said to be natural, who is unborn, who is the creator of the universe, eternal, auspicious and the unchanging great Ātman.

4-5. Noble sages engaged in truthful rites, highly fortunate and dignified performed a great sacrifice in the Naimiśa forest, a virtuous spot and a holy centre of many sacrifices at the confluence of the Gaṅgā and Kālindī, a pathway that leads to Brahmāloka.

6-9. On hearing that the sages of good rites were performing the sacrifice, Śūta the most excellent of Paurāṇikas came to that place, Śūta who was a noble disciple of the intelligent Veda Vyāsa the son of Satyavatī, who was very intelligent and famous in the world, who knew the faults and merits of syllogistic statements. He could satisfy even the queries of Brhaspati. He was an expert in narrating the stories of charming anecdotes. He knew the proper time for everything and the policy to be adopted. He was a poet.

10. On seeing Śūta come, the sages were delighted

178. Most of the verses of this chapter are identical in form and content with those of the first chapter in the Vidyēśvara Samhitā.
179. See P. 35 note 27.
180. See P. 76 note.
181. A particular region is intended to be meant here.
in their minds. They received him and worshipped him suitably.

11. Accepting their welcome and worship he took the proper seat offered by them.

12. By their contact with him the sages of pious souls became eager and impatient to hear the Purānic lore.

13. Worshipping him with words of praise the sages sat in front of him and spoke.

14. O omniscient Romaharṣana, the principal devotees of Śiva of great fortune and keen intellect, it is due to the weightiness of our good luck that you have come here now.

15-17. You have directly acquired the Purānic lore from Vyāsa. Hence you are a repository of wonderful tales, even as the ocean of precious gems. There is nothing in the three worlds past, present or future, which is not known to you. Fortunately you have come here to visit us. It does not behove you to go in vain without conferring blessing on us.

18. Please narrate to us the holy Purāṇa the storehouse of good stories and the essence of the Vedānta.

19. Thus requested by the sages, the habitual reciters of the Vedic texts, Śūta spoke auspicious words full of sweet and rational meaning.

Śūta said:—

20. I have been honoured, blessed and urged by you all. Why shall I not then expound clearly the Purāṇa, held in esteem by the sages.

21-22. After saluting Śiva, Pārvatī, Skanda, Genesa, Nandin and Vyāsa the son of Satyavati, I shall narrate the extremely meritorious Purāṇa which is on a par with the Vedas, which being an ocean of Śaivite knowledge directly yields worldly pleasures and salvation.

23. It is embellished with the topics of the Āgamas full of rational meaning. In the context of the Śveta Kalpa\textsuperscript{182} it was narrated by Vāyu formerly.

24. Understand well even as I narrate the various sacred lores, the due order of the Purāṇas and their origin.

25. The sacred lore consists of fourteen texts viz., the

\textsuperscript{182}. On Kalpa see P. 1070 note.
six Aṅgas, the four Vedas, Mīmāṁsā, Nyāya, Purāṇas and the Dharma Śāstras.

26. There are eighteen secular Vidyās—Āyurveda Dhanurveda, Gāndharvaveda etc. ending with Arthaśāstra.

27. Śruti mentions that the original exponent and poet of the eighteen Vidyās, each having its own individual path, is the trident-bearing lord himself.

28. Indeed he is the lord of the universe. At the outset, with the desire of creating the universe, he created Brahmā, as his son.

29. To his eldest son Brahmā, the cause of the universe, Śiva gave these lores in the beginning in order to facilitate the creation of the universe.

30. He created Viṣṇu for the protection, of even Brahmā himself and endowed him with the power of protection.

31. Purāṇa, the first among the Śāstras, was learnt by Brahmā who had acquired the lore and began the creation of the subjects.

32. The Vedas came out of his mouths. The Śāstras too had their origin from him.

33-34. When the people could not follow the big sacred texts, at the instance of Viṣvēswara, lord Viṣṇu the sustainer and the soul of the universe incarnated on the earth at the end of Dvāpara Yuga, in order to abridge them. He walked about the earth in the name of Vyāsa.

35. O Brahminus, in every Dvāpara Yuga the Vedas are classified by him. The Purāṇas and other texts are written by him.

36. In this Dvāpara age he was born of Satyavati in the name of Kṛṣṇadvaipāyana as fire from Arāni.

37. He abridged and classified the Vedas into four groups. He is known as Vedavyāsa.

38. Purāṇas extending to a hundred crore Ślokas were condensed by him into four hundred thousand Ślokas. Even now in the Devaloka they have the original number.

39. Even if a brahmin knows the four Vedas with their Aṅgas and the Upaniṣads he is not an expert if he does not know the Purāṇas.

40. The knowledge of the Vedas shall he enlarged by
Itihāsa and the Purāṇas. The Vedas are afraid of a man of deficient knowledge thinking “This man will deceive me”.

41. Purāṇas have five characteristics—creation, subsidiary creation, genealogy, manvantaras and the chronological account of kings, these are described in every Purāṇa.

42. The sages reckon ten Purāṇas and eight big Purāṇas.

43. Brāhma, Pādma, Vaiṣṇava, Śaiva, Bhāgavata, Bhaviṣya. Nārādiya and Mārkaṇḍeya are the eight big Purāṇas.

44-45. Āgneya, Brahmavaivarta, Liṅga, Vārāha, Skānda, Vāmana, Kūrma, Matsya, Garuda and Brahmadeva are the ten small Purāṇas. These are the eighteen Purāṇas in order. Śivapurāṇa, the fourth in the list belongs to Śiva and is conducive to the achievement of all objects.

46. It contains a hundred thousand verses. It is divided into twelve Samhitās. It is created by Śiva. All sacred rites are mentioned therein.

47. Men are classified under three castes in accordance with their duties. Hence he who wishes for liberation shall resort to Śiva alone.

48. Even the gods can attain liberation by resorting to him alone and not otherwise.

49. What I mentioned as the Śivapurāṇa on a par with the Vedas, know its creations as I briefly explain.

50-56. There are twelve Samhitās: Vidyeśvara, Rudra, Vaināyaka, Auma, Mātr, Rudraikādaśaka, Kailāsa, Śatarudra, Koṭirudra, Sahasrakoṭirudra, Vāyaviya and Dharmapurāṇa. Vidyeśvara contains ten thousand verses. There are eight thousand verses in each of the four—Raudra, Vaināyaka, Auma and Mātrpurāṇa. Rudraikādaśa contains thirteen thousand verses; Kailāsa six thousand; Śatarudra three thousand; Koṭirudra nine thousand; Sahasrakoṭirudra eleven thousand; Vāyaviya four thousand and Dharma contains twelve thousand verses.

57. Thus Śivapurāṇa contains a thousand verses.

183. On the characteristics, nomenclature and number of the Purāṇas see Introduction to Vol. 1.
This Purāṇa, the essence of the Vedas, yields worldly pleasures and salvation.

58. Śiva Purāṇa the fourth one was abridged into seven Samhītās with twenty four thousand verses.

59-60. The first Samhitā is Vidyeśvara; the second Rudrasamhitā; the third Śatarudra. Koṭirudra is the fourth. Umāsarślihitā is the fifth; the sixth is Kailāsa. The seventh is Vāyaviya. These are only seven compendiums.

61-64. Vidyeśvara contains two thousand verses, Rudra ten thousand five hundred; Śatarudra two thousand one hundred and eighty; Koṭirudra two thousand two hundred and forty; Umā one thousand eight hundred and forty; Kailāsa one thousand two hundred and forty and the Vāyaviya four thousand verses. Thus is the holy text of Śivapurāṇa.

65. I shall now begin the Vāyaviya containing four thousand verses and consisting of two parts.

66. This excellent Śāstra shall not be mentioned to one who is not conversant with the Vedas nor to one who has no faith nor to one who does not know the Purāṇas.

67. It shall be given to a tested virtuous disciple uncontaminated by malice. He shall be a devotee of Śiva and a follower of the Śaiva cult.

68. Obeisance to the holy sage Vyāsa of brilliant splendour whose grace has endowed me with the Purānic lore.

CHAPTER TWO

(The problem of the sages)

Sūta said:—

1-3. When a long time had elapsed, many kalpas had come and gone, the present kalpa had started, the activity of creation had begun, and the customs among the enlightened subjects had become established, a dispute arose among the sages of six clans. One said “This is the greatest being.”
Another said, “It is not.” Because the greatest being could not be reviewed or defined no conclusion was arrived at.

4. In order to see the eternal creator they went where the lord was staying eulogised by gods and Asuras.

5-6. It was on the auspicious and charming peak of Meru, where there were plenty of gods and Asuras where Siddhas and Gāraṇas thronged, where Yakṣas and Gandharvas frequented, where flocks of birds chirped and crew, which was embellished by jewels and corals and which shone due to streams and rivulets, caves and crevices, bushes and hedges.

