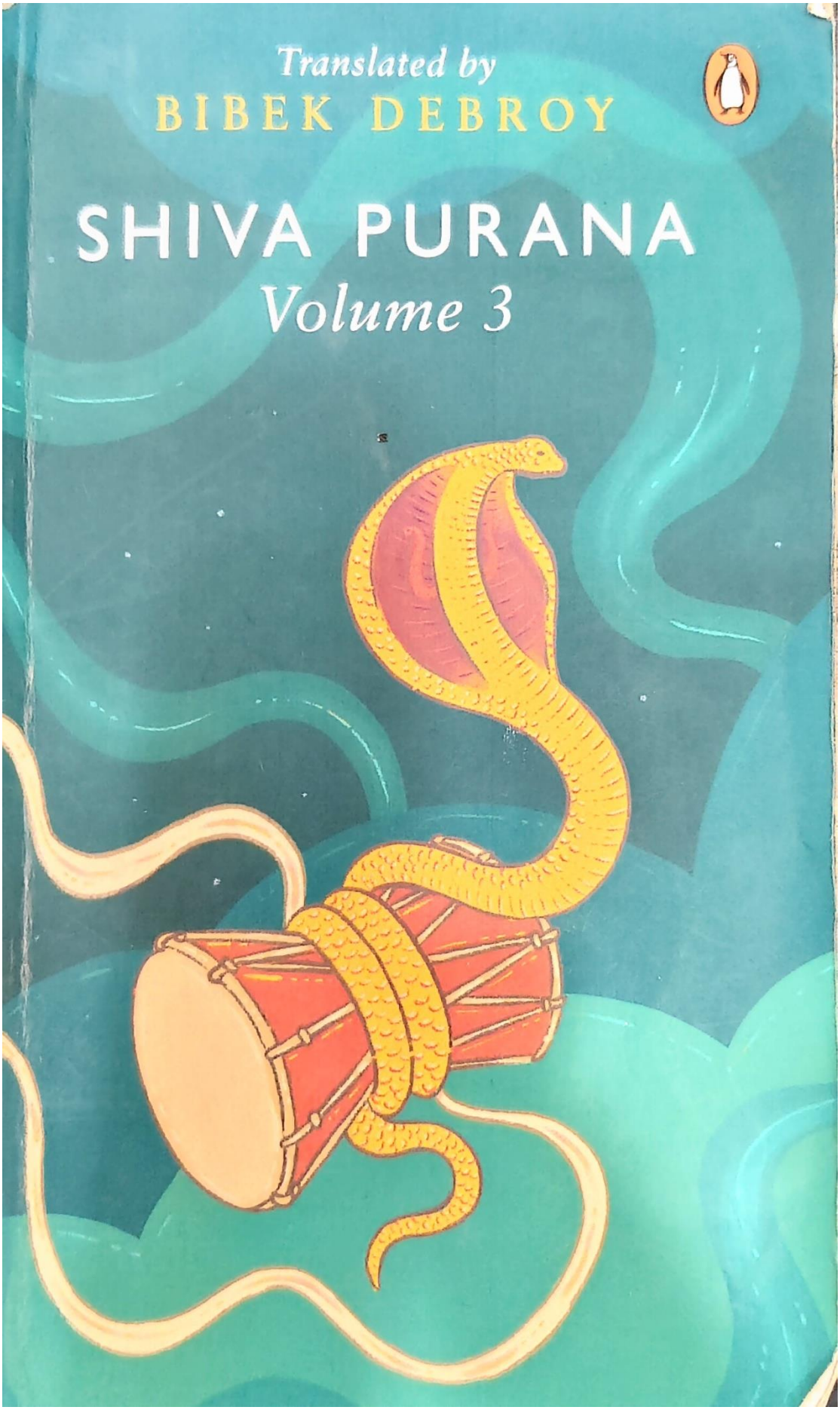
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BIBEK DEBROY
SHIVA PURANA
Volume 3

PENGUIN CLASSICS

SHIVA PURANA: VOLUME 3

Bibek Debroy is a renowned economist, scholar and translator. He has worked in universities, research institutes, the industry and for the government. He has widely published books, papers and articles on economics. As a translator, he is best known for his magnificent rendition of the Mahabharata in ten volumes, the three-volume translation of the Valmiki Ramayana, the Harivamsha, Bhagavata Purana, Markandeya Purana, Brahma Purana and additionally Vishnu Purana, published to wide acclaim by Penguin Classics. He is also the author of Sarama and Her Children, which splices his interest in Hinduism with his love for dogs.

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SHIVA PURANA

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For Sadguru, Jaggi Vasudev

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Introduction

The word 'Purana' means old, ancient. The Puranas are old texts, usually referred to in conjunction with Itihasa (the Ramayana and the Mahabharata).[1] Whether Itihasa originally meant only the Mahabharata, with the Ramayana being added to that expression later, is a proposition on which there has been some discussion. But that's not relevant for our purposes. In the Chandogya Upanishad, there is an instance of the sage Narada approaching the sage Sanatkumara for instruction. Asked about what he already knows, Narada says he knows Itihasa and Purana, the Fifth Veda.[2] In other words, Itihasa-Purana possessed an elevated status. This by no means implies that the word 'Purana', as used in these two Upanishads and other texts too, is to be understood in the sense of the word being applied to a set of texts known as the Puranas today. The Valmiki Ramayana is believed to have been composed by Valmiki and the Mahabharata by Krishna Dvaipayana Vedavyasa. After composing the Mahabharata, Krishna Dvaipayana Vedavyasa is believed to have composed the Puranas. The use of the word 'composed' immediately indicates that Itihasa-Purana are smriti texts, with a human origin. They are not shruti texts, which have a divine origin. Composition does not mean these texts were rendered into writing. Instead, there was a process of oral transmission, with inevitable noise in the transmission and distribution process. Writing came much later.

Pargiter's book on the Puranas is still one of the best introductions to this corpus.[3] To explain the composition and transmission process, one can do no better than to quote him.

> The Vayu and Padma Puranas tell us how ancient genealogies, tales and ballads were preserved, namely, by the sutas,[4] and they describe the suta's duty... The Vayu, Brahmanda and Visnu give an account, how the original Purana came into existence.... Those three Puranas say-Krsna Dvaipayana divided the single Veda into four and arranged them, and so was called Vyasa. He entrusted them to his four disciples, one to each, namely Paila, Vaisampayana, Jaimini and Sumantu. Then with tales, anecdotes, songs and lore that had come down from the ages he compiled a Purana, and taught it and the Itihasa to his fifth disciple, the suta Romaharsana or Lomaharsana... After that he composed the Mahabharata. The epic itself implies that the Purana preceded it... As explained above, the sutas had from remote times preserved the genealogies of gods, rishis and kings, and traditions and ballads about celebrated men, that is, exactly the material-tales, songs and ancient lore-out of which the Purana was constructed. Whether or not Vyasa composed the original Purana or superintended its compilation, is immaterial for the present purpose... After the original Purana was composed, by Vyasa as is said, his disciple Romaharsana taught it to his son Ugrasravas, and Ugrasravas the sauti appears as

[1] For example, shlokas 2.4.10, 4.1.2 and 4.5.11 of the Brihadaranyaka Upanishad use the two expressions together.

[2] Chandogya Upanishad, 7.1.2.

[3] F.E. Pargiter, Ancient Indian Historical Tradition, Oxford University Press, London, 1922.

[4] Sutas were bards, minstrels and raconteurs.

> the reciter in some of the present Puranas; and the sutas still retained the right to recite it for their livelihood. But, as stated above, Romaharsana taught it to his six disciples, at least five of whom were brahmans. It thus passed into the hands of brahmans, and their appropriation and development of it increased in the course of time, as the Purana grew into many Puranas, as Sanskrit learning became peculiarly the province of the brahmans, and as new and frankly sectarian Puranas were composed.

Pargiter cited reasons for his belief that the Mahabharata was composed after the original Purana, though that runs contrary to the popular perception about the Mahabharata having been composed before the Puranas. That popular and linear perception is too simplistic, since texts evolved in parallel, not necessarily sequentially.

In popular perception, Krishna Dvaipayana Vedavyasa composed the Mahabharata. He then composed the Puranas. Alternatively, he composed an original core Purana text, which has been lost, and others embellished it through additions. The adjective 'Purana', meaning old account or old text, became a proper noun, signifying a specific text. To be classified as a Purana, a Purana has to possess five attributes-pancha lakshmana. That is, five topics must be discussed-sarga, pratisarga, vamsha, manvantara and vamshanucharita. The clearest statement of this is in the Matsya Purana. Unlike the Ramayana and the Mahabharata, there is no Critical Edition of the Puranas.[5] Therefore, citing chapter and verse from a Purana text is somewhat more difficult, since verse, if not chapter, may vary from text to text. With that caveat, the relevant shloka (verse) should be in the 53rd chapter of the Matysa Purana. Sarga means the original or primary creation. The converse of sarga is universal destruction and dissolution, or pralaya. That period of sarga lasts for one of Brahma's days, known as kalpa. When Brahma sleeps, during his night, there is universal destruction.

In measuring time, there is the notion of a yuga (era) and there are four yugas-satya yuga (also known as krita yuga), treta yuga, dvapara yuga and kali yuga. Satya yuga lasts for 4,000 years, treta yuga for 3,000 years, dvapara yuga for 2,000 years and kali yuga for 1,000 years. However, these are not human years. The gods have a different timescale and these are the years of the gods. As one progressively moves from satya yuga to kali yuga, virtue (dharma) declines. But at the end of kali yuga, the cycle begins afresh, with satya yuga. An entire cycle, from satya yuga to kali yuga, is known as a mahayuga (great era). However, a mahayuga is not just 10,000 years. There is a further complication. At the beginning and the end of every yuga, there are some additional years. These additional years are 400 for satya yuga, 300 for treta yuga, 200 for dvapara yuga and 100 for kali yuga. A mahayuga thus has 12,000 years, adding years both at the beginning and at the end. 1,000 mahayugas make up one kalpa (eon), a single day for Brahma. A kalpa is also divided into fourteen manvantaras, a manvantara being a period during which a Manu presides and rules over creation. Therefore, there are 71.4 mahayugas in a manvantara. Our present kalpa is known as the Shveta Varaha kalpa. Within that, six Manus have come and gone.

[5] The Critical Edition of the Valmiki Ramayana was brought out by the Baroda Oriental Institute, now part of the Maharaja Sayajirao University of Baroda. The Critical Edition of the Mahabharata was brought out by the Bhandarkar Oriental Research Institute, Pune.

Their names are (1) Svayambhuva Manu, (2) Svarochisha Manu, (3) Uttama Manu, (4) Tapasa Manu, (5) Raivata Manu and (6) Chakshusha Manu. The present Manu is known as Vaivasvata Manu. Vivasvat, also written as Vivasvan, is the name of Surya, the Sun God. Vaivasvata Manu has that name because he is Surya's son. Not only do Manus change from one manvantara to another. So do the gods, the ruler of the gods and the seven great sages, known as the saptarshis (seven rishis). Indra is a title of the ruler of the gods. It is not a proper name. The present Indra is Purandara. However, in a different manvantara, someone else will hold the title. In the present seventh manvantara, known as Vaivasvata manvantara, there will also be 71.4 mahayugas. We are in the 28th of these. Since a different Vedavyasa performs that task of classifying and collating the Vedas in every mahayuga, Krishna Dvaipayana Vedavyasa is the 28th in that series. Just so that it is clear, Vedavyasa isn't a proper name. It is a title conferred on someone who collates and classifies the Vedas. There have been twenty-seven who have held the title of Vedavyasa before him and he is the 28th. His proper name is Krishna Dvaipayana, Krishna because he was dark and Dvaipayana because he was born on an island (dvipa). This gives us an idea of what the topic of manvantara is about. This still leaves pratisarga, vamsha and vamshanucharita. The two famous dynasties/lineages were the solar dynasty (surya vamsha) and lunar dynasty (chandra vamsha) and all the famous kings belonged to one or other of these two dynasties. Vamshanucharita is about these lineages and the conduct of these kings. There were the gods and sages (rishis) too, not always born through a process of physical procreation. Their lineages are described under the heading of vamsha. Finally, within that cycle of primary creation and destruction, there are smaller and secondary cycles of creation and destruction. That's the domain of pratisarga. In greater or lesser degree, all the Puranas cover these five topics, some more than the others. The Purana which strictly adheres to this five-topic classification is the Vishnu Purana.

There are Puranas and Puranas. Some are known as Sthala Puranas, describing the greatness and sanctity of a specific geographical place. Some are known as Upa-Puranas, minor Puranas. The listing of Upa-Puranas has regional variations and there is no country-wide consensus about the list of Upa-Puranas, though it is often accepted that there are eighteen. The Puranas we have in mind are known as Maha-Puranas, major Puranas. Henceforth, when we use the word Puranas, we mean Maha-Puranas. There is consensus that there are eighteen Maha-Puranas, though it is not obvious that this number of eighteen existed right from the beginning. The names are mentioned in several of these texts, including a shloka that follows the shloka cited from the Matsya Purana. Thus, the eighteen Puranas are (1) Agni (15,400); (2) Bhagavata (18,000); (3) Brahma (10,000); (4) Brahmanda (12,000); (5) Brahmavaivarta (18,000); (6) Garuda (19,000); (7) Kurma (17,000); (8) Linga (11,000); (9) Markandeya (9,000); (10) Matsya (14,000); (11) Narada (25,000); (12) Padma (55,000); (13) Shiva (24,000); (14) Skanda (81,100); (15) Vamana (10,000); (16) Varaha (24,000); (17) Vayu (24,000) and (18) Vishnu (23,000).

A few additional points about this list. First, the Harivamsha is sometimes loosely described as a Purana, but strictly speaking, it is not a Purana. It is more like an addendum to the Mahabharata. Second, Bhavishya (14,500) is sometimes mentioned, with Vayu excised from the list. However, the Vayu Purana exhibits many more Purana characteristics than the Bhavishya Purana. There are references to a Bhavishyat Purana that existed, but that may not necessarily be the Bhavishya Purana as we know it today. That's true of some other Puranas too. Texts have been completely restructured hundreds of years later. Third, it is

not just a question of Bhavishya Purana and Vayu Purana. In the lists given in some Puranas, Vayu is part of the 18, but Agni is knocked out. In some others, Narasimha and Vayu are included, but Brahmanda and Garuda are knocked out. Fourth, when a list is given, the order also indicates some notion of priority or importance. Since that varies from text to text, our listing is simply alphabetical, according to the English alphabet. Fifth, when one uses the term Bhagavata, does one mean Bhagavata Purana or Devi Bhagavata Purana? The numbers within brackets indicate the number of shlokas each of these Puranas has or is believed to have. The range is from 9,000 in Markandeya to a mammoth 81,100 in Skanda. The aggregate is a colossal 409,500 shlokas. To convey a rough idea of the orders of magnitude, the Mahabharata has, or is believed to have, 100,000 shlokas. It's a bit difficult to convert a shloka into word counts in English, especially because Sanskrit words have a slightly different structure. However, as a very crude approximation, one shloka is roughly twenty words. Thus, 100,000 shlokas become 2 million words and 400,000 shlokas, four times the size of the Mahabharata, amounts to 8 million words. There is a reason for using the expression 'is believed to have', as opposed to 'has'. Rendering into writing is of later vintage, the initial process was one of oral transmission. In the process, many texts have been lost, or are retained in imperfect condition. This is true of texts in general and is also specifically true of Itihasa and Puranas. The Critical Edition of the Mahabharata, mentioned earlier, no longer possesses 100,000 shlokas. Including the Harivamsha, there are around 80,000 shlokas. The Critical Edition of the Mahabharata has, of course, deliberately excised some shlokas. For the Puranas, there is no counterpart of Critical Editions. However, whichever edition of the Puranas one chooses, the number of shlokas in that specific Purana will generally be fewer than the numbers mentioned here earlier. Either those many shlokas did not originally exist, or they have been lost. This is the right place to mention that a reading of the Puranas assumes a basic degree of familiarity with the Valmiki Ramayana and the Mahabharata, more the latter than the former. Without that familiarity, one will often fail to appreciate the context completely. More than passing familiarity with the Bhagavat Gita, strictly speaking a part of the Mahabharata, helps.[6]

Other than the five attributes, the Puranas have a geography and even considerable amount of information on geological changes (changes in courses of river) and astronomy. Therefore, those five attributes shouldn't suggest the Puranas have nothing more. They do, and they have, therefore, been described as encyclopedias. Bharatavarsha is vast and heterogeneous and each Purana may very well have originated in one particular part of the country. Accordingly, within that broad compass of an overall geographical description, the extent of geographical information varies from Purana to Purana. Some are more familiar with one part of the country than with another. Though not explicitly mentioned in the five attributes, the Puranas are also about pursuing dharma, artha, kama and moksha, the four objectives of human existence, and about the four varnas and the four ashramas. The general understanding and practice of dharma is based much more on the Puranas than on the Vedas. Culture, notions of law, rituals, architecture and iconography are based on the Puranas. There is beautiful poetry too.

[6] The Bhagavat Gita translation was published in 2006 and reprinted in 2019, the translation of the Critical Edition of the Mahabharata in 10 volumes between 2010 and 2014 (with a box set in 2015) and the translation of the Critical Edition of the Valmiki Ramayana in 2017. The translations are by Bibek Debroy, and in each case, the publisher is Penguin.

Perhaps one should mention that there are two ways these 18 Puranas are classified. The trinity has Brahma as the creator, Vishnu as the preserver and Shiva as the destroyer. Therefore, Puranas where creation themes feature prominently are identified with Brahma (Brahma, Brahmanda, Brahmavaivarta, Markandeya). Puranas where Vishnu features prominently are identified as Vaishnava Puranas (Bhagavata, Garuda, Kurma, Matysa, Narada, Padma, Vamana, Varaha, Vishnu). Puranas where Shiva features prominently are identified as Shaiva Puranas (Agni, Linga, Shiva, Skanda, Vayu). While there is a grain of truth in this, Brahma, Vishnu and Shiva are all important and all three feature in every Purana. Therefore, beyond the relative superiority of Vishnu vis-à-vis Shiva, the taxonomy probably doesn't serve much purpose. The second classification is even more tenuous and is based on the three gunas of sattva (purity), rajas (passion) and tamas (ignorance). For example, the Uttara Khanda of the Padma Purana has a few shlokas along these lines, recited by Shiva to Parvati. With a caveat similar to the one mentioned earlier, this should be in the 236th chapter of Uttara Khanda. According to this, the Puranas characterized by sattva are Bhagavata, Garuda, Narada, Padma, Varaha and Vishnu. Those characterized by rajas are Bhavishya, Brahma, Brahmanda, Brahmavaivarta, Markandeya and Vamana. Those characterized by tamas are Agni, Kurma, Linga, Matysa, Skanda and Shiva.

Within a specific Purana text, there are earlier sections, as well as later ones. That makes it difficult to date a Purana, except as a range. Across Purana texts, there are older Puranas, as well as later ones. Extremely speculatively, the dating will be something like the following. (1) Agni (800-1100 CE); (2) Bhagavata (500-1000 CE); (3) Brahma (700-1500 CE); (4) Brahmanda (400-600 CE); (5) Brahmavaivarta (700-1500 CE); (6) Garuda (800-1100 CE); (7) Kurma (600-900 CE); (8) Linga (500-1000 CE); (9) Markandeya (250-700 CE); (10) Matsya (200-500 CE); (11) Narada (900-1600 CE); (12) Padma (400-1600 CE); (13) Shiva (1000-1400 CE); (14) Skanda (600-1200 CE); (15) Vamana (450-900 CE); (16) Varaha (1000-1200 CE); (17) Vayu (350-550 CE); (18) Vishnu (300 CE-450 CE) and (19) Bhavishya (500-1900 CE). Reiterating once again that there is no great precision in these ranges, by this reckoning, the

Vishnu Purana is the oldest and some parts of the Bhavishya Purana are as recent as the 19th century. As mentioned earlier, there is no Critical Edition for the

Puranas. Therefore, one has to choose a Sanskrit text one is going to translate from. If one is going to translate all the Puranas, it is preferable, though not essential, that one opts for a common source for all the Purana texts. In all the Purana translations, as a common source, I have used, and will use, the ones brought out by Nag Publishers, with funding from the Ministry of Human Resource Development. It is no different for the Shiva Purana.[7] To the best of my knowledge, other than this translation, there are only two other unabridged translations of the Shiva Purana in English. J.L. Shastri was the editor of the first and a board of scholars undertook the translation, published under the title 'Ancient Indian Tradition and Mythology in English Translation'.[8] In the course of this translation, extensive

[7] The Sivamahapuranam, Nag Publishers, Delhi, 1986.

[8] The Siva-Purana, translated and annotated by a Board of Scholars, edited by J. L. Shastri, 4 volumes, Motilal Banarsidass Publishers, Delhi, 1970.

comparisons have been made with the Shastri translation. The Sanskrit texts used for the two translations are similar, but not always identical. However, differences are minor. More importantly, the discerning reader, who compares the two, will find that we have differed in interpreting words and sentences. The second unabridged translation is by Shanti Lal Nagar.[9]

In the second half of the 19th century, the contribution of Calcutta and Bengal towards preserving the Itihasa-Purana legacy was remarkable. Consider the following. (1) Kaliprasanna Singha's unabridged translation of the Mahabharata in

Bengali; (2) The Sanskrit and unabridged Bengali translation of the Burdwan edition of the Mahabharata; (3) The unabridged Bengali translation of the Mahabharata, published by Pratap Chandra Roy; (4) The unabridged English translation of the Valmiki Ramayana by William Carey and Joshua Marshman; (5) Hemachandra Bhattacharya's unabridged translation of the Valmiki Ramayana in Bengali; (6) Ganga Prasad Mukhopadhyaya's verse translation of the Valmiki Ramayana; (7) Panchanan Tarkaratna's Sanskrit editions and Bengali translations of Valmiki Ramayana, Adhyatma Ramayana and several Puranas; (8) Unabridged translations of the Mahabharata in English by Kisari Mohan Ganguli and Manmatha Nath Dutt; (9) Asiatic Society's[10] Bibliotheca Indica Sanskrit editions of Agni Purana, Brihad Dharma Purana, Brihad Naradiya Purana, Kurma Purana, Varaha Purana and Vayu Purana; and (10) F. E. Pargiter's unabridged English translation of Markandeya Purana. (11) And most important of all, Horace Hayman's Wilson translation of the Vishnu Purana, in five volumes, between 1864 and 1870.[11] Though Wilson's translation wasn't part of the Bibliotheca Indica corpus, it was part of the same broad tradition. Wilson's work was almost certainly the first unabridged translation of any Purana into English and the scholarship was remarkable. An act of research and scholarship still needs to be undertaken, cross-referencing names, genealogies and incidents across Itihasa and Purana texts. Often, when the same incident is narrated in different Purana texts, there are differences in nuances and details. Since ours is a translation, we have

deliberately refrained from undertaking such an exercise. But the Horace Hayman Wilson translation did seek to do that. Before that work can be undertaken, the Purana corpus has to be translated, meaning translation into English. More often than not, practices of dharma are based on the Itihasa-Purana corpus. The Purana project, published by Penguin, is part of that translation endeavour. Translations of Bhagavata Purana, Markandeya Purana, Brahma Purana and Vishnu Purana have already been published and Shiva Purana is the fifth.

As has been mentioned earlier, the composition of Shiva Purana is dated to between 1000 and 1400 CE. It is a relatively later Purana. The Shiva Purana has a considerable degree of overlap with the Vayu Purana, dated to between 350 and 550 ct. It is the consensus that the Vayu Purana evolved earlier.

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[9] Shanti Lal Nagar, Siva Mahapurana, An Exhaustive Introduction, Sanskrit Text, English Translation with Photographs of Archaeological Evidence, 3 volumes, Parimal Publications, 2007.

[10] Asiatic Society went through several name changes, but it can simply be called the Asiatic Society.

[11] Horace Hayman Wilson, The Vishnu Purana, A System of Hindu Mythology and Tradition, Trubner & Company, London, 1864-1870.

R. C. Hazra's dissertation is still one of the best introductions to the Purana corpus, for all the Puranas.[12] Because of that later date of composition, Hazra paid short shrift to the Shiva Purana, not even mentioning it as a separate Purana. He focused instead on Vayu Purana.

> The Vayu is perhaps the oldest of the extant Puranas. The Mahabharata speaks of a 'Purana proclaimed by Vayu; the Harivamsa refers to 'Vayu' as an authority; Banabhatta says in his Harsa-carita that he attended the reading of the Vayu Purana in his native village; and Alberuni repeatedly quotes and names a Vayu Purana in his account of India. The character of the Vayu as a Mahapurana has sometimes been called into question. The cause of this doubt is the use of the title "Siva' or 'Saivya' for 'Vayaviya' in the majority of the lists of the 'eighteen Mahapuranas. But this substitution, which has been taken wrongly in favour of the comparatively late sectarian Upapurana called 'Siva-purana', is based on the Saiva character of the Vayu... Hence it seems that the attempt to raise the Siva-purana to the status of a Mahapurana was due to a comparatively late sectarian zeal.

A quote from Wilson's Preface[13] will add to what has already been said and Wilson was less dismissive of the Shiva Purana.

> The Siva or Saiva Purana is, as above remarked, omitted in some of the lists; and, in general, when that is the case, it is replaced by the Vayu or Vayaviya. When the Siva is specified, as in the Bhagavata, then the Vayu is omitted; intimating the possible identity of these two works.

In all Puranas, there are chapters that are almost verbatim reproductions of sections from the Mahabharata, Harivamsha and other Puranas. One should not deduce that a specific Purana text has copied from another, since these various texts might have had a common origin. That apart, even when the shlokas seem to be virtually identical, there are interesting changes in words and nuances. This has a bearing on the Hazra and Wilson arguments. Today, given the texts we possess, it is impossible to unambiguously establish the original text. There may very well have been an original proto-Vayu Purana and an original proto-Shiva Purana. Who can determine which preceded which? Suffice to say, there was a consolidation of the present Shiva Purana, perhaps even as late as between 1000 and 1400 CE, though something like 1000 CE to 1100 CE seems more reasonable. After all, each Purana evolved and was added to. In terms of its present structure and attributes, the Shiva Purana displays all the characteristics of a Maha-Purana. One shouldn't be dismissive. The Shiva Purana is an important text in the corpus of texts that forms the edifice of Shaiva dharma. There are Shaiva agama texts that are part of this corpus too, 28 to be precise. There are Upa-Puranas as part the corpus, for instance, Shivadharma Purana, Shivadharmapurva Purana, Shivarahasya Purana and Maheshvara Purana. Whether it is Puranas or other texts, the Shiva Purana exhibits the influence of texts on Shakti and tantra.

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[12] Studies in the Puranic Records on Hindu Rites and Customs, R. C. Hazra, University of Dacca, 1940. This has since been reprinted several times, by different publishers.

[13] Op. cit.

We are told in the text [Chapter 9-2(2)] that the Shiva Purana originally consisted of 100,000 shlokas and was divided into 12 Samhitas or sections-Vidyeshvara, Rudra, Vainayaka, Uma, Matri, Rudraikadasha, Kailasa, Shatadrudra, Kotirudra, Sahasrakotirudra, Vayaviya and Dharmasamja. These aggregated to 100,000 shlokas. However, we are also told that Vedavyasa abridged the original Shiva Purana and compressed it into 24,000 shlokas, retaining seven Samhitas and eliminating five (Vainayaka, Matri, Rudraikadasha, Sahasrakotirudra and Dharmasamja). In the Sanskrit text of the Shiva Purana used by us, seven chapters and 373 shlokas from the Skanda Purana have also been included, since they concern the Shiva Purana. Accordingly, we have also translated these and our translation has 464 chapters and 24,646 shlokas (as shown in the table that follows). With the Skanda Purana segment deducted, there are 457 chapters and 24,273 shlokas (reasonably close to the stated 24,000). The seven Samhitas that remain are Vidyeshvara (25 chapters, 1,540 shlokas), Rudra (197 chapters, 10,268 shlokas), Shata Rudra (42 chapters, 2,188 shlokas), Koti Rudra (43 chapters, 2,187 shlokas), Uma (51 chapters, 2,679 shlokas), Kailasa (23 chapters, 1,285 shlokas) and Vayaviya (76 chapters, 4,126 shlokas). Rudra Samhita is long and is subdivided into five subsections or khandas (Srishti, Sati, Parvati, Kumara and Yuddha). The longish Vayaviya Samhita also has two subsections or bhagas (Purva and Uttara). A word about the numbering we have followed for the chapters, such as Chapter 423-8.2(1). The first number is a consecutive numbering of chapters of the entire Shiva Purana, while the second number indicates the number of the Samhita. (With the Skanda Purana segment included, this numbering extends to eight, not seven.) If there is a decimal point after the number given to the Samhita, this indicates the part of the Samhita. For instance, 8.2 indicates the second part of Vayaviya Samhita. Finally, the number within brackets indicates a consecutive numbering of chapters within that Samhita.

As with every Purana, there are layers within layers and the account is not recited by a single person. The basic template is, of course, the standard one of Suta reciting the Purana to sages who have assembled for a sacrifice in Naimisha forest. But there are also sub-strands of Vyasa recounting parts to sages, Brahma relating it to Narada, Nandi relating it to Sanatkumara, Upamanyu relating it to Krishna, Vayu relating it to the sages and even Shiva reciting parts to Parvati.

In the translations of the Bhagavat Gita, the Mahabharata, the Harivamsha, the Valmiki Ramayana, the Bhagavata Purana, the Markandeya Purana, the Brahma Purana and the Vishnu Purana,[14] we followed the principle of not using diacritical marks. The use of diacritical marks (effectively the international alphabet of Sanskrit transliteration) makes the pronunciation and rendering more accurate, but also tends to put off readers who are less academically inclined. Since diacritical marks are not being used, there is a challenge of rendering Sanskrit names in English. Sanskrit is a phonetic language and we have used that principle as a basis. Applied consistently, this means that words are rendered in ways that may seem unfamiliar. Hence, Gautama will appear as Goutama here. This is true of proper names, and, in a few rare cases, of geographical names. The absence of diacritical marks causes some minor problems.

[14] The Bhagavata Purana, Volumes 1-3, Penguin Books, 2018. The Markandeya Purana, Penguin Books, 2019. The Brahma Purana, Volumes 1-2, Penguin Books, 2021. The Vishnu Purana, Penguin Books, 2022.

How does one distinguish Mahadeva Shiva from Parvati Shivaa? Often, the context will make the difference clear. If not, we have written Mahadeva as Shiva and Parvati as Shivaa. In translating, the attempt has been to provide a word-for-word translation, so that if one were to hold up the Sanskrit text, there would be a perfect match. In the process, the English is not as smooth as it might have been, deliberately so. In this particular translation, we have also been pedantic, perhaps unnecessarily so. For example, the text refers to Krishna as both Shri Krishna and Krishna. We have strictly adhered to whatever the text says, word for word. There was another minor issue one should flag. In most texts, chapters have headings. If chapters don't have headings, the colophon at the end of the chapter indicates what the heading or title of the chapter should be. The Shiva Purana text has no such chapter headings before the chapter, and sometimes, does not even have them in the colophon. Therefore, the chapter headings we have given are subjective, based on the contents of that particular chapter, unless of course the colophon suggests a chapter heading.

The intention is to offer a translation, not an interpretation. That sounds like a simple principle to adopt, and for the most part, is easy to follow. However, there is a thin dividing line between translation and interpretation. In some instances, it is impossible to translate without bringing in a little bit of interpretation. Inevitably, interpretation is subjective. We have tried to minimize the problem by (a) reducing interpretation; (b) relegating interpretation to footnotes and (c) when there are alternative interpretations, pointing this out to the reader through those footnotes. But all said and done, there is no substitute to reading these texts in the original Sanskrit.

Finally, the Shiva Purana is not an easy Purana to translate, read and understand. That's often because the average reader is relatively unfamiliar with mantra, mandala, tantra, yantra, chakra, Shakti concepts (iccha, jnana, kriya), rituals and the theology (for want of a better word) of Shaiva dharma. Shiva's 36 tattvas are different from the tattvas of samkhya, with many people being somewhat familiar with the latter. Shiva is in the centre of a mandala, surrounded by the five kalaas (Nivritti, Pratishtha, Vidya, Shanta and Shantyatita). Depending on time and space, there are six paths to reach the supreme consciousness (varna, mantra, pada, kaala, tattva, bhuvana) and there are five sheaths (time, limited knowledge, attachment, destiny and limitation) that constrain one from reaching that supreme consciousness. As for Shiva himself, there are the five aspects of Sadyojata, Vamadeva, Aghora, Tatpurusha and Ishana. If this sounds esoteric, it is undoubtedly so. But a reading of Shiva Purana is also a convenient means of becoming exposed to these topics.

