in misery caught hold of him, kissed on his head, wiped his lotus-like eyes with her hand and said:—

The mother said:—

22. Rivers full of gems whether in heaven or in the nether worlds are never seen by unlucky people and those devoid of devotion to Śiva.

23. If Śiva is not pleased with them, they do not get those pleasing things viz. kingdom, heaven, salvation or a milk diet.

24. Everything is the result of Śiva's grace and not that of any other lord. Those who are devoted to other lords wander in distress.

25. Whence can we have milk, we who stay in the forest for ever? O dear, where the sources of milk and where we the forest-dwellers?

26. Wanting everything and overwhelmed by poverty I, your unfortunate mother, have given you this improvised milk grinding the fried grains into paste with water.

27-28. You tasted the boiled milk at your uncle's. So when you drank this sour stuff you found out on comparison that what I gave you was not milk. When you cry out saying so you make me miserable. Without the grace of Lord Śiva you cannot have milk.

29. What is dedicated with devotion at the lotus-like feet of the lord accompanied by Śivā and his Gaṇas is the cause of all riches.

30. The great lord who is the bestower of wealth and befitting benefits to those who desire them, has not been worshipped by us now.

31. Aiming at riches we have not worshipped Śiva hitherto. So we are poor. Hence you do not get milk.

32. O son, nothing else is obtained by us except what has been given by us in respect of lord Śiva or Viṣṇu.

Vāyu said:—

33. On hearing the words of his mother, true but
expressive of her grief, the boy, though distressed within spoke thus in a mature way.

_Upamanyu said:_

34. O mother, do not feel unhappy; if there is Śiva and Śivā everything good will result. O blessed lady, eschew your grief.

35. O mother, listen now to my words. If there is lord Śiva anywhere sooner or later I shall get an ocean of milk.

_Vāyu said:_

36. On hearing the words of her highly intelligent son the delighted noble mother replied.

_The mother said:_

37. O dear, what you have thought of is auspicious. It increases my pleasure. Do not delay. Worship Sadāśiva and the goddess Śivā.

38. Definitely there is Śiva superior to all, the great cause. The entire universe in created by him. Brahmā and and others are his servants.

39. If we have any prosperity it is created by his grace. We are only the slaves of the lord. Except Śiva, the benefactor of the worlds we do not know anyone else.

40. Eschewing other gods physically, mentally and verbally, worship him alone, with Śivā with due devotion.

41. "Namaḥ Śivāya", this mantra is directly expressive of Śiva, the overlord of the gods, the bestower of boons.

42. The seven creoles of mantras including the Prāṇava Om merge into this mantra and come out again.

43. Those Mantras are also benificent with regard to those who are authorized therein. At the behest of the lord every one is authorized in this Mantra.

44. Just as Śiva, this mantra too is capable of protecting all Ātmans base or excellent.

45. This mantra is stronger than any other mantra. Only this and no other mantra is capable of protecting all.
46. Hence eschew all the other Mantras and devote yourself to this five-syllabled mantra. When that is in the mouth nothing is inaccessible here.

47. The excellent Aghora missile affording protection to the devotees of Śiva originates from this mantra. Considering this, be devoted to it and not otherwise.

48. This Bhasma produced in the Viraja fire was obtained by me from your father. It is excellent and it averts great mishaps.

49. Accept the Mantra bestowed on you by me. If the Japa of this mantra is performed your protection will be assured.

Vāyu said:—

50-51. The mother directed him thus saying, “May it be auspicious” and allowed him to go. The sage accepted her words with his bent head. Bowing to her he made preparations for performing penance. Then the mother said to him, “May the gods do everything auspicious for you.”

52. Permitted by her he went to the mountain Himavat and performed penance with purity of minds. He took in only wind (no food).

53-54. With eight bricks he built an altar and installed Śiva’s phallic image of clay. He invoked the unchanging lord Śiva accompanied by the Gaṇas and Pārvatī. He worshipped him with the leaves and flowers available in the forest repeating the five-syllabled Mantra with devotion. He performed penance for a long time.

55-56. Assuming the forms of Rākṣasa certain ghosts of sages cursed formerly by Marici harassed the lonely, lean boy Upamanyu performing penance though he was an excellent brahmin devotee of Śiva. Thus they caused obstacles to his penance.

57. Though harassed by them he somehow maintained his penance. He uttered “Namāḥ Śivāya” like one in great distress.

58. At the very hearing of that sound the sages who hindered the penance left off that boy and began to serve him.
59. O sages, the whole universe including the mobile and immobile beings became ignited due to the penance of that brahmin, the noble Upamanyu.

CHAPTER THIRTYFIVE
(The story of Upamanyu)

Vāyu said:—

1. Then the excellent gods with their bodies illuminated hastened to Vaikuṇṭha. After bowing they mentioned everything to Viṣṇu.

2-3. On hearing them, lord Viṣṇu thought “What is this?” After understanding the reason he immediately went to the Mandara mountain with a desire to see lord Śiva. On seeing the lord and bowing to him with palms joined in reverence he said:—

Viṣṇu said :—

4. O lord, a certain brahmin well known as Upamanyu has burnt everything by his penance for obtaining the milk.

Vāyu said :—

5. On hearing the words of Viṣṇu, lord Śiva said:— “I shall prevent the boy. You may please go back to your abodes”.

6. On hearing the words of lord Śiva, Viṣṇu the favourite of the gods went to his abode after consoling the gods and others.

7. In the meantime, the trident-bearing lord Śiva resolved to go there assuming the form of Indra.

8. Taking up the physical form as the king of gods, accompanied by gods, Asuras, Siddhas and serpents, and seated on a white elephant Sadāśiva went to the hermitage of the sage.
9. The elephant fanned the lord with the chowrie and held the white umbrella with the left hand while bearing the lord of gods accompanied by Śacī.

10. Lord Sadāśiva accompanied by Umā and assuming the form of Indra, shone with that umbrella like the Mandara mountain with the disc of the moon.

11. Assuming the form of Indra, lord Śiva went to the hermitage of Upamanyu in order to bless him.

12. On seeing lord Śiva, in the form of Indra, the sage bowed his head and spoke.

Upamanyu said:—

13. O lord of gods, O lord of the universe, O excellent god, my hermitage is sanctified since you have come here.

Vāyu said:—

14. Glancing at the brahmin who stood steady after saying thus, with palms joined in reverence, Śiva in the guise of Indra spoke majestically.

Indra said:—

15. O sage of good rites, O elder brother of Dhaumya, I am delighted with your penance. Mention the boon you wish to have. I shall grant you whatever you desire.

Vāyu said:—

16. The leading sage when urged thus by Indra spoke with palms joined in reverence—‘I request you to grant me the boon of devotion to Śiva’.

17-19. On hearing that Indra said:—“you do not know me the lord of gods the overlord of the three worlds, Indra, saluted by the gods. O brahminical sage, be my devotee. Always worship only me. Welfare be to you. I shall give you everything. Abandon Rudra who is devoid of attributes. What purpose of yours can be served by Rudra who without attributes has become a ghost ostracised from the midst of the gods.”

Vāyu said:—

20. On hearing that, the sage began to repeat the
five-syllabled Mantra. He thought that Indra had come there to put obstacles in his holy rites and so said.

Upamanyu said:—

21. You have said all these things in your eagerness to disparage Śiva. In that context you have mentioned the Nirgunatva of the great lord.

22. You do not know Rudra the lord of the chiefs of the gods, the progenitor of Brahmā, Viṣṇu and Śiva and who is greater than Prakṛti.

23. I desire to get my boon granted by the lord who is separate from Sat and Asat, who is the unmanifest, as mentioned by the propounders of Brahman and who is eternal, single and multifarious.

24. I desire to secure the boon from that lord whom the knowers of truth meditate upon, who bestows the goal of Sāṁkhya and Yoga, viz. release.

25. There is no higher truth than Śiva who is the cause of all causes, the creator of Brahmā, Viṣṇu and other gods and who is the lord beyond attributes.

26. Of what avail is such talk? I infer that in the previous birth I committed a great sin because a disparaging remark about Śiva was heard by me.

27. On hearing the censure of Śiva, one shall immediately abandon one’s life and slay that person too. He then attains Śiva’s region.\textsuperscript{39}

28. O base god, let my desire for milk wait. After killing you with Śiva’s missile I shall abandon this body of mine.

Vāyu said:—

29. After saying this, Upamanyu, ready to die himself eschewed his desire for milk and got ready to kill Indra.

30-31. He took the ash and reinvigorated it with the Aghorāstra mantra. Aiming it at Indra he cast it off and...

\textsuperscript{39} Liṅga P. adds after this Verse

वो वा चोल्पादेयःजिहः सां शिवनिदारस्तस्य तु

भ्रि: सप्तबुलुमुद्य शिवलोकं स गच्छति
shouted loudly. Remembering the feet of Śiva he attempted to burn off his body. Upamanyu held the fiery missile ready for discharge.

32. When the brahmin attempted this, lord Śiva disguised as Śiva who destroyed the eyes of Bhaga prevented the missile of the Yogin gently.

33. At the behest of the lord, Nandin the favourite of Śiva caught in the middle the Aghorāstra hurled by him.

34. Assuming his own form with the crescent moon for his crest, Lord Śiva revealed himself to the brahmin.

35-36. The Lord showed to him a thousand oceans of milk, nectar curds, ghee, fruits, foodstuffs and a mountain of sweet pies.

37. The lord appeared thus seated on the bull along with the goddess and surrounded by the lords of Ganas and holding the divine missiles, trident etc.

38. The Dundubhi drums were sounded in the heaven. There was a shower of flowers; the ten quarters were filled with the gods, chiefs of whom were Viṣṇu, Brahmā and Indra.

39. Then Upamanyu enveloped by the waves of bliss fell at his feet, his mind made humble with devotion.

40. Then the smiling lord Śiva called him nearer, kissed him on the head and granted him boons.

Śiva said:—

41. Partake of various foodstuffs as you please along with your kinsmen, for ever. Be happy always, free from misery. Be my devotee.

42. O fortunate Upamanyu, this goddess Pārvatī is your mother. You have been adopted as my son. The milk ocean is given to you.

43. So also the ocean of honey, of rice with curds and ghee and of fruits etc.

44. O sage, mountains of sweet pies, the ocean of food stuffs, these are given to you. Please take them.

45. Your father is lord Śiva. Your mother is Pārvatī, the mother of the universe. I give you the status of a god; the eternal chieftainship of the Ganas.
46. Choose boons as you please. I am delighted. I shall grant you boons. You need not hesitate at all.

Vāyu said:—

47. Saying thus lord Śiva caught him with his hands, kissed him on the head and handed him over to the goddess saying, "This is your son."

48. The goddess received him with pleasure like Guha, placed her hand on his head, granted him the unchanging status of a Bachelor.

49. The milk ocean came in an embodied form holding sweet milk in his hands. Approaching the saintly boy he gave him imperishable condensed milk.

50. The goddess, out of delight, gave him the Yogic prosperity, perpetual contentment, imperishable Brahma-Vidyā and the greatest affluence.

51. The delighted Śiva saw the splendour of his penance, granted boons again to the sage Upamanyu.

52. He gave him the Pāṣupata rite, the Pāṣupata knowledge and the perpetual ability to propound and discourse.

53. Obtaining the divine boons and the perpetual bachelorhood from Śivā and Śiva he became joyous.

54. Delighted in his mind he bowed with palms joined in reverence. The brahmin then requested lord Śiva for a boon and said.

55. "O lord of the chiefs of the gods, be pleased. Please grant me devotion to you, great, divine and unflinching.

56. O great lord, grant me an abiding faith in persons devoted to you. Grant me the great slavery and the perpetual proximity to you.

57. After saying this, Upamanyu the excellent brahmin eulogised the lord in the words choked with delight.

58. "O great lord, O lord of gods, favourably disposed to those who seek refuge in you. O ocean of mercy, be pleased always, O Śiva, accompanied by Pārvati.

Vāyu said:—

59. Thus requested lord Śiva, the granter of boons
replied with delighted mind to Upamanyu the excellent sage.

Śiva said:—

60. O dear Upamanyu, I am delighted. Indeed everything has been granted by me to you. O brahminical sage, you are of steady devotion. I wanted to test you.

61. Be free from old age, death and misery. Be glorious and endowed with splendour and divine knowledge.

62. Your kinsmen, your family and spiritual lineage shall be everlasting. O excellent brahmin, your devotion to me shall be permanent.

63. O excellent brahmin, I shall always be present in your hermitage. Near me you shall always blissfully sport about.

64. Thus granting him the boons lord Śiva who had the lustre of a crore suns, vanished there itself.

65. Securing the boons from the lord, Upamanyu, delighted in his mind, went to his mother’s abode and attained the supreme bliss.
VĀYAVĪYASAMHĪTĀ

Section II

CHAPTER ONE

(Acquisition of sons by Śrīkṛṣṇa)

1. Obeisance to the lord whose chest is marked by the saffron from the plump pair of breasts of Gaurī and who causes the entire world whirl like a wheel.

Sūta said:—

2-4. After narrating how Upamanyu attained favours from the lord, Vāyu got up for the routine observances when the sun reached the middle of the sky. All the sages, the residents of the Naimiṣa forest, resolved within themselves what topic should be asked. After performing their duties as usual, they saw that the lord Vāyu was coming and so sat waiting for him.

5. At the end of the observance of the daily routine lord Vāyu occupied his assigned seat in the middle of the assembly of the sages.

6. Vāyu, saluted by all the worlds, comfortably seated himself in the seat. Keeping well in his mind the glorious prosperity of the lord, he spoke thus.

7. “I resort to that great lord, the unvanquished and the omniscient whose prosperity and glory constitute the universe consisting of the mobile and immobile beings.

8. On hearing the auspicious statement the sages of quelled sins spoke these words in order to hear further the details of the lord’s glory.

The sages said:—

9-11. O lord, you have already mentioned the details of Upamanyu of noble soul, how he attained various favours from the supreme lord by means of the penance performed for the sake of milk. Formerly, we had heard that this elder
brother of Dhaumya was met by Śrīkṛṣṇa of unstrained activities, son of Vasudeva. Then Kṛṣṇa performed the Pāṣupatavrata and attained perfect knowledge. How did lord Kṛṣṇa attain the perfect knowledge of Pasupati?

Vāyu said:—

12. Vāsudeva, the eternal god, had taken his incarnation out of his own free will. Still he performed the purificatory rites for his body thereby indicating that the human body is worthy of censure.

13. He went to the great sage’s hermitage resorted to by other sages, in order to perform a penance for the sake of sons. There he saw the sage Upamanyu.

14-15. The sage had great splendour all over his body being rendered white due to the Bhasma smeared over. His forehead was marked with Tripuṇḍras. He was bedecked in resories of stringed Rudrākṣa beads. The clustered matted hair embellished him. He was surrounded by sages who were his disciples, just as the Veda is surrounded by the scriptural texts. He was calm and engaged in meditation on Śiva.

16. On seeing him hairs stood on their ends in the body of Kṛṣṇa due to delight. Respectfully he circumambulated him thrice and knelt before him. With shoulders drooping and palms joined in reverence he delightfully eulogised him.

17. At the mere vision of the sage, all dirt born of Māyā and Karman of Kṛṣṇa was quelled.

18-19. When the dirt of Kṛṣṇa had been quelled, Upamanyu dusted him with Bhasma repeating the Mantras “Agniriti” etc. He was then made to perform the Pāṣupata Vrata lasting for twelve months. Then the sage imparted to him the excellent knowledge.

20. Since then the divine Pāṣupata sages of duly completed rites surrounded him.

21. Then at the behest of his preceptor, Kṛṣṇa of great prowess performed penance for the attainment of a son with Śiva and Pārvatī as the deity aimed at.

22. Due to that penance, at the end of a year, lord
Śiva, equipped with great splendour and accompanied by his Gaṇas and Pārvatī appeared there.

23. After bowing to Śiva of handsome features, who appeared before him for granting boons, Kṛṣṇa eulogised him with palms joined in reverence.

