9. Then the preceptor shall place his hand, repeating the Śiva mantra on the head of the disciple. The preceptor equipped with the piety towards Śiva shall call him Śivācārya.

10. He shall be adorned. Then the preceptor shall propitiate him in Śivamaṇḍala. After performing hundred and eight Āhutis he shall offer the Pūrṇāhuti.

11. The preceptor shall worship the lord and prostrate on the ground with palms joined in reverence over the head. He shall submit to the lord Śiva.

12. “O lord, by your grace this disciple has been made a preceptor by me. O lord, after blessing him, may the divine behest be bestowed on him.

13. After submitting thus, the preceptor shall bow to Śiva again along with the disciple. He shall worship the divine Śiva-Āgama in the same manner as Śiva himself.

14. Then he shall take the ritualistic permission from Śiva. The preceptor shall take the book “Śivajñāna” with both the hands and hand it over to the disciple.

15. The disciple shall accept it with his bent head and place the Vidyā over the seat. He shall then respectfully adore it.

16. The preceptor shall give him royal paraphernalia since one who has attained the status of Ācārya deserves even a kingdom.

17. Then he shall impart to him the modes of discipline followed by elders as mentioned in Śaivite sacred literature and as honoured amongst the people.

18. The preceptor shall test the disciples assiduously through the characteristics mentioned in Śaivite scriptures. He shall consecrate them and impart to them the Śaivite knowledge.

19. He shall infuse in him all these qualities without difficulty, viz. purity, forbearance, mercifullness, non-covetousness and absence of jealousy even strenuously.

20. After thus urging the disciple he shall ritualistically dismiss Śiva from the Maṇḍala. He shall worship the Śivakumbha, fire and others who had been invited there.

21-23. Or the preceptor accompanied by his atten-
dants shall simultaneously perform all the consecratory rites; the rites shall be repeated twice. The water-vessels shall be installed in the beginning itself as in the rite of the purification of the paths. After performing the Samaya consecration, wholly without ablution Śiva shall be worshipped again after the purification of the path. When that is concluded he shall worship the lord again.

24. After homa the Tarpaṇa rite of the mantra shall be performed. After the blessing of the lord the mantra shall be placed in the hand of the disciple and the remaining rites concluded.

25. Or beginning with the consecration of the Mantra and concluding with the rite of Abhiśeka the rites of the purification of the path shall be performed by the preceptor.

26. In the purificatory rite of the three Tattvas the rites mentioned for the Kalās Śāntyatīta and others shall be performed.

27. Śiva, Vidyā and Āmatattva—these are the three Tattvas. Śiva came out of Śakti and from Śiva the Vidyā and from Vidyā the Ātman.

28. The Śāntyatīta path is pervaded by Śiva. The next path is pervaded by Vidyā and the remaining paths are pervaded by Ātman.

29. Intelligent persons who have mastered Śaivite Scriptures laud the consecration through Śakti after considering that the consecration through Śiva is very difficult of access.

30. O Kṛṣṇa, thus the four types of consecratory rites have been narrated to you. What else do you wish to hear?
CHAPTER TWENTYONE

(Nitya and Naimittika rites)

Sri Kṛṣṇa said:—

1. O holy lord, I wish to hear the compulsory and optional rites of those who follow Śaivite conduct of life, as mentioned in Śaivite scriptures.

Upamanyu said:—

2. He shall rise early in the morning and meditate on the lord and the goddess. For performing necessaries he shall go out of the house when the sun has risen.

3. In a secluded spot where there is no hindrance he shall evacuate his bowels. After washing in accordance with the rules he shall clean the teeth.

4. On the eighth and other days whenever tooth-brush twig is not available he shall gargle twelve times and clean the teeth.

5. After performing Ācamana he shall take bath either in a river or in a pond or in an eddy or in the house itself.

6. The toilet articles shall be kept on the bank. The dirt of the body shall be washed off. The clay shall be applied over the body. After taking bath he shall apply cow-dung over the body.

7. He shall take bath again and abandon the old cloth. Like a king he shall put on new dress.

8. Neither a Brahmācārin nor an ascetic nor a widow shall take bath with the scented soaps. They shall not use tooth-brush twig for cleaning the teeth.

9. He shall tie his tuft and have the sacred thread in the normal way. He shall enter water and plunge therein. After performing the Ācamana he shall take plunge thrice in the water.

10-11. After plunging in, he shall repeat the mantra and think on Śiva and Śakti. He shall get up and perform Ācamana. Then he shall pour water over the body with the cow-horn along with Darbha, or with the leaf of a Palāśa tree, or the lotus leaf or with both the hands, five or three times.
12. If he is taking bath in a garden or in the house he shall pour water with Vardhanī or a water-jar. When taking bath he shall pour water with the mantras.

13. If one is unable to take water-bath, one shall take a wet cloth and wipe the body from foot to head.

14. Or he shall take the self-bath. That is, one shall repeat the name Śiva. That bath wherein Śiva is remembered is called the self-bath of a Yogi.

15. In accordance with the rules prescribed in one's code he shall perform the rites of Tarpana for the gods beginning with Ācamana and ending with Brahmajāha.

16. Meditating on lord Śiva stationed in the Maṇḍala and worshipping him duly he shall offer Arghya to Śiva in the form of the sun.

17-19. Or after performing what is prescribed in one's own Sūtra he shall wash his hands and perform the rite of Karanyāsa. He shall make his body united with the Kalās through water taken in the left palm and containing scents and white mustard. He shall then sprinkle water over him through the bunch of Kuśa grass repeating the mantras ‘Āpo hi śṭā’\(^{271}\) etc. accompanied by the basic mantra. Sniffing at the water remaining in the left nostril he shall think on lord Śiva again.

20. Taking off the dark-complexioned sin of the body through the left nostril and that outside, he shall conceive it as gone to the rock.

21. He shall perform the Tarpana rite to the gods, to the sages in particular, to the Bhūtas and to the Pitṛs. He shall offer Arghya duly.

22. With a handful of red sandal water he shall make a circular Maṇḍala on the ground and embellish it with red powder.

23. There he shall worship the sun with the covers along with his ancillaries repeating the mantra “Khakholkāya” for securing happiness.\(^{272}\)

\(^{271}\) VS. 11. 50
24-25. He shall make another Maṇḍala and worship it with its ancillaries. He shall place there a gold-vessel of the size of the Prastha current in the Magadha land. He shall fill it with scented water and red sandal along with red flowers, gingelly seeds, Akṣatas and Kuṇa grass.

26-29. Or it can contain Dūrvā, Apāmārga and other articles or mere water. He shall keep that pot over his head. Kneeling down he shall bow to the lord in the Maṇḍala and offer it as Arghya to Śiva. Or he shall take water in the palms joined together and throw it up as an offering to Śiva stationed in the sky in the form of the sun. The water shall contain Darbha grass and the basic Mantra shall be repeated. Again he shall wash his hands and perform the Karanyāsa realising Śiva in the form of the five Brahmanas from Īśāna to Sadyojāta. He shall take Bhasma, in the hand and repeating mantra yā dināntaiḥ he shall touch limbs in order, viz—the face, chest, private parts, feet.

30-31. Then repeating the basic mantra he shall touch all parts of the body and wear another cloth. After performing Ācamana twice he shall sprinkle water over himself eleven times repeating the mantra. He shall wear another cloth, perform Ācamana twice and remember Śiva.

32. He shall perform Karanyāsa again and repeating the mantra he shall apply the Tripundra marks. On the forehead the marks shall be clear, broad and straight. Scented water shall be used to paste the Bhasma.

33-34. It may also be circular or square in shape. It may be a single dot or a semicircular figure. But he shall apply the marks in the same way on the arms, head and chest as on the forehead. Dusting with the Bhasma is not on a par with Tripundra.

273. According to the present context, the golden jar shall weigh a measure of prastha in vogue in the Magadha country. But it is not clear why Māgadhā-prastha is preferred.

Magadha is an eastern country identical with Bihar. But in the Purāṇas it is sometimes located in Madhya deśa and sometimes in Prācyā. Cg GAMI p. 19 note 4; p 29 note 1.

274. Cp. Śr. 1. 39. Here the word ‘Saṅjñāḥ’ shall be emended to Sadyah and translated accordingly.

275. TB. 2. 7. 16. 4. The printed text reads ‘yā’ dināo’ which ‘’ to yā divyāo.
35. Hence it is better to have Tripuṇḍras above without dusting. He shall wear Rudrākṣa beads on the head, round the neck, in the ears and hands.

36. The Rudrākṣa bead with the lustre of gold is excellent. It shall not be cut. What is not worn by others is the most auspicious. To the three castes the colours yellow, red and black are respectively excellent.

37. If the excellent bead is not available whatever is available shall be used for wearing. But it shall not be defective. The lower caste men shall not wear the bead intended for the higher caste. The higher caste men can wear the other types too.

38-39. Impure men shall not wear the Rudrākṣa bead. Everyone shall take bath twice, twice or once a day according to his strength, and worship the lord seated in a charming pose in the pedestal.

40. He shall face the east or the north while meditating on the lord and the goddess. He shall worship the preceptor and the disciples from Śveta to Nakuliśa.²⁷⁶

41-42. Again he shall bow to the lord and repeat his eight²⁷⁷ names, viz. Śiva, Maheśvara, Rudra, Viṣṇu, Pitāmaha Samsāravaidya, Sarvajña and Paramātman. Or he shall repeat the name Śiva eleven times or more.

43. For the removal of sickness he shall meditate on the mass of splendour at the tip of his tongue. He shall wash his feet and apply sandal paste on his hands. He shall perform Karanyāsa after wiping off his hands.

²⁷⁶ Vāyaviya S. II. 9. 2-6.
²⁷⁷ Ibid., I 32. 23-24.
CHAPTER TWENTYTWO

(The compulsory and optional rites of Śaivite Scriptures)

Upamanyu said:—

1-2. Nyāsa278 is of three types: Sthiti, Utpatti and Laya. The first is for householders, the second for Brahmacārins, the third for ascetics, forest-dwellers and widows. For housewives the Sthitinyāsa is recommended.

3-4. For a virgin Utpatti Nyāsa is praiseworthy. I shall now mention the characteristics of the Nyāsas. The procedure from the thumb to the little finger is the Sthitinyāsa. The procedure from the right thumb to the left little finger is the Utpattinyāsa. The reverse is Sāinhṛti (Laya).

5. The letters “Na” etc. along with the Bindus shall be fixed in order in the fingers. Śiva shall be fixed on the palms and on the little fingers.

6-7. The Astranyāsa shall be made in the ten quarters by means of the Astra mantra. The five Kalās—Nivrtti etc. in the form of the five elements along with the lords of the elements and accompanied by their respective symbols shall be fixed in the chest, neck, palate, middle of the eye-brows and the Brahmarandhra. One shall conceive them in the different Bijas.

8-10. In order to purify them one shall perform the Japa of the five-syllabled mantra. Restraining the vital breath thrice he shall cut off the knot of the elements repeating the Astra mantra and showing the mystic gesture of Astra. The Ātman urged by the vital breath through the Suśumnā vein and going out through the Brahmarandhra shall be united with the Śaivite splendour.

11-13. Afterwards the body is withered up by the wind burnt by the deadly fire. Then upwardly the Kalās are dissolved through the wind. Dissolving the burnt body and touching the Kalās with the ocean he shall drench and flood the body through Amṛtas and keep it in its normal

278. Nyāsa is an assignment of the various parts of the body to the deity. It is usually accompanied with prayer and corresponding gesticulation. This forms an essential part of Karma-Yajña.
place. Killed and burnt without the creation of Kalā he shall flood with Amṛta that which is reduced to ashes.

14. In the body consisting of Vidyā, he shall join the Ātman that has come out of Śiva in the form of the flame of a lamp. He shall join it through the Brahmarandhra.

15. After meditating on the Ātman that has entered the body, in the lotus of the heart, he shall sprinkle with the shower of nectar the body consisting of Vidyā.

16. Then he shall perform the rite of Karanyāsa after duly purifying it. Thereafter he shall perform the Dehanyāsa by means of the great Mudrā.

17. After performing the rite of Anīganyāsa in the manner mentioned by Śiva, he shall perform the Varṇanyāsa in the joints of hands, feet and other parts of the body.

18. After the Nyāsa of the six limbs accompanied by six types, he shall bind the quarters from the south-east onwards.

19. Or he need perform only the Nyāsa of the five limbs beginning with the head. Similarly the Nyāsa of six limbs without the rites of purification etc. of the Bhūtas shall be performed.

20. Thus he shall succinctly perform the purification of the body and Ātman. Attaining the status of Śiva he shall worship Parameśvara.

21. He who has sufficient leisure and is not confused in mind shall perform the rite of Nyāsa in a detailed manner.

22-23. The first is Mātrkānyāsa; the next is Brahmanvānyāsa, Prapavanyāsa is the third; the next is Harīsa Nyāsa and the fifth Nyāsa is mentioned as Pañcākṣarātma (consisting of the five-syllabled mantra).

24-29. The Nyāsa of the various letters is as follows:—the letter A in the head; Ā in the forehead; ‘I’ and I in the eyes; “U” and “U” in the ears; “R” and “R” in the cheek; ‘ṛ’ and ‘ṝ’ in the nostrils; e’ and “ai” in the lips; o and “au” in the rows of teeth; “aṁ” in the tougue and “aḥ” in the palate; the gutturals are in the five joints of the right hand; the palatals in the joints of the left hand; The linguals and the Dentals in the legs; Pa and Pha in the sides; “Ba” in the back and “Bha” in the navel; “Ma” in the heart; “Ya” to “Sa” in the seven constituent elements,
skin etc.; "ha" in the cavity of the heart and "kṣa" in the middle of the eyebrows.

30. After performing the Nyāsa of the letters in the manner of fifty Rudras the five Brahmans shall be fixed in the limbs, face etc. and Kalā.

31. The Karanyāsa may or may not be performed through them. The Brahmans shall be fixed in the head, face, chest, private parts and legs.

32. The Kalās of Iśāna are five; these are fixed in the five faces beginning with the one above and ending with the one in the west.

33. Then the four Kalās of Puruṣa shall be fixed in the four faces beginning with the one in the east.

34-36. The eight Kalās of Aghora shall be fixed in the heart, neck, shoulders, navel, belly, back and the chest; then the thirteen Kalās of Vāmadeva are fixed in the anus, penis, thighs, knees, calves, hips, buttocks, sides, nose, head and the arms. Thus the experts perform the Nyāsa of the thirtyeight Kalās in due order.

37-41. Afterwards the experts of Praṇava shall perform the Praṇavanyāsa in the arms, elbows wrists, sides, belly, thighs, calves and the back. After performing the Praṇavanyāsa thus, the expert devotee shall perform the Harmsanyāsa as mentioned in Śaivite scriptures, in the eyes, nostrils, arms, eyes, face, forehead, armpits sides, breasts, hips, hands and heels. Or in the manner of five limbs the Nyāsa shall be performed. Then he shall perform the Nyāsa of the five-syllabled mantra.

42-44. Hereby Śivahood is generated along the path as mentioned before. A non-Śiva shall neither practise the mantra of Śiva nor worship Śiva nor meditate upon Śiva nor attain Śiva. Hence one shall dedicate himself to Śiva and eschew his identity. Thinking "I am Śiva" one shall perform Śaivite rites, viz. Karmayajña, Tapoyajña, Japayajña, Dhyānayajña and Jñānayajña.

45-46. Some are engaged in Karmayajña; others in Tapoyajña; still others in Japayajña; others in Dhyānayajña; and others in Jñānayajña. The latter ones are better than
the earlier ones. Karmayajña is of two kinds: one with a specific desire and the other without that.

47-51. A person with a desire, even when he enjoys those pleasures becomes more and more attached to lust. If he is without desire he enjoys pleasures in Rudra’s abode and after a descent therefrom is reborn as a person engaged in Tapoyajña. There is no doubt in this. An ascetic enjoys pleasures in Rudra’s abode and after a fall therefrom is reborn in the world as a man devoted to Japa and Dhyāna. Such a man devoted to Japa and Dhyāna, thanks to his excellence, attains knowledge ere long, and thereby attains Śiva’s Sāyujya. Hence he becomes a liberated soul even when he is devoted to Karmayajña at the behest of Śiva, if he is without desire. But a person with lust will always be in bondage. Hence one shall be devoted to Dhyāna and Jnāna among the five Yajñas.

52-55. He who has meditation and knowledge crosses the ocean of worldly existence. Dhyānayajña which is freedom from the defects of violence etc. is a pure mental process for salvation and is therefore the greatest means. Just as the persons working outside the palace are seen not enjoying much of the benefits within the royal palace so also the Karmins. To those who meditate, the subtle body of Īśvara becomes visible. But to the Karmins, only the clay, wood etc. are visible. Hence those who are devoted to Dhyānayajña do not accept deities in the form of stone and clay, since they know the reality of Śiva.

56-57. The man who eschews Śiva stationed in the Ātman and worships him externally, resigns the fruit in his hand and licks his elbow. From knowledge, meditation is generated and from meditation knowledge functions better. Through these two, one attains liberation. Hence one shall be devoted to meditation.

58-61. One shall worship the lord and the goddess by means of external service, or with the mind full of faith meditate on them in the twelve-petalled lotus, head, forehead, the middle of the eyebrows, the tip of the nose, face, neck, heart, navel or in any permanent spot. Or he shall worship in a phallic image or an embodied idol or in an
artificial fire or on the ground with devotion in accordance with one’s affluence. Or he shall worship the lord both internally and externally. A person engaged in mental worship may or may not perform the external worship.