Shiva Purana

	Chapter		Number of shlokas
The Skanda Purana segment	1-1(1)	Greatness of Shiva Purana	51
	2-1(2)	Devaraja's story	40
	3-1(3)	Chanchula's story	57
	4-1(4)	Chanchula's emancipation	50
	5-1(5)	Binduga's emancipation	60
	6-1(6)	Rules for listening	65
	7-1(7)	Rules and restraints	50
Total in the Skanda Purana segment	7		373
Vidyeshvara Samhita	8-2(1)	The sages describe kali yuga	38
	9-2(2)	Greatness of Shiva Purana and its components	67
	10-2(3)	The objective and the means	27
	11-2(4)	More on the means	23
	12-2(5)	Greatness of lingam	31
	13-2(6)	Rivalry between Brahma and Vishnu	28
	14-2(7)	The column of fire	33
	15-2(8)	The humbling of Brahma	21
	16-2(9)	The lingam and Ishatva	46
	17-2(10)	Aumkara mantra	39
	18-2(11)	Worshipping the lingam	69
	19-2(12)	Shiva temples	43

	20-2(13)	Good behaviour	85
	21-2(14)	Agni yajna	46
	22-2(15)	Deva yajna	61
	23-2(16)	Worship of deities	117
	24-2(17)	AUM and panchakshara mantra	153
	25-2(18)	Bondage and liberation	162
	26-2(19)	Parthiva lingam	37
	27-2(20)	Worship of Parthiva lingam	66
	28-2(21)	More on lingams	56
	29-2(22)	Naivedya and bilva	36
	30-2(23)	Rudraksha and Shiva's names	45
	31-2(24)	Bhasma and its greatness	116
	32-2(25)	Greatness of rudraksha	95
Total in Vidyeshvara Samhita	25		1,540
Rudra Samhita			
Srishti Khanda	The section on creation		
	33-3.1(1)	The sages ask	32
	34-3.1(2)	Narada's austerities and pride	55
	35-3.1(3)	Narada and the svayamvara	59
	36-3.1(4)	Narada curses Vishnu	76
	37-3.1(5)	Narada's visit to Kashi	35
	38-3.1(6)	Mahapralaya and Vishnu's origin	59
	39-3.1(7)	Dispute between Brahma and Vishnu	69
	40-3.1(8)	AUM	53
	41-3.1(9)	Shiva tattva	65

	42-3.1(10)	Parama Shiva tattva	40
	43-3.1(11)	Methods of worshipping Shiva	85
	44-3.1(12)	The essential and the non-essential	86
	45-3.1(13)	Description of Shiva's worship	83
	46-3.1(14)	More descriptions of worship	87
	47-3.1(15)	Rudra's avatara	65
	48-3.1(16)	Description of creation	50
	49-3.1(17)	Gunanidhi's conduct	61
	50-3.1(18)	Gunanidhi's virtuous end	67
	51-3.1(19)	Shiva's friendship with Kubera	33
	52-3.1(20)	Shiva's departure for Kailasa	62
Total in Srishti Khanda	20		1,222
Sati Khanda	The section on Sati		
	53-3.2(1)	Sati's conduct in brief	46
	54-3.2(2)	Kama's origin	43
	55-3.2(3)	Kama's curse	78
	56-3.2(4)	Kama's marriage	34
	57-3.2(5)	Sandhya's story	68
	58-3.2(6)	Sandhya's austerities	62
	59-3.2(7)	Arundhati marries Vasishtha	27
	60-3.2(8)	Description of Vasanta	53
	61-3.2(9)	Kama's powers and his aides	63
	62-3.2(10)	Conversation between Brahma and Vishnu	61
	63-3.2(11)	Durga's praise and Brahma's boon	51
	64-3.2(12)	Daksha's boon	37

	65-3.2(13)	Daksha curses Narada	40
	66-3.2(14)	Sati's birth and childhood	59
	67-3.2(15)	Nanda vows and Shiva's praise	67
	68-3.2(16)	Brahma and Vishnu pray to Shiva	58
	69-3.2(17)	Sati gets the boon	73
	70-3.2(18)	Bestowing of the daughter	37
	71-3.2(19)	Shiva's pastimes	76
	72-3.2(20)	Description of Sati's marriage	61
	73-3.2(21)	Sati and Shiva's sport	47
	74-3.2(22)	More on Sati and Shiva's sport	70
	75-3.2(23)	Power of bhakti	56
	76-3.2(24)	Rama's test	61
	77-3.2(25)	Sati's separation	69
	78-3.2(26)	Conflict between Shiva and Daksha	54
	79-3.2(27)	Commencement of the sacrifice	56
	80-3.2(28)	Sati's journey	43
	81-3.2(29)	Sati's words	64
	82-3.2(30)	Sati gives up her life	31
	83-3.2(31)	A voice from the firmament	37
	84-3.2(32)	Virabhadra's origin	59
	85-3.2(33)	Virabhadra's march	39
	86-3.2(34)	Bad omens	26
	87-3.2(35)	Vishnu's words	54
	88-3.2(36)	Conversation between Vishnu and Virabhadra	70
	89-3.2(37)	Destruction of the sacrifice	68

	90-3.2(38)	Conversation between Kshuva and Dadhichi	63
	91-3.2(39)	Clash between Vishnu and Dadhichi	55
	92-3.2(40)	Sight of Shiva	46
	93-3.2(41)	Devas praise Shiva	52
	94-3.2(42)	End to Daksha's misery	55
	95-312(43)	Arranging Daksha's sacrifice	44
Total in Sati Khanda	43		2,313
Parvati Khanda	The section on Parvati		
	96-3.3(1)	Himachala's marriage	32
	97-3.3(2)	An earlier account	42
	98-3.3(3)	Prayer to Devi	39
	99-3.3(4)	Comforting the gods	50
	100-3.3(5)	Mena's boon	50
	101-3.3(6)	Parvati's birth	54
	102-3.3(7)	Parvati's childhood pastimes	25
	103-3.3(8)	Conversation between Narada and Himalaya	56
	104-3.3(9)	The dream	36
	105-3.3(10)	Bhouma's origin	28
	106-3.3(11)	Shiva and the mountain meet	42
	107-3.3(12)	Shiva and the mountain converse	36
	108-3.3(13)	Conversation between Parvati and Parameshvara	60
	109-3.3(14)	Taraka and Vajranga's origin	43
	110-3.3(15)	Tarakasura's austerities and kingdom	56

	111-3.3(16)	Assuring the devas	46
	112-3.3(17)	Conversation between Indra and Kama	43
	113-3.3(18)	Kama's disturbances	45
	114-3.3(19)	Kama's destruction	52
	115-3.3(20)	The Vadava fire	23
	116-3.3(21)	Narada's instruction to Parvati	41
	117-3.3(22)	Parvati's austerities	71
	118-3.3(23)	Attempts to dissuade Parvati	51
	119-3.3(24)	Shiva agrees to the marriage	77
	120-3.3(25)	Test by the saptarshis	73
	121-3.3(26)	Shivaa's conversation with Jatila	44
	122-3.3(27)	The brahmachari's deceptive words	39
	123-3.3(28)	Parvati sees Shiva's form	50
	124-3.3(29)	Conversation between Shiva and Shivaa	42
	125-3.3(30)	Parvati's return	54
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	169-3.4(19)	Prelude to Ganesha's marriage	55
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	182-3.5(12)	Devas return	41
	183-3.5(13)	Shakra gets his life back	52
	184-3.5(14)	Jalandhara's birth and marriage	40
	185-3.5(15)	Battle between devas and Jalandhara	66
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	187-3.5(17)	Vishnu and Jalandhara fight	50
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	190-3.5(20)	Ordinary ganas and asuras fight	62
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	192-3.5(22)	Description of Jalandhara's fighting	52
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	226-3.5(56)	Banasura becomes a ganapati	34
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Total in Yuddha Khanda	59		2,954
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	232-4(3)	Arddha-nar-nara avatara	31
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	234-4(5)	Nineteen of Shiva's avataras	59
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	240-4(11)	Prelude to Sharabha avatara	64
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	242-4(13)	Prelude to Grihapati avatara	64
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	253-4(24)	Pippalada avatara	64
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	256-4(27)	Dvijeshvara avatara	71
	257-4(28)	Yatinatha Brahma-hamsa avatara	41
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	259-4(30)	Avadhutehsvara avatara	44
	260-4(31)	Bhikshuvarya avatara	78
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	263-4(34)	Sunartaka-nata avatara	39
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	267-4(38)	Arjuna's austerities	65
	268-4(39)	Slaying of Muka daitya	53
	269-4(40)	Conversation between the bhilla and Arjuna	49
	270-4(41)	Kirateshvara avatara	67
	271-4(42)	Twelve jyotirlingams	60
Total in Shata Rudra Samhita	42		2,188
Koti Rudra Samhita			
	272-5(1)	Greatness of jyotirlingams and upalingams	44
	273-5(2)	Greatness of Shiva's lingams	31
	274-5(3)	Anasuya and Atri's austerities	39

	275-5(4)	The greatness of Atrishvara	61
	276-5(5)	Death of the brahmani and Nandikeshvara	39
	277-5(6)	The brahmani goes to heaven	66
	278-5(7)	Greatness of Nandikeshvara	35
	279-5(8)	Greatness of Mahabala	28
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	299-5(28)	Greatness of Vaidyanatheshvara jyotirlingam	76
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	313-5(42)	Difference between saguna and nirguna	32
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	365-6(51)	Nature of kriya yoga	88
Total in Uma Samhita	51		2,679
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	368-7(3)	Procedures for sannyasa	70
	369-7(4)	A sannyasi's conduct	34
	370-7(5)	A sannyasi's mandala	36
	371-7(6)	Description of nyasa	77
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	373-7(8)	The avarana worship	38
	374-7(9)	Description of Pranava	58
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	379-7(14)	Pranava as Shiva's form	46
	380-7(15)	The image that is worshipped	51
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	383-7(18)	Initiating a shishya	47
	384-7(19)	Yogapatta rules	57
	385-7(20)	Shaving and bathing rules	37
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Total in Kailasa Samhita	23		1,285
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	389-8.1(2)	Sages present their case	31
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	406-8.1(19)	Virabhadra's origin	67
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	410-8.1(23)	Prayer to Girisha	56
	411-8.1(24)	Shiva's residence and sports on Mount Mandara	58
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	413-8.1(26)	The tiger's destination	29
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	415-8.1(28)	Nature of bhasma	20
	416-8.1(29)	Vagartha	36
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	419-8.1(32)	Best practices	56
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	421-8.1(34)	Upamanyu's austerities	59
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Total in Purva Bhaga	35		1,764
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	425-8.2(3)	Shiva's forms	33
	426-8.2(4)	Glory of Gouri and Shankara	88
	427-8.2(5)	Knowledge about Pashupati	37
	428-8.2(6)	Shiva's tattva	31
	429-8.2(7)	Shiva's tattva continued	40
	430-8.2(8)	Vyasa's avataras	51
	431-8.2(9)	Shiva's avataras as Yogacharyas	28

	432-8.2(10)	Devotion to Shiva	72
	433-8.2(11)	Jnana about Shiva	56
	434-8.2(12)	Greatness of panchakshara mantra	38
	435-8.2(13)	Greatness of panchakshara mantra continued	60
	436-8.2(14)	Greatness of panchakshara mantra continued	77
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	440-8.2(18)	Purification following the six paths	63
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	442-8.2(20)	Special samskara	30
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	459-8.2(37)	Objective of yoga	67
	460-8.2(38)	Impediments in the path of yoga	78,2202
	461-8.2(39)	Description of Shiva's yoga	60
	462-8.2(40)	The sages go to the south of Meru	49
	463-8.2(41)	Vyasa's instruction	51
Total in Uttara Bhaga	41		2,362
Total in Vayaviya Samhita	76		4,126
Total in Shiva Purana	464		24,646

Koti Rudra Samhita Continued

Chapter 305-5(34) (Vishnu Obtains Sudarshana Chakra)

“Vyasa said, 'Hearing the words of Suta, the lords among sages, praised him. Desiring the welfare of the worlds, they spoke. The rishis said, "O Suta! You know everything. Therefore, we are asking you. O lord! Please tell us about the greatness of Harishvara lingam. O father![1] We have heard that, in ancient times, Vishnu worshipped him and obtained Sudarshana chakra. In particular, please tell us about that.""

'Suta replied, "O best among rishis! Hear the auspicious account of Harishvara and how, in ancient times, Vishnu obtained Sudarshana from Shankara. At some time, the daityas became exceedingly strong. They oppressed the worlds and destroyed the following of dharma. The devas suffered because of the extremely strong and valiant daityas. They reported their own miseries to Vishnu, the protector of immortals. The devas said, 'O lord! Please show your compassion. The daityas are oppressing us severely. Where will we go? What will we do? We have come to seek refuge with you.' Hearing the words of the miserable devas, Vishnu remembered Shiva's lotus feet and spoke the following words. Vishnu said, 'O gods! I will worship Girisha[2] and carry out your task. Since the enemies are strong, great efforts must be made to defeat them.' Vishnu said this to all the gods. Because of Vishnu's powers, they were of the view that the daityas had already been killed. They returned to their own respective abodes.'

"Shiva is the lord of all the immortals. He is without decay and witnesses everything. For the victory of the immortals, Vishnu worshipped Shiva. Hari[3] went near Kailasa and tormented himself through austerities. He created a pit and instated a sacrificial fire there, in front of him. He followed the norms for worshipping a parthiva lingam[4] and used many kinds of mantras. He used many kinds of hymns and happily worshipped Girisha. O lords among sages! He used lotuses that grew in Lake Manasa. Hari sat firmly in an asana[5] and did not move. "Until he is pleased, I will use every possible means to remain in this place." With this determination, Hari worshipped Shiva. O brahmanas! However, Hari failed to satisfy Hara.[6] Therefore, Bhagavan Vishnu immersed himself in deep thought. Having thought about it in his head, he rendered many kinds of service. Even then, Lord Hara, who engages in pastimes, was not satisfied. Vishnu was full of great devotion and was extremely surprised. To please Parameshvara, he used his one thousand names to praise him. He used a lotus and a mantra for every name. In this way, he worshipped Shambhu[7], who is affectionate towards those who seek refuge. To test Vishnu's devotion, Shankara took away one of those sparkling lotuses.

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[1] The word used is tata. This means father (or son) but is used for anyone senior/older (or junior/younger).

[2] Shiva's name, the lord of the mountains.

[3] Vishnu.

[4] A lingam made out of natural objects, such as clay.

[5] A posture for meditating.

[6] Shiva.

[7] Shiva.

Vishnu did not know that the reason behind this was wonderful maya.[8] Not knowing this, he searched for it intently. He cheerfully roamed around the entire earth, extremely steady in his vows. When he did not get it, pure in his atman, he offered one of his eyes. Seeing this, Shankara, who takes away every kind of misery, was pleased. He arrived at that spot and addressed Hari in these words. Shiva said, "O Hari! I am pleased. Ask for your desired boon. Tell me the desire in your mind. There is nothing that cannot be given to you." Hearing Shambhu's words, Keshava[9] was pleased in his mind. He was filled with great delight and joining his hands in salutation, spoke to Shiva. Vishnu said, "In front of you, what will I say? You are established inside everyone. O lord! Nevertheless, out of respect for your words, I will tell you. O Sadashiva! The daityas have made the entire universe suffer and we cannot find any happiness. O lord! I do not possess a weapon that can kill the daityas. What will I do? Where will I go? I have no other protector. O Paramesha![10] That is the reason I have come here, to seek refuge with you." Saying this, he bowed down before Shiva, the paramatman. He stood there in front of Shiva, suffering excessively. Hearing Vishnu's words, Maheshvara,[11] the lord of devas, gave him his own chakra. This was Sudarshana, a mass of energy. Obtaining this, without any exertion, Bhagavan Vishnu used the chakra to swiftly slay the extremely strong daityas. The universe returned to its natural state and the gods were supremely happy. Having obtained his own weapon, Hari also rejoiced greatly.'

"The rishis asked, "What are those one thousand names of Shankara that he recited, as a result of which, Maheshvara was pleased and gave Hari the chakra? Please tell us about the greatness of the hymn. Please show your compassion and accurately tell us about the conversation between Shambhu and Vishnu.""

Vyasa concluded, 'Hearing the words of sages who had cleansed their atmans, Suta remembered Shiva's lotus feet and spoke the following words.'

Chapter 306-5(35) (Shiva's One Thousand Names)

"Suta said, "O best among rishis! Listen. I will tell you what I have heard. I will now tell you about the one thousand[12] sacred names Vishnu used to pray to Parameshvara and satisfy him."" 'Shri Vishnu said, "(1) Shiva;[13] (2) Hara;[14] (3) Mridha;[15] (4) Rudra;[16] (5) Pushkara;[17] (6) Pushpalochana; [18]

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[8] Illusion.

[9] Vishnu.

[10] Supreme lord, Shiva's name, the same as Parameshvara.

[11] The great lord, Shiva's name, the same as Mahesha.

[12] The text naturally has no numbering. We have added the numbering. Some names are repeated, but we have avoided double counting and have omitted mentioning them, after the first time. There is always a problem distinguishing an adjective from a proper name, probably explaining why the actual number exceeds 1000. There can be more than one way of translating and interpreting a name in English. Therefore, the English renderings should not be regarded as unique. For a few names, the meanings only become clear from accounts mentioned elsewhere in Shiva Purana.

[13] Auspicious one.

[14] One who takes away.

[15] One who shows mercy.

[16] The name is based on the root for crying, explained in Volume I.

[17] One who nourishes.

[18] With eyes like flowers.

(7) Arthigamya:[19] (8) Sadachara; [20] (9) Sharva; [21] (10) Shambhu;[22] (11) Maheshvara; [23] (12) Chandrapida; [24] (13) Chandramouli; [25] (14) Vishva; [26] (15) Vishva-bhareshvara; [27] (16) Vedantasara-samdoha; [28] (17) Kapali;[29] (18) Nilalohita; [30] (19) Dhyanadhara;[31] (20) Aparicchedya; [32] (21) Gouribharta; [33] (22) Ganeshvara; [34] (23) Ashtamurti;[35] (24) Vishvamurti;[36] (25) Trivarga-svarga-sadhana;[37] (26) Jnanagamya; [38] (27) Dridhaprajna;[39] (28) Devadeva; [40] (29) Trilochana;[41] (30) Vamadeva;[42] (31) Mahadeva;[43] (32) Patu; [44] (33) Parivridha;[45] (34) Dridha;[46] (35) Vishvarupa;[47] (36) Virupaksha;[48] (37) Vagisha;[49] (38) Shuchisattama; [50] (39) Sarva-pramana-samvadi;[51] (40) Vrishanka;[52] (41) Vrishavahana;[53] (42) Isha;[54] (43) Pinaki;[55]

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[19] Accessible to those who seek.

[20] With good conduct.

[21] One who kills.

[22] One who bestows welfare.

[23] Great lord.

[24] With the moon as a chaplet.

[25] With the moon on the head.

[26] Universe.

[27] Lord who supports the universe.

[28] Milked essence of Vedanta.

[29] Holding a skull.

[30] Blue-red.

[31] Foundation of dhyana.

[32] One who cannot be defined.

[33] Gouri's husband.

[34] Lord of ganas, ganas are Shiva's companions and attendants.

[35] One with eight forms.

[36] One with a form as the universe.

[37] Means to attain the three objects of dharma, artha and kama and heaven.

[38] Accessible through jnana (knowledge).

[39] Firm in wisdom.

[40] Lord of devas.

[41] With three eyes.

[42] The beautiful divinity.

[43] Great divinity.

[44] Accomplished one.

[45] Foremost one.

[46] Firm one.

[47] With the universe as a form.

[48] With malformed eyes.

[49] Lord of speech.

[50] Excellent in purity.

[51] The conclusion of all proofs and debates.

[52] With the sign of the bull.

[53] With the bull as a mount.

[54] The lord.

[55] One who holds Pinaka (Shiva's bow or trident).

(44) Khatvangi;[56] (45) Chitravesha; [57] (46) Chirantana;[58] (47) Tamohara;[59] (48) Mahayogi; [60] (49) Gopta;[61] (50) Brahma;[62] (51) Dhurjati; [63] (52) Kalakala; [64] (53) Krittivasa; [65] (54) Subhaga; [66] (55) Pranavatmaka;[67] (56) Unnadhra; [68] (57) Purusha; [69] (58) Jushya;[70] (59) Durvasa;[71] (60) Purashasana;[72] (61) Divyayudha;[73] (62) Skandaguru;[74] (63) Parameshthi; [75] (64) Paratpara[76] (65) Anadi-madhya-nidhana[77] (66) Girisha;[78] (67) Girijadhava;[79] (68) Kuberabandhu;[80] (69) Shrikantha;[81] (70) Lokavarnottama;[82] (71) Mridu;[83] (72) Samadhivedya;[84] (73) Kodandi; [85] (74) Nilakantha; [86] (75) Parashvadhi;[87] (76) Vishalaksha;[88] (77) Mrigavyadha;[89] (78) Suresha; [90] (79) Suryatapana;[91]

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[56] One who holds khatvanga (a staff with a skull fixed on top).

[57] Colourful in attire.

[58] Eternal one.

[59] Destroyer of darkness.

[60] The great yogi.

[61] The protector.

[62] The supreme being.

[63] With a burden of matted hair.

[64] Destroyer of Kala (Yama).

[65] One who wears a hide as a garment.

[66] Extreme good fortune.

[67] With Pranava (AUM) in his atman.

[68] One who uplifts.

[69] The supreme being.

[70] Worthy of being propitiated.

[71] With bad habitations (or garb).

[72] Chastiser of cities, a reference to the destruction of Tripura.

[73] With divine weapons.

[74] Skanda's (Kartikeya's) guru.

[75] The supreme one.

[76] Greater than the greatest.

[77] Without a beginning, middle or end.

[78] Lord of mountains. Both Gireesha and Girisha are Shiva's names, with differences in meaning. Gireesha, the one actually given in the text, means lord of mountains. Girisha means one who resides in mountains.

[79] Girija's (Parvati's) husband.

[80] Kubera's relative/friend.

[81] With a beautiful throat.

[82] Supreme among all varnas in the worlds.

[83] Gentle one.

[84] One who can be realized through Samadhi (meditation).

[85] One who holds a bow.

[86] Blue in the throat.

[87] One who holds a battle axe.

[88] With large eyes.

[89] Hunter of animals/deer.

[90] Lord of gods.

[91] One who scorches the sun.

(80) Dharmadhama;[92] (81) Kshamakshetra; [93] (82) Bhagavan;[94] (83) Bhaganetrabhit;[95] (84) Ugra;[96] (85) Pashupati;[97] (86) Tarkshya;[98] (87) Priyabhakta;[99] (88) Paranatapa;[100] (89) Data;[101] (90) Dayakara; [102] (91) Daksha;[103] (92) Karmadi; [104] (93) Kamashasana; [105] (94) Shmashananilaya; [106] (95) Sukshma; [107] (96) Shmashanashtha; [108] (97) Lokakarta; [109] (98) Mrigapati; "[110] (99) Mahakarta;[111] (100) Mahoushadhi; [112] (101) Uttara;[113] (102) Gopati; [114] (103) Puratana; [115] (104) Niti; [116] (105) Suniti;[117] (106) Shuddhatma;[118] (107) Soma; [119] (108) Somarata; [120] (109) Sukhi; [121] (110) Somapa; [122] (111) Amritapa; [123] (112) Soumya; [124] (113) Mahateja; [125] (114) Mahaydyuti; [126] (115)Tejomaya; [127] (116) Amritmaya; [128]

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[92] Abode of dharma.

[93] Field of forgiveness.

[94] Illustrious one.

[95] One who shattered Bhaga's eyes.

[96] Fierce one.

[97] Lord of animals.

[98] The bird, though the word tarkshya has several meanings.

[99] One loved by devotees.

[100] Scorcher of enemies.

[101] One who donates.

[102] The compassionate one.

[103] The skilled one.

[104] Mendicant.

[105] Chastiser of Kama.

[106] One whose residence is a cremation ground.

[107] The subtle one.

[108] One who resorts to a cremation ground.

[109] Creator of the worlds.

[110] Lord of deer/animals.

[111] Great creator.

[112] Great medication.

[113] The lofty one. The word uttara has multiple meanings though.

[114] The leader.

[115] Ancient one.

[116] Policy.

[117] Excellent policy.

[118] The pure atman.

[119] With Uma as a companion.

[120] Attached to Soma (the moon).

[121] The happy one.

[122] One who drinks soma.

[123] One who drinks amrita.

[124] Amiable one.

[125] Immensely energetic one.

[126] Immensely radiant one.

[127] Full of energy.

[128] Full of amrita.

(117) Annamaya; [129] (118) Sudhapati; [130] (119) Ajatashatru;[131] (120) Alokasambhavya;[132] (121) Havyavahana;[133] (122) Lokakara; [134] (123) Vedakara; [135] (124) Sutrakara; [136] (125) Sanatana; [137] (126) Maharshi; [138] (127) Kapilacharya;[139] (128) Vishvadipti; [140] (129) Trilochana; [141] (130) Pinakapani; [142] (131) Bhudeva; [143] (132) Svastida; [144] (133) Sukrita;[145] (134) Sudhi; [146] (135) Dhatridhama; [147] (136) Dhamakara;[148] (137) Sarvaga; [149] (138) Sarvagochara;[150] (139) Brahmasrija; [151] (140) Vishvasrija; [152] (141) Sarga; [153] (142)Karnikarapriya; [154] (143) Kavi; [155] (144) Shakha; [156] (145) Vishakha; [157] (146) Goshakha;[158] (147) Bhishaganuttama; [159] (148) Gangaplavodaka;[160] (149) Bhavya;[161] (150) Pushkala; [162] (151) Sthapati; [163] (152) Sthira; [164] (153) Vijitatman;[165] (154) Vidheyatma; [166]

---

[129] Full of anna (food).

[130] Lord of nectar.

[131] One whose enemy has not yet been born.

[132] One who originates in illumination.

[133] Bearer of oblations.

[134] Creator of the worlds.

[135] Creator of the Vedas.

[136] Creator of the strands.

[137] The eternal one.

[138] The great rishi.

[139] Kapila's preceptor.

[140] Light of the universe.

[141] Three-eyed one.

[142] With the Pinaka in his hand.

[143] Divinity on earth.

[144] One who bestows welfare.

[145] Performer of good deeds.

[146] Intelligent one.

[147] Dhatri's abode, Dhatri means the creator.

[148] One who provides abodes.

[149] One who goes everywhere.

[150] One who can be perceived by everyone.

[151] Brahma's creator.

[152] Creator of the universe.

[153] Creation.

[154] One who loves the pericarp of a lotus.

[155] Wise one.

[156] With branches.

[157] Without branches.

[158] Whose branches are the earth.

[159] Excellent physician.

[160] Water that flows in Ganga.

[161] One who exists.

[162] Eminent one.

[163] Architect.

[164] Immobile one.

[165] One who has conquered his atman.

[166] One who is under the control of his atman.

(155) Bhutavahana; [167] (156) Sarathi; [168] (157) Sagana; [169] (158) Ganakaya; [170] (159) Sukirti;[171] (160) Chinnasamshaya; [172] (161) Kamadeva; [173] (162) Kamapala; [174] (163) Bhasmoddhulita-vigraha; [175] (164) Bhasmapriya;[176] (165) Bhasmashayi; [177] (166) Kami; [178] (167) Kanta;[179] (168) Kritagama; [180] (169) Samavarta; [181] (170) Anivrittatma;[182] (171) Dharmapunja; [183] (172) Sadashiva; [184] (173) Akalmasha; [185] (174) Punyatma; [186] (175) Chaturbahu;[187] (176) Durasada; [188] (177) Durlabha; [189] (178) Durgama; [190] (179) Durga; [191] (180) Sarvayudha-visharada; [192] (181) Adhyatma-yoga-nilaya; [193] (182) Sutantu;[194] (183) Tantuvardhana; [195] (184) Shubhanga;[196] (185) Lokasaranga;[197] (186) Jagadisha; [198] (187) Janardana; [199] (188) Bhasma-shuddhikara; [200] (189) Merura; [201] (190) Ojasvi; [202]

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[167] One whose mounts are bhutas (beings).

[168] Charioteer.

[169] Accompanied by ganas.

[170] With the body of a gana.

[171] Excellent in deeds.

[172] Dispeller of doubt.

[173] Kama, the god of love.

[174] Protector of Kama.

[175] One whose body is washed with bhasma (ashes).

[176] One who loves bhasma.

[177] One who lies down on bhasma.

[178] The lover.

[179] The beloved.

[180] Creator of agama texts.

[181] The return.

[182] One whose atman does not withdraw.

[183] Mass of dharma.

[184] Eternally auspicious.

[185] Without impurity.

[186] Sacred in atman.

[187] Four-armed.

[188] Impossible to assail.

[189] Difficult to obtain.

[190] Difficult to approach.

[191] Difficult to reach.

[192] Accomplished in every kind of weapon.

[193] Abode of the yoga of adhyatma (knowledge of the atman).

[194] With excellent strands (that bind the universe).

[195] Enhancer of strands.

[196] With auspicious limbs.

[197] Whose limbs are the essence of the worlds.

[198] Lord of the universe.

[199] One who afflicts people.

[200] One who uses bhasma to purify.

[201] One who resides on Mount Meru.

[202] Energetic one.

(191) Shuddhavigraha; [203] (192) Asadhya; [204] (193) Sadhusadhya; [205] (194) Bhritya-markata-rupadhirk; [206] (195) Hiranyareta,[207] (196) Pourana; [208] (197) Ripuajivanahara,[209] (198) Bali,[210] (199) Mahahrada;[211] (200) Mahagarta; [212] (201) Siddha;[213] (202) Vrindaravandita; [214] (203) Vyaghra-charmombara;[215] (204) Vyali; [216] (205) Mahabhuta;[217] (206) Mahanidhi:[218] (207) Amrita;[219] (208) Shrimat, [220] (209) Panchajanya; [221] (210) Prabhanjana; [222] (211) Pancha-vimshati-tattvastha;[223] (212) Parijata;[224] (213) Sulabha;[225] (214) Suvrata; [226] (215) Shura; [227] (216) Vanmayaikanidhi;[228] (217) Varnashrama-guru; [229] (218) Varni; [230] (219) Shatrujit; [231] (220) Shatrutapana; [232] (221) Ashrama; [233] (222) Kshapana; [234] (223) Kshama; [235] (224) Jnanavan; [236] (225) Achaleshvara;[237] (226) Pramanabhuta;[238]

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[203] Possessing a pure body.

[204] Impossible to reach.

[205] One who can be reached by the virtuous.

[206] One who assumes the form of a servant or a monkey (or assumes the form of a monkey that serves).

[207] With a golden seed.

[208] Ancient one.

[209] One who takes away the life of an enemy.

[210] Strong one.

[211] Deep lake.

[212] Deep pit.

[213] One who has attained siddhi.

[214] Worshipped by the best or worshipped by gods.

[215] One who wears the hide of a tiger as a garment.

[216] With serpents.

[217] The great being.

[218] The great treasure.

[219] Nectar that bestows immortality.

[220] The glorious one.

[221] One who has the conch shell Panchajanya.

[222] Storm.

[223] One who resides in the twenty-five tattvas of samkhya.

[224] Celestial tree.

[225] Easily obtained.

[226] Excellent in vows.

[227] Brave one.

[228] The single entity in all eloquent words.

[229] The guru of varnas and ashramas.

[230] With a complexion.

[231] Conqueror of enemies.

[232] Scorcher of enemies.

[233] Hermitage.

[234] Mendicant.

[235] Emaciated.

[236] Possessor of jnana.

[237] Lord of the mountain.

[238] One whose existence is based on proof.

(227) Durjneya; [239] (228) Suparna; [240] (229) Vayuvahana;[241] (230) Dhanurdhara; [242] (231) Dhanurveda; [243] (232) Guna; [244] (233) Shashigunakara; [245] (234) Satya; [246] (235) Satyapara;[247] (236) Adina; [248] (237) Dharma; [249] (238) Godharma-shasana; [250] (239) Anantadrishti; [251] (240) Ananda; [252] (241) Danda; [253] (242) Damayita; [254] (243) Dama; [255] (244) Abhicharya; [256] (245) Mahamaya;[257] (246) Vishvakarma; [258] (247) Visharada; [259] (248) Vitaraga; [260] (249) Vinitatman; [261] (250) Tapasvi; [262] (251) Bhutabhavana, [263] (252) Unmattavesha; [264] (253) Pracchanna;[265] (254) Jitakama;[266] (255) Ajitapriya; [267] (256) Kalyanaprakriti;[268] (257) Kalpa: [269] (258) Sarvaloka-prajapati; [270] (259) Tarasvi [271](260) Taraka; [272] (261) Dhiman; [273] (262) Pradhana;[274] (263) Prabhuravyaya; [275]

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[239] Difficult to know.

[240] With excellent leaves/wings.

[241] One who rides on the wind.

[242] One who holds a bow.

[243] Science of fighting (with the bow).

[244] Quality.

[245] Store of qualities of the moon.

[246] Truth.

[247] Devoted to the truth.

[248] Without dejection.

[249] Virtue.

[250] Chastiser of those who follow the dharma of cows.

[251] Infinite in vision.

[252] Joy.

[253] Punishment.

[254] One who suppresses.

[255] Self-control.

[256] One towards whom magical rites are directed.

[257] The great illusion.

[258] Architect of the universe.

[259] Skilled one.

[260] One who is devoid of attachment.

[261] Humble in atman.

[262] Ascetic.

[263] One who thinks of the creation of beings.

[264] With the attire of a mad person.

[265] The hidden one.

[266] Conqueror of desire, or conqueror of Kama, the god of love.

[267] One who loves those who have not been defeated.

[268] With a beneficial nature.

[269] The competent one.

[270] Lord of all worlds and beings.

[271] The forceful one.

[272] One who enables a person to cross over (samsara).

[273] The intelligent one.

[274] The foremost one.

[275] The lord without decay.

(264) Lokapala; [276] (265) Antarhitatman; [277] (266) Kalpadi;[278] (267) Kamalekshana;[279] (268) Vedashastra-artha-tattvajna;[280] (269) Aniyama; [281] (270) Niyatashraya;[282] (271) Chandra; [283] (272) Surya; [284] (273) Shani; [285] (274)Ketu; [286] (275) Varanga; [287] (276) Vidrumacchabi;[288] (277) Bhaktivashya; [289] (278) Parambrahman; [290] (279) Mrigabanarpana; [291] (280) Anagha; [292] (281) Adri; [293] (282) Adryalaya; [294] (283) Kanta; [295] (284) Paramatman; [296] (285) Jagadguru; [297] (286) Sarvakarmalaya; [298] (287) Tushta; [299] (288) Mangalya; [300] (289) Mangalavrita; [301] (290) Mahatapas; [302] (291) Dirghatapas; [303] (292) Sthavishtha; [304] (293) Sthavira; [305] (294) Dhruva; [306] (295) Ahan; [307] (296) Samvatsara; [308] (297) Vyapti; [309] (298) Pramana;"[310] (299) Paramtapas;[311] (300) Samvatsara-kara; [312]

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[276] Guardian of the world.

[277] Present in the inner atman.

[278] Existing at the beginning of the kalpa.

[279] With eyes like the petals of lotuses.

[280] One who knows the true meanings of the Vedas and the sacred texts.

[281] One who is beyond niyamas.

[282] Refuge of those who restrain themselves.

[283] Moon.

[284] Sun.

[285] Saturn.

[286] The flag.

[287] With excellent limbs.

[288] With the radiance of coral.

[289] Controlled through devotion.

[290] The supreme brahman.

[291] One who released an arrow at a deer.

[292] Unblemished one.

[293] Mountain.

[294] With a residence in a mountain.

[295] The handsome one, the loved one.

[296] The supreme atman.

[297] Preceptor of the universe.

[298] Abode of all karma.

[299] Satisfied one.

[300] Auspicious one.

[301] Surrounded by auspiciousness.

[302] Great in austerities.

[303] Long in austerities.

[304] The greatest.

[305] The aged one.

[306] The fixed one.

[307] Day.

[308] Year.

[309] Pervasiveness.

[310] Proof.

[311] Supreme austerities.

[312] Creator of the year.

(301) Mantra-pratyaya;[313] (302) Sarvatapana; [314] (303) Aja;[315] (304) Sarveshvara; [316] (305) Mahabala; [317] (306) Yogi; (307) Yogya; [318] (308) Mahareta; [319] (309) Siddhi; [320] (310) Sarvadi;[321] (311) Agraha; [322] (312) Vasu; [323] (313) Vasumana;[324] (314) Sarva-papahara; [325] (315) Shobhana; [326] (316) Sragvi; [327] (317) Vedanga; [328] (318) Vedavit; [329] (319) Muni; [330] (320) Bhrajishnu;[331] (321) Bhojana; [332] (322) Bhokta; [333] (323) Lokanatha; [334] (324) Duradhara; [335] (325) Shashvata;[336] (326) Shanta; [337] (327) Banahasta; [338] (328) Pratapavan;[339] (329) Kamandalu-dhara; [340] (330) Dhanvi; [341] (331) Avanmanasa-gochara; [342] (332) Atindriya; [343] (333) Sarvavasa; [344] (334) Chatushpatha; [345] (335) Kalayogi; [346] (336) Mahanada; [347] (337) Mahotsaha; [348] (338) Mahabuddhi; [349] (339) Mahavirya; [350]

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[313] In whom credence is established through mantras.

[314] One who scorches everything.

[315] Without birth.

[316] Lord of everything.

[317] With immense strength.

[318] Worthy.

[319] With great seed.

[320] Success.

[321] The beginning of everything.

[312] One who receives first.

[323] Wealth.

[324] With a rich mind.

[325] One who takes away every sin.

[326] Beautiful one.

[327] Wearing garlands.

[328] Ancillary of the Vedas.

[329] One who knows the Vedas.

[330] Sage.

[331] The shining one.

[332] Food.

[333] One who eats/enjoys.

[334] Lord of the worlds.

[335] Impossible to assail.

[336] Eternal one.

[337] Serene one.

[338] With an arrow in the hand.

[339] Powerful one.

[340] One who holds a kamandalu (water pot).

[341] One with a bow.

[342] Beyond the reach of words and thoughts.

[343] Beyond the senses.

[344] One who resides in everyone and in everything.

[345] The four paths, meaning the four objectives of human existence or the four Vedas.

[346] The yogi who is time/destiny.

[347] Great sound.

[348] Great enterprise.

[349] Great intelligence.

[350] Great valour.

(340) Bhutachari; [351] (341) Purandara; [352] (342) Nishachara; [353] (343) Pretachari; [354] (344) Mahashakti; [355] (345) Mahadyuti; [356] (346) Anirdeshya-vapu; [357] (347) Sarvacharya; [358] (348) Manogati; [359] (349) Bahushruti; [360] (350) Niyatatman; [361] (351)Adhruva;[362] (352) Tejasteja; [363] (353) Dyutidhara;[364] (354) Janaka;[365] (355) Sarvashasaka; [366] (356) Nrityapriya; [367] (357) Nritynitya;[368] (358) Prakashatman; [369] (359) Prakashasaka;[370] (360) Spashtakshara;[371] (361) Mantra; (362) Samana;[372] (363) Sarasamplava;[373] (364) Yugadikrit; [374] (365) Yugavarta; [375] (366) Gambhira;[376] (367) Ishta; [377] (368) Vishishta; [378] (369) Shishteshta; [379] (370) Sarashodhana; [380] (371) Tirtharupa; [381] (372) Tirthanama; [382] (373) Tirthadrishya; [383] (374) Tirthada; [384] (375) Apam-nidhi; [385] (376) Adhishthana; [386] (377) Vijaya; [387]

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[351] One who wanders around with bhutas.

[352] Destroyer of cities.

[353] One who roams around in the night.

[354] One who wanders around with pretas.

[355] The great potency.

[356] The great resplendence.

[357] One whose body cannot be determined.

[358] The preceptor of everyone.

[359] With the speed of thought.

[360] Immensely famous.

[361] One whose atman is controlled.

[362] The unsteady one.

[363] Most energetic of the energetic.

[364] The resplendent one.

[365] Father.

[366] One who rules everything.

[367] One who loves dancing.

[368] One who is constantly dancing.

[369] With an illuminated atman.

[370] The illuminator.

[371] With clear aksharas (syllables).

[372] Revered one, or impartial one.

[373] Whose essence is a flood.

[374] Creator of the beginning of yugas.

[375] One who causes the yugas to revolve.

[376] Deep one.

[377] One who is worshipped.

[378] Specially desired.

[379] Desired by the good.

[380] One who purifies the essence.

[381] One whose form is a tirtha.

[382] One named as a tirtha.

[383] One seen in tirthas.

[384] One who bestows tirthas.

[385] Store of water.

[386] Foundation.

[387] Victory.

(378) Jayakalavit;[388] (379) Pratishthita; [389](380) Pramanajna,[390] (381) Hiranyakavacha;[391] (382) Hari;[392] (383) Vimochana;[393] (384) Suragana;[394] (385) Vidyesha; [395] (386) Bindusamshraya;[396] (387) Vatarupa; [397] (388) Amalonmayi;[398] (389) Vikarta;[399] (390) Gahana;[400] (391) Guha; [401] (392) Karana; [402] (393) Kaarana;[403] (394) Karta; [404] (395) Sarva-bandha-vimochana;[405] (396) Vyavasaya;[406] (397) Vyavasthana; [407] (398) Sthanada;"[408] (399) Jagadadija;[409] (400) Guruda;[410] (401)Lalita;[411] (402)Abheda;4[12] (403) Bhavatmani-samsthita; [413] (404) Vireshvara; [414] (405) Virabhadra; [415] (406) Virasana-vidhi-guru; [416] (407) Virachudamani; [417] (408) Vetta; [418] (409) Chidananda,[419] (410) Nadidhara; [420] (411) Ajnadhara; [421] (412) Trishuli; [422] (413) Shipivishta;[423] (414) Shivalaya;[424]

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388 One who knows about the time for victory.