7-8. There was a forest Brahmavana which abounded in different species of deer. It was ten Yojanas wide and hundred Yojanas long. There were beautiful lakes full of sweet and clean water. It had plenty of trees in full bloom where swarms of bees hummed and hovered.

9. This was a great city as beautiful and brilliant as the midday sun. It could not be attacked by the haughty Daityas, Dānavas and Rākṣasas.

10. It had lofty ramparts and portals made of molten gold. It was embellished by hundreds of main streets, turrets and wooden ceilings.

11. It appeared to lick the sky with crores of huge mansions set with precious gems of variegated colours. It was decorated with many such mansions.

12-13. Lord Brahmā resides there along with his counsellors. Going there the sages saw the lord, the noble Ātman served by the groups of gods and sages. He was shining like pure gold. He was bedecked in all ornaments.

14. He was gentle with delightful face. His eyes were as large as the petals of a lotus. He was endowed with a divine lustre. He had smeared divine unguents and scents.

15. He was clad in brilliant white garments. He was bedecked in divine garlands. His lotus-like feet were saluted by the gods, Asuras and leading yogins.

16. Accompanied by Sarasvatī whose body had all auspicious marks who held the chowries in her hands, he shone as the sun with his dazzling light.

184. See P. 510 note; P. 629 note.
185. It is not identified.
17. On seeing him the sages were delighted and their eyes and faces shone. With palms joined in reverence and held over their heads they eulogised the leading god.

The sages said:—

18. Obeisance to you in the form of Trinity, the cause of creation, sustenance and annihilation, the ancient Puruṣa, Brahmā the great Ātman.

19. Obeisance to the deity who has Prakṛti for his body, who is the cause of quickening Pradhāna, who though transformed into twentythree principles is yet free from aberration.

20. Obeisance to the deity who has universe for his body, who is stationed within the belly of the universe, who has accomplished his task and whose body is perfectly accomplished.

21. Obeisance to the deity identical with the world, the creator, the sustainer and the annihilator of the world.

22. O Brahmā, it is by you alone that the entire universe is created, sustained and annihilated. Still, due to illusion, O lord, we do not know you.

Sūta said:—

23. Thus eulogised by the fortunate sages, Brahmā spoke to the sages in a majestic tone delighting them.

Brahmā said:—

24. O blessed sages of great splendour and strength, why have you come here all together?

25. The sages foremost of those who know Brahman spoke with palms joined in reverence, with words couched in humility to lord Brahmā who spoke thus.

The sages said:—

26. O lord, we have been encompassed in deep darkness. We are distressed. Unable to understand the greatest being we are arguing among ourselves.

27. Indeed you are the creator of the universe. You are the cause of all causes. O lord, there is nothing here not known to you.
28. Who is that being more ancient than all living beings? Who is the greatest Puruṣa? Who is the purest, perfect, and eternal Being?

29. Who by indulging in wonderful activities has created the universe? O intelligent lord, please mention it and quell our doubts.

30-31. Thus questioned, Brahmā, with smiling eyes, stood up and meditated for long in the presence of the gods, Dānavas and sages. Uttering the words “Rudra” he joined his palms in reverence, with a blissful sensation moistening his body and spoke.

CHAPTER THREE

(The Naimişa episode)

Brahmā said:

1-4. Śiva stationed in the middle of the ether shall be meditated upon by those desirous of salvation; Śiva from whom the words recede not approaching him along with the mind; knowing and realising whose bliss-form one has no fear from anywhere; from whom every thing inclusive of Brahmā, Viṣṇu, Rudra, Indra, the elements, the sense-organs, is born at first, who is the creator, meditator and ultimate cause of all causes; who is not born from anything else at any time; who is endowed with glory and prosperity and who is known as Sarveśvara.

5. It was he who created me at the outset as his son and gave me perfect knowledge. It was due to his grace that the lordship of the people was attained by me.

6. He is the lord who stands in heaven like the lofty stump of a tree; and by whom, by the Puruṣa, the great Ātman, all this is filled up.

7. He is active among the inactive creatures; he who being single himself creates many is Maheśvara.

186. TU 2. 9,
8. He rules over all the worlds through the Jivas. He is the only lord Rudra. There is none second to him.

9. Though he has entered and is ever present in the hearts of the people he is invisible to others; he occupies and views at the universe always.

10. He is the sole lord of infinite Śakti who presides over all causes and is released from Time—Death.

11. He has neither day nor night; neither equals nor superiors. The great knowledge and activity is innate in him.

12. That which is perishable and unmanifest, that which is imperishable and immortal—both these have the imperishable as their Ātman. The sole lord is Śiva himself.

13. By concentrating on him, the person of Sāttvaic feelings becomes the lord himself. At the end the universal illusion recedes from him.

14. The eternal Śrutī says “In whom neither the lightning flashes nor the sun blazes nor the moon sheds light and by whose brilliance this universe comes in the limelight.”

15. That lord Śiva shall be realised. There is no other region greater than his worthy of attainment.

16. He is the cause. He has no beginning, no end. He is naturally pure, independent and perfect. The mobile and immobile beings are subservient to his will.

17. His body is not the creation of Prakṛti. He is glorious, devoid of examples and definitions. He is both the liberated and liberator. He is not influenced by Time. He is the activiser of time.

18. He has taken up residence above all. He is the repository of all. He is the knower of all. He is the lord of the universe comprising the sixfold path.

19. He is the Being above all beings, one above the other. There is no being above him. He is the bee imbibing the honey of endless bliss.

20. He is an expert in solidifying the unsevered cosmic eggs. He is the ocean of benevolence, prowess, majesty and sweetness.

21. There is no object equal to him or excelling him. He stands as the unparalleled Emperor of all living beings.
22. The universe is created by him indulging in wonderful activities. At the time of dissolution this gets dissolved in him.

23. The living beings are under his control. He is the employer of all. He is seen by great devotion and not otherwise.

24. Sacred rites, charitable gifts, penances and observances, these are advocated by people for the purification of emotions. There is no doubt in this.

25. Viṣṇu, I, Rudra, gods and Asuras are desirous of seeing him even today by performing great penances.

26. He is invisible to fallen wicked men, the despicable and the stupid. He is worshipped within and without by devotees and can be spoken to.

27-28. Forms in the universe are threefold—the gross, subtle and that which is beyond. The gross is seen by us, the gods and others. The subtle is seen by the Yogins. That which is beyond the two, is eternal, knowledge, bliss and the unchanging can be seen by those who dwell in it, are devoted to it and are engaged in the rites concerning it.

29. Of what avail is much talk? Devotion to Śiva is the secret of secrets. He who is endowed with it becomes liberated. There is no doubt in this.

30. Devotion is the result of grace and grace is the result of devotion just as the sprout comes out of the seed and produces the seed.

31. The achievements of the individual are due to the grace of God. Lord alone is achieved in the end through all the means.

32. Virtue and holy rites constitute the means for the attainment of grace. That is indicated by the Vedas. By practising Dharma the sins and merits are levelled to equality.

33. Contact with grace yields excellence of Dharma. After attaining this excellence the sins of the individual decline.

34. When his sins decline through succession of births the devotion to Sarvēśvāra and Ambā is generated along with knowledge.
35. The grace of the lord varies in accordance with the purity of emotions. Due to grace, eschewment of rites results. Here the eschewment is of the fruits of rites and not the rites themselves.

36. As a result of the abandonment of the desire for the fruits of holy rites, the auspicious Śaivite virtues are attained. This is twofold: that dependent on the preceptor and that which is not.

37. That which is dependent on the preceptor is more important and hundred times more efficacious since in the Śaivite creed there is an association of Śaivite knowledge.

38. In view of the knowledge the man sees the defects in the worldly existence. Thereafter arises non-attachment to the sensual objects and thence Bhāva is attained.

39. When Bhāva is attained the man becomes more inclined towards meditation than towards rituals. A man endowed with knowledge and meditation becomes engaged in Yoga.

40. Through Yoga arises the great devotion and then grace of God. By means of the grace the creature is liberated and becomes equal to Śiva.

41. The different modes of blessings may not be in the order mentioned. The blessing is based on the ability of the man.

42. Some soul is liberated even while in the womb; another even while being born; a third whether he be a boy or a youth or an old man.

43. A soul born as a lower species, a soul undergoing torture in hell, a soul achieving a heavenly region may be liberated when the tenure is over.

44. Some soul may return after the enjoyment of heavenly region and then liberated. Still another soul may be liberated on its way.

45. Hence there is no stipulated mode or order in the attainment of liberation. The supreme bliss is in accordance with the knowledge and emotion and attained by the grace of the lord.