CHAPTER TWENTYTHREE

(A gloss on the rules governing worship)

Upamanyu said:—

1. I shall briefly give a commentary to the rules governing worships mentioned by Śiva to Śivā in the Śaivite scriptures.

2. With or without performing the internal worship which is its ancillary and which concludes with the rites in fire, one shall perform the external worship.

3-4. The materials are mentally conceived and purified. After meditating on Vināyaka and worshipping the lord in accordance with the injunctions, the learned devotee shall propitiate Nandīśa and Suyasā in the south and the north and offer mentally well-conceived seat.

5. It may be a throne or a yogic seat or lotus-seat equipped with the three principles.279

6. Śiva shall be meditated on it. He is accompanied by Ambā. He is charming, endowed with all characteristics, auspicious in every limb.

7. He possesses all excellences. He is bedecked in all ornaments. His face, hands and feet, are red. His face beams with smiles resembling the Kunda flower and the moon.

8. He is as pure as the pure crystal. He has three eyes resembling full blown lotus. He has four arms and splendid body. He wears the charming digit of the moon.

279. Āsana is a particular posture or mode of sitting in religious meditation or worship.
9. His hands show the gestures of granting the boon and protection. He holds the deer and an axe. He has serpents for necklaces and bangles. His neck is charmingly blue.

10. He has none to compare with. He is accompanied by his followers and attendants. Then the devotee shall think of him to his left.

11. She is as tender as the petals of full blown-lotus. Her eyes are large and broad. Her face has the lustre of the full moon. Her tresses are dark-blue and curly.

12. Her complexion has the lustre of the petals of a blue lotus. She has the half moon for her coronet. Her breasts are round, weighty, lifted up, smooth and plump.

13. Her middle is slender. Her buttocks are large. She wears an exquisitely fine yellow garment. She is richly bedecked in all ornaments. The Tilaka mark on her forehead is dazzlingly brilliant.

14. She shines with flowers of various colours embellishing her braid of hair. In every respect her features are in consonance with her qualities. Due to bashfulness her face is slightly lowered.

15. In her right hand she bears a shining golden lotus. She is seated on a splendid seat with the other hand placed on it like a supporting staff.

16-19. She splits the Pāśa. She is in the form of existence, knowledge and bliss. After conceiving the lord and the goddess thus and meditating on them in an excellent auspicious seat, the devotee shall worship with piety as flowers along with all types of service. Or he can conceive the form of the lord in any of the following ways:—as Śiva, Sadāśiva, Maheśvara, or as one having the name of twenty-six principles or as Śrīkaṇṭha. Just as Mantra Nyāsa is performed in the body so also in this form the devotee can meditate on embodied Śiva who is beyond Sat and Asat as in the manner of external worship. He shall complete the worship mentally.

20-23. He shall then mentally imagine the Homa in the navel with sacrificial twig, ghee etc. He shall meditate on Śiva in the middle of the eye-brows in the form of the flame
of the pure lamp. Thus in this mentally conceived auspicious worship whether in the body or independently, the rules until the concluding rites in fire are the same. Or after concluding the imaginary procedure of propitiation the devotee shall worship the lord in the phallic image or on the ground or in the fire.

CHAPTER TWENTYFOUR

(The ritual of lord Śiva)

Upamanyu said:—

1. The devotee shall sprinkle the place of worship with scented sandal water for the sake of purity, with the basic mantra. He shall put flowers there.

2. The obstacles shall be warded off. The place shall be veiled with Varma mantra. After performing the rite of Astranyāsa in the quarters, the place of worship shall be arranged.

3. Darbha grass shall be strewn over and washed by means of sprinkling. After cleaning the vessels he shall sanctify the materials.

4-5. He shall wash and sprinkle the vessels²⁸⁰ of Prokṣaṇī Arghya, Pāḍya and Ācamaniya. After examining them he shall pour auspicious water therein. He shall place holy materials of worship there to the extent of their availability.

6. The holy materials of worship are many such as gems, silver, gold, scents, flowers, Akṣatas, fruits, sprouts and Darbha grass.

7. In the water for ablution and particularly in that

²⁸⁰ Prokṣaṇī, Arghya, Pāḍya and Ācamaniya are the vessels containing holy water to be used in the religious ceremonies. Prokṣaṇī contains water used for sprinkling or consecrating, Arghya for respectful offering, Pāḍya for washing the feet and Ācamaniya for supping.
intended for drinking, sweet scents as well as cool and charming flowers shall be put.

8-9. Sandal and Uśtra shall be put in the Pādyā water.
In the Ācamaniya, nutmeg, berry, camphor, Bahumūla, and Tamālaka shall be put, preferably powdered. Cardamom seeds, camphor and sandal can be put in the vessels.

10. In the Ārghya vessel all these materials shall be put—shoots of Kuśa grass, Akṣatas, barley, gingelly seeds, other grains, ghee, white mustard, flowers and Bhasma.

11. The following materials shall be put in the Prokṣaṇī vessel:—Kuśa, flowers, Yava grains, Bahumūla and Tamālaka along with Bhasma.

12. Every vessel shall be blessed by chanting the mantras; externally covered by the Varma mantra and protected by Astra mantra. He shall show the Mudrā of cow.

13. He shall purify the materials of worship by means of the water from the vessel Prokṣaṇī sprinkled on them repeating the basic mantra.

14. If all the vessels are not available the excellent aspirant shall arrange the vessel Prokṣaṇī in every holy rite. Ārghya etc. shall be performed by the water therefrom.

15-17. Lord Vināyaka shall be worshipped with various foodstuffs. After that, near the southern doorway he shall duly worship the chief of harem Nandin himself. He resembles the golden mountain in lustre. He is bedecked in all ornaments. The crescent moon is his coronet. He is gentle. He has three eyes and four arms. He is the lord bearing shining trident, deer, axe and sharp-pointed baton. His face resembles the disc of the moon or he is conceived with the face of a monkey.

18-20. In the north the wife of the doorkeeper, the daughter of the Maruts, Suyaśā who bedecks the feet of Ambā shall be worshipped. He shall enter the sanctum sanctorum of Brahmā and worship the Liṅga. The remnants of the previous worship shall be removed. It shall be washed. The flower shall be worn on the head for the sake of purity.

21. With the flower in the hand he shall perform the Japa of the mantra upto the extent of his ability for the purity; through the Mantra Canda shall be worshipped in the north-east and the Nirmālyya given over to him
22-24. Thereafter the seats Ādhāra etc. shall be conceived. The Ādhāra Śakti shall be meditated upon as dark-complexioned and auspicious resting on the ground. In front of Ādhāra Śakti the serpent of curly form with uplifted neck shall be conceived. He is white in colour with five hoods seeming to lick the sky. Above that is the seat in the form of a lion of four feet. The feet are virtue, knowledge, absence of attachment, glory and prosperity.

25-26. They are respectively in the south-east, southwest, north-west and north-east and are coloured white, red yellow and black. Adharma etc. are in the directions east etc. ending with the north. His bodies shall be conceived resembling the jewel Rājāvarta.* Covering for him is the pure white lotus seat.

27. Its petals are eight in number representing the eight attributes, Aṇimā etc. The filaments are the Rudras Vāma etc. in the company of Vāmā and other Saktis.

28. The seeds too are those Saktis alone Manonmani etc. within. The pericarp is the greatest detachment and the stalk is the Śaivite knowledge.

29. The bulbous root at the extremity of the pericarp with the three zones shall be used in the Śaivite rites. Over the three zones the three Tattvas, Ātman etc. are the seats.

30. Above the seats shall be conceived the divine seat resplendent with the pure learning or knowledge, very comfortable and covered over by a covering sheet of colours.

31. He shall perform the rites of invocation, installation prevention, surveying and obeisance showing separate Mudrās for each.

32. After offering Pādyā, Acamana, Arghya, scents, flowers, incense, light and Tāmbūla, the devotee shall perform the ablution of Śiva and Śivā.

33-38. Or after conceiving the seat and the deity thus and uniting it into a complete unit with the five Brahmins and others, repeating the basic mantra, the devotee shall invoke Śiva the great cause along with the goddess. The lord is as pure as the crystal, steady and imperishable. He is the

*Rājāvarta is one of the five gems famous for brilliance.
cause of all worlds. He is the great Being who pervades everything from within and without. He is the minutest of all minute things, the greatest of all great things. He is easily visible to the devotees. He is the unchanging lord. He is invisible to Brahmā, Viṣṇu, Rudra and other gods. He is the essence of the Vedas. He is heard by the learned men as the incomprehensible being. He is without beginning, middle or end. He is the medicine for the ailing patients of worldly existence. He is famous as Śivatattva. He is steady and insistent for the welfare of the universe. The devotee shall worship this excellent lord with five types of devotional service.

39. The phallus is the image of Śiva the great Ātman. At the rite of ablution auspicious shouts of victory shall be raised.

40-41. The phallic idol shall be bathed with the liquid Paṅcagavya, curds, milk, ghee, honey etc., powdered roots, essence of fruits, powdered gingelly seeds, mustard and fried grains, yava seeds etc. and the meritorious powder of black gram. After bathing the idol it shall be smeared with paste of flour and bathed in hot water.

42-44. The devotee shall rub the idol with the leaves of Bilva etc. for the removal of the smell. Again he shall bathe it with water. Royal service shall be rendered, such as the appliances of scents myrobalan or turmeric paste. Again the phallic and the embodied image shall be washed with scented water, sprinkled with Kuśa grass and flowers or with the water from gold and gemset vessels purified by the chanting of mantras.

45. If the materials are not available whatever is available shall be used. Mere water with chantings of mantra can also be used for the ablution of Śiva. The devotee shall faithfully perform the rite.

46. The water shall be poured with a pot, or couch, or Vardhani or with the hand holding Kuśa grass and flowers all the time repeating the mantras.

47-48. The hymns of Pavamāna, Rudra, Nila and Tvarita or the hymns of Liṅga Sūkta or the hymns from Atharvaśiras Upaniṣad or the hymns from the Rgveda or Sāmaveda relating to Śiva or the five Brahmins be used
for the ablation of the lord of the chiefs of the gods. The name Śiva and the Praṇava too shall be used.

49. There is no difference in the manner in which the rite of ablation is performed in regard to the lord or the goddess since they are equal.

50. After performing the rites of ablation to the lord those to the goddess shall be performed. This is what the lord of the gods has ordained.

51. When the half-female form of the lord is to be worshipped, no serial order in the performance of rites shall be observed. Similarly in regard to the services rendered to the phallic or the embodied image.

52. After performing the ablation of the phallic idol it shall be wiped with a pure fragrant cloth. The devotee shall then offer garment and the sacred thread.

53-55. These are offered in order—Pādyā, Ācamana, Arghya, scents, flowers, ornaments, incense, light, Naivedya, water for drinking, water for rinsing, Ācamaniya once again, substance for the fragrance of the mouth, good and auspicious coronet studded with all gems, ornaments, sacred garlands of different types, fans, chowries, palmyra leaf fan, mirror, and Nirājana. At the time of Nirājana there shall be all sorts of auspicious sounds like songs, instrumental music, dance and shouts of ‘Victory’.

57-59. In a big flat vessel made of gold, silver, copper or clay he shall worship the lord with lotuses, seeds, flowers, curd, Akṣatas, Nandyāvarta flowers etc. in the forms of Śrīvatsa, Svastika, mirror, Vajra, fire etc. Eight lamps shall be lighted all round and one lamp shall be kept in the middle. In these the nine Śaktis Vāmā etc. shall be meditated upon and worshipped.

60. After covering with Kavaca mantra and protecting with the Astra mantra he shall show the Mudrā of cow and lift the vessel with both the hands.

61. Or only five lamps shall be kept, four in the four quarters and one in the middle, or only one lamp need be lit.

62. Lifting the vessel, the devotee shall whirl it thrice
above the phallic image in the manner of circumambulation, with the basic Mantra.

63. He shall offer Arghya and apply the scented Bhasma on the head. After offering a handful of flowers the rite of Naivedyam shall be performed.

64. After offering water for drinking he shall offer Ācamana once again. Tāmbūla with five-scented\textsuperscript{281} spices shall be offered.

65. All materials of worship shall be sprinkled with water. Music and dances shall go on. Conceiving the presence of Śiva and Śivā in the phallic image he shall perform the Japa of Śiva according to his ability.

66. Circumambulation, obeisance, eulogy, dedication of the self and submission of one’s wish shall be humbly made.

67. Arghya and handful of flowers shall be offered and Mudrā shall be shown in accordance with injunctions. Forgiveness shall be prayed and the lord shall be ritualistically dismissed. The devotee shall meditate on the lord only in his Ātman.

68. In distress the offerings are restricted to those beginning with Pādyam and ending with Tāmbūla, or to those beginning with Arghya, or to mere offering of flowers, but with pious feelings.

69. Even that much is enough for earning virtue. As long as he lives the devotee shall not take meals without worshipping Śiva.

70-72. If a sinner takes meals freely there is no atone-
ment for him. If he takes in anything inadvertently he shall vomit it off, take bath and worship the lord and the goddess twice. He shall observe fast thereafter and repeat the names of Śiva ten thousand times. He shall observe celibacy also. The next day he shall make a charitable gift of gold to a devotee of Śiva. Then he shall perform great worship and sanctify himself.

\textsuperscript{281}: The preparation of five kinds of aromatic substances contains कङ्गुर, कङ्गकोल, लहकुटप, गुंडुक and गातिफल. Cp. कङ्गुरकङ्गकोललहकुटप-कुटपङ्गुडुकङ्गगातिफलङ्गचकेन। समावेश स्वागते मनोहर पञ्चसुगन्धाक स्थात्।
CHAPTER TWENTYFIVE

(The Worship of Śiva)

Upamanyu said:—

1. What has not been mentioned because I was afraid of losing the sequence of worship, I shall now mention briefly.

2. After offering the light but before offering the Havis, the devotee shall perform the worship of the Āvarana; or just when the time of Nirājana has arrived.

3-5. In the first Āvarana of Śiva and Śivā, the mantra of Rudra etc. up to the Astra shall be used for Japa. The five Brahmans from Isāna to Śadyojāta shall be meditated upon in the north-east, east, south and north or in the west, south-east, north-east and south-west or in the north-west north-east and in the four quarters. Beyond that he shall perform the Garbhāvaraṇa and repeat the mantras.

6-8. Or he shall worship everything from the heart to the Astra. Outside he shall worship Indra in the east, Yama in the south, Varuṇa in the west, Kubera in the north, Isā in the north-east, fire in the south-east, Narāti in the south-west, Vāyu in the north-west, Viṣṇu in the south-west, Brahmā in the north-east and the weapons from thunderbolt to the lotus outside the lotus.

9-11. He shall worship the famous forms of the lord in the quarters in order. The deities of the Āvarana shall be meditated upon as looking at the lord and the goddess with palms joined and seated comfortably. He shall worship the Āvarana deities with their names with the word ‘Namah’ with flowers and bow to them in order. He shall worship the Garbhāvaraṇa with its Āvarana.

12-13. In the Yoga, meditation, Japa and homa whether external or internal, the Havis of six types shall be given as pure rice or rice mixed with green gram. The milk-pudding mixed with curd or honey-soaked jaggery shall be offered with side-dishes.

14. Churned curd shall be given with jaggery and
sugar-candy. Tasteful foodstuffs especially sweet pie and fruits shall be given.

15-16. Cold water with red sandal and flowers thrown in shall be given. A piece of Areca nut soaked in Cardamom juice shall be given. Betel leaves with Khadira etc. shall be given. White and yellow are auspicious. The white lime powder shall be rocky but neither very hard nor defective.

17-18. The camphor, Kankola and Jāti, if fresh, are auspicious. As an unguent the sandal shall be in powdered form. The lower stem is better. The musk and saffron shall be pasted. Only fragrant flowers are holy and auspicious.

19. Flowers devoid of smell, of obnoxious smell, defiled, stale and broken at fall shall not be used for the worship of lord Śiva.

20-21. Soft fine cloths and golden ornaments shall be given along with camphor, gum-resin and sandal, well fumigated and rendered fragrant with flowers.

22. Incense mixed with sandal, gum-resin, camphor, ghee and honey is excellent.

23. Lamps lighted with fragrant ghee from the milk of tawny cows, accompanied by camphor are excellent.

24. Pañcagavya consisting of sweet milk, curd and ghee all taken from tawny cows is favourite of Śiva for bath and drink.

25. Seats of ivory framed in gold and set with gems and the covering cloths of various colours shall be used.

26. Beds shall be comfortable, charming, high and low with soft pillows. They shall be filled with fine cotton.

27. Water taken from an east-flowing or west-flowing river is excellent for bath and drink. It shall be cool and filtered with a cloth.

28. The umbrella shall resemble the moon. It shall be embellished with pearls and nine varieties of gems. It shall be divine and charming with a golden handle.

288. The nine precious gems are: Muktā, Māñikya, Vaidūrya, Gomeda, Vajra, Vidruma, Padmarāga, Marakata and Nila.
29. The chowries shall be white and fine. They shall be embellished with gold. The handle shall be studded with gems. They shall shine like two royal swans.

30. The mirror shall be smooth and polished. Divine sweet smelling unguents shall be smeared over it. It shall be studded with gems all round. It shall be decorated with excellent garlands.