389 Established one.

390 One who knows about proof.

391 With golden armour (kavacha).

392 Tawny one.

393 Release.

394 With gods as attendants.

395 Lord of learning.

396 One who exists in bindu.

397 One with the wind as form.

398 Free from impurities.

399 Special creator.

400 Inaccessible one.

401 Hidden one.

402 Action.

403 Cause.

404 Doer.

405 One who frees from all bondage.

406 Conduct.

407 Establishment of conduct.

408 One who grants positions.

409 One who originated before the beginning of the universe.

410 One who bestows a guru.

411 Delicate one.

412 Without differences.

413 Resorted to by those who have cleansed their atmans.

414 Lord of the brave.

415 Brave and fortunate.

416 Preceptor of modes of virasana.

417 Crest jewel among the valiant.

418 One who knows.

419 Consciousness and bliss.

420 One who holds a river (Ganga).

421 Holder of commands.

422 With a trident.

423 One who enters the rays.

424 Abode of auspiciousness.

(415) Balakhilya; [425] (416) Mahavira; [426] (417) Tigmamshu,[427] (418) Badhira; [428] (419) Khaga;[429] (420) Abhirama; [430] (421) Susharana; [431] (422) Subrahmanya; [432] (423) Sudhapati;[433] (424) Maghavan; [434] (425) Koushika; [435] (426) Gomat; [436] (427) Virama;[437] (428) Sarva-sadhana; [438] (429) Lalataksha; [439] (430) Vishvadeha; [440] (431)Sara; [441] (432) Samsara-chakra-bhrit; [442] (433) Amoghadandi; [443] (434) Madhyastha; [444] (435) Hiranya; [445] (436) Brahma-varchasa; [446] (437) Paramartha; [447] (438) Paromayi; [448] (439) Shambara; [449] (440) Vyaghra-lochana; [450] (441) Ruchi; [451] (442) Bahu-ruchi; [452] (443) Vaidya; [453] (444) Vachaspati; [454] (445) Ahaspati; [455] (446) Ravi; [456] (447) Virochana; [457] (448) Skanda;[458] (449) Shasta; [459] (450) Vaivasvata-Yama; [460]

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[425] Young and empty.

[426] Immensely valiant.

[427] With fierce rays.

[428] Deaf.

[429] One who travels through the sky.

[430] Delight.

[431] Excellent refuge.

[432] Extremely devoted to brahmanas.

[433] Lord of nectar.

[434] Liberal in giving.

[435] One who is inside a sheath.

[436] Possessing rays.

[437] Cessation.

[438] Every kind of means.

[439] With an eye on the forehead.

[440] With the universe as a body.

[441] Essence.

[442] The one who holds the wheel of samsara.

[443] Whose staff of chastisement never fails.

[444] Located in the middle.

[445] Golden.

[446] With the radiance of the brahman.

[447] The supreme objective.

[448] Supreme possessor of maya.

[449] Deer or water.

[450] With eyes like a tiger.

[451] Liking.

[452] With great likings.

[453] Physician.

[454] Lord of speech.

[455] Lord of the day.

[456] The sun.

[457] The light, sun or fire.

[458] Kartikeya, the one who oozes away.

[459] Chastiser.

[460] Yama, the controller, sun of Surya.

(451) Yukti; [461] (452) Unnata-kirti; [462] (453) Sanuraga; [463] (454) Puranjaya; [464] (455) Kailasadhipati; [465] (456) Savitar; [466] (457) Ravi-lochana; [467] (458)Vishvottama; [468] (459) Vitabhaya; [469] (460) Vishvabharta; [470] (461) Anivarita; [471] (462) Nitya; [472] (463) Niyata-kalyana; [473] (464) Punya-shravana-kirtana;[474] (465) Durashrava; [475] (466) Vishvasaha;[476] (467) Dhyeya; [477] (468) Dushsvapna-nashana;[478] (469) Uttarana;[479] (470) Dushkritiha; [480] (471) Vijneya; [481] (472) Duhsaha; [482] (473) Abhava;[483] (474) Anadi;[484] (475) Bhu; [485] (476) Bhuvah; [486] (477) Lakshmi; [487] (478) Kiriti; [488] (479) Tridashadhipa; [489] (480) Vishva-gopta; [490] (481) Vishva-karta; [491] (482) Suvira; [492] (483) Ruchirangada; [493] (484) Janana;[494] (485)Janajajanmadi; [495]

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[461] Union.

[462] Lofty in fame.

[463] With attachment.

[464] Conqueror of cities.

[465] Lord of Kailasa.

[466] The sun, the one who imparts life.

[467] With the sun as an eye.

[468] The most excellent in the universe.

[469] Without fear.

[470] One who holds up the universe.

[471] Without obstruction.

[472] Eternal.

[473] Constantly engaged in welfare.

[474] Hearing and chanting about whom is sacred.

[475] One who cannot be heard of.

[476] One who tolerates everything.

[477] The one to be meditated on.

[478] Destroyer of nightmares.

[479] Ascent.

[480] Destroyer of evildoers.

[481] Worthy of being known.

[482] Impossible to tolerate.

[483] Without origin.

[454] Without beginning.

[485] Earth.

[486] Firmament.

[487] Prosperity.

[488] One with a diadem.

[489] Lord of the gods.

[490] Protector of the universe.

[491] Creator of the universe.

[492] Excellent and brave.

[493] With beautiful armlets.

[494] Birth.

[495] Cause behind birth and existence.

(486) Pritiman; [496] (487) Nitiman; [497] (488) Vashishtha; [498] (489) Kashyapa; [499] (490) Bhanu;[500] (491) Bhima; [501] (492) Bhima-parakrama; [502] (493) Pranava; [503] (494) Satpathachara; [504] (495) Mahakosha; [505] (496) Mahadhana; [506] (497) Janmadhipa; [507] (498) Sakalagama-paraga; [508] (499) Tattva; [509] (500) Tattavit; [510] (501) Ekatman;[511] (502) Vibhu; [512] (503) Vishnu-vibhushana;[513] (504) Rishi; [514] (505) Brahmana; [515] (506) Aishvarya; [516] (507) Janma-mrityu-jaratiga; [517] (508) Pancha-yajna-samutpatti; [518] (509) Vishvesha; [519] (510) Vimalodya; [520] (511) Atma-yoni;[521] (512) Anadyanta;[522] (513) Vatsala[523] (514) Bhakta-loka-dhrik;[524] (515) Gayatri-vallabha;[525] (516)Pramshu,[526] (517) Vishvavasa;[527] (518) Prabhakara;528 (519) Shishu:[529] (520) Girirata;[530] (521) Samrat;[531]

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[496] Full of pleasure.

[497] Full of good/fair policy.

[498] The name of the sage, the excellent one.

[499] Name of the sage.

[500] The radiant one, the sun.

[501] Terrible.

[502] Terrible in valour.

[503] AUM.

[504] Follower of virtuous path.

[505] Great store of treasure.

[506] Great wealth.

[507] Lord of birth.

[508] Accomplished in all the agama texts.

[509] Principle.

[510] One who knows about the principles.

[511] With a single atman.

[512] Lord.

[513] Vishnu's ornament.

[514] Sage.

[515] One who knows about the brahman.

[516] Prosperity.

[517] Beyond birth, death and old age.

[518] Origin of the five sacrifices.

[519] Lord of the universe.

[520] With a sparkling rise.

[521] With an origin in one's own atman.

[522] Without a beginning and without an end.

[523] Affectionate.

[524] One who supports the world of devotees.

[525] One who loves gayatri mantra.

[526] Tall.

[527] One who resides in the universe.

[528] One who causes radiance, the sun.

[529] Infant.

[530] One who loves mountains.

[531] Emperor.

(522) Sushena;[532] (523) Sura-shatruha; [533] (524) Anemi;[534] (525) Arishtanemi;[535] (526) Mukunda;[536] (527) Vigatajvara;[537] (528) Svayam-jyoti [538] (529) Maha-jyoti; [539] (530) Tanu-jyoti; [540] (531) Achanchala;[541] (532) Pingala: [542] (533) Kapila-smashru; [543] (534) Bhalanetra; [544]

(535) Trayi-tanu;[545] (336) Jnana-skanda; [546] (537) Mahaniti;[547] (538) Vishvotpatti; [548] (539) Upaplava; [549] (540) Bhaga; [550] (541) Vivasvat; [551] (542) Aditya; [552] (543) Gatapara; [553] (544) Brihaspati; [554] (545) Kalyana-guna-nama; [555] (546) Papaha; [556] (547) Punyadarshana;[557] (548) Udara-kirti; [558] (549) Udyogi; [559] (550) Sadyogi; [560] (551) Sadasattrapa; [561] (552) Nakshatramali; [562] (553) Nakesha; [563] (554) Svadhishthana; [564] (555) Shadashraya; [565] (556) Pavitra; [566] (557) Papahari; [567] (558) Manipura; [568]

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[532] With an excellent army.

[533] Destroyer of enemies of the gods.

[534] Without a rim (of a wheel).

[535] With an unharmed rim.

[536] Vishnu, one who bestows emancipation.

[537] Devoid of fever.

[538] Self-illuminating.

[539] Great illumination.

[540] With a radiant body.

[541] Not fickle.

[542] Tawny.

[543] With a brown beard.

[544] With an eye on the forehead.

[545] With the three (the three Vedas, or past, present and future) as a body.

[546] One who emerges through jnana.

[547] Great policy.

[548] Origin of the universe.

[549] Impediment.

[550] The glorious one.

[551] The shining one, the sun.

[552] The sun.

[553] One who has crossed over to the other side.

[554] The preceptor of the gods.

[555] With auspicious qualities and names.

[556] Destroyer of sins.

[557] Sacred to behold.

[558] Extensive in fame.

[559] Enterprising.

[560] Virtuous yogi.

[561] One who turns away from existence and non-existence.

[562] With a garland of nakshatras.

[563] Lord of the vault of heaven.

[564] One who is one's own foundation.

[565] Refuge of the six (the six acts for brahmanas, or the six Vedangas).

[566] Sacred.

[567] One who takes away sins.

[568] City of jewels.

(559) Nabhogati; [569] (560) Hritpundarikamasina; [570] (561) Shakra; [571] (562) Vrishakapi; [572] (563) Ushna;[573] (564) Grihapati; [574] (565) Krishna: [575] (566) Samartha: [576] (567) Anartha-nashana; [577] (568) Adharmashatru;[578] (569) Ajneya; [579] (570) Puruhuta; [580] (571) Purushruta; [581] (572) Brahmagarbha; [582] (573) Brihadgarbha;[583] (574) Dharmadhenu; [584] (575) Dhanagama; [585] (576) Jagaddhitaishi; [586] (577) Sugata; [587] (578) Kumara; [588] (579) Kushalagama; [589] (580) Hiranyavarna; [590] (581) Jyotishmat: [591] (582) Nana-bhuta-rata; [592] (583) Dhvani; [593] (584) Arogya;[594] (585) Namanadhyaksha; [595] (586) Vishvamitra; [596] (587) Dhaneshvara; [597] (588) Brahmajyoti; [598] (589) Vasudhama,[599] (590) Mahajyoti; [600] (591) Anuttoma; [601] (592) Matamaha; [602] (593) Matarishva; [603] (594) Nabhasvat; [604]

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[569] One who travels through the firmament.

[570] One seated on the lotus in the heart.

[571] The mighty one, king of the gods.

[572] The strong one.

[573] One who is hot.

[574] Lord of the house.

[575] Dark.

[576] Capable.

[577] Destroyer of calamities.

[578] Enemy of adharma.

[579] One who cannot be known.

[580] Invoked by many.

[581] Famous among many.

[582] With Brahma as the womb.

[583] With a large womb.

[584] The cow of dharma.

[585] Inflow of wealth.

[586] One who wishes the universe well.

[587] With an excellent stride.

[588] Son (of Brahma).

[589] Source of welfare.

[590] Golden in complexion.

[591] Full of radiance.

[592] Attached to many beings.

[593] Sound.

[594] Without disease.

[595] Controller of all obeisance.

[596] Friend of the universe, the sage.

[597] Lord of wealth.

[598] With the radiance of the brahman.

[599] Abode of riches.

[600] The great radiance.

[601] Unsurpassed.

[602] Maternal grandfather.

[603] The wind.

[604] The wind (full of vapour).

(595) Naga-hara-dhrik; [605] (596) Pulastya; [606] (597) Pulaha; [607] (598) Agastya; [608] (599) Jatukarnya; [609] (600) Parashara; [610] (601) Niravarana; [611] (602) Nirvara; [612] (603) Vairanchya;[613] (604) Vishtarashrava; [614] (605) Atmabhuta; [615] (606) Aniruddha; [616] (607) Atri;[617] (608) Jnanamurti; [618] (609) Mahayasha; [619] (610) Lokaviragrani; [620] (611) Vira;[621] (612) Chanda; [622] (613) Satya-parakrama; [623] (614) Vyalakalpa;[624] (615) Mahakalpa; [625] (616) Kalpavriksha; [626] (617) Kaladhara; [627] (618) Alankarishnu; [628] (619) Achala; [629] (620) Rochishnu;[630] (621) Vikramonnata;[631] (622) Ayu;[632] (623) Shabdapati; [633] (624) Vagmi;[634] (625) Plavana;[635] (626) Shikhi-sarathi; [636] (627) Asamsprishta; [637] (628) Atithi; [638] (629) Shatru-pramathi,[639] (630) Padapasana; [640] (631) Vasushrava; [641] (632) Kavyavaha;[642]

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[605] One who wears a garland of serpents.

[606] The sage.

[607] The sage.

[608] The sage.

[609] The sage.

[610] The sage.

[611] Without a covering.

[612] One who cannot be impeded.

[613] Son of Brahma (Virinchi).

[614] One whose seat is in the ears.

[615] One who is one's own origin.

[616] One who cannot be obstructed.

[617] The sage.

[618] Embodiment of jnana.

[619] Great in fame.

[620] Foremost among the brave ones in the worlds.

[621] Valiant.

[622] Fierce.

[623] With truth as valour.

[624] Resembling a serpent/predatory beast.

[625] Great in conception or the great conception.

[626] Tree that bestows all objects of desire.

[627] One who supports the arts/digits.

[628] One who loves ornaments.

[429] Immoveable.

[630] Brilliant.

[631] Lofty in valour.

[632] A long lifespan.

[633] Lord of sound.

[634] Eloquent one.

[635] Deluge.

[636] With the fire as a charioteer.

[637] Untouched.

[638] Guest.

[639] Crusher of enemies.

[640] Seated under a tree.

[641] One whose glory is heard about.

[642] Bearer of kavya oblations, the fire.

(633) Pratapta; [643] (634) Vishvabhojana; [644] (635) Japya; [645] (636) Jaradishamana;[646] (637) Lohita;[647] (638) Tanunapata; [648] (639) Prishadashva; [649] (640) Nabhoyoni; [650] (641) Supratika;[651] (642) Tamisraha;[652] (643) Nidagha; [653] (644) Tapana;[654] (645) Meghabhoksha;[655] (646) Para-puranjaya; [656] (647) Sukhanila; [657] (648) Sunishpanna; [658] (649) Surabhi; [659] (650) Shishiratmaka; [660] (651) Vasanta; [661] (652) Madhava; [662] (653) Grishma; [663] (654) Nabhasya;[664] (655) Bijavahana;[665] (656) Angira-guru; [666] (657) Atreya; [667] (658) Vimala; [668] (659) Vishvapavana; [669] (660) Pavana;[670] (661) Purajit;[671] (662) Traividya;[672] (663) Navavarana;[673] (664) Mano-buddhi-ahamkara; [674] (665) Kshetrajna; [675] (666) Kshetra-palaka;[676] (667) Jamadagni; [677] (668) Balanidhi; [678] (669) Vigala; [679]

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[643] Heated.

[644] One who devours the universe.

[645] Worthy of japa.

[646] One who subdues old age and other things.

[647] Red.

[648] Sacrificial fire.

[649] The wind.

[650] Origin of the firmament.

[651] With a beautiful shape.

[652] Destroyer of darkness.

[653] Summer.

[654] The sun.

[655] Devourer of clouds.

[656] Conqueror of cities of enemies.

[657] Pleasant wind.

[658] Evolved well.

[659] Fragrant.

[660] Winter.

[661] Spring.

[662] Spring.

[663] Summer.

[664] Full of vapour, the month Bhadrapada, the rainy season.

[665] Bearer of seeds.

[666] Guru of Angiras.

[667] Atri's son.

[668] Spotless.

[669] Purifier of the universe.de ant

[670] Purifier.

[671] Conqueror of the universe.

[672] The three kinds of learning, probably a reference to the three Vedas.

[673] The nine sheaths.

[674] Mind-intelligence-ego.

[675] One who knows the kshetra (the body).

[676] Protector of the kshetra (the body).

[677] The sage.

[678] Store of strength

[679] One into whom a person immerses himself.

(670) Vishvagalava; [680] (671) Aghora; [681] (672) Anuttara; [682] (673) Yajna; [683] (674)Shreyah[684] (675) Nihshreyasapada[685] (676) Shaila:[686] (677) Gaganakundabha,[687] (678) Danavari,[688] (679) Arindama,[689] (680) Chamunda,[690] (681) Charu;[691] (682) Nihshalya,[692] (683) Loka-shalya-dhrik;[693] (684) Chaturveda;[694] (685) Chaturbhava;[695] (686) Chaturpriya;[696] (687) Amnaya;[697] (688) Samamnaya,[698] (689) Tirthadeva;[699] (690) Bahurupa;[700] (691) Maharupa;[701] (692) Sarvarupa;[702] (693) Charachara;[703] (694) Nyaya-nirmayaka;[704] (695) Neya; [705] (696) Nyayagamya;[706] (697) Niranjana; [707] (698) Sahasra-murddha; [708] (699) Devendra; [709] (700) Sarva-shastra-prabhanjana; [710] (701) Mundi; [711] (702) Virupa; [712] (703) Vikrita; "[713] "(704) Dandi; [714] (705) Nadi; [715] (706) Gunottama; [716] (707) Pingalaksha; [717]

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[680] The universal tree.

[681] The one who is not terrifying.

[682] Unsurpassed.

[683] Sacrifice.

[684] Auspicious.

[685] One who bestows salvation.

[686] Mountain.

[687] With the complexion of the sky or the kunda flower.

[688] Enemy of danavas.

[689] Scorcher of enemies.

[690] The terrible one.

[691] The beautiful one.

[692] Without stakes.

[693] One who holds the stakes of the world.

[694] The four Vedas.

[695] Skillful in sentiments.

[696] One who loves those who are skillful.

[697] Sacred tradition.

[699] Traditional revelation.

[700] Divinity of the tirthas.

[701] With many forms.

[701] With a large form.

[702] With a form in everything.

[703] The mobile and the immobile.

[704] One who determines good policy.

[705] Towards whom one should be led.

[706] One who can be reached through good policy.

[707] Spotless.

[708] With one thousand heads.

[709] Lord of devas.

[710] Destroyer of all weapons.

[711] With a shaved head.

[712] With a terrible form.

[713] Malformed.

[714] With a staff.

[715] One who roars.

[716] Excellent in qualities.

[717] With tawny eyes.

(708) Bahvaya;[718] (709) Nilagriva;[719] (710) Niramaya; [720] (711) Sahasra-bahu; [721] (712) Sarvesha; [722] (713) Sharanya; [723] (714) Sarva-loka-dhrik; [724] (715) Padmasana; [725] (716) Paramjyoti; [726] (717) Paramparya; [727] (718) Phalaprada; [728] (719) Padmagarbha;[729] (720) Mahagarbha; [730] (721) Vishvagarbha; [731] (722) Vichakshana;[732] (723) Paravarajna;[733] (724) Varada:[734] (725) Varenya; [735] (726) Mahasvana; [736] (727) Devasura-guru-deva;[737] (728) Devasura-namaskrita; [738] (729) Devasura-mahamitra; [739] (730) Devasura-maheshvara; [740] (731) Devasura-ishvara;[741] (732) Divya; [742] (733) Devasura-mahashraya;[743] (734) Anaya; [744] (735) Achintya; [745] (736) Devatatman; [746] (737) Atma-sambhava; [747] (738) Sadyo;[748] (739) Mahasura-vyadha;[749] (740) Devasimha; [750] (741) Divakara; [751] (742) Vibudhagrachara; [752] (743) Shreshtha; [753] (744) Sarva-devottamottama; [754]

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[718] Many.

[719] Blue in the throat.

[720] Free of ailments.

[721] With one thousand arms.

[721] Lord of everyone.

[723] The refuge.

[724] One who holds up all the worlds.

[725] Seated on a lotus.

[726] The supreme radiance.

[727] Traditional progression.

[728] One who bestows fruits.

[729] With a lotus in the womb.

[730] With a great womb.

[731] With the universe in the womb.

[732] Skilled.

[733] One who knows the highest and the lowest.

[734] One who grants boons.

[735] Worthy of worship.

[736] The great sound.

[737] Divinity who is the guru of devas and asuras.

[738] One to whom devas and asuras show obeisance.

[739] The great friend of devas and asuras.

[740] The great lord of devas and asuras.

[741] The lord of devas and asuras.

[742] Divine.

[743] The great refuge of devas and asuras.

[744] One who is brought.

[745] Unthinkable.

[746] With devas in his atman.

[747] With an origin in his own atman.

[748] Instant.

[749] Hunter of great asuras.

[750] Lion among devas.

[751] Maker of the day, the sun.

[752] One who moves ahead of the gods.

[753] The best.

[754] Foremost among the best of devas.

(745) Shiva-jnana-rata;[755] (746) Shikhi;[756] (747) Shriparvata-priya; [757] (748) Vajrahasta;[758] (749) Siddha- khadga; [759] (750) Narasimha-nipatana; [760] (751) Brahmachari; [761] (752) Lokachari; [762] (753) Dharmachari; [763] (754) Dhanadhipa; [764] (755) Nandi; [765] (756) Nandishvara; [766] (757) Ananta; [767] (758) Nagna-vrata-dhara; [768] (759) Shuchi; [769] (760) Lingadhyaksha; [770] (761) Suradhyaksha;[771] (762) Yugadhyaksha; [772] (763) Yugapaha;[773] (764) Svadhama;[774] (765) Svagata; [775] (766) Svarga; [776] (767) Svara; [777] (768) Svaramaya; [778] (769) Svana;[779] (770) Banadhyaksha; [780] (771) Bijakarta;[781] (772) Karmakrit; [782] (773) Dharmasambhava; [783] (774) Dambha; [784] (775) Lobha; [785] (776) Shambhu: [786] (777) Sarva-bhuta-maheshvara: [787] (778) Shmashana-nilaya; [788] (779) Tryaksha; [789] (780) Setu;[790] (781) Apratimakriti;[791]

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[755] One devoted to auspicious jnana.

[756] One with a crest.

[757] One who loves the beautiful mountain.

[758] One who has the vajra in his hand.

[759] One whose sword is perfect.

[760] One who brought down Narasimha.

[761] One who follows brahmacharya.

[762] One who follows the ways of the world.

[763] One who follows dharma.

[764] Lord of riches.

[765] Delight.

[766] Nandi's lord.

[767] Infinite.

[768] One who follows the vow of being naked.

[769] Pure.

[770] Controller of lingams.

[771] Controller of gods.

[772] Controller of yugas.

[773] One who takes away yugas.

[774] One with his own abode.

[775] One who keeps to his own self.

[776] Heaven.

[777] Voice.

[778] Full of accents.

[779] Sound.

[780] Controller of arrows.

[781] Creator of seeds.

[782] One who engages in karma.

[783] With an origin in dharma.

[784] Insolence.

[785] Greed.

[786] One who arises.

[787] Great lord of all beings.

[788] One who resides in cremation grounds.

[789] With three eyes.

[790] Boundary.

[791] With an unmatched form.

(782) Lokottara; [792] (783) Sphutoloka; [793] (784) Tryambaka;[794] (785) Nagabhushana; [795] (786) Andhakari;[796] (787) Makha-dveshi; [797] (788) Vishnu-kandhara-patana; [798] (789) Hinadosha;[799] (790) Akshaya-guna; [800] (791) Pushadanta-bhit;[801] (792) Purna; [802] (793) Purayita; [803] (794) Punya; [804] (795) Sukumara; [805] (796) Sulochana; [806] (797) Sanmargama-priya; [807] (798) Dhurta; [808] (799) Punyakirti; [809] (800) Anamaya; [810] (801) Manojava;[811] (802) Tirthakara;[812] (803) Jatila; [813] "(804) Niyameshvara; [814] (805) Jivitantakara; [815] (806) Vasureta; [816] (807) Vasuprada; [817] (808) Sadgati; [818] (809) Siddhida; [819] (810) Sajjati; [820] (811) Khalakantaka; [821] (812) Mahakalabhuta; [822] (813) Satya-parayana; [823] (814) Lokalavanya-karta; [824] (815) Sukhalaya; [825] (816) Chandra-samjivana; [826] (817) Lokagraha; [827] (818) Mahadhipa; [828]

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[792] Superior to the worlds.

[793] Manifest in the worlds.

[794] With three eyes.

[795] With serpents as ornaments.

[796] Andhaka's enemy.

[797] One who hates sacrifices.

[798] One who made Vishnu's shoulder fall down.

[799] Lacking in taints.

[800] Inexhaustible in qualities.

[801] One who shattered Pushan's teeth.

[802] Complete.

[803] One who fills up.

[804] Sacred.

[805] Extremely delicate.

[806] With beautiful eyes.

[807] One who loves those who follow the virtuous path.

[808] One who causes injury.

[809] One who performs auspicious deeds.

[810] Without ailments.

[811] With the speed of thought.

[812] Creator of tirthas.

[813] With matted hair.

[814] Lord of niyamas.

[815] One who causes an end to the living.

[816] With a rich seed.

[817] One who bestows riches.

[818] Virtuous end.

[819] One who bestows siddhi.

[820] With an excellent origin.

[821] Thorn for the crooked.

[822] The being who is Mahakala.

[823] Devoted to the truth.

[824] Creator of beauty in the worlds.

[825] Abode of happiness.

[826] One who imparted life to the moon.

[827] One who seizes the worlds.

[828] The great lord.

(819) Lokabandhu;[829] (820) Kritajna; [830] (821) Krittibhushita; [831] (822) Anapaya; [832] (823) Akshara; [833] (824) Sarva-shastra-bhritam-vara; [834] (825) Lokamani; [835] (826) Ghrinarnava;[836] (827) Shuchismita; [837] (828) Prasannatma; [838] (829) Ajeya; [839] (830) Duratikrama; [840] (831) Jyotirmaya;[841] (832) Jagannatha; [842] (833) Jaleshvara,[843] (834) Tumbavina;[844] (835) Mahakaya; [845] (836) Vishoka;[846] (837) Shokanashana;[847] (838) Trilokapa; [848] (839) Trilokesha;[849] (840) Sarvashuddhi; [850] (841) Adhokshaja;[851] (842) Avyakta-lakshana;[852] (843) Vyakta-deva;[853] (844) Avyakta; [854] (845) Vishampati;[855] (846) Parahshiva;[856] (847) Nasasara;[857] (848) Manadhara;[858] (849) Yama;[859] (850) Vishnu; [860] (851) Prajapala;[861] (852) Hamsa; [862] (853) Hamsagati; [863] (854) Vayas;[864] (855) Vedhas; [865]

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[829] Friend of the worlds.

[830] Grateful.

[831] Adorned with a hide.

[832] Without being diminished.

[833] Without decay.

[834] Supreme among those who wield every kind of weapon.

[835] One who thinks about the worlds.

[836] Ocean of compassion.

[837] With a pure smile.

[838] With a pleased atman.

[839] Invincible.

[840] Impossible to cross.

[841] Full of radiance.

[842] Lord of the universe.

[843] Lord of waters.

[844] With a veena made of gourd.

[845] Gigantic in form.

[846] Devoid of grief.

[847] Destroyer of grief.

[848] Protector of the three worlds.

[849] Lord of the three worlds.

[850] One who purifies everything.

[851] One who has cast away the inferior, Vishnu.

[852] One whose attributes are not manifest.

[853] Divinity who is manifest.

[854] Not manifest.

[855] Lord of heterogeneous subjects.

[856] Beyond auspiciousness.

[857] Essence of the nose, the breath of life.

[858] One who holds up honour.

[859] The one who restrains, Yama.

[860] One who pervades everything, Vishnu.

[861] Protector of subjects.

[862] Swan.

[863] With the gait of a swan.

[864] Age, strength.

[865] The one who arranges.

(856) Vidhatri; [866] (857) Dhatri;[867] (858) Srashta; [868] (859) Harta; [869] (860) Chaturmukha; [870] (861) Kailasa-shikhara-vasi; [871] (862) Sarvavasi; [872] (863) Sadagati; [873] (864) Hiranyagarbha;[874] (865) Druhina; [875] (866) Bhutapala; [876] (867) Bhupati;[877] (868) Yogavit; [878] (869) Brahmanapriya; [879] (870) Devapriya; [880] (871) Devanatha; [881] (872) Devaka; [882] (873) Devachintaka; [883] (874) Vishamaksha; [884] (875) Vrishada; [885] (876) Vrishavardhana; [886] (877) Nirmama; [887] (878) Nirahamkara; [888] (879) Nirmoha; [889] (880) Nirupadrava; [890] (881) Darpaha;[891] (882) Dripta; [892] (883) Sarvartha-parivartaka; [893] (884) Sahasrarchi,[894] (885) Bhutibhusha;[895] (886) Snigdhakriti,[896] (887) Adakshina;[897] (888) Bhuta-bhavya-bhavannatha,[898] (889) Vibhava;[899] (890) Bhutinashana;[900] (891) Arthanartha;[901]

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[866] Creator.

[867] One who nourishes.

[868] Creator.

[869] Destroyer.

[870] With four faces.

[871] One who resides on the summit of Kailasa.

[872] One who resides everywhere.

[873] One who is constantly moving.

[874] With a golden womb.

[875] One who destroys, Brahma.

[876] Protector of beings.

[877] Lord of the earth.

[878] One who knows yoga.

[879] One who loves brahmanas.

[880] One who loves devas.

[881] Lord of devas.

[882] Shining one.

[883] One who thinks of devas.

[884] With uneven eyes.

[885] One who bestows justice.

[886] One who enhances justice.

[887] Without a sense of ownership.

[888] Without ahamkara.

[889] Without delusion.

[890] Without calamities.

[891] Destroyer of insolence.

[892] Proud.

[893] One who causes every objective to turn around.

[894] With one thousand rays.

[895] One who wears ashes as an ornament.

[896] Lovely in form.

[897] One who is towards the left.

[898] Lord of the past, the present and the future.

[899] Affluence.

[900] Destroyer of prosperity.

[901] Wealth and lack of wealth.

(892) Parakaryaikapandita;[902] (893) Nishkantaka; [903] (894) Kritananda,[904] (895) Nirvyaja;[905] (896) Vyajamardana;[906] (897) Sattvavat;[907] (898) Sattvika;[908] (899) Kritasneha;[909] (900) Kritagama;[910] (901) Akampita;[911] (902) Gunagrahi;[912] (903) Naikatma;[913] (904) Naikakarmakrit;[914] (905) Suprita; [915] (906) Sukhada;[916] (907) Sukshma; [917] (908) Sukara;[918] (909)Dakshinanila; [919] (910) Nandiskanda; [920] (911) Dhara; [921] (912) Dhurya; [922] (913) Prakata;[923] (914) Pritivardhana; [924] (915) Aparajita; [925] (916) Sarvasaha; [926] (917) Govinda;[927] (918) Sattvavahana;[928] (919) Adhrita; [929] (920) Svadhrita; [930] (921) Putamurti; [931] (922) Yashodhana; [932] (923) Varaha-shringa-dhrik; [933] (924) Shringi; [934] (925) Balavat; [935] (926) Ekanayaka; [936] (927) Shruti-prakasha;[937]

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[902] The only pandita for someone else's work.

[903] Without thorns.

[904] Creator of bliss.

[905] Without deceit.

[906] Crusher of deceit.

[907] Possessing sattva.

[908] Belonging to sattva.

[909] Affectionate.

[910] Creator of agama texts.

[911] One who does not tremble.

[912] One who appreciates good qualities.

[913] One with more than one single atman.

[914] One who performs more than one single act.

[915] Extremely pleased.

[916] One who bestows happiness.

[917] Subtle.

[918] Easily attained.

[919] Wind from the south.

[920] With Nandi as a body.

[921] The one who holds up.

[922] Able to carry a burden.

[923] Manifest.

[924] Enhancer of delight.

[925] Unvanquished.

[926] One who tolerates everything.

[927] Chief herdsman, Krishna.

[928] One who makes sattva flow.

[929] Without support.

[930] One who supports himself.

[931] Pure in form.

[932] Rich in fame.

[933] One who holds Varaha's horn.

[934] One with a horn.

[935] The powerful one.

[936] The single leader.

[937] One who illuminates the shruti texts.

(928) Shrutimat; [938] (929) Ekabandhu;[939] (930) Anekadhrik; [940] (931) Shrivatsala; [941] (932) Shivarambha; [942] (933) Shantabhadra; [943] (934) Sama; [944] (935) Yasha; [945] (936) Bhuyasha-bhushana;[946] (937) Bhuti: [947] (938) Bhutikrit: [948] (939) Akampa: [949] Bhaktikaya: [950] (941) Kalahani; [951] (942) Kalavibhu;[952] (943) Satyavrati; [953] (944) Mahatyagi; [954] (945) Nitya-shanti-parayana;[955] (946) Parartha-vritti: [956] (947) Virakta: [957] (948) Shubhada;[958] (949) Shubhakarta;[959] (950) Shubhanama;[960] (951) Shubha-svayam;[961] (952) Anarthita;[962] (953) Akarta;[963] (954) Kanakaprabha;[964] (955) Svabhava-bhadra; [965] (956) Madhyastha; [966] (957) Shatrughna;[967] (958) Vighna-nashana;[968] (959) Shikhandi;[969] (960) Kavachi; [970] (961) Shuli;[971] (962)Jati; [972] (963) Kundali;[973] (964) Amrityu;[974]

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[938] Famous.

[939] The only relative.

[940] One who supports many.

[941] Loved by Shri.

[942] Auspicious beginning.

[943] Tranquil and gracious.

[944] Calm.

[945] Fame.

[946] The general ornament.

[947] Prosperity.

[948] Creator of prosperity.

[949] One who does not tremble.

[950] One whose body is formed out of devotion.

[951] Destroyer of Kala.

[952] Lord of the arts.

[953] One who follows the vow of truth.

[954] Great renouncer.

[955] Always devoted to peace.

[956] Devoted to the cause of others.

[957] Not attached.

[958] One who bestows the auspicious.

[959] One who does the auspicious.

[960] With auspicious names.

[961] One who is himself auspicious.

[962] One who is not a supplicant.

[963] One who does not act.

[964] Golden in complexion.

[965] Naturally benevolent.

[966] Located in the middle.

[967] Slayer of enemies.

[968] Destroyer of impediments.

[969] With a crest.

[970] With armour.

[971] With a trident.

[972] With matted hair.

[973] With earrings.

[974] Without death.

(965) Sarva-drik; [975] (966) Simha;[976] (967) Tejorashi; [977] (968) Mahamani; [978] (969) Asamkhyeya;[979] (970) Aprameya-atma; [980] (971) Viryavat; [981] (972) Virya-kovida;[982] (973) Vedya; [983] (974) Viyogatma; [984] (975) Saptavara-munishvara; [985] (976) Duradharsha; [986] (977) Madhura; [987] (978) Priyadarshana; [988] (979) Smarana;[989] (980) Sarva; [990] (981) Shabda;[991] (982) Pratapatam-vara; [992] (983) Kalapaksha;[993] (984) Sukriti; [994] (985) Kritavasuki; [995] (986) Maheshvasa; [996] (987) Mahibharta; [997] (988) Nishkalanka, [998] (989) Vishrinkhala:[999] (990) Dyumani; [1000] (991) Tarani[1001] (992) Dhanya:[1002] (993) Siddhi-sadhana: [1003] (994) Vishvatah.[1004] samvrita: (995) Vyudhoraska:[1005] (996) Mahabhuja [1006] (997) Sarvayoni-niratanka: [1007] (998) Nara-Narayana-priya[1008] (999) Nirlepa, [1009] (1000) Yatisamgatma; [1010]

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[975] One who looks in every direction.

[976] Lion.

[977] Mass of energy.

[978] Great jewel.

[979] Innumerable.

[980] One whose atman is immeasurable.

[981] Full of valour.

[982] One who knows about valour.

[983] One who can be known.

[984] One whose atman can be separated.

[985] Lord of sages who is superior to the saptarshis.

[986] Impossible to assail.

[987] Sweet.

[988] Beautiful to behold.

[989] Memory.

[990] Everything.

[991] Sound.

[992] Supreme among those who heat.

[993] With time as wings.

[994] Kind in deeds.

[995] Creator of Vasuki.

[996] With a great bow.

[997] Lord of the earth.

[998] Without any stains.

[999] Without any chains.

[1000] Jewel of the firmament.

[1001] One who enables a being to cross over.

[1002] Blessed.

[1003] Means to obtain siddhi.

[1004] Covering the universe.

[1005] With a broad chest.

[1006] Mighty-armed.

[1007] Not causing terror to any being.

[1008] Loved by Nara and Narayana.

[1009] Without a smear.

[1010] With an atman that associates with mendicants.