46-48. Hence, in order to win his grace you shall avoid verbal and mental defects; meditate on Śiva alone along with your wives, sons and others; abide by him; be
attached to him. You shall associate with him, resort to him, do holy rites with your minds fixed in him, continue a long sacrifice for a thousand divine years. At the end of the sacrifice due to the efficacy of the mantras Vāyu will come there.

49-50. He will tell you what is good for you along with the means. Then you shall go to the holy and auspicious city of Vārānasī where the glorious trident-bearing lord sports about with the goddess for blessing his devotees.

51. O excellent brahmins, after seeing the great wonder therein you come to me again. Then I shall tell you the means of salvation.

52. Thereby in a single birth, salvation comes within your reach, salvation which sets you free from the bondage of births and transmigrations.

53. Now I am releasing this mentally created wheel. The place where its rim gets shattered is auspicious for your penance.

54. After saying this Brahmā created a mental wheel as bright as the sun. After bowing to lord Śiva he released it.

55. Those delighted brahmins bowed to the lord and pursued the wheel to the place where its rim got shattered.

56. The wheel thus hurled fell on a smooth charming rock in a certain forest where the water was sweet and clear.

57. That forest became famous as Naimiśa. It is worshipped by the sages. It abounds in Yakṣas, Gandharvas, and Vidyādhāras.

58-59. Indulging in sexual dalliance with Urvaśī, Purūravas was moving about in the eighteen islands in the ocean. Urged by fate he came to this place and foolishly spoiled the golden sacrificial altar here. The infuriated sages hurled Kuśa grass at him which had the power of thunderbolt and felled him to the ground.

60. Formerly the Viśvasṛja Brahmaśa householders desirous of creating the universe began a divine sacrifice here.

61. There had been many scholarly sages here experts
in words, meanings and logical arguments. They performed rites by their power of intellect and yogic practice.

62. Here persons well-versed in the Vedas refute those who are excluded from Vedic path by their power of arguments. They speak eloquently.

63. This Naimiśa forest was the fitting place for the penance of the sages. It was beautiful with nectarine clear water flowing from the bottom rocks of the crystalline mountain. It abounded in fruit-bearing trees and was free from beasts of prey.

CHAPTER FOUR

(The advent of Vāyu)

Sūta said:—

1. The fortunate sages of devout rites worshipped lord Śiva and began their sacrifice there.

2. The sacrifice of the sages functioned evoking wonder in everyone like that of the Viśvasrjas formerly who were desirous of creating the universe.

3. After sometime when the Satra had concluded with the distribution of manifold gifts Vāyu himself came there at the instance of Brahmā.

4-7. Vāyu, the disciple of Brahmā, the self-controlled lord who perceives everything directly; in whose bidding stay the fortynine Maruts always; who sustains the bodies of all living beings urging them perpetually by his own functionaries Prāṇa and others; who is endowed with the eightfold glories; who supports the worlds with his holy hands; who is born of Ākāśa; who possesses the two qualities of touch and sound and whom the philosophers call the material cause of fiery principle.

8. On seeing him at the hermitage the sages who were busy in a long Satra remembered the words of Brahmā and felt unequalled pleasure.

187. According to the Vedic concept they are sons of Rudra but a legend represents their origin in an unborn son of Diti whom Indra dashed in the womb into fortynine pieces and gave the name Maruts.
9. Standing up they welcomed and bowed to him. They offered him a golden seat.

10. He seated himself there and was worshipped by the sages. Congratulating them he enquired after their health.

Vāyu said:—

11. O brahmins, hope you are all quite well, now that this great sacrifice has concluded. Hope that the Asuras, the enemies of the gods, the destroyers of sacrifices do not harass you.

12-13. Hope that imprecations and expiatory rites do not take place. Hope that the rites are duly performed by you after worshipping the gods, with Stotra and Sastra hymns and the ancestors with the rites due to them. What do you propose to do afterwards, now that the great Satra has been concluded?

14. When addressed thus by Vāyu, the meditator on Śiva, the sages were delighted in their minds. They considered themselves sanctified. They replied thus humbly.

15. Today we have attained bliss; our penances are rendered fruitful since you have come for the increase of our welfare.

16. Listen to an old anecdote. Formerly we meditated on Prajāpati when we were overwhelmed by darkness. We wanted to acquire perfect knowledge.

17. The lord Brahmā worthy of being sought refuge in, blessed us as we sought refuge in him and said, “O brahmins, Lord Rudra is superior to all. He is the ultimate cause.

18. Only the devotee sees the lord whose real nature cannot be reflected upon or argued over. Devotion is acquired through grace and through grace is bliss attained.

19. Hence, in order to propitiate him perform the Satra. Worship him who is the ultimate cause, perform Satra in Naimiṣa extending over a long period.

20. At the end of the Satra, by means of his grace Vāyu will come there. You will acquire perfect knowledge from his mouth and attain welfare.

21. Commanding thus Brahmā sent us all to this place. O fortunate one, we were eagerly awaiting your arrival.
22. We sat and performed the Satra for a thousand divine years. We had nothing to wish for except your advent.

23. On hearing thus this story of the sages who had performed the satra for a long time Vāyu was delighted in his mind and stayed there surrounded by the sages.

24. On being implored by the sages, the lord succinctly narrated the glory of Śiva beginning with creation in order to enhance their piety.

CHAPTER FIVE

(The Principles of Śiva cult)

Śūta said:-

1. There at the outset the fortunate residents of the Naimīsa bowed duly to lord Vāyu and asked him.

The sages said:—

2. How did you, sir, acquire the knowledge of Śiva? Wherefore is your devotion to Śiva, the Brahman whose birth is unmanifest.

Vāyu said:—

3. The twenty-first kalpa shall be known as Śvetalohita. In that kalpa the four-faced lord, desirous of creative activity performed a penance.

4-5. Delighted by his austere penance his father lord Śiva, foremost among the handsome assumed the divine form of a bechelor. He became a sage Śveta and uttering divine words appeared in front of him.

6. On seeing his father, Brahmā bowed to him and secured perfect knowledge along with Gāyatrī.

7. Having acquired knowledge, the four-faced lord created all living beings—the mobile and immobile.

8. That immortal knowledge was acquired by me
through the power of penance from that face through which it was acquired by Brahmā.

The sages said:—

9. What is that knowledge attained by you—the knowledge that is auspicious, more truthful than the most truthful, abiding by which a man attains happiness.

Vāyu said:—

10. Great and steady devotion shall be applied by a man who wishes for happiness, for the perfect knowledge of the individual soul, illusion and the lord who releases from the bondage.

11-12. Misery arises from ignorance. It is removed by knowledge that is a correct and precise comprehension of objects. Object is twofold: sentient and non-sentient. There is a controller of the two. The three are called Paśu, Pāśa and Pati.

13. On many occasions knowers of reality call the three by Akṣara, Kṣara and Kṣarākṣarapara.

14. The Paśu is called Akṣara. The Pāśa is called Kṣara. Pati is called Kṣarākṣarapara.

The sages said:—

15. O Māruta, please mention. What is Kṣara? What is Akṣara? What is that which is greater and beyond these two?

Vāyu said:—

16. Prakṛti is Kṣara. Puruṣa is Akṣara. The one who urges these two is the greatest Paramēśvara.

The sages said:—

17. What is this Prakṛti? Who is Puruṣa? What is the relationship between the two? Who is this instigator Iśvara?

Vāyu said:—

18. Māyā is the Prakṛti. Puruṣa is enveloped by Māyā. The relationship is through the root and Karman. Lord Śiva is the instigator.
The sages said:—

19. What is this Māyā that is mentioned? Of what form is he who is enveloped by Māyā? Of what nature is the root? Whence is it? What is Śivahood? Whence is Śiva?

Vāyu said:—

20. Māyā is the Śakti of Maheśvara. The form of Cit is enveloped by Māyā. The dirt is that which covers the Cit. Śivatva is his own innate purity.

The sages said:—

21. How does the Māyā cover up the pervading one? What for? Why is this covering up of the Purusa? By what is it made to recede?

Vāyu said:—

22. Even a pervasive can be covered just as Kalā etc. that are pervasive. The cause is Karman alone. The purpose is enjoyment. It recedes when dirt is quelled.

The sages said:—

23-24. What are these Kalā etc.? What is Karman? What its beginning and what its end? What the fruit? What the support? Whose enjoyment? What is enjoyed? What is the means of enjoyment, the cause of the diminution of dirt? Of what nature is the Puruṣa devoid of dirt?