24. Kṛṣṇa of composed mind obtained his son Sāmba of good qualities bequeathed by Śiva who was delighted by his penance.

25. Since it was Śiva accompanied by Ambā, who blessed him with a son, he named Jāmbavati’s son Sāmba.

26. Thus I have narrated to you how Kṛṣṇa of wide activities attained knowledge from the great sage and a son from Śiva.

27. He who recites this everyday, listens to it or narrates it to others attains Viṣṇu’s wisdom and rejoices with him.

CHAPTER TWO

(The glory of lord Śiva)

The sages said:—

1. What is the Pāṣupata knowledge? How is Śiva the lord of Paśus? Why was Dhaumya’s elder brother asked by Kṛṣṇa of unstrained activities.

2. O lord Vāyu, of the form of Śiva, please explain all these things. In the whole of the three worlds there is no other person competent to explain it like you.

Śiva said:—

3. On hearing the words of the sages, Vāyu thought upon Śiva, and began to explain.

Vāyu said:—

4. This excellent and exalted Pāṣupata knowledge was mentioned to the goddess by lord Śiva on the mountain Mandara.
5. The same question was asked by Kṛṣṇa, the cause of the universe about the animal nature of the gods and others and the overlordship of Śiva.

6. I shall explain it succinctly as imparted to Kṛṣṇa by Upamanyu. Please hear attentively.

7. Formerly Viṣṇu in the form of Kṛṣṇa bowed to Upamanyu sitting in his hermitage and spoke courteously.

Lord Kṛṣṇa said:—

8. O lord, I wish to hear about the divine Pāśupata knowledge as mentioned to the goddess by the lord. I wish to hear about his prosperity and glory entirely.

9. How is the lord known as Paśupati, lord of Paśus? Who are the Paśus? What are those Paśas (strings) with which they are bound? How are they released?

10. Thus implored by the noble Kṛṣṇa the glorious Upamanyu bowed to the lord and the goddess and spoke as follows.

Upamanyu said:—

11. Every being beginning with Brahmā and ending with immobile beings is called Paśu in relation to the lord of gods. Every being is subject to worldly existence.

12. Śiva, lord of the gods, is known as Paśupati in view of his being the lord of the Paśus. The Pati binds the Paśus through the Pāśas (strings) of dirt.

13-14. He alone releases when he is meditated upon and worshipped with devotion. The twenty-four principles, Māyā, Karman and the three Guṇas are called Viṣayas. These are the Pāśas that bind the Paśus. After binding the Paśus, from Brahmā to the grass, by means of these Pāśas, lord Śiva makes them do their respective duties.

15-20. At his behest Prakṛti generates Buddhi befitting the Puruṣa. Buddhi (cosmic intellect) generates Ahaṅkāra (Ego). The ego generates the eleven sense-organs and five Tanmātras. At his bidding the Tanmātras too, create the great Bhūtas entirely in their order; the great Bhūtas create the physical bodies of all beings from Brahmā to the grass. Intellect determines and resolves. Ego feels pride in and
identifies with what is possessed. Consciousness observes and becomes conscious of things. Mind conceives and imagines. The organs of knowledge apprehend the objects separately.

21-22. The sense-organs grasp their objects and not others and this is due to the divine command of the lord. The organs of activity too do their own duties. Nothing else. It is due to Śiva’s order that sound, etc. are grasped, speech, etc. are made. Śiva’s weighty command is not to be transgressed by any.

23-26. It is only at the behest of the lord that ether pervades all, yields space to the elements. At the bidding of Śiva the wind sustains the entire universe, internal and external, under different names of Prāṇa, etc. At the bidding of the lord the firegod bears offerings to the gods and oblations to the Pītris. It facilitates cooking etc. At his behest the waters enliven all. At the bidding of the lord the earth holds up the universe for ever.

27-30. In respect of Śiva’s inviolable command lord Indra protects the gods, kills the Asuras and guards the worlds. By Śiva’s command lord Varuna rules over the waters and binds those who are to be punished, by means of his noose. At the behest of Śiva the lord of wealth, the lord of the Yakṣas, distributes wealth to the living beings in accordance with their merit. At the bidding of Śiva, Iśāna bestows knowledge on the intelligent ones and affords them riches, and curbs the evil-doers.

31-34. It is at the direction of Śiva that the earth is supported by Śeṣa. The Raudri and Tāmasi form of Viṣṇu that brings about destruction is created by the four-faced lord. At his behest, through other forms of his own, he protects the universe and annihilates it in the end. He protects, creates and devours the universe through his own three bodies. At his bidding alone Rudra annihilates the universe in the end.

35-37. The Ātman of the universe thus assuming three different forms creates and protects too. Time creates, protects and destroys at his behest. At his bidding with the three parts of his splendour, the sun supports the universe, commands the shower and rains in the heaven. At the behest of
the moon-crested lord, the moon nourishes the plants, delights the living beings and is imbibed by the gods.

38-43. Ādityas, Vasus, Rudras, Aśvins, Maruts, heaven-walkers, Sages, Siddhas, Šerpents, human beings, beasts, animals, birds, worms, immobile beings, rivers, oceans, mountains, forests, lakes, Vedas with their ancillaries, the scriptures, the compendiums of mantras, sacrifices, etc., the worlds beginning with Kārāgni and ending with Śiva and their overlords, the innumerable Brahmāṇḍas, their coverings, the past, present and future, the quarters, interstices, the different units of time, Kalā etc.—all these, whatever is seen or heard in the world, are presided over by the order of Śiva.

44. It is through the power of his order that the earth, the mountains, clouds, oceans, luminary bodies, Indra and other gods, the mobile and immobile beings sentient or non-sentient are sustained.

45. O Kṛṣṇa, listen to the wonderful feat performed by the order of Śiva of unmeasured activity and heard by me from the Upaniṣads.

46. After conquering the Asuras in the war formerly, the gods including Indra began to argue with one another “I am the victor, I am the victor”.

47. Then lord Śiva assumed the guise of a Yakṣa and stood in their midst devoid of his characteristic features in the limbs.

48. He set a blade of grass on the ground and told the gods, “He who can deform this grass is the conqueror of the Daityas.”

49. On hearing the words of the Yakṣa, the thunderbolt-bearing consort of Śacī became infuriated. Smiling a little he attempted to take up the grass.

50. When he could not lift it up he hurled his thunderbolt at it in order to cut it.

51. The thunderbolt coming into contact with the grass appeared to clash with a steel and fell aside.

52. Then the guardians of the quarters and the worlds, of great strength exerted themselves and hurled thousands of their weapons at the grass-blade.

53. The great fire blazed, the fierce wind blew and the
lord of the waters swelled as if the hour of dissolution had arrived.

54. Thus everything initiated by the gods strenuously against the grass was a flop. O Kṛṣṇa, it was due to the power of that Yakṣa alone.

55. Then the infuriated lord of gods asked the Yakṣa, "Who are you, sir?" Then even as they were watching, the Yakṣa vanished.

56. In the meantime the goddess Haimavatī bedecked in divine ornaments, appeared in the sky smiling and shining brilliantly.

57. On seeing her the wonderstruck gods, Indra and others bowed to her humbly and asked, "Who is this uncommon Yakṣa?"

58. The goddess smiled and said—"He is invisible to you. He is the lord by whom this wheel of the world including the mobile and immobile beings, revolves.

59. In the beginning the universe is created by him, and it is annihilated again by him. There is none to control him. Everything is controlled by him".

60. After saying this the great goddess vanished there itself. The surprised gods bowed to her and went to heaven.

CHAPTER THREE

(Upamanyu's advice to lord Kṛṣṇa)

Upamanyu said:—

1. O Kṛṣṇa, listen; this universe of the mobile and immobile beings is pervaded by the Mūrtyatmans of lord Śiva, the great Ātman.

2. Śiva presides over all these by means of his own Mūrtis. His Ātman is incomprehensible. This is said by the sages.

3. These shall be known as his Mūrtis whereby this universe is pervaded viz:—Brahmā, Viṣṇu, Rudra, Maheśāna and Sadāśiva.
4. There are other bodies as well, called Pañcabrahmans. There is nothing which is not pervaded by those bodies.

5. The famous Pañcabrahmans,²⁴¹ the bodies of the lord are Isāna, Puruṣa, Aghora, Vāmadeva and Sadyojāta.

6. His greatest first Mūrti, Isāna, presides over the individual soul the enjoyer of Prakṛti.

7. The Mūrti of Śiva the lord having embodied forms, named Tatpuruṣa, presides over the unmanifest which is worthy of being enjoyed and which is in the form of the support of the Guṇas.

8. The highly venerable Mūrti Aghora, of the trident-bearing lord, presides over the principle of cosmic intellect consisting of eight parts of Dharma etc.

9. Persons who know the Āgamas call the Mūrti Vāmadeva as the presiding deity of Ego.

10. The intelligent men say that the Mūrti Sadyojāta of Śiva of unmeasured splendour is the presiding deity of the mind.

11. Scholars understand that the Mūrti Isāna is the presiding deity of the ear, speech, sound and the all-pervasive ether.

12. Experts of the Purāṇas understand that the Mūrti Tatpuruṣa is the presiding deity of the skin, hand, touch and Vāyu.

13. The wise understand that the Mūrti Aghora is the presiding deity of the eye, leg, colour and fire.

14. The devotees understand that the Mūrti Vāmadeva is the presiding deity of the tongue, anus, taste and the waters.

15. They say that the Mūrti Sadyojāta is the presiding deity of the nose, sexual organ, smell and the earth.

16. The five Mūrtis of the lord, the sole causes of prosperity shall be assiduously saluted by men seeking Śreyas.

²⁴¹ Isāna, Puruṣa (Tatpuruṣa), Aghora, Vāma and Sadya are the five forms of Śiva. In the light of this version, the expression 'Vāmasaṇīṇa' in ŚRS I. 39 shall be emended to 'Vamassadyah' and translated accordingly.
17. The universe consists of eight Mūrtis, of the primordial lord of the gods, wherein lies stretched the universe as the gems and beads in the string.

18. These famous eight Mūrtis are Śarva, Bhava, Rudra, Ugra, Bhima, Paśupati, Iśāna, and Mahādeva.

19. The earth, waters, fire, wind, ether, kṣetrajña, the sun and the moon are presided over by the eight Mūrtis, Śarva, etc., of the lord.

20. This is the conclusion of the scripture that the Mūrti of Śarva, in the form of the earth upholds the universe consisting of the mobile and immobile beings.

21. The Mūrti of Bhava the great Ātman, in the form of water enlivens the universe.

22. The Mūrti of Rudra having terrible form, is stationed all over the universe internally and externally and it consists of fire.

23. The Mūrti of Ugra in the form of the wind throbs itself and sustains everything and makes everything throb.

24. The Mūrti of Bhima is in the form of the ether. It splits the elements. It is all-pervasive and gives space to everything.

25. The Mūrti of Paśupati is the presiding deity of the Ātmans, immanent in the souls and splitting the binding cords of the Pasus.

26. The Mūrti of Maheśa named Iśāna, otherwise called the sun, illuminates the universe and moves about in the firmament.

27. The Mūrti of Mahādeva is the cause of the moon who delights and nourishes the universe with his nectarine rays.

28. The eighth Mūrti of the supreme lord Śiva is the Ātman. It pervades all the Mūrtis. Hence the universe has Śiva as its Ātman.

29. Just as the branches are nourished by watering

---

242. The Aṣṭamūrti concept of Śiva finds its parallel in Śra Ch. 2. According to this concept, the eight forms—Śarva, Bhava, Rudra, Ugra, Bhima, Paśupati, Iśāna and Mahādeva symbolise the five gross material elements, the individual soul (kṣetrajña), the principle of heat (sun) and cold moon) respectively. There are variations in regard to their presiding position in certain purāṇas.
the roots of the tree, so also by the worship of Śiva his body, the universe, is nourished.

30. The propitiation of Śiva bestows protection, blessing and renders help unto all.

31. As the father is delighted at the pleasure of his sons and grandsons so also Śiva is pleased at the pleasure of all.

32. There is no doubt if any embodied soul is curbed it is a displeasing injury committed on the eight-bodied lord.

33. With pious emotions worship Śiva who presides over the universe in the form of Aṣṭamūrti Rudra, the great cause.

CHAPTER FOUR

(The exalted magnificence of Gaurī and Śiva)²⁴³

Krṣṇa said :—

1. O holy lord, it has been heard how this universe is pervaded by the Mūrtis of lord Śiva, of unmeasured brilliance.

2. Now I wish to know the innate nature of the great lord and the goddess. How is this universe having male and female traits presided over by them?²⁴⁴

Upamanyu said:—

3. I shall explain succinctly the glorious magnificence and the innate nature of Śiva and Śivā. It cannot be adequately explained in detail even by Śiva.

4. Śakti is Mahādevī herself and Mahādeva is one possessing Śakti. The entire universe of mobile and immobile beings is a fragment of their exalted magnificence.

5. Some objects are in the form of Cit and some in the form of Arit. Each of them is again twofold Śuddha and Para; Asuddha and Apara.

²⁴³. For the similarity of expression and contents of this chapter see ŚKS. 3

²⁴⁴. Śiva in the half-male and half-female (ardhanārīśvara) form is the cause of the universe. The concept has its basis in the Puruṣa-Prakṛti doctrine of Śāṅkhya philosophers. For details see Śāṅkhya-kārikā of IśvaraKrṣṇa.
6. The wheel of Cit that undergoes worldly existence along with the wheel of Acit is Asuddha and Apara. The other one is Suddha and Para.

7. Both the Cit and Acit whether Para or Apara and the lordship of Śiva and Śivā are natural.

8. The universe is subject to the control of Śiva and Śivā, but Śiva and Śivā are not subject to the control of the universe." Since the universe is to be ruled over, Śiva and Śivā are the sovereigns of the universe.

9. Just as Śiva so also the goddess. Just as the goddess so also Śiva. No difference shall be thought of between the two as between the moon and the moonlight.

10. Just as the moon does not shine without the moonlight so also though existing Śiva does not shine without Śakti.

11-12. Just as the sun does not exist without its light nor does the light thereof exist without the sun, so also there is mutual dependence between Śakti and Śaktimān. There is no Śakti without Śiva and no Śiva without Śakti.

13-14. The Śakti is the primordial and solitary one, of the form of Cit and depending on Śiva, by means of which Śiva can bestow worldly pleasures and salvation and which is of the same characteristics as Śiva, the great Ātman through the diverse besetting attributes of the lord.

15. The solitary and great Śakti of the form of Cit, is of parturient trait. It creates the universe with its manifold ramifications at the will of Śiva.

16. It is also called Mūlaprakṛti, Māyā and Trigunā. It is threelfold. The universe is hurled back by her and pervaded.

17. As one unit, as twofold, in hundreds and thousands Śaktis ramify themselves in their function.

18. At the will of Śiva, the great Śakti united with Śivatattva manifests from it at the first creation, like the oil from the gingelly seed.

19. Then the Śakti being agitated by the Kriyā

245 We have emended the reading स विश्वस्य वशे शिवो to न विश्वस्य वशे शिवी and translated accordingly.
Śakti originating from the Śaktimān, the primordial sound originates at the outset of creation.

20. The Bindu comes out of the Nāda; from Bindu comes out Sadāsiva. From him is born Maheśvara and Sudhavidyā originates from Maheśvara.

21. That is the deity of speech, the Śakti of Śiva named Vāgīśā; the same in the form of letters becomes manifest as Mātrkā.

22. Then by the infusion of the infinite, Māyā creates Kāla, Niyati, Kalā and Vidyā and through Kalā, Rāga and Puruṣa.

23. From Māyā again originates the manifest consisting of the three Guṇas. From this Aavyakta the three Guṇas become separated.

24-25. The three Guṇas are Sattva, Rajas and Tamas whereby the entire universe is pervaded. From the Guṇas, on being agitated and stirred up, the three deities are born as well as Mahat and other Tattvas in due order. At the behest of Śiva innumerable seeds are born. They are presided over by the infinite and other Vidyeśas, the Emperors.

26. In accordance with the difference in bodies, Śaktis are said to be different. They shall be known as having diverse forms both gross and subtle.

27. The Śakti of Rudra is called Raudri, that of Viṣṇu Vaiśnavi; that of Brahmā Brahmāṇi and that of Indra Aindrī.

28. Of what avail is much talk? What is glorified as universe is pervaded by Śakti just as the physical body is pervaded by the immanent soul.