(1001) Nirvyanga[1011] (1002) Vyanga-nashana; [1012] (1003) Stavya; [1013] (1004) Stava-priya;[1014] (1005) Stota; [1015] (1006) Vyasa-murti; [1016] (1007) Nirankula; [1017] (1008) Niravadyamayopaya;[1018] (1009) Vidyarashi; [1019] (1010) Satkrita; [1020] (1011) Prashanta-buddhi;[1021] (1012) Akshunna; [1022] (1013) Samgraha; [1023] (1014) Nitya-sundara;[1024] (1015) Vaiyaghra-dhurya; [1025] (1016) Dhatrisha; [1026] (1017) Sankalpa; [1027] (1018) Sharvari-pati; [1028] (1019) Paramaratha-guru-datta; [1029] (1020) Suri; [1030] (1021) Ashritavatsala;[1031] (1022) Rasajna; [1032] (1023) Rasada; [1033] (1024) Sarva-sattvavalambana;[1034]

"Hari praised Hara with these one thousand names. He prayed to Shambhu and worshipped him with lotuses. O brahmanas! After this, Shambhu engaged in an extremely wonderful pastime that brought happiness. Listen lovingly.""

[1011] Without deformities in limbs.

[1012] Destroyer of deformities in limbs.

[1013] Worthy of being praised.

[1014] One who loves hymns.

[1015] One who is praised.

[1016] Extensive in form.

[1017] Without germination.

[1018] One who uses uncontaminated means.

[1019] Mass of learning.

[1020] Honoured and welcomed.

[1021] Tranquil in intelligence.

[1022] Unbroken.

[1023] Collection.

[1024] Perpetually beautiful.

[1025] Bearing the burden of a tiger's hide.

[1026] Lord of the mother.

[1027] Resolution.

[1028] Husband of the night.

[1029] The supreme objective, as given by a guru.

[1030] Learned one.

[1031] Affectionate towards those who seek refuge.

[1032] One who knows about the essence.

[1033] One who grants the essence.

[1034] Support of all living beings.

Chapter 307-5(36) (The Fruits of the One Thousand Names)

“Suta "When he heard the supreme hymn uttered by 'SVishnu, adorned with the one thousand divine names, Maheshvara was pleased. To test Hari, Maheshvara, the lord of the worlds, hid one lotus from those lotuses.[1035] From the one thousand lotuses that were offered, there was one short and in the course of worshipping Shiva, Vishnu was agitated. He thought in his mind, 'Where has the lotus gone? If it has left, let it happily leave. Is my eye not a lotus?" Realizing this, full of sentiments of worship, he plucked out his eye and uttering the hymn, pronounced Sarva-sattvavalambana,[1036] When he saw that Hari was about to worship him in this way, Hara manifested himself. The guru of the universe said, "Do not do this.' Hari had set up a parthiva lingam on a circular pedestal. Maheshvara quickly took an avatara from his own lingam, In the form that has been mentioned before, Shambhu arose amidst a mass of energy. He [1037] stood there in front, prostrating himself and specially praising him. Pleased, Mahadeva seemed to smile as he spoke, casting a glance of compassion towards Vishnu, who stood there, with his hands joined in salutation. Shankara said, 'O Hari! I know everything that you desire in your mind. In particular, this is for a task of devas, and you are devoted towards accomplishing tasks for devas. To accomplish the task for devas and to destroy daityas without effort, I will give you the beautiful chakra known as Sudarshana. You have seen its form, which brings happiness to all the worlds. O lord of devas! For your own welfare, you must certainly hold this in your mind. In the field of battle, if the form of this chakra and the one thousand names are remembered, the miseries of devas will be destroyed. O one excellent in vows! As a result of my favours, if a person constantly listens to these devotedly, he will obtain everything that he desires.' Saying this, he gave him the chakra, which was as radiant as ten thousand suns and had originated from his own feet. This was Sudarshana, which destroys all enemies. Vishnu performed a samskara. Facing the north, he accepted it. Vishnu prostrated himself before Mahadeva and addressed him in these words. Vishnu said, 'O divinity! O lord! Please listen to me. What should I meditate on? What should I read? O one who brings welfare to the worlds! For the destruction of sorrows, please tell me what I should do.' Asked in this way, Shiva was satisfied and replied. Pleased in his mind, so as to help devas, he spoke to Vishnu.""

"Shiva said, 'O Hari! To pacify all calamities, one should meditate on my form. To destroy many miseries, you should recite the one thousand names. To accomplish success in everything you desire, you should always hold this chakra. O Vishnu! You made efforts to obtain this, the best among all chakras. If others read it constantly, or have it read, there is no doubt that they will not suffer from miseries, even in dreams. When a king faces a hardship, he must recite this one hundred times. If a man follows the rules and with the accompaniments, recites this, he will obtain what is beneficial. This destroys ailments. It bestows excellent learning and riches. It is sacred. It grants everything wished for and constant devotion towards Shiva. In pursuit of excellent fruits, if men recite this, there is no doubt that they obtain supreme fruits. If a person gets up in the morning, worships me and chants this in my presence every day, siddhi will not be far away from him.

[1035] One thousand lotuses were offered, one for each of the names.

[1036] The last of the one thousand names, which could not be uttered because there was a lotus missing.

[1037] Vishnu.

There is no doubt that he obtains every kind of siddhi that he desires in this world. At the end, there is no doubt that he obtains the kind of emancipation known as sayujya.[1038] Pleased in his mind, Shankara told Vishnu this. Touching him with his hands, Girisha spoke to him again. Shiva said, 'O best among gods! I am the one who bestows boons. Please ask for the boon that you desire. O one excellent in vows! Through your devotion and this hymn, you have certainly brought me under your control. Thus addressed by the lord of devas, he prostrated himself before the lord of devas. Extremely delighted, Vishnu joined his hands in salutation and spoke these words. Vishnu said, 'O lord of compassion! O lord! You should act towards others just as you have acted towards me and show them your special compassion too. O divinity! Be pleased. Let my excellent boon be that I have devotion towards you. O lord! Since devotees are never afflicted, there is nothing else I desire.' Hearing his words, full of great compassion, Bhava touches his limbs. He spoke, with the cool moon on his crest. Shiva said, 'O Hari! Your devotion towards me will always be firm. You will always be revered and worshipped by all the gods in the world. Your supreme name of Vishvambhara [1039] will destroy all sins. O supreme among gods! Through my favours, there is no doubt that this will occur.' O lords among sages! The lord Rudra, the lord of all devas, said this and vanished from the spot, while Vishnu looked on. Hearing the words of Bhagavan Shankara and obtaining the auspicious chakra, Janardana was delighted in his mind. He performed dhyana on Shambhu and constantly chanted the hymn. He read it and instructed and taught his own devotees to do this too. I have thus told you what you asked me about. If one hears this, sins are destroyed. O best ones! After this, what do you want to ask again?""

Chapter 308-5(37) (Shiva's Devotees)

“The rishis said, "O Suta! O immensely fortunate one! O Suta! O one excellent in vows! You possess jnana. Please tell us about Shiva's account in detail again. Ancient kings, rishis and devas worshipped him, the supreme among devas.""

"Suta replied, "O best among rishis! You have asked a virtuous question. I will tell you what I have heard about Shankara's beautiful account. It bestows objects of pleasure and emancipation on those who hear. In ancient times, Narada asked the grandfather this. Pleased in his mind, he replied to Narada, supreme among sages.""

"Brahma said, 'O Narada! Listen happily to Shankara's supreme account. Out of my affection, I will tell you about this. It destroys major sins. Along with Rama,[1040] Vishnu worshipped Shiva. Through Paramesha's favours, he obtained everything that he desired. I, the grandfather, worship Shiva. It is through his favours that I always create the universe. My sons, the supreme rishis, always worship Shiva. The other rishis also worship Shiva. O Narada! In particular, you worship Shiva.

[1038] Salokya is the ability to reside with the Lord, samipya is proximity to the Lord, sarupya is to be like the Lord in form and sayujya is identification with the Lord. These are different grades of emancipation.

[1039] One who holds up the universe.

[1040] Ramaa, Lakshmi.

Vasishtha and the other saptarshis worship Shiva. [1041] The virtuous Arundhati, Lopamudra and Ahalya, Goutama's wife, worship Shiva. Durvasa, Koushika, Shakti, Dadhichi, Goutama, Kanada, Bhargava, Jiva and Vaishampayana-all these sages are said to be Shiva's worshippers. In that way, Parashara and Vyasa constantly worship Shiva. Upamanyu is a great devotee of Shiva, the paramatman. Yajnavalkya is Shiva's great devotee and so are Jaimini and Garga. Shuka, Shounaka and others worship Shankara. O supreme among sages! There are many other such sages. Full of great love and along with her daughters-in-law, who are also full of love, Aditi, the mother of devas, constantly worships Shiva's parthiva lingam. Shakra and the guardians of the worlds, [1042] the Maharajika devas [1043] and Sadhyas are Shiva's worshippers. Gandharvas, kinnaras and minor gods worship Shiva.[1044] It is held that great-souled asuras are Shiva's worshippers. O sage! The daitya Hiranyakashipu, his younger brother and his sons constantly worshipped Shiva, as did Virochana and Bali. Bana, Hiranyaksha's son, is remembered as Shiva's great devotee. O son! Danu, Vrishaparva and danavas worshipped Shiva. [1045] Shesha, Vasuki, Takshaka and other great nagas were Shiva's devotees. [1046] So were Garuda and other birds. O lord among sages. The two gods, Surya and Chandra, started lineages on earth. [1047] Those two lineages constantly served Shiva. O sage! The Manus, led by Svayambhuva Manu, specially worshipped Shiva. They wore Shiva's attire too. Priyavrata, his son Uttanapada, and other kings from that lineage worshipped Shiva. [1048] Dhruva, Rishabha, Bharata and his other brothers, the nine yogis, worshipped Shiva. Vaivasvata's [1049] sons were kings, Tarkshya and Ikshvaku being the foremost. All of them devoted themselves to worshipping Shiva and always enjoyed happiness. Kakutstha, Mandhata, Sagara, Muchukunda, Harishchandra and Kalmashanghri were Shiva's excellent devotees. There were Bhagiratha and other kings. All these excellent kings are known as those who worshipped Shiva. They made arrangements for the wearing of Shiva's attire. Khatvanga, the great king, helped devas. He decreed that Shiva should always be worshipped through a parthiva lingam.

[1041] The saptarshis are the seven great sages. The list varies, but the standard one is Marichi, Atri, Angira, Pulastya, Pulaha, Kratu and Vasishtha. In the sky, the saptarshis are identified with the constellation of Ursa Major (Great Bear). Arundhati is the wife of Vasishtha and Lopamudra is the wife of Agastya.

[1042] Lokapalas are guardians of the world and the directions. The eight lokapalas are Kubera, Yama, Indra, Varuna, Ishana, Agni, Vayu and Nirriti.

[1043] Probably under Buddhist influence, Maharajika (great kings) devas are thought of as those who rule over four worlds of gods.

[1044] Gandharvas are semi-divine species, celestial musicians and companions of Kubera. Kinnaras, also known as kimpurushas, are also semi-divine species.

[1045] The word asura is used as the antithesis of sura (god, learned one). The word asura is also used synonymously with daitya and danava. Daityas are sons of Diti and danavas are sons of Danu. The sisters, Diti and Danu, were married to the sage Kashyapa.

[1046] Nagas are the same as uragas/pannagas. They are not quite the same as snakes (sarpas), since they can assume any form at will and have semi-divine traits. We will translate sarpas as snakes and nagas as serpents.

[1047] Respectively, surya vamsha (solar dynasty) and chandra vamsha (lunar dynasty).

[1048] Svayambhuva Manu had two sons, Priyavrata and Uttanapada. Uttanapada's son was Dhruva. Priyavrata had ten sons, Nabhi being one of them. Nabhi's son was Rishabha and Rishabha's son was Bharata. Bharata had 99 brothers, according to Vishnu Purana. The nine yogis may refer to Priyavrata's sons, the ones other than Nabhi.

[1049] This Vaivasvata means Vaivasvata Manu, also known as Shraddhadeva Manu. According to Vishnu Purana, one of Vaivasvata Manu's ten sons was Ikshvaku, the founder of surya vamsha. But Ikshvaku did not have a brother named Tarkshya. The lineage of kings given in this chapter is sometimes at variance with lists in other Puranas.

His son, Dilipa, always worshipped Shiva. His son was Raghu, Shiva's devotee. Extremely cheerfully, he worshipped Shiva. His son, Aja, was Shiva's worshipper and undertook a battle for the sake of dharma. Dasharatha was his son and was an especially great king. Dasharatha was Shiva's devotee. For the sake of a son, he followed the instructions of the sage Vasishtha and especially worshipped Shiva's parthiva lingam. Having received the permission of the sage Rishyashringa, the excellent king performed a sacrifice to get a son and devoutly worshipped Bhava's parthiva lingam. Instructed by Rishyashringa, his beloved, Kousalya, happily worshipped Shankara's parthiva lingam and obtained a son. O supreme among sages! Sumitra and Kaikeyi, the beloved wives of the king, happily worshipped Shiva and obtained virtuous sons. O sage! Through Shiva's favours, they obtained auspicious sons who were extremely powerful and valiant and who followed the virtuous path. As a result of Shiva's command, through those mothers, the queens, Hari himself assumed four forms and was born as the sons of the king. Kousalya's son was Rama and Sumitra's was Lakshmana. Kaikeyi's sons were Shatrughna and Bharata, excellent in vows. Along with his brothers, Rama constantly worshipped a parthiva lingam and wore bhasma and Rudraksha. He resorted to virajagama. [1050] O sage! The kings who were born in his lineage followed him. All of them worshipped Shiva's parthiva lingam. O sage! The great king, Sudyumna, was the son of a sage and Shiva's devotee. [1051] For the sake of his beloved, Shiva cursed him, and his followers, that they would become women. Worshipping Isha in the form of a parthiva lingam, he became an excellent man again. He alternated between being a man for one month and a woman for one month. Eventually, he ceased to be a woman. He gave up his kingdom and followed Shiva's dharma. He adopted Shiva's attire and because of his devotion, obtained emancipation, which is very difficult to obtain. His son, Pururava, was a great king who worshipped Shiva, lord of devas. His son, Bharata, worshipped Shiva. He always performed a great worship of Shiva. Nahusha was Shiva's great devotee and constantly worshipped Shiva. Having worshipped Shiva, Yayati obtained everything that he wished for. He had five sons who were devoted to Shiva's dharma. All those five sons worshipped Shiva and Yadu was the foremost. As a result of the powers of worshipping Shiva, they obtained everything that they desired. There were other extremely fortunate ones in his lineage who worshipped Shiva. O sage! Thus, others in his lineage obtained objects of pleasure and emancipation. For seven months, Krishna himself constantly worshipped Shiva on the excellent mountain of Badari. Pleased, Bhagavan bestowed many divine boons on him. Having obtained these from Shankara, he brought the entire world under his control. O son! His son, Pradyumna, always worshipped Shiva. Other supreme sons of Krishna, Samba and others, worshipped Shiva. Jarasandha was a great Shiva devotee and so were other kings in his lineage. Nimi and his son, Janaka, were Shiva's worshippers. Nala, Virasena's son, worshipped him. In his earlier life, he had been a bhilla1052 who had protected travellers in the forest. In Hara's presence, in those earlier times, he had protected a mendicant. However, in the night, he had himself been devoured by tigers and other enemies. As a result of the powers of that good deed, the bhilla became Nala.

[1050] Literally, the path that is free from dust/passion (viraja). However, Viraja is also a collective for the 68 places where Shiva lingams existed.

[1051] He was the son of Vaivasvata Manu. Intruding on the privacy of Shiva and Parvati, he became a woman named Ila, who bore Pururava, the first king of the lunar dynasty.

He was a great king and chakravarti [1053] and became Damayanti's beloved. O son! O unblemished one! I have thus told you what you asked me about Shankara's divine account. What else do you wish to ask?""""

Chapter 309-5(38) (Greatness of Shivaratri)

“The rishis said, "You are blessed. You have become successful in your objectives. Your birth has been successful. O father! You have made us hear Maheshvara's auspicious account. This has been heard about from many rishis. Nevertheless, we still have a doubt. Therefore, please tell us about this. What vrata satisfies Shiva and causes him to bestow happiness on the virtuous? You are accomplished in tasks connected with Shiva and that is the reason we are asking you. Through what vow, practiced devoutly, does one obtain objects of pleasure and emancipation? O Vyasa's disciple! We prostrate ourselves before you. Please tell us about this specifically.""

'Suta replied, "O best among rishis! You are full of compassion, and you have asked an appropriate question. Remembering Shiva's lotus feet, I will tell you what I have heard. Vidhatri, Hari and Shivaa [1054] once asked Shankara exactly what you have asked. On one occasion, they asked the paramatman, 'What vrata pleases you enough, so that you bestow objects of pleasure and emancipation?' Hara was thus asked by them, and he replied. I will now tell you what I have heard. This destroys sins.""

"Shiva said, "There are many vratas that bestow objects of pleasure and emancipation. However, the most important of these are known to be ten in number. Those who are accomplished in Jabala's sacred text cite ten vratas for Shiva. [1055] Brahmanas must always make efforts to observe these vratas. On ashtami, one must make efforts to only eat at night. O Hari! On kalashtami, one must give up all food. [1056] O Vishnu! Food must also be given up on ekadashi in shukla paksha. O Hari! On ekadashi in krishna paksha, food can be taken at night, after worshipping me. On trayodashi in shukla paksha, one should only eat at night. Those who follow Shiva's vratas should not eat on trayodashi in krishna paksha. On Mondays, one must make efforts to only eat at night. O Vishnu! For those who are devoted to Shiva, this is indicated for both the pakshas. All those who follow Shiva's vows must make efforts to feed the best among brahmanas, according to capacity.

[1052] A hunter.

[1053] Chakravarti is a universal emperor, literally, a king whose wheel (chakra) travels everywhere on earth.

[1054] Parvati, written as Shivaa to distinguish from Shiva.

[1055] This is a reference to the Bhasmajabala Upanishad, where Jabala, Shiva's devotee is told by Shiva about the smearing of ash (bhasma) on the body, in particular, the Tripundraka/Tripundra, the three horizontal lines that are smeared on the forehead using the three middle fingers. The text does not list ten vratas. One can take them to be wearing bhasma, wearing Rudraksha, residing and dying in Varanasi, worship of Shiva with mantras, japa, fasting and special worship on ashtami (eighth lunar day), ekadashi (eleventh lunar day), trayodashi (thirteenth lunar day) and chaturdashi (fourteenth lunar day).

[1056] That is, fast throughout the day. Kalashtami is ashtami during krishna paksha (the dark lunar fortnight). Shukla paksha is the bright lunar fortnight. The monthly Shivaratri is on every chaturdashi in krishna paksha.

This is required for the completion of the vrata. Those who are brahmanas must make it a rule to follow these vows. Brahmanas who give up these vratas are reborn as thieves. Those who are learned about the path of emancipation must follow these rules. Four methods are described for obtaining emancipation-worship of Shiva, japa [1057] of Rudra, fasting in Shiva's temple and death in Varanasi, which grants eternal emancipation. Shiva must be satisfied on an ashtami that is on Monday and on chaturdashi in krishna paksha. There is no need to think about this."""

""O Hari! Among these four, the strongest is the vrata on Shivaratri. Those who desire objects of pleasure and emancipation must observe this. There is no other vow that brings greater benefit to men. Among all the vratas for pursuing dharma, this is the best. O Hari! This is true for all men, those without desires, those with desires, irrespective of varna or ashrama, women, children, male servants, female servants, devas and others and all those with bodies. This is supreme among beneficial vratas. The one in krishna paksha of Magha is described as particularly distinguished. The vow extends up to midnight and destroys the sin of one crore of killings. O Keshava! On that day, the rites begin in the morning. Listen with an attentive mind. Because of my great affection towards you, I will describe it. Full of great joy, an intelligent person will get up in the morning. He will attentively undertake his daily rites, bathing and other things. He will go to Shiva's temple and following the norms, undertake the worship. He will prostrate himself before Shiva and properly articulate the sankalpa [1058] after this. "O lord of devas! O Mahadeva! O Nilakantha! I prostrate myself before you. O divinity! I wish to observe your vrata of Shivaratri. O lord of devas! As a result of your powers, let it be concluded without any impediments. Let desire and other enemies not afflict me." Having stated this sankalpa, he must collect the objects required for worship. The lingam must be in an excellent place, praised in the agama texts. He will himself go there in the night and complete all the excellent rituals. All the objects required for the worship must be placed near Shiva, on an auspicious spot to the south or the west. That excellent man will follow the norms and bathe again. He must wear auspicious garments and auspicious undergarments. He will perform achamana [1059] thrice and begin the worship. The worship must commence with the corresponding mantra for each object. Hara's worship must not be undertaken without mantras. In the first yama, [1060] a learned person son will perform japa with a mantra. Full of sentiments of devotion, he will use singing, dancing and the playing of musical instruments. If he is learned about mantras, he will devise an excellent parthiva lingam. After having performed the daily rites, he will then worship the parthiva lingam. Having first devised the parthiva lingam, he will then perform the rites for instating it. He will use many kinds of hymns to satisfy Vrishadhvaja. An extremely intelligent person will read the greatness of the vrata. Noble devotees who desire the completion of the vow must listen to this. There must be four images for the four yamas. In the due order, one must first perform avahana and subsequently perform visarjana, [1061] One must happily stay awake during the night and engage in great festivities.

[1057] Meditation, with silent chanting of the name.

[1058] The resolution (wish) for undertaking any act of worship.

[1059] Rinsing the mouth with water.

[1060] Yama is a period of three hours and night is for twelve hours. Nishitha is the six hours centred around midnight.

[1061] Avahana is invoking the deity's presence, visarjana is the act of releasing the deity at the end.

In the morning, he must bathe again. Instating Shiva, he must perform the worship. He must lower his shoulders, join his hands in salutation and pray to Shambhu. After completing the vrata, he must repeatedly prostrate himself. "O Mahadeva! Following your command, I have observed all the niyamas. [1062] O lord! The excellent vrata has been performed and I am now performing visarjana. O lord of devas! I have observed the vrata according to my capacity. O Sharva! Please be satisfied and show me your compassion now." He must then tender an offering of flowers to Shiva and following the norms, donate. Having prostrated himself before Shiva, he must observe the niyamas and perform visarjana. According to capacity, he must feed brahmanas, especially those who are devoted to Shiva. Having fed and satisfied them, he will himself eat."""

""O Hari! In each yama of Shivaratri, an excellent devotee must perform a specific type of worship. I will tell you about that now. O Hari! The parthiva lingam must be instated in the first yama. With many kinds of upachara, [1063] the worship must be performed with great devotion. Hara must always be worshipped first with the five objects. Each object must be separately offered, along with its respective mantra. After offering the objects, he must offer a flow of water. [1064] A learned person will wash those five objects with a flow of water first, He must chant the one hundred and eight mantras, [1065] pour the water and worship Shiva in his nirguna and saguna forms. Vrishadhvaja can be worshipped with the mantra given by a guru. Alternatively, Sadashiva can also be worshipped with the mantra that bears his name. Shambhu, the paramatman, must be worshipped with different kinds of sandalwood paste, unbroken grains of rice and black sesamum seeds. Lotuses and karavira flowers [1066] should be used. As the flowers are offered to Shankara, mantras with his eight names must be used. These are Bhava, Sharva, Rudra, Pashupati, Ugra, Mahat, Bhima and Ishana. When the names are used for worshipping Shiva, AUM must be pre-fixed, and the names must be in the dative case. Incense and lamps must be offered this, with naivedya[1067] offered subsequently. In the first yama, an intelligent person will use naivedya made out of cooked food. As arghya, [1068] he will offer shriphala[1069] and betel leaves. After prostrations and dhyana, he must perform japa with the mantra given by a guru. Otherwise, Shankara can be pleased with the panchakshra mantra.

[1062] Niyama is a rule/ritual, the word means restraint.

[1063] Upachara is an offering. It is recommended that 16 objects (shodasha upachara) should be used for worship. The list varies but will typically include some combination of five amritas (ghee, milk, curd, molasses honey), five objects from a cow, five jewels, five kinds of leaves, seven kinds of clay, seven kinds of grain, seven types of minerals, eight types of gifts (padya, achamaniya, seat, garments, flowers and so on), five upacharas (fragrances, flowers, incense, lamp, naivedya) and so on. In some specific instances, 64 kinds of upachara are mentioned.

[1064] Poured over the lingam.

[1065] AUM Namo Shivaya chanted 108 times. Namo Shivaya is known as the panchakshra or pancharna mantra. This has five (pancha) aksharas, Namo Shivaya (na-mo-shi-va-ya). The word arna means a letter of the alphabet, or akshara. Hence, pancharna. Akshara is a syllable, a segment with a single vowel sound.

[1066] Karavira is oleander (nerium odorum).

[1067] Offering of food.

[1068] Arghya is a gift.

[1069] Bilva fruit.

Displaying dhenu mudra, [1070] excellent oblations of water must be offered. After that, according to a person's capacity, he will think of feeding five brahmanas. As long as the yama lasts, great festivities must be undertaken. Offering the fruits of the worship to the deity, visarjana will be performed. After this, along with the sankalpa, the rites must be undertaken for the second yama. Or, following the norms, there can be a single sankalpa for the entire duration of the worship. As was the case earlier, objects must be offered for the worship, together with a stream of water. Shiva must be worshipped with double the number of mantras used for the first yama. Shiva must first be worshipped with sesamum seeds, barley and lotus flowers. For worshipping Parameshvara, leaves of the bilva tree are special. The arghya will be bijapuraka and the naivedya will be payasam. [1071] O Janardana! The number of mantras used must be double the number used for the first yama. Thereafter, one must think of feeding brahmanas. Until the second yama is over, all the other activities should also be performed. When the third yama starts, one must perform the worship, as one did earlier. Wheat should be used instead of barley and arka flowers [1072] should be used. Many kinds of incense and many kinds of lamps should be used. O Vishnu! The naivedya will consist of apupas [1073] and different kinds of vegetables. When arati [1074] is done in the proper way, camphor must be used. Arghya will be pomegranates and japa will be undertaken for double the number of times as for the preceding yama. One must arrange for the feeding of brahmanas and giving them dakshina. [1075] As was the case earlier, as long as the yama lasts, one must continue to engage in festivities. Before the fourth yama arrives, visarjana must be performed. Following the rules, the worship must be undertaken along with the accompaniments. Parameshvara must be worshipped with masha, priyangu, mudga, seven dhanyas, shankhi flowers and bilva leaves. [1076] To satisfy Sadashiva, many kinds of sweet naivedya must be offered, such as masha, or cooked food. O Hari! Plantains or other fruit can be offered as arghya. Many kinds of fruits must be offered as arghya to Shiva. An excellent man will perform japa with mantras for double the number of times as was done for the previous yama. According to capacity, a learned man will think of feeding brahmanas. He must devotedly spend the time in singing, dancing and the playing of musical instruments. Along with the other devotees, until the sun rises, there must be great festivities. When the sun rises, he should bathe and worship Shiva again. Along with many kinds of offerings, the worship and abhisheka [1077] of the deity will be done.

[1070] Mudras are positions for the hands. There are several mudras. The five that are most important are Shiva mudra (in the form of the lingam), Abhaya mudra, Jnana mudra (for knowledge), Dhenu mudra (resembling a cow) and Maha mudra (more a position of dhyana, rather than a hand position).

[1071] Bijapuraka is lemon, payasam is a dish made out sweetened milk and rice.

[1072] Arka is the sun-plant.

[1073] Apupa is a sweet cake.

[1074] The waving of lights.

[1075] Here, dakshina means a gift. In general, dakshina is a sacrificial fee given to brahmanas, or a fee given by a student to a teacher, when the student has successfully completed a course of studies.

[1076] Masha is black gram, priyangu is long pepper, mudga is moong dal, bilva is wood apple and shankhi (usually called punnaga) means the white lotus. The word dhanya can mean rice, grain, grain and pulses and grain, pulses and corn. Accordingly, the seven might be any of shali (a fine variety of rice), mudga (green gram), masha (black gram), chanaka (Bengal gram), kalaya (field pea), tila (sesamum), atasi (linseed), sarshapa (mustard) and mashura (lentils). Of course, mudga has already been mentioned and atasi is unlikely. This leaves seven.

[1077] Sprinkling with water.

There will be many kinds of donations and diverse kinds of food. The number of brahmanas and mendicants must be the same as the number of yamas. Prostrating himself before Shankara, he must offer flowers in his cupped hands. An accomplished person will use mantras to praise and pray. "O Mridha! As long as I possess life, I am yours and my mind is always immersed in you. O ocean of compassion! Knowing this, do what is appropriate. In the course of this worship, I have done things, knowingly and inadvertently. O ocean of compassion! O Bhutanatha! Knowing this, show me your favours. There are fruits that have resulted through this fasting. O divinity Shankara! O one who grants happiness! Please be content with those. O Mahadeva! May my lineage always be engaged in worshipping you. Let me not be born in a linage where you are not the divinity." After offering the flowers, he should receive the tilaka [1078] and benedictions from brahmanas. After this, Shambhu's visarjana must be undertaken. If this vrata is observed, Hara will not remain far away. I am incapable of describing the fruits. There is nothing that I cannot give in return. If this supreme vrata is undertaken without effort, the seeds of emancipation are sown. There is no need to reflect on this. Men should devoutly observe the vrata every month. When the concluding rites are performed, one obtains all the associated fruits. I am Shiva, the one who always takes away miseries. If this vow is undertaken, I certainly grant objects of pleasure, emancipation and every other fruit that is wished for.'"

'Suta concluded, "Hearing the beneficial words spoken by Shiva, Vishnu returned to his own abode. After this, this excellent vrata started to be observed by people, for their own benefit. On one occasion, Keshava told Narada about the divine Shivaratri vrata, which bestows objects of pleasure and emancipation.""

Chapter 310-5(39) (Shivaratri's Udyapana)

The rishis said, "In connection with Shivaratri vrata, Te please tell us about the rules for udyapana, [1079] so that, on doing this, Shankara is himself certainly pleased.""

'Suta replied, "O rishis! With love and devotion, hear about udyapana. If one practices this, the vrata is certainly completed. The auspicious Shivaratri vrata must be observed for fourteen years. One should eat only once on trayodashi and fast on chaturadashi. When Shivaratri arrives, one must complete the daily rites in the proper way. After this, one should go to Shiva's temple and following the norms, perform worship there. There, he must endeavour to draw a divine mandala known by the name of Gouritilaka. It is famous in the three worlds. In the middle of the mandala, he must etch the divine Lingatobhadra. Or, at the end of the pavilion, he must draw Sarvatobhadra. [1080] Auspicious pots, known as Prajapatya pots, must be placed along the sides of the mandala. They must be wrapped in cloth and, after filling them with dakshina, a fruit [1081] must be placed on top.

[1078] The mark made on the forehead.

[1079] Udyapana is the concluding rite for a vow.

[1080] A mandala is a circular mystical diagram, often used for meditation. However, bhadramandalas are square. Sarvatobhadras are auspicious on every side, that is, they are symmetric. When lingams are etched inside a sarvatobhadra, it becomes a lingatobhadra diagram. Gouritilaka is a sub-category of lingatobhadra, used for invoking Gouri.

[1081] Meaning a coconut.

Another golden pot must be placed in the centre of the mandala. According to his capacity, a person who is observing the vrata must make a golden image of Shambhu, along with Uma, with one pala[1082] or half a pala of gold. One must attentively place Shivaa's image on the left and Shiva's on the right. These two will be worshipped in the night. He should choose a worthy and auspicious preceptor, along with assistant priests. Taking their permission, he must devoutly worship Shiva. He must remain awake during the night and worship in each of the yamas. All those observing the vow must engage in singing and dancing throughout the night. In this way, the divinity must be worshipped and satisfied in the proper way. When it is morning, the worship must be done again, along with the offering of oblations. According to capacity, one must follow the rules and perform the Prajapatya rites. One should happily feed brahmanas and devoutly give them donations. The assistant priests and their wives must be given garments and ornaments. When they have been ornamented, each of them must be given gifts separately. A cow, with her calf, prepared properly, following the rules, must be given to the preceptor, with the words, 'May Shiva be pleased through this.' The preceptor must also be given the pot, the image of the deity, the garments and the ornaments, with all of these being placed on a bull. He must then pray to the immensely radiant divinity, Mahesha, lowering his shoulders, joining his hands in salutation and with his words choking because of his love. 'O lord of devas! O Mahadeva! O one who is affectionate towards those who seek refuge! O lord of devas! As a result of this vrata, please show me your compassion. O Shivaa! In accordance with my devotion, I have observed this vrata. O Shankara! Let it be completed through your favours. O Shankara! Knowingly or unknowingly, if I have done anything in the course of this japa and worship, nonetheless, because of your favours, let it be complete.' Saying this, an offering of flowers must be tendered to Shiva, the paramatman. One should prostrate oneself and pray again. If one does this, there will be nothing incomplete in the vrata. There is no doubt that one will be successful in everything the mind wishes for."" did not know this.

Chapter 311-5(40) (Greatness of Vyadheshvara and Shivaratri)

“The rishis asked, "O Suta! On hearing your words, we have been filled with great bliss. Full of joy, please tell us about this excellent vrata in detail. O Suta! Earlier, who performed this excellent vrata? Even if one performs this unknowingly, what are the excellent fruits that are received?""

'Suta replied, "O rishis! All of you listen. I will tell you about the ancient history of a nishada.[1083] It destroys all sins. In earlier times, there was a bhilla in a forest. His name was Gurudruha. The powerful one has a family. He was cruel and engaged in cruel deeds. He incessantly went to the forest and hunted animals every day. He resided in that forest and also engaged in many kinds of theft. Ever since his childhood, there was nothing auspicious that he ever did. A long period of time passed and the evil-souled one continued to reside in the forest. On one occasion, the extremely beautiful Shivaratri arrived. However, the evil-souled one who resided in the forest

[1082] Measure of weight.

[1083] Nishadas were hunters and fishermen who resided in mountainous regions. Bhilla means hunter, as does vyadha.

At that time, the bhilla's mother, father and wife suffered from hunger. They said, 'O one who roams around in the forest! Please give us some food. Thus asked, he quickly seized his bow and left, desiring to cause violence to some animal. He roamed around in the entire forest. Such was destiny that he could find nothing. The sun set and he was filled with great sorrow. 'What will I do? Where will I go? I have not obtained anything today. What will happen to my children and parents, who are at home? I have a wife. What will happen to her? I must return only after I have got something, not otherwise.' Thinking this, the vyadha approached a waterbody. There was a path that led down to the water. He went and stationed himself there. 'Some living being is certain to come here. Having killed it, I will happily return to my own house, successful in my objective.' Thinking this, the bhilla climbed a bilva tree, taking some water with him. 'When will something come here, so that I can kill it?' Thinking this, he remained there, suffering from hunger and thirst.""

"When it was the first yama of the night, a doe arrived there. She was thirsty and was nimbly jumping around. Seeing this, wishing to kill her, he quickly affixed a shining arrow to his bow. When he did this, some water and some bilva leaves fell down on a Shiva lingam that was underneath. This was the first yama and he had worshipped Shiva. As a result of the greatness of the worship, his sins dissolved away. On hearing the sound, the doe was scared. She saw the hunter and agitated, addressed him in the following words. The doe asked, 'O hunter! What do you wish to do? In front of me, please speak the truth.' Hearing the doe's words, the vyadha replied in the following words. The hunter replied, 'My family is hungry. I will kill you now and satisfy them.' Hearing these words and seeing that intolerable and crooked person, she wondered, 'What will I do? Where will I go? I must think of a means.' Thinking this, she addressed him in the following words. The doe said, 'There is no doubt that I am blessed. You will be satisfied with my flesh and my body will serve some purpose. What good merit can be superior to this? Good merits are generated as a result of helping someone else. Even if one tries for one hundred years, it is impossible to describe those good merits. However, all my young children are at home now. I will entrust their care to my sister and husband and return. O one who roams around in the forest! Know that my words are not false. There is no doubt that I will return again to your presence. The earth is established on truth. The oceans are established on truth. The flow of water is established on truth. Everything is established on truth.' When she said this, the vyadha did not pay any heed to her words. Extremely surprised and scared at this, she again addressed him in these words. The doe said, 'O hunter! Listen. I am telling you that I take this pledge. I will return to you from my own house. There are sins reaped by a brahmana who sells the Vedas, by a person who does not observe the rites at the time of the three sandhyas,[1084] by a woman who transgresses her husband's commands, by an ungrateful person, by a person who turns away from Hara, by a person who injures other, by a person who violates dharma, by a person who causes breach of trust and by a person who commits an act of deception. If I do not return, let me be smeared with all those sins.' When the doe took this pledge and stood there, the hunter believed her and said, 'Go home.' Happy, the doe drank the water and returned to the circle of a hermitage, where her home was. In this way, he spent the first yama without sleeping.""

[1084] Sandhya is the period between day and night and means dawn or dusk. Sometimes, midday is also referred to as sandhya, explaining three sandhyas.