Vāyu said:—

25-28. Kalā, Vidyā, Rāga, Kāla and Niyati, these are certain entities The enjoyer is Puruṣa, Karman is merit and sin. The fruits are happiness and misery. The beginningless dirt till the enjoyment rests in the ignorant soul. Enjoyment is for quelling Karman. The unmanifest is what is enjoyed. The means of enjoyment is the body with external and the internal senses as doors. Dirt is quelled by grace acquired by piety. When the dirt is quelled the Puruṣa becomes equal to Siva.

The sages said:—

29. What are the several functions of the five principles Kalā etc.? Why is Ātman called the enjoyer and Puruṣa?

30. Of what nature is that unmanifest? In what
form is it enjoyed ? What is its instrument in the act of enjoyment ? What is it called body ?

Vāyu said :—

31. Vidyā (learning) that reveals the place and activity, time and passion these are the inducing agents. Time is the conditioning factor there ; destiny is the controlling factor.

32. The unmanifest is the cause. It consists of three Guṇas. It is the source of origin and the place of merger. It is called Pradhāna and Prakṛti by philosophers.

33. Characteristically unmanifest it becomes manifest through Kalās. It is of the form and content of happiness, misery and delusion while being enjoyed. It has the three Guṇas.

34. The Guṇas Sattva, Rajas and Tamas, originate from Prakṛti. Like oil in the gingelly seed they are present in the latest form in Prakṛti.

35-36. Happiness and its cause constitute briefly the Sattvaic trait. The Rājasic trait is its opposite. Stunned state and delusion are Tāmasic traits. The Sattvaic movement is upward progress; the Tāmasic one is downfall; the middle course is cited as Rājasic.

37-38. Briefly the unmanifest with its ramifications is as follows :—five subtle and primary elements, five gross elements, five sense-organs of activity and the set of four, viz. Pradhāna, intellect, ego and mind.

39. When it is in the state of a cause, it is unmanifest; when it is in the state of an effect such as the body, pot etc, it is manifest.

40. Just as the pot is not materially different from clay, so the manifest, body etc. is not materially different from the unmanifest.

41. Hence the unmanifest alone is the cause of the composite viz. organs, body but their support, the object of enjoyment is unmanifest.

The sages said :—

42. How can Ātman which is separate from the sense-organs and the body exist ?
Vāyu said:—

43. The separateness of all-pervading lord from the intellect, sense-organs and the body is definite. There is something called Ātman. A reason thereof is difficult to understand.

44. The intellect, the sense-organs and the bodies are not the Ātman due to indefinite knowledge and non-eternity.

45. Hence the one who has the cognition of experienced objects and comprehends the entire knowables, is sung about in the Vedas and Upaniṣads as the immanent soul.

46. It is eternal. It incorporates and pervades everything. It stands everywhere. Still it is not perceived by any one clearly anywhere.

47. This Ātman cannot be perceived by the eye nor by any other sense-organ. The great Ātman is comprehended only by the enlightened mind.

48. It is neither woman nor man nor an eunuch. It is neither above nor below nor in the sides. It is nowhere.

49. It remains unembodied in the unsteady bodies. It is stable and steady like a stump. It is unchanging. Only the sober, self-possessed and bold can perceive it by means of reflection.

50. Of what avail is much talk? The Puruṣa is separate from the body. Unwarranted is the vision of those who do not see it separate.

51. There is nothing more impure, uncontrolled, miserable and uncertain than the body of the Puruṣa.

52. The Puruṣa becomes happy, miserable or deluded on becoming associated with the body—the seed of all adversities caused by his own activities.

53. As the field flooded with water generates sprouts so also the action flooded with ignorance generates the man.

54. Thousands in number are his bodies both of the past and the future. These are mortals, abodes of excessive distress.

55. A perpetual stay in the bodies that successively
come to the embodied soul and get shattered, is never attained by any one.

56. Covered by and separated from these bodies this soul resembles the disc of the moon in the sky that is covered by and separated from the passing clouds.

57. The different activities of the soul in the different bodies resemble the motion of the die in the different squares in the chess-board.

58. None belongs to him. He does not belong to anyone. The contact with wives, sons and kinsmen is but a chance meeting on the way.

59. The mutual contact of living beings is like that of a piece of log with another log in the great ocean. The two meet together and get separated.\(^{188}\)

60. He sees the body but the body does not see him. A certain other being, the great Âtman sees both but both of them do not see him.

61. All living beings beginning with Brahmā and ending with the immobile are termed Paśus. Examples cited relate to these Paśus.

62. These Paśus are bound with Pāśa (noose) and are fed upon joy and misery as their fodder. The wise say that these are but instruments of games and sports of lord Śiva.

63. The ignorant creature cannot effect and prevent his happiness and misery. Induced by the lord he goes up to the heaven or falls into the deep ditch.

Śūta said:—

64. On hearing these words of Vāyu, the sages were delighted in their minds. After bowing to him who was expert in the Śaivite Āgama they spoke:—

\(^{188}\) The Verse occurs in the SP of MB
CHAPTER SIX

(The Principle of Śiva cult)

The sages said:—

1. You have explained what is Paśu and what is Pāśa. Now mention what is their lord different in characteristics from the two?

Vāyu said:—

2. There is a certain releaser of Paśu from Pāśa. He is Pati, the creator of the universe. He is the abode of endless charming attributes.

3. In his absence how could the universe have been created, since Pāśa is insentient and the Paśu is ignorant?

4. Without an intelligent cause nothing has ever been seen anywhere created by Pradhāna, Paramāṇu or any such insentient being.

5. Since the universe is an effect possessing parts it is dependent on a creator. And creativity can be only in Pati and not in Paśu or Pāśa.

6. Creativity of Paśu without the knowledge of creation like the going of a blind man is due to the inducement of his lord.

7. Realising distinction between him and himself and being gratified after resorting to him Paśu can attain immortality.

8. The sphere of Pati is really greater than and beyond that of Paśu and Pāśa. The knower of Brahman becomes free from births by knowing him alone.

9. Lord the redeemer of the universe sustains the universe of Kṣara and Akṣara, the two in unison, the manifest and the unmanifest.

10. The enjoyer, the enjoyed and the instigator—the three alone shall be distinguished. There is nothing else to be known by the seekers of knowledge.

11-12. The man endowed with truth and penance sees in his Ātman the great Ātman like the oil in the gingelly
seed or the ghee in the curd or water in the current or the fire in the Arāṇi.

13. He is the lord born alone. Associated with Ḫaṇīs, his Śaktis he creates the worlds and rules over them.

14. He is always alone. There is none second to him. After creating the worlds he protects them and withdraws them.

15. He has eyes, faces and feet all round.

16. The sole lord and creator of the heaven and earth is Maheśvara. He is the origin and the place of merger of all the gods.

17. The Śruti says that Rudra the great sage is superior to all; he creates Hiranyagarbha the first among the deities.

18. I know this great Puruṣa, the undying, steady, having the colour of the sun, the lord stationed beyond darkness.

19. There is nothing greater, subtler and grosser than this. The universe is filled by him.

20. He has all faces, heads and necks. He lies in the cavity of the heart of all. He is all-pervading and present everywhere.

21. He has hands, feet, eyes, heads, ears and faces all around. He stands enveloping everything in the world.

22. He has all apparent attributes but is devoid of the sense-organs. The lord is the friend and refuge of all.

23. They call him the great Puruṣa—who sees without eyes, hears without ears and comprehends all and whom no one knows.

24. He is subtler than the atom, greater than the greatest. He is the unchanging. He lies in the cavity of the heart of this Paśu.

189. TS 1. 8. 6.; N. 1. 15
190. VS 17. 19; MNU. 2. 2.
191. Ibid. 17.
192. MNU 10. 3.
193. Ibid 31. 18.
194. MNU. 8. 3.
25. By the grace of the creator, one devoid of sorrows perceives him who is endowed with the excellence of greatness and who does not possess intelligence but is intelligence itself.

26. I know the unaging ancient omnipresent lord whose birth is denied by those who can expound the knowledge of the Brahman.¹⁹⁵

27. After annihilating in the end, the lord creates the universe again from the beginning in association with his manifold Śaktis.

28-29. The Māyā of Śiva is the unborn mother of the universe and has variegated colours and shapes. It is white, red and black. She, the unborn, gives birth to man. He, the unborn, resorts to it and gets involved in distress. Another Aja, the liberated soul, eschews her after she has been enjoyed.¹⁹⁶

30. Two birds resort to the same tree. One eats the sweet fruit, the other simply watches without eating.¹⁹⁷

31-32. Sitting on this tree the deluded Puruṣa bewails. When he sees the lord, the ultimate cause, and realises his greatness he is freed from sorrow and becomes happy.

33. The great Ātman, the Māyin entering this, creates the universe by his Māyā. Māyā shall be known as Prakṛti and Maheśvara as Māyin.

34-35. The universe is permeated by his parts. The Puruṣa attains perpetual peace and calmness on realising lord Śiva the creator and enveloper of the universe and the subtler of the subtlest, from his very inception in the foetus.