31. The conch shall be white like the swan, Kunda flower or the moon. It shall have a majestic resonant sound. At the mouth, back and other places it shall be studded with gems and framed in gold.

32. The bugles shall be charmingly made of gold and decorated with pearls. They shall be capable of producing different notes.

33. Different kinds of drums like Bheri, mṛdaṅga, Muraja, Titiccha, Paṭaha shall be used, capable of sounding like the roaring sea.

34. All pots and vessels shall be beautiful. Their supporting stands shall be made of gold.

35. The temple of Śiva shall be made like a royal palace with all the characteristics mentioned in the science of architecture.

36. It shall be encircled by high walls with the ornamental gateway as lofty as a mountain. It shall be studded with gems. The doors shall be made of gold.

37. It must have a hundred columns of molten gold studded with gems. The canopy shall be embellished with pearls and the festoons at the gateway shall be brightened with corals.

38. Its top shall be decorated with golden domes resembling divine crowns and marked with the lordly missile.

39-40. It shall be richly decorated in the border all round by palatial buildings with tall minarets, great mansions for the residence of kings, royal highways and excellent halls of assembly situated in the different quarters appearing like an inner rampart.

41. It shall contain thousands of courtesans in dance and music and those adepts in playing on flutes and lutes.

42-44. It shall be guarded by heroic guards and watch-
men equipped with elephants, horses and chariots. It shall contain many flower gardens, lakes, and tanks in the different quarters. It shall be inhabited by the brahmin devotees of Śiva, who must know the truth of the Vedas and Vedānta, who are devoted to Śaivite scriptures who are engaged in Śaivite way of life, who must have the characteristics prescribed in Śaivite scriptures, who must be quiet, prosperous and devoted to good conduct, who have smiling faces and who follow lord Śiva.

45-48. All people whether rich or poor shall worship the lord with devotion through the wealth legitimately earned by them. They shall worship in a place built by the people according to their capacity. The temple shall be built in stone, or ivory, or wood or brick or even clay. It may be in a holy forest or on a mountain or on the banks of a river. The worship may be performed in any other holy spot or in the house. Even if the wealth is illegitimately acquired he does not incur sin or hindrance if he worships Śiva with devotion since the lord is subservient to piety.

49. If one worships without devotion even with legitimately earned wealth he does not derive the benefit thereof. Devotion alone is the main concern.

50. The benefit of even a little or a great service rendered by a poor or a rich man, according to the affluence, to Śiva with devotion is the same.

51. Even a poor man urged by devotion, may do what a rich man devoid of devotion will not do.

52. If a man devoid of devotion were to dedicate his entire possession to Śiva he will not derive the benefit thereof. Devotion is the sole criterion.

53. Without this none can go to the divine city of Śiva through any sort of penances.

54. O Kṛṣṇa, this is the secret of secrets in regard to the lord. There is no doubt that a devotee becomes liberated through devotion.

55. The Japa of Śiva’s Mantra meditation, Homa, Yajña, penance, learning, charitable gift, study of Vedas—all

283. See p. 194 note
these are conducive to piety. There is no doubt about this.

56. A person devoid of piety and devotion is not liberated even after doing everything but one with devotion is liberated even without doing anything.

57. To a devotee of Śiva, of what avail are thousands of Cāndrāyaṇas, 284 hundreds of Prājāpatyas, 285 and other monthly fasts.

58. In this world, even non-devotees perform penances in mountain caves for the enjoyment of insignificant pleasures. But only a devotee is liberated through pious feelings.

59. The Sāttvīc activity yields salvation. Yogins abide by the Sattvagūṇa. The ritualists perform Rājasīc rites bestowing Siddhis because they are enveloped by Rajas Guṇa.

60. Asuras and Rākṣasas possessing Tamas Guṇa and men of that ilk worship the lord for securing worldly pleasures.

61. Whether the attitude is Sāttvīc, Rājasīc or Tāmasic one performing worship etc. with devotion attains welfare.

62. Since devotion is a boat that saves one from the ocean of sins, of what avail are Rajas and Tamas to one who is endowed with devotion?

63. O Kṛṣṇa, a low born, a base or a fool, or a fallen man, if he resorts to Śiva is worthy of being worshipped by the gods and Asuras. 286

64. Hence, by all means, one shall worship Śiva with devotion alone, since non-devotees secure no benefit from anywhere.

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284. Yājñavalkya 3. 324 et seq.; Manu 11. 217. It is a religious observance or expiatory penance regulated by the period of the moon’s waxing and waning. Herein the daily quantity of food consisting of fifteen mouthfuls at the full moon is diminished by one mouthful every day during the dark fortnight till it is increased in like manner during the bright fortnight.

285. It is a religious fast or penance. Herein he shall take food for 3 days in the morning, for 3 days in the evening, for 3 days both in the morning and evening and thereafter shall abstain from food for 3 days.

286. The verse is indicative of the proselytizing attempts of the Śaivite Ācāryas to allure the laity to their fold. See Vāyavīya S. II. 10. 70-72 and the footnote thereon.
65. O Kṛṣṇa, I shall tell you a great secret. Listen to my words. This is what has been decided conclusively by the Vedas, scriptures and those who know them, after careful consideration.

CHAPTER TWENTYSIX

(The worship of Śiva with the ancillary rites)

Upamanyu said:—

1-2. Even a slayer of brahmin, a wine-addict, a thief, a defiler of the preceptor’s bed, one guilty of matricide or patricide, a murderer of a hero and one guilty of destroying a child in the womb becomes absolved of those sins within twelve years by worshipping Śiva with devotion even without mantras.

3. Hence by all means let even a fallen man worship Śiva sustaining himself on alms and conquering the sense-organs. This he shall do if he is a devotee and none else.

4. Even if one commits a great sin he is liberated from that if he worships the lord of the gods with devotion, repeating the five-syllabled mantra.

5. There are many persons who live solely on water or air and who emaciate their bodies by means of holy rites. They cannot attain Śivaloka through these rites.

6. He who worships Śiva even once with devotion repeating the five-syllabled mantra goes to the abode of Śiva due to the efficacy of the mantra of Śiva.

7. Hence the penances and the sacrifices wherein the entire possession may be given as Dakṣinā, are not equal to even a croreth part of the worship of Śiva.

8. Whether bound or free, if the devotee worships with the five-syllabled mantra he is liberated. No doubt need be entertained in this respect.

9. Whether a man is a follower of Rudrā or not, whether
he is fallen or deluded if he worships but once with Rudra Sūkta he is liberated.

10. A devotee of Śiva who has conquered anger, whether he has or has not secured grace shall worship the lord with the Sūktamantra or the six-syllabled mantra.

11. Surely the former is better than the latter. He becomes liberated and absorbed into Brahman.

12. Hence one shall always worship Śiva with devotion repeating the mantras, once, twice or thrice or always.

13-15. Those who worship the lord shall be known as Mahēśvaras themselves. If one does not worship him through knowledge assisted by the prompting of the soul he suffers for long in the world which is an ocean of misery. Even after attaining the rare human body, if a deluded individual does not worship Śiva, his life becomes futile since it does not lead to salvation. After attaining the rare human birth those who worship the lord are excellent and blessed. Their life alone is fruitful.

16-19. Those who are devoted to the lord, whose minds are inclined to him and who endeavour to remember the lord are never subjected to misery. The fruit of the worship of Śiva is the sufficient wealth, charming houses and women folk seductively bedecked in ornaments. Those who desire great pleasures and kingdom in heaven shall love his lotus feet for ever. Good fortune, handsome and brilliant features, good strength, compassionate and renouncing temperament, heroism, fame in the world—all these are secured by one who worships the lord.

20-22. So desiring welfare, one shall invariably worship Śiva, forsaking everything else and dedicating the mind solely to him. The life passes off quickly. Youth goes off rapidly. Sickness approaches all too suddenly. Hence the lord shall be worshipped. Worship Śiva before death overtakes you, before old age attacks you, before the sense-organs become atrophied and inefficient.

23-28. Realising that there is no holy rite in the three worlds, on a par with the worship of Śiva, Sadāśiva shall be worshipped assiduously. If the worship is conducted in a palace the following rites too shall be performed—sacrifice at
the gateway, worship within the screen, offering oblation to Śiva’s attendants and perpetual festivities. After offering libation the devotee or his servant shall offer oblation to the attendants in the palace. The devotee shall come out to the accompaniment of instrumental music and facing the northern direction he shall offer flowers, incense, lamp and cooked rice with water. Then he shall stand on the Mahāpiṭha facing the north and offer oblations. Thereafter, whatever had been offered to the lord before, as Naivedya, cooked rice shall be offered to Caṇḍa as Naivedya. The remnants also shall be offered thus.

29-30. Performing Homa, the latter part of worship shall be concluded. After conducting the regular rites he shall perform the perpetual festivities, Japa etc. in accordance with the injunction in Śaivite scriptures. In a large metallic vessel shining splendidly with a red lotus the divine Pāśupata missile shall be invoked and worshipped.

31-35. The vessel shall be carried on the head by a Śaivite brahmin well-bedecked. He shall hold a lighted torch. With dances and songs to the accompaniment of auspicious instrumental music the party shall make three circumambulations round the palace of the lord. The movement shall be neither quick nor slow. Thereafter the devotee shall stand at the door with palms joined in reverence shall take it in and ritualistically dismiss the Astra. After one more circumambulation he shall offer eight flowers and conclude the worship.

CHAPTER TWENTYSEVEN

(The rite of sacrifice)

Upamanyu said:—

1-2. I shall mention the sacrificial rites in the fire to be performed in sacred pits, or raised ground or in altar. Fire shall be taken in an iron vessel or a fresh mud pot in
accordance with the injunctions and transferred to the actual place of sacrifice. After due consecration he shall propitiate the lord and commence sacrifice.

3. The pit may be one or two Hastas wide. The altar shall be made in the form of a circle or a square.

4. In the altar he shall make the eight-petalled lotus. It shall be two or four Anāgulas high above the altar.

5-6. The navel within the altar shall be two Vitastis high One Anāgula is the distance between the middle and the first knot in the middle finger. Twentyfour such Anāgulas constitute a Hasta. Three, two or only one Mekhalā (circular girdle) shall also be made.

7-8. The altar shall be made with smooth clay. In the middle of the Mekhalā to the west or south the passage shall be made like the leaf of the Aśvattha tree or like the lower lip of an elephant. It shall be beautifully made slightly lower than the fire. It shall close in gradually.

9-10. The Mekhalā shall be left out a little where it faces the pit. There is no stipulated height for the altar. It shall be made of clay or sand. The circular ground shall be smeared with cowdung and water. The measurement of the basin is not stipulated. The Kunḍa shall be made of clay. The altar shall be smeared with cowdung and water.

11. The vessel shall be washed and warmed in fire. The sacrificial material shall be sprinkled with water. The devotee shall draw lines on the pit etc. in the manner prescribed in his own branch of learning.

12. The seat of fire shall be made after due sprinkling, with Darbhās or flowers. He shall gather the material for the purpose of worship and sacrifice.

13-15. Things to be washed shall be washed and to be sprinkled shall be sprinkled and purified. Then he shall fetch fire in a supporting vessel. The fire may be one produced from crystals, lens etc. or from wood. It shall be brought from the house of a Vedic scholar. It shall be whirled round the sacrificial pit thrice repeating the Bija mantra of the fire. The fire shall be placed in its seat through the passage or straight in front.

16-18. Seated near the passage the devotee shall survey
the fire and think that the internal fire stationed in his umbilicus has risen in the form of flames and has merged in the external fire in the form of a disc. The expert devotee shall repeat the basic mantra in the manner prescribed in his Sūtra and shall perform the rites of Anvādhāna and Ajya-saṁskāra. To its south he shall worship the idol of Śiva, perform the rite of Mantranyāsa with the butter and show the Mudrā of cow.

19-20. The sacrificial spoons shall be metallic but not of bell metal, iron or lead. These shall be made of sacrificial wood as mentioned in Smṛtis and approved by artisans. The leaves of the Brahma tree shall be holeless. They shall be raised in the middle.

21-22. The leaves shall be scrubbed with Darbhas, warmed in the fire, then sprinkled with water in the manner prescribed in his Sūtra, repeating the name of Śiva. He shall then make offering to the fire with the eight Bija mantras. The seven Bījas for the seven flames are respectively Bhrum, Stum, Brum, Śrum, Pum, Ąrum and Drum.

23-24. The middle tongue has three flames. The flame in the east is yellow. The flame in the south-east is red; that in the south-west is black and the other one is refulgent. As its name implies it is brilliant. It is the flame in the north-west.

25-26. After repeating their Bija mantras the tongues shall be mentioned and the rite concluding with Śvāhā performed in due order. The Āhya shall be used for Āhuti with the mantras of the tongues one by one. In the middle he shall perform three Āhutis repeating ‘Ram Vahnyeti Śvāhā’ either with ghee or with sacrificial twigs. Then the rite of Pariśecana shall be performed.

27. When this is performed it becomes fire of Śiva. The devotee shall conceive it as the seat of Śiva. The lord shall be invoked there and worshipped, in the half-male and half-female form. After sprinkling everything ending with the light he shall perform the sacrifice with the sacrificial twigs.

287. It is the rite of depositing fuel on the sacred fire
28-29. The sacrificial twigs shall consist of Palāśa or other trees worthy of sacrifice. They shall be twelve Āṅgulas in length. They shall not be crooked. They shall not be dry by themselves. The bark shall be intact, even and without cuts. Or they shall be ten Āṅgulas in length, as thick as the small finger or they may be of the length of Prādesa. 288 If they are not available any kind of twig shall be offered in the fire.

30. The Ājya Āhuti shall be made with the leaf four Āṅgulas wide, shaped in the form of a Dūrvāpatra. Afterwards, cooked rice of the size of an Akṣa shall be offered.

31. Fried grains, mustard seeds, barleys, gingelly seeds, foodstuffs soaked in ghee etc. shall be offered if possible.

32. The number of Āhutis shall be ten, five or three according to capacity. It is enough even if one Āhuti is made.

33. The butter shall be offered with the wooden spoon and the articles with the wooden ladle or with hand. The Homa shall be performed at the divine or saintly spot.

34. If full articles are not available only one material shall be offered with devotion. As an expiation he shall perform three Āhutis repeating the mantra.

35-36. He shall fill the Sruk with the ghee that has been left after Homa and put a flower on it. The Sruva shall be placed above it upside down along with the Darbha. Through the root of the Darbha the ghee shall fall in drops of the size of a barley grain repeating the mantra ending with Vauṣaṭ.

37. Performing the Pūrṇāhuti he shall perform the rite of sprinkling water. He shall ritualistically dismiss the lord and preserve the fire.

38-42. Or it can also be discharged and placed in the umbilicus of the altar and worshipped everyday. Or, bringing the fire along the path prescribed in Śaivite scriptures it shall be conceived as born of the womb of the goddess of speech, consecrated duly and worshipped. Sacrifi-

288. i.e. from the tip of the thumb to the tip of the little finger with both of them stretched.
ficial fuels shall be put on the fire again and the sacred sticks laid round the fire covered with a cloth. The vessels shall be placed in pairs. Śiva shall be worshipped then. After purifying the Prokṣaṇi vessel the vessels shall be sprinkled with the water. The Praṇītā vessel shall be filled with the water and placed in the north-east. Then come the rites concluding with the consecration of ghee. After the Sruk and Sruva are purified, the rites of Garbhādhāna Puṃsavana and Sīmantonnayana²⁸⁹ shall be performed with the rites of Homa in each case. Then he shall think of the fire as born.

43-45. Agni shall be conceived in the form of having three feet, seven hands, four horns, two heads and three eyes, as tawny as honey, having the matted hair, with the moon for his crest, of red colour, red garments and red unguents, bedecked in garlands and ornaments, richly equipped with all characteristics, having the sacred thread and three girdles, holding the Sruk and Sruva in the right hand, iron club, fan and the vessel of ghee in the other.

46-50. After meditating on the fire thus with these features he shall perform post-natal rites. The umbilical cord shall be removed and the purificatory rite for the post-natal pollution shall be performed. The rite of naming shall be performed by giving him the title of Śivāgni with due Āhuti. The rite of ritualistic dismissal of the parents as well as of tonsure, sacred thread shall be performed till the end of Āptoryāma. As a consecratory rite the Homa of ghee-pouring shall be performed. Agni shall be conceived as Sviṣṭakṛt. With the Bija mantra "Raṁ" the water shall be sprinkled all round. The worship of Brahmā, Viṣṇu, Śiva, Īśa and of their miraculous missiles shall be performed in due order. Then for the sake of incense and lamp, fire shall be taken out by the expert devotee.

51-52. The devotee shall collect the materials of worship, ghee etc., think of the seat of the lord and the goddess, invoke them in the fire and perform the rites until the

²⁸⁹. On the Saṃskāras Garbhādhāna, Puṃsavana, Sīmantonnayana. Jātakarma, Nāma-karana, Caula and Upanayana (verses 42, 46, 47) see 'Hindu Saṃskāras'
Pūrṇāhuti. Or the devotee following the Śaivite conduct of life shall perform the rites in fire as prescribed in his scriptural code dedicating the same to Śiva. There is no other injunction there.

53-54. The ashes from Śivāgni shall be collected and preserved. Similarly the ashes of Agnihotra rite or from the fire connected with the celebration of marriage. The fire shall be ripe, pure and sweet-smelling. The dung shall be of the cow, tawny in colour. It is commendable if collected as it falls from the cow before it reaches the ground.