"The doe had a sister. When this deer did not see her, she was worried. Following her trail, she arrived there, looking for water. On seeing her, the bhilla drew the string of his bow back, ready to shoot the arrow. As was the case earlier, water and leaves fell down on Shiva's head. This was the second yama and there was a worship of Shambhu, the paramatman. This brought happiness to the hunter. Seeing him, the doe asked, "O one who roams around in the forest! What are you doing?' He repeated what he had said earlier. Hearing this, the doe also said what had been said earlier. The doe replied, O hunter! Hearing this, I am blessed. My having a body has been rendered successful. This body is temporary but can be used to do others a good turn. However, my infant children are at home. I will entrust them to the care of my husband and return here again. The vyadha responded, 'I do not believe what you have said. Therefore, there is no doubt that I will kill you.' Hearing this, the doe took a pledge in Hara's name. The doe said, 'O hunter! Listen. I will tell you what will happen if I do not return again. If a person does not stick to the word he has given, his good merits are taken away. There are sins reaped by a man who gives up his married wife and goes to another woman; by a person who transgresses the dharma of the Vedas and follows something imaginary; by a person who is devoted to Vishnu but criticizes Shiva; and by a person who observes no rites on the anniversary of his parents' decease, pretending to lament about this later. If I do not return, let me be smeared with all those sins.' Thus addressed, the hunter told the doe, 'Go.' The doe drank the water and returned to her own home. He also spent the second yama without any sleep.""

"Meanwhile, the third yama arrived. The stag was surprised at this delay. During that yama, intent on searching, he arrived and stood on the path that led to the water. The one who roamed around in the forest saw a healthy deer and was delighted. He fixed an arrow to his bow and got ready to kill him. When he did this, because of his former radiant prarabdha karma, [1085] some bilva leaves were dislodged and fell down on Shiva. It was his good fortune that this was the third yama of the night. Having been worshipped, Shiva exhibited his compassion. Hearing the sound, the stag asked, 'What are you doing?' The hunter replied, 'For the sake of my family, I am going to kill you.' Hearing the vyadha's words, the deer was pleased in his mind. He quickly spoke to the hunter in these words. The stag said, 'I am blessed that my well-nourished body will satisfy you. If the body is not used to do a good turn to someone, it is useless. If a person is capable, but does not help another person, all his capability is futile. In the world hereafter, he goes to hell. However, I have infant children and I have to entrust them to their mother's care. I assure you that having done this, I will return to you again. Thus addressed, the hunter was extremely surprised in his mind. His mass of sins had been destroyed and his mind was pure. Therefore, he spoke the following words. The vyadha said, 'All those who came here were just like you. They took a pledge and left this place. But they did not return. They were deceivers. Having faced a difficulty, you are also resorting to deceit. O deer! If I do this, how will I earn my living?' The stag replied, 'O hunter! Listen to me. There is no falsehood in me. Everything in the entire universe, mobile and immobile objects, are established on truth. A deceiver's words dissolve his good merits in an instant. O bhilla! Nevertheless, listen to the truthful pledge that I am taking. Sins are accumulated by a person who has intercourse at the time of sandhya; by a person who eats on Shivaratri; by a person who bears false witness in a dispute; by a brahmana who does not observe the sandhya rites; by a person whose mouth does not utter Shiva's name;

[1085] Prarabdha karma is karma that has ripened.

by a person who does not help others, despite being able; by a person who plucks a shriphala on a parva day; by a person who eats what should not be eaten; by a person who does not wear bhasma, and by a person who eats without first worshipping Shiva. If I do not return, let all those sins devolve on me.' Hearing these words, the hunter said, 'Go and return quickly. Thus addressed, the stag drank the water and left.""

"Having made their pledges, all of them met at the hermitage. They spoke to each other and heard each other's account. Tied by the bond of truth, they made up their minds to return. They comforted the children and without any hesitation, got ready to return. The elder doe addressed her husband in these words. 'O deer! Without you, how will the children remain here? O lord! I am the one who took the pledge first. Therefore, I should go. The two of you should stay here.' Hearing her words, the younger one replied, 'I am your servant. I must go now. You remain here.' Hearing this, the stag replied, 'I am the one who will go there. The two of you should stay here. Mothers protect their children.' Hearing the words of the husband, they did not think that this was in accordance with dharma. They cheerfully told their husband, 'Shame on life as a widow.' They entrusted the care of the children to others who resided there. All of them went to the place where the excellent vyadha was. On seeing this, all the children also followed them. 'Our path must also be the one they have followed.' Seeing them, the hunter was delighted and fixed an arrow to his bow. Yet again, water and leaves fell down on top of Shiva. In this way, the auspicious worship for the fourth yama took place. In an instant, all of his sins were reduced to ashes.'

"The two does and the stag spoke to the excellent hunter quickly. 'Please show us your compassion and make the bearing of our bodies successful.' Hearing their words, the vyadha was filled with wonder. As a result of the power of worshipping Shiva, he obtained jnana, which is so very difficult to obtain. 'These deer are blessed. Though they are devoid of jnana, they should be revered. They are engaged in giving up their bodies for others. Having been born as a human, what have I achieved? I nourish my body by making the bodies of others suffer. To nourish my family, I have committed many sins every day. Having committed these sins, what will be my destination? Having committed sins since birth, where will I go? Shame on my life.' He thought in this way. When this jnana was generated, he refrained from releasing the arrow. He said, 'O best among deer! Leave. Go in peace.' When he said this, Shankara was pleased. He showed him his own form, which is worshipped by the virtuous. In his compassion, Shambhu touched the hunter and spoke to him. 'O bhilla! I am pleased at your vrata. Tell me about the boon you desire.' Having seen Shiva's form, the hunter obtained emancipation instantly. He fell down at Shiva's feet and said, 'I have got everything.' Pleased with him, Shiva gave him the name of Guha. He glanced at him with eyes of compassion and gave him a divine boon. Shiva said, 'O vyadha! Listen. You will now enjoy the divine objects of pleasure you desire. You will reside in your divine capital of Shringaverapura. [1087] Without any impediments, your lineage will prosper, and you will be praised by even the gods. O hunter! Rama will certainly come to your house. He is my devotee and out of affection, will become your friend.

[1086] A parva day is an auspicious day with religious significance.

[1087] Shringaverapura is in Uttar Pradesh, near Prayagraj.

With your mind devoted to me, you will obtain emancipation, which is extremely difficult to get.' Meanwhile, having seen Shankara, all the deer prostrated themselves before him and were freed from their births as deer. Astride a vimana [1088] and with divine bodies, they departed. As soon as they saw Shiva, they were freed from their curses and went to heaven. On the mountain known as Arbuda, Shiva became Vyadheshvara Achaleshvara. [1089] If one sees him there, or worships him, one instantly obtains objects of pleasure and emancipation. From that day, the vyadha enjoyed objects of pleasure enjoyed by the best of gods. Having enjoyed Rama's compassion, he obtained sayujya with Shiva. Despite having observed the vrata involuntarily, he obtained sayujya. What need be said of the auspicious ones who immerse themselves in intense devotion? After having considered all the sacred texts and many aspects of dharma, the vrata of Shivaratri has been declared to be the best. There are many kinds of vows, many kinds of tirthas, many kinds of gifts, many kinds of sacrifices, many kinds of austerities and many kinds of japa. None of them approaches equality with Shivaratri vrata. Therefore, all those who desire their own welfare should observe this divine and auspicious vrata of Shivaratri, which always bestows objects of pleasure and emancipation. I have thus told you everything about the auspicious vow of Shivaratri. It is famous as a radiant vow. What else do you wish to hear?""

Chapter 312-5(41) (Nature of Emancipation)

“The rishis asked, "You have spoken about mukti, [1090] What is it? What kind of state is that? Please tell us.""

'Suta replied, "There are four kinds of mukti. Listen. I will tell you. It destroys the hardships of samsara and bestows supreme reme bliss. There are the three forms of sarupya, salokya and sannidhya. [1091] The fourth state, sayujya, is the consequence of this vrata. O best among sages! It is said that only Shiva can bestow mukti. It should be known that Brahma and the others can only bestow the three vargas, [1092] Brahma and the others are lords of the three gunas. Shiva is beyond the three gunas. He is the supreme brahman, without transformations. He is spoken of as the supreme, the fourth. [1093] His form is that of jnana. He is the witness who is without decay. He can be achieved through jnana. He is himself without a second. He bestows the three vargas and bestows kaivalya mukti. [1094] The fifth state, [1095] known as kaivalya, is always extremely difficult for men to obtain. O supreme among rishis! I will describe its signs. Listen.

[1088] Celestial vehicle.

[1089] Achala means someone who does not move. The Achaleshvara (Achalesha) temple is near Mount Abu, confirming the identification of Arbuda with Mount Abu. Achaleshvara and Vyadheshvara refer to the same lingam.

[1090] Etymologically, the word mukti means release, that is, release from the cycle of samsara, the cycle of birth, death and rebirth. It can be translated as emancipation, liberation, salvation.

[1091] Sannidhya is the same as samipya.

[1092] The three vargas are the three objectives of human existence, dharma, artha and kama. The fourth varga is moksha (emancipation).

[1093] Beyond Brahma, Vishnu and Rudra.

[1094] Kaivalya is the final stage of mukti, when one is delinked from gunas and identifies with the paramatman.

[1095] Beyond sarupya, salokya, sannidhya and sayujya.

Everything originates from him. He is the one who preserves the universe. Everything is dissolved in him. O lords among sages! This is the form of Shiva that one reads about. The Vedas describe him in two ways, sakala and nishkala. [1096] Vishnu does not know him. Neither does Brahma. Kumara and the others do not know him. Neither does Narada. Vyasa's son, Shuka, Vyasa himself, lords among sages, all the former devas and Vedas and the sacred texts do not know him. He is truth. He is jnana. He is infinite. He is known as sacchidananda[1097]. He is nirguna, impossible to determine. He is without decay. He is pure and without blemish. He is not red or yellow, white or blue. He is not short or tall, gross or subtle. He is the one from whom thoughts and words have to retreat. That is the reason he is spoken of as the supreme brahman, with the name of Shiva. He is pervasive, just like the sky pervades everything. He is the paramatman, beyond maya. He is beyond the opposite pairs of sentiments [1098] and beyond envy. When jnana about Shiva arises, one certainly obtains him. O brahmanas! It arises when the virtuous worship him in his subtle form. In this world, jnana is difficult to obtain. However, it is held that worship is easy. O excellent ones! Therefore, for mukti, one should worship Shiva. Shiva becomes subservient to worship. His atman is jnana, and he is the supreme one who grants emancipation. There are many devotees who have obtained success. Having obtained mukti, they were filled with great bliss. Jnana is obtained through devotion to Shambhu, and he always bestows objects of pleasure and emancipation. His favours can be obtained easily, and the sprouting of virtuous love is a sign. O brahmanas! Bhakti [1099] is known to be of different types, saguna and nirguna. Anything that is according to the rules and is natural is said to be supreme and excellent. Devotion is said to be of two types, naishthika and anaishthika. [1100] Naishthika is said to be of six types, while anaishthika is of only one type. Learned people say that devotion is of many types, depending on whether it is in conformity with the rules or not. Since they are of many different types, there is no need to describe them in detail. It should be known that there are nine categories, shravanam and the others. [1101] Without his favours, they are impossible to accomplish. With his favours, they are easy to accomplish. O brahmanas! Shiva has said that bhakti and jnana are not different from each other. They are not distinct. If one follows them, one always obtains happiness. O brahmanas! Vijnana is not opposed to bhakti. [1102] If there is devotion towards Shambhu, jnana swiftly arises. O lords among sages! Therefore, one should practice devotion towards Mahesha. There is no doubt that every kind of success is obtained as a consequence. I have thus told you what you asked me about. There is no doubt that if a person listens to this, he is freed from all sins.""

[1096] Nishkala is without form. Sakala means with a form.

[1097] The supreme brahman or paramatman, truth (alternatively existence), consciousness and bliss.

[1098] Like joy and misery.

[1099] Devotion.

[1100] Naishthika means permanent and ritualistic, anaishthika is the opposite. The six varieties of naishthika have not been listed here but will be revisited in the course of the Vayaviya Samhita, later.

[1101] Shravanam, kirtanam, smaranam, sevanam, dasyam, archanam, vandanam, sakhyam and atmarpanam, described in Volume I.

[1102] The words jnana and vijnana are often used synonymously and both words mean knowledge. When distinct meanings are intended, jnana signifies knowledge obtained from texts and gurus, while vijnana signifies knowledge obtained through inward contemplation and self-realization.

Chapter 313-5(42) (Difference between Saguna and Nirguna)

“The rishis asked, "Who is Shiva? Who is Hari? Who is Rudra? Who is Vidhatri? Among these, who is nirguna? Please dispel our doubt about this.""

'Suta replied, "Those who know the Vedas and Vedanta know that the first one, who originated from the nirguna paramatman, is known as Shiva. Prakrti, along with Purusha, originated from him. Those two intelligent ones performed austerities. The famous city of Kashi, known as Panchakroshi and loved by everyone, originated, with water as its foundation. Water pervaded everything in the universe. Shrouded in maya, Hari slept. He is known as Narayana and Prakriti is known as Narayani. The grandfather originated from the lotus in his navel. As a result of his austerities, he saw the one known as Vishnu. O learned ones! In an attempt to pacify the dispute between those two, [1103] nirguna Shiva showed them a form. This is known as Mahadeva. He said, 'I will become Shambhu, with fire originating from my forehead.' The one who shows favour to the worlds became famous under the name of Rudra. He is without form but assumes a form for purposes of dhyana. He is Shiva himself, affectionate towards his devotees. Shiva is distinct from the three gunas and Rudra is an abode of gunas. nas. But in reality, there is no difference between the two, just as there is no difference between gold and an ornament made out of gold. They are similar in their forms and deeds. They are similar in destinations bestowed on devotees. They are equally worthy of being served by everyone. Both of them engage in many kinds of pastimes. Rudra, terrible in valour, is Shiva's form in every possible way. To accomplish the task of devotees and to help Hari and Brahma, he originated in his form. There are others who originate in due order and are correspondingly dissolved. However, that is not what happens to Rudra. Rudra is merged into Shiva. The instructions of the shruti texts are that entities that originate in Prakriti meet Rudra and go away. Though Rudra meets with them, he does not go away. Everyone worships Rudra, but Rudra does not worship anyone else. However, out of affection towards his devotees, he sometimes worships himself. Those who worship others dissolve into whoever they worship. O learned ones! That is the reason they obtain Rudra only after a long period of time. Devotees of Rudra obtain Shiva instantly. They do not depend on anyone else. This is the eternal statement of the shruti texts. There are different kinds of ignorance. But jnana does not have different types. O brahmanas! I will describe their nature. Listen attentively. Everything that can be seen in this world, from Brahma to a blade of grass, is Shiva. Many different kinds of conception are false. Shiva is said to have been there before creation. Shiva is there in the middle of creation. Like that, Shiva is said to be there at the end of creation. Even when everything is a void, Shiva exists. O lords among sages! That is the reason Shiva is said to have four forms. [1104] He is also known as saguna. Since he has Shakti with him, he is of two types. He is the one who bestowed the eternal Vedas, varnas, many kinds of matras, dhyana and his own worship on Vishnu. [1105] The eternal shruti texts say that all kinds of learning are in Ishana. Therefore, Shambhu is spoken of as the creator of the Vedas and the lord of the Vedas.

[1103] Brahma and Vishnu argued about who was superior.

[1104] Brahma, Vishnu, saguna Rudra and nirguna Shiva.

[1105] Varna is a letter, matra is the amount of time taken to pronounce a short vowel (a syllabic instant).

Shankara alone is the one who shows favours to everyone. He is the creator, the preserver and the destroyer. He is the nirguna witness. Others can be measured against time. He cannot be reckoned with the use of time. He is Mahakala himself and is accompanied by Mahakali. That is the reason brahmanas speak about Rudra and Kali. As a result of their wishes, those two truly engage in pastimes. He has no creator. He has no one to preserve him. He has no destroyer. He is himself the cause behind everything.

Achyuta and the others are his creation. He is himself the cause. He is not the outcome of someone else's action. Though he is one, he assumes many forms. But all those forms become one. Externally a seed becomes a tree and is again reduced to a seed. Thus, Maheshvara, as Shiva, assumes many forms. This is the nature of the true jnana Shiva spoke about. O lords among rishis! Those who possess jnana know this, not others.""

"The sages asked, "Please tell us about the signs of jnana. Possessing that knowledge, one proceeds to Shiva's state. How is Shiva everything? How is everything Shiva?""

Vyasa said, 'Hearing their words, Suta, supreme among those who know about the Puranas, remembered Shiva's lotus feet and addressed the sages in the following words.'

Chapter 314-5(43) (Nature of Jnana)

“Suta said, "O rishis! All of you listen. I will describe jnana about Shiva as I have heard it. This is a great secret, and its nature is that of supreme emancipation. In Kah's assembly, Narada, the Kumaras, Vyasa and Kapila discussed this and arrived at this determination.[1106] This jnana should always be known. The entire universe is full of Shiva. Shiva is in everything. This must be known by learned ones who know everything. From Brahma to a blade of grass, everything that can be seen in the universe is Shiva. That divinity is spoken of as Shiva. Whenever he wishes for something, he acts so as to create it. He knows everything. But there is no one who knows him. He himself creates. But having entered it, he remains far away. Though he enters, he is not attached, and his own form is that of consciousness. This is like a stellar body being reflected in a body of water. Shiva himself appears to enter things, but that is not what it actually is. In reality, his auspicious form illuminates everything. A view that the two are different results from ignorance. Views of duality and differences are displayed in every kind of darshana. [1107] But those who are supreme in their knowledge of Vedanta speak of him as eternal and non-dual. The jivatman is part of him but is deluded by ignorance. He thinks of himself as different. But when he is freed from this conception, he becomes Shiva. Shiva himself pervades everything. He pervades all beings. He is the lord of the sentient and the insentient. Shankara himself is everywhere. If a discriminating person finds the means in his darshana, he resorts to the path of Vedanta and obtains the fruits of his darshana. This is like the pervasive fire being latent in a piece of wood. It is there in the wood. However, it is only a person who churns the wood who is able to definitely see it.

[1106] Kah is one of Brahma's names. The Kumaras probably mean Sanaka, Sananda, Sanatana and Sanatkumara, four sages born through Brahma's mental powers.

[1107] Darshana means school of philosophy.

A discriminating person uses devotion as a means. There is no doubt that he is certainly able to see Shiva. Shiva is Shiva. There is nothing other than Shiva. It is because of our confusion that Shankara is always manifest in many different kinds of forms. The ocean, a lump of clay or a piece of gold can be moulded and is referred to under different names. Shankara is many in that way. In any material object, there is no difference between the cause and the effect. The difference arises only because of confusion in intelligence. When there is a lack of confusion, the difference disappears. A sprout that originates from a seed manifests itself in many different kinds of ways. However, eventually, it becomes a seed, and the sprout is destroyed. A person with jnana is like a seed. Confusion in intelligence is like a sprout. When the confusion goes away, one obtains jnana. There is no need to reflect on this. Everything is Shiva. Shiva is everything. There is no difference between the two. How are they seen to be many? How does one perceive unity again? The sun is one. However, people see that single luminary body in different forms, in water and in other things, and refer to it by different names. He is like that. The sky pervades everything. But though it comes into contact, it is not constrained. The divinity is like that. He pervades but is not constrained by anything. The jivatman is touched by ahamkara. However, Shiva himself is free from that. The jivatman is insignificant and enjoys karma. Shankara is not attached and is great. When gold is mixed with silver and other objects, its value diminishes. That is what occurs when the jivatman is tinged with ahamkara. When gold is treated with acid or some other material, it is purified and becomes auspicious again. It regains its original value. That is exactly what happens when the jivatman has been cleansed. Full of sentiments of devotion, one must first find a virtuous guru. Taking him to be Shiva, he must worship him and do smaranam and the other things. If one thinks of him in this way, all the sins and other impurities leave the body. His ignorance is destroyed, and jnana is generated. Freed from ahamkara, the jivatman's intelligence becomes sparkling. Through Shankara's favours, he obtains the status of being Shankara. Just as one can see one's own image inside a mirror, he is certainly able to see Shambhu everywhere in his body. He becomes jivanmukta [1108] and when the body shrivels away, he unites with Shiva. The body is obtained as a result of prarabdha karma and those with jnana that they are distinct from the body. If a person is not happy at obtaining something good and not angry at obtaining something bad, he has equanimity between the opposite pair of sentiments and is said to possess jnana. When a person practices yoga, he develops a sense of discrimination about the truth and the nature of the body. He desires to be freed from the body. He is no longer separated. He is emaciated and merges into Sadashiva. Devotion towards Shiva is the foundation for adhyatma [1109] and that is the foundation for jnana. A devotee is full of love and loves shravanam and the other things. As a result of shravanam and the other things, one obtains association with the virtuous. By associating with the virtuous, one obtains a learned guru. When jnana has been obtained, it is certain that there will be mukti. Therefore, if one desires jnana, one must always worship Shambhu. One should never disassociate oneself from devotion and worshipping Shambhu. At the end, there will be emancipation. There is no need to think about this. In bestowing emancipation, there is no deva who is superior to Shankara. If one seeks refuge with him, one does not return to samsara again. O brahmanas! After considering the words uttered by many rishis, I have determined what I have spoken to you.

[1108] A person emancipated (mukta) while he is still alive (jivan).

[1109] Transcendental knowledge about the paramatman and the jivatman.

You must make efforts to bear this in your minds. In front of his lingam, Shambu first told Vishnu about this. Vishnu gave this knowledge to Brahma and Brahma gave it to Sanaka and the others. Sanaka and the others spoke about this jnana to Narada. Narada told Vyasa this and out of his compassion, Vyasa recounted it to me. For your welfare and for the welfare of the worlds, I have stated it to you, and you should make every effort to establish it. Shiva can be obtained through this. O lords among sages! I have thus told you everything that you asked me about. You should make efforts to keep this a secret. What else do you wish to hear?""

Vyasa continued, 'Hearing this, the rishis were filled with great joy. Their words faltering in delight, they bent down and repeatedly praised him.'

"The rishis said, "O Vyasa's disciple! We prostrate ourselves before you. You are blessed and are supreme among Shiva's devotees. You have made us listen to something supreme, excellent jnana about Shiva. As a result of your compassion, the confusion has gone from our minds. We are satisfied at having obtained jnana about Shiva, the truth that bestows emancipation.""

"Suta concluded, "O brahmanas! This must not be spoken about to a non-believer, [1110] a person who lacks faith, or a deceitful person. It should not be revealed to a person who is not devoted to Shiva, or to a person who does not wish to hear. Vyasa reflected on Itihasa, Puranas, the Vedas and the sacred texts several times and extracting the essence, told me about it. Even if one hears this once, sins are reduced to ashes. It develops devotion among those who lack devotion and enhances devotion among those who possess devotion. If one hears it again, virtuous devotion develops. If one hears it again, there is emancipation. Therefore, those who desire objects of pleasure and emancipation should hear it repeatedly. To obtain supreme fruits, one should recite it five times. There is no doubt that one will obtain what is desired. These are Vyasa's words. If one listens to this excellent account, there is nothing that cannot be obtained. If one recites it five times, one can see Shiva. With their minds fixed, in earlier times, kings, brahmanas and excellent vaishyas have listened to it five times and obtained supreme success. Full of supreme devotion, if a man listens to it, he obtains vijnana about the one known as Shiva, objects of pleasure and emancipation.""

Vyasa concluded, 'Hearing his words, they were filled with supreme bliss. They lovingly worshipped Suta with many kinds of objects. They prostrated themselves and praised him with hymns and words of benediction. Satisfied and with their doubts dispelled, they blessed him. Content and excellent in intelligence, they spoke to each other about Suta. Taking him to be the supreme divinity, Shambhu, they worshipped him and prostrated themselves. This excellent vijnana about Shiva is greatly loved by Shiva. It is divine. It bestows objects of pleasure and emancipation and increases devotion towards Shiva. This is the supreme and sacred Samhita known as Koti Rudra. It is the fourth section of Shiva Purana and I have spoken about it. It brings happiness. If a person listens to this devoutly, or if he controls himself and makes it heard, he enjoys all the objects of pleasure. At the end of this enjoyment, he obtains the supreme destination.'

This ends Koti Rudra Samhita.

[1110] We have translated nastika as non-believer, nastika is not quite atheist.

Uma Samhita

Chapter 315-6(1) (Conversation between Krishna and Upamanyu)

“He holds up the seven worlds, [1111] which he has created 1by by resorting to sattva guna.[1112] Resorting to tamas, he destroys them. In the midst of the gunas, he is established beyond maya. He is truth, bliss, infinite and sparkling understanding. He always assumes the positions known as Brahma and others. He can be reached by those who resort to sattva guna. We meditate on the complete Shiva.'

The rishis said, 'O Suta! O immensely wise one! O Suta! O Vyasa's disciple! We prostrate ourselves before you. You have made us listen to the fourth Samhita, Koti Rudra. Please tell us about the Samhita that has many kinds of accounts. Please tell us about the conduct of Shambhu, the paramatman and Amba.'

Suta replied, 'O Shounaka and the other maharshis! Please listen with love to the auspicious account of Shankara. This is supreme and divine and yields objects of pleasure and emancipation. Such a sacred question was asked by Vyasa, supreme among sages, to Sanatkumara and he told him about Shiva's account.'

'Sanatkumara said, "O Vyasa! I will tell you about Mahesha's account. This was narrated by maharshi Upamanyu to Vaasudeva. In earlier times, Krishna, Vasudeva's son,[1113] went to Kailasa, Shankara's abode. For the sake of a son, he tormented himself through austerities dedicated to Shiva. He saw Upamanyu there, performing austerities on that excellent peak. Full of devotion, he prostrated himself before the sage. Joining his hands in salutation, he asked. Shri Krishna said, 'O Upamanyu! O immensely wise one! O foremost among Shiva's devotees! O one with a virtuous intelligence! I have come for the sake of a son, to torment myself through austerities dedicated to Girisha. O sage! Please tell me about Shankara's greatness, which always brings joy. Hearing about it devotedly, I will perform excellent austerities for Ishvara.' Hearing Vaasudeva's words, the intelligent Upamanyu was pleased in his mind. He remembered Shiva and replied.""

"Upamanyu said, "O Krishna! O Shiva's great devotee! Hear about Mahesha's greatness, which I have myself witnessed. It is excellent and enhances devotion towards Shambhu. When immersed in austerities, I saw Shankara, his weapons, his entire family and Vishnu and the other immortals. He was radiant in his three parts. [1114] He is without decay. He is infinite happiness.

[1111] The seven upper regions are Bhuloka, Bhuvarloka, Svarloka, Maharloka, Satyaloka, Tapoloka and Janaloka. The seven nether regions are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patala.

[1112] Sattva is the guna of purity, rajas of passion and tamas of darkness/ignorance.

[1113] Krishna Vaasudeva was the son of Vasudeva.

[1114] Brahma, Vishnu and Rudra.

He was Ekapada, [1115] with large teeth. Flames engulfed his mouths. He possessed the radiance of two thousand stellar bodies. Indeed, he was even more resplendent. He wielded all the supreme and invincible weapons. He had many eyes and a thousand feet. He is certainly the one who destroys the world when it is time for a kalpa to end. [1116] There is nothing in the three worlds, mobile and immobile, not killed by him. Everything created in the three worlds, mobile and immobile, is swiftly burnt down by Maheshvara's arms. There is no doubt that everything is consumed, in half a nimesha. [1117] When immersed in austerities, along Rudra's side, I saw his supreme and mysterious weapon. There is nothing that is its equal, nothing that is superior to it. Since it is known as a trident, he is famous in the three worlds as the wielder of the trident. It is fierce and is known by the name of Vijaya. It destroys all shastras and astras. [1118] There is no doubt that it can shatter the entire earth, dry up the giant ocean and cause all the stellar bodies to fall down. This was the trident with which Youvanashva Mandhata, the immensely energetic chakravarti who conquered the three worlds, and his soldiers, were slain in earlier times. [1119] When Haihaya [1120] became insolent, Lavanasura hurled it at him. When the daitya [1121] challenged King Shatrughna to a battle, he was destroyed, and the weapon returned to Rudra's hand. That trident is fierce at the tip and causes great fear among people. It seems to censure as it stands, with its three forks like furrowed eyebrows. It resembles a fire without smoke, or the young and rising sun. It is as impossible to discern as the sun in his hand. He resembles the Destroyer, [1122] with a noose in his hand. His battle axe is sharp at the edges and is decorated with snakes. It has the form of an embodied being and destroys everything at the end of a kalpa. Bhargava Rama [1123] used it to destroy kshatriyas in a battle. In earlier times, it was given by Shiva to Rama and delighted, the sage used it to burn down kshatriyas twenty-one times. I saw the divinity's Sudarshana chakra. The lord's weapon has the form of an embodied being, with one thousand faces and two thousand arms. Two thousand eyes blaze and there are one thousand legs. It resembles one crore suns and is capable of burning down the three worlds. The extremely radiant vajra is sharp and excellent, with one hundred edges. There is the great bow, Pinaka, and the extremely radiant quiver. I saw the spear, sword, noose and extremely radiant goad, the giant mace and many other divine weapons. Along Bhagavan Rudra's sides, I saw all the weapons of the guardians of the worlds. Brahma, the grandfather of the worlds, was on the divinity's right. He was astride a divine vimana that could travel at the speed of thought and was yoked to swans. Narayana stood on his left, astride Vainateya[1124] and holding a conch shell, a chakra and a mace.

[1115] Literally, with a single foot, one of Shiva's names.

[1116] Kalpa is the duration of Brahma's day. At the end of Brahma's day, when it is Brahma's night, there is a secondary cycle of dissolution/destruction. When night is over, the secondary cycle of creation begins afresh.

[1117] Nimesha is the time taken for the twinkling of an eye.

[1118] The text uses both astra and shastra. These are both weapons and the words are often used synonymously. However, an astra is a weapon that is hurled or released, while a shastra is held in the hand.

[1119] Mandhata was the son of Yuvanashva and was therefore known as Youvanashva. (There was a different Youvanashva in the same dynasty.) Mandhata and his soldiers were destroyed by Lavanasura, who possessed Shiva's trident.

[1120] Probably meaning Kartavirya Arjuna.

[1121] That is Lavanasura. King Shatrughna means Rama's brother, Shatrughna, who was then the king of Madhupuri.

[1122] Yama.

[1123] Parashurama, from the Bhrigu lineage, who eliminated kshatriyas from earth 21 times.

[1124] Vinata's son, Garuda.

Svayambhuva Manu and other Manus, Bhrigu and the other rishis and Shakra and all devas were there, around him. Skanda was astride a peacock, with his spear and a bell. He stood near Devi, like a second fire god. Holding a trident, Nandi stood in front of Bhava. All the bhutas and ganas and different kinds of Matrikas were there. [1125] In every direction, they surrounded Mahesha and worshipped him. Using many kinds of hymns, the gods praised Mahadeva.""

"I was extremely surprised everything that is seen in the universe, or heard of, by Bhagavan's side. O Krishna! It was as if I was present at a sacrifice. I was immersed in great bliss. Resorting to my great fortitude, I joined my hands in salutation and praised him with different hymns. Seeing Shankara in front of me, my words choked and faltered. Full of devotion, I praised him in the proper way. Bhagavan Shankara Parameshvara was extremely pleased. He seemed to smile, as he affectionately addressed me in sweet words. 'O brahmana! Even if I try repeatedly, I am incapable of making you waver. O fortunate one! I have tested you, but your devotion is firm. O one excellent in vows! Therefore, I am satisfied with you. Ask for a boon. There is nothing that cannot be given to you, even if it is extremely difficult to obtain.' I heard Shambhu's words, which were full of love. I joined my hands in salutation and spoke to him with unwavering devotion. Upamanyu said, 'O Bhagavan! If you are satisfied with me and if my devotion is firm, through that truth, let me possess knowledge about the three periods of time. [1126] Please grant me extensive devotion towards you, one that never wavers. Let all my descendants always have plenty of rice mixed with milk. [1127] O lord! Always remain near me, in my hermitage. May I always be friendly with your other devotees.' Addressed by me in this way, Shambhu Parameshvara laughed. O descendant of the Yadu lineage! He immediately cast a glance of compassion towards me and spoke to me. Shri Shiva said, 'O Upamanyu! O sage! O son! You will never suffer from the miseries of old age and death. You will obtain everything that you wish for. You will be worshipped by the sages and will possess fame and wealth. Through my favours, at every step, you will have good conduct, beauty, qualities and prosperity. O sage! Wherever you are and wherever you wish, the ocean of milk will always be there. You will have an ocean of milk in your presence. By the time the ocean of milk, which is like amrita, is taken away, along with your relatives, you will be able to see the advent of Vaivasvata kalpa. Through my favours, your gotra [1128] will be eternal. O great sage! Your devotion towards me will be constant and steady. O child! Whenever you remember me, I will always show myself near your hermitage. In every possible way, you are loved by me. You will obtain every happiness that you desire. You should not be anxious. There is no doubt that everything you have thought of will be accomplished.' Bhagavan was as resplendent as one crore suns. Having told me this and having bestowed boons on me, Ishana vanished from the spot.

[1125] A preta is a ghost, the spirit of a dead person, or simply something evil. A bhuta has the same meaning. Strictly speaking, there are differences between preta, bhuta and pishacha (one who lives on flesh). A preta is the spirit (not necessarily evil) of a dead person before the funeral rites have been performed. A bhuta (not necessarily evil again) is the spirit of a dead person who has had a violent death and for whom, proper funeral rites have not been performed, and may not even be performed. A pishacha (necessarily evil) is often created deliberately through evil powers. But the three terms are often used synonymously. Bhutas attend Shiva and ganas are Shiva's companions and attendants. Matrikas are divine mothers. The usual list of Matrikas has eight: Brahmi, Maheshvari, Chandi, Varahi, Vaishnavi, Koumari, Chamunda and Roudri. But this list is not standardized.

[1126] The past, the present and the future.

[1127] Upamanyu's story has been narrated in Volume II. Denied milk, he worshipped Shiva.

[1128] The line of descent a person has been born into. Marriage within the same gotra is prohibited.

O Krishna! In this way, I saw Paramesha Shankara, the one who bestows objects of pleasure and emancipation, along with his family. Immersed in samadhi on the lord of devas, I have obtained everything that the intelligent Shambhu Paramesha spoke about. Behold. The gandharvas, apsaras, rishis, vidyadharas and siddhas are directly present here. Look at these beautiful trees, with gentle and fragrant leaves. Flowers from all the seasons are here and there are always flowers and fruit. O mighty-armed one! Everything is a consequence of the favours of the great-souled Shankara, lord of devas. He is the one who thinks of everything in the universe. Through the favours of the one who holds the trident in his hand, I possess every kind of jnana. I know the truth about everything in the past, the present and the future. I have seen the divinity whom devas and lords among gods cannot see without worshipping him. Who is more blessed than me? There are twenty-six supreme and eternal tattvas. [1129] A learned person performs dhyana on this and on the supreme and undecaying Mahat. He is the one who knows all the tattvas and lays down the principles about them. He is the one who possesses insight about the meanings of all the tattvas. He is the divinity Bhagavan, the lord of Purusha and Prakriti. [1130] For the creation of the worlds, he created Brahma from his right flank. For the preservation of the worlds, Ishvara created Vishnu from his left flank. When the kalpa comes to an end, the lord creates Rudra from his heart. At that time, he annihilates everything in the universe, mobile and immobile. At the end of the yuga, he is like the Samvartaka fire. [1131] Mahadeva becomes Kala and devours all living beings. He is the one who knows everything. He is in the atmans of all beings. He is the primary cause behind the causes of all beings. The divinity exists everywhere and goes everywhere. He can be seen by all the devas. Therefore, for the sake of a son, you should worship Shankara. Shiva is affectionate towards his devotees and is quickly pleased.""

Chapter 316-6(2) (Upamanyu's Instructions)

“Sanatkumara said, "Hearing the words of the great-souled S sage, Upamanyu, devotion towards Mahadeva was generated in Krishna and he addressed the sage. Shri Krishna said, 'O Upamanyu! O sage! O father! Please show your compassion towards me. Please tell me about the ones who have worshipped Shiva and have accomplished their desires."""

'Upamanyu replied, "O descendeant of the Yadu lineage! There are those who have worshipped Bhava and accomplished their desires. I will tell you about those devotees. Listen. In ancient times, from Sharva Chandrasekhara, Hiranyakashipu obtained the prosperity of the immortals for one million years. His foremost son was famous by the name of Nandana. As a result of Sharva's boon, he kept Indra under subjugation for ten thousand years. O Krishna! In earlier times, during a great battle, Vishnu's terrible chakra and Akhandala's vajra were shattered against his body. The intelligent demon was immensely strong, and such was his adherence to dharma that chakra, vajra and other foremost weapons had no effect against his body.

[1129] Samkhya often has 26 principles (tattvas)-five gross elements, five subtle elements (tanmatras), five organs of action, five senses of perception, mind, intelligence, ahamkara, jivatman, Prakriti and paramatman. The 24th, 25th and 26th are not uniform though.

[1130] The text uses the word Pradhana, a synonym for Prakriti.

[1131] The fires that arise at the time of universal dissolution.