29-30. The entire universe of the mobile and immobile beings is full of Śakti. Kalā, the greatest Śakti of the great Ātman, is called Parā Śakti, and it follows the wish of the lord and creates the mobile and immobile universe.

31. Lord Śiva is Śaktimān possessing the three Śaktis of knowledge, activity and wish. He pervades the universe for ever and stays.

32. "This shall be this way." "This shall not be
this way." It is in this form that the wish of the lord per-
manently restrains activities.

33. Śakti of knowledge is in the form of Buddhī and it
determines its effect, instrument, cause and purpose
factually.

34. Śakti of activity in the form of conception formu-
lates and evolves the effect—universe, in the manner wished
for and in the manner determined.

35. When the threefold Śaktis are risen, the Śakti of
parturient traits urged by the Paramā Śakti gives birth to the
universe.

36. Śiva is called Śaktimān since he is in association
with it. This universe born of both Śakti and Śaktimān is
termed Śākta and Śaiva.

37. Just as no boy is born without parents, so also the
universe of mobile and immobile beings does not originate
without Śiva and Śivā. The universe has both a male and a
female source, hence it is in the nature of male and female.

38. It is the effect of the superhuman power of male
and female. It is presided over by a male and a female. Śiva is the great Atman and Śivā the great Śakti.

39. Sadāśīva is Śiva and Manonmanī is Śivā, Mahe-
śvara is known as Śiva and Śivā as Māyā.

40. Puruśa is the great god and Prakṛti the great
goddess. Rudra is the great god himself and Rudrāṇī is his
beloved.

41. Viṣṇu is lord Viśveśvara and Lakṣmi his beloved.
When Brahmā the creator is Śiva, Brahmāṇī is the beloved
of Brahma.

42. The sun is lord Śiva and his light is Śivā.
Mahendra is Śiva and Śaci is Pārvatī.

43. Firegod is Mahādeva and Svāhā Śivā. Yama is
Śiva and Yamī is Śivā, the daughter of the mountain.

44. Nīrṇī is lord Isa. Nairṇī is Śivā. Varuṇa is lord
Rudra. Vāruṇī is Śivā.

45. Vāyu is the moon-crested lord Śiva and his wife is
Śivā, the captivator of Śiva’s mind. Sacrifice is the destroyer
of sacrifice (=Śiva) and Ṛddhi is Śivā.
46. The moon is Śiva. Rohiṇī is Rudra’s beloved. Īśāna is Śiva. His Āryā is the goddess Umā.

47. Ananta the Serpent king is Śiva. Ananta’s beloved is the goddess Śivā. Kālāgnirudra is Śiva. Kālī is Śiva’s beloved.

48. Puruṣa Manu is Śiva and Śatarūpā is Śiva’s beloved. Daḵṣa is lord Śiva himself and Prasūṭi is Paramesvarī.

49. Ruci is Śiva and Ākūti is Śivā. Bhṛgu is the lord, the destroyer of the eyes of Bhaga. Khyāti is the beloved of the three-eyed lord Śiva.

50. Marīci is lord Rudra. Sambhūti is Sarva’s beloved. Aṅgiras is Śiva. Smṛti is Umā herself.

51. Pulastya is the moon-crested lord. Pṛiti is the wife of the trident-bearing lord. Pulaha is the destroyer of the Tripuras. His wife is the beloved of Śiva.

52. Kratu is Śiva the destroyer of sacrifice. Sannati is the beloved of the lord. Atri is the three-eyed lord. Anasūyā is Umā herself.

53. Kaśyapa is Śiva. His beloved is Śivā herself. Vasiṣṭha is Śiva and Arundhatī is the goddess herself.

54. All men are identical with Śiva. All women are identical with Maheśvarī. Hence all men and women are their exalted superhuman power.

55. Lord is the subject and his beloved is the object. Everything heard is the form of Umā and the hearer is the trident-holder Śiva.

56. All that is worthy of being enquired about is sustained by Śiva’s beloved. The enquirer is the universal soul Śiva himself with crescent moon for an ornament.

57. Śiva’s beloved holds all objects to be perceived and the perceiver is lord Viśveśvara himself with the crescent moon as the crest-jewel.

58. All objects of taste are identical with the goddess and Śiva is the taster. All lovable objects are identical with Śivā and Śiva is the lover.

59. Goddess Maheśvarī holds all objects of reflection. The reflecter is the all-pervading Lord himself.
60. Lord's beloved holds all objects to be understood. The understander is the lord himself.

61. Lord Śivā is the vital breath of all living beings. Śivā in the form of water is the existence of Prāṇa in all beings.

62. The beloved of Śiva is the abode of individual souls. Lord Śiva is the individual soul himself.

63. The day is the trident-bearing lord and Night is the beloved of Śiva himself. The ether is lord Śiva and the earth is Śiva's beloved.

64. The ocean is lord Śiva. The shore is the daughter of the king of mountains. The tree is the bull-banne red lord. The creeper is Śiva's beloved.

65. The lord holds all masculine beings. The goddess holds all feminine beings.

66. The beloved of Siva holds all words. The moon-crested lord holds all their meanings.

67. Whatever power is held by whatever object is identical with the goddess Viśveśvarī and Maheśvara.

68. O fortunate ones, whatever is great, holy, pure and auspicious is the expansion of their brilliance.

69. As the flame of the brilliant lamp illuminates the house so also their brilliance pervades the universe and illuminates it.

70. The great Śruti says that the excellence of the universe from the blade of grass to Śiva's Mūrti is due to their contact.

71. The two who are in the form of all and confer welfare on all shall be worshipped, bowed to and meditated upon always.

72. O Kṛṣṇa, the innate nature of the lord and the goddess has been explained to you by me in accordance with my ability but I have not exhausted it.

73. The innate nature of the lord and the goddess is beyond the minds of even great men. How can it be explained?

74. Just as it is present in the intellect and the minds, of the devotees who have dedicated their minds to the lord
and who do not turn to any one else, so also it is not present in the intellect of others.

75. The excellence and superhuman power that has been explained now is based on Prakṛti and is great as well. Those who know esoteric secrets understand the secret of non-Prakṛtiка excellence.

76. The superhuman excellence of the lord which is non-Prakṛtiка is that from which words recede along with the mind and the sense-organs.

77. That superhuman power of Parameṣṭhin is the greatest splendour, the greatest goal and the acme of achievement.

78 Persons who have conquered their vital breath and the sense-organs endeavour to achieve it in order to seal up the door to the prison in the form of womb.

79. A person who has understood the superhuman excellence of Śiva and Śivā which is the divine medicine to resuscitate the dead on being bitten by the serpent of worldly existence, is not afraid of anything.

80. The individual soul who understands factually the Parā and the Aparā excellences goes beyond the Aparā Bhūti and enjoys the Parā Bhūti (the greatest excellence).

81. O Kṛṣṇa, thus I have explained to you the innate nature of the great souls, Śīva and Śivā, though it is a secret because you are a qualified devotee of Śiva.

82. It is the injunction of the Vedas that the Vibhūti of the lord and the goddess shall not be imparted to those who are not disciples or who are not devotees or who are not the followers of Śiva.

83. O Kṛṣṇa of great welfare, so you do not tell others about this. Mention it to people, like you, who are deserving.

84. He who imparts this Vibhūti of Śiva and Śivā to qualified and competent men is liberated from the ocean of worldly existence and attains Sāyujya of Śiva.

246 Sāyujya is the fourth grade of liberation, the other three being Sārūpya, Śālokya and Sānnidhyā. Herein the aspirant attains absorption in the divine essence. But ŚP. recounts another grade also, namely Kaivalya which means the devotee’s total merge or extinction in his godhead. See KRS 11, 3 et seq.
85. By reciting this, crores of sins perish. Repeated thrice or four times it quells even more.
87. He acquires devotion to Śiva, Śivā, their followers and attendants. He acquires whatever is pleasing and all other things undoubtedly.
88. One should recite this with purity of mind, devotion to Śiva and full conviction. If due to powerful previous Kar- mans the fruition is prevented, he shall repeat it again. There is nothing inaccessible to him.

CHAPTER FIVE

(Knowledge of paśupati principle)

Upamanyu said:—

1. This universe of the mobile and immobile beings is the cosmic body of the lord of the gods. The Paśus do not know it at all due to the intricacy of the Pāśa.
2. O scion of the family of Yadu, not knowing his great, nature, never subject to alteration or doubts, some sages call him many though he is one.
3. About the great lord, without beginning or death, some say he is Aparabrahmarūpa, some say he is Parabrahmarūpa.
4. According to them Aparabrahmarūpa is that aspect when the godhead is identified with the elements, Antahkaraṇa the Indriyas, the Pradhāna and the sensual objects. The Parabrahman is the great Brahman in the form of Cit.
5. The godhead is called Brahman because it is immense and it expands. Some say that the Ḫa is of the form of Vidyā and Avidyā. Thus there are two forms of lord Brahman, the lord of Brahma.
6. They say that Vidyā is Cetanā (consciousness) and Avidyā is Acetanā (insentience). The universe too
is in the form of Vidyā and Avidyā as belonging to the lord, the preceptor of the universe.

7. There is no doubt in this that the universe is his form because it is subservient to him. Others know the form of Śiva as delusion and Parā Vidyā.

8. Delusion usually means Ayathābuddhi (not knowing as it is) in regard to the objects. Vidyā is opposite to it where the knowledge is in the true form.

9. The great principle is devoid of alteration or doubts. The opposite thing is connoted by the word Asat as explained by those who propound the Vedas.

10. Since he is the lord of the two, Śiva is called the lord of the Sat and Asat. Some say that he is in the form of Kṣara and Akṣara. Others say that he is beyond Kṣara and Akṣara.

11. The living beings are called Kṣara. The Kūtaśṭha is called Aksara. Both these are the forms of the lord because they are under his control.

12-13. Beyond the two is Śiva the quiescent. Hence he is Kṣarākṣaraṇapara. Some say that Śiva is the great cause, that he is in the form of the universal as well as the individual and the cause of both. The Samaṣṭi is unmanifest, they say and the Vyaśti is manifest.

14. They are the forms of the lord because they function at his will. Since he is their cause, those who know the meaning of the ‘cause’ say that Śiva the great cause is the cause of both the universal and the individual.

15-17. The lord is explained by some as the one who inheres in the form of Jāti and Vyakti. That which inheres whole bodies is called Jāti. Vyakti is in the form of the separate unit and is the support of Jāti. Both are protected by his Ājñā. So the lord is called Jātivyaktivapus.

18-21. By some Śiva is called Pradhāna-Puruṣa-Vyakta-Kālātmā. Pradhāna is Prakṛti. Puruṣa is the individual soul. The twentythree principles constitute the Vyakta (manifest) Prakṛti. Kāla is the sole cause of the transformation of the effected creation. Śiva is the lord, creator, activisor, router, and the cause of evolution and dissolution of all these. He is one, the emperor, the unborn.
Hence he is called ‘Pradhāna-Puruṣa-Vyakta-Kāla-Svarū-pavān’. He is the cause, leader, overlord and the creator of all these.

22. By some he is mentioned as the Ātman of Virāt and Hiranya-garbha. Hiranya-garbha is the cause of the worlds, Brahmā etc., Virāt is the cosmic form or being.

23. Śiva is called as the immanent and the great soul. Others say he is the Ātman of Prājña, Taijasa and Viśva.

24. Others say he is the fourth being Saumya. Others say that he is the measurer, measure and the measured as well as the intellect.

25. Others declare that he is the maker, the action, the effect, the instrument and the cause. Others say that he is the Ātman of wakefulness, dream and slumber.

26. Some call him the fourth one or the being beyond the fourth one. Some call him devoid of Guṇas or possessing Guṇas.

27-33. Some call him having worldly existence; Others having no worldly existence. Still others call him free, not free, terrible, gentle, passionate, passionless, inactive, active, possessed or devoid of sense-organs, stable, not stable, with colour or no colour, visible, invisible, expressible, inexpressible, in the form of word and sound or beyond that, possessed or devoid of thought and knowledge, comprehensible or incomprehensible, great and not great.

34. Thus his innate nature, the true form, is being doubted. The sages are unable to determine the true nature of the lord due to the presence of different ideas and beliefs.

35. On the other hand, only those who have resorted to the lord in all piety know Śiva, the great cause, without any strain.²⁴⁷

36. As long as the individual does not achieve the realization of the primordial lord who has no lord above him and who is the ruler of the worlds, he remains in misery

²⁴⁷ According to ŚP. the concentrated devotion, not the philosophical argumentation or the talented discourses can resolve the perfect knowledge of Śiva.
bound by the noose. He undergoes the sufferings of the worldly existence in succession like the rim of the wheel.

37. When the seer sees the maker, the lord, golden in colour, the Puruṣa the origin of Brahma, he shakes off both merits and sins and becomes unsullied. He attains the great equality or union with the lord.

CHAPTER SIX

(The Principle of Śiva)

Upamanyu said:—

1-2. Śiva has no bondage due to the atoms, effects, Māyā, Prakṛti, cosmic intellect, ego, mind, sens-organisms, Tanmātras or the elements.

3. To Śiva of unmeasured brilliance there is no Kāla or Kalā; no Vidyā or Niyati; neither lust nor hatred.

4. He has no keen desire. He has neither happiness nor unhappiness; neither Karmans nor their after-effects; neither pleasure nor misery as a result of those Karmans.

5. He has no connection with the seats of feelings nor with the impressions of actions. He has no contact with enjoyments of pleasures nor with their impressions of the three units of time—past, present, future.

6. He has no cause or maker; he has no beginning no end nor the intervening space. He has no activity or instrument. He has neither Akārya nor Kārya.

7. He has neither kinsman nor non-kinsman; he has no one to check or to urge. He has no lord, preceptor or protector. He has no superior or equal.

8. He has neither birth nor death; neither expectation nor disinclination. He is not subject to injunctions or prohibitions; he has neither liberation nor bondage.

9. He never has anything not conducive to welfare or inauspicious. He has everything auspicious since Śiva is the great Ātmān.
10. Presiding over everything by means of his Śaktis, he is stationed without dropping his intrinsic nature. Hence he is known as Śiva.

11. Since the universe consisting of the mobile and immobile beings is presided over by Śiva, he is known as omniformed. One who knows him as such, is never deluded.

12. Śiva is Rudra. Obeisance to him. He is the great Puruṣa beyond the Sat. He has golden arms, he is the lord of gold.

13. Īsāna is the consort of Śivā. He is the trident-bearing, and bull-vehicled lord. The sole Rudra is the great Brahman. He is the black and tawny Puruṣa.

14. He shall be meditated upon in the cavity within the heart as minute as the tip of a hair, with golden hair, and lotus eyes. He is pink and copper-coloured.

15-16. He moves about golden in colour, blue-necked, both gentle and terrible and a mixture of the both, imperishable, deathless and unchangeable. Such is the great lord, the slayer of the god of death. He is liberated from the sentient and non-sentient. He is greater than the great universe.

17. Since the knowledge and supremacy of Śiva excels those of others he excels all the lords of the worlds so say the intelligent persons.

18. In the beginning he was the instructor of the scriptural texts to the Brahmans born during the period of re-creation.

19. He is not conditioned by time. He is the lord of all. He is the preceptor of all the preceptors, subject to the influence of Time.

20. His Śakti is pure, natural and all-excelling. His knowledge is unparalleled. His physical body is eternal and built to defy death.

21. His lordship is unrivalled, so also his happiness, undying strength, power of brilliance, virility, forbearance and mercifulness.

22. Since he is full and perfect he has no selfish end to be served by creation etc. The fruit of his activities is only the blessing of others.
23. Prāṇava is the word expressive of lord Śiva. Prāṇava is the greatest symbol of Śiva, Rudra and other words.

24. Undoubtedly the great Siddhi can be acquired by meditation on Prāṇava that is expressive of Śiva and by the performance of its Japa.

25. Hence intelligent men well-versed in the Āgamas considering identity between the word and its meaning call the lord as single-syllabled.

26. In the Upaniṣads its Mātrās are four A, U, M and nāda.

27. The letter “A” is the Ṛgveda; “U” is the Yajurveda; “M” is the Sāmaveda and the Nāda is the Atharvaveda.

28. The letter “A” is the great Bija, Rajas and the creator, the four-faced lord. The letter “U” is Prakṛti, the womb, Sattva and the protector Viṣṇu.