55. If he collects the dung that has already fallen on the ground the upper and the lower portions shall be eschewed. The dung shall not be too watery nor too solidified nor dried up. It shall not emit foul smell.

56-58. It shall be made into balls and the balls shall be consigned to Śivāgni or other types of fires repeating the basic mantra. The portions over-burnt or under-burnt shall be eschewed and the white ashes shall be gathered and ground into powder. It shall be preserved in receptacles made of metals, wood, clay or stone or any other material. The receptacle of water shall be pure. It shall be kept in a pure auspicious, even place and guarded like valuable wealth.

59. It shall not be handed to any undeserving person. It shall not be kept or thrown in any unholy place. If the hands or limbs are dirty it shall not be touched. It shall not be neglected nor shall one jump over it.

60. Hence after taking the ashes it shall be utilised with the mantras on occasions previously mentioned and not otherwise. It shall not be given to others.

61. The ashes shall be collected before the ritualistic dismissal of the lord. After the rite of the ritualistic dismissal it becomes Caṇḍabhasma.

62. After the rites in the fire have been concluded he shall perform the oblation rite according to the injunctions in the Śaivite scriptures or as mentioned in his own Sūtra.

63. Then after conceiving the seat of Vidyā on the well-smeared Maṇḍala he shall instal the sheath of Vidyā and worship the same with flowers etc. in due order.

64. In front of the seat of Vidyā, the seat of the
preceptor too shall be conceived. After assigning the seat
there, he shall worship the preceptor with flowers etc.

65. Thereafter the venerable persons shall be worshipped
and the hungry shall be fed. The devotee shall take the
wholesome food at leisure, comfortably.

66-67. What has been offered as Naivedya or what
is left over he shall partake of, with full faith and not out
of covetousness. It shall be for the purity of the Ātman.
Out of covetousness he shall not partake of what is offered
to Canda. The injunctions about scents, garlands etc. are
the same. But the expert devotee shall not have the
conception “I am Śiva”.

68. After taking meals he shall perform Ācamana and
meditate upon Śiva in the heart repeating the basic mantra.
He shall spend the leisure thereafter in discussing Śaivite
philosophy and legends.

69. At night he shall perform worship and then make
out bed for Śiva and Śivā.

70. He shall offer mentally or physically various food-
stuffs, garments, unguents flower-garlands, etc. all performed
in a charming way.

71. The devotee shall go to bed at the feet of the
lord and the goddess. The householder shall sleep there with
his wife. Others shall sleep alone.

72-73. He shall wake up before dawn and utter the
first Mātrā. After bowing mentally to the lord accompanied
by Ambā and his Gaṇas he shall attend to his morning
duties. After washing himself he shall awaken the lord and
the goddess by the divine sounds of conch and other
instruments.

74. He shall perform the worship of Śiva and Śivā by
means of fresh blown fragrant flowers and begin the rites as
mentioned before.
CHAPTER TWENTYEIGHT
(The compulsory and optional rites)

Upamanyu said:—

1. Now I shall explain the procedure of rites under certain conditions to be performed by those who follow the Śaivite conduct of life in the manner prescribed in the Śaivite scriptures.

2-3. The great worship shall be performed every month in both the fortuñights on the eighth and fourteenth days and on the Full-moon and the New-moon days. It must be performed particularly at the tropical and equinoctial transit of the sun and during the eclipses, according to his capacity.

4. Every month he shall observe fast for a day and prepare Brahmakūrca. He shall perform the ablution of Śiva thereby and drink the residue.

5. The atonement for the murder of a brahmin and other great sins is the drinking of Brahmakūrca.280 There is no better remedy.

6. In the month of Dec-Jan, when the moon is in the asterism Pūṣya he shall perform the rite of Nirājana to the lord. In the month of Jan-February in the Maghā star he shall make the charitable gifts of ghee and woollen blanket.

7. In the month of Feb-March in the star Uttarā-Phālguni he shall start the great festival. In the month of March-April on the full-moon day and Citrā star, he shall perform the Swing-festival duly.

8. In the month of April-May on the full-moon day with the star Viśākhā he shall make the great temple of flowers. In the month of May June on the star Mūlā he shall offer a pot of cold water.

9-10. In the month of June-July on the star Uttarā-śādhā the rite of investiture with sacred thread shall be performed. In the month of July-August the mystic diagrams shall be arranged. In the month of Aug-September in the star

280. It is a kind of penance in the observance of which the five products (pañcagavya) of the cow are eaten.
Pūrvāśādhā the swimming festival of the lord shall be performed.

11. In the month of Sep-October on the full moon day he shall make charitable gifts of milk pudding and cooked rice with grains recently harvested. On the star Śatabhiṣak he shall perform the rites of fire too with the same.

12. In the month of Octo-November when the moon is in conjunction with the star Kṛttikā he shall light a thousand lamps. In the month of Nov-December on the Ādrā star he shall perform the ablution of Śiva with ghee.

13. Those who are unable to perform the rites on the respective occasions shall perform the festival in the big hall of the temple or perform worship or more.

14-16. On occasions when commendable rites shall be performed, when the mind is afflicted and dejected, when the conduct of life has become defiled, when bad dreams occur, when wicked men are seen, when auspicious portents occur or when afflicted by great ailments, the devotee shall perform ceremonial ablutions, worships, Japas, meditations, sacrifices and other rites and offer charitable gifts suitably along with Puraścaraṇa. When the series of Śiva-fire is broken it shall be revived.

17. Śiva bestows salvation on the person who performs his rites thus, perpetually and assiduously, even in a single birth.

18. He who performs in succession the compulsory and optional rites attains the divine and primordial region of lord Śiva.

19-21. The man enjoys great pleasures there for millions and millions of Kalpas. After some time, falling from there he occupies the regions of Umā, Kumāra, Viṣṇu, Brahmā, Rudra and enjoys the pleasures there as mentioned. Again he goes up and transcends the five regions. Securing knowledge of Śiva he attains Śiva’s city.

22. A devotee who performs half the number of holy rites has this upward and downward journey twice and thereafter secures knowledge and attains Śiva’s Sāyujya.

23-26. A devotee who performs one-fourth of the
number of holy rites goes beyond the two worlds, to the end of the universe and the unmanifest above, and reaches the Pauruṣa and Raudra regions of Śiva. After enjoying the pleasures there in diverse ways for thousands of Yugas when the merit is exhausted he reaches the earth and is born in a great and noble family. There also due to the previous impressions, he will eschew brutish activities and be engaged in Śaivite holy rites. Meditating well due to the holy rites he will attain Śiva's city.

27-28. After enjoying extensive pleasures he will attain the region of Vidyeśvaras. After enjoying the vast pleasures along with Vidyeśvaras he will return for once either within or outside the universe. Thereafter he will secure the perfect knowledge of Śiva and the great devotion. After attaining identity with Śiva he does not return again.

29-30. A person who is devoted to Śiva even as the others are devoted to sensual objects shall be liberated whether he performs or does not perform the Śaivite holy rites. He returns once, twice, or thrice but ultimately does not return.

31-32. He becomes an emperor and is invested with the right in the Śaivite ritual. If one desires welfare one shall seek refuge in Śiva and resort to his holy rites. But we do not compel anyone through any means.

33-35. Neither importunities nor over-discussions are appealing. The Śaivite rites appeal to some others by virtue of the merits they bestow and the previous impressions they invoke if the cause of worldliness in their case is not competent to help. Hence, if one longs for the welfare of the Ātman, one shall ponder over all these things in accordance with his nature and engage himself in the Śaivite holy rites.
CHAPTER TWENTYNINE

(Description of Kāmya rites)

Lord Kṛṣṇa said:—

1. O holy lord, the compulsory and optional rites of those who depend on him, as mentioned by Śiva, have been heard by me from your mouth itself which is to be as much respected as the Vedas.

2. Now I wish to hear if there is any Kāmya rite for those who are authorized in Śaivite rites. It behoves you to mention it.

Upamanyu said:—

3.5. Some rites yield benefit here itself. Some yield benefit hereafter. Both of them are of five types. Some rites are in the form of activities, some in the form of penance, some in the form of Japas, some in the form of meditation, some in the form of all these. Those in the form of activities are the rites of Homa and worship.

6. The rites can be fruitful only for those who have all Śaktis. Śakti is the behest of Śiva the great Ātman.

7. Hence only the brahmin who upholds the behest shall perform the Kāmya rites. Now I shall mention the Kāmya rites yielding benefit here and hereafter.

8-10. The internal rites shall be performed by the followers of Śiva and the external by the followers of Maheśvara. In fact the followers of Śiva and of Maheśvara are not different even as Śiva and Maheśvara are not different. Men engaged in the sacrifice of knowledge are the followers of Śiva and seek refuge in him. Those who are engaged in the sacrifice of activities are the followers of Maheśvara. Śaivas shall perform internal and the Maheśvaras external rites.

11-13. In the rite which is going to be mentioned the procedure is not different. The ground shall be tested through smell, colour and taste. It shall be desirable. A canopy shall be spread above. The ground shall be well-scrubbed and smeared to appear like the surface of a mirror. Along the path, as seen in the sacred scriptures he shall consecrate
the eastern sector at first. The Maṇḍala shall be one Hasta or two Hastas in width.

14. An eight-petalled pure lotus along with its pericarp shall be drawn by means of gold dust, gem dust etc. gathered according to availability.

15-18. It shall have five Āvaraṇas and shall be very splendid. The Siddhis shall be conceived in the petals. The Rudras along with Śaktis shall be conceived in the filaments. The eight deities Vāma etc. shall be conceived in the petals beginning with the eastern one; Vairāgya in the pericarp, the nine Śaktis in the seeds, Śaivite holy rite in the bulbous root, knowledge of Śiva in the stalk. Above the pericarp the discs of the fire, the sun and the moon shall be conceived. Beyond that shall be conceived the trio: Śiva, Vidyā and Ātmā. Above all seats Śiva shall be conceived equipped with the flowers of various colours.

19-22. He shall worship Śiva with the five Āvaraṇas accompanied by Ambā. Śiva shall be conceived as pure as the pure crystal, delighted and having cool lustre. He is bedecked with the coronet of matted hair resembling a circle of lightning. He wears the hide of the tiger. His lotus face is slightly smiling. His soles, palms and lips resemble the petals of the red lotus. He is richly endowed with all characteristics. He is bedecked in all ornaments, and equipped with excellent weapons. He has divine scents and unguents. He has five faces and ten arms. The sector of the moon is his crest.

23. His eastern face is gentle, having the lustre of the rising sun. It has three lotus eyes and the rising moon for its crest.

24-27. The southern face has the charming lustre of the blue cloud. The brows are crooked and the face is terrible with three red and circular eyes. It is terrible with the curved fangs. None dare offend it. His lips throb. The northern face is like a coral, bedecked with blue forelocks. It has charming movements. It has three eyes and the moon bedecks its crest. The western face has three brilliant eyes and the lustre of the full moon. It also wears the digit of the moon. It is gentle and charming with smiles. The
fifth face is crystal-like with the shining digit of the moon. It is very gentle and looks splendid with the three shining eyes.

28-30. In his right side he shines with the trident, axe, thunderbolt, sword and fire. In his left side he shines brilliantly with the serpent, arrow, bell, noose and goad. The nivṛttikalā envelops him up to the knee, the pratiśthākalā to the ravel, the Vidyākalā to the neck and the Śāntākalā to the forehead. Above that he is enveloped by the great Śāntyatītukalā. Thus pervading the five pathways he has the five Kalās constituting his body.

31-37. The lord has Īśāna as his coronet. He is the eternal one named Puruṣa. Aghora constitutes his heart, Vāmadeva his private parts and Sadyojāta his legs. His form consists of thirty-eight Kalās. The lord consists of the Varnas, letters. He is identical with the five Brahmins. He is of the Oṁkāra form. He is endowed with the Śakti of Harinsa Ātman. His lap is enveloped by the Icchāsakti. His right side is flanked by Jñāna Śakti and the left by Kriyāsakti. Sadāśiva in the form Vidyā shall be conceived as identical with the trio of Tattvas. The Mūrti shall be conceived with the basic mantra and everything shall be combined into one unit. Until the Arghya he shall be worshipped duly with the basic mantra. Śiva shall be invoked along with the great Śakti, in the embodied form. The lord devoid of Sat and Asat shall be invoked and worshipped with the five articles of worship.

38-40. He shall be worshipped with the five brahmans and six ancillaries. With Mātrkās repeating the Praṇava, he shall worship Śiva in the company of Śakti, in the quiet form repeating the mantras. Or he shall worship the lord only with the Śiva mantra. Then he shall begin the Pañcāvaraṇa Pūjā after offering Pādyā etc. upto Mukhavāsa. But the rite of Prasthāpana (bidding the deity farewell) shall not be performed.
CHAPTER THIRTY

(The Kāmya rites of the followers of Śiva)

Upamanyu said:—

1. There at the outset he shall worship lords Heramba and Śaṇmukha on either side, the right and the left in order, of Śiva and Śivā.

2. Then in the first Āvaraṇa he shall worship the five Brahmans beginning with Īśāna and ending with Sadyojāta along with their Śaktis all round.

3. The six limbs—the heart etc. of Śiva and Śivā shall be worshipped from the south-east.

4. Afterwards he may or may not worship the eight Rudras-Vāma etc. along with their Śaktis all round in order, from the east onwards.

5. Thus, O Kṛṣṇa, the first Āvaraṇa has been mentioned to you. Now listen to the second Āvaraṇa with faith.

6. He shall worship Ananta in the eastern petal and his Śakti to his left. In the southern petal he shall worship Śūkṣma and his Śakti.

7. Then in the western petal he shall worship lord Śiva along with his Śakti. Similarly in the northern petal he shall worship Ekanetra and his Śakti.

8. Afterwards he shall worship Ekarudra and his Śakti in the north-eastern petal. He shall worship Trimūrti and his Śakti in the South-eastern petal.

9. He shall worship Śrīkaṇṭha and his Śakti towards his left in the south-western petal. Similarly he shall worship Śīkhandiśa and his Śakti in the north-western petal.

10. In the second Āvaraṇa the Cakravartins, in the third Āvaraṇa the Aṣṭamūrtis shall be worshipped along with their Śaktis.

11-12. They shall be worshipped in the eight quarters from the east onwards in order. The eight Mūrtis in order are Bhava, Śarva, Īśāna Rudra, Paśupati, Ugra, Bhima

291. For details see ŚRS. Ch. 2. The eight forms shall be distinguished from the eight names mentioned in the Vāyaviya (I. 32. 23).
and Mahādeva. Afterwards the eleven Mūrtis, Mahādeva etc. shall be worshipped along with their Śaktis.

13-15. The eleven Mūrtis are: Mahādeva, Śiva, Rudra, Śaṅkara, Nilalohita, Iśāna, Vijaya, Bhima, Devadeva, Bhavodbhava and Kapardīśa. The first eight shall be worshipped in the south-eastern quarter onwards. Devadeva shall be worshipped in the eastern petal. Bhavodbhava shall be worshipped either in the north-east or in the south-east. Kapālīśa shall be worshipped in their middle.

16-18. In the same Āvaraṇa he shall worship the lordly bull in the east, Nandin in the south, Mahākāla in the north, Śaśī in the south-eastern petal or in the petal to the south of the goddess. He shall worship Ganesā in the south-western petal and Śaṃskrama in the western petal. He shall worship Yēṣṭhā in the north-western petal, Gauri in the north and Caṇḍa in the north-east. He shall worship Munindra between Śaśī and Nandiśa.

19. He shall worship Pingala to the north of Mahākāla. Then he shall worship Bhṛngiśvara in the middle of Śaśtra and Mātṛ group.

20. He shall worship Virabhadra in between the Mātṛs and Vighneśa. He shall worship goddess Sarasvati in between Skanda and Vighneśa.

21. Sri is to be worshipped at the feet of Śiva in between Yēṣṭhā and Kumāra. He shall worship Mahāmoṭi in between Yēṣṭhā and Gaṅāmbā.

22. He shall worship goddess Durgā in between Gaṅāmbā and Caṇḍa. In the same Āvaraṇa he shall worship the host of Śiva's attendants.

23. He shall perform the Japa after due meditation with mental purity, of the female friends of Śivā along with the Śaktis of Rudra, Pramatha and Bhūta.

24. When the third Āvaraṇa has been worshipped thus he shall worship the fourth Āvaraṇa outside it after meditation.

25. The sun shall be worshipped in the eastern, Brahmā in the southern, Rudra in the western and Viṣṇu in the northern petal.

26. There are separate Āvaraṇas to all the four lords.
His six limbs shall be worshipped at the outset along with the Śaktis, Diptā etc.

27. They are Diptā, Sūkṣmā, Jayā, Bhadrā, Vibhūti, Vimalā, Amoghā and Vidyutā. These shall be worshipped all round form the east onwards.

28. The four shall be worshipped in the second Āvāraṇa in order from the east to the north and their Śaktis afterwards.

29-30. Āditya, Bhāskara, Bhānu, Ravi, Arka, Brahmā, Rudra and Viṣṇu these are the extensions of Vivasvat in the east and stationed more so in the south. Bodhini is in the west and Āpyāyini in the north.