The extremely powerful demon afflicted the gods. Such was the boon bestowed by the divinity that he struck Indra of the gods and the gods severely. Vidyutprabha [1132] satisfied the lord of the three worlds. From Bhava, he obtained the boon of being lord of all the worlds for a hundred thousand years. Shiva also gave him the boon of ten million sons and said, 'You will eternally be my follower.' Bhagavan Bhava gave him the auspicious kingdom of Kushadvipa. O Vaasudeva! Shankara was delighted and pleased in his mind. Vidhatri created the daitya known as Shatamukha. In earlier times, he performed austerities for one hundred years and obtained one thousand sons from Bhava. The sage Yajnavalkya has been sung about in the Vedas. He worshipped Mahadeva and obtained excellent jnana. The one named Vedavyasa obtained unmatched fame. He also worshipped Shankara and obtained knowledge about the three periods of time. The valakhilyas were insulted by Indra. From Shankara, they obtained Garuda, who could not be vanquished by anyone and who took away the soma. [1133] Earlier, because of Kapardin's rage, all the waters were destroyed. When Sharva, who holds the skull, was worshipped by devas, the waters started to flow again. For three hundred years, Anasuya, Atri's wife, fasted and slept on a pestle used for threshing. From Sharva, she obtained the sage Dattatreya, Chandra and Durvasa as sons. Devoted to her husband, she made the Ganga flow in Chitrakuta. O Madhusudana! Mahadeva is the one who brings happiness to devotees. After satisfying him, Vikarna[1134] obtained great siddhi. King Chitrasena was firm in his devotion and pleased Shambhu. He obtained unmatched pleasure and freedom from fear from all the other kings. When Shrikara, the son of a gopika, saw the king worshipping Mahadeva, great devotion was generated in him, and he obtained supreme siddhi, [1135] O Hari! Prince Chitrangada, Simantini's husband, was submerged in the Yamuna. As a result of Shiva's favours, he did not die, [1136] Excellent in his vows, he went to Taksha's abode and obtained his friendship.[1137] Happy, he returned to his own house with many kinds of riches. O Krishna! His beloved, Simantini, observed the vrata for Mondays. Through Shiva's favours, she obtained supreme good fortune. In earlier times, as a result of his greed, a brahmana's son deceitfully pretended to be a woman. [1138] As a result of the powers of the vrata, he became a woman. Chanchula was a pumshchali. [1139] In earlier times, from a brahmana in Gokarna, she heard accounts about dharma. As a result of devotion towards Shambhu,

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[1132] An asura.

[1133] The valakhilyas were 60,000 sages who were the sizes of thumbs. They preceded the sun's chariot. When Kashyapa organized a sacrifice, Indra laughed at the sages because of their sizes and efforts. The valakhilyas organized another sacrifice that led to the birth of Garuda. Garuda defeated Indra and took amrita away from heaven.

[1134] A sage, not the Vikarna who was Dhritarashtra's son.

[1135] The story has been narrated in Volume II. Gopilgopika is the feminine of gopa (cowherd).

[1136] The story has been narrated in Volume II, where the name was given as Prince Chandrangada.

[1137] Taksha/Takshaka was a naga.

[1138] The story is narrated in Skanda Purana. Sumedha and Somavat were brahmanas and males. The two friends desired wealth from Queen Simantini, who would only donate to a couple. Therefore, Somavat pretended to be a woman and permanently became a woman.

[1139] Svairinis are loose women who have sex with anyone they want, but only with those from the same varna. Kaminis are loose women who have sex with anyone they want, irrespective of varna. Pumshchalis have no sense of discrimination are almost like harlots. The Chanchula and Binduga story has been narrated in Volume I. The text says Chanchuka. We have amended it to Chanchula.

she obtained the supreme destination. As a result of the favours of his wife, Binduga, Chanchula's husband, heard the Shiva Purana and obtained a virtuous destination with Shankara. Pingala was a famous courtesan and the one known as Mandara was worst among brahmanas. After worshipping Shiva's bull, those two obtained a virtuous destination,[1140] A courtesan named Mahananda devoted herself to Shiva's feet. Firm in her pledge, she pleased Shiva and obtained a virtuous destination. [1141] The brahmana maiden, Kaikeyi, lovingly observed Shiva's vrata. As a result of observing the vow of Shiva Isha, she obtained great happiness. [1142] O Krishna! In earlier times, King Vimarshana was devoted to Shiva. Through Shiva's favours, he obtained a supreme destination. [1143] King Durjana was a sinner. He was deceitful and lascivious, indulging in intercourse with many women. As a result of Shiva's favours, he obtained Shiva, and he was not touched by any karma. Along with his wife, a hunter named Shankara observed Shiva's vrata. He smeared himself with ashes from a cremation ground. As a result of his devotion, he obtained an excellent and supreme destination. Inadvertently, a chandali[1144] named Soumini worshipped him. O Krishna! As a result of Shankara's favours, she obtained a destination with Shiva. There was a hunted named Mahakala. This hunter caused violence to others. Having worshipped Shiva with devotion, he obtained a virtuous and excellent destination. In earlier times, Durvasa, tiger among sages, obtained Shiva's favours and spread his views about devotion to Shiva, which ensures emancipation, throughout the world. Koushika [1145] worshipped Shankara, who brings welfare to the worlds. From a kshatriya, he became a brahmana and was like a second Brahma. As a result of his virtuous devotion and the worship of Shiva, the supreme among Shiva's devotees became Virinchi. O Krishna! He became the creator, the grandfather of all the worlds. O Hari! The great lord, Markandeya, was supreme among sages and lived for ever. The prosperous one was supreme among Shiva's devotees and obtained Shiva's favours. Indra of the devas was a great devotee of Shiva's. O Krishna! In earlier times, as a result of Shiva's favours, he became the lord of all devas and enjoyed the three worlds. Bana, Bali's son, was Shiva's great devotee. As a result of Shiva's favours, he was self-controlled and became the lord and leader of the entire universe. Hari obtained his powers because of devotion and Dadhichi became a great lord. Rama was Shankara's devotee and obtained Shiva's favours. Kanada, Bhargava and guru Goutama were devoted to Shiva and obtaining great powers, became lords. O Madhava! Shakalya, whose atman deserves praise, worshipped Bhava for nine hundred years, using mano-yajna.[1146] Bhava was satisfied and told him, 'O child! You will become a composer of texts.

[1140] An account narrated in Volume II.

[1141] An account narrated in Volume II.

[1142] We have been told that Kaikeyi, Dasharatha's wife, worshipped Shiva. But Kaikeyi was the princess of Kekaya, and it is unusual for her to be described as a brahmana maiden.

[1143] Vimarshana was a king of the Kirata kingdom. Inadvertently, in the form of a dog, he died in front of a Shiva lingam and was rewarded in successive births.

[1144] One usually equates chandala with shudra, but there were eight different types of shudras, though the listing varies. For instance, vyadha (hunter), vyalagrahi (those who eat snakes), vagatita (one with whom one does not speak), chandala (brahmana mother, shudra father) and so on. Chandali is the feminine.

[1145] Vishvamitra, known as Koushika, because he was born in Kusha's lineage. Though born a kshatriya, as a result of his austerities, he became a brahmana and a brahmarshi. Virinchi is Brahma's name. Vishvamitra became like a second Brahma and created a second universe.

[1146] A sacrifice performed in the mind. Shakalya compiled several Samhitas and texts on grammar.

Your influence and fame will be eternal in the three worlds. Your lineage will be eternal and will be adorned by maharshis. O best among rishis! You will become the composer of sutras.' This is the boon the supreme sage received from Shankara. O descendant of the Yadu lineage! His fame spread in the three worlds, and he was revered. In krita yuga, there was a rishi famous under the name of Savarni. [1147] He tormented himself through austerities for six thousand years. Bhagavan Rudra directly told him, 'O unblemished one! I am satisfied with you. You will become famous as the composer of a text. You will not suffer from old age and death.' In this way, Mahadeva has formerly been worshipped by sacred devotees. He has granted them their auspicious desires, whatever they wished for. With a single mouth, I cannot speak about Bhagavan's qualities. I am incapable of stating them, even if I try for hundreds of years.""

Chapter 317-6(3) (Shiva's Greatness)

Sanatkumara said, "Hearing his words, he was filled with great surprise. He spoke to Upamanyu, the serene and great sage.""

'Vaasudeva said, "O Indra among brahmanas! You are blessed. Who is there who can match you in achievements? The lord of devas is always present near you, in your hermitage. O tiger among sages! Bhagavan Shiva shows himself to you. When will he show me his favours?""

'Upamanyu replied, "O Purushottama! There is no doubt that within a short period of time, Mahadeva will show his favours and you will be able to see him. In the sixteenth month, you will obtain excellent boons from Maheshvara and his wife. O Hari! Why will the divinity not bestow a boon on you? Because of your praiseworthy qualities, you are always worshipped by all the devas. O Achyuta! I will tell you about something you should faithfully perform japa with. As a result of the powers of the japa, you will truly be able to see Shankara. From Maheshvara, you will obtain a son who will be like you in strength. O Hari! For japa, the king of mantras is 'AUM Namo Shivaya'. It is divine and bestows everything that is desired. It bestows objects of pleasure and emancipation.",

'Sanatkumara continued, "O ascetic! As they conversed about Shiva's accounts, eight days passed as if it was but a muhurta. [1148] When the ninth day arrived, the sage performed his diksha. [1149] He taught him Sharva's great Atharvashirsha mantra. He grew matted hair and then immediately shaved it. He controlled himself and tormented his body through austerities, standup on the big toes of his feet and raising his arms upwards. Parameshvara was satisfied in the sixteenth month. Along with Parvati, Shambhu showed himself to Krishna. The three-eyed divinity, Chandrashekhara, was with Parvati. He was being praised by Brahma and the others. He was being worshipped by crores of siddhas. He was attired in divine garlands and garments. Gods and asuras devoutly prostrated themselves before him.

[1147] This means the sage, not Savarni Manu.

[1148] A muhurta is a period of 48 minutes but is often used in the sense of an instant.

[1149] A process of consecration/initiation for a ceremony, or for a process of instruction.

They prostrated themselves before the one who was specially adorned with many kinds of ornaments. Mahesha was beautiful and was full of every kind of wonder. He was without birth and without decay. The lord was content and many ganas and his two sons were with him. On seeing him, Shri Krishna's eyes dilated in wonder, and he joined his hands in salutation. Seeing Shankara in this way, he was delighted and enthusiastically prostrated himself. He praised him with many kinds of hymns, using eloquent words, and worshipped him. He lowered his shoulders and praised the lord of devas, using his one thousand names. At this, devas, gandharvas, vidyadharas and giant uragas showered down flowers, using agreeable words to applaud him. Bhagavan, affectionate towards his devotees, glanced towards Parvati's face. With his energy spreading all around him, the satisfied Rudra spoke to Keshava. Shri Mahadeva said, 'O Krishna! I know that you are my devotee. You are always firm in following my vows. Ask for sacred boons from me, even if they are extremely difficult for those in the three worlds to obtain.' Hearing his words, Krishna lovingly joined his hands in salutation. He repeatedly prostrated himself properly and replied to Shambhu Sarveshvara. Krishna replied, 'O lord of devas! O Mahadeva! I will ask for eight excellent boons from you. O lord! O Maheshvara! You have already thought of them. Let my mind always be fixed in your dharma. Let my fame be great and firm. Let me always be near you. Let me always have constant devotion towards you. Let my sons have ten sons each. Let all my enemies, insolent about their strength, be killed in battle. O lord! Let me never suffer dishonor from any enemy. Let me be extremely loved by all the yogis. O lord of devas! I prostrate myself before you. Please grant me these eight boons. You are Sarveshvara and in particular, you are my lord.' Hearing his words, Bhagavan Bhava told him, 'All this will happen.' The wielder of the trident spoke to him again. 'You will have an extremely strong and valiant son, named Samba. The sages cursed the Samvartaka sun [1150] that he would be born as a human. He is the one who will become your son. You will get everything you have asked for.' In this way, Shri Krishna obtained all the boons from Parameshvara. He used many kinds of fires and hymns to satisfy him. Parvati Shivaa, affectionate towards her devotees, was satisfied. She spoke to the great-souled Vaasudeva, the ascetic who was Shambhu's devotee. Parvati said, 'O Vaasudeva! O immensely intelligent one! O Krishna! O unblemished one! I am satisfied with you. Accept agreeable boons from me, ones that are extremely difficult to obtain on earth. Hearing Parvati's words, the descendant of the Yadu lineage was pleased in his mind. Full of devotion, he replied. Shri Krishna said, 'O Devi! If you are pleased with me and if you wish to bestow a boon on me because of my austerities, through that truth, let me never have any hatred in my mind towards brahmanas. Let me always worship brahmanas. Let my mother and father always be satisfied with me. Wherever I go, let me always be kind towards all beings and serve them. Since I have seen you, let pleasant offspring be born in my lineage. Let me satisfy Indra of the gods and other devas with hundreds of sacrifices. Let me always honour thousands of mendicants and guests. Let them always have food at my home, with the food purified by devotion. Let my relatives always be happy and restrained. O Devi! Let me have thousands of wives and let them love me more than their own lives. O Shankari! Through your favours, let my love for them never diminish. In this world, let my parents always be truthful in speech. O Parvati! Through your favours, let me obtain these and other excellent boons.' Hearing his words, Devi was surprised. She told him, 'It will be this way. You will be fortunate for eternity and will obtain all your wishes.'

[1150] The sun that rises at the time of universal dissolution.

Having shown Krishna her compassion and having given him these boons, Parvati and Parameshvara vanished from the spot.""

"O lord among sages! Krishna thought that he had been successful in his objective. He quickly went to the sage Upamanyu's excellent hermitage. The slayer of Keshin 1151 lowered his head down and prostrated himself before the sage. He told Upamanyu everything that had happened. He said, 'O Janardana! Other than Sharva, who in this world can be the great lord of donations, or extremely impossible to tolerate when he is enraged? There is no one like Shambhu in jnana,

austerities, valour, stability and status. O Govinda! Hear about the divinity's prosperity and great fame.' Hearing this, he was filled with faith and became devoted to Shambhu. He asked the lord among sages about Shiva's greatness. Upamanyu said, 'Earlier, in Brahma's world, Bhagavan Shankara was praised with one thousand names by the great-souled Brahma, the yogi who holds a staff. Those who follow samkhya sing these names, which are like a large glossary. Though men many find this difficult to understand, this hymn bestows everything they desire on them. O Krishna! Return happily to your home and always remember Shankara. O son! You will always be foremost among the chief devotees of Shiva.' Thus addressed, Vaasudeva prostrated himself before the lord among sages. Remembering Shambhu in his mind, Keshava left for Dvaraka.""

"In this way, Krishna worshipped Shankara, who brings welfare to the worlds. O best among sages! He was successful and could not be defeated by anyone. In that way, Rama, Dasharatha's son, devoutly worshipped Shiva. O best among sages! He was successful in his objective and was victorious everywhere. O sage! In earlier times, after performing extremely extensive austerities on a mountain, Rama obtained Shiva's bow and arrows and supreme and excellent jnana. He constructed a bridge across the ocean, killed Ravana and his companions and obtained Sita back. Returning home, he enjoyed the entire earth. In that way, Bhargava Rama worshipped the lord through austerities. Miserable when the kshatriyas killed his father, he worshipped Sharva and obtained a sharp battle axe. Having pleased Parameshvara, he used that to exterminate kshatriyas twenty-one times. He became invincible and immortal. Even now, siddhas and charanas see the store of austerities, constantly worshipping the lingam. Rama is there on Mount Mahendra, engaged in austerities. At the end of the kalpa, he will again reside in the abode of the rishis. Because of the hardships he suffered earlier, the ascetic Devala, Asita's younger brother, seized the foundation of the world and was cursed by Purandara. The ascetic got his stability back by worshipping the lingam that bestows dharma and satisfies desires, countering adharma. As the consequence of a curse imposed by Vasishtha, Gritasmada, the son of Chakshusha Manu, became a deer in the desert regions. He roamed around in Dandakaranya, alone. However, along with Pranava, in his heart, he devoutly remembered Shiva at the time of his death. Therefore, after dying, he became a deer-faced gana. He overcame the curse and obtained freedom from old age and death. Shankara showed him his affection and made him Lambodara's [1152] constant companion. Sharva bestowed on Gargya moksha, which is extremely rare on earth; the ability to visit all the great kshetras, [1153] as he willed;

[1151] Krishna killed an asura named Keshin, sent by Kamsa.

[1152] Lambodara is the one with the elongated stomach, Ganesha.

[1153] A tirtha is a sacred place of pilgrimage with water. A kshetra is a sacred place of pilgrimage without water.

knowledge about time; great prosperity; eternal skill in the words of the four Vedas; and one thousand sons who were his equals. This is what Shiva gave him. Parashara was an Indra among yogis who satisfied the wielder of Pinaka. He gave him Vedavyasa, who was free from old age and death, as a son. Mandavya was fixed on the top of a stake for a million years. [1154] Shankara released him and gave him life. There was a poor brahmana. He kept his son, Galava, who had earlier been a householder, in his guru's house. Keeping him in the sage's house, whenever a mendicant arrived at the house for alms, he[1155] hid himself. He told his wife, 'We are poor and there is nothing we can give. Please tell them that your beloved cannot be seen. We reside in this house. What will we offer to a guest?' On one occasion, a guest arrived, suffering from hunger and thirst. He asked her, Where has your husband gone?' She replied, 'My husband cannot be seen now. The rishi possessed divine insight and got to know the truth. He said, "The brahmana who has hid himself inside the house will die.' Permitted by Vishvamitra, the son, Galava, returned home and heard about the extremely terrible curse from his mother. According to the rites meant for Shambhu, he worshipped the divinity, Shankara. When he left the house, remembering Shankara in his heart, the son saw the father, who joined his hands in salutation and said, 'Because of Mahadeva's favours, I have been successful, as a result of what you did. I possess wealth and sons. Though I died, I have been brought back to life again.' I have told you this. I am incapable of speaking about Shambhu's qualities, briefly or in detail. Even Shesha's mouths[1156] will not be adequate for that.""

Chapter 318-6(4) (The Power of Shiva's Maya)

“The sages said, 'O father! O immensely fortunate one! O The immensely intelligent one! O father! You are blessed. You have made us hear about Shambhu's wonderful account, which bestows devotion. Following the questions Vyasa asked, please tell us about Shambhu's account again. You know everything. You are Vyasa's disciple. You are learned about Shiva's tattva.'

Suta replied, 'This is exactly what my guru, Vyasa, asked the omniscient lord of sages, Sanatkumara, who was devoted to Shiva and was born from Aja. 1157

'Vyasa said, "O Sanatkumara! O omniscient one! You have made me hear an auspicious account about Mahesha
Shankara, who indulges in many kinds of pastimes. Please tell me again, especially about Mahadeva's greatness. O father! When I hear about this, my great devotion increases. In his greatness, Shambhu indulges in many kinds of pastimes. Lacking jnana, who are the people who have been deluded by his maya?"

[1154] A sage who was punished by the king for a crime he did not commit.

[1155] The father.

[1156] Shesha naga has one thousand hoods.

[1157] Aja is one without birth, meaning Brahma.

'Sanatkumara answered, "O Vyasa! O immensely intelligent one! Listen to Shankara's account, which brings happiness. As soon as one hears about it, devotion towards Shiva is generated. Shiva is Sarveshvara. He is the divinity who is in all atmans. He witnesses everything. The entire universe is pervaded by his greatness. The supreme Shiva is embodied in the atmans of Brahma, Vishnu and Ishvara. He is said to be the one who is in the atmans of all beings. He has three manifestations and is in the form of the lingam. There are eight species of devas. [1158] Humans constitute the ninth. There are five types of inferior species. Hence, there are fourteen altogether. All the fourteen classes of beings, in the past, the present and the future, are created by Shiva, flourish because of him and dissolve into him. For Brahma, Indra, Upendra, [1159] Chandra, devas, danavas, serpents, gandharvas, humans and all the others, he is the one who is the relative and the friend, the acharya. He is the one who protects. He is the learned guru. [1160] He is a kalpadruma. [1161] Shiva is held to be the brother, the father and the mother. Everything is full of Shiva. He is himself present in men. He is the one who should be known. He is greater than the greatest. It is impossible to describe anything that is superior to him. O sage! His maya is supreme and divine and pervades everything. Everything in the universe, devas, asuras and humans, is controlled by it. Vishnu and other strong and valiant ones have all suffered on account of desire, which is powerful and arises in the mind, functioning as an aide, [1162] As a result of the power of Shiva's maya, Hari was deluded by desire. O lord among sages! There are many occasions when he caused outrage to the wives of others. Indra, the lord of the gods, was deluded by Goutama's wife. [1163] The evil-souled one committed a sin and was cursed by the sage. Pavaka, the best in the universe, was deluded by Shiva's maya. As a result of his pride, he came under the subjugation of desire and had to be saved. [1164] As a result of Shiva's maya, the breath of the universe was deluded by pride. [1165] In earlier times, Vyasa was conquered by desire and had intercourse with the wives of another, [1166] Martanda, with the fierce rays, was deluded by Shiva's maya. When he saw a mare, he was overwhelmed by desire and quickly assumed the form of a horse. [1167] Chandra was deluded by Shiva's maya and succumbed to desire. He abducted the guru's [1168] wife and was eventually saved by him. Earlier, Mitra and Varuna engaged in terrible austerities. But the two sages were deluded. They were deluded by Shiva's maya. They saw the young Urvashi and lusted after her. Mitra released his semen in a pot and Varuna in the water. Vasishtha thus originated from a pot and was Mitra's son.

[1158] According to Bhagavata Purana, these eight types of devas are vibudhas, pitris (ancestors), gandharvas, apsaras, rakshasas, yakshas, asuras and siddhas-charanas. But the point is that there are different types of devas. The five types of lower beings probably refer to animals, birds, reptiles, insects and trees. 1159 Indra's younger brother, Vishnu.

[1140] In general, in the hierarchy of teachers, acharya is inferior to guru.

[1161] Tree which grants everything desired.

[1162] Kama functions as an aide to Shiva's maya.

[1163] Ahalya. Indra violated her, disguising himself as the sage Goutama.

[1164] Pavaka, the one who purifies, is Agni's name. Agni lusted after the wives of the saptarshis.

[1165] The breath of the universe is prana, which can be equated with Vayu, the wind god. The pride probably refers to the story about the dispute between the five senses and prana about who is superior.

[1166] The wives of Vichitravirya, giving birth to Dhritarashtra, Pandu and Vidura.

[1167] Martanda is Surya. This is a reference to Surya's wife, Samjna, assuming the form of a mare.

[1168] Brihaspati's.

Agastya was born from Varuna and has the radiance of vadavagni. [1169] Daksha, Brahma's son, was deluded by Shambhu's maya. In earlier times, along with his brothers, he desired to enjoy his own sister. [1170] There are several occasions when Brahma was deluded by Shiva's maya. Overwhelmed by desire, he wished to enjoy his own daughter[1171] and those of others. Chyavana, the great yogi, was deluded by Shiva's maya. Full of desire, he enjoyed Sukanya. [1172] Deluded by Siva's maya, Kashyapa was filled with desire. In earlier times, in his delusion, he asked for King Dhanvan's daughter. Deluded, Garuda desired to abduct the maiden Shandili. [1173] When he was detected, his wings were instantly burnt down. On seeing a woman, the sage Vibhandaka succumbed to desire. As a result of Shiva's command, Rishyashringa was born to him a son, through a doe. [1174] The sage Goutama's mind was deluded by Shambhu's maya. He saw Sharadvati naked and was agitated. His semen oozed out. The sage collected it in a wooden vessel, [1175] Drona, supreme among those who wielded weapons, was born from that pot. Parashara, the great yogi, was deluded by Shiva's maya. He amused himself with Matysodari, [1176] the daughter of a fisherman. Vishvamitra was deluded by Shiva's maya. O Vyasa! Overcome by desire, he sported with Menaka in the forest. With his intelligence destroyed, he had a conflict with Vasishtha. However, as a result of Shiva's favours, he became a brahmana. As a result of Shiva's maya, Ravana, Vishrava's son, was filled with desire. Evil in intelligence and deluded, he abducted Sita and was killed. The supreme sage, Brihaspati, was deluded by Shiva's maya. Succumbing to this, he had intercourse with his brother's wife and Bharadvaja was born. [1177] Such are the powers of the maya of the great-souled Shankara. O Vyasa! I have described it to you. What else do you wish to hear?""

Chapter 319-6(5) (Major Sins)

Vyasa said, "O illustrious one! O Brahma's son! I prostrate myself before you. Living beings engage in sins. As a consequence, they suffer in great hells. Please tell me about this.""

'Sanatkumara replied, "Living beings engage in sins. As a consequence, they suffer in great hells. I will tell you about this briefly. Listen attentively. There are four kinds of activities that are mental sins-hankering after the wives of others; hankering after the possessions of others; thinking about causing them harm; and turning one's mind to tasks that should not be done. There are four kinds of activities that are sins associated with speech-incoherent talk; uttering falsehoods; speaking disagreeable words; and calumny behind a person's back.

[1169] The subterranean fire, which is the form of a mare's (vadava) head.

[1170] This probably refers to Daksha marrying Prasuti. According to some accounts, she was Brahma's daughter.

[1171] Sarasvati.

[1172] Chyavana's wife.

[1173] Shandili was a female ascetic. Garuda didn't desire her. He wished to save her, in his insolence and against her wishes.

[1174] On seeing Urvashi, the sage Vibhandaka released his semen into a river, and this was swallowed by a doe.

[1175] Known as droni.

[1176] With a stomach resembling that of a fish, another name for Satyavati or Matysagandha.

[1177] Bharadvaja's mother was Mamata, the wife of Utathya, Brihaspati's elder brother.

There are four kinds of activities that are physical sins-eating what should not be eaten; violence; engaging in false tasks; and seizure of someone else's possessions. In pursuit of the three objectives, [1178] these are spoken of as the twelve activities. I will again speak about differences between them and about the infinite consequences that result. Mahadeva is the one who enables a person to cross over the ocean of samsara. A person who hates him commits an extremely great sin and goes to the ocean that is hell. Those who criticize jnana about Shiva, ascetics, gurus and parents are mad and proceed to the ocean that is hell. There are six great sins, and they are said to lead to infinite consequences-criticizing Shiva; criticizing the guru; reviling jnana about Shiva; stealing objects that belong to devas; destroying objects that belong to brahmanas; and foolishly stealing texts that contain jnana about Shiva. O supreme among sages! There are other extremely great sins-not honouring Shiva's worship when one sees it being planned; not bowing down, worshipping and praising when one sees Shiva's lingam; not making these efforts, without any suspicion; not remaining there happily; in a guru's presence, not offering upachara in front of Shiva; on a parva day, not cleaning a place where worship is to be performed; not helping gurus in the proper way when they are engaged in rites; abandoning conduct that befits Shiva's devotee; hatred of Shiva's devotees; writing about jnana concerning Shiva, or studying it, without due worship; not following the norms while donating; hearing incorrect pronunciation; sporting in avarice; following niyamas that reflect wicked jnana; wilfully sleeping in a spot that has not been cleaned; ignoring accounts that concern jnana about Shiva and speaking about other things; having made a truthful pledge, not observing it and donating; behaving in an impure way; speaking or hearing about Shiva's account in an impure place; desiring to hear the sacred texts without worshipping the guru first; not serving him with faithful sentiments, even when instructed to do so; not honouring his words and answering back instead; ignoring and not undertaking the guru's tasks when they are difficult to implement; committing the sin of abandoning the guru when he is incapacitated and suffering, is abroad, or has been overwhelmed by enemies; showing disrespect to his wife, sons and friends; and not following the guru's excellent instructions about dharma. It is said that all these deeds are equal in impact to an act of criticizing Shiva. There are five great sins-killing a brahmana; addiction to liquor; theft; violating the guru's bed; and associating with those who commit such acts. Out of anger, greed, fear or hatred, if a person kills a brahmana, or hurts him with words that pierce the inner organs, he is said to kill a brahmana and is a great sinner. If a man invites a brahmana and having given him something, takes it back, or if he abuses him even when he is innocent, such a person becomes the slayer of a brahmana. As a result of pride in his learning, if a person robs a brahmana of his energy, or ignores him in the midst of an assembly, such a person is described as the killer of a brahmana. As a result of attributing false qualities to himself, if a person forcibly abuses and restricts the qualities of a brahmana, he becomes the killer of a brahmana. Like a bull overwhelming a cow, if a person does not honour brahmanas and gurus first and causes impediments in this, he is spoken of as the killer of a brahmana. Having given cattle or land to a deva or a brahmana, if a person takes it back, he is said to be the killer of a brahmana and is destroyed over time. If a person unlawfully takes away the property of devas and brahmanas, it should be known that is a sin equal to the killing of a brahmana. There is no doubt about this. Having studied the Vedas and jnana about the brahman and Shiva, if a brahmana abandons it, he is foolish and commits a sin equal to the sin committed by a drunkard.

[1178] Dharma, artha and kama.UMA SAMHITA

Abandoning vratas, niyamas of the gribya sutras, [1179] worship and the five daily sacrifices are sins equivalent to the sin of drinking liquor. There are terrible sins that are equal to the sin of killing a brahmana-abandoning the father and the mother; bearing false witness; uttering falsehoods to brahmanas; the eating of flesh by Shiva's devotee; eating food that should not be eaten; killing innocent beings in the forest; not using wealth given by virtuous people for brahmanas and dharma; and setting fire to paths used by cows, forests and villages. There are sins said to be equal to the sin of stealing gold-taking away the possessions of those who are poor; a brahmana knowingly selling a man or a woman, an elephant, a horse, a cow, land, silver, garments, herbs, juices, sandalwood, aloe, camphor, musk and silken garments, unless this is done at the time of a calamity; and stealing something that has been left in trust. There are sins regarded as equal to the sin of having intercourse with a guru's wife-not bestowing a daughter ready for marriage on a groom who is her equal; having intercourse with the wife of a son or a friend, or with a sister; exercising force against a maiden; having intercourse with a terrible and intoxicated woman; and having intercourse with a woman from one's varna. [1180] I have spoken about major sins. Now hear about minor sins.""

Chapter 320-6(6) (Different Types of Sins)

Canatkumara said, "Stealing a brahmana's possessions; Sviolating the principles of daya; excessive pride; 1181 excessive rage; insolence; ingratitude; extreme addiction to material objects; niggardliness; jealousy towards the virtuous; intercourse with another person's wife; defiling a virtuous maiden; becoming a parivetta or parivitti, [1182] bestowing daughters on either and engaging them for sacrifices; destroying trees and flowers in Shiva's beautiful hermitage; causing the least bit of difficulty to those who reside in that hermitage; stealing servants, followers, animals, grain, wealth, metals, or defiling crops, animals and water; selling sacrificial pavilions, groves, waterbodies, wives and sons; selling rites connected with visiting tirthas, fasting, vratas and upanayana; earning wealth and subsistence through women; being excessively subservient to women; not protecting women; using deception to have intercourse with women; not repaying a debt when the time arrives; charging interest on grain lent; accepting riches from those who are condemned; earning a living through trade in condemned objects; constantly using a bull as a mount in a forest, or in uneven territory; ucchatana and abhichara; [1183] accepting grain as a gift; selling services as a physician; starting good rites only for the sake of the palate, desire or enjoyment; studying only the root texts of the Vedas and not the jnana innate in them; abandoning vratas meant for brahmanas and others and adopting other kinds of conduct;

[1179] Texts that set out rules and rituals for householders.

[1180] The intent of this last clause is not obvious. It probably means that, outside of marriage, one should not have intercourse with a woman from the same varna.

[1181] Principles of daya can be interpreted as rules of inheritance, or rules concerning donations.

[1182] A parivetta is someone who marries or accepts a share in a sacrifice before his elder brother. Parivitti is the elder brother, to whom, this has been done.

[1183] Abhichara is a magical mantra used for malevolent purposes. Ucchatana is a sub-category, specifically used to drive something/someone out.

following wicked texts; indulging in dry debates; criticizing devas, the fire, the guru, virtuous people, brahmanas, and directly or indirectly, the king and his representatives; abandoning worship of devas and ancestors; abandoning one's own tasks; being wicked in conduct; being a non-believer; always engaging in sin, being untruthful in speech; having intercourse on parva days, during the day, with animal species, or with a woman who is going through her period; depositing semen in water or in a place other than a vagina; shattering the hopes of wives, sons and friends who arrive; speaking disagreeable words to people; being cruel; violating contracts; destroying ponds, wells and stores of juices; and serving different kinds of food to people seated in the same row-these are said to be minor sins. Men and women who commit them are sinners.""

"There are other such sins too. I will tell you. Listen. It is said that men who harm cows, brahmanas, maidens, the master, friends and ascetics go to hell. There are those who oppress wives of others, hanker after the objects of others, steal the possessions of others and always use false measures in weighing. There are those who cause misery to brahmanas by striking them or uprooting them. There are brahmanas who are bound to desire, drinking liquor and serving shudra women. There are cruel men who love violence and are addicted to sin. There are those who use rites like donations and sacrifices to earn a living. There are those who release urine and excrement in cow pens, in the fire, in water, under the shades of trees, in gardens and in temples. There are those who shamelessly drink liquor in hermitages and palaces. Like snakes, there are those who seek out the weak points of others. There are those who use bamboos, bricks, blocks of wood, horns and stakes to obstruct the path or transgress the boundaries of others. There are those who use deceit to rule and engage in deceitful acts. There are those who are fraudulent in dealing with cooked food and garments or are fraudulent in judicial disputes. There are those who buy and sell bows, weapons and stakes. There are those who are extremely cruel towards servants and treat animals badly. There are those who listen softly to lies that are spoken.

There are those who are fraudulent, fickle and deceitful, causing harm to masters, friends and gurus. There are those who do not offer food to wives, sons, friends, children, the aged, the emaciated, the afflicted, servants, guests and relatives, but eat themselves. There are those who eat sweet food themselves, without giving it to brahmanas. It should be known that their cooking is in vain, and they are censured by those who know about the brahman. There are those who themselves adopt niyamas but discard them because they cannot conquer their senses. There are those who resort to sannyasa but return to the state of being a householder. There are those who disfigure Hara's image. There are cruel ones who strike cows and repeatedly crush them. In doing this, they never ignore the ones that are weak and not nourished. They use them as mounts and impose exceedingly heavy burdens on them. They yoke them without giving them food and do not unyoke them. Cows and bulls suffer from wounds as a result of bearing burdens and are afflicted by hunger. But they do not rear them with care. Such people are said to be the killers of cattle and go to hell. There are sinners who castrate bulls and others and use young cows as mounts. These men are great sinners and go to hell. Suffering from hunger and thirst and full of hope, a guest may arrive at the house. On their own, others may also come to the house. They may be dejected and may desire food. They may be young, aged, emaciated and distressed. If a foolish person does not show compassion towards them, he will go to the ocean known as hell. Like relatives who return from a cremation ground, the possessions in the house return. However, a person's good and bad deeds follow him, wherever he goes.

A worst among brahmanas is a person who rears goats, sheep and buffaloes, earns a living from astrology, or is the husband of a vrishali, [1184] Such a person is like a shudra. One who resorts to the mode of subsistence indicated for a kshatriya also goes to hell. Princes who become artisans, blacksmiths, physicians or goldsmiths and deceitful servants are said to go to hell. A king who wilfully imposes inappropriate and excessive taxes and a man who loves the imposition of punishment are cooked in hell. If the subjects in a king's kingdom suffer on account of bribery, nepotism, favouritism and theft, the king is cooked in hell. If brahmanas accept from a king who does not follow the law, it is certain that they will proceed to a terrible hell. If a king seizes the possessions of brahmanas illegally and gives these to his subjects, he is also cooked in hell. Those who have intercourse with the wives of others and terrible thieves are sinners. A king who always engages in intercourse with the wives of others is a sinner. If a king cannot differentiate between a thief who is not in the form of a thief and takes a person who is not a thief to be a thief, killing the latter, goes to hell. Even if a person steals a small quantity of the following objects, to enjoy them himself and out of greed, he is certain to go to hell-ghee, oil, food, drink, honey, flesh, sura, asava, [1185] molasses, sugarcane, vegetables, milk, curd, roots, fruits, grass, wood, leaves, flowers, herbs, footwear, an umbrella, a cart, a seat, a kamandulu, copper, tin, lead, weapons, conch-shells and other products from the water, medicines, bamboo, other household articles, wool, cotton, silk, yarn, threads, coarse and fine garments and other many kinds of similar articles. There is no doubt that men who steal the possessions of others, even if the item is as small as a mustard seed, go to hell.""

"A man who commits such sins subsequently crosses over and suffer physical hardships for everything that he has done. As a result of Yama's command, he goes to Yama's world in his physical body. Such men are extremely miserable as they are conveyed there by Yama's exceedingly terrible messengers. Dharmaraja [1186] is said to be the chastiser for devas, inferior species and humans who commit acts of adharma, imposing many kinds of extremely terrible punishment. There are those who follow niyamas and observe good conduct, transgressing a little because they are distracted. The learned know that the guru imposes prayashchitta [1187] for them, not Yama. The king is said to be the chastiser for those who have intercourse with the wives of others, for those who are thieves and for those who violate law. However, for those who are hidden, it is said to be Dharmaraja. Therefore, for every sin, one should perform prayashchitta. If it is not enjoyed, it will not be exhausted, even in hundreds of crores of kalpas. If the act has been undertaken by one's own self, or if one approves of such an act when it is done by others, whether in thoughts, words or deeds, one has to reap the fruits of the sin.""

[1184] While vrishala means shudra, it also means outcast. Vrishali is the feminine.

[1185] Sura is a general term for liquor. Asava is a specific type of liquor, involving fermentation/distillation and sometimes prepared from molasses.

[1186] Yama.

[1187] Act of atonement.