36. He alone is Kāla, the protector, the lord of universe. On realising him one is released from the noose of death.

37. On realising the lord pervading all living beings like the subtle cream over the ghee, one is freed from sins.

38. He alone is the great god Śiva, the creator of the universe. Only on realising him one attains immortality.

39. When everything was neither existent nor non-

¹⁹⁵ VS. 31. 18
¹⁹⁶ TA. 10. 10. 1; MNU 9. 2.
¹⁹⁷ RV. I. 164. 20
existent, when it was neither day nor night, Śiva alone existed from whom the ancient wisdom emanated.

40. None can grasp his top, sides or middle. There is nothing resembling him. His is the great fame.¹⁹⁸

41. Those who are frightened of rebirths meditate on the unborn. For the sake of succour they resort to the front face of Rudra.

42. The two Vidyā and Avidyā lie hidden in the imperishable, infinite great Brahman.

43. Avidyā is perishable while Vidyā is imperishable. He who rules over the two is lord Śiva. He is other than the two.

44. It is he who spreads his net in various ways, creates all and rules all. He possesses such exploits.

45. He illuminates the quarters above, below and to the sides, shining himself. He is innately alone, foremost of all who presides over all.

46. Transforming the attributes, the expressions of nature and expressed ones into what is enjoyed and the one that enjoys, he occupies the universe.

47. The gods and the sages know him as hidden in the secret Upaniṣad, who is Brahman, greater than the greatest, the progenitor of Brahmā and the cause of the universe.

48. Those who knew the lord eschewed their bodies. The lord can be realised only through piety. He is wishless, the cause of positive and negative substances and the creator of Kalās.

49. It is the greatness of the lord whereby this universe revolves but the deluded people call it a natural occurrence or the power of time.

50. It is by him in the form of the annihilator of death that these are enveloped perpetually, the activities urged by him transform into worldly existence along with the elements.

51-53. The individual indulges in activities more and more and returns to the earth. He gets entangled in the tattvas. By means of the fourteen attributes of the Ātman he pursues worldly activities. When these activities cease even the results are quelled.

¹⁹⁸ VS. 32. 3.
54. When these are quelled he goes to another world. This is the cause of union of the two—the enjoyer and the enjoyed.

55. Lord alone is beyond the three times. He is attributeless, the knower of all, the lord of the three attributes. He is brahman itself greater than the greatest.

56. We worship and meditate upon the lord of manifold forms, the unborn, lord of people, object of worship and meditation by the entire universe. He is stationed in our minds.

57. He is beyond Kāla. From him the whole cosmos originates. He is the repository of the universe and effects virtue and quells sins. He is the lord of enjoyment.

58. We know him as the greatest of lords, the greatest of deities, the lord of the worlds.

59. He has neither cause nor effect. Nowhere in the universe there is anyone equal or superior to him.

60. It is mentioned in the Vedas that his threesfold power is great, manifold and innate, comprising knowledge, strength and activity. It is by these activities that the universe is created.

61. He has no lord, no sex and no ruler. He is the cause of causes and the lord of lords.

62. He has no progenitor nor does he take birth from anywhere. He has no causes of birth such as Dirt, Māyā etc.

63. He is the solitary lord hidden in all living beings. Spread all round he is the innate soul of all living beings. He is mentioned as the presiding deity of all sacred rites.

64. He is the abode of all living beings, the cosmic witness, the provoker of thoughts, devoid of attributes and the sole lord with self-control, devoid of activities and helpless.

65. He is the most permanent among the permanent. He is the most sentient among the sentient.

66. On realising the lord of the universe, comprehensible through Sāṅkhya and Yoga, the cause of the universe the person gets released from all illusions.

67. He is the creator and the knower of the universe. He is the knower of his source, and the creator of time. He

199. Op. Sveta 4. 6, 11
possesses attributes. He is the lord of Prakṛti and the individual soul; he presides over the Guṇas; he is the releaser of illusion.

68-69. After realising the lord who at the outset created Brahmā and taught him the Vedas, through the clarity of my intellect, I shall be desirous of salvation from this worldly existence. I take refuge in Śiva who is devoid of attributes and activities, who is quiescent, the undespicable and the unsullied.

70-71. After realising the great bridge that takes to immortality I shall be quiescent like the fire that has consumed fuel. When men wear the ether as they wear a hide they will realise the end of miseries before they have realised Śiva.

72-73. O sages, due to the power of penance, the grace of the lord and the result of my good fortune I secured the holy knowledge straight from the mouth of Brahmā, the knowledge that quells sins, lies hidden in the Upaniṣads and was enunciated in a previous Kalpa.

74. This excellent knowledge shall not be delivered to one who is not quiet, nor to a son who is not well behaved nor to one who is not one's own disciple.

75. These facts reveal to him who is of noble soul, who has great devotion to the lord and to the preceptor in the form of Śiva.

76. Hence listen to the gist. Śiva is greater than Prakṛti and Puruṣa and beyond it. At the time of creation he creates the universe and at the time of dissolution he withdraws everything.

CHAPTER SEVEN

The glory of Time

The sages said:—

1. Every thing originates from Kāla and is annihilated through Kāla. There is nothing independent of Kāla anywhere.

2. The whole universe caught in its mouth whirls like a wheel through the activities of creation and annihilation.
3. By his control, Brahmā, Viṣṇu, Rudra, gods and Asuras cannot transgress the laws of propriety.

4. It classifies itself in the factors of past, present and future and makes people grow old. Thus freely lording over all it is extremely terrible.

5. O skillful one, please tell us. Who is this lord Kāla? Under whose control is he? Who does not come under his control?

Vāyu said:—

6. It is the great splendour of lord Śiva named Kālātman. Kalā, Kāśṭḥā, Nimeṣa are the forms it embodies.

7. It is the power of the lord that controls the universe in the form of directives which are untransgressable to the universe consisting of the mobile and immobile beings.

8. The Energy in the form of Kāla consists of its various parts. It comes out of it and permeates it like the piece of steel that sheds sparks of fire.

9. The universe is under the control of Kāla. Kāla is not under the control of the universe. Kāla is under the control of Śiva. Śiva is not subject to its control.

10. Since the unobstructed splendour of Śiva is firmly fixed in Kāla the limit of Kāla is extensive and is untransgressable.

11. Who can go beyond Kāla with the help of intellect? None can go beyond Karman perpetrated by Kāla.

12. Even those who attack the earth and rule it under a single umbrella cannot step beyond Kāla like the oceans that do not overflow the shore.

13. Even those who restrain their sense-organs and conquer the universe cannot conquer Kāla. Kāla overwhelms them.


15. The individual soul proposes something on the basis of its glory, beauty, conduct, strength and pedigree but Kāla disposes it.
16. By means of pleasing, displeasing and unexpected contacts, Kāla unites and separates the living beings.

17. At the same time when some one is miserable another is very happy. Wonderful indeed is the unscrutable nature of Kāla.

18. A young man changes into a feeble aged man. A powerful man becomes weak. A rich man becomes deprived of prosperity. O brahmins, the ways of Kāla are wonderful.

19. Neither nobility of birth, nor good conduct nor strength nor skill is of any avail. Kāla is unthwartable.

20. Kāla is impartial in its activity over those who are well guarded donors attended upon by songs and musical instruments as well as those who are helpless, living on doles.

21. Even elixirs, panaceas and well administered medicines do not have any effect if the time is not opportune. Those very things brought into use at the proper time are efficacious and yield happiness.

22. No one dies or is born before time. No one flourishes well before the proper time. No one is happy or miserable before the time for it arrives. There is no object which is untimely.

23. At the proper time the cool wind blows, the rain falls; the heat subsides and every thing grows.

24. Kāla is the cause of all births. Plants grow and perish at the proper time. The living world too comes into life.

25. He who thus correctly understands the principle of Kāla goes beyond it and sees that which is beyond Kāla.

26. Obeisance to the great. Obeisance to Śiva of wonderful form who has no Kāla to influence him, no bondage and liberation and is identical neither with Puruṣa nor Prakṛti nor the universe.
CHAPTER EIGHT

(The span of life of the trinity)

The sages said:—

1. By what unit is the duration of life calculated in Kāla? What is the upper limit of Kāla in the form of number?

Vāyu said:—

2. The basic unit of life is Nimesa. The upper limit is Śāntyaṭita.

3. The time taken for the winking of an eye is Nimesa. Fifteen such Nimesas constitute one Kāsthā.

4. Thirty such Kāsthās make one Kalā. Thirty Kalās make one Muhūrta. Thirty Muhūrtas make one day.

5-6. Thirty days constitute one month of two fortnights. A month constituting the bright and dark halves is one day of the manes.