29. The letter “M” is Puruṣa, the seed, the Tamas and the annihilator Rudra. Nāda is the great Puruṣa, Iśa, Śiva, devoid of Guṇas and activities.

30. Prāṇava expresses everything through the three Mātrās in three ways and indicates Śivātman through half a Mātrā.

31. All this is filled by that Puruṣa than whom there is nothing else greater; than whom there is nothing smaller nor bigger and who like a tree stands steady and stiff in the heaven.248

248 TĀ 10.10.3 ; Mahān. U, 10.4.
CHAPTER SEVEN

(The principle of Śiva)

Upamanyu said:—

1. His Śakti shall be known as natural and dissimilar to the universe in its characteristics. It is single but appears in many forms like the light of the sun.

2. Endless are the Śaktis, viz, wish, knowledge, activity and Māyā etc. just like the flames of fire.

3. The Puruṣas—Sadāsiva, Īśvara and others, Vidyēśvara Avidyeśvara and others and Prakṛti—greater than the greatest were born of this Śakti.

4. There is no doubt that the principles from Mahat to Viṣeṣa, the deities Brahmā and others and whatever there is as effect are produced by it.

5. That Śakti is all-pervasive and subtle. It has the form of enlightenment and bliss. The moon-bedecked lord is called Śaktimān.

6. Śiva is the one who shall be known. Sivā is intellect, the Vedas, the firmness, stability, fixity and the Śakti of knowledge, wish and activity.

7. Ājñā is the great Brahman. The two Vidyās are Parā and Aparā, Śuddhavidyā and Śuddhakalā since everything is created by Śakti.

8. Māyā is Prakṛti. Jīva is Vikṛti. Whatever there is Sat or Asat is pervaded by Śakti.

9. The goddess enchants and deludes the universe without any strain through Māyā. She releases the Jīvas sportively.

10. With her ramified into twentyseven forms, the lord stands pervading the universe. Hence the process of liberation functions.

11-17. Formerly some sages desirous of salvation held a discourse on Brahman. Their minds were pestered by doubts. They began to reflect and ponder. “What is the ultimate

249. Śiva-Śakti shall be distinguished from the Prakṛti of the Śāṅkhyā system. The Śāṅkhyā conceives Prakṛti as the twentyfourth principle Śakti in the present context is identical with Śiva—the 57th principle (Liṅga P. 1. 71) and pervades all the Tattvas including Jīva and Īśvara.
reason? Whence are we born? Whereby do we live? Where is our final establishment? By whom are we presided over? Whereby do we permanently abide by happiness or other things? By whom was the untransgressable arrangement of the universe made? It is not befitting to take time, nature, destiny, chance as the ultimate reason. Nor can it be the Puruṣa or any of the living beings or a Yogan greater than these. Time etc. are sentient and cannot function as the ultimate reason. Though the Ātman is sentient and experiences happiness and misery yet it is incapable of ruling. After these reflections those who meditate can realise the Śakti of the lord, the splitter of the Pāśa but hidden by the Guṇas. Through this Śakti when their binding cords are cut they can see the Śaktimān, the cause of all causes, through their divine eyes.

18. He is incomprehensible and through this Śakti he presides over all causes, including the Time-soul.

19. Then through his grace, the great Yoga and the path of devotion they can attain the supreme divine goal.

20. The Vedas declare that only those have permanent peace who see Śiva in their hearts along with that Śakti and none of the others.

21. Never is Śaktimān apart from the blissful Śakti due to the identity between Śakti and Śaktimān.

22. In regard to salvation the sequence of knowledge and activity is not intended because if there is divine grace salvation is accessible to everyone.

23. Whether one is a god or an asura, an animal or a bird, a worm or a germ, one is liberated due to his grace.

24-25. There is no doubt that a child in the womb, a nascent child, a boy, a young, old or a dying man, a soul in heaven or hell, a fallen or a pious, or a wise man or a fool is immediately released if there is divine grace.

26. The merciful lord quells different dierts of his devotees though they may be unqualified. He is pleased with their devotion.

27. Their devotion is due to their grace and the grace is a result of devotion in view of the difference in states. A learned man is not deluded therein.
28. This devotion with grace as its antecedent and causing worldly pleasures and salvation cannot be acquired in a single birth.

29. Maheśvara is delighted with enlightened people not attached to worldly pleasures who follow the rules prescribed in Śrutis and Smṛtis and who achieve Siddhis in the course of several births.

30-31. When the lord of gods is delighted a modicum of devotion is generated in the individual with the consciousness, "My lord exists". Then he begins to be associated with penance and various Śaivite holy rites. After their performance and their frequent practice the devotion becomes greater.

32. As a result of that a greater grace is acquired. As a result of the grace liberation is attained. A liberated soul enjoys bliss.

33. There is no doubt that even a man of limited piety is spared the excruciating pain of being crushed in the machine of the vaginal passage after three births.

34. Service with or without the ancillaries is called devotion. It is threefold due to the three means of mind speech and body.

35. The meditation on Śiva's form is mental service. Repetition of mantras is verbal service. The rites of worship constitute the physical service.

36. This threefold service is called the holy rite of Śiva. It is of five kinds as explained by Śiva the great Ātman.

37-38. In brief they are penance, holy rites, repetition of mantras, meditation and knowledge. Penance is the rite of Gāndrāyaṇa, etc. What is termed holy rite is the worship of Śiva's phallic image. Japa is the repetition of the names of Śiva in three ways. Meditation is pondering over Śiva. What is mentioned in the Śaivite Āgamas as perfect knowledge is meant by the word knowledge here.

39. The Śaivite Āgama was narrated to Śivā by Śiva out of mercy for those who have resorted to him. That is the sole means of ultimate welfare.

40. An intelligent man seeking welfare shall avoid too
much adherence to sensual objects and increase devotion towards Śiva, the great cause.

CHAPTER EIGHT

(The incarnations of Vyāsa)

Lord Kṛṣṇa said:—

1-2. O lord, I wish to hear about Śiva’s knowledge expounded by Śiva in the Vedaśāra for the salvation of his devotees. It is incomprehensible to non-devotees, the unintelligent and those who do not practise Yoga. It consists of five topics. It is censured by the unwise stupid persons.

3. At places it is opposed to the rites prescribed for the different castes and men in different stages of life. At places it is the same. It has been adopted from the Vedas, their ancillary texts and from the systems of Śaṅkhya and Yoga.

4-5. It extends to a hundred crores of verses as narrated by lord Śiva. How shall the worship be performed, O lord? Who is authorised in the worship? What are the practices of Jñānayoga etc.? O sage of good rites, it behoves you to narrate all these things in detail.

Upamanyu said:—

6-7. I shall succinctly narrate the lore of Śiva condensed from the Vedas as narrated by Śiva. I shall avoid its praises or condemnations. It is convincing and divine. It can be acquired only by the grace of the preceptor. It is conducive to salvation without any strain. A detailed explanation of the same is impossible.

8. Formerly, with the desire to create, lord Śiva, equipped with the causes of the effects already present, manifested himself from the unmanifest. 250

250. The principle of evolution that the effect before its manifestation existed in the invisible form in its cause is the main doctrine of the Śaṅkhya system. In the present context SP. is influenced by this thought.
9. Then the lord, the sage, superior to all procreated the first of the gods Brahmā, the Brahmanaspati.

10. While being born, Brahmā saw the lord his father. The lord saw and commanded him.

11. Brahmā viewed by Rudra created the universe. He prescribed the rules for different castes and stages of life separately.

12. For the sake of sacrifice he created Soma. From Soma was born the heaven, earth, fire, sun, sacrifice, Viṣṇu and Indra.

13. They and the gods eulogised Rudra with the hymns dedicated to him. The lord stood before the gods with his face beaming with delight.

14. The lord took away their knowledge, sportively. The deluded gods asked him, ‘Who are you, Sir?’

15-18. Lord Rudra said :—‘I had been the only primeval being, O gods, I am and I shall be. There is none except me or separate from me. I alone satisfy the universe through my splendour. There is none superior to or equal to me. He who knows me is liberated.’ After saying this the lord vanished there itself. Unable to see him the gods began to eulogise him with Sāmans. They performed the holy rites of Pāṣupata as prescribed in the Atharvaśiras Upaniṣads. They smeared Bhasma all over their bodies.

19-25. In order to please them the lord came there with the Gaṇas and Umā. The leading gods saw the lord whom the awakened sinless Yogins of restrained breath see within their hearts. To the left of lord Śiva they saw the beautiful goddess, the greatest Śakti who followed the wish of the lord. The chiefs of the gaṇas who had forsaken worldiness and acquired the region of Śiva and the Siddhas were also seen. Then the gods eulogised the lord and the goddess with the divine hymns from the Vedas and the Purāṇas. The delighted bull-banneled lord saw the gods with mercy and spoke sweetly, ‘I am delighted.’ Then, bowing to him the gods asked him about this important topic.

The gods said :—

26. O lord, how shall they worship you on the earth? What is the path? Who is authorised in the worship?
27. Glancing smilingly at the goddess, Śiva the chief of the gods revealed his terrible form brilliant as the sun.

28. It was equipped with the attributes of lordship. It comprised all splendours. It was surrounded by the Śaktis, images, planets and the gods.

29-31. The lord had eight arms and four faces. Half of that form was female. On seeing this wondrous form, Viṣṇu and other gods understood the lord as the sun and the goddess as the moon and the remaining parts as elements. They realised the universe of the mobile and immobile beings identical with him. Then they worshipped the lord and made obeisance to him.

32-33. O lord, be pleased to accept our worship. You have the colour of the saffron, the excellent disc and the colourful ornaments of gold. Your eyes resemble the lotus; you hold a lotus and you are the cause of Brahmā, Indra and Nārāyaṇa. The golden vessel is filled with excellent gems and water of brilliant hue. Vermilion and other things, Kuśa grass and flowers too are offered.

34. Obeisance to Śiva the quiescent, the primordial cause, to Rudra accompanied by the Gaṇas; obeisance to him in the form of the sun, to Viṣṇu, to Brahmā.

35-36. He who worships Śiva thus in the solar disc with pure mind, in the morning, midday and at dusk and offers the excellent Arghya, or bows and reads the verses pleasing to the ears does not find anything inaccessible. If he is a devotee he is certainly liberated.

37. Hence for the sake of virtue, wealth, love and salvation, one shall mentally verbally and physically worship Śiva in the form of the sun.

38. Then the lord stationed in the disc glanced at the gods, revealed the sacred scripture, the sequel to all the Āgamas and vanished.

39. Understanding that the Brahmins, Kṣatriyas and the Vaiṣyās are authorised in the worship, the gods bowed to the lord and went the way they had come.

40. After a pretty long interval the sacred scripture was forgotten. The goddess seated in the lap of her husband asked him about it.
41. Urged by her, the moon-crested lord narrated to her the sacred scripture—the sequel to all Āgamas.

42. At the behest of Brahmā, it was propagated in the world by me, by my preceptor Agastya and the sage Dadhica.

43. In the revolution of Yugas the trident-bearing lord incarnates himself on the earth and propagates the knowledge for the salvation of his devotees.

44-48. Now listen to the incarnations of Vyāsa who were masters of Yoga in the different Kalpas:—Rbhu, Satya, Bhārgava, Āṅgiras, the brahmin Savitṛ, Śatatejas, Dharma as Nārāyaṇa, Svaraksa, the intelligent Āruṇi, Kṛtañjaya, Kṛtañjaya (the second), Bharadvāja, the wise Gautama, sage Vāca-ḥśravas, the pious Sūkṣmāyaṇi, sage Trṇabindu, Kṛṣṇa, Śakti Śākteya, Uttara, Jātūkarnya, Hari and sage Kṛṣṇadvaipāyana.

49-51. These incarnations of Vyāsa are up to the end of Dvāpara. There are the incarnations as Yogācāryas of Śiva and their disciples. In different yugas the lord’s disciples are four. Their disciples and future disciples are in hundreds and thousands. By their endeavour, these are purified by their devotion and are liberated by their carrying out the behests of Śiva in the world.

CHAPTER NINE

(Śiva’s incarnations as Yogācāryas)

Śri Kṛṣṇa said:—

1. O lord, please enumerate the incarnations of Śiva as Yogācārya and his disciples in the different circles of Yugas.

Upamanyu said:—

2-6. The following twentyeight are the Yogācāryas in the seventh Manvantara, in the Vārāha Kalpa:—Śveta, Sutāra, Madana, Suhotra, Kańka, Laugāksi, Mahāmāya, Jaiguśavya, Dadhivāha, Rśabha, sage Ugra, Atri, Supālaka, Gautama, sage Vedāśiras, Gokarna, Guhāvāsin, Śikhaṇḍin, Lāṅgulin, Mahā-
kāla, Śūlin, Munḍiśa, Viṣṇu, Somaśarman, and Lakulīśvara. These are in the order of the Yugas.

7. Each of these had four disciples of quiet minds. They are from Śveta to Ruṣya. I shall enumerate them in the proper order.


21. These are the disciples of the lord, the Yogācārya. Their number is hundred and twelve.

22. These had become Siddhas by Pāśupata rites. They used to dust their bodies with Bhasma. They knew the principles and meanings of the sacred texts. They were masters of the Vedas and Vedāṅgas.

23. They were engaged in Śiva’s hermitage. They were devoted to Śiva’s lore. They were free from attachments. Their minds were attached to Śiva alone.

24. They could bear the mutually clashing pairs—extreme cold, heat etc. They were self-possessed and engaged in the benefit of living beings. They were straightforward,

251. Kapila, Āsuri and Paṇcaśikha are the originators of the Sāṅkhya system. (See Īśvaraṛṣṭa, Sāṅkhyaṇāśika) Here they are mentioned as the disciples of Yogācārya incarnation of Śiva.
soft and healthy. They had covered anger and their sense-organs.

25. They had strings of Rudrākṣa beads for their ornaments. Their foreheads were marked by Tripundra. Some had tufts of matted hair. Some had matted tresses. Some had shaven heads.

26. Mostly their diet was confined to fruits and roots. They regularly practised Prāṇāyāma. They were rich in their pride in Śiva. They were devoted to meditations upon Śiva alone.

27. They had destroyed even the seeds of the poisonous tree of worldly existence. They were ready to proceed to the city of Śiva.252

28. He who worships Śiva everyday after thinking about these and their preceptors attains Sāyujya with Śiva. No doubt need be entertained in this respect.

CHAPTER TEN

(Devotion to Śiva)

Śrī Kṛṣṇa said:—

1-2. O lord, foremost of all Yogins, O leader of the Gaṇas, O excellent sage, O preceptor having the lustre equal to that of the six-faced deity, O storehouse of knowledge, you have assumed the form of a sage but are really the supreme lord. You have incarnated on the earth for breaking the binding cords of men.

3. There is none else but you, among the gods and Dānavas in this universe who knows the true nature of Śiva.

4. Hence my mind is not satiated by drinking in the nectarine lore of the lord coming out of your mouth as if from that of the trident-bearing lord himself.

252. A mythical city ‘Śivapura’ on the Himalayas particularly on the Kailāśa peak is conceived as the abode of Śiva.
5. O holy lord, what was it that the goddess seated in the lap of her husband, the creator of the universe, had asked him?

Upamanyu said:—

6. You have very pertinently put the question O Kṛṣṇa. I shall explain it precisely to you of auspicious mind. You as the devotee of Śiva are the person fit to hear it.

7. Accompanied by the goddess, the lord went to his beautiful garden on the beautiful mountain Mandara abounding in beautiful caves.

8. Then Śubhāvati, the beloved friend of the goddess with a smiling face, brought many full-blown flowers of great beauty.

9. Thereupon Śiva, the chief of the gods, seated the goddess on his lap and bedecked her with the flowers. He was much pleased with himself.

10-11. The gentle ladies bedecked in glittering ornaments working in the harem and the confidential attendants, the chiefs of Gaṇas served the goddess and the lord, with chowries in their hands.

12. Then pleasing discourses ensued for the diversion of the lord and the goddess and for the succour of the devotees who sought refuge in him.