Chapter 321-6(7) (Yama's Messengers and the Path to Hell)

'Sanatkumara said, "As a result of committing the four types of sins, [1188] men go to Yama's world. All embodied entities enter that terrible place, which causes fear. This is known to be true for all beings, those in the womb, those being born, children, young people, those who are middle-aged, men, women, eunuchs and others with life. Chitragupta [1189] and all the others, with Vasishtha as the chief, reflect on good and bad deeds committed by those with bodies. There is no one with life who does not go to Yama's eternal abode. Any deed committed must certainly be enjoyed. One should think about this. There are those who perform auspicious deeds, amiable in disposition and full of compassion. Such men enter Yama's abode through a tranquil eastern gate. There are those who have committed sins. They are sinners and have never donated. They enter Yama's abode through the terrible southern gate. Vaivasvata's [1190] city has many different forms and is known to extend for eighty-six thousand yojanas. For men who perform auspicious deeds, it appears to be near.""

"However, sinners have to tread along a terrible path for a long distance to go there. The path is covered with sharp thorns and strewn with sand. It is constructed with sharp stones that are as sharp as a razor's edge. In some places, sinner have to tread along a path that is covered in mud, with darbha grass that is like iron needles, lacerating the thighs. In other places, they travel along uneven slopes, covered with mountains and trees. As they travel along a path covered with burning coal, they are miserable. In some places, there are uneven cavities. In others, there are rocks that are difficult to cross. There is hot sand and sharp spikes. Sometimes, there are clumps of bamboos, with extensive branches. With difficulty, they travel along a path enveloped in darkness, searching for anything as support. In some places, there are heaps of sharp iron lumps. Sometimes, there is the fire of a forest conflagration. Sometimes, there are heated boulders. In other places, there is no heat, and the place is full of ice. Sometimes, they sink into sand that extends all the way up to the neck. Sometimes, there are stretches of polluted water. Sometimes, there is burning excrement. Sometimes, there are extremely terrible lions, wolves, tigers and gnats. Sometimes, there are terrible leeches and sometimes, there are pythons. Sometimes, there are terrible flies and sometimes, there are venomous snakes. There are herds of strong and crazy elephants that crush everything. As they travel along the path, they are pierced and wounded by the sharp fangs of boars, the sharp horns of buffaloes, all kinds of predatory creatures, terrible dakinis[1191] and fierce rakshasas. As they travel, they suffer from extremely terrible diseases. In every direction, they are pierced by great showers of arrows. Lightning descends on them and there are terrible showers of meteors. They are burnt by showers of blazing coal. They are shrouded in large showers of dust and weep.

[1188] Probably meaning major sins in thoughts, words and deeds and minor sins.

[1189] Yama's scribe and account, who maintains a tally of good and bad deeds.

[1190] Yama's.

[1191] Demonesses.

They are repeatedly terrified by the terrible thunder of gigantic clouds. From every direction, showers of sharp weapons mangled them. As they travel, they are drenched with large showers of acid rain. There are rough, harsh and exceedingly cold winds. They are struck from every direction and dried up and shriveled. Such is the horrible path, without any kind of food or support. It is impassable and, in every direction, there is no water. It is long, uneven and desolate, without any kind of support. It is enveloped in darkness. Without any support, all the wicked ones have to undergo hardships along this path. Yama's messengers are extremely horrible and forcibly carry out his command, conveying all embodied beings who are foolish and have committed sins, along this. A sinner is alone, under the control of someone else, without any friends and relatives. He repents his own deeds and weeps repeatedly. He becomes a naked preta, [1192] with parched throat, lips and palate. He is not at peace and is scared and terrified. He is burnt and suffers from hunger. Some men are bound to chains, with their legs extended upwards. Yama's messengers forcibly drag them along. For some, the heads hang over the chests. As they are dragged along, they are extremely miserable. Some have nooses around their hair and are dragged along with ropes. Some embodied beings are dragged along with stakes affixed to their foreheads. They hang downwards and are dragged along a path strewn with thorns and burning coal. Some have their hands tied behind them and are struck in their stomachs. Some are covered with chains, and others have nails in their hands. Others travel miserably, with nooses around their throats dragging them. There are others who are dragged with ropes, with stakes impaled in their tongues. Others are dragged with ropes inserted in their noses. Still others are dragged with ropes inserted into their shattered foreheads and lips. For some, the tips of the hands and feet are severed. For others, ears, lips and noses are severed. For some, penises and testicles are cut off. For others, limbs are mangled, and joints are broken. They are struck with spikes and pierced with arrows. They run around here and there, screaming, without any support. They are repeatedly struck with iron clubs and staffs. There are many kinds of terrible thorns, blazing in radiance like the sun. They are mangled with catapults and exude pus and blood. Incapacitated, men are dragged along, through worms and excrement. They are hungry and thirsty and beg for water and food. They desire shade and suffer from cold and fire. Men who have never donated travel in this way, seeking happiness. But those who have donated get food and happiness as they travel to Yama's abode.""

"In this way, conveyed through miseries, they reach the city of pretas. The messengers make the announcement and present them before Yama. Yama honours those who have performed auspicious deeds. He welcomes them and lovingly offers them a seat, padya and arghya. 'You are blessed and great-souled. You have acted in accordance with the nigama texts. As a result of your good deeds, you are entitled to divine happiness. Ascend divine vimanas. Be adorned and enjoy yourself with divine women. Go to sparkling heaven, which is full of every object of desire.

[1192] A preta is a ghost, the spirit of a dead person, or simply something evil. A bhuta has the same meaning. Strictly speaking, there are differences between preta, bhuta and pishacha (one who lives on flesh). A preta is the spirit (not necessarily evil) of a dead person before the funeral rites have been performed. A bhuta (not necessarily evil again) is the spirit of a dead person who has had a violent death and for whom, proper funeral rites have not been performed, and may not even be performed. A pishacha (necessarily evil) is often created deliberately through evil powers. But the three terms are often used synonymously.

Having enjoyed great objects of pleasure there, your good deeds will be exhausted. You will then return here again, to enjoy whatever minor bad deeds you may have done.' He treats men who have dharma in their atmans like friends, like his own self. They see Dharmaraja's amiable face. However, those who have performed cruel deeds see his terrible face, with fangs and a cruel face, with his eyes knit and his eyebrows furrowed. His hair stands up and he has a large beard. His lips quiver. He possesses eighteen arms and is angry. He resembles a mass of black collyrium. He holds every kind of weapon and strikes with every kind of staff. He is astride a giant buffalo and his eyes are like blazing fire. He wears red garlands and garments, and he is as tall as the giant Meru. His voice is like the thunder of a cloud at the time of dissolution, as if he is about to drink up the giant ocean. It is as if he is devouring large mountains and vomiting fire. Mrityu[1193] stands near him, as radiant as the fire of destruction. The Destroyer is terrible, resembling black collyrium. Yama has other companions, Mari, the fierce Mahamari and the terrible Kalaratri, [1194] There are many kinds of diseases, leprosy and others, terrible and with many different forms. They hold javelins, spears, goads, nooses and chakras in their hands. They are fierce, with snouts that are as tough as the vajra. They hold razors, quivers and bows. All of them are terrible and extremely valiant, wielding many kinds of weapons. There are innumerable such extremely valiant ones, resembling a mass of black collyrium in hue. All of Yama's messengers are terrible and all of them have upraised weapons in their hands. Terrible to behold, he is surrounded by all of these. Sinners see Yama and the terrible Chitragupta. Yama severely reprimands those who have committed sins. The illustrious Chitragupta uses words of dharma to make them understand.""

Chapter 322-6(8) (Description of Hell)

“Chitragupta says, 'O perpetrators of wicked deeds! You have stolen objects that belong to others. Proud of your beauty and valour, you have molested the wives of others. You will have to enjoy whatever deeds you performed. Therefore, why did you commit wicked deeds that have led to this calamity? What is the point of lamenting now? As a result of your own deeds, you will have to suffer. You will have to enjoy the fruits of your own deeds. This is not the fault of someone else."""

'Sanatkumara continued, "In this way, those who have committed terrible deeds and proud and strong kings who have perpetrated evil acts, reach his presence. Full of rage, Chitragupta, the great lord, speaks to them. Knowledgeable about dharma, he instructs them about Yamaraja's instructions.""

"Chitragupta says, 'O wicked kings! You were wicked in conduct and made your subjects suffer. A kingdom is for a short period of time. Why did you commit these wicked deeds? You were deluded in your enjoyment of the kingdom and used illegal force against subjects. O kings! You will now enjoy the fruits of the punishment you exercised. Where is the kingdom now? Where is the wife, for whom, you performed those inauspicious acts? Abandoning all of them, you are stationed here, alone.

[1193] Death.

[1194] Mari is plague, Mahamari is an epidemic and Kalaratri means the terrible night.

I can see that the army you used to crush subjects has been destroyed. How will you now engage with Yama's messengers?""'

'Sanatkumara said, "In this way, Yama uses many kinds of words to make the kings understand. They are silent and stand there, lamenting their own deeds. In this way, Dharmaraja Yama instructs the kings about their dharma. For the sake of purifying the mire of their sins, he speaks to the messengers.""

"Yama says, 'O Chanda! O Mahachanda! Use your force to seize these kings. Gradually restrain and purify them in the fire of hells.""

'Sanatkumara said, "At this, they quickly seize the kings by their legs. They whirl them around with great force and fling them down. They seize them again and hurl them with great force against hot slabs of stone. They tremble like great trees stuck by the force of the vajra. Such a person exudes blood through his ears and is mangled. The embodied creature always loses his consciousness and is rendered immobile. When he is touched by the wind, he regains his life again. After this, to purify his sins, he is flung into the ocean of hell. Under the earth, there is the seventh nether region of Tala, the region below it being enveloped in darkness. [1195] There are twenty-eight layers of hell there. The first layer is known as Ghora. Sughora is below it. After Atighora and Mahaghora, Ghorarupa is the fifth. The sixth is known as Talatala and the seventh is Bhayanaka. The eighth is Kalaratri and the ninth is Bhayotkata. The tenth, Chanda, is below that and the eleventh, Mahachanda, is below that. The next are said to be Chandakolahala, Prachanda, Chandanayika, Padma, Padmavati, Bhita, Bhima and Bhishananayika. They are terrible and even more terrible, with Vajra as the twentieth. After this, there are Trikona, Panchakona, Sudirgha, Akhilartida, Sama, Bhimabala and Ugra, with Diptapraya as the last. These are said to be the names of the terrible layers of hell. Each of the twenty-eight is meant to cause pain to sinners. It should be known that for each of these layers, there are five main hells. Hear about the names of the hells that correspond to each layer. The first is Rourava, where embodied beings cry. They suffer great hardships in Maharourava and weep in [1196] Mahanta. After this, there are Shita and Ushna. These are said to be the five main hells in the first layer. In the second layer, they are said to be Sughora, Sumahatikshna, Sanjivana, Mahatamas and Viloma. In the third, they are Vilopa, Kantaka, Tivravega, Karala and Vikarala. In the fourth, they are Prakampana, Mahavakra, Kala, Kalasutra and Pragarjana. In the fifth, they are Suchimukha, Suneti, Khadaka, Suprapidana and Kumbhipaka. In the sixth, they are Supaka, Krakacha, Atidaruna, Angararashi-bhavana and Meru. In the seventh, they are Asrikprahita, Tikshnatunda, Shakuni, Mahasamvartaka and Kratu. In the eighth, they are Taptajantu, Pankalepa, Gratimamsa, Trapudbhava and Ucchvasa. In the ninth, they are Sunirucchvasa, Sudirgha, Kutashalmali, Durishta and Sumahavada.

[1195] Seven separate nether regions are also mentioned-Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patala. By Tala, one obviously means Patala. The number and names of hells varies from text to text.

[1196] These are the five main hells in the first layer. Thus, altogether, there are 5 x 28 = 140 hells. The names are stated continuously, with out stating which hells are in which layer. We have added the numbers of the layers, for easier comprehension. When one does this, there is an excess of seven hells. That may be because some names are repeated, or because something that we have taken as a proper name is actually an adjective. But it is impossible to reconcile the number without being subjective.

In the tenth, they are Pravada, Supratapana, Megha, Vrisha and Shalma. In the eleventh, they are Simhanana, Vyaghranana, Gajanana, Shvanana and Sukarananana. In the twelfth, they are Ajanana, Mahishanana, Ghukanana, Kokanana and Vrikanana. [1197] In the thirteenth, they are known as Graha, Kumbhi, Nakra, Sarpa and Kurma. In the fourteenth, they are known as Vayasa, Gridhra, Uluka, Halouka and Shardula. In the fifteenth, they are Kratha, Karkata, Manduka, Putivakra and Raktaksha. In the sixteenth, they are Putimrittika, Kanadhumra, Agni, Krimi and Gandhivapu. In the seventeenth, they are Agnidhra, Apratishtha, Rudhirabha, Shvabhojana and Lalabhaksha. In the eighteenth, they are Antrabhaksha, Sarvabhaksha, Sudaruna, Kantaka and Vishala. In the nineteenth, they are Vikata, Kataputana, Ambarisha, Kataha and Kashta. In the twentieth, they are the river Vaitarani, Sutaptalohashayana, Ekapada, Prapurana and Asitalavana. In the twenty-first, they are Ghora, Asthibhanga, Supurana, Vilatasa and Asuyantra. In the twenty-second, they are Kutapasha, Pramardana, Mahachurna, Asuchurna and Taptalohamaya. In the twenty-third, they are Parvata, Kshuradhara, Yamalaparvata, Mutrakupa and Vishthakupa. In the twenty-fourth, they are Ashrukupa, Ksharakupa, Shitala, Musala and Ulukhala. In the twenty-fifth, they are Yantra, Shila, Shakata, Langala and Talapatra. In the twenty-sixth, they are Asigahana, Mahashakata, Mandapa, Sammoha and Asthibhanga. In the twenty-seventh, they are Tapta, Chala, Ayoguda, Bahuduhka and Mahaklesha. In the twenty-eighth, they are Kashmala, Samala, Malat, Halahala and Virupa. There are also Svarupa, Yamanuga, Ekapada, Tripada, Tivra, Achivara and Tamas. In due order, there are twenty-eight layers, with five hells in each. In due order, for each of these layers, there are five main hells. It should be known that Rourava and the other hells number more than one hundred. It is said that the circle of great hells numbers four thousand. O Vyasa! I have thus told you about how the hells are situated. Their enumeration leads to non-attachment. Hear about what happens to sinners there.""

Chapter 323-6(9) (Description of Consequences in Hell)

Canatkumara said, "In the fires of hell, sinners are cooked S and dried. Until their own deeds are exhausted, they suffer from many kinds of terrible hardships. Metals are melted in fire to cleanse them of their own impurities. In that way, according to the karma, men who are sinners are cleansed of their sins. The men are firmly bound by their hands and tied up in chains. Yama's servants make them hang down from the branches of large trees. Having flung them there, the servants make all kinds of efforts to make them swing. With great force, they make them swing for one yojana, until they lose their consciousness. As they are hanging in the air, Yama's extremely strong messengers tie hundreds of weights of iron burdens to their legs. The men suffer greatly on account of that great burden. They think of their own deeds and remain there, silent and immobile. From every direction, the terrible servants strike those evildoers with goads that resemble the fire in complexion and terrible iron rods. Acid is heated, fiercer than fire. From every direction, this is repeatedly smeared on them. After this swift and extreme smearing, their limbs are severed and mangled. Beginning with the head, all the limbs are progressively struck.

[1197] Ghuka is an owl, while Koka is the ruddy goose.

Like brinjals, they are cooked in heated oil in iron cauldrons. After this, they are flung into pits full of worms and excrement. They are again flung into ponds full of fat, blood and pus. They are devoured by worms and by birds with sharp beaks made of iron. They are devoured by dogs, gnats, wolves and tigers, with terrible and disfigured faces. Like fish, they are roasted over blazing coal. As a result of their wicked deeds, the men are pierced with extremely sharp spears. As a result of their karma, they are whirled around in terrible machines meant to extract oil. Like sesamum seeds, they are crushed in these wheels and reduced to a pulp. They are fried and boiled in several hot iron vessels. They are repeatedly boiled in cauldrons full of extremely hot oil. They are cooked several times and their tongues, chests and feet are crushed. In this way, the body is made to undergo great pain. These men progressively traverse innumerable hells. In all these hells, Yama makes them experience different kinds of pain. O Vyasa! Yama's servants impose great pain on all their limbs. Their mouths are filled with blazing lumps of coal, and they are struck. They are repeatedly immersed in burning acid, molten copper, extremely hot ghee and oil. After they have gone through these great hardships, they are beaten again. Sometimes, they are stuffed with excrement and worms and made to embrace fierce and blazing silk cotton trees[1198] that are made out of iron. They are beaten on the back with flaming and extremely thick clubs, Saws are used with great force to reduce their teeth and throats to fragments. As a result of their own deeds, starting with the head, all their limbs are struck in this terrible way. They eat their own flesh and drink their own blood. Those who always nourished only themselves are not given food or drink. With bludgeons, like sugarcane, they are crushed. In the terrible Asitalavana, [1199] they are sliced into fragments. Their limbs are pierced with needles, and they are impaled on the tips of heated spears. They are tossed around several times. But though they suffer, they do not die. The bodies start to tolerate happiness and misery. Clubs, shaped like teeth, are used to crush their bodies and extract the flesh. This is done by Yama's messengers, who are terrible and mighty. They remain in the hell known as Nirucchvasa for a long time, unable to breathe. In the hell known as Ucchvasa, they are imprisoned in prisons made of sand and struck. Inflicted many kinds of pain in the hell known as Rourava, [1200] they cry. They are inflicted greater pain in Maharourava and cry. Sharp, thick and extremely hot iron stakes are used to strike them on their faces, anuses, skulls, eyes and heads. They are repeatedly flung onto extremely hot sand. As they are flung into hot mire, the creatures wail in loud tones. O sage! The hell known as Kumbhipaka [1201] is full of hot oil. Sinners who were cruel in their deeds find it impossible to tolerate this in every possible way. Sinners are made to fall into the hell known as Lalabhaksha [1202] and undergo miseries there. They are repeatedly cooked in many kinds of hell. When a man
descends into the hell known as Suchimukha, [1203] he faces great miseries there. Yama's servants strike a sinner who is devoid of good deeds. They are hurled into iron pots, where they utter deep sighs. As a result of their own sins, men are cooked over large fires. They are tied with firm ropes and threshed over rocks.

[1198] Shalmali trees.

[1199] Forest (vana) of palm trees (tala) with leaves that are like swords (asi).

[1200] Rourava means the place where one is made to scream. Maharourava is a place where the screams are great.

[1201] Place where one is cooked in cauldrons.

[1202] Place where one eats one's own saliva.

[1203] With an end shaped like a needle.

They are flung into pits full of blinding darkness, where they are stung by terrible bees. Hundreds of worms pierce their limbs and mangle them. After this, they are flung into wells full of stinging acid. In the hell known as Mahajvala, [1204] sinners weep in misery. Scorched by the flames, they run around, here and there. They are bound together, with the mouth of one resting against the back of another, or they are tied shoulder to shoulder. With ropes they are dragged through the hells, sometimes with the arms firmly tied to the back. In this way, all the sinners are tied to each other. Bundles of such sinners, bound together and undergoing miseries, can be seen in Mahajvala. They are tied with ropes, smeared with mud and cooked in fires of dry cow dung and husk. But they do not die. They are dragged over extremely sharp and coarse rocks. The sinners thresh around, but are cooked several times, like grass. Many worms enter inside the bodies of these men, using their sharp mouths to devour and severely mangle the bodies. They are flung into heaps of worms, pus, flesh and bones. They remain there, with anxious hearts, as if crushed between two mountains. The bodies are smeared with hot and tough pastes. With faces hanging downwards and legs pointed upwards, they are scorched in flames. Extremely hot clubs are forced into their mouths. Subservient to others, they are made to gnaw at these clubs, as they are beaten with them. O Vyasa! In this way, evildoers are cooked in hell. I will now truthfully describe the karma that takes them there.""

Chapter 324-6(10) (Description of What Happens in Hell)

“Sanatkumara said, person who follows false agama texts goes to the hell known as Dvijihva. [1205] There, he is tortured through sharp and wide ploughs, which are like tongues and are half a krosha long. [1206] If a cruel man has reprimanded his mother, his father or his guru, his mouth is stuffed with excrement and worms, and he is beaten. Until the deluge arrives, the following are cooked in the fires of hell-Intoxicated men who amuse themselves in Shiva's temples, groves, wells, tanks, ponds and drive away brahmanas from the place, doing what they wish there, such as applying oil and unguents to the body, bathing, drinking what is not water, eating, sporting, playing, having sexual intercourse and gambling with dice there. They are crushed and made to suffer in machines used for extracting sugarcane juice. Those who engage in intercourse with the wives of other people are also punished in similar ways. They are made to embrace images of women with whom they had intercourse. But these are made out of iron and are very hot. Like that, women who are evil in conduct are made to embrace blazing images of men they formerly had intercourse with. They are beaten as they do this and weep. The ears of those who hear criticism of virtuous people are filled with heated iron, copper, tin, lead or brass pins that are like the fire in complexion, or with boiling milk or extremely hot and piercing oil Or, the ears are stuffed with hard unguents. In one hell after another, their ears are filled in this way and progressively, they undergo all these different kinds of hardship.

[1204] The great blaze.

[1205] Two-tongued.

[1206] A krosha is a measure of distance, equal to one-fourth of a yojana. With a yojana taken as eight miles, a krosha is two miles.

If the sin has been committed with another part of the body, that organ of action is progressively made to endure terrible pain in this way. If a person has foolishly touched another person's wife, he is made to hold red hot dust in his hands. Or the entire body of such a person is smeared with acid. There is great pain and hardship in all the hells. If a man has used his eyebrows to frown at his parents, firm spikes made out of iron are drawn across his face. Whichever organ a man has used to make the wife of another suffer, that organ is made to suffer. If he has gazed at another person's wife with unabashed and lascivious eyes, his eyes are filled with red-hot needles. In this way, Yama progressively imposes pain through flows of acid and other things. O tiger among sages! There is no doubt that this happens. There is no doubt that this is the truth. If a person eats without first offering food to devas, the fire, gurus and brahmanas, his tongue is pierced with hundreds of red-hot iron nails. Out of greed, if a man uses his hands to pluck flowers from a deva's park, sniffs it and wears it on his head, his head is covered with heated iron stakes and his nose is filled with a lot of corrosive acid and other things. There are those who criticize great-souled expounders and instructors of dharma, devotees of devas, the fire and gurus and the eternal sacred texts of dharma. Three-pointed red-hot iron spikes are thrust into their chests, throats, tongues, joints of the teeth, palates, lips, noses, heads and all the joints of the body. They are struck in many parts with clubs. Everywhere, the body is filled with blazing acid. In this way, they are made to undergo great pain. Those who seize the possessions of others or touch a brahmana with the feet progressively go to innumerable hells. Those who touch objects used for Shiva's worship, cows or texts full of jnana with their hands or feet have their bodies filled in similar ways. There are many kinds of physical pain in all the hells. Many kinds of pain are inflicted on the hands and the feet. There are sinners who release urine or excrement anywhere in Shiva's temple or parks meant for devas. Their penises and testicles are crushed with iron bludgeons. The penises and anuses are then stuffed with red-hot iron needles, The penises and anuses of those embodied beings are swiftly filled with stinging acid, and this is done repeatedly. Great pain is caused to the mind and to all the senses. Having made a true pledge, out of greed, if a person does not donate the wealth, or if he ignores a guest who has arrived in his house at the right time, such a person is an evildoer and goes to a hell full of impurities. If a person eats food without first offering some to dogs and crows, two nails are impaled into his open mouth. There are many kinds of fierce hardships imposed on them by worms and others with sharp iron beaks, like crows.""

"Shyama and Shabala [1207]-these are the two who obstruct the path to Yama. 'I render those two this offering. Let them accept it. There are crows who reside in the directions of Varuna, Vayu, Yama and Nirriti. [1208] Let those crows, who are the performers of auspicious deeds, accept this offering.' Having tendered these offerings to the accompaniment of Shiva's mantra and having carefully worshipped Shiva and offered oblations into the fire according to the norms, a person does not see Yama. He goes to heaven. Therefore, this offering must be made every day. A square mandala [1209] must be drawn and filled with fragrant objects. The oblation to Dhanvantari is made in Ishana's direction, [1210] that to Indra in the east, that to Yama in Yama's direction, that to Daksha and Uma in Varuna's direction,

[1207] Two dogs who are respectively dark and dappled.

[1208] Respectively, west, north-west, west and south-west.

[1209] A mandala is usually circular, but not invariably so.

[1210] North-east.

that to the ancestors in the south, that to Aryaman in the east and that to Dhatri and Vidhatri at the door of the house. [1211] For dogs, the lord of dogs and crows, the offering is laid out on the ground. A householder's means of subsistence depend on devas, ancestors, humans, pretas, bhutas, guhyakas, birds, worms and insects. The four udders of a cow are said to be the sounds of Svaha, Svadha, Vashat as the third and Hanta. Devas suck at the udder known as Svaha and ancestors at the one known as Svadha. Vashat is used by other devas and lords of bhutas. Men always drink from the udder known as Hanta. [1212] If a man shows due and progressive devotion to the cow and maintains the sacrificial fire at the right time, he does not suffer. If a man abandons these, he is immersed in the hell known as Tamisra and suffers. Therefore, after rendering these offerings at the door, a man must reflect for a while. A hungry guest who lives in the same village must be fed auspicious food first, according to his capacity. He must eat only after this. If a guest's hopes are belied and he returns from a house, he leaves all his bad deeds for the householder and takes away all the good deeds of the householder. Hence, if a man loves to eat only by himself, he is bound in chains for a long period of time and with great force, his tongue is pierced. Bits of his own flesh, fragments as small as sesamum seeds, are torn out and he is forced to eat these. In that way, he is made to drink his own blood. He is continuously beaten with whips and made to suffer from hunger and thirst. In this way, evildoers go through extremely terrible and great hardships. Listen briefly to what occurs after this. A man's weight of sins may be great and his adherence to dharma may be little. Alternatively, his adherence to dharma may be heavier. Hear about the states of these two types. If the power of sins is heavier and more powerful, it is not worth talking about the fruits of the good deeds. The enjoyment of happiness does not matter since many kinds of suffering follow. A man who is tormented and anxious cannot eat happily. That good food cannot be enjoyed every day and it will be missed later. However, if a man's dharma is heavier, he is like a householder who fasts. He is like a wealthy person who knowns that the hardship is only because he has resorted to a niyama. But there are terrible sins committed by a man on earth and they can shatter him into a hundred fragments, like a mountain struck by the vajra.""

Chapter 325-6(11) (Greatness of Donations of Food)

“Vyasa said, "Men who commit sins follow a path of great misery when they go to Yama. O lord! Please tell me how those who follow dharma travel in happiness.""

"Sanatkumara replied, "One must certainly enjoy the consequences of karma performed, auspicious or inauspicious. I will tell you about the dharma that gives rise to happiness.
Here, there are men who are amiable in disposition, full of compassion, the performers of auspicious deeds. Those men travel along Yama's path, which is full of fear, in joy. If a man gives footwear or sandals made out of wood to foremost among brahmanas, he travels to Yama's abode amidst great happiness, astride a horse.

[1211] Dhatri is the preserver and Vidhatri is the creator.

[1212] The exclamation of svaha is made when offering oblations to gods and that of svadha when offering oblations to ancestors. Vashat is a general exclamation, while hanta is an exclamation of benediction and joy.

By donating an umbrella, a person with a body travels with an umbrella held above his head. If one donates a palanquin, one happily travels astride a chariot. By giving beds and seats, one travels happily, resting along the way. There are those who plant trees and construct shady resting-houses along a path. Even if it is hot, they travel to Yama's world without any exhaustion. Men who construct gardens with flowers, travel on Pushpaka. Those who construct temples for devas travel as if they are playing inside their homes. There are those who build pavilions and hermitages for mendicants and those who are without protectors. They too travel as if they are playing inside their homes. There are men who worship devas, the sacrificial fire, gurus, brahmanas and the father and the mother. They are honoured and travel in whatever happiness they wish for. Those who donate lamps travel along a path that is illuminated in all the directions. By granting refuge, one travels in happiness, without any ailments. Men who serve their gurus rest along the way, as they travel. Those who give a lot to brahmanas travel happily, as if they are in their own homes. Those who donate cows travel amidst prosperity, with everything they wish for. A man who gifts food and drinks obtains these along the path. A person who gives water for washing the feet gets water along the path. A person who gives oil for massaging the feet travels astride a horse. O Vyasa! If a person always gives water for washing the feet, oil for massaging the feet, lamps, food and refuge, Yama never approaches him. If a person donates gold and jewels, he easily traverses across impassable regions. If he gives silver, bulls and garlands, he goes happily to Yama's world. Those who donate such things go to Yama's abode in happiness. Such men always enjoy many kinds of objects of pleasure in heaven.""

"However, among all kinds of donations, the donation of food is said to be supreme. It instantly increases pleasure and joy. It enhances strength and intelligence. O supreme among sages! There is no donation that is equal to the donation of food. Creatures originate from food. In its absence, they die. In due order, blood, flesh, fat and semen result from food. Creatures originate from semen. Therefore, the universe is nothing but food. Even if a person obtains gold, jewels, horses, Indras among elephants, women, garlands, sandalwood and other articles, when he is hungry, despite all these, he cannot enjoy himself. Those in the womb, those who have just been born, children, the aged, those who are middle-aged, devas, danavas and rakshasas, all desire food. Among all physical and mental ailments, hunger is said to be the most serious. There is no doubt that these are destroyed when medicinal herbs, in the form of food, are applied. There is no misery that is equal to hunger. There is no disease that is equal to hunger. There is no happiness equal to being from disease. There is no enemy equal to anger. That is the reason donations of food have been described as most auspicious. Otherwise, scorched by the fire of hunger, all embodied creatures die. The giver of food is said to be the person who gives life. One who gives life gives everything. Therefore, by donating food, one obtains the fruits of all donations. When a man accumulates good merits, with his limbs nourished by food and drink, there is no doubt that the good merits are divided into two halves, one half earmarked for the person who has donated food. There are many kinds of objects of pleasure in the three worlds, jewels, women and mounts. A person who donates food obtains all these, in this world and in the next one. The body is the supreme means for achieving dharma, artha, kama and moksha. Therefore, one must nourish one's body with food and drink. Food is praised because everything is based on it. There has been no donation that is equal to that of donating food, nor will there ever be. O sage! Everything in this world and universe is held up by food. Food leads to energy in people. Life is based on food. If a person desires his welfare, he should donate food to mendicants and great-souled brahmanas, even if his family suffers in the

process. In the form of an afflicted brahmana who desires food, for a person who donates food, the best among riches is created for the world hereafter. If a householder desires his prosperity, he should worship a brahmana who has come to his house at the right time, exhausted from travelling and lacking a means of subsistence. O Vyasa! A person who follows good conduct and donates food, devoid of malice, is worshipped. For great happiness in this world and in heaven, he must abandon any consequent rise in rage. The increase in anger, even if it is natural, must be curbed. Donations of food, even if they are to bitches and shvapachas, [1213] are never wasted. Without being anguished over the act, if a person donates to a traveller who is exhausted, even if he has never seen him before, he obtains prosperity. O great sage! If a person happily gives food to ancestors, devas, brahmanas and guests, he obtains the fruits of a great good deed. Whether the donation is to a shudra or to a brahmana, the donation of food and drink is special. A man must not ask about the recipient's gotra, conduct, learning and country of residence. A man who gives food to a brahmana who begs for it goes to a supreme heaven and remains there until the advent of the deluge. For a person who donates food, it is as if he obtains a tree that grants everything desired as fruits. He is filled with joy, like brahmanas in heaven. O sage! As a result of the donations of food, worlds are created in heaven. O great sage! Hear about the greatly divine worlds a food donor obtains. The houses of those great-souled ones are radiant in heaven. They have many shapes and forms and are filled with many objects of desire. Trees that grant every object of desire are located in those houses. Everywhere, there are golden and auspicious wells and ponds. Thousands of different kinds of auspicious drinks are announced. There are heaps of food, garments and ornaments. Milk flows in the rivers and there are mountains of ghee. The palaces are radiant and white, and the beds shine like gold. A person who gives food goes there. Therefore, if one desires one's welfare in this world and in the next one, one should donate food. For those who perform the good deed of donating food, those worlds are extremely radiant. Therefore, it is certain that men must specially donate food. Food is Prajapati himself. Food is Vishnu himself. Food is Hara himself. Therefore, there has been no donation that is equal to that of donating food, nor will there ever be. If a person commits a great sin and donates food after that, he is freed from all sins and goes to the world of heaven. In the world of the dead, there are eight kinds of donations that are distinguished, those of food, drink, horses, cows, garments, beds, umbrellas and seats. These kinds of donations are special and if a man makes these gifts, he goes to Dharmaraja's city on a vimana. O unblemished one! This account is about the powers of donating food. If a person reads this, or has it read, he obtains prosperity. O great sage! If a person hears this, or makes it heard, at a shraddha ceremony or before brahmanas, it is like giving infinite quantities of food to ancestors.""

[1213] Shuapacha is one who is an outcaste. Literally, one who eats dogs, or eats with dogs.

Chapter 326-6(12) (Greatness of Austerities)

“Sanatkumara said, "The donation of drink is always a supreme and excellent donation. It satisfies a large number of living beings and is like life itself. Therefore, without any restriction and full of affection, one must make this kind of donation. The construction of waterbodies gives rise to great bliss in this world and in the next one. This is the truth. There is no doubt that this is the truth. Therefore, a man must build tanks, wells and lakes. If a well-constructed tank is always full of water, it takes away half the sins of the man who constructed it. When men constantly dig waterbodies in which cows, brahmanas and virtuous people drink, they save everyone in their lineages. Without restrictions, if a person arranges for drinking water during the summer, he never has to face hardships along an extremely difficult and uneven passage. Those who construct ponds are said to possess qualities. I will speak about them. Those who dig ponds are honoured everywhere in the three worlds. Those who arrange for ponds obtain the best of fame. They reside in the sun's world, obtaining his friendship and without suffering from afflictions imposed by the sun. If a person digs a pond, the learned have said that he obtains infinite good merits and obtains fruits of dharma, artha and kama. The four kinds of beings [1214] obtain supreme refuge in a pond. In every direction, ponds lead to excellent prosperity. Devas, humans, gandharvas, ancestors, nagas, rakshasas and immobile beings seek refuge in ponds. Brahma has said that if a man constructs a pond that is full of water during the rainy season, he obtains the fruits of an agnihotra sacrifice. If a man constructs a pond that is full of water during the autumn, there is no doubt that he obtains the fruits of donating one thousand cows. If a man constructs a pond that is full of water during the beginning of winter and deep winter, [1215] there is no doubt that he obtains the fruits of conducting a sacrifice at which, a lot of gold is donated. If a man constructs a pond that is full of water during spring and summer, the learned have said that he obtains the fruits of an atiratra or ashvamedha sacrifice. [1216] O sage! O Vyasa! I have spoken about the fruits of waterbodies, which are excellent and are loved by living beings. Now hear about the qualities associated with planting trees. If a person plants trees in a desolate forest, he saves all those in the lineages of his parents, those who have preceded him and those who will follow him. Therefore, trees must be planted. There is no doubt that those trees become his sons. When he goes to the world hereafter, he obtains undecaying worlds. Trees honour large number of gods with flowers, all the ancestors with fruits and all the guests with shade. Kinnaras, uragas, rakshasas, devas, gandharvas, humans and large numbers of rishis seek refuge under trees. Full of flowers and fruits, they satisfy humans. That is the reason, following dharma, they are spoken of as sons in this world and in the next one. Those who dig ponds, those who plant trees, a brahmana who performs sacrifices and a person who speaks the truth are never dislodged from heaven. Truth is the supreme brahman. Truth constitutes supreme austerities. Truth is the supreme sacrifice. Truth is supreme learning.

[1214] Born from wombs, born from eggs, born from sweat (insects and worms) and trees and plants.

[1215] Respectively, hemanta and shishira.

[1216] Atiratra is a kind of soma sacrifice, ashvamedha is a horse sacrifice.

When others sleep, truth is awake. Truth is the supreme state. Truth holds up the world. Everything is established in truth. Sacred sacrifices, the worship of devas, rishis and ancestors and every kind of learning that is obtained are all established in truth. Sacrifices, austerities, donations, mantras, Devi Sarasvati, and brahmacharya are all truth. Aumkara is truth. This is indeed true. The wind blows because of truth. The sun heats because of truth. The fire burns because of truth. Heaven is established in truth. There is no doubt that through truth people can obtain everything, following the norms of the Vedas and bathing in all the tirthas. If one thousand ashvamedha sacrifices and a hundred thousand other sacrifices are held on one side of a balance and truth on the other, it is truth that is superior. Devas, ancestors, humans, uragas and rakshasas are pleased through truth. All the worlds and mobile and immobile entities are also pleased through truth. Truth is said to be supreme dharma. Truth is said to be the supreme state. Truth is said to be the supreme brahman. Therefore, one must always speak the truth. After tormenting themselves through extremely difficult austerities, sages are devoted to the truth. By devoting themselves to the dharma of truth, siddhas go to heaven. Along with Matrikas, [1217] they travel on vimanas that are full of large numbers of apsaras. Truth must always be spoken. There is nothing superior to truth. To obtain success in the extensive and fathomless ocean, one should mentally bathe in the pure lake and tirtha that is truth. This is said to be the means to attain the supreme destination. There are men who do not utter falsehoods for their own sake, for the sake of others and for the sake of their sons. Such men go to heaven. Vedas, sacrifices and mantras always exist in brahmanas. But they are not obtained by those who resort to the untruth. Therefore, one should always follow the truth.""