7-8. Six Māsas constitute one Ayana. Two Ayanas make a year. One human year constitutes one day and night for the celestials, Uttarāyana being the day and Daksināyana the night.

9. The divine month like the human month constitutes thirty days. The year of the gods constitutes twelve months.

10. Three hundred and sixty human years make one divine year.

11. The calculation of yugas is based on the divine unit of time. The wise understand that there are four Yugas in the land of Bhārata.

12. The first Yuga is Kṛta, then comes Tretā. Dwāpara and Kali are the other Yugas. These are the four Yugas.

13. Four thousand years constitute the Kṛtayuga. The period of four hundred years constitutes the intervening junction and a hundred year period constitutes Sandhyāṁśa (a subdivision of the junction).

14. In the three other yugas, their Sandhyās and
Sandhyāṁśas the thousands and the hundreds become reduced by one.

15. Thus the twelve thousand years and the surplus period constitute a Caturyuga. A thousand Caturyugas constitute a Kalpa.

16. Seventyone Caturyugas constitute a Manvantara. In a Kalpa there are fourteen such Manvantaras.

17. In this order, hundreds and thousands of such Kalpas and Manvantaras have passed by this time.

18. They are innumerable and hard to be known precisely. It is impossible to mention them in detail in the precise order.

19. A Kalpa constitutes a day of Brahmā of unmanifest origin. A thousand Kalpas make a year of Brahmā.

20. Eight thousand Brahmā years make one Brahmā Yuga. A thousand Brahmā Yugas make one Savana of Brahmā.

21. Three thousand and three Savanas make the life time of Brahmā.

22-23. A day of Brahmā's life constitutes the life of fourteen Indras, a month of his life constitutes a four hundred and twenty Indras; a year of his life five thousand and forty Indras; his whole life five hundred and forty thousand Indras.

24-25. A day of Viṣṇu is the life-time of Brahmā. A day of Rudra is equal to the life-time of Viṣṇu. A day of Śiva is equal to the life-period of one Rudra. A day of Sadāśiva is the life-period of Śiva. A day of Sākṣat Śiva is the life-period of Sadāśiva. The life-time of the latter is equal to the life-period of five hundred and forty thousand previous deities.

26. This Kāla functions as directed by Sākṣatśiva. O Brahmins, this is the period of time of creation as mentioned by me.

27. This Kālāntara shall be known as a day of Parameśvara. Parameśvara's night shall be known to extend so long.

28. His day is the period of creation. His night is
the period of dissolution. But understand that he has neither
day nor night as we conceive them.

29-31. The dissolution is effected for the benefit of the
world. The subjects, the Prajāpatis, the three deities, gods,
Asuras, the sense-organs, the sensual objects, the five great
elements, the subtle and gross elements, the cosmic Intellect,
the deities, all these abide during the day of the self-possessed
Parameśvara. They get dissolved at the end of the day.
At the end of the night again begins the origin of the
universe.

32. Obeisance to the great Śiva, the soul of the uni-
verse, whose energy in respect of activity, time and innate
nature is untransgressable and under whose command the
whole universe functions.

CHAPTER NINE

(The creation and sustenance)

_The sages said:_

1. How does lord Śiva perform his great sport
commanding all, creating the universe and placing it in
position?

2. What is it that came into being at the outset? By
what are all these pervaded? By which being of huge belly
is this swallowed?

_Vāyu said:_

3. Śakti came into being at the outset; with Śāntya-
titapadā following. From Śiva in association with Śakti
Māyā came into being and then the unmanifest from it.

4. Śāntyatitapada originated from Śakti and from it
Śāntipada; then the Vidyāpada; from it the Pratiṣṭhāpada
came into being.

5. Nivruttipada originated from Pratiṣṭhāpada. Thus
has been briefly described the creation induced by the lord.

6. The creation of these is in the inverse order; the anni-
hilation is in the reverse order. There is a creator apart from and greater than what is indicated by these five Padas.

7. Hence the entire universe is pervaded by the five Kalās. Avyakta is the cause there but activitated by the Ātmān.

8-10. It is agreed that everything begins with intellect and ends with Viśeṣa but the makership is neither of the Avyakta nor of the Puruṣa or Prakṛti is insentient and Puruṣa ignorant. Without an intelligent cause nothing is created by the insentient beings—Pradhāna, Paramāṇu etc. But the universe is dependent on a maker since it is an effect composed of parts.

11-12. Hence the creator must be powerful, independent, omnipotent and omniscient with no beginning, no end and endowed with lordly qualities. He is the maker of the universe, Mahādeva, Mahēsvara, the protector and annihilator of everything. He is separate from it.

13. The transformation of Pradhāna and the activities of the Puruṣa function at the bidding of the lord of truthful vow.

14. It is in the minds of the noble that this firm and permanent conviction finds a place. A being of meagre consciousness does not resort to this side.

15-17. Hundred Brahmā years constitute the span of Brahmā born of unmanifest. It is termed Para. Its half is Parārdha. At the advent of Dissolution the Avyakta withdraws to itself all its effects and abides in Ātmān.

18. When the Avyakta abides in Ātmān, when the effects have been withdrawn, Pradhāna and Puruṣa stand on an equal footing.

19. The two have the Guṇas of Tamas and Sattva, remaining on a par with each other. The two without the Guṇas being predominant are mutually interwoven.

20. In the equal and undivided state of Guṇas in the rise of darkness, when the wind was in lull and the water was calm, there was nothing to be seen.

21-22. When the universe was unmanifest the lord meditated upon the great Śakti throughout the night. When it dawned the lord in contact with Māya entered Pradhāna and Puruṣa and set them to motion.
23. Then at the bidding of Brahmā, the creation evolved out of the unmanifest that is the source of origin and the spot of merger for all living creatures.

24. Obeisance to him who is different from the worlds, in a fraction of whose Śakti everything terminates, whose will is ever variegated and wonderful far above that of the universe and whom those who know the path call the lord of the path—the Ātmān.

CHAPTER TEN

(The description of creation)

Vāyu said:—

1. At the outset, at the bidding ofĪśvara the secondary elements beginning with the cosmic intellect and ending with Viśeṣa came into being from the A vyakta presided over by Puruṣa.

2. Then from these, the three deities Rudra, Viṣṇu and Brahmā were born as the cause of all.

3–4. Maheśvara bestows on these the power to pervade all the worlds unobstructed anywhere, unequalled perfect wisdom, the perpetual Siddhis of Aṇimā etc.; and the state of being the cause of activities of creation, sustenance and dissolution.

5. In another Kalpa he conferred on each the activities of creation, sustenance and dissolution in order that they may not have any mutual rivalry due to delusion of intellect.

6. These three are born from one another, sustain one another, flourish one another, respect and follow one another.

7. Somewhere Brahmā, somewhere Viṣṇu and somewhere Rudra are praised. However their glory does not diminish.

8. Only impetuous fools censure them. Undoubtedly they become demons and ghosts.

9. Lord Śiva who is beyond the three Guṇas, who is divided into four units, who is all-in-all and the support of all is the cause of creation.
10. The Ātman who has created the universe sportively remains as the lord of three deities as well as of Prakṛti and Puruṣa.

11. He alone is their support, he who is greater than all, who is supreme, eternal, devoid of attributes and is their Ātman and their presiding deity.

12. Hence he alone is Prakṛti, Puruṣa, Sadāsiva, Bhava, Viśṇu and Brahmā. Everything is identical with Śiva.

13. In the beginning were born the cosmic intellect, the great principle. When it was agitated the ego was born. The ego was split into three.\textsuperscript{200}

14. The ego split into the gross and subtle elements and the sense-organs. When the ego had the Sattva predominant the Sātvika creation took place.

15-16. The secondary creation took place simultaneously. The five sense-organs, the five organs of activity and the eleventh the mind, originated. The mind is both an organ of knowledge and of activity. When the ego becomes associated with Tamas, the Bhūtatanmātras are born.

17. Since it is the cause of Bhūtas it is called Bhūtādi. From this is born the Śabdatanmātra, from this the ether.

18. From the ether the Sparśatanmātra, from it Vāyu, from Vāyu the Rūpatanmātra, from this the Tejas, from Tejas the Rasa tanmātra is born.

19. From Rasa the water; from this the Gandha Tanmātra is born, from this the Pṛthivi, from these elements the mobile and immobile beings are created.

20. Since they are presided over by Puruṣa and blessed by Avyakta the principles beginning with Mahat and ending with Viśeṣa generate the cosmic egg.\textsuperscript{201}

21. When thus the activities of Brahmā are fulfilled Brahmā becomes flourished in that Egg.

22. He is the first embodied soul, called Puruṣa. He is the first creator of living beings. Brahmā thus existed in the beginning.