31. He shall worship in the second Āvāraṇa, Uṣā, Prabhā, Prājñā and Sandhyā after fixing them in Īsāna etc.

32-33. In the third Āvāraṇa he shall worship Soma (moon) Aṅgāraka (Mars), Budha (Mercury) most excellent among the intelligent, Bṛhaspati (Jupiter) of extensive intellect, Bhārgava (Venus), the storehouse of splendour, Śanaiścara (Saturn), Rāhu and Ketu the smoke-coloured and terrible.

34. Or he shall worship the twelve Ādityas in the second Āvāraṇa and the twelve Rāgis (signs of Zodiac) in the third Āvāraṇa.

35-36. Externally he shall worship the groups of seven, sages, gods, Gandharvas, serpents, Apsaras, Grāmaṇis (leaders), Yakṣas, Yātudhānas, horses, and the seven Vālakhilyas in the form of Chandas.

37. After worshipping the sun in the third Āvāraṇa he shall worship Brahmā along with the three Āvāraṇas.

38. He shall worship Hiraṇyagarbha in the east, Virāṭ in the south, Kāla in the west and Puruṣa in the north.

39-40. Hiraṇyagarbha is the first Brahmā resembling the lotus, Kāla has the lustre of Jāti and collyrium. Puruṣa resembles the crystal. He has three Guṇas : sattva, rajas and tamas. The four are stationed in order in the first Āvāraṇa.

41. Sanat, Sanaka, Sananda and Sanātana shall be
worshipped in the second Āvaraṇa all round beginning with the east.

42. He shall then worship the Prajāpatis in the third Āvaraṇa. The first eight shall be worshipped in the east and the remaining three in order from the east onwards.

43-44. The following are the famous Prajāpatis: Dakṣa, Ruci, Bhṛgu, Marici, Aṅgiras, Pulastya, Pulaha, Kratu, Atri, Kaśyapa and Vasistha. Their wives too shall be worshipped along with them.

45-46. They are Prasūti, Ākūti, Khyāti, Sambhūti, Dhṛti, Smṛti, Kṣamā, Sannati, Anasūya, Aditi and Arundhati. These chaste ladies are ever engaged in the worship of Śiva. Endowed with glory and prosperity they are very pleasing to look at.

47. He shall worship the four Vedas in the first, the Itihāsas and Purāṇas in the second Āvaraṇa.

48. The entire Vedic lore beginning with law codes shall be worshipped in the third Āvaraṇa.

49. The Vedas shall be worshipped beginning with the east. The other texts shall also be worshipped just as one pleases. They are divided into four or eight and their worship performed all round.

50. After worshipping Brahmā endowed with the three Āvaraṇas, in this manner in the south, he shall worship Rudra in the west along with the Āvaraṇas.

51-52. The five Brahmans and the six limbs are his first Āvaraṇa, The second Āvaraṇa consists of Vidyeśvara. There is difference in regard to the third Āvaraṇa : His four forms shall be worshipped beginning with the east.

53-54. The lord is possessed of three Guṇas. As Śiva he shall be worshipped in the east. The Rājasic creator Brahmā shall be worshipped as Bhava in the south. The Tāmasic Agni shall be worshipped as Hara in the west. The Śāttvic bestower of happiness, Viṣṇu shall be worshipped as ṇṛda in the north.

55. After worshipping Śiva the lord of twentysix principles thus to the west of Śiva, he shall worship Vaikuṇṭha in the northern side.

56-58. In the first Āvaraṇa he shall worship Vāsudeva in the east, Aniruddha in the south, Pradyumna in the west,
Samkarṣaṇa in the north. Or the last two can be worshipped inversely. Such are the first and second Āvaraṇaṣ. Matsya (fish), Kūrma (Tortoise), Varaha (Boar) Narasiṃha (man-lion), Vāmana (Dwarf) any of the (three) Rāmas, Kṛṣṇa and the horse-faced Kalki shall be worshipped.²⁹²

59-61. In the third Āvaraṇa, he shall worship the Cakra in the east, the unbreakable missile Nārāyaṇa in the south, Pāñcajanya in the west and the bow Śārṅga in the north. Thus he shall worship the great Hari—Viśva himself after making an idol of Mahāviṣṇu, Sadāviṣṇu, by means of the three Āvaraṇaṣ. After worshipping the four forms of Viṣṇu thus in the form of a circle of four, their Śaktis too shall be worshipped.

62. He shall worship Prabhā in the south-east, Sarasvatī in the south-west, Gaṇāṃbikā in the north-west and Lacṣmi in the north-east.

63. After performing the worship of the sun and other forms as well as their Śaktis, he shall worship the lords of the worlds in the same Āvaraṇa.

64. He shall worship Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Kubera and Isāna thereafter.

65. After worshipping the fourth Āvaraṇa in accordance with the injunctions he shall worship the weapons of Maheśa externally.

66-69. He shall worship the glorious trident in the north-east, thunderbolt in the east, axe in the South-east and the arrow in the south, the sword in the south-west, the noose in the west, the goad in the north-west, the Pināka in the north, the Kṣetrapāla in the west. After worshipping the fifth Āvaraṇa thus externally he shall worship the great bull in the east along with the mothers of the gods of the Āvaraṇa, either externally or in the fifth Āvaraṇa.

70-72. Then the different types of gods shall be wor-

²⁹² In the Āvaraṇa-worship Śiva is the principal deity to be worshipped. The attendant deities of different regions—celestial, atmospheric, ethereal or nether, along with the incarnations of Viṣṇu—Matsya etc. are also worshipped, Buddha is conspicuous by absence. The worship of the deities of heterogeneous traits indicates the cosmopolitan and proselytizing nature of this purāṇa.
shipped all round. The heaven-walkers, sages, Siddhas, Daityas, Yakṣas, Rākṣasas, Ananta and other leading serpents, and those of the different families, Dākinīs, goblins spirits, ghosts Bhairava leaders, different residents of the nether worlds, the rivers, oceans, mountains, forests and the lakes shall be worshipped.

73-76. The animals, birds, trees, worms and other insignificant creatures, men of different forms, deer of the insignificant types, the worlds within the universe, the crores of universes, the innumerable external seed-germs, their worlds, along with their rulers, Rudras stationed in the ten quarters supporting the universe, in fact everything fashioned out of the Guṇas or Māyā or originating from the Śakti shall be worshipped generally considering their presence on either side of Śiva and Śivā. They shall be in the form of Cit and Acit whatever that can be expressed in words.

77. They shall be thought of as having their palms joined in reverence, smiling in their faces and glancing devoutly at the lord and the goddess always.

78. After performing the Āvaraṇa Pūjā thus, he shall worship the lord again for quietening distraction and perplexity and utter the five-syllabled mantra.

79-80. He shall then offer to Śiva and Śivā as Nai-vedya the sweet and charming Mahācaru, nectarlike and accompanied by side dishes and vegetables. The Naivedya prepared from thirtytwo Āḍhaka measures of grains is commendable and that prepared with less than one Āḍhaka measure is the meanest one. After collecting and preparing the Naivedya to the extent of one’s affluence he shall offer it with faith.

81. After offering water for drinking, pickles, Tāmbūla and performing the rite of Nirājana he shall conclude the remaining rites of worship.

82. Articles intended for the enjoyment of pleasures shall be excellent ones. The devotee shall not be stingy in spending money for this if he is fairly well to do.

83. Good men say that the Kāmya rites of the stingy and the stubborn, the indifferent and the defaulter in some items do not yield the benefits.
84. Hence if he wishes for the achievement of proper benefits he shall perform the Kāmya rites attending to all the items scrupulously and avoiding indifference.

85. After concluding worship thus and bowing to the lord and the goddess he shall concentrate his mind with devotion and repeat eulogical hymns.

86. After the eulogy he shall perform the Japa of the five-syllabled mantra not less than hundred and eight times. An eager devotee shall perform the Japa more than a thousand times.

87. After performing the worship of Vidyā and of the preceptor he shall perform the members assembled in the proper order in accordance with prosperity and purity.

88. Then he shall perform the rite of ritualistic bidding of farewell to the lord along with Āvaraṇas. He shall give the Maṇḍala to the preceptor along with the articles used in the rite.

89. He can give them to the devotees of Śiva or hand them over to the temple of Śiva.

90. Or he shall worship the lord in the Śiva-fire with the seven articles of sacrifice after duly worshipping the Āvaraṇa deities.

91. This rite is Yogēśvara. Nowhere in the world is there a Yoga superior to this.

92. A benefit of this world or the next unattainable through this does not exist anywhere.

93. We cannot fix like this—"This is the fruit thereof, this is not the fruit." This rite is the excellent means of benefits by way of welfare.

94. This can be said that whatever is solicited is obtained as fruit from this as from the wish-yielding precious stone.\textsuperscript{293}

95. Still none shall perform this rite for trivial benefits. A man praying for a small help from a great man demeans himself.

96. If the rite is performed surely the desired fruit

\textsuperscript{293} It is a fabulous gem that yields the possessor his desires. It is also a mantra that confers the desired fruit.
shall be achieved. Whatever rite is performed, let it be performed with the lord as aim.

97. Hence, an expert man shall perform this rite for the conquests of his enemy or death even if those fruits are not to be secured from any one else whether those fruits are seen or unseen.

98. When great sins are committed, when there is a terror of great epidemics, famine or any other calamity, this rite shall be performed for the pacification of the evil.

99. Of what avail is much talk? The lord has said that this is the spiritual missile to be used by the devotees of Śiva, to ward off great mishaps.

100. Hence, a person performing this rite with the conviction that there is no greater protection for the Ātman enjoys the benefit.

101. He who reads the hymn with purity of body and mind attains an eighth of the benefit desired.

102. If any one thinks into the hymn, observes fast on the full moon and the new moon days and recites it on those days or on the eighth or fourteenth day, he shall derive half the benefit.

103. He who thinks over the meaning, observes rites on Parvan and other days and performs the Japa of this stotra for a month derives full benefit.

CHAPTER THIRTYONE

(The Hymn of lord Śiva)

Upamanyu said:

1. O Kṛṣṇa, I shall tell you the hymn whereby this holy rite of Yogesvara is concluded along the path of five Avaranaṇas.

2. Be victorious, O Śiva, the sole lord of the universe, naturally charming one, of the nature of eternal knowledge. You are the principle beyond the region of words and minds O lord, who have transcended the confused universe.
3. O lord, of a naturally pure physical body, O lord of charming activities. O lord, having a great Śakti on a par with yourself, O ocean of pure attributes.

4. O one endowed with infinite splendour, O one of incomparable physical body, the support, and of unarguable greatness, be victorious O one of undisturbed auspiciousness.

5. O Unsullied one, O one having no other support, O one rising up without cause and of incessantly great bliss, be victorious, O cause of extreme delight.

6. Be victorious, O one of excessively great prosperity. O receptacle of excessive mercy, O the sole possession of the free, O one of unequalled affluence.

7. O lord who have enveloped the universe, O one not enveloped by any one, O one standing superior to all, O one to whom there is no one at all who is superior.

8. Be victorious, O wonderful one, who are by no means insignificant. O unwounded one: O unchanging one. O immeasurable one, O one uninfluenced by Māyā, O one having no emotions, O one devoid of dirt, be victorious.

9. O one of great arms, O one of great essence, O one of great attributes, O one of great narratives, O one of great strength, O one of great Māyā, O one of great taste, O one of great chariot.

10. Obeisance to the great lord, the great cause, the quiescent one, more auspicious than any one else.

11-13. The entire universe including the gods and Asuras is subservient into you. Hence who is competent to transgress the behest ordained by you? This devotee is solely dependent on you. Hence, O sir, bless me and bestow on me what I have prayed for.

14. Be victorious, O goddess, the mother of the universe identical with the universe, and of unlimited prosperity. Be victorious, O goddess of incomparable beautiful person.

15. Be victorious, O goddess transcending speech and mind annihilating the darkness of ignorance, devoid of birth and old age, O one superior to that which is superior to Kāla.

16. Be victorious, O goddess stationed in many rites,
O beloved of the lord of the universe, O goddess, worthy of being propitiated by all the gods, O goddess who multiply the universe.

17. Be victorious, O goddess endowed with divine and auspicious body of auspicious light, O one of auspicious conduct. Be victorious, O goddess, bestowing auspiciousness.

18. Obeisance to the goddess possessed of great and auspicious attributes. The universe born from you merges into you alone.

19-21. Without you even the lord is not competent to bestow the benefits. O goddess of the gods, ever since birth this person has sought refuge in you. Hence, please fulfil the desire of this devotee of yours. Sadāśiva, of five faces, ten arms, resembling the pure crystal, having the physical body constituted by the letters, the five Brahmins and the Kalās, the lord who is both Sakala and Niśkala, who is endowed with devotion to Śiva and who is beyond the Śānti Kalā, has been worshipped by me with devotion. May he bestow on me what is prayed for by me.

22. May the Icchā Śakti named Śivā seated on the lap of Sadāśiva, the mother of all the worlds, grant me what I desire.

23-26. Lords Heramba and Śaṇmukha are the beloved sons of Śiva and Śivā. Their accomplishments are auspicious. They are omniscient. They imbibe the nectar of knowledge. Being content they are mutually affectionate. They are perpetually honoured by Śiva and Śivā. They are always respected and revered by Brahmā and other gods. They are always ready to protect the worlds. Out of their will they take incarnations with their many different parts. They have been always worshipped thus by me on either side of Śiva and Śivā. May they grant me what I have prayed for with due deference for their behest.

27-29. May the lord grant me what I have prayed for—the lord who resembles the pure crystal, who is called Isāna, Sadāśiva, the great Ātman, who is quiescent, who occupies the firmament transcending the Śāntikalā, who is the final Bija of the five-syllabled mantra equipped with five Kalās
and has been worshipped by me in the first Āvaraṇa along with Śakti.

30-32. May the lord grant me what I have prayed for—the lord who is ancient, who is named Puruṣa, who resembles the rising sun, who is identified with the eastern face of Śiva Paramēśṭhin, who is in the form of Śānti stationed in the wind, who is engaged in worshipping the feet of Śiva, who is the first among Śiva-Bijas, who has four Kalās and who has been worshipped by me with devotion in the east along with Śakti.

33-35. May the holy middle Brahman grant me what I have prayed for—he who is named Aghora resembling collyrium, who has a terrible physical body, who is identified with the southern face of the lord, who is engaged in the worship of Śiva’s feet, who abides in the Vidyā region and is stationed in the middle of fire, who is the second among Śiva’s Bijas, who has eight Kalās and has been worshipped along with Śakti to the south of Śiva.

36-38. May the holy Brahman grant me what I have prayed for—he who is Vāma, who has an excellent dress resembling saffron powder, who is identified with the northern face of Śiva and who is well established in Pratiṣṭhā, who is stationed in the middle of the zone of water. He is engaged in worshipping the lord. He is the fourth one among Śiva-Bijas. He has thirteen Kalās. He has been worshipped along with Śakti to the north of the lord.

39-41. May the great Brahman grant me what I have prayed for—he who is named Sadya having gentle characteristics, who is as white as the conch, Kūnda flower and the full moon. He is the western face of Śiva that is engaged in worshipping Śiva’s feet, who is established in the Nivṛtti region and is stationed in the earth, who is the third one among Śiva-Bijas and is endowed with eight Kalās, and who has been worshipped along with Śakti to the west of the lord.

42. May the two heart-forms of Śiva and Śivā purified by Śiva grant my desire at the behest of the two—Śiva and Śivā.
43. May the two tuft-forms of Śiva and Śivā, depending on Śiva, grant my desire after honouring the behest of the two.

44. May the two coats of mail of Śiva and Śivā purified by Śiva grant my desire at the behest of the two.

45. May the two eye-forms of Śiva and Śivā dependent on Śiva grant my desire at the behest of the two.

46. May the missile forms of Śiva and Śivā always engaged and devoted to the worship of the pair grant my desire at their behest.

47-48. Let these deities Vāma, Jyeṣṭha, Rudra, Kāla, Vikaraṇa, Balavikaraṇa, Balapramathana and Sarvabhūtadamanā grant me what I desire, at the behest of the two.

49-50. May the eight deities Ananta, Sūkṣma, Śiva, Ekanetra, Ekāgradra, Trimūrti, Śrīkantṭha and Śikhanḍaka and their Saktis, worshipped in the second Āvaraṇa grant my desire at the behest of the two.

51-52. May the eight Mūrtis Bhava and others and their Saktis as well as the eleven Mūrtis Mahādeva and others accompanied by their Saktis, all stationed in the third Āvaraṇa confer the desired benefit after honouring the behest of Śiva and Śivā.

53-57. The king of Bulls, of great splendour, thundering like the great cloud, who is comparable to the peaks of Meru. Mandara, Kailāsa and the Himavat, whose hump is huge in size like the white peaks of clouds and who shines with a tail like the great lord of Serpents, whose face, horns and feet are red in colour, whose eyes are almost red, whose limbs are plump and lifted up, who shines with a charming gait, who has all praiseworthy characteristics, who is glorious, who has glittering gemset ornaments, who is a favourite of Śiva, who is devoted to Śivā, who makes up the banner and vehicle of Śiva and Śivā, who has purified his body by touching their feet with it, who is the king of cows, who is glorious, and is possessed of the excellent and glorious trident as his weapon, may grant my desire at the behest of the two.

58-61. Nandīśvara of great splendour, the son of Pārvatī is worshipped and revered every day by the gods including
Nārāyaṇa. He is stationed at the door of the harem of Śiva along with his attendants. He has the lustre of the lord; he is the suppressor of all Asuras. He is crowned as the president of all Śaivite rites. He is a favourite of Śiva. He is fondly devoted to Śivā. He has the excellent weapon of the glorious trident. He is attached to those who depend on Śiva. They too are attached to him. May he grant my desire at the behest of the two.