13. Then seeing an opportune moment the goddess asked Śiva, the lord of the worlds.

The goddess said:—

14. How can the lord be brought under control by slow-witted men who are not interested in spiritual principles and who do not have self-control?

Lord Śiva said:—

15. I cannot be enticed either by holy rites or penance or Japas or postures or knowledge or by any other means except faith.²⁵³

16. If men have faith in me I can be brought under

²⁵³. The statement is reminiscent of the 'Śraddhā' doctrine of the Bhakti cult.
control, be touched, seen, worshipped and spoken to by some means or other.

17-18. Hence faith shall be sought and acquired by him who desires to subject me to his control. Faith supports the duties of the different castes and is generated in him alone who abides by all duties of the castes and stages of life. No one else has faith in me.

19. At my bidding, the duties as derived from the Vedas of the various stages in life were mentioned formerly by Brahmā.

20-21. That compendium of duties is called Brahmā’s Dharma. It consists of expensive rites, and is attended with great stress and strain. The fruits are not comparatively plentiful. By resorting to this great Dharma it is possible for those persons of different castes who resort to me without seeking the support of others, and who have attained the rare faith, to attain virtue, love, wealth and salvation.

22-24. The duties of various castes and stages of life have been re-organised by me. This is my permanent injunction that only those who have devotion to me are authorised in those duties and not others. Hence those who resort to me along the path directed, become liberated from the binding cords of dirt, Māyā, etc. due to my grace. They attain my city whence there is no return. Then they become identical with me and secure bliss.

25-26. Hence, after securing or not securing the duties mentioned by me if my devotee lifts himself up by his efforts, it is an acquisition of what is not acquired superior in qualities crores and crores of times. Hence, one shall practise the duties mentioned by me.

27. O noble lady, these are my incarnations as Yogācārya in all the Manvantaras and thousands of generations.

28. O goddess, the knowledge of generations is inaccessible to those who are not my devotees, who are devoid of

254. The word ‘ pura ’ is synonymous with ‘city’ as well as ‘body’
255. The Yogācārya incarnations of Śiva are recounted in the previous chapter.
intellect and who do not practise Yoga. Hence one shall assiduously resort to these.

29. That is a great loss, a great blemish, a delusion, blindness and muteness, it excluded from the path of salvation one shall exert oneself elsewhere.

30. O goddess, my eternal Dharma is fourfold: Jñāna, Kriyā, Cavyā and Yoga.

31. Jñāna is the knowledge of Paśu, Pāśa and Pati. Kriyā is the purificatory rite in regard to the six paths under the instructions of the preceptor.

32. Cavyā is the practical application of the holy rites such as my worship and the duties of the different castes and stages in life as prescribed by me.

33. Yoga is the fixation of the mind in me, along the path indicated by me, restraining other activities.

34. O goddess, disciplining of the mind is far more excellent than many a horse-sacrifice. It is conducive to salvation. It is inaccessible to those who adhere to sensual objects.

35. The Yoga that removes previous sins, belongs only to the unattached who has conquered the group of sense-organs by restraints and observances.

36. Detachment gives birth to knowledge. Knowledge facilitates the functioning of Yoga.

37-41. One conversant with Yoga, though fallen, is surely liberated. The following shall be carefully maintained. Mercy shall be practised along with non-violence. Knowledge shall be acquired. Truth, non-stealing, faith in scriptures and God, self-restraint, teaching, studying, performing sacrifice, presiding over sacrifice, meditation, piety towards God and practice of knowledge. A brahmin who follows all these for the acquisition of the path of knowledge, attains perfect knowledge ere long and secures Yoga too. O beloved, the wise devotee burns the physical body in a trice with the fire of knowledge. Due to my grace, the devotee conversant with Yoga eschews the bondage of the Karmans. Karman is in the nature of both merit and demerit. Both these are hindrances to liberation. The Yogin shall eschew both the merit and demerit.
42. One is not subjected to bondage merely by the performance of rites. If the rites are performed with desire for the fruits thereof it results in bondage. Hence one shall abandon the fruits of actions.

43. O beloved, at the outset the devotee shall worship me externally by means of Karmayajña. Then he shall resort to the path of knowledge. Afterwards he shall practise Yoga.

44. The Yogins who have understood my innate nature by karma-yajña and who view a clod of earth, a pebble and a gold ingot all alike do not worship me further.

45. A Yogin engaged in the path of knowledge, an excellent sage permanently engaged in Yoga, my devotee enriched by purity of mind, shall attain my Śāyuṣya.

46. Those who have not had sufficient detachment in their minds but have resorted to me are authorised only in Jñāna, Carya and Kriyā according to their deserts.

47. My worship shall be known to be two-fold: external and internal. My adorative service is three-fold, differing in view of speech, mind and body.

48. The same adorative service is further explained as fivefold, viz, penance, holy rites, Japa, meditation and knowledge.

49. My external worship is performed in the view of other persons. The same thing known and knowable to oneself alone is the internal worship.

50. The mind that is devoted to me is the true mind and not any mind as it is. The speech that pertains to my name is true speech and not anything else.

51. The body that is marked by the characteristic symbols as prescribed by me such as Tripundraśas, and that is engaged in rendering service unto me is the true body—nothing else.

52. By Karman my worship shall be understood and not such extraneous rites as sacrifice, etc. Tapas or penance is the withering of physical body for my sake and not the rites Kṛcchra, etc.

53. Japa is the repetition of either the five-syllabled mantra or the Praṇava or the Rudrādhyāya hymn and not the study of the Vedas.
54. Meditation is the pondering over my form and not the trances of the soul. Jñāna is the knowledge of my Āgamas and not the understanding of other topics.

55. O gentle lady, stability in the Tattvas shall be practised beginning with an external or internal object where the mind feels interested urged by previous impressions.

56. The internal worship is hundred times more excellent than the external one in view of the absence of flaws seen and their intermixture avoided.

57. Purity too is the internal one. External purity is not enough. A man though physically pure is not pure if he is devoid of inner purity.

58. O gentle lady, the adorative service whether external or internal shall be attended with devotion. If devoid of devotion, it is the cause of deceit.

59. I am content and pure. What shall be done unto me by men? Externally or internally only devotion is taken into consideration by me.

60. That activity the soul of which is devotion, O gentle lady, is my eternal Dharma. It shall be performed without yearning for the fruit thereof mentally, verbally and physically.

61. O goddess, resorting to me with the fruit in view is easily feasible since the seeker of the fruit can abandon me in case there is no desired fruit.

62. O pious lady, I am the bestower of fruits in accordance with the extent of devotion even to him who, though seeking fruits, keeps his mind well established in me.

63. Those devotees are dearer to me whose minds are attached to me without reference to fruits but who may later on solicit for favours.

64. Dearer unto me are those who resort to me with abject helplessness, unmindful of fruition or otherwise due to the impressions of previous actions.

65. Verily, they do not acquire any further gain than acquiring me. O goddess, my gain too is nothing else but acquiring them into my fold.

66. Their piety dedicated unto me due to my blessing is compelled to bestow the fruit on them, the fruit being the great beatitude.
67-69. They mention about eight traits for those authorised in Dharma, the noble souls who have dedicated their minds unto me without having recourse to anyone else, those who have favourable disposition to my devotees, who encourage my worship, or offer worship to me themselves or perform all activities of the body for my sake or have interest in listening to my stories, flutter in tones, eyes and limbs, remember me perpetually or surrender to me completely.

70-72. If these eight traits are present even in an out-caste he is equal to a leading brahmin, a sage, a glorious ascetic and a learned scholar. A master of four Vedas is not dearer to me than a Cāndāla devoted to me. Things can be given to and taken from him. He shall be worshipped like me. I am not lost to him nor is he lost to me who offers unto me with devotion, even a leaf, a flower, a fruit or mere water.

CHAPTER ELEVEN
(The Śaivite knowledge)

Lord Śiva said:—

1. O goddess, I shall now succinctly mention the duties stipulated on the basis of caste for my authorised devotees, the learned brahmins.

2-7. Daily bath thrice, rites in the holy fire, worship of the Liṅga, charitable gifts, pious feelings for the lord, mercifulness everywhere at all times, truthfulness, contentedness, belief in scriptures and God, non-violence to all living beings, bashful modesty, faith, study of scriptures, Yoga, imparting of knowledge to others, commenting on scriptures, celibacy, listening to spiritual topics, austerities, forbearance, purity, wearing of the sacred thread, upper garment and turban,

256. Here the use of the word ‘Mleccha’ is important. It signifies the proselytizing attempts of the Śaivite Ācaryas to induce the laity to their fold.
growing the tuft, not resorting to forbidden things, smearing and dusting with Bhasma, wearing Rudrākṣa, O goddess, the worship on festival occasions especially on the fourteenth day, the rite of drinking Brahmakūrca every month in accordance with injunctions, O beloved, worship after performing my ablution with the same, avoidance of the Śrāddha food offered for the propitiation of the manes and of the rice in all sacred rites, stale rice and rice gruel.

8. The avoidance of wine and even its smell or of Naivedya is applicable to all castes, especially the Brahmins.

9-11. The traits of Yogins are ten viz:—forbearance, quietude, contentment, truthfulness, non-stealing, celibacy, my knowledge, non-attachment to worldly objects, using Bhasma and refraining from too much adherence to all. The Vānaprasthas have all these traits as also the partaking of alms during the day. The Brahmacārins shall not take food during the nights.

12. Teaching, presiding over sacrifices and acceptance of monetary gifts are not prescribed by me for the Kṣatriya and the Vaisya class.

13-16. The following are the duties and traits of kings—protection of the people of all castes, slaying of the enemies in battle, chastisement of the wicked and hunting of harmful birds and animals, distrusting everyone everywhere but belief in my Yogins, intercourse with women on proper occasions, maintenance of armies, keeping themselves well informed about the activities of the people through spies spread everywhere always, wearing weapons, armour dusted with Bhasma. These are in brief the duties of kings following my instructions. The characteristics of a Vaiśya are cattle-breeding, trading and agriculture.

17. The duty of a Śūdra is service unto the persons of the other castes, making of parks and resorting to my holy centres.

18. Sexual approach only to one's own wife duly wed is prescribed for a householder and celibacy for all the other three, viz. Brahmacārins, Vānaprasthas and Sannyāsins.

19. The duty prescribed for women is service to their own husbands. Nothing else is an eternal Dharma for them.
O good woman, if the husband directs her she can worship me.

20. If a woman engages herself in holy rites thereby prejudicing her service to her husband she goes to hell undoubtedly.

21-25. Now I shall mention the eternal Dharma of widows. Holy rites, charitable gifts, penance, purity, lying on the bare ground, taking food only at night, celibacy, ash-bath, water-bath, quietness, silence, forbearance, self-composure in accordance with injunctions, observance of fasts on the eighth, eleventh and fourteenth days and on the full moon days and worship to me. Thus I have succinctly mentioned the eternal virtues of persons of different stages and castes, of brahmins, Kṣatriyas, Vaiśyas, ascetics, Brahmacārins, vānaprasthas, householders, Śūdras and women, O gentle lady.

26. O goddess, I shall be meditated upon along with you for ever. The Japa of six syllables²⁵⁷ shall be performed always. This is the brief compendium of duties as mentioned in the Vedas.²⁵⁸

27-30. Those who possess excellent devotion as a result of good impressions in their souls of previous actions, who possess the physical bodies assumed by themselves, who are purified by the essence of my perfect knowledge and who have become holy due to my grace are not effected by sins as the lotus-leaves are not effected by water whether they be attached to it or not. It may not be possible for them to maintain the duties of the different stages in life. They have neither duties to be performed nor evils to be avoided. They have no trance to be practised, no great goal to be attained. They are not subject to do’s and don’t's like me.

31. Just as I have nothing to be achieved since I am perfect, so also they have nothing to be attained because they are contented. It is undoubtedly so.

32. There is no doubt in this that they are fallen from the Rudraloka. They are Rudras who have assumed human forms for the benefit of my devotees.

²⁵⁷ The six-syllabled mantra of Śiva: Oṁ Namāḥ Śivāya.
²⁵⁸ Though prescribing rituals, yoga and other activities of the Śiva-cult, the Purāṇa does not reject the authority of the Vedas.
33. Just as my injunctions make Brahmā and others act so also their injunctions make other men act.

34. Their sins are quelled by their very vision in view of their excellence of good piety and in view of their carrying out my behests.

35. Proofs indicating excellent fruits are visible in men who have pious feelings for me. They comprehend things not seen before.

36. Suddenly their bodies may throb and tremble; they may perspire, shed tears; their voice may grow hoarse or cracked; they may have a sensation of great bliss. This may recur again and again.

37. The excellent men can be understood by these never-failing indications severally or collectively or by means of the pious feelings of the low, excellent and the middling types.

38. Just as anir on piece in conjunction with the fire is no mere iron piece so also they are not mere human beings. Thanks to my grace.

39. A learned man shall not treat these Rudras with contempt by considering them ordinary men because they have assumed human forms with hands, feet and the like.

40. Insult offered to them by men of confused intellect quells glory, longevity, family and conduct and may cause their fall into hell.

41-43. All those regions except mine, i.e. those of Brahmā, Viṣṇu, Indra, and others who have been uprooted though they may be great souls, are easily to be destroyed like cotton. The prosperity of Buddhi, Prakṛti, and Puruṣa is impure. Hence it shall be eschewed by those who are desirous of the region beyond Guṇas. Of what avail is this talk? By whatever means it may be, fixing of the mind in me is the only way to achieve welfare.

Upamanyu said:—

44. Thus the brief resume of essential knowledge has been expounded by lord Śiva, the great Ātman, for the welfare of the worlds.

45. The Vedas, Śāstras, Itihāsas, Purāṇas and other
lores are but extensive glosses and commentaries of this succinct account of perfect knowledge.

46. This succinct account contains the six topics, viz., Jñāna, Jñeya, Anuṣṭheya, Adhikāra, Śādhanā and Śādhyā.

47-48. Jñāna is the knowledge acquired from the preceptor. Jñeya is the Pāśa, Paśu and Pati. The Anuṣṭheya is the worship of the Liṅga. It is the devotee who is authorised. Śādhanā is Śiva’s mantra and Śādhyā is the equality with Śiva. If one has the knowledge of the epitome of the six topics one has attained omniscience.

49. After worshipping Śiva externally at the outset by means of Karmayajñā with devotion and in accordance with one’s affluence, the devotee shall afterwards be engaged in inner sacrifice.

50. If for more virtue one is interested in the inner and not in the external working, the noble soul need not perform the external worship.

51. O Kṛṣṇa, neither within nor without has he ever any duty, he who is contented with the nectar of knowledge and who has identified his Ātman with Śiva by means of his devotion.

52. The devotee shall eschew in order the external and internal worships. Through Jñāna he shall see the Jñeya and then eschew the Jñāna also.

53. If the mind is not concentrated on Śiva, of what avail is the rite even when performed? If the mind is concentrated, of what avail is the rite duly performed?

54. Hence one shall fix the mind in Śiva by some means or other without performing the rites or performing them internally or externally in order.

55. Persons who have fixed their minds in Śiva, good men who have stabilised their intellect will have the greatest bliss everywhere both here and hereafter.

56. The Siddhis are achieved by the mantra, ‘Om Namah Śivāya’. Hence the mantra shall be acquired for the acquisition of the great magnificence which has nothing parallel to it.
CHAPTER TWELVE

(The glory of the five-syllabled mantra of Śiva)

Lord Kṛṣṇa said:—

1. O omniscient excellent sage, ocean of all knowledge, I wish to hear precisely about the glory of the five-syllabled mantra.

Upamanyu said:—

2. It is impossible to explain in detail the glory of the five-syllabled mantra even in hundreds of crores of years. Hence hear it in brief.

3-5. The six-syllabled mantra is found in the Veda and Śivāgama. It facilitates the understanding of all topics by the devotees of Śiva. It consists of very few syllables but is pregnant with meaning. It is the essence of the Vedas. It is conducive to salvation. This expression of auspicious nature is devoid of doubts. It is achieved by the order of Śiva. It is attended by many Siddhis. It is divine and delightful to the mind. That expression ‘lord Śiva’ is majestic and decisive in meaning.

6. The omniscient lord Śiva mentioned the mantra, “Om Namaḥ Śivāya” for the acquisition of all topics and meanings by the embodied beings since it can be easily uttered through the mouth.