23. From him was born the intellect, the cause of

\textsuperscript{200}. On the scheme of creation see P. 1072 note.

\textsuperscript{201}. See P. 246 note 208.
virtue and prosperity, with the characteristics of wisdom and detachment.

24-25. Whatever is wished for by the mind is born of Avyakta. He functions in the three worlds, dividing himself into three because he has all in his control, possesses all the attributes and is dependent on Avyakta. In these three forms he creates, supports and annihilates.

26. He is four-faced as creator; as destroyer he is Kāla and as Puruṣa he has thousand heads. The self-born has thus three states.

27. As Brahmā he has Sattva and Rajas, as Kāla Tamas and Rajas, as Viṣṇu he has Sattva alone. Thus the increase of Gunas in the lord is threefold.

28. As Brahmā he creates the worlds, as Kāla he condenses; as Puruṣa he sustains; he is indifferent. Thus the activity of the lord is threefold.

29. Since he is divided into three he is called Triguṇa. Since he has split himself into four he is glorified as Caturvyūha.

30. Since he is the beginning he is called Ādideva; since he is unborn he is called Aja; since he protects the subjects he is called Prajāpati.

31. The golden Meru is the foetus of that great Ātman; the oceans constitute the water of the womb and the mountains constitute the outer skin of the womb.

32. All these worlds in this universe, the moon, sun, stars, planets and Vāyu are in this cosmic egg.

33. The egg is enveloped with waters ten times bigger than it. The waters are enveloped by Tejas ten times bigger.

34. The Tejas is enveloped by Vāyu ten times bigger. Vāyu is enveloped by Ākāśa and Ākāśa is enveloped by Bhūtādi.

35. The Bhūtādi is enveloped by the Mahat. The Mahat is enveloped by Avyakta. Thus the egg is enveloped by even coverings.

36. O excellent brahmmins, eight Prakṛtis, the causes of creation, sustenance and destruction are stationed covering each of these.
37. Thus born of one another, the effects and their causes sustain one another supporting and being supported.

38. Just as the tortoise spreads its limbs first and then withdraws them, so the Avyakta creates the beings and then withdraws them.

39. Everything originating from Avyakta is born in this order. When the time of dissolution arrives it gets dissolved in the reverse order.

40. The Guṇas become equal and unequal due to Kāla. Dissolution takes place when there is equilibrium of the Guṇas. When this is upset, creation takes place.

41. Thus this egg, large and thick, is the source of origin of Brahmā. It is called Brahmā’s sphere; Brahmā is the lord of this.

42. There are thousands and crores of such eggs stationed at the sides, above and below since Pradhāna is present everywhere.

43. In the different places there are four-faced Brahmās, Viṣṇus and Rudras created by Pradhāna with the presence of Śiva.

44. The lord is beyond the manifest. The egg is born of the unmanifest. From that egg is born lord Brahmā and the worlds are created by him.

45. The primary creation of Pradhāna is without the intervention of the cosmic intellect. The ultimate dissolution is effected sportively by the lord alone at the end.

46. What is called as the unmanifest cause is Pradhāna. Brahmā is the progeny of Prakṛti. The Pradhāna has neither beginning nor middle nor end. Its prowess is infinite. It is white and deep red. It is associated with Puruṣa.

47. When the Rajas predominates it becomes generative. It creates the eight secondary tattvas in the beginning, which cause flourishing of the worlds. In the end it devours them.

48. The stability and the subsequent operation of the causes projected by Prakṛti take place by the thought of supreme lord whose prowess is not effected by Prakṛti.
CHAPTER ELEVEN

(The description of creation)

The sages said:—

1. Please narrate the Manvantaras, the Kalpas, the subsidiary creations and the re-creation after dissolution.

Vāyu said:—

2. The tenure of Brahmā who comes and goes according to the calculation of time is first a Parārdha and another Parārdha thereafter. At the end of the latter the re-creation takes place.

3. In each day in the life of Brahmā, the fourteen Manus come and go.

4. The Manvantaras and Kalpas have no beginning or end. Being unknowable they cannot be narrated separately.

5. Even if they be knowable, of what avail is it to you to know them. Hence I do not attempt to narrate them separately.

6. Among these Kalpas, I describe the creation and re-creation of this Kalpa.

7. The current Kalpa is named Vārāha. O excellent brahmans, in this Kalpa the Manus are fourteen in number.

8. Among the Manus, Śvāyambhuva and others constitute the first seven Manus, Śāvarṇika and others constitute the next seven. Among them Vaivasvata Manu is the seventh.

9. It shall be known that in all the Manvantaras, the creation, sustenance and annihilation are more or less of the same nature.

10-13. When the previous Kalpa had ceased, the storm had burst, the forest and trees had been uprooted, the fire-god had consumed the worlds like dry grass, the earth had been drenched, oceans had overflowed their shores, the quarters had been sunk in deep sheet of water and the waters of dissolution had started their fierce devil dances with the waves for their arms showing movements of gestures by means of the water, Brahmā assumed the form of Visnu, slept soundly in that vast expanse of water.
14. One shall cite this mantra, a Śloka, regarding Nārāyaṇa. O excellent sages, listen to the mantra as well as the actual meaning of the words.

15. Waters are called ‘Nāraḥ’. Waters are sons of Nara. He is called Nārāyaṇa because waters constitute his abode.²⁰²

16-17. With their palms joined in reverence the Siddhas residents of Janaloka and the gods awakened the lord of gods who was in Yogic slumber, with hymns, in the morning as the Śrutis had done formerly at the beginning of creation.

18. The lord woke up, got up from his bed and came to the water. He looked all round at the quarters with the Yogic slumber still lingering in the eyes idly.

19. He did not see anything except himself. He sat up like a wonderstruck person and began to ponder deeply.

20. "Where is that charming goddess the great Earth, with her lofty mountains, rivers, cities and forests."

21. Thinking thus Brahmā could not locate the earth. Then he thought of his father, the three-eyed lord.

22. By meditating on the lord of gods, of immeasurable splendour, Brahmā understood that the earth had sunk under water.

23. Then Brahmā desirous of lifting up the Earth, thought of the divine Boar supporting about and diving into the waters.

24-29. He then assumed the form of a Boar and entered the nether worlds in order to lift up the Earth. His body was like a huge mountain. His snorting sound was like thunder. He had the lustre of a blue cloud. He was terrible with his snorting sound. His shoulders were thick, heavy and rounded. His buttocks were plump and raised. The tips of his calves were short and rounded. The hoofs were sharp. His eyes were round and terrible having the brilliance of rubies. The huge body was oval-shaped. The stiff ears shone brilliantly. Inhaling and exhaling his breath he stirred up the waters of dissolution. The shining manes covered his beautiful cheeks and shoulders. He was embellished in gemset

²⁰² Manu I. 10
jewels of various sorts. He shone like clustering clouds with lightning.

30. Then the boar that resembled a mountain shone well as if he had reached the foot of the lord.

31. Then he lifted the Earth sunk under water and held it on his curved fangs. He rose up from the nether worlds.

32. On seeing him, the Siddhas, sages and other human beings rejoiced and danced. They scattered flowers on his head.

33. The body of the Boar covered up with flowers shone like the mountain of collyrium with glow-worms falling on it.

34. The Boar brought the earth to its own place. It then assumed his natural form and fixed it there.

35. He levelled the earth, fixed the mountains and set up the four worlds on the earth as before.

36. Thus after lifting the earth along with the mountains from the midst of the vast sea of dissolution the lord created the universe—the mobile and immobile beings.

CHAPTER TWELVE

*(The description of creation)*

Vāyu said:—

1. At the time of meditation while he was pondering intelligently, delusion in the form of darkness appeared before him.

2. Darkness, delusion, great delusion, blinding darkness and ignorance; the five appeared before the noble lord.

3. While he was meditating, the creation was ramified into five, enveloped all round by darkness as in a seed vessel (?)

4. Both within and without it was devoid of light benumbed and unconscious. It had no intellect, faces and sense-organs.

5-6. Hence this creation became stationary consisting of trees and mountains. On seeing that this creation did not
multiply Brähmā was dissatisfied. He began conceiving and meditating a second time. While he meditated, the lower animals came into being.

7. These animals had light within but not without. They had the form of animals and went a wrong path.

8. When this creation too proved ineffective the creation of the gods of the Sāttvika type took place.

9. Men had plenty of pleasure, were not concealed but had light within and light without. They had innate consciousness too.

10. Again he meditated and from the unmanifest evolved the human creation which had a downward trend. Though effective it was full of misery.

11-13. The human beings had light within and light without. They had Tamas and Rajas in abundance. The fifth creation appeared in four forms in respect of Viparyaya, Śakti, Tūṣṭi and Siddhi. These had no possessions, being of different species, prone to eating and drinking, were known as Bhūtas etc.