62. Mahākāla of great arms is like another Mahādeva unto those who seek refuge in him. May he protect us always.

63. He is a favourite of Śiva and is fondly attached to Śivā. He is their perpetual worshipper. May he grant my desire at the behest of the two.

64. The chastiser is the knower of the meaning and truth of all Scriptures. He is another body of Viṣṇu. He is his son in the form of great delusion. He is fond of honey, meat and wine. May he grant my desire at the behest of the two.

65-66. May the seven mothers—Brahmāṇī, Māheśī, Kaumārī, Vaiṣṇavī, Vārāhi, Māhendrī and Cāmunḍā of fierce valour, mothers of all the worlds, grant my desire at the behest of the two.

67-69. He has the face of the elephant in rut. He is the son of Gaṅgā, Umā and Śiva. The firmament is his body; the quarters his arms; the moon, the sun and the fire his eyes. He is worshipped by the elephants of the quarters, Airāvata and others. The ichor of Śaivite knowledge comes out of him. He wards the obstacles of gods. He causes obstacles to the Asuras and others. He is sanctified by Śiva. May he grant my desire at the behest of the two.

70-74. Śanmukha is born of Śiva. He holds Śakti and thunderbolt. He is the son of fire. He is also the son of Gaṅgā, Gaṅāmbā and Kṛttikās. He is surrounded by Viṣākha, Śākha and Naigameya. He is the conqueror of Indra and the demon Tāraka. He is the Generalissimo of Indra's armies. He pierced the important mountains Meru and others with his splendour. He resembles molten gold. He has eyes resembling petals of lotuses. He is Kumāra and the model for all tender beings. He is the favourite of Śiva and
fondly attached to Śivā. He is a perpetual worshipper of Siva’s feet. May he grant my desire at the behest of the two.  

75. Yjeṣthā, the excellent deity granting boons, is always engaged in worshipping them. May she grant my desire at the behest of the two.  

76-79. The goddess is saluted by the three worlds in the form of Ulkā (meteor, comet). She is requested by Brahmā to multiply the creation through Śivā. She came out from the middle of the eyebrows of Śivā who divided herself into Dākṣāyaṇī, Sati, Menā, Haimavatī, Umā. She is the mother of Kauśikī, Bhadrakāli, Aparṇā and Pātalā. She is Rudrāṇi the beloved of Rudra. She is always engaged in worshipping Śiva. May she grant my desire at the behest of the two.  

80. Canda is the lord of all the Gaṇas who is born of the face of Śiva. May he grant my desire at the behest of Śiva and Śivā.  

81. May Piṅgala the chief of Gaṇas, the prosperous one, fondly attached to Śivā and a favourite of Śiva, grant my desire at the behest of the two.  

82. May the chief Gaṇa Brṛṅgīśa who is interested in propitiating Śiva grant my desire at the behest of Śiva.  

83-85. Virabhadra is of great splendour. He resembles snow, Kunda flower and the moon. He is the beloved of Bhadrakāli. He is the perpetual protector of mothers. He removed the head of Yajña and of Dakṣa of wicked soul, he pared the limbs of Viṣṇu, Indra, Yama and other gods. He is a follower of Śiva. He is a glorious executor of Śiva’s behests. May he grant my desire at the behest of Śiva.  

86. Sarasvati born of the lotus-like speech of Maheśa is interested in worshipping Śiva and Śivā. May she grant my desire.  

87. Lakṣmī is stationed in the chest of Viṣṇu. She is engaged in worshipping Śiva and Śivā. At the very bidding of Śiva and Śivā, may she grant my desire.  

88. Mahāmoṭi is engaged in worshipping the feet of Mahādevi. At her very bidding may she grant my desire.  

89-90. Kauśikī is the daughter of Pārvaṭī. She rides on a lion. She is the great Māyā, the slumber of Viṣṇu. She is the suppressor of the demon Mahiṣa. She destroyed Śumbha
and Niśumbha. She is fond of wine and meat. May she grant my desire duly honouring at the behest of her mother.

91-95. Rudras have the lustre of Rudra. Pramathas are famous for their prowess. The Bhūtas have great virility. They have the lustre of Mahādeva. They are perpetual Yogins. They are incomparable and devoid of conflicting pairs of defaults. They are free from dangers. They are accompanied by their Saktis and followers. They are bowed to by the world. They are competent to create and annihilate the worlds. They are mutually loving and accommodating. They are very affectionate and respectful to one another. They are favourites of Śiva and are marked by his traits. They are gentle, terrible and mixture of both. They are in the midway between the two. They are ugly, good-featured and multifeatured. May they grant my desire at the behest of the two.

96-97. The group of the friends of the goddess has all the characteristics of the goddess. They are accompanied by the daughters of Rudras and Saktis many in number. They have been worshipped in the third Āvaranā of Śiva with great devotion. Let them grant my desire at the behest of the two.

98-101. The sun is the Mūrti with illuminated disc of Maheśa. He is Niṛguṇa, Guṇasankīrṇa, Guṇakevala, and Avikārātmaka. The first one is single with general variations. He is of extraordinary activity in creation, sustenance and annihilation. Thus he is divided into three, four or five ways. He is worshipped in the fourth Āvaranā of Śiva along with the followers. He is a favourite of Śiva and fondly attached to Śivā. He is engaged in worshipping the feet of Śiva. May he grant my desire at the behest of the two.294

102-105. The eight Mūrtis of the sun viz. Āditya, Bhāskara, Bhānu, Ravi, Arka, Brahmati, Rudra, and Viṣṇu, the eight Śaktis Diptā295 etc., the six Áṅgas of the sun-god, the

294. The verses 99 to 102 are repeated. See Verses 110 to 113.
295. The Śaktis—Diptā, Śūkṣmā, Jayā etc., eight in number (Cp. Vāyaviya S. II. 30. 27) are the female guardian deities of the quarters and sub-quarters from the east onwards.
Śaktis viz. Vistarā, Sutarā, Bodhini, Āpyāyini, Uṣā, Prabhā, Prājñā and Sandhyā and the planets beginning with Soma and ending with Ketu purified by Śiva—may these urged by the behest of Śiva and Śivā grant me everything auspicious.

106-112. May the twelve Ādityas, and the twelve Śaktis, sages, Gandharvas, serpents, Apsaras, Grāmanīs, Yakṣas Rākṣasas, Asuras, the seven sets of seven, the seven horses identical with the Vedas and Vālakhilya and others, the worshippers of Śiva’s feet, grant me everything at the behest of Śiva and Śivā. Brahmā the chief of the universe, a form of the lord of gods, having sixtyfour attributes and achievements, and established in the principle of Buddhi, shall be worshipped in the fourth Āvaraṇa of Śiva. He is a favourite of Śiva, fondly attached to Śivā and is engaged in worshipping the feet of Śiva. May he grant my desire at the behest of the two.

113-115. Hiranyagarbha the lord of the worlds, the Virāṭ, Kāla, Puruṣa, Sanat, Sanaka, Sananda, Sanātana, the Prajāpatis, the sons of Brahmā, Dakṣa and others, eleven in number with their wives, Dharma and Saṁkalpa—all these are engrossed in their devotion to Śiva being subservient to the behests of Śiva. May these grant my desire.

116-117. May the four Vedas, the Itihāsas, Purāṇas, Dharma-Śāstras accompanied by the Vedic lore, although mutually disagreeing but based on the nature of Śiva, grant my desire at the behest of Śiva and Śivā.

118-123. Then the great lord Rudra, the important form of lord Śivā, is the lord of the zone of Fire and possesses all Aiśvaryas. He is enriched with the identity with Śiva. He is devoid as well as possessed of attributes. He is Sāttvic, Rājasic and Tāmasic. Basically he is not prone to aberrations. Then outwardly he assumes aberrations. He is of extraordinary activity apart from the activity of creation etc. He cut off the head of Brahmā. He is his father as well as his son. He is the progenitor and son of Viṣṇu to whom he controls. He is the enlightener of both. The lord blesses them for ever. Rudra is stationed within and without the cosmos. He is the lord of the worlds. He is fond of Śiva to whom
he is fondly attached. He is engaged in the worship of Siva. May he grant my desire at the behest of Siva.

124-125. His six ancillaries Brahman etc. and the eight deities ending with Vidyesa, the four different Mūrtis devoted to Siva, with Siva as their cause, Siva, Bhava, Hara and Mrda—may these grant my desire at the behest of Siva.

126-133. Viṣṇu is another form of the great lord Siva himself. He is the lord of the principle of water. He is stationed in the region of the unmanifest. He is Nirguna. He is predominantly Sattvic as well as possessed of single Guna. He does not identify himself with the created things. He has the three general aberrations. He is of extraordinary activity apart from that of creation. He compares with Brahma though he is born of the right part of Siva. He is created by the first Brahma and he is his creator too. Viṣṇu abides within and without the universe. He is the lord of the worlds. With his discus he destroys Asuras. He is the younger brother of Indra. He has manifested himself in ten forms under the curse of Bhrigu. He incarnated on the earth at his will for removing the burden of the Earth. His strength is immeasurable and incomprehensible. He is the wielder of Maya. He fascinates the universe with his Maya in the form of Mahaviṣṇu and Sadaviṣṇu. He is worshipped by the devotees of Viṣṇu in the seat of the three Mūrtis. He is a favourite of Siva and is fondly attached to him. He is engaged in the worship of his feet. May he grant me what is auspicious at the behest of Siva.

134-136. The four Mūrtis of Viṣṇu, viz Vāsudeva, Aniruddha, Pradyumna, and Saṁkarṣaṇa, the ten Avatāras viz—the fish, tortoise, boar, man-lion, dwarf, Rāma trio, Kṛṣṇa and the horse-faced Kalki, his discus Pāncajanya and the bow Śārīga—may these grant my desire at the behest of the two.

137. May Prabhā, Sarasvatī, Gaurī, and Lakṣmi sanctified by Siva grant my desire at the behest of the two.

138-139. May Indra, Agni, Yama, Nirṛti, Varuṇa,

296. The Verse is repeated. See Vāyaviya S. 30. 58.
Vāyu, Soma, Kubera and Īśāna the wielder of the trident grant my desire at the behest of Śiva and Śivā. These are engaged in the worship of Śiva and have sanctified by their pious feelings to him.

140-141. May the divine weapons of the lord and the goddess—viz—the trident, thunderbolt, axe, arrow, sword, noose, goad and the excellent weapon Pināka protect me always at behest of the two.

142-143. May the bull, the powerful son of Kāmadhenu, rivalling with the submarine fire Vaḍavā, surrounded by five mother-cows who has attained the state being the vehicle of the lord and the goddess, grant my desire, at the behest of the two.

144. The five mother-cows stationed in Śiva’s region are Nandā, Sunandā, Surabhī, Suśilā and Sumanās.

145. They are engaged in devotion to Śiva and are engrossed in his worship. May these grant my desire at the behest of the two.

146-150. Kṣetrapāla of great splendour resembling the blue cloud with his face terrible due to the curved fangs, refulgent with throbbing red lips, with red hairs lifted up, with the crooked, eyebrows, three circular red eyes, with the moon and the serpents as ornaments, being in nude form holds the trident noose, sword and the skull in his hands, of terrible aspect, surrounded by Bhairavas, Siddhas and Yuginis, is seated in every temple. He is the protector of the good. Bowing to lord Śiva is his great interest. He is purified by pious feelings towards Śiva. He protects those who seek refuge in him particularly as his own sons. May he grant my desire at the behest of the two.

151. May the four deities Tālajaṅgha and others worshipped in the first Āvaraṇa protect me at the behest of Śiva and Śivā.

152. May Bhairava and others who surround him all round bless me at the behest of the two.

153-155. Nārada and other sages who are worshipped even by the gods, the Sādhyas, serpents, gods who reside in

297. For the names of the mother-cows, see below verse 144.
Janaloka, the residents of Maharloka who have been deposed from authority, the seven sages and others along with the Ganas moving about in aeroplanes—all these engaged in the worship of Śiva and subservient to his bidding may grant my desire at the behest of the two.

156-163. The four types of gods beginning with Gandharvas and ending with the Piśācas, Siddhas, Vidyādharas and others who move about in the sky, the Asuras and Rākṣasas who reside in the netherworlds, Ananta and other leading serpents, Vainateya and other birds, Kuśmāṇḍas, Pṛetas, Vṛtalas, Grahas and Bhūtas, Ṛginiṣ, Yoginīs, Śākinīs and evil witches, temples, parks, houses, holy centres, mansions continents, oceans, rivers, lakes, sumeru and other mountains, forests, animals, birds, trees, germs, worms, deer, the worlds, overlords of the worlds, seeds of life along with their Āvaraṇas, ten quarters, elephants of the quarters, letters, words, mantras, Tattvas along with their lords, Rudras who support the cosmos and other Rudras and their Śaktis whatever is seen, heard or inferred in this world—may all these grant my desire at the behest of the two.

164-167. The great lore of Śiva capable of releasing the individual soul from the fivefold bondage is different from Paśuvidyā. The scripture of Śaivite virtue and the Dharma, the Purāṇa of Śiva approved of by Śrutis, and the Śaivite scriptures Kāmikā and others of four types honoured by Śiva and Śivā and worshipped by me may all these make this holy rite accomplished well and fruitful.

168-169. May the early preceptors from Śveta to Nakulīśa along with their disciples, the preceptors born as members of their families, especially my preceptors, both Śaivas and Māheśvaras engrossed in Śiva’s knowledge and holy rites, permit this holy rite to be fruitful and well accomplished.

170-172. May the lay brahmins, Kṣatriyas, those who are experts in the knowledge of the Vedas and the ancillaries together with their tenets in the lines of Śaivite virtue, those who are well-versed in all sacred scriptures, the followers of Śāmkhya, Vaiśeṣika, Nyāya and other systems of philosophy, the followers of the sun, Brahma, Rudra and Viṣṇu and all
other good men particularly those who are wedded to Śaivite discipline—permit this holy rite which is the instrument for achieving my purpose.

173-174. The followers of Śiva who adhere to the philosophical path, those who perform the Pāśupata rites those who observe the holy rites and the Śaivite holy men such as Kapālikas—all these are adherents and executors of Śiva’s behests. They shall be worshipped by me at the behest of Śiva. May these bless me. Let them praise the successful holy rite.

175. Those who adhere to the path of knowledge according to the southerners, those who follow the southern cult and the northern cult abide by me without mutual clash since I wish and seek the welfare through the mantras.

176. May the atheists, tenacious rogues, ungrateful and Tāmasic heretics and great sinners be far away from me.

177. Of what avail is the long eulogy? Let all the faithful bless me. Let all good men pronounce everything auspicious.

178. Obeisance to Śiva accompanied by Śivā. Obeisance to you the primordial cause accompanied by your son. Obeisance to you encircled by the universe in the form of five Āvarānas.

179. After saying this he shall prostrate before Śiva and Śivā and perform the Japa of the five-syllabled mantra not less than hundred and eight times.

180. Similarly he shall perform the Japa of Śakti mantra, dedicate it to Śiva and crave forgiveness. He shall thus conclude the remaining rites of worship.

181. This holiest of holy hymns is pleasant and agreeable to Śiva and Śivā. It yields all desires. It is the sole means for the achievement of worldly pleasures and salvation.

182. He who repeats this everyday or listens to this with mental purity shakes off sins and attains Śivasāyujya soon.

183-184. Slayers of cows, ungrateful wretches, murderers of heroes, those who slay children in the womb, murderers of those who seek refuge, those who kill
friends and those who confide in them, those who commit wicked sins such as matricide, patricide.—all these are released from their sins on repeating this hymn. 298

185. When bad dreams and evil portents occur indicating terror and danger this hymn shall be repeated. Then those dangers do not befall.

186. The man who regularly performs the Japa of this hymn obtains longevity, health, prosperity and everything else desired.

187. The benefit thus mentioned is of the mere Japa of the hymn without worshipping. It is impossible to count the benefit if the Japa of the hymn is performed along with worship.

188. Let the accruing of the benefit stand alone. When this Japa is repeated the lord on hearing this stands in the heaven along with the goddess.

189. Hence after worshipping the lord and Umā in the heaven the devotee shall stand with palms joined in reverence and repeat the hymn.

CHAPTER THIRTYTWO

(The rites for achieving worldly benefits)

Upamanyu said:—

1. O Kṛṣṇa, what has been mentioned to you is the site which yields benefit here and hereafter. It is a great synthesis of physical rites, penance, Japas and meditation.

2. Now I shall mention that great rite of worship, Homa, Japa, meditation, penance and charitable gifts, which yields benefits here itself to men who follow Siva.

3. The devotee expert in the meaning of mantras shall at the outset practise mantras since the rites of visible benefits here itself are not fruitful otherwise.

298. This is another instance of the proselytizing attempt of the Purānic Ācāryas to entice the laity to their fold.
4. A learned and sensible devotee, even after the mantra has been achieved, shall not haphazardly perform any rite the fruit whereof has been thwarted by some unseen powerful obstacle.

5. Atonement is possible for that obstacle. Hence he shall perform that atonement after testing it at the outset by means of omens.

6. He who due to delusion performs the rite yielding the benefit here itself does not attain the fruit thereof and becomes the laughing stock.

7. Without faith and devotion no one shall perform the rite intended to yield direct benefit. He becomes an unbeliever and an unbeliever does not attain fruit.