7. The first mantra consisting of six syllables is the seed of all lores. It is very subtle but serves a great purpose. It shall be known like the seed of the banyan tree.

8. The omniscient lord, the creator of everything, the all-pervasive Śiva who is beyond the three attributes, is stationed in the single-syllabled mantra Om.

9-10. The five subtle Brahmans are stationed in the mantra “Namaḥ Śivāya” occupying one syllable each. Thus in the six-syllabled subtle mantra, Śiva in the form of Pañca Brahmanas is stationed in the way of Expressed and Expressive. Innately Śiva is ‘Expressed’ and the mantra is ‘Expressive’ due to its comprehensibility.

259. See Vāyu II. 3. 5.: ŚRS 1. 36.
11. This state of being the expressive and the expressed is beginningless inasmuch as this terrible ocean of worldly existence functions without a beginning.

12-16. Śiva too is beginningless and he is the releaser of persons from the worldly existence. Just as the medicine is naturally antagonistic to ailments so also Śiva is antagonistic to the ills of worldly existence. If the lord of the universe had not been in existence, the whole universe would have been gloomy, since the Prakṛti is insentient and the Puruṣa is ignorant. Pradhāna, the atom etc. are insentient. They never function as the makers themselves without an intelligent cause. The instruction in virtue and evil, the bondage and salvation, the activity of reflection—in view of all these things the first creation of men would not have been possible without the omniscient lord. Just as the patients will be devoid of joy and be distressed without the physician so also the people would be in distress without the lord.

17. Hence, surely there is the lord, the primordial omniscient, perfect, Sadāśiva, the protector of persons from the ocean of worldly existence.

18. Śiva is devoid of beginning, middle and end. He is the lord innately pure, omniscient and perfect as mentioned in Śaivite Āgamas.

19. This mantra expresses him. He is the person expressed by the great Mantra.

20. The Śivajñāna, is as extensive as the expression of Śiva, the six-syllabled mantra, ‘Om Namaḥ Śivāya’.

21-23. This mantra is a positive statement and not a parable. How can Śiva, who is all-perfect, all-pervasive, innately pure and who blesses the worlds, mention a false theory? As things stand by nature along with their virtues and flaws, and the fruits they are capable of producing, how can the omniscient being mention untruth? Only one influenced by passion, ignorance and other flaws will speak untruth.

24. Those two faults are not present in the lord. How can he then make a wrong statement? Surely therefore the expression that is uttered by Śiva, the omniscient without any flaw, is authoritative.
25. Hence, the statements of lord Śiva shall be faithfully considered by a learned man. In regard to merits and sins as they are, a person having no faith in him falls.

26. The good statements uttered by the sages quiet and calm for the achievement of heaven and salvation shall be considered ‘sacred utterances.’

27. The utterances that are actuated by passion, hatred, falsehood, anger, lust and greediness are bad. They cause one’s fall into hell.

28. Of what avail is that statement of ignorance and lust which is the cause of worldly pain even if it be polished, soft and charming?

29. Even that ugly statement which on being heard brings in welfare and the destruction of lust etc., should be considered auspicious.

30. Although there are many mantras, there is nothing like the holy mantra uttered by Śiva.

31. The Vedas and Śāstras along with their ancillaries are present in the six syllables. Hence there is no other mantra equal to this.

32. Just as an aphorism is ramified and expanded by its gloss, the six-syllabled mantra is expanded by seven crores of great and subsidiary mantras.

33. Whatever texts there are, the texts expounding Śiva’s knowledge, the repositories of lore, they are the commentaries of the succinct aphorism, the six-syllabled mantra.

34. Of what avail are many mantras and Śāstras full of details to one whose heart is firmly established in the mantra “Om Namah Śivāya?”

35. If anyone has stabilised the Mantra “Om Namah Śivāya” by frequent practice, he has learnt all, heard all and performed all.

36. Life is fruitful indeed, of the person, at the tip of whose tongue is present the set of three syllables ‘Śivāya’ prefixed with the word denoting obeisance.

37. A person steady in the Japa of the five-syllabled mantra is released from the cage of sins whether he be a Śūdra, base-born, fool or a learned man.
38. This was mentioned by the lord when asked by the goddess, for the benefit of all men, particularly of brahmins.

CHAPTER THIRTEEN

(The greatness of the five-syllabled Mantra)

The goddess said:—

1-3. O great lord, how are your devotees liberated in the defiled period of Kali, invincible and untransgressable, when the world is enveloped by the darkness of sin, when people are averse to the practice of holy rites, when the legitimate activities of different castes and stages in life have declined, when great danger is imminent, when the question of the rights of the people is involved in doubts, when deviation from duty is certain, when the continuity of spiritual instructions is broken and when the order of preceptors and disciples has disappeared?

Lord Śiva said:—

4. Men of the Kali age are liberated when their souls are purified by devotion after resorting to my pleasing Mantra of five syllables.

5-6. My five-syllabled Mantra affords protection from the fear of worldly existence to those whose minds are inclined towards me although they may be of distorted outlook, greedy, deceitful, ruthless, ungrateful and defiled by unimaginable and inexpressible faults, mental, verbal and physical.

7. O goddess, often I have promised that in this world even a fallen man may become liberated through this Mantra if he happens to be my devotee.

The goddess said:—

8. If a fallen man does not deserve holy rites in any respect, the rites performed by him are conducive to hell.
Then how can the fallen man be liberated through this Mantra?

**Lord Śiva said**:—

9. O good woman, what you have said is true. Now listen to what has been a great guarded secret hitherto.

10. Yes, surely, if the fallen man, under delusion, were to worship me with other mantras, excluding the five-syllabled one, he is sure to fall into hell.

11. Persons who live on water or air and those whose bodies are emaciated due to holy rites do not attain my region through those holy rites.

12. But he who worships me even once with devotion repeating the five-syllabled mantra, attains my region through the weightiness of this Mantra alone.

13. Hence, penances, sacrifices, observances and holy rites are not equal to even a croreth part of the worship with the five-syllabled mantra.

14. Indeed he who worships me with the five-syllabled mantra becomes liberated if he is in bondage.

15. He who worships me even once with the five-syllabled mantra with or without the Rudra mantra is liberated even if he is a fallen or a foolish man.

16. O goddess, he who worships me with the six-syllabled or with the five-syllabled mantra, with the Vedic mantra as its ancillary, with devotion to me, is liberated.

17-18. A fallen man or one not fallen can worship with this mantra. My devotee who has conquered anger may or may not be one who has attained me. One who has attained me is a billion times superior to one who has not attained. Hence one should try to attain me by worshipping me with this mantra.

19. He who worships me with this Mantra, being equipped with friendship and other attributes with devotion and celibacy attains similarity to me.

20. Of what avail is much talk? The devotees are authorised in my five-syllabled mantra which is the most excellent one.

21. It is the efficacy of the five-syllabled mantra where-
by the worlds, the Vedas, the sages, the eternal virtues, the entire universe, and the gods stand steady.

22. At the advent of dissolution when the mobile and immobile beings perish, everything becomes merged in its cause.

23. O goddess, I am the only one staying then. There is no second one anywhere. Then all the Vedas, scriptures etc. are stationed in the five-syllabled mantra.

24. Protected by my Śakti they do not perish. The creation is evolved out of me differently through the Prakṛti and the Ātman.

25-27. Then comes a subsidiary dissolution of the forms and attributes. Then lord Nārāyaṇa assumes the physical body of Māyā and lies on the serpent couch in the midst of the water. The five-faced lord Brahmā born of his umbilical lotus becomes desirous of creating the three worlds. But having none to assist him he becomes incapable. Hence he creates at the outset the ten sages of unmeasured splendour, his mental sons.

28. In order to enhance their achievement Brahmā said to me ‘O great lord, please bestow the power on my sons.’

29. Thus requested by him, I who had assumed five faces, mentioned the five syllables, to the lotus-born one.

30. Accepting them with his five faces, the grandfather of the worlds understood me as the great lord, the expressive of great meaning.

31. After understanding the process of its application in accordance with the rules, the patriarch who achieved the Mantra imparted it along with its meaning to his sons in the exact manner.

32-34. After securing the excellent Mantra from him, they desired to propitiate me along the way indicated by him. There is a mountain Mūjavat on the beautiful peak of Meru. It is my favourite resort, ever glorious and always guarded by my devotees. Eager to create the world they performed penance there for a thousand years according to the calculation of the gods, taking in only air.

260. It is a peak of mount Meru, well known for Soma production; it is also mentioned in the RV.
35-36. On seeing their devotion I appeared before them immediately and explained to them all the details, viz., the sage, metre, Kilaka, Bijaśakti, deity, Nyāsa, the six ancillaries, the limits of the quarters and their application. The aim was to multiply creation through the sages.

37. Thenceforth as a result of the efficacy of the mantra, the sages reinforced by austerities are performing the creation of the gods, asuras and human beings in a splendid way.

38. Now I mention the form of this great mantra. The word ‘Namah’ shall be uttered at first. It shall be followed by the word ‘Śivāya’.

39. This five-syllabled lore is present in all Upaniṣads. It is eternal as well as the seed of all living beings.

40-42. It is the goddess, my own expression coming out of my mouth at first. The goddess having the splendour of molten gold, plump, lifted-up breasts, four arms, three arees, and the crescent moon as the crest-jewel. Her hands are as tender as lotuses. She is gentle with the gestures of boon and protection; she is possessed of all characteristics. She is bedecked in ornaments. She is seated on a white lotus. Her tresses are blue and curly.

43. She has five colours with beaming discs, viz., yellow, black, smoky, golden and red.

44-45. If they are separately worshipped, they shall be adorned with Bindu and Nāda. Bindu is in the form of the semicircular moon. Nāda is in the form of the flame of the lamp. O excellent-faced lady, the Bija of this Mantra is ranked as the second among the well-known Bijas. The Bija of the fourth begins with a long vowel. The fifth one is mentioned as Śakti.

46. O good-faced lady, the sage of this mantra is Vāmadeva; the metre is Paňkti; the deity, I am myself.

47. The several individual sages of the letters are, O good lady, Gautama, Atri, Viśvāmitra, Aṅgiras and Bharadvāja.

48. The metres severally are Gāyatrī, Anuṣṭup, Triṣṭup, Brhati and Virāṭ. The deities severally are Indra, Rudra, Viṣṇu, Brahmā and Skanda.
49. As their places, my faces beginning with the one in the east and ending with the one above are taken. They are identified with the letters “Na” etc. in order.

50. The first, second and the fourth letters are Udātta. The fifth is Svarita and the third is Anudātta.

51. This mantra is otherwise called Mūlavidyā, Śivam, Śivasūtra, and five-syllabled. This Śaiva mantra is my great heart.

52-53. The letter “Na” is the head; “Maḥ” the tuft; “Śi” the armour; “Vā” the eye; “Ya” the missile. At the end of each letter shall be uttered—Namah, Svāhā, Vaṣat, Hum, Vauṣat, Phat.

54. There too, the same is the Mūlamantra with a slight difference. The fifth Varna is bedecked by the twelfth vowel (‘ḥ’)

55. The devotee shall worship me with Japa, Homa, etc., mentally, verbally and physically through this Mantra.

56. Let it be in accordance with their intellect, injunction in the scripture, time, inclination, capacity, wealth and their taste.

57. O Goddess, my worship will lead to salvation whenever, wherever and by whomsoever it may be done if it is with devotion.

58. O good woman, whatever is done unto me by one whose mind is attached to me, whether in the proper order or in the reverse order, is dear and is auspicious to me.

59. I have made certain rules governing my devotees who are not unduly helpless in regard to all sacred scriptures.

60. There at the outset, I shall explain the procedure of practising the mantra without which the Japa is futile and with which it is fruitful.
CHAPTER FOURTEEN

(The glory of the five-syllabled Mantra)

Lord Śiva said:—

1. O good-faced lady, a Japa without the behest of the preceptor, holy rites, faith and the prescribed fees is fruitless though the behest might have been secured.

2. If a mantra is well practised with the acquisition of behest, attended with holy rites, equipped with faith in me and accompanied by fee it is greatly efficacious.

3-4. The devotee shall approach the brahmin preceptor who knows the principles, performs Japa, is devoted to meditation and endowed with virtues. He shall strenuously propitiate him mentally, verbally, physically and monetarily. He shall possess the purity of piety.

5-6. A brahmin devotee shall worship the preceptor always strenuously. If he is affluent he shall present devoutly to his preceptor excellent horses, elephants chariots, ornaments, garments, grain and riches.

7-8. He shall not be stringent about money if he desires to achieve Siddhi for himself. Dedicating himself thereafter along with his possessions to the preceptor and after undeceitfully worshipping him to his capacity, he shall learn the mantra and derive knowledge in due order.

9-13. When the preceptor is satisfied he shall let him stay for a year serving him without arrogance. On an auspicious day thereafter he shall make him take his bath after observing fast. For the sake of purity he shall again be subjected to ablution with vessels full of ghee and sacred water wherein holy materials shall be put. He shall dress him well and bedeck him with fragrant garlands, ornaments and garments. The Pūṇyāha mantras shall be recited and brahmans worshipped. Then in a holy spot, near the seashore, river bank, cowpen temple or in the house itself, at an auspicious hour when the day is conducive to achievement, when the conjunctions of stars are devoid of defects, he shall bless him and impart to him my knowledge duly.

14-15. In a secluded spot the preceptor delighted in
mind shall repeat the mantra with due accents. He shall then make the disciple repeat it. Then the preceptor shall say 'Let there be welfare. Let there be auspiciousness around. Let everything be pleasing and auspicious'. Thus the preceptor shall impart the mantra and allow him to practise it.

16. Getting thus the mantra and the permission from the preceptor the disciple shall perform the Samkalpa with pure mind and repeat the mantra with the rite of initiation.

17. As long as he lives he shall repeat the mantra one thousand and eight times everyday without thinking of anything else and devotedly attached to it alone. He attains the greatest goal.

18. He who completes the Japa four hundred thousand times with great devotion, taking food only in the nights with full self-control, is said to be a Puraścaraṇika.

19. There is none equal to him in the world who, after the Puraścaraṇa is over, continues to perform the Japa everyday. He is Siddha himself and confers Siddhi on others too.

20-23. He shall take bath, sit in a pleasing posture in a sacred spot. He shall meditate on me in his heart along with you and shall remember his preceptor. He shall sit facing the north or the east, observe silence and concentration of the mind, purify the five principles by means of Dahana and Plāvana rituals. He shall perform the Mantranyāsa, make his body worthy and pure, meditate on us restraining Prāṇa and Apāna. He shall remember the respective place, form, sage, metre, the presiding deity, Bija, Śakti and the statement. Then he shall perform the Japa of the five-syllab- led mantra.

24. Experts in the meanings of Āgama texts say that the mental Japa is excellent, the Upāmśu Japa (in a low voice) is the middling. The verbal Japa is of the lowest quality.

25. The Japa with Rudra as the presiding deity is the most excellent, that with Viṣṇu as the presiding deity is the middling and that with Brahmā as the presiding deity is of the lowest quality.
26. The muttering of the mantra with high, low or middle accentuation, the words and the letters being clear or otherwise, is called the verbal japa.

27. Upāṃśu Japa is the one where the tongue throbs and there is slight utterance. It may not be heard by others or may be slightly heard.

28. Mental Japa is that where the series of letters are thought well and the words and their meanings are pondered over.

29. If the efficacy of the Vācikajapa is one, that of the Upāṃśu Japa is hundred; that of the Mānasajapa is a thousand; that of the Sagarbha Japa is hundred times more.

30. The Japa performed with the prāṇāyāma is Sagarbha Japa. In the first and the last even Agarbha Prāṇāyāma is commended.

31. After performing the Prāṇāyāma forty times, the intelligent devotee, knowing the meaning of the mantra, shall remember the mantra. If he is unable to repeat so many times he shall repeat as many times as his physical strength permits him.

32. He shall perform five, three or one Prāṇāyāma whether Agarbha or Sagarbha. The Sagarbha Prāṇāyāma is better of the two.

33. The Sadhyāna Japa is a thousand times better than the Sagarbha Japa. One of the five types of Japas shall be performed upto the extent of one’s ability.