14. The first creation of Brähmā is that of Mahat; the second is that of subtle elements and is called Bhūtasarga; the third is known as organic.

15. The primary creation took place without the intervention of intellect. The fourth was the creation of immobile beings.

16-17. The fifth was the creation of animal kingdom; the sixth of gods; the seventh of human beings. The eighth is called Anugraha and the ninth Kumāra.

18. The first three creations are primary. They work without intelligence. The five secondary creations function intelligently.

19-20. Brähmā had in the beginning created four sons: Sanaka, Sananda, Sanātana and Sanatkumāra. These are known as yogins free from passion and jealousy.

21-22. They were not interested in the activity of creation because their minds were drawn towards the lord. When Sanaka and others disinterested in creation had left the world,
Brahmā, desirous of creation, performed penance. Though he performed penance nothing happened.

23. When a long time elapsed he was distressed and his distress turned into anger. From the eyes of the infuriated Brahmā drops of tears fell.

24. From these goblins and ghosts emerged. On seeing these born of tears Brahmā censured himself.

25. As a result of anger and annoyance he fell into swoon. Then the enraged Brahmā cast off his breath.

26. Then Rudra, the lord of vital breaths, appeared through the mouth of Brahmā in order to confer unequalled favour.

27. Lord Rudra divided himself into eleven Ātmans. When these appeared they were addressed by him.

28-29. O dear, you have been created by me for blessing the worlds. Hence endeavour assiduously for the establishment and benefit of the world and for its progeny. Thus spoken to, they cried and ran all round.

30. In view of their crying and flight they are called Rudras. Rudras are vital breaths and vital breaths are Rudras.

31. Then Rudra, the merciful son of Brahmā, bestowed vital breaths on Brahmā.

32. Rudra was delighted at the return of Brahmā to life. He spoke to Brahmā.

33. O Brahmā, preceptor of the worlds, do not be afraid. Your vital breaths have been resuscitated by me. O one of good rites, get up comfortably.

34-35 On hearing these words as if heard in dreams Brahmā glanced at Rudra, his eyes shedding lustre of lotuses, when the vital breath returned to him. With palms joined in reverence he spoke in pleasing but majestic tone.

36. “Indeed by your very vision you delight my mind. Who are you, sir, standing in cosmic form dividing yourself into eleven forms?”

37. On hearing his words, Śiva lord of the gods touched Brahmā with his pleasing hands and spoke.
38. Know me as the great Ātman, born as your son. The eleven Rudras have come to protect you well.

39. Hence shake off this lethargy through my blessing. Be wakeful. It behoves you to create beings as before.

40. When the lord spoke thus, Brahmā was pleased. He eulogised Rudra with the eight names.

*Brahmā said:—*

41-43. (i) Obeisance O lord Rudra, with the splendour of the sun; to lord Bhava the taste, of the form of water; to Śarva of the form of the earth, Nandin the bull; to Īśa, Vasu in the form of touch, to the lord of Paśus, to the fire-god of great brilliance, to Bhima in the form of ether, the sound, the subtle element, to Ugra of terrible features in the form of the sacrificer, to Mahādeva with Umā and the moon. Obeisance to the lord of eight forms.

44. After eulogising Mahādeva, Brahmā, the grandfather of the worlds requested the lord after due homage.

45. O lord of the past and the future, O Rudra, my son, it was for the creation that you the destroyer of the cupids were born out of my limbs.

46. Hence, O lord of the universe, help me in this task. It behoves you to create beings everywhere.

47. Thus requested by him Rudra, the suppressor of the Tripuras, consented to his proposal.


49. He mentally created Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha. He created Dharma and Saṃkalpa too.

50. These are the twelve sons of Brahmā including Rudra. They are the ancient householders.

51. Their families are twelve including the gods. Endowed with progeny and holy rites they are embellished by the sages.

52-53. Then he created the four—the gods, Asuras, Pitṛs and the human beings. Desirous of creating these,
Brahmā set himself to the task of creation along with Rudra. He created the gods from his face and the pitṛs from the sides.

54. From his loins he created the Asuras; from the organ of generation the human beings. The Rākṣasas overwhelmed by hunger were born of his privities.

55. Strong night-prowlers with Tamas and Rajas prominent were born as his sons. The serpents, Yakṣas, Bhūtas and Gandharvas were born.

56. The crows were created from the sides, birds from his chest, goats from the face and serpents from the sides.

57. From his feet were born the horses, elephants, Śarabhas, wild oxen, deer, camels, mules, stags and other animals.

58-62. Medicinal herbs, fruits and roots were born of his hairs. From his eastern face he created Gāyatri, Ṛks, Trivṛtsāma, Rathantara, Agniśṭoma and other sacrifices. From his southern face he created Yajus Traiśṭubha Chandas, the fifteen Stomas, Brhatśāma and Uktha. From his western face he created Sāman, Jagati Chandas, the seventeen Stomas, Vairūpya and Atirātra mantras. From his northern face he created the Atharva Veda, the twentyone Āptorvāman, Anuṣṭubh Chandas and the Vairāja. High and low animals and living beings were born of his different limbs.

63. Yakṣas, Piśācas, Gandharvas, Apsaras, human beings, Kinnaras, Rākṣasas, birds, deer and other animals, serpents etc. were born.

64. The mobile and immobile beings which were perishable and imperishable attained their activities.

65. Created again and again the beings retain their previous nature, violent or non-violent, soft or ruthless, virtuous or evil, true or false.

66-70. They attain birth with the impressions of their previous traits. The creator himself has assigned the variety and diversity to the elements, the sensual objects etc. He himself has assigned them names and forms through the Vedic texts. He has bestowed the names of the sages and the
functions prescribed in the Vedas on those who were born at the close of the night. When a new season arrives its nature appears itself. So also when the new yuga arrives its nature appears along with it. Thus creation manifests itself through the limbs of Brahmā.

71-73. Beginning with intellect and ending with Viśeṣa this secondary creation is derived from Prakṛti itself. There in the Brahmavarna which has the light of the moon and the sun, which is embellished by planets, stars, rivers, oceans, mountains and abounds in beautiful cities and countries the unmanifest Brahmā, having his source in the seed of Avyakta and blessed with the benign favour of the lord, the knower of all, moves about.

74-75. The eternal tree in the form of Brahmā shall be resorted to by all. The cosmic intellect is its main stem as well as its branch; the sense-organs its inner hollows; the great elements characterize its size; the Viśeṣa is its tender sprout; Dharma and Adharma its good flowers; happiness and misery its fruits.

76. Wise men say that the heaven is his head; the sky his navel; the sun and the moon his eyes; the quarters his ears and the earth his feet. That unponderable soul is the maker of all living beings.

77. Brahmins are born of his mouth: the Kṣatriyas of his chest, the Vaiṣyas of his thighs; the Śūdras of his feet. All the castes are born of his body.

CHAPTER THIRTEEN

(The creation of Brahmā and Viṣṇu)

The sages said:—

1. Sir, you have narrated the creation of the great Ātman through the mouth of the four-faced lord. There we have a doubt.
2-6. The Odd-eyed Śiva is the foremost among the gods. The trident-bearing Śiva is brilliant. Lord Rudra the Kālātman is Kapardin and Nilalohita. When the end of the yuga arrives he becomes infuriated and annihilates this universe including Brahmā, Viṣṇu and the fire-god. He makes the worlds shrink. Brahmā and Viṣṇu are under his control. They make obeisance to him out of fright. He is the lord who formerly created Brahmā and Viṣṇu from his limbs. He alone is the cause of acquisition and retention. He is the primordial and ancient god. How did such a lord become the son of Brahmā who is born of Avyakta?

7. We have also heard that Brahmā and Viṣṇu were born of Rudra and created Rudra. Thus they mutually created each other.

8. How could the two, progenitors of the living beings, come out of each other thereby possessing both prominence or otherwise?

9. There is nothing unseen or unheard by you. Everything is remembered by you who had been the disciple of the lord himself.

10. Please narrate how Brahmā became the lord of all sages. O dear, we are faithful and eager to hear the great glory of the lord.

Vāyu said:—

11. O Brahmans, this question has been well put by you, experts in the art of queries. I had put the same query to Brahmā who replied suitably.

12. I shall narrate how Rudra was born and how Brahmā and Viṣṇu were born from each other.

13-15. The three are the Ātmans as causes born of Maheśvara; they are the causes of creation, sustenance and annihilation of the universe consisting of the mobile and immobile beings. Endowed with great qualities they are sanctified by the great lord. Presided over by his Śakti they can always perform their activities. Brahmā can create; Viṣṇu can protect; Rudra can annihilate.

16-21. But they rivalled with one another. Desirous of excelling one another they propitiated their father, the