8. It is not the fault of the lord if the rite does not yield the fruit since it is found to yield fruit here itself for those who perform the rite exactly as ordained.

9. An aspirant who has mastered the mantras overcoming the obstacles and who performs the rite with full confidence and conviction attains the fruit.

10. Or, for the attainment of the benefit let him be scrupulously celibate, mating only the Haviṣya, milk-pudding or fruits.

11. He shall not even think of, much less physically do, such prohibited actions as violence. He shall be pure always with clear dress and smear the body with Bhasma always.

12-17. After observing the rules of conduct, the devotee shall on an auspicious and favourable day with the characteristics mentioned before, smear the ground with cowdung in a spot bedecked with garlands of flowers and draw the auspicious lotus shining with its own refugence. It shall be of molten gold with eight petals and filaments, with the pericarp in the middle set with all gems. It shall be not less than a Hasta in width and must have a stalk befitting its size. He shall conceive Anima etc. in the bulbous root made of gold, in accordance with the injunctions. He shall instal the phallic idol with its pedestal, made of gems, gold or crystal with the requisite characteristics. He shall invoke
the eternal lord accompanied by Ambā and the Gaṇas. Śiva’s form as Maheśvara shall also be conceived in the idol

18-19. It shall have four arms and four faces. It shall be bedecked in all ornaments. It shall wear the tiger’s hide with the smiling face and the gestures of granting boons and of protection to the devotee. Other hands shall hold the deer and the axe. Or if the conceiver desires he can conceive of the Mūrta as having eight arms.

20. Then the right hand holds the trident, axe, sword and the thunderbolt. The left hands hold the noose, goad, iron club and the serpent.

21. The Mūrta shall have the lustre of the rising sun. It shall have three eyes in every face. The face towards the east is gentle and has the refulgence befitting its size and features.

22. The southern face resembles the blue cloud and has a terrific appearance. The northern face has the lustre of coral and is bedecked with dark forelocks.

23. The western face is gentle, with the lustre of the full moon. Seated on his lap is the great Śakti of Maheśvara.

24-25. She is famous as Mahālakṣmi dark coloured and wholly charming. After conceiving the Mūrta thus and unifying it into a whole he shall invoke the embodied lord and worship him. For the purpose of ablution he shall arrange for Pañcagavya prepared from a tawny cow.

26-27. There shall be Pañcāmṛta and particularly the full seeds. He shall prepare the Maṇḍala ahead decorated with gem-dust. The water-pot of Ṣāna shall be put in the pericarp. The water-pots of Sadyojāta shall be placed around, afterwards.299

28-30. Eight pots of Vidyeśa shall be filled with the waters of holy centres and threads shall be tied round them. Sacred articles of worship shall be dropped therein with due incantations in accordance with the injunctions. They shall be completely covered into the silken cloth with the mantras. When the proper time arrives he shall perform the ablution of the lord with Pañcagavya.

299 On the consecrated water-jars see Vāyaviya S. 17. 16-17.
31-33. Waters dropped from the Darbha grass, golden and gemset vessels, scented and flowery waters purified with the mantras shall be taken from the vessels and Mahaśvara shall be bathed. Scents and flowers shall be offered, lights shown and the worship performed. The unguent shall be not less than a Pala by weight and the maximum shall be eleven Palas.

34-36. Auspicious and charming flowers of good colour and fragrance blue and other lilies, plenty of Bilva leaves, red lotuses and white lotuses if available shall be used. The incense shall be offered with the black Aguru. The gum-resin shall be used with the camphor and ghee. The ghee used for lamps shall be of the milk of tawny cows. The five Brahmans, the six Aṅgas and the Āvaranas shall be worshipped.

37. The Naivedya shall be made of Caru prepared in ghee and milk with jaggery. The water shall be rendered fragrant with the Pāṭala flowers, lilies and lotuses.

38. Well-consecrated Tāmbūla along with five fragrant spices shall be offered. The ornaments offered shall be made in gold and set with gems.

39. Freshly woven cloths of various colours and of fine fabric attractive to the sight shall be offered with songs and instrumental music.

40. The maximum number of times for Japa is hundred thousand. According to the benefit desired the number of worship varies from one to three.

41. The number of sacrifices is not less than ten for every article and the maximum is hundred. In such rites as Māraṇa and Uccāṭana Śiva shall be conceived terrific in form.

42. When quiescent or nourishing rites are being performed, Śiva shall be thought of as gentle in the phallic image in the Śiva-fire and in other idols as well.

43. In Māraṇa and other rites the Śrūka and Śruva shall be made of iron. In all other rites such as quiescent these shall be made of gold.

300. On the Pañcasaugandhika, see P. 2006 note.
44-46. In the rite of Mṛtyuṅjaya the Homa is performed with Dūrvā mixed with ghee and cow’s milk, or honey or with Caru along with ghee, or milk alone. For the rites intended to quell ailments to attain prosperity and subdue poverty, gingelly seeds, ghee, milk or lotus-flowers shall be used. Persons seeking to bring persons under control shall perform Homa with Jāti flowers and ghee.

47. A Brahmin shall perform the rite of Ākarṣaṇa with ghee and Karavira flowers, Uccāṭana with oil and Stambhana with honey.

48. Stambhana rite can be performed with mustard also; Pātana with garlic; Tāḍana with the blood of mule, camel or of both.

49. Māraṇa and Uccāṭana shall be performed with Rohi and gingelly seeds. Vidveṣaṇa rite shall be performed with the oil of Lāṅgala.

50-52. Bandhana rites and the rite of paralysing of a vast army shall be performed with the seeds of Rohi. In Ābhicārika rites the articles of Homa shall be used with the red mustard and the Homa shall be performed with oils extracted from manually operated machines. It can also be performed with seeds of cotton in combination with Kaṭuki and husk. In Ābhicārika rites the devotee shall perform Homa with mustard seeds mixed with oil. Milk yields the subdual of fevers and is conducive to good fortune.

53. Homa offered with honey, ghee, curds, milk and rice-grains or with Caru grants all desires.

54. Quiescent, nourishing, Vaśya and Ākarṣaṇa rites shall be performed with the seven articles of worship sacrificial twigs etc.

55. Vaśya, Ākarṣaṇa and Śrīpada (glorious position) rites shall be performed with the leaves of Bilva for Havana. It yields conquest over the enemies.

56. In quiescent rites the twigs of Palāśa, Khadira etc. shall be used. In rites of cruelty the twigs of Karavira and Arka shall be used. Twigs of thorny trees shall be used in the rite of war.

57. A quiet man shall perform the quiescent and
nourishing rites particularly. A ruthless man with angry mind shall perform Abhicarika rites.

58. When the harassment is unbearable and condition is pitiable, when there is no other remedy, only then shall one perform the Abhicārika rite against desperadoes.

59. No virtuous man, occupying honourable position or otherwise shall perform the Abhicārika rite against the ruler of his country.

60. Even if he happens to be a desperado one shall not perform Abhicārika rite against a person who has sought refuge in Śiva, mentally, verbally or physically.

61. A man performing Abhicārika rite against the ruler of his country whether he be a devotee of Śiva or not, shall have a fall immediately.

62. If he wishes for his own happiness he shall not perform Abhicārika rite against the protector of his country or against any devotee of Śiva.

63. If he performs the rite of Māraṇa etc. against any other person he shall perform expiatory rites after due repentence.

64. Whether the devotee is rich or poor he shall worship the lord in a Bāṇa or self-born or Ārṣaka or a Vaidika liṅga.

65. If liṅgas of gold and gems are not available or if he is unable to possess them he shall perform the worship mentally or with substitute articles.

66. If a devotee can perform worship in some part he too derives the benefit of that part in accordance with his ability.

67. If the benefit is not seen even if the rite is performed, it shall be repeated twice or thrice. By all means the benefit will be received.

68. Whatever material is used in worship, gold, gem and other articles shall be handed to the preceptor apart from the Dakṣiṇā offered separately.

69. If the preceptor does not wish to receive, the entire gift shall be given to Śiva or the devotees of Śiva. It shall not be given to any other.

70-71. If any one performs the rite himself without
the help of a preceptor the procedure shall be the same. He shall not appropriate the gift to himself. If he appropriates the articles of worship for himself out of greed under delusion he will not attain his desire.

72. The linga used for worship may be taken by himself or given to others. If he takes that himself he shall worship it everyday or cause it to be worshipped on his behalf.

73. If he performs the rite as ordained he cannot but have the benefit. What other inducement for worship shall there be?

74-75. Still I shall mention about the excellent achievement through the rite. Even if he is attacked by the enemy or tormented by ailments, even if he falls into the jaws of death he will be freed without danger. Even the worst miserly fellow will become worthy of respect. The poor will become Kuvera,\(^{301}\) god of wealth.

76. The ugly man will become beautiful, the aged will become young. The enemy will turn a friend, the opponent will grow subordinate.

77-79. The nectar that may have turned into poison shall become nectar again. The ground may turn into ocean and ocean into ground; the ditch into a mountain and the mountain into a ditch; fire into a lotus lake and the lotus lake into fire; the park into a forest and the forest into a garden; the animal into a lion and the lion into an animal.

80. Women will run after him voluntarily. Prosperity will behave like a chaste lady and will not leave him. The goddess of speech will be his slave girl, fame a prostitute.

81. The intelligence will roam about as it pleases. His mind will be pure like a diamond. His strength will be like a violent gust of wind or like an elephant in rut.

82. His activities on the side of the enemies will be paralysed in their effort. The friends of enemies will become their enemies.

83. The enemies along with their kinsmen will be no better than corpses though physically alive. Though faced

\(^{301}\) Vaiśravaṇa is the patronymic name of Kuvera, son of Viśravas.
with mishaps he will be freed from them and become immortal.

84. Even if he takes unwholesome food it will act as aphrodisiac. Even if he indulges in sexual intercourse every- day it will give him fresh thrills.

85. Everything hitherto inaccessible to him will be- come accessible like the myrobolan in the palm. Even Siddhis aṇīmā etc. will become available at his will.

86. Of what use is much talk? When this rite is per- formed there remains nothing unattainable.

CHAPTER THIRTYTHREE

(Rites for deriving benefits hereafter)

Upamanyu said:—

1. Now I shall mention the rite for the benefits attain- able solely after death. There is nothing like this rite in the three worlds.

2-6. The rite is attended with the excellence of merits. It has been performed by all the gods, particularly by Brahmā, Viṣṇu, Rudra, Indra, the guardians of the quarters, the nine planets—sun-god and others, by Viśvāmitra, Vasiṣṭha and other sages who know Brahman, by Śveta, Agastya, Dadhica and others, by us seeking refuge in Śiva, by Nandi- śvara, Mahākāla, Bhṛṅgīśa and other Gāṇeśvaras, by the Daityas residing in the nether worlds, by Śeṣa and other serpents, by Siddhas, Yakṣas, Gandharvas, Rākṣasas, Bhūtas, Piśācas and practically by every one who has attained his respective position. It is by means of this rite that the gods have attained their godhood.

7. Brahmā attained his Brahmāhood, Viṣṇu his Viṣṇu- hood, Rudra his Rudrahood and Indra his Indrahood. It is by means of this rite that Gāṇeśa attained his Gāṇeśahood.

8-10. The linga shall be bathed with white sandal water. Therein Śiva and Śivā shall be worshipped with
full-blown white lotuses and bowed to. He shall make a lotus-seat very charming and endowed with all characteristics by means of gold-dust and gem-dust in accordance with one's affluence. In the midst of the filaments a small linga shall be placed. It shall be of the size of the thumb, but charming, auspicious and rendered fragrant with all scents. It shall be placed to the south and worshipped with Bilva leaves.

11-12. To the south he shall apply Aguru. To the west he shall apply red arsenic. To the north he shall apply sandal and to the east he shall apply yellow orpiment. He shall then worship with charming fragrant flowers of various colours.

13. The black Aguru shall be used for incense and fumigation along with Guggulu. Fine cloths bright in colours shall be offered.

14. Milk-pudding mixed with ghee, and lamps with ghee for burning shall be offered. After offering everything with repetitions of mantras he shall circumambulate.

15. After bowing with devotion to the lord of the gods he shall eulogise the lord and crave forgiveness. Naivedya consisting of all offerings shall be offered to the Linga.

16-17. It shall be dedicated to Śiva with his mantras. The devotee shall seek refuge in Dakṣināmūrti. He who performs the worship with the auspicious five scents shall be freed from all sins. He shall be honoured in Śiva's region. This holy Vrata of Śiva linga is the most excellent, a great secret.

18. This has been mentioned to you since you are a great devotee. This shall not be given to any one and everyone. It shall be given to devotees of Śiva as mentioned by Śiva formerly.
CHAPTER THIRTYFOUR
(Delusion of Viṣṇu and Brahmā)

Upamanyu said:—

1. The achievement of benefit that has been mentioned here from the Nitya, Naimittika and Kāmya rites can entirely be secured immediately by installing the phallic and the bodily image of Śiva.

2. The world is in the form of Liṅga. Everything is founded on Liṅga. Hence if the Liṅga is installed, everything is installed.

3. It is only by resorting to the installation of the Liṅga that Brahmā, Viṣṇu, Rudra or other deities maintain their splendour.

4. What more reason can be advanced for the installation of Liṅga than that Liṅga of Viśveśvara has been installed by Śiva too?

5. Hence by all means one shall instal the phallic or the bodily image of Śiva for his welfare here and hereafter.

Śri Kṛṣṇa said:—

6. What is a Liṅga? How is lord Śiva a Liṅgin? How did he have the status of a Liṅga? Why is he worshipped in it?

Upamanyu said:—

7. The unmanifest is called the Liṅga. It is the source of attributes as well as that wherein the universe merges and dissolves. It has neither beginning nor end. It is the material cause of the universe.

8. It is the Māyā, the Mūlapramāṇa as extensive as the firmament. This universe including the mobile and immobile beings is born of that.

9. The universe is of three types: the impure, pure and the pure-impure. From the Liṅga are born Śiva, Maheśa, Rudra, Viṣṇu and Brahmā.

10. The Bhūtas with the sense-organs merge into this at the bidding of Śiva. He is Liṅgin since he commands the Liṅga.
11-12. Since the Liṅga can do nothing by itself without being commanded by Śiva, since the dissolution of the universe born of it is only within it, this constitutes the state of being Liṅga in Śiva and not due to any other reason. The Liṅga is the body of Śiva and Śivā because it is presided over by them.

13. Hence Śiva is worshipped therein for ever along with Śivā. The goddess is the pedestal of the Liṅga and Liṅga is lord Śiva himself.

14. By the worship of Liṅga alone, Śiva and Śivā are worshipped. Their having the Liṅga for their body is not the ultimate reality.

15-16. Since they are pure it is their body only in a secondary sense. That is the great Śakti of Śiva the great Ātman. Śakti at the behest of Śiva gives birth to mobile and immobile beings. One cannot describe the glory of the Liṅga, even in hundreds of years, by which Brahmā and Viṣṇu were deluded at the outset.

17-19. Formerly when the universe was in the state of dissolution, Viṣṇu lying on his couch in the waters went into deep slumber. He lay comfortably asleep. Brahmā the grandfather of the worlds casually went there. He saw the lotus-eyed Viṣṇu sleeping undisturbedly. Deluded by the Māyā of Śiva, Brahmā said to Viṣṇu.

20-21. “Who are you? Tell me”. So saying he hit Viṣṇu angrily and wakened him. Struck by the blow of his hand Viṣṇu woke up in a trice and got up from his bed. He saw Brahmā there. Viṣṇu though infuriated within addressed him politely.

22-25. “O dear son, whence have you come? Why are you agitated? Tell me.” On hearing the words of Viṣṇu, indicative of his lordly attitude Brahmā felt irritated due to his Rājasic qualities and spoke again. “Why do you address me as “dear son” like a preceptor calling his disciple? Don’t you know that I am the lord. This universe is my creation. After dividing myself into three, I create, protect and annihilate. There is none in the universe who has created me.” When thus addressed Viṣṇu said to Brahmā.

26-30. “I am the primordial creator of this universe,
the protector and the annihilator. You too, O sir, were born of me formerly. At my unthwartable bidding you divided yourself into three and began creation. You create the three worlds, protect, dissolve and re-create it. You forget Viṣṇu the lord of the universe free from ailments. You insult even me, your father. It is not your fault. You have been deluded by my Māyā. Due to my favour this delusion of yours will disappear ere long. O Brahmā, listen to the truth. I am the lord of all gods. I am the creator, sustainer and annihilator. There is no other lord equal to me."

31. A verbal dispute between Brahmā and Viṣṇu arose thus. Thereafter a terrible fight ensued causing horripilation.

32-36. Due to Rājasic quality they fought and hit each other with fists. In order to dispel their arrogance and to enlighten them, the wonderful Liṅga of the lord appeared in between them. It had thousands of flames. It was incomprehensible and incomparable. It did not increase or decrease. It had no beginning, no middle, no end. Brahmā and Viṣṇu were enchanted by thousands of flames. Ceasing from their fight they began to think "What is this?" When they could not understand the reality they attempted to survey its beginning and end.