34-36. There are various ways of counting the number of times the mantra has been repeated. Counting with the fingers is one mode. Eight times that number can be calculated by lines, ten times by dots, hundred times by shells or gems, thousand times by corals, ten thousand times by crystal pieces, hundred thousand times by pearls, million times by seeds of lotuses, a crore of times by gold pieces, infinite time by a bundle of Kuśa grass or Rudrākṣa beads.

37-38. A rosary containing thirty beads of Rudrākṣa for Japa bestows wealth, containing twenty-seven beads yields nourishment, containing twenty-five beads bestows salvation, containing fifteen beads bestows the fruits of black magic.
39. The thumb used in counting the number bestows salvation. The index finger destroys enemies. The middle finger bestows wealth. The ring finger brings about calmness and peace.

40-41. If there are hundred and eight beads that rosary is the most excellent. If it has hundred beads it is excellent. If it has fifty beads it is the middling. With fifty-four beads it is good. The Japa shall be performed with these different rosaries. They must not be exhibited to anyone.

42. The use of little finger in the Japa shall be avoided. In the act of Japa it is held to be auspicious. The Japa shall be performed by means of the thumb in contact with other fingers.

43. If Japa is performed without the thumb it is futile. If performed in the house it is ordinarily efficacious. If performed in the cowpen it is hundred times more.

44. In a holy forest or park it is thousand times more. On a holy mountain it is ten thousand times more. On the banks of a river it is hundred thousand times more.

45-46. They say that the Japa performed in a temple is a crore of times more efficacious. That performed in my presence is infinite number of times more efficacious. Japa in the presence of the sun, fire, preceptor, moon, lamp, water, brahmins and cows is commended. Sitting east of these is conducive to favourable control; south of these is of the same nature as black magic.

47-50. West of these is conducive to riches and north of these is peace-bestowing. If Japa is performed in the presence of sun, fire, brahmins, gods, preceptors and others one should not turn the face away from them. One should never perform Japa with the turban on, or wearing an armour or a bodice, in the nude, or with the hair dishevelled, or the neck covered, or without the Pavitra in the hand or while impure or while lamenting. While performing Japa the following must be avoided—anger, intoxication sneezing, spitting, yawning and seeing a dog or a lowborn person. If they happen, Acamana shall be performed or I shall be remembered along with you.

51-53. Or he shall see the luminary bodies or he shall
perform a Prâñâyâma. One should not perform Japa without a seat to sit on nor shall it be performed lying down, or standing up and walking. One shall not perform Japa in the open street or in an inauspicious place or in darkness. Legs shall not be stretched while performing the Japa nor shall one be in the cocklike posture, or seated in a vehicle or in a couch. Japa shall not be performed when one is worried. If one is competent one shall perform many Japas. Weak persons shall perform Japa according to capacity.

54. Of what avail is much talk? Hear these words in brief. A person of good conduct, performing Japa and meditating purely attains welfare.

55. Good conduct is the greatest virtue. It is the greatest wealth, the greatest knowledge and the greatest goal.281

56. A person devoid of good conduct is censured in the world. He will not be happy in the other world. Hence one must possess good conduct.

57. Doing the duties prescribed by the Vedas, Śāstras and the followers of the Vedas is meant by the word good conduct, nothing else.

58. Good conduct is also the conduct of the good. Theism is the source of goodness.

59. If he is a believer he will not err from the path of good conduct or commit errors or get defiled. Hence one shall be a believer in God and the Vedas.

60. Faith is the conviction that happiness and misery are attained by means of good and evil deeds hereafter too just as in this world.

61. O beloved, I shall tell you another secret which shall be guarded well. It shall not be mentioned to any one and every one or to an atheist brute.

62. In the age of Kali there is no greater protective factor than the five-syllabled Mantra to a fallen or a low-born person devoid of good conduct.

63. This mantra is not ineffective when repeated by a person whether walking or standing or doing any other work or whether he is pure or impure.

Akṣatas, Kuṣa and Dūrvā grass. It shall be tied round with two cloths and a white thread round the neck. It shall be filled with pure water with bundle of Kuṣa grass inserted in it. It shall contain the materials of worship and a covering lid.

13-14. The vessels Bhṛṅgāra and Vardhanī as well as Śaṅkha and Cakra shall also be put. Except the thread the other thing may consist of lotus petals and leaves. On the northern petal of the lotus conceived as seat shall be placed the Vardhanī of the Astrarāja (?) with sandal paste and water.

15. To the east of the diagram the great worship of the lord shall start on the consecrated jar.

16-19. What has been mentioned before can be performed on the seashore, or river-bank, or in the cowpen or on a mountain, or in a temple or in the house or in any other charming place, except the platform. After making the diagram as before and the raised ground for fire the preceptor shall enter the worship chamber with a delighted face. He shall invoke all auspicious things about him. He shall have completed all the daily rites. He shall perform the great worship in the middle of the mystical diagram. He shall invoke Śiva again in the water-jar and worship.

20-21. He shall meditate upon the lord the protector of sacrifice facing the west. In the vessel Astravardhanī he shall worship the weapon of the lord on the south. He shall place the Mantra in the Mantra vessel. Expert in the mantras he shall exhibit the mystic gestures and begin the sacrifice with the mantra.

22. The excellent preceptor shall perform the sacrifice in the sacred fire in the main pit. The other brahmins shall perform the sacrifice all round in the other pits.

23. The excellent preceptor shall perform the sacrifice only in the main pit. The number of sacrifices made by the others is half or one fourth of those of the chief priest.

24. Some shall recite the Vedic mantras or auspicious hymns. Some shall perform the Japa duly.

25-26. Dance, music, instrumental as well as vocal, and other auspicious conventional rites shall be performed.
After propitiating the assembled brahmins he shall make them recite the Punyāha mantras. He shall then worship. He shall pray to the lord with a desire to bless the disciple.

27. 'O lord of the chief of gods be pleased. O lord, ocean of mercy, please enter my body mercifully and release me from the bondage'.

28-30. The preceptor shall perform the Samkalpa 'I shall do thus' and with the formal permission, he shall bring the disciple who had been observing fast taking only Havisya once and who had taken bath and performed daily rites. The disciple shall continue the Japa of Pranava and meditate on the lord. Auspicious rites shall then be performed for him. In the Maṇḍala in front of the western or the southern door he shall be made to sit on the Darbha grass. The disciple shall sit facing the north.

31-32. The preceptor shall stand facing the east and sprinkle the water from the vessel Prokṣaṇi, on his head as the disciple sits straight with palms joined in reverence. He shall lightly touch with flowers the eyes of the disciple and bind them with a strip of new silk cloth repeating the mantras.

33. Then he shall make the disciple enter the Maṇḍapa through the door and circumambulate thrice.

34. Then after offering a handful of flowers with a piece of gold to the lord he shall prostrate on the ground facing the east or the north.

35. Then as before, the preceptor shall sprinkle the water on his head and strew flowers. The bandage around his eyes shall be removed.

36-37. After seeing the Maṇḍala, he shall bow to the lord again with palms joined in reverence. The preceptor shall make the disciple sit to the south of the Maṇḍala and to his left on a Darbha grass seat. After propitiating the lord, the preceptor shall place his auspicious hand over his head.

38. Uttering the mantra of Śiva, the preceptor, identical with Śiva, shall place his hand resplendent with Śaivite splendour, on the head of the disciple.

39. With the same hand the preceptor shall touch
all the parts of his body. The disciple shall prostrate on the ground before the lord in the form of the preceptor.

40-41. He shall worship the lord duly and perform three Āhutis. He shall sit as before. The preceptor shall touch the disciple with the tips of the Darbha grass. By means of his Vidyā he shall enter the Ātman. After bowing to the lord he shall perform the rite of Nādisandhāna.

42-44. He shall perform the rite of Prāṇanirgama as mentioned in Śiva Śāstras. Remembering the mystical entry into the body of the disciple he shall perform the Tarpana rite with the mantras. For the Tarpana he shall offer thrice the ten Āhutis with the ancillary mantras. After offering the Pūrṇāhuti, the expert preceptor shall offer again ten Āhutis repeating the Mūlamantra, by way of expiation.

45-46. Worshipping the lord of the gods again and performing the Ācamana the preceptor shall perform Homa duly and uplift the disciple from his caste. If he is a vaiśya he is first lifted into a kṣatriya. Then performing these rites the preceptor shall lift him into a brahmin.

47. If the disciple is a kṣatriya he is first raised into a brahmin and then to the form of Rudra. If the disciple is a brahmin he is raised into the form of Rudra.

48-49. After sprinkling and striking lightly the disciple and remembering the Ātman of the disciple in his own, the preceptor shall drain out the wind that throbs like a flame, through the veins as mentioned. He shall then enter the vein and the heart of the disciple.

50. After entering his consciousness that appears to him like a blue spot he shall meditate on it as blazing with its brilliance free from dirt.

51-52. After breathing in the vein repeating the mantra and showing the Saṃbhāra mudrā (the gesture of annihilation) he shall refill it with Pūraka for uniting the Ātmans. Now taking it again with Kumbhaka as with Recaka before, he shall place it in the heart of the disciple.

53. After touching him and giving him the sacred thread secured from Śiva he shall offer three Āhutis and the Pūrṇāhuti thereafter.

54-56. To the south of the lord, the disciple is made to
sit on a splendid seat over which Kuśa, and flowers are strewn. He shall join his palms with reverence and face the north. He shall sit in the posture of Svastika. He shall face the east and sitting in a splendid seat shall repeat the mantras with the auspicious songs and music and take the water-jar. Meditating on the joyous Śiva he shall pour water over the disciple.

57. Wiping off the water over his body and wearing a white cloth, he shall perform the Ācamana. Fully bedecked he shall go to the Manḍapa with palms joined in reverence.

58. He shall make him sit as before on the Kuśa seat and worship the lord in the Manḍala. He shall perform the Karanyāsa rite.

59. Meditating on the lord he shall take Bhasma in both the hands and smear it over the body of the disciple repeating Śiva’s names.

60-61. He shall then perform the rites of Dahana and Plāvana and conclude with the rite of Mātrkānyāsa. Meditating on Śiva’s seat and invoking him on the head of the disciple he shall mentally worship him in the prescribed manner.

62. With palms joined in reverence he shall pray to the lord. ‘Stay here permanently’. After submitting this he shall remember him shining with resplendent splendour.

63. After worshipping Śiva and securing his behest in the form of Śiva he shall slowly mutter Śiva’s Mantra into the ear of the disciple.

64. At the behest of the preceptor he shall repeat the mantra with palms joined in reverence and mind concentrating on it.

65. Then after instructing him in the Śakti mantra, the expert preceptor shall make him repeat it easily and bless him with auspiciousness.

66. After briefly explaining to him the syllabic meaning of the mantra, the preceptor shall advise him about the form of the lord and instruct him in different postures.

67. Then at the behest of the preceptor, in the presence of Śaivite fire and the preceptor, the disciple shall think with devotion and repeat the statement of initiation.
68. ‘Better to abandon life, better to cut off the head than to take food without worshipping the three-eyed lord.’

69. The lord alone will invariably give till the delusion is removed. The disciple shall propitiate the lord with concentrated devotion till delusion is quelled.

70. Thereafter the disciple will be known as Samaya in the preceptor’s hermitage. He shall carry out the behests of the preceptor and remain subservient to him.

71. Then after performing the rite of Karanyāsa the preceptor shall take the Bhasma with his own hand and hand it over to the disciple along with the Mūlamantra and the Rudrākṣa over which the mantra has been repeated.

72. If it is possible he shall give him the phallic264 or the embodied idol of the lord, the requisites of worship, sacrifice, Japa and meditation.

73. The disciple shall take these things from the Śaiva preceptor with great respect only at the behest of his family preceptor. Not otherwise.

74. He shall keep on his head everything obtained from the preceptor, with great devotion and preserve it carefully. He shall worship Śiva in the hermitage or in his own house.

75. The preceptor shall impart to him the Śaivite conduct of life in proportion to his devotion and faith as well as his grasping capacity.

76. Whatever is mentioned, or commanded, or even glorified by the preceptor to the Samaya, he shall retain in his intellect.

77. Understanding of Śaivite Āgama, reading it and listening to it shall be done at the behest of the preceptor. Not by himself at his will nor from anyone else.

78. Thus the consecration ‘Samaya’ has been briefly explained to you. It is the greatest means in attaining the city of Śiva himself.

264. Before re-creation after dissolution, the universe remains un-manifest in the phallic form of Śiva. Hence Śiva is Gūḍhadeha.
CHAPTER SEVENTEEN

(The rules governing Śaivite initiation)

Upamanyu said:—

1. Hereafter the preceptor shall perform the purification of the six pathways after understanding the disciple's capacity, for the sake of liberation from bondage.

2. The six paths are Kalā, Tattva, Bhuvana, Varṇa, Pada and Mantra in brief.

3. The five Kalās, Nivṛtti etc. are the pathway of Kalā. The five Kalās pervade the five paths.

4. The principles from Śivatattva to the earth constitute the paths of principles. They are twentiesix, both pure and impure.

5. Those beginning with Ādāra and ending with Unmana constitute the paths of worlds. They are sixty in number without difference and subsidiary divisions.

6. The fifty letters in the form of Rudras constitute the path of letters. The path of words has many varieties.

7-8. The path of mantras consisting of subsidiary Mantras is pervaded by the excellent mantra. Just as Śiva, the leader of Tattvas, is not included among Tattvas so also the leader of Mantras is not included in the path of Mantra. The Kalādḥvā pervades and the other Adhvās are pervaded.

9-10. He who does not know that factually should not perform the rite of the six Adhvās. He who has not understood the form of the six paths cannot understand the order of pervasiveness and is incompetent to perform the rite.

11-14. After making the pits and the Maṇḍapa as before, to the east he shall make the mystic diagram measuring two hastas for keeping the water-jar on. The preceptor shall perform his routine rites and enter the Maṇḍapa with his disciples to begin the worship of Śiva as before. Milk pudding shall be made with rice measuring not less than one Ādḥaka. Half of that shall be offered to the lord as Naivedya and the remaining shall be kept reserved for Homa. In the

267. The purificatory rites of the six pathways are the pre-requisites for the initiation of the disciple in Śiva's cult.
Maṇḍala drawn in front with various colours, the preceptor shall place five water-pots, one in each of the four quarters and one in the middle.

15-17. The preceptor, most expert in the procedural code, shall invoke the five Brahmans on them, repeating the Mūlāvarṇas along with Bindu and Näda, and the letters beginning with Namah and ending with Ya. Isana is invoked in the middle jar, Purusa in the eastern, Aghora in the southern, Vāma in the northern and Sadyojāta in the western jar. After performing the rites of protection, mystic gestures and invocation of the jar he shall sacrifice in the Śiva fire as before.

18-20. The milk pudding reserved for sacrifice shall be offered and what still remains shall be kept for the disciple to eat. The rites upto the Tarpana shall be conducted in the manner mentioned before. After the Pūrnāhuti the rite of illumination with the ancillaries shall be performed.

21-22. In this rite three Āhutis shall be given. With the specific mantras the refugent deities shall be meditated upon. He shall then take the thrice-spun white threads made by brahmin girls, strung into three and with these bind the tip of the tuft of the disciple.

23-26. The thread shall be let loose till the tip of the toe of the disciple standing straight. The Suṣumṇā (the nerve of the backbone) shall be joined with it. The consciousness shall be invoked with the basic mantra and he shall offer three Āhutis to create its presence. With the flowers he shall strike the chest of the disciple as before and invoke consciousness. It shall then be conceived as placed in the twelve-petalled lotus. The thread shall be joined with the other thread (?) with the Astra and Varma mantras. After velling the body of the disciple the thread shall be meditated upon (?)

27-30. It shall then be imagined that the three strings

266. The five forms of Śiva ‘Pañcabrahmans, viz. Isana, Purusa, Aghora, Vāma and Sadya are invoked in the water-jars placed in different directions with the basic mantra of Śiva.

267. The mantra is ‘भो हूँ शिवाय फट स्वाहा’. 
represent a bond with the objects and the state of enjoyment. The Kalā Śāntyatī etc. in the forms of the elements ether etc. shall be joined to the thread (?) with their respective names and worshipped. With these as the base the foregoing rites shall be performed. Then he shall survey the pervasion of the dirt etc. in Tattvas. After offering as Āhuti, the pervasion of Kalā in the dirt etc. the Kalās shall be illuminated.

31. After striking the disciple on the head and the thread worn on the body he shall bedeck the sūtra in the Śāntyatī Pada, repeating the mantra.

32. In this manner after offering the Āhutis of Śāntyatī up to the end of Nivṛtti he shall perform three Āhutis and worship Śiva in the Maṇḍala.

33. The preceptor shall make the disciple sit to the south of the lord facing the north, on the Maṇḍala strewn with Darbha grass. He shall give him the rice soaked in ghee left after the Homa.

34. The disciple shall take the Caru offered by the preceptor, and eat it repeating the name Śiva. After performing the Ācamana twice he shall repeat the mantra of Śiva.

35. The preceptor shall give him the Pañcagavya on the other Maṇḍala. The disciple shall drink it up to his capacity, perform the Ācamana twice and remember Śiva.

36. He shall make the disciple sit on a third Maṇḍala as before, and hand over a tooth brush twig having the characteristics mentioned in the scriptures.

37. The disciple shall sit silently facing the east or the north and clean his teeth with its soft tip.

38. He shall cast off the tooth brush, wash his hands and mouth, perform Ācamana and remember Śiva. Then at the behest of the preceptor he shall enter Śiva Maṇḍapa with palms joined in reverence.

39-40. If the cast-off tooth brush is seen by the preceptor in the north-east or west or in front it is auspicious, otherwise it is inauspicious. If it is seen in an inauspicious quarter the preceptor shall perform a hundred, or a fifty or twentyfive Homas with the basic Mantra for the removal of the defect.
41. Then he shall strike the disciple and whisper the name of Śiva into his ears. He shall make him settle to the south of the lord.

42. During the night the disciple shall lie on a Darbha mattress covered with an unwashed bed-sheet and consecrated with mantra. While lying he shall meditate on Śiva and keep his head to the east.

43-44. To his tuft the thread has already been tied. Along with that tuft the preceptor shall tie the unwashed bed-sheet. With Varma mantra he shall cover him up. All round him he shall make three lines with gingelly seeds and mustard fully consecrated by Astra mantra. Outside the lines he shall offer oblations to the guardians of the quarters.

45. The disciple shall not take anything in after settling down like this. After getting up the next day he shall intamate to the preceptor if he had any dream.

CHAPTER EIGHTEEN

(The purification of the six paths)

Upamanyu said:—

1. After completing ablution and other rites the disciple shall, at the bidding of the preceptor, go near the Maṇḍala of Śiva meditating on Śiva, with palms joined in reverence.

2. All rites up to the binding of the eyes shall be performed as on the previous day, except the worship. Then the preceptor shall show him the Maṇḍala.

3. When flowers are strewn by the disciple whose eyes are tied, the preceptor shall tell him the places where the flowers fell.

4. The preceptor shall take him to the Maṇḍala where worship had already been performed. As before he shall worship lord Iśāna and perform homa in the fire.

5. If any bad dream had been seen by the disciple,
the preceptor shall perform hundred, or fifty, or twenty-five homas with the basic mantra for the removal of that defect.

6-8. The thread tied to the tuft shall be loosened to hang down as before, He shall perform the worship of Ādhāra based on Nīrvṛttikalā and conclude with the worship of Vāgiśvarī with due homas. He shall bow to Vāgiśa and Sati who pervade Nīrvṛtti. He shall worship the lord in the Maṇḍala and make three Āhutis Then the mystical rite of making the simultaneous entry into all types of living beings, shall be performed.

9-10. The rites of striking and sprinkling shall be performed in the gross body of the disciple and then the Ātman shall be taken and placed in the twelve-petalled lotus. It shall be taken again from there through the repetition of the basic mantra and the gestures as prescribed in the scripture. The preceptor shall unite it mentally with all types of living beings simultaneously.

11. The living beings are fourteen in number: the eight types of the gods, five types of the lower animals and birds, and human beings forming one type.

12. In order to facilitate the simultaneous entry into all of them, he shall deposit the Ātman of the disciple along with his mind into Vāgiśānī duly.

13. For the accomplishment of the spiritual knowledge he shall worship and bow to the lord. After performing the homa he shall remember it as developed.

14. He shall duly perform the mystical rites of nativity, the pursuit of previous actions, straightforwardness and the great pleasure of enjoyment.

15. For the sake of redemption and the achievement of birth, longevity, enjoyment and purificatory impressions, the preceptor shall perform three Āhutis and pray to the lord.

16. Thus he shall purify his body that contains the dirt of enjoyment of pleasures and contact with sensual objects. He shall cut off the three bondages of the disciple.

17. By the complete splitting of the bondage he shall make the disciple clean.
18. After making the Pūrṇāhuti in the fire he shall worship Brahmā. After performing three Āhutis for him he shall submit to him the behest of Śiva.

19. ‘O Pitāmaha, no hindrance shall be placed for this disciple who is going to the great region of Śiva. This is the behest of Śiva’.

20. Thus imploring him, he shall worship and ritualistically dismiss him. He shall worship Mahādeva and perform three Āhutis.

21. Uplifting the Ātman of the disciple, as before, when it has been purified by Nivṛttikalā he shall deposit it in his own Ātman. He shall then worship Vāgīśa.

22. He shall perform three Āhutis now and ritualistically dismiss him. Returning he shall make it united with Pratiṣṭhākalā.

23. Performing the worship and the three Āhutis simultaneously he shall imagine the entry of the Ātman of the disciple into the Pratiṣṭhā Kalā.

24. Then after invoking Pratiṣṭhā and performing everything as previously mentioned he shall conceive its pervasion and the pervading Vāgīśāṇī.

25. He shall imagine Vāgīśāṇī as lustrous as the disc of the full moon. After doing everything as before he shall submit to Viśṇu the behest of Śiva the great Ātman.

26-28. Performing everything like the ritualistic dismissal of Viśṇu by means of Vidyā he shall think of Pratiṣṭhā and its pervasion and Vāgīśa too in order. He shall then perform everything concluding with the Pūrṇāhuti in the blazing fire as before. Nilarudra shall be invoked and its worship performed. As mentioned before, the behest of the lord shall be carried out.

29. Then the lord shall be ritualistically dismissed. For the purpose of quietening him, Vidyākalā shall be conceived and its pervasion surveyed.

30. He shall then as before invoke Vāgīśa that pervades his Ātman, that has the form and features of the early morning sun and that illuminates the ten quarters.

31. He shall perform the remaining rites as before. He shall invoke lord Śiva and propitiate him. After
performing homa he shall mentally submit to the behest of Śiva.

32. After ritualistically dismissing the lord he shall lead another Kalā to Śańtyatitakalā and survey its pervasion.

33. As before he shall meditate on Vāgiśā that pervades the Ātman as resembling the permanent. Upto the final offering (Pūrṇāhuti) everything is as before.

34. After doing everything in accordance with injunctions and worshipping Sadāśiva he shall submit to him the behest of Śiva of unmeasured activity.

35. There too, after worshipping Śiva as before on the head and bowing to Vāgiśa he shall ritualistically dismiss him.

36. Sprinkling then the disciple on the head as before with Śiva mantra he shall think of the merging of Śańtyatitakalā in the Śakti Tattva.

37. On the other side beyond the six pathways he shall think of the greatest Śakti of Śiva that pervades the pathways and that equals a crore of suns.

38-39. He shall bring the disciple as pure as the crystal in front of it. After washing the scissors, the preceptor shall cut off the tuft of the disciple as well as his thread in the manner mentioned in the Śaivite Scriptures. He shall place it in cowdung and consign it to Śiva fire.

40. Then with the basic mantra ending with Vauṣaṭ he shall wash the scissors and hands. He shall restore the consciousness of the disciple to his body.

41-42. The disciple shall take bath and perform Ācamana. Good wishes and blessings shall be conferred on him. He shall be brought to the Maṅḍala and made to prostrate. In order to expiate for the shortcomings in the rites due worship shall be performed. The preceptor shall pour three Āhutis by reciting the mantra.

43. In order to expiate for the shortcomings in the Mantra he shall worship the lord of the gods and pour three Āhutis by muttering the mantra.

44. He shall pour three Āhutis by repeating the mantra mentally. After propitiating Śiva there, in the
Mandala and Parvati, he shall pour three Ahutis. With palms joined in reverence the preceptor shall pray thereafter.

45. ‘O lord, due to your grace the purity of the six pathways of the disciple has been completed. Now, O lord, lead him unto your imperishable abode.’

46. After submitting thus to the lord he shall perform every thing as before, from Nadisandhana to the Puranahuti. Then he shall purify the elements

47. Then, for conducting purity he shall meditate on the regions stable or unstable, hot or cold in the purificatory rite of the Bhutas in the form of unity that is pervaded.

48. After cutting off the knot of the Bhutas he shall join the Bhutas on to the great lord Siva by the path of steady concentration.

49. He shall purify his body, burn it, and drench it with drops of nectar. Steadying the Atman he shall make his body in consonance with the pure pathways.

50-51. There at the outset he shall place on the head of the disciple the Santyatita kalā that pervades the pathways; the Santikalā on the face; Vidya kalā in the spot beginning with the throat and ending with the navel; Pratiṣṭhā kalā up to the knees; Nivṛtti kalā beneath it. Thereafter he shall meditate on it.

52. With the basic mantra, its Bijas and ancillaries he shall meditate on him in the form of Siva. He shall invoke the lord in the lotus of the heart and worship him.

53. The teacher shall pray for the perpetual presence of Siva in the disciple. He shall impose good qualities on the disciple possessed of Saivite splendour.

54-55. He shall perform three Ahutis praying—‘O lord, be pleased to bestow on him the attributes Aṇimā, etc.’ Likewise he shall invoke the lord for the presence of these qualities in him, viz:—omniscience, contentment, eternal enlightenment, unviolated Śakti, freedom and infinite power.

268. While offering three Ahutis he shall thrice utter the mantra बो नमः शिवाय प्रसीद.
56. Then securing permission from the lord and meditating on him in the heart he shall pour water over the disciple from the vessels\textsuperscript{269} of Sadyojāta etc. in order.

57. Then after making the disciple sit and worship Śiva as before he shall secure permission from the lord and impart Śiva’s knowledge to him.

58. He shall impart also the plicated Mantra\textsuperscript{270} beginning with Om and ending with Namāḥ and the Śaktividyā of a similar nature, accompanied by Śiva and Śakti.

59. He shall instruct him in the name of the sage, metre, deity and the efficacy of Śiva and Śivā, the worship of Śiva, his Āvaraṇa and the postures.

60. Worshipping the lord of the gods again he shall submit to Śiva—‘Please make whatever has been performed by me a well accomplished thing’.

61. Followed by his disciple the preceptor shall prostrate before the lord on the ground. Thereafter he shall ritualistically dismiss him from the Mañḍala and the fire.

62. Then those assembled there and worthy of worship shall be duly worshipped.

63. The members of the assembly including the Rtviks shall be honoured with the gifts. He who desires his welfare shall not be niggardly.

**CHAPTER NINETEEN**

*(The consecration of the aspirant and the greatness of the Mantra)*

Upamanyu said:—

1. Hereafter I shall explain the consecratory rite ‘Sādhaka’ indicated by me while explaining the greatness of the mantra.

\textsuperscript{269} It refers to the water-jars wherein the five forms of Śiva are invoked. See Vāyaviya II. 17. 16-17.

\textsuperscript{270} The mantra is ओऽ हं शिवाय नमः हं ओऽ।
2. As before the lord shall be worshipped in the Maṇḍala and the vessels and the homa performed. The disciple shall be brought to the Maṇḍala without his head-dress.

3-4. After performing hundred Āhutis and the rites unto the Pūrṇāhuti, and the rite of Tarpaṇa with the water from the jars repeating the Mūlamantra, the preceptor shall make offering and perform every rite as mentioned before. He shall pour water on the disciple and impart the excellent Mantra.

5. There, after imparting the Śaivite lore in detail, he shall place this in the disciple’s hand with water from the flowers.

6. ‘By the grace of the supreme lord this great Mantra shall certainly confer on you the Siddhis both of this world and the next one.’

7. After saying this, the preceptor shall worship lord Śiva and secure his formal permission. He shall then impart to the aspirant the Yoga of Śiva, the means of liberation.

8-9. On hearing the instructions of the preceptor, the aspirant disciple shall practise the Mantra before utilising it. This practice of the Mūlamantra is called Puraścaraṇa since it has to be practised before the rite Viniyoga.

10. A devotee who desires salvation need not practise the mantra too often. If practised moderately it is auspicious here and hereafter.

11-16. On an auspicious day, in a holy spot, in the favourable season, the devotee shall take bath and perform the rites of the forenoon scrupulously keeping the teeth and the nails sparkling white in colour. He shall bedeck himself in scented flowers, garlands and ornaments readily available. He shall wear a white head-dress and a white upper cloth. His dress shall be white and pure. He shall sit comfortably in the manner to which he is accustomed either in the temple or in his own house or in any charming place. He shall make his body worthy of Śaivite rites along the path mentioned in the Śaivite scriptures. He shall worship the lord Nakul-Iśvara. He shall offer milk pudding as Naivedyā and conclude the rite of propitiation. After bowing to him he shall
formally take his permission. He shall repeat the mantra ten million or five million, or two and a half million or two million or a million times.

17. Thereafter his diet shall be limited in quantity and confined to milk pudding and such other as is devoid of salt and acidity. He shall not be violent. He shall be forbearing, quiet and self-possessed for ever.

18. If milk pudding is not available he shall take fruits and roots. They are ordained by Śiva himself and in the series of order gradually they are better.

19-20. Whatever he eats daily whether, Caru, ground flour of fried grains, gruel, vegetables, milk, curd, ghee, roots, fruits and water he shall take in only after consecrating it with the mantras while the practice of the mantra is being kept up. He shall remain silent too.

21. He shall take bath in the water from east-flowing or west-flowing rivers and purify himself by repeating hundred and eight mantras or sprinkle himself as strength permits him.

22. He shall perform the rites of Tarpana and homa in the Śaivite fire with seven, five or three materials of worship or with ghee alone.

23. Nothing is inaccessible in this world or the next to him who is a devotee of Śiva and who is an aspirant practising the mantra of Śiva thus with devotion.

24. Or he shall perform the Japa of the mantra a thousand times everyday, with full concentration of the mind. He shall not take food before the thousand Japas are completed.

25. Nothing is difficult of access to him. Nothing is inauspicious to him. He attains learning, prosperity, happiness, and salvation.

26. Whether in the course of practice or application, whether done as a Nitya rite or a Naimittika rite he shall perform the Japa after taking bath with water or with Bhasma.

27. He shall perform the Japa of the five-syllabled mantra, pure in person and mind, with the tuft tied up,
wearing the sacred thread on the body and having the Pavitra round the finger. He shall have the Tripundra marks and shall wear Rudraksha beads.

CHAPTER TWENTY

(Special consecration)

Upamanyu said:—

1. The preceptor shall crown consecrated disciple as a preceptor after he has performed the Pashupata rite if he has the requisite qualities and not otherwise.

2. The Mandala shall be made as before and after worshipping the lord he shall, as before, place five water-jars one in each of the four quarters and one in the middle.

3. Nivṛtti Kalā shall be installed in the vessel in the east, Pratiṣṭhā Kalā in the vessel in the west; Vidyā Kalā in the south. Śanti Kalā in the north and the Parā Kalā in the middle.

4. The following rites shall be performed as before, viz. those of Rakṣā, the Mudrābandha or the gesture of the cow, repetition of mantra over the vessels and the homa till the Pūrṇāhuti.

5. The preceptor shall make the disciple enter the Mandala. He shall not wear the head-dress. The Tarpāṇa and other rites too shall be performed as before.

6. Then the lord shall be worshipped and his permission obtained ritualistically. He shall make the disciple sit on the seat for the pouring of water.

7. The disciple imagined as the five-fold offering of fruits shall be united with the Kalās and conceived as Śiva inasmuch as the mantra has been installed on his body; he shall be worshipped then.

8. Then the water from the vessels beginning with Nivṛtti Kumāra and ending with the middle shall be poured over the disciple repeating the names of Śiva.