37. Brahmā took the form of a swan with wings all round and went up assiduously with the speed of the mind or wind.

38. Viṣṇu, the Ātman of the universe, assumed the form of a Boar resembling a mass of collyrium and went downwards.

39. Thus hastening down for a thousand years he did not have even a glimpse of the root of Liṅga.

40. Meanwhile, Brahmā too was going up to know his top. But unable to see the end he became exhausted and fell down.

41. Similarly the weary Viṣṇu with dejected mind due to the great distress quickly rose up from below.

42. When they met each other again they were completely perplexed and stared at each other with a smile of shame. Deluded by the Māyā of Siva they did not know what to do or what not to do.
43. They stood in front, at the back and on either side of it and bowed. They began to think “Of what nature is this?”

CHAPTER THIRTYFIVE

(The delusion of Viṣṇu and Brahmā)

Upamanyu said:—

1. Then there manifested the single-syllabled Brahman in the characteristic way a word with its sound ‘Om’. It expressed the Brahman.
2. That too was incomprehensible to Brahmā and Viṣṇu because their minds had been screened with Rajas and Tamas.
3. Then that syllable divided itself into four, the three Mātrās—A, U, Ma and half the Mātrā thereafter.
4. The letter ‘a’ attached itself to the southern side of the blazing Liṅga, the letter “u” to the north and the letter “ma” to its middle.
5-6. The half a Mātrā sound was heard on the head of the Liṅga. Even when the great syllable Praṇava was divided, the two gods did not understand the purpose of division. The unmanifest Praṇava then underwent the change into the Veda.
7. There the letter “a” became the Ṛgveda, the letter “u” the Yajurveda, the letter “ma” the Śāmaveda and the Nāda the Atharvaveda.
8-10. The Ṛgveda established half of itself succinctly. Thus Brahmā possessed of the Rajas, the first among the deities in rites also, the creator of the worlds and the principles as well as the unchanging Ātman; Nivrūti in the path of Kalā and Sadyojāta in the five Brahmans, the lower portion in the parts of Linga and the source in the three reasons. It established the sixtyfour Guṇas and Aiśvarya of the cosmic intellect Aṇimā etc. Thus with the ten topics the universe was pervaded by the Ṛgvedā.
11-13. Then the Yajurveda established itself in the ten ways: Sattva among the attributes, Viṣṇu the first among the deities in the rites also, sustenance in the worlds and the firmament, Vidyā in the three principles, Pratīṣṭhā in the paths of Kalā and Vāmādeva in the five Brahmans, the parts of Liṅga and Yoni in the three causes. The Prākṛta was established in accordance with the Aiśvarya. Hence the universe is of the form of the Yajurveda.

14-16. Similarly the Sāmaveda established itself in ten ways. It established Tamas and Rudra the first among the deities in the rites, annihilation in the three worlds and the excellent Śiva in the Tattvas, Aghora in the five Brahmans and Vidyā among the Kalās, the upper seat in the parts of the Liṅga and the source in the three causes. So also the Aiśvarya of the Puruṣa. Thus the universe is pervaded by the Śāman.

17-20. Then the Atharvaveda established itself thus. It was devoid of Guṇas. It placed Mahēśvara, Sadāśiva as the first among the deities. Though the great Ātman, Śiva is devoid of activities. It established Sadāśiva for the purpose of activities. It created pure blessing whereby the creatures are liberated. Above the worlds, where the words recede along with the mind are the Unmanā worlds over which is the divine Somaloka where the lord stays with Umā.

21-22. He who reaches above there in the Unmanā world does not return. Śānti and Śāntyātītā are all-pervasive among the Kalās. Among the five Brahmans it is Puruṣa and Iśāna. There is the head of the Liṅga, the most excellent among the parts, where the sole Niśkala Śiva shall be invoked and propitiated.

23-33. Among the Tattvas it is the greater Tattva than Bindu, Nāda and Śakti. It is greater than the greatest and in reality a non-Tattva. It transcends the three causes. It is beyond Māyā the cause of agitation. It is beyond Ananta, the Śuddhavidyā, Mahēśvara, Sadāśiva the great lord of all lores. It is beyond the lord who has mantras for his body, who is accompanied by all Śaktis, who has five faces and ten arms and who is both Sakala and Niśkala. Beyond even that, beyond the Bindu, the half moon, the moon, the
great Nāda, the lord of Suṣumṇā, the lord of Brahmarandhra beyond that, beyond Śakti and beyond the principle of Śiva the great cause there is lord Śiva who has no cause. He is the creator of causes, the subject and object of meditation and stationed in the middle of the great sky above the great Ātman. Equipped with prosperity and glory he is the lord of all. He has no overlord. He is beyond Aiśvarya due to Māyā, beyond humanity, beyond the big and small, beyond what is to be discarded, what is not to be discarded, beyond Sudhavidyā, Unmanā, and the Aiśvarya of Unmanā. He is great and devoid of beginning, limitless and independent, stable and unsurpassable. Thus with ten such characteristics Atharvaveda is very weighty and so the universe is pervaded by it.

34-42. Rgveda said again—"The state of wakefulness is being mentioned by me whereby I perpetually express the Ātmatattva". Yajurveda said—"The state of dream is being mentioned by me because the Vidyā that has transformed itself into objects of enjoyments is to be known through me." Sāmaveda said:—"What is called sound slumber is being mentioned wholly by me through Śiva that is my meaning and Tāmasic in form. Atharvaveda said :--"What is called the fourth stage and what is beyond the fourth is expressed by me." The three which are of the nature of the path are termed Śiva, Vidyā, Ātman. Their state of three attributes is attainable through the Vedas and shall be purified by him who wishes for Śiva's region. What is called Turiya, beyond the path is the greatest region of salvation. That which is beyond it is the purifier of this path because of its attributeless state. The Nāda is the measurer of both. The end of Nāda has me for its Ātman. Hence the supreme lord is the chief in view of freedom from my topics. Whatever object is there whether compounded or separated, they call as the meaning of Praṇava in view of the association of the Guṇas. Therefore, this single-syllabled Brahma is the expression of all meanings.

43. Therefore, at the outset Śiva creates the universe saying "Om". Śiva is Praṇava and Praṇava is Śiva.

44-46. That is because there is not much of difference
between that which is expressed and the expression. Rudra is devoid of thought. The words along with the mind recede without reaching him. He is that which is expressed by the single-syllabled Om. Letter “a” expresses Brahmā, the letter “u” Viṣṇu, the letter “ma” expresses Śiva.

47-50. The deity Brahmātman is born of the right limb of Maheśa. Viṣṇu came out of the left. So he is termed Vidyā. Nilarudra came out of the heart of Śiva and is called Śiva. Brahmā is the activiser of creation, Viṣṇu the enchanter maintains sustenance. Rudra who controls both is the initiator of annihilation. The three are the causes of the universe. Śiva, the source of the three, is the great cause.

51. The Liṅga stood in between you two in order to enlighten you when you became mutually inimical due to your Rājasic quality and could not understand this meaning.

52-53. Thus they call me “Om”. What was thus mentioned by the Atharva was repeated by the Ṛgveda, Yajurveda, Sāmaveda and thousands of their Śākhās. Even when the Vedas themselves declared thus clearly through their own mouths it was not comprehended by the two who thought it were a dream.

54. In order to enlighten them and to remove their ignorance the statement of the Vedas was inscribed in the Liṅga too.

55. On seeing that inscribed in the Liṅga due to the favour of Śiva the deities were pacified and enlightened.

56-61. On realising the mode of evolution and dissolution, the nature of the six pathways and the splendour beyond the Puruṣa possessing brilliance, the Brahman than whom there is nothing greater, Nīskala Śiva Iśvara, who is the perpetual lord of this universe consisting of Paśu and Pāśa who has no fear from any quarter, who is stable without increase or decrease who pervades within and without who has neither inside nor outside, who is unsurpassable, who is different from all the worlds, who is indefinable, incomprehensible, inexpressible, who is essentially in the form of brilliance, who is quite delighted and ever rising, who is the abode of auspiciousness and who is accompanied by a
similar Śakti, Brahmā and Viṣṇu joined the palms in reverence above their heads and spoke thus in fright to the lord.

**Brahmā said:**

62. Whether I am ignorant or not, O lord, I was created by you at the beginning. Whose fault is it that I have been under such a delusion?

63. Let my ignorance alone. O lord, when you are near who can fearlessly talk about his duty or that of others.

64. O lord of gods, our mutual wrangle too is splendidly auspicious since it has yielded us the benefit of paying our homage to the feet of the lord.

**Viṣṇu said:**

65. O lord, I do not have the power of eulogising you in the manner befitting your greatness. On the other hand if the devotees keep quiet in front of the lord it is merely a transgression of virtue.

66. What is proper to be achieved is the relevant point now. Without knowing anything I have blurted out something for which I pray to be excused.

67. That you were the primordial cause we forgot due to your Māyā. I am deluded, puffed up and have hence been chastised by you.

68. Of what avail is this submission? O lord, I am extremely afraid because I have endeavoured to determine your size when in fact you cannot be gauged.

69. O Siva, they call you a great lord, the destroyer of the distress of the frightened. I entreat you to forgive my transgression thus.

70. When thus implored lord Siva became highly delighted. He blessed the two deities and spoke to them smilingly.

**Lord Siva said:**

71. Dear Brahmā, dear Viṣṇu, you had been deluded by my Māyā. You were proud of your lordship and became mutually inimical.

72. You did not cease even when the wrangle turned into an actual fight. Therefore the creative activity of you both, the cause of the universe, was broken in the middle.

73-74. In order to turn you back from your mutual
dissention arising from ignorance and arrogance and to dispel your delusion and pride I indulged in this sport of manifesting myself in the phallic idol. Hence eschew a recurrence of your dispute and forget the shame. Devoid of mutual rivalry you shall resume your respective duties.

75-77. Formerly at my command the compendiums on knowledge were given to you in order to proclaim your causal nature. The jewel of Mantras consisting of five syllables has been imparted to you. But you forgot all this. I shall give you everything as before together with my behest since without that you cannot create or sustain.

78-80. After telling Viṣṇu and Brahmā thus, the lord gave them the principal mantra along with the Jñānasamhitā. After obtaining the divine order of the lord, the jewel of Mantra pregnant with meaning, and the Kalās, they prostrated at the feet of the lord. They stood without fear. They were overpowered by joy.

81-83. In the meantime there was a great wonder. As if by magic the Linga of the god became invisible. Due to the sudden snapping of love they lamented and cried loudly, saying to each other ‘O what a false thing has befallen us, Pondering over the unimaginable prowess of Śiva they became free from pain.

84. Becoming great friends once again and embracing each other the leading deities returned to their duties in the universe.

85. Ever since that Indra and other gods, Asuras, sages, men, serpents as well as women instal Liṅgas in accordance with the injunctions and worship him in the Liṅga.
CHAPTER THIRTY-SIX

(Installation of Śiva)

Śrī Kṛṣṇa said:—

1. O lord, I wish to hear the rules governing the installation of the phallic and the embodied image of Śiva.

Upamanyu said:—

2. On a day in the bright half of the month not unfavourable to him, the devotee shall make the Liṅga of the proper size in the manner prescribed in the Śaivite scriptures.

3. Selecting an auspicious spot he shall test the ground. He shall perform the ten forms of service.

4. But before the actual performance of this service Viṇāyaka shall be worshipped. After purifying the spot and other rites he shall take the Liṅga to the ablution chamber.

5. With a gold rod dipped into the solution of saffron he shall draw the characteristic signs in the prescribed manner.

6. He shall purify the Liṅga along with its axle or nave with a solution of eight or five types of clay as well as with Paṅcagavya.

7. After worshipping the Liṅga along with its pedestal he shall take it to the water-receptacle and keep the Liṅga immersed in water.

8-14. In a well-constructed shed for the immersion of Liṅga, pure and well-embellished with festoons and screens all round, surrounded by garlands of Darbha grass, an inner shed for the seat shall be arranged in the middle. The seat may be metallic or wooden in the shape of a lotus. On the eight quarters the representations of the eight elephants of the quarters shall be made. Eight pots shall be kept for the eight guardians of the quarters. Eight auspicious things shall be kept ready. The guardians of the quarters shall be duly worshipped. Subhadra, Vibhadra, Sunanda and Vinanda the gatekeepers of the lord shall be worshipped in the four quarters. The Liṅga shall be bathed and worshipped with the pedestal. It shall be tied with two cloths and bunches of Kuṣa grass. It shall be brought to the Pīṭha and laid
over it immersed in water. The head of the Liṅga shall be put to the east and the threads shall be put below, the nave to the west of it. The Liṅga shall be kept in water for one, three or five nights.

15. Thereafter the liṅga shall be worshipped after due ceremonies as before. After worship it shall be carried along the path of festivities to the place of rest.

16. A resting place shall be made in the middle of the Maṇḍala. After bathing the liṅga with pure water he shall worship it.

17. A mystical lotus-diagram shall be drawn in the north-east on a spot of ground well-smeared. The water vessel of Śiva shall be purified. Śiva shall be invoked and worshipped.

18. In the middle of the altar he shall make a diagram of white lotus in accordance with injunctions and to the west of it he shall draw the lotus of Caṇḍikā.

19. The bed shall be made of silken cloth or other cloth fresh from the loom, before being washed or of flowers or Darbha grass. After making it up he shall put golden flower in it.

20-22. The Liṅga shall be brought there with the songs and music vocal and instrumental. It shall be wrapped in two red cloths and a bunch of Kuśa grass along with the nave and laid down as before. A lotus shall be drawn in front and in its petals he shall place the water-pots of Vidyēśa and the vessel Vardhanī of Śiva. The excellent brāhmīns shall perform Homa all round the three lotuses.

23-25. Beginning with the east, the eight Mürtis shall be placed all round or only the four Mürtis Brahmā and others in the four quarters. The conductors of the Homa shall possess good mastery of the Vedas. They shall be accompanied by those who can repeat the mantras well. The preceptor shall perform the main Homa either in the north-east or in the west. He shall use all the seven materials in order. The other brāhmīns shall perform half or one-fourth of the number of sacrifices that the preceptor performs.

26-28. Or the preceptor alone shall perform the main sacrifice. He shall perform the Pūrṇāhuti and then
another set of hundred and eight Homas with ghee. He shall place his hand ritualistically on the top of the Linga repeating the basic mantra. After each Homa he shall touch both the Linga and the pedestal. On the whole a hundred or a fifty or twenty-five Homas shall be performed with the seven materials of worship. He shall perform the Pūrnāhuti and give Dakṣiṇā.

29. The priest and the sculptor shall be given half or one-fourth of what the preceptor is given and half of that shall be given to the other brahmins in accordance with one's capacity.

30-32. Then either an image of the bull made of gold or a bunch of Kuśa grass shall be placed in the pit. Brahmaśilā shall be purified with water and clay, also with Pañcagavya, with pure water. It shall be placed in the pit after smearing it with sandal. Repeating the names of the nine Śaktis, the rite of Karanyāsa shall be performed. Then in accordance with the injunctions prescribed in Śaivite scriptures he shall strew the minerals—Haritāla and others along with scents, seeds and medicinal herbs.

33-35. The Linga shall be installed on the Brahmaśilā and dripped in the exudations of trees. To the east and the north the aloe wood shall be placed repeating the basic mantra. Repeating the basic mantra of Śakti the nave shall be joined to the articles of fixation and joining. The place shall be purified. Arghya shall be given and flowers offered. Thereafter the screen shall be drawn all round.

36. The ablution and other rites of the Linga shall be performed in a befitting manner. After taking it away from the place of rest the Kalaśas shall be placed in order.

37-39. The great worship begins with the worship of the ten water-jars. In the water inside the Śivakumbha, the thumb and the ring-finger shall be jointly inserted with the Śiva mantras. Water thus taken shall be sprinkled. The knower of mantra shall touch the north-east side of the Linga. He shall perform the Nyāsas of Śakti, Vidyā and Vidyēśas in order at the root of the Linga. He shall perform the ablution of the Linga with auspicious water.

40. The nave and the Linga shall be bathed with the
water of Vardhāni and Vidyeśa Kalāsas. The seats, supports etc. shall be arranged.

41. After performing the Nyāsa rite of the five Kalās he shall meditate on the blazing Liṅga. Facing the east or north with palms joined in reverence he shall invoke Śiva and Śivā.

42-44. He shall conceive the lord arriving with the goddess, seated on the lordly bull or in an aerial chariot. He shall be conceived as fully bedecked in shining ornaments. He is surrounded on all sides by Brahmā, Viṣṇu, Maheśa, sun-god, Indra, other gods and the dānavaśas with their body drenched in the tears of delight with palms joined in reverence above the heads. They are eulogising, dancing and bowing. Then with the five services the worship shall be concluded.

45. There is no further rite after the five reverential services. The installation of idols is wholly identical with that of the Liṅga.

46. At the rite of Lakṣaṇoddhāra the eyes shall be shut. The immersion shall be performed with the idols placed prone on the bed.

47. The installation of the idol with the rites for the temple is better than without those rites. If the idols are immersed in the water of the vessel the mantras shall be repeated touching the chest.

48-49. Affluent people shall first build the temple and then perform the installation. If the devotee is not affluent he shall perform the installation of the phallic or the embodied image and shall afterwards build the Śiva temple in accordance with his capacity. Now I shall mention the mode of worship at the house and the excellent installation rite.

50-53. The idol shall be small in size but endowed with all traits. In the northern transit of the sun (Jan-July) on an auspicious day in the bright half of the month, the altar shall be made in an auspicious spot. He shall draw the diagram of the lotus in as before. The idol shall be purified with water and clay as before. An auspicious seat shall be kept in the north. Covering the Liṅga with flowers he shall place it on the seat. Flowers and leaves shall be strewn and