"Vyasa said, "O store of austerities! Please speak to me again about the fruits of austerities, for brahmanas and for all the other varnas.""

'Sanatkumara replied, "I will speak about austerities, the means to achieve everything one wishes for. Even for brahmanas, these are extremely difficult to perform. Listen to me attentively. Austerities are spoken of as supreme. Fruits are obtained through austerities. Those who are engaged in austerities always rejoice, along with devas. Heaven is obtained through austerities. Fame is obtained through austerities. Desire is satisfied through austerities. Austerities are the means to achieve everything. Moksha is obtained through austerities. Austerities are great. They are the forms of jnana, vijnana, prosperity and good fortune. Through austerities, a man can obtain many kinds of objects. Through austerities, one can obtain everything that the mind desires. Without tormenting oneself through austerities, one can never reach Brahma's world. Without tormenting oneself through austerities, one cannot obtain Parameshvara Shankara. When a man torments through austerities in any task he is engaged in, that man obtains everything, in this world and in the next one. A person addicted to liquor, a person who has intercourse with another person's wife, the killer of a brahmana and a person who violates his guru's bed-all of them can cross over through austerities and are freed from all sins. Sarveshvara Sthanu, [1218] the eternal Vishnu, Brahma, Hutashana, [1219] Shakra and others have engaged in austerities.

[1217] Divine mothers.

[1218] Sthanu means someone who stands firmly and does not move.

[1219] Agni, the one who receives oblations.

There are eighty-eight thousand sages who have held up their seed. As a result of their austerities, they amuse themselves in heaven, along with devas. Shakra, the lord of gods, obtained his kingdom through austerities. It is because of austerities that Vritra's slayer rules over everything, from one day to another day. It is because of austerities that the two devas, Surya and Chandra, are engaged in the welfare of the worlds and nakshatras and planets possess their illumination. Indeed, in this world, there is no happiness that cannot be obtained through austerities. Those who know about the Vedas know that every kind of happiness is obtained through austerities. Jnana, vijnana, freedom from disease, beauty, good fortune and happiness are always obtained through austerities. Brahma created the universe through austerities. Without any exhaustion, Vishnu preserves the universe through austerities. Hara destroys through austerities. Shesha holds up the entire earth through austerities. O great sage! Vishvamitra, Gadhi's son, was a kshatriya. But as a result of his austerities, he became a brahmana and was famous in the three worlds. O immensely wise one! I have thus spoken about the greatness of excellent austerities. Hear about the greatness of studying, which is better than austerities.""

Chapter 327-6(13) (Greatness of Puranas)

“Sanatkumara said, "O sage! Whether one torments oneself through austerities in the forest and survives on wild roots and fruits, or whether one studies a single Rik, [1220] the fruits are similar. By teaching the sacred shruti texts, an excellent brahmana obtains twice the fruits that be obtains from merely studying them. Without the sun and the moon, the world will be without light. O sage! If one does not study the Puranas, it will be like that. Those who lack jnana are always scorched in hell. But a person who knows the Puranas makes people understand. Therefore, he must be worshipped. Among all those who are worthy vessels, a person who knows the Puranas is the best. Since he saves people from a downfall he is spoken of as a patra. [1221] One should never think of a person who knows the Puranas as an ordinary mortal. A person who knows the Puranas knows everything. He is Brahma, Vishnu and Hara. He is the guru. If one desires welfare in this world and in the next one, wealth, grain, gold and many kinds of garments should be given to a person who knows the Puranas. Full of great affection, if a virtuous person gives auspicious objects to a patra, the one who knows the Puranas, he proceeds to the supreme destination. Hear about the sacred fruits obtained by a person who donates land, cows, chariots, elephants and handsome horses to a patra. In this world and in the next world, across births, the satisfaction of his desires is not exhausted. Such a man obtains the fruits of an ashvamedha sacrifice. A person who gifts land that has been tilled and is auspicious and fertile, saves ten generations of his lineage, those who preceded him and those who will follow him. He enjoys all the objects of pleasure in this world. At the end, in a divine body, he goes to Shiva's world in a divine vimana. Devas are not satisfied as much from sacrifices, prokshana, [1222] offerings and worship with flowers as they are with words from the texts.

[1220] A Rik is a verse, or a small part, of the Vedas

[1221] A patra is a deserving person, a worthy vessel/recipient. The etymological explanation given here is of a person who saves (trayate) from downfall (patana).

[1222] Prokshana means the sprinkling of water, or the slaughter of animals, at a sacrifice.

Hear about the fruits obtained by a person who arranges for a text about dharma in the temple of Shambhu, Vishnu, Arka [1223] or anyone else. The man obtains the fruits of a rajasuya[1224] or ashvamedha sacrifice. He quickly penetrates Surya's world and goes to Brahma's world. After remaining there for one hundred kalpas, he becomes a king on earth and enjoys, without any thorns. There is no need to think about this. There are fruits that are said to be obtained from one thousand ashvamedha sacrifices. Those fruits are obtained by a person who performs japa in front of a deva. There is nothing that pleases Shambhu and the other residents of heaven as much as recital of Itihasa and Puranas in Shambhu's auspicious temple. Therefore, every attempt must be made to accomplish the task of reading from these texts. Full of love, if one listens to this, one obtains everything desired as fruits. If a man listens to Shambhu's Purana, he is freed from sins. He enjoys all the extensive objects of pleasure and goes to Shiva's world. Good merits are obtained from a rajasuya sacrifice and from a hundred agnishtoma sacrifices. [1225] By merely listening to Shambhu's account, those good merits are obtained. O sage! There are fruits obtained by those who bathe in all the tirthas and by those who donate crores of cows. By hearing about Shambhu's account, those fruits are obtained. Men who constantly listen to Shambhu's account purify the earth. There is no doubt that they should be thought of as Rudras. The sages know that the dust from the lotus feet of virtuous people who hear about Shiva's illustrious deeds, and recite them, are like tirthas. If an embodied being desires to go the best destination, he should always listen devotedly to Shiva's account from the Puranas. If a person is incapable of hearing the entire Purana, he should control himself and listen for one muhurta every day. O sage! If a man is incapable of listening to it every day, he should hear about Shankara's account in sacred months. O lord among sages! If a man listens to Shiva's account, he burns down the large forest of karma and crosses samsara. Devoutly, if a man listens to Shiva's account for a muhurta, half a muhurta or a kshana, [1226] he does not face any calamities. O sage! There are good merits obtained from all donations and from all sacrifices. Such unwavering fruits are obtained from hearing Shambhu's Purana. O Vyasa! Especially in kali yuga, it is said that for any man, there is no dharma or dhyana that ensures emancipation other than that of listening to Puranas. For men, hearing Shambhu's Purana and chanting his name yield beautiful fruits, like a kalpadruma. [1227] There is no doubt about this. In kali yuga, men are wicked in intelligence and neglect dharma and good conduct. For them, Shambhu has arranged for the juice of nectar, known as Purana. Through drinking amrita, only a single man becomes immortal and is freed from old age. However, through drinking the amrita of Shambhu's account, the entire lineage is freed from old age and death. Ascetics, auspicious in conduct, perform sacrifices and obtain a destination. O son! By listening to Puranas, one suddenly obtains that destination. Until one has obtained jnana, one must make efforts to study the sacred texts on yoga and listen to the sacred texts known as Puranas. Sin is diminished and dharma is constantly enhanced. By listening to the Puranas, a person obtains jnana and doesn't return to samsara. Therefore, one must make efforts to listen to Puranas for the sake of dharma, artha and kama and for reaching the path that leads to moksha.

[1223] Surya.

[1224] A royal sacrifice.

[1225] An agnishtoma is a sacrifice to Agni that lasts for five days, usually in the spring.

[1226] Kshana is a small measure of time, 1/12th of a muhurta, an instant.

[1227] The same as a kalpavriksha.

Fruits are obtained from sacrifices, donations, austerities and visiting tirthas. A man obtains those fruits by listening to the Puranas. Had the Purana accounts not been there, no one would have looked towards the path of dharma, or observed vratas, required for this world and the next. If one listens to any one of the thirty-six Puranas, [1228] or devoutly reads it, there is no doubt that he will be emancipated. Among all the other paths that can be seen for bestowing happiness, the path of the Puranas is always the best. Like the world of the living without the sun, nothing shines without the sacred texts.""

Chapter 328-6(14) (General Donations)

“Sanatkumara said, "There are revered donations that are praised. If a person wants to save himself, every day, he must make these great donations to a worthy recipient. O supreme among brahmanas! Donations of gold, donations of cows and donations of land, and their acceptance, are sacred and enable the donor to cross over. Donations of gold, donations of cows and donations of land are the best. Through these, one is freed from sins. Tuladana[1229] is as praised as the giving of cows. The donation of land and the donation of Sarasvati [1230] are equal in strength, but the donation of Sarasvati is praised more. Among the objects that should be given every day to those who seek are bulls, cows, umbrellas, garments, footwear, food and drink. After making the sankalpa, if one gives to brahmanas, supplicants and the afflicted, one becomes spirited. There are ten great donations-gold, sesamum, elephants, maidens, female servants, houses, chariots, jewels, a kapila cow[1231] and an ordinary cow. When a brahmana who possesses jnana accepts all these, there is no doubt that the recipient and the donor instantly cross over. With pure minds, if men donate gold, there is no doubt that devas give it back to him. This is what I have heard. All devas are in Agni and gold is Hutashana. Therefore, when one donates gold, this is like donating all the devas. The donation of land is the best and yields everything desired as fruits. Gold is special and earlier, Prithu donated this. If land is given, along with gold, this is praised. One is freed from all sins and goes to the supreme destination. O sage! I will speak about another excellent gift. One will then not see Yama's desolate forest, which brings many miseries. Pure in mind and following the norms, one should donate a forest. Objects and wealth donated must be lawfully earned, without any fraud. Using a prastha [1232] of sesamum seeds, the image of a cow should be made, possessing all the qualities. A calf should be made out of gold, divine and possessing all the signs. With kumkuma and akshata, [1233] the auspicious design of a lotus with eight petals should be drawn. After this, full of great devotion, the person must worship Rudra and all the other devas. Having performed the worship, according to one's capacity, one must donate the cow and calf, decorated with all the ornaments, to a brahmana, along with jewels and gold. He should eat only in the night and donate a lot of lamps.

[1228] The text actually says twenty-six. But it should be 36, 18 major Puranas (Mahapuranas) and 18 minor Puranas (Upapuranas).

[1229] Donation of gold/silver that is equal to the weight of one's own body.

[1230] As in, gifting speech to someone.

[1231] Literally, a brown cow, but meaning an excellent cow.

[1232] A measure of weight or capacity.

[1233] Akshata is unhusked grain.

One should make efforts to do this at the time of purnima[1234] in the month of Kartika. According to his capacity, if a person does this properly, he does not see the path to Yama, which causes fear, or terrible hell. O Vyasa! Having committed innumerable sins, if a person does this, he sports in heaven with his relatives and well-wishers, for as long as there are fourteen Indras. [1235] The donation of a cow, made in the proper way, is said to be the best. O Vyasa! There is no other supreme gift that is described to be its equal. A person should donate a kapila cow and its calf, with its horns encrusted in gold, with its hooves encrusted in silver, possessing all the auspicious signs, along with a brass vessel. O Vyasa! If a man does this, in this world and in the next one, across births, because of these qualities, the cow returns to him in the form of a kamadhenu. [1236] If one desires undecaying benefit, one should donate whatever one loves most in the world and whatever one loves in his house to a person who possesses qualities. For any man, tuladana is said to be a supreme donation. If he desires his own benefit, he should climb onto one side of the pair of scales. If he does this, he is freed from sins of slaughter and imprisonment he has committed in this world. Tuladana is extremely sacred and destroys all sins. Having committed innumerable sins, if a person performs tuladana, he is freed from all sins and goes to heaven. There is no doubt about this. 'O presiding deity of

the balance! O Smara's enemy! I have committed sins during the day, at night, at the time of the two sandhyas, at midday, at the end of the night and at the three times of the day. I have committed them in thoughts, words and deeds. Please take them away quickly. I have committed sins against the young and the aged, knowingly and inadvertently. O presiding deity of the balance! Please take all of them away quickly. I have earmarked riches for a worthy recipient now and as proof, have placed it on one side of the balance, equal to my weight. Let my bad deeds be taken away and let good merits accrue to me.' Having said this, if a person desires his benefit, he should always give this to brahmanas. One should not give this only to one single person. One cannot cross over through that. O Vyasa! If a person performs the excellent tuladana, he destroys his sins and goes to heaven, remaining there for the duration of fourteen Indras.""

Chapter 329-6(15) (The Nether Regions)

“Vyasa asked, "Is there a single donation that bestows the fruits of all donations? For the benefit of humans, please tell me about that gift.""

'Sanatkumara replied, "Listen. There is a single gift. It if is made at the right time, men obtain the fruits of all donations. I will describe it to you. If a man desires emancipation and wishes to cross over samsara, he must donate the universe. Indeed, this is the best donation. If a man donates the universe, he obtains the fruits of donating everything else. Through that single gift, he becomes the lord of the seven worlds. If a man donates the universe, along with his relatives, he sports in heaven with the residents of heaven and enjoys agreeable objects, for as long as the moon and the sun remain in the firmament and as long as the earth is established.

[1234] Night of the full moon.

[1235] That is, for the duration of 14 manvantaras.

[1236] A cow that can be milked to satisfy every desire.

After this, he obtains a destination with Madhava, which is so very difficult for even devas to obtain.",

"Vyasa said, "O illustrious one! Please tell me about the size and nature of the universe. Please tell me what supports, so that I can understand.""

'Sanatkumara replied, "O sage! Listen. I will tell you about the highs and lows of the universe and about its expanse. Even if one hears this briefly, one is freed from sins. The cause is not manifest, but becomes manifest under the name of Shiva, who is free from aberrations. When this division occurs, over the course of time, Brahma originates. Brahma creates the universe, with its fourteen worlds. O son! I will tell you about this briefly. Listen attentively. There are seven nether regions, Patala and the others. There are seven regions above this. The height of the universe is double this [1237] and it is stationed in the midst of water. There is a naga who proves the support and base, described as Vishnu. As a result of Brahma's words, he illuminates all the directions. Even devas and danavas are incapable of describing the qualities of the one known as Shesha. He is worshipped by large numbers of siddhas, devas and rishis and one reads about him as Ananta. He possesses one thousand hoods. The jewels on his one thousand hoods illuminate all the directions. He is decorated with the sparkling svastika sign. His eyes roll around in intoxication and he resembles a flaming Mount Shveta. He wears garlands and a diadem and a single dazzling earring. He is as beautiful as Mount Shveta, with Ganga flowing down it. Intoxicated, he is attired in blue garments and resembles another Mount Kailasa. The tips of his hands rest on a plough and there is an excellent and radiant mace. Naga maidens, golden in complexion, lovingly worship him. He is Rudra, in the form of Samkarshana, blazing with the flames of a poisonous fire. At the end of a kalpa, flames of fire repeatedly issue from his mouths. After burning down the three worlds, he becomes tranquil. This is what we have heard. The radiant Shesha holds up the globe of the earth on his back and is at the bottom of Patala. Shesha is the lord of beings and is worshipped because of his infinite qualities. Even if they desire to do so, the gods are incapable of describing his valour and his powers, or even knowing about his nature. His bejewelled hoods are like red mountains and circle the entire earth, like a garland of flowers. Who can speak about his valour? With his eyes rolling around in intoxication, when Ananta yawns, the earth, with its mountains, oceans and forests, starts to quake. O supreme among sages! Each of the nether regions extends for ten thousand yojanas-Atala, Vitala, Sutala, Rasatala, Tala, Talatala and Patala as the seventh. Those who are discriminating should know that these seven regions are below the earth. They are full of jewels and the height is double the expanse. The palaces are full of jewels and the floors are made out of gold. Danavas, daityas, naga species and immensely fortunate rakshasas, born from daityas, reside there. From Patala, Narada arrived at an assembly in heaven and reported that the nether regions are more beautiful than heaven. There are many kinds of ornaments and extremely radiant jewels there. They sparkle and cause delight. What is Patala's equal? Patala is adorned with the beautiful deva[1238] and danava maidens. Even a liberated person rejoices there. During the day, the rays of the sun don't exist there. During the night, there are no beams of the moon. There is no heat or cold. There is only the energy of the jewels.

[1237] Double the height of the 14 worlds.

[1238] This is probably a typo and should read daitya.

O supreme among sages! The passage of time is not experienced there. Extremely happy, the residents enjoy food and drinks. There is the call of the male cuckoo and lotus ponds are full of lotuses. There are beautiful rivers and lakes and other places to roam around in. The ornaments sparkle and the unguents are very fragrant. O brahmana! There are the sounds of singing and the playing of veenas, flutes and drums. Daityas and uragas enjoy happiness in Patala. Through austerities, danavas, siddhas and humans reach that place.""

Chapter 330-6(16) (Being Saved from Hell)

Canatkumara said, "O S "O best among sages! The hells are above the nether regions. Sinners are cooked there. Hear from me about them-Rourava, Shukara, Rodha, Tala, Vivasana, Mahajvala, Taptakumbha, Lavana, Vilohita, Vaitarani, Puyavaha, Krimina, Krimibhojana, the horrible Asipatravana and the terrible Lalabhaksha. Of these, Puyavaha is generally full of fiery flames, and one hangs there, face downwards. There are also Sandamsha, Kalasutra, Tamas, Avichirodhana, Shvabhojana, Rushta, Maharourava, Shalmali and many such similar hells that cause grief. Men who have been addicted to wicked deeds are cooked there. O Vyasa! I will speak about this in due order. Listen attentively. A person who bears false witness, except when it is for brahmanas, gods and cows, and a man who always utters falsehoods, goes to Rourava. O Vyasa! A person engaging in foeticide, a stealer of gold, a person who imprisons cows, a violator of trusts, a drunkard, a person who kills a brahmana, a person who steals the possessions of others, a person who kills his guru and a person who associates with these-when such people die, they go to Kumbha. A person who kills his sister, mother or daughter, or a cow, also goes there. O brahmana! A person who sells his virtuous wife, a person who lives off usury, a person who sells hair and a person who forsakes his devotee are cooked in Taptaloha. O brahmana! A person who shows disrespect towards gurus, a worst among men who does not eat after them, a person who abuses devas, a person who sells images of devas and a person who has intercourse with a person one should not have intercourse with, goes to Satpabala. A thief, the killer of a cow, a person who has fallen down, one who violates an agreement, one who hates devas, brahmanas and ancestors and a person who defiles a jewel goes to Krimibhaksha. As a result of his wicked deeds, such a person has to eat worms. A worst among men who eats before ancestors and devas, or a man who defiles weapons, goes to Lalabhaksha. A brahmana who serves antyajas [1239] and receives from them, one who officiates at the sacrifice of a person he should not associate with, one who eats what should not be eaten and a person who sells soma falls down into Rudhirougha. A cruel person who destroys honey or destroys a village goes to the river Vaitarani. As a result of the intoxication of youth, if a person violates ordinances, if he does not clean himself or if he earns a living by defiling his family, he goes to Kritya. If a person cuts down trees, he goes to Asipatravana. If a hunter kills young deer with kshurapra arrows, [1240] he falls down into Vahnijvala. O brahmana! If a brahmana, kshatriya or vaishya is wicked in conduct, he goes to the hell meant for shuapachas, engulfed in flames. Those who give up vratas and deviate from their own ashramas, descend in the midst of the extremely terrible Sandamsha.

[1239] Antyaja can loosely be translated as outcaste. Literally, it means someone who is born in the extremities (of the main habitation).

[1240] A small arrow with a sharp head.

If a brahmachari has emission of semen while dreaming, or if a father does not teach his sons, he falls down into Shvabhojana. There are many other hundreds and thousands of hells. Evildoers are cooked there and face miseries. In this way, there are thousands of other sins. Men who commit these experience hardships in hells. In thoughts, words and deeds, if men commit acts that are against the varna and the ashrama, they descend into hell. Devas in heaven see them in hell, with their heads hanging downwards. Those who are in hell, with their heads hanging downwards, also see devas, upside down. Immobile objects, worms, pure beings, birds, animals, deer, those who follow dharma, gods, those who have been liberated and all other beings reside in heaven, as they do in hell. Those who have committed sins and are averse to prayashchitta, go to hell.""

"For kali yuga, Svayambhuva Manu has laid down norms for prayashchitta-heavy for major sins and light for minor sins. Out of all the deeds of prayashchitta that are spoken about, remembering Hara is the best. When a man commits a sin, he undertakes a rite of prayashchitta. However, having committed the sin, if he repents and remembers Shiva, that is the best. A man who remembers Maheshvara at midday, or at any other time, obtains him. If he remembers him at in the morning, at night, or at the time of the sandhyas, such a man diminishes his sins. By remembering the divinity Shiva and Shambhu and Uma, all his hardships are destroyed. He goes to heaven and obtains emancipation. O Indra among brahmanas! O excellent sage! Japa, oblations and worship are obstacles to sin. Therefore, when these are undertaken, sins do not occur anywhere in the three worlds. A man with a mind devoted to Maheshvara undertakes japa, oblations and worship and earns good merits. The fruits obtained are like the state of being Indra of the devas. O sage! If a man devoutly remembers Shiva night and day, all his sins are destroyed, and he does not go to hell. O supreme among brahmanas! Heaven and hell indicate good deeds and evil ones. On the one hand, this results in happiness. On the other hand, it results in miseries. Sometimes, there is joy, but subsequently, there is misery. Hence, there is nothing that is true misery and nothing that is true happiness. Happiness and unhappiness are signs of a temporary state of the mind. Jnana is the supreme brahman and jnana enables one to comprehend the truth. Everything in the universe, mobile and immobile, has jnana in the atman. O sage! There is nothing that is superior to this supreme vijnana. I have thus told you everything about the circle of hells. After this, I will now speak about the earth's globe.""

Chapter 331-6(17) (Jambudvipa and the Varshas)

“Sanatkumara said, "O Parashara's son! Listen. I will briefly tell you about the earth's globe, with its seven dvipas. [1241] The dvipas are Jambu, Plaksha, Shalmali, Kusha, Krouncha and Pushkara [1242] as the seventh. These seven are surrounded by seven oceans-those of salt water, sugarcane juice, liquor, ghee, curd, milk and water. Jambudvipa is located in the middle of all this. O Kaleya! [1243] The golden mountain, Meru, is right at the centre. Downwards, it penetrates for sixteen thousand yojanas and it rises up for eighty-four thousand yojanas. At the top, it extends for thirty-two thousand yojanas. The mountain rests on earth and extends on all sides. The base is sixteen thousand yojanas.

[1241] Dvipas are continents. Varshas are sub-divisions of these continents.

[1242] The text says Pushpaka. This must be a typo, as it is customarily stated as Pushkara.

[1243] An unusual way of referring to Vyasa, explained by the fact that his mother, Satyavati, was dark and is referred to as Kali/Kalika.

it stands like the pericarp of a lotus. [1244] The mountains Himalaya, Hemakuta and Nishadha are to the south. Nila, Shveta and Shringi are varsha mountains to the south. [1245] Each of these mountains is ten thousand yojanas long. They are full of jewels and have a red complexion. The height and the breadth are both one thousand yojanas. Bharata is the first varsha and Kimpurusha is the one that comes next.[1246] sage! Another, Harivarsha is to the south of Meru. Ramyaka is to the north and Hiranmaya is next to it. O supreme among sages! Uttarakuru is to the north and is like Bharata. Each of these extends for nine thousand yojanas. Ilavrita is in the centre and the golden mountain of Meru rises up at its centre. In four directions of Meru, there are mountains that are nine thousand yojanas high. O best among rishis! They have been devised like supporting beams and rise up, joined to Meru. The one to the east is named Mandara, the one to the south is Gandhamadana, the one on the western flank is Vipula and the one stationed to the north is Suparshva. A kadamba tree, a jambu tree, a pippala tree and a vata tree rise up like standards in these mountains. [1247] Each of these mountains extends for eleven hundred yojanas. O great sage! Hear about the reason why Jambudvipa has that name. There are large and radiant trees, and I will describe their nature to you. The fruit of the jambu tree is as large as a huge elephant. It falls down from the summit[1248] on the ground in all directions and is shattered. The flow of that juice is known as River Jambu and the people who reside in every direction drink it. People who reside along the banks do not perspire or suffer from bad odour. They do not suffer from old age, or the decay of the senses. The mud along the banks is dried up by the pleasant wind that blows [1249] and become the gold known as jambunada. This is used to make ornaments for the siddhas. Bhadrashva is to the east of Meru and Ketumala is to the west. O best among sages! Ilavrita is between these two. In the east, there is the forest named Chaitraratha and to the south, Gandhamadana. To the west, there is said to be Vaibhraja and to the north, Nandana. [1250] There are four lakes that are always said to be enjoyed by devas-Arunodaya, Mahabhadra, Shitoda and Manasa. The mountains Shitanjana, Kurunga, Kurari and Malyavan, are like filaments [1251] on Meru's eastern flank. Each of these mountains is important. The mountains Trikuta, Shishira, Patanga, Ruchaka, Nishadha, Kapila and others are like filaments to the south. Sinivasa, Kusumbha, Kapila, Narada, Naga and so on are like filaments on the west. The mountains named Shankhachuda, Rishabha, Hamsa, Kalanjara and others are like filaments to the north. Vidhatri's city, Shatakumbha, is on Meru's summit and extends for fourteen thousand yojanas. All around it, in the eight directions, there are the cities of the guardians of the worlds, according to their directions and forms.

[1244] Meru is like an inverted cone.

[1245] Varsha mountains are mountains that act like boundaries, separating one varsha from another.

[1246] Jambudvipa is divided into nine varshas-Bharata, Kimpurusha, Hari, Ramyaka, Hiranmaya, Uttarakuru, Ilavrita, Bhadrashva and Ketumala. Ilavrita is in the centre.

[1247] Respectively in Mandara, Gandhamadana, Vipula and Suparshva. Kadamba is Stephegyne parvifolia, jambu is the rose apple tree and both pippala and vata are holy fig trees.

[1248] Of Gandhamadana.

[1249] There is a typo in the text, and we have corrected mukha (mouth) to sukha (pleasant).

[1250] Each of the mountains Mandara, Gandhamadana, Vipula and Suparshva have a grove and a lake. This is usually stated as Chaitraratha in Mandara, Nandana in Gandhamadana, Vaibhraja in Vipula and Savitra in Suparshva.

[1251] With Meru being compared to a lotus.

Emerging from Vishnu's feet and flooding the lunar disc, the river Ganga descends and flows all around Brahma's city. Having descended there, it flows in four directions. In due order, they are Sita, Alakananda, Chakshu and Bhadra. Sita flows to the east of the mountain and Alakananda to the south. Chakshu flows to the east and Bhadra to the north. Ganga has three flows. [1252] Having crossed the mountains, it flows in the four directions and reaches the great ocean. Malyavan and Gandhamadana extend up to the mountains Nila and Nishadha. Meru is in between these two, in the shape of a pericarp. Bharata, Ketumala, Bhadrashva and Kuru are like petals of the mountain of the world. [1253] There are mountains that form the boundaries. Jathara and Devakuta are the two mountains that constitute the boundary, extending from the south to the north. Gandhamadana and Kailasa stretch from the east to the west. Nila and Nishadha are mountains that extend to the east of Meru and to the west. They extend to the south and to the north and are located inside the pericarp. There are mountains that are established along Meru's stomach, in four directions, two mountains in each direction. These are Shveta and other mountains, which are like filaments. To the north of the mountains, there are valleys, frequented by siddhas and charanas. [1254] There, the groves and the cities are extremely beautiful and belong to all the devas, gandharvas, yakshas and rakshasas. Night and day, devas and daityas always sport in those mountains. These regions are described as heaven on earth, with the residences of those who are devoted to dharma. The performers of wicked deeds can never see them. O great sage! In the eight varshas, Kimpurusha and the others, there is no sorrow, calamity, anxiety, hunger and fear. The subjects are healthy and are not scared of anything. They do not suffer from any kind of sorrow. Their lifespans are fixed at ten or twelve thousand years. In those regions, there is no conception of krita, treta and the other yugas. They are created such that the divinity does not rain down earthly showers there. In each of these varshas, there are seven rivers that flow well, with golden sands. There are hundreds of smaller rivers and people sport in them.""

Chapter 332-6(18) (Description of the Seven Dvipas)

Canatkumara said, "I will speak about Bharatavarsha, which is to the south of the Himalaya mountains and to the north of the ocean. The subjects there are known as Bharati. O great sage! It extends for nine thousand yojanas. The learned say that this is karma bhumi [1255] for those who desire heaven or emancipation. It is from here that men go to heaven or hell. I will tell you about the nine sub-divisions of Bharatavarsha-Indradyumna, Kaseru, Tamravarna, Gabhastimat, Nagadvipa, Soumya, Gandharva and Varuna. The ninth division is Sagarasambhrita. From the south to the north, this dvipa extends for one thousand yojanas. The Kiratas live to the east and the Yavanas are known to be to the west and the south. The ascetics live to the north. In the middle region, brahmanas, kshatriyas, vaishyas and shudras reside. They perform sacrifices, fight, engage in trade and do other things to ensure subsistence.

[1252] Heaven, earth and nether regions.

[1253] That is, Meru.

[1254] Celestial bards.

[1255] Region where karma is performed, and its fruits enjoyed.

The seven kulaparvatas here are Mahendra, Malaya, Sahya, Shuktimat, Sudama, Vindhya and Pariyatra. [1256] O sage! Vedasmriti and other ancient rivers flow from Pariyatra. It should be known that seeing them, and touching them, destroys all sins. Seven great rivers, Narmada, Surasa and others flow from the Vindhyas. They are auspicious and destroy all sins. There are thousands of minor rivers too. Godavari, Bhimarathi [1257] and Tapi, [1258] are the chief rivers that flow from Mount Riksha. They instantly take away fear of sin, Krishna, Venya and others-these rivers are said to flow from the feet of Sahya. Kritamala and Tamraparni are the foremost among those that flow from Malaya. Triyama, Rishikulya and others are said to be the ones that flow from Mahendra. Rishikulya, [1259] Kumari and others flow from the feet of Shuktimat. In their basins, many people reside in different countries. They drink water from the rivers and from various lakes. O great sage! The four yugas, krita, treta, dvapara and kali, exist in Bharatavarsha and nowhere else. Those who perform sacrifices practice good deeds and offer donations here. For the sake of the world hereafter, mendicants lovingly torment themselves through austerities. O great sage! Many kinds of karma are undertaken in Jambudvipa. Among all the sub-divisions, Bharatavarsha is the best. The other places are bhoga bhumi. [1260] O supreme among sages! After thousands of births, one is born as a mortal entity here. After thousands of births as a mortal entity here, one sometimes acquires enough good merits to be born as a human being. Therefore, devas sing a song. "Those who are born in this land of Bharata are blessed. That is because beings who are born as men here can follow the path to obtain both heaven and emancipation. After occasionally obtaining birth as a human, I must resolve to undertake all karma for the fruits. Everything must be vested in Shambhu, a form of the paramatman. Eventually, I will be united with his form. Indeed, only humans are blessed and happy since they can engage in karma. Even other beings born in Bharata are blessed, since they can obtain both heaven and emancipation. Jambudvipa's entire expanse is one hundred thousand yojanas. I have said that it is surrounded on all sides by the salty ocean. On the outside of Jambudvipa, surrounding it for that expanse of one hundred thousand yojanas, is the salty ocean.""

"O brahmana! Just as Jambudvipa is surrounded by a salty ocean of one hundred thousand yojanas, Plakshadvipa surrounds that salty ocean. Plakshadvipa is said to be double the size. O excellent one! There are seven mountains that exist as boundaries of this region-Gomanta, Chandra, Narada, Dardura, Somaka, Sumanas and Vaibhraja. Along with devas and gandharvas, subjects always reside in these beautiful varshas and in the mountains of these varshas. The people who are there never suffer from physical or mental ailments. Humans who are there live for ten thousand years. The seven rivers there are Anutapta, Shikhi, Papaghni, Tridiva, Kripa, Amrita and Sukrita. There are thousands of smaller rivers and mountains. The people in the habitations drink the water from these rivers and are very happy. The divisions into yugas do not exist in those seven regions. [1261]

[1256] A kulachala is a great mountain, but any great mountain is not necessarily a kulachala. Kulaparvata is a synonym.

[1257] The river Bhima.

[1258] Tapti.

[1259] Distinct from the earlier Rishikulya.

[1260] Places of enjoyment.

[1261] The seven varshas of Plakshadvipa, not named in the text here.

O great sage! The time is always like that in treta yuga. O supreme among sages! There are brahmanas, kshatriyas, vaishyas and shudras there. Right in the centre, there is an extremely large tree that is like a kalpavriksha. O supreme among brahmanas! Since the tree is known as Plaksha, [1262] this is known as Plakshadvipa. Bhagavan Shankara, who brings welfare to the worlds, performs sacrifices there. With yantras and mantras from the Vedas, Bhagavan Hari and Brahma also perform sacrifices there.""

"Now hear briefly about Shalmali. There are seven varshas there too. Listen to their names. O sage! They are Shveta, Harita, Jimuta, Rohita, Vaikala, Manasa and Suprabha as the seventh. Because of the name of a shalmali tree, [1263] the dvipa is known as Shalmala. Shalmala is surrounded on every side by an ocean that is twice its size. Hear about the names of the rivers in the areas known as varshas. They are Shukla, Rakta, Hiranya, Chandra, Shubhra, Vimochana and Nivritti as the seventh. These are sacred and have extremely cool waters. There are four varnas in those seven varshas. With many kinds of different sacrifices, they always worship Bhagavan Shambhu. Near them, devas reside in that extremely beautiful region. This dvipa is surrounded by an ocean of liquor on all sides.""

"In every direction, that ocean of liquor is surrounded by Kushadvipa. Its dimensions are double the size of Shalmala. Along with daityas, danavas, devas, gandharvas, yakshas, kimpurushas and others, humans reside there. There are four varnas there, engaged in their own activities. Those in Kushadvipa perform sacrifices to Brahma, Janardana and Ishana, who grants every kind of desire as fruits. The seven mountains are Kusheshaya, Hari, Dyutimat, Pushpavat, Manidruma, Hemashaila and Mount Mandara as the seventh. Hear the truth about the names of the seven rivers that are there. They are Dhutapapa, Shiva, the sacred Sanmiti, Vidya, Dambha, Mahi and another one. They dispel all sins. There are thousands of other minor rivers, with auspicious waters and golden sands. Kushadvipa has a clump of kusha grass and is surrounded by an ocean of ghee.""

"O immensely fortunate one! Now hear about another great region, Krounchadvipa. It is surrounded by an ocean of curd that is double its size. O immensely intelligent one! Hear from me about the names of the mountains in those varshas. They are Krouncha, Vamana, Andhakaraka as the third, Divavriti, Manas, Pundarika and Dundubhi. Along with large numbers of devas, the subjects happily reside in the varshas and mountains, which are golden all over and beautiful, without any fear. In due order, there are brahmanas, kshatriyas, vaishyas and shudras. There are seven great rivers and thousands of smaller ones. They drink the auspicious waters of these rivers-Gouri, Kumudvati, Sandhya, Ratri, Manojava, Shanti and Pundarika. Bhagavan is worshipped there in his form as Yogarudra.""

"The ocean of curd is surrounded by Shakadvipa, which is twice the size. There are seven mountains. Hear about their names from me. Udaygiri is to the east and Jaladhara follows. Astagiri is towards the back and there are Avikesha and Kesari. [1264]

[1262] The Indian fig tree.

[1263] The silk cotton tree.

[1264] Each dvipa has seven mountains, or mountain ranges. However, for Shakadvipa, only five are mentioned here, by name.

There is a great shaka tree [1265] there, frequented by siddhas and gandharvas. There are sacred habitations there, filled with the four varnas. There are extremely sacred rivers there and they cleanse all sins-Sukumari, Kumari, Nalini, Venuka, Ikshu, Dhenuka and Gabhasti as the seventh. O great sage! There are thousands of other minor rivers there. There are hundreds and thousands of mountains. Dharma does not suffer there, and humans go there from heaven. They amuse themselves with each other, in those varshas on earth. In the habitations in Shakadvipa, people always happily worship Surya. As has been said earlier, they control themselves and properly engage in their own karma. In every direction, Shakadvipa is surrounded by an ocean of milk.""

"O Vyasa! In every direction, that ocean of milk is surrounded by the region known as Pushkara and this dvipa is double the size of the ocean of milk. There is a great varsha there, famous by the name of Manasa. [1266] It has an altitude of five thousand yojanas. There is a circle everywhere around it, with a length of one hundred thousand yojanas. Pushkaradvipa is like a circle and stationed in the middle, the mountain divides it into two parts. The great mountain is located in the centre and each part is like a half-circle, dividing the dvipa into two similar varshas. Men live for ten thousand years there. They are free from disease and free from grief. They are devoid of attachment and hatred. O sage! Their minds do not turn to adharma, and they do not imprison or kill anyone. For the residents who live there, there never is any notion of truth or falsehood. All humans there are golden in complexion and equal in attire and features. O Kaleya! It is held that the varshas there are like heaven on earth. There is no old age or disease and all the time, the place is conducive to happiness. O great sage! This is what happens in the Mahavita and Dhataki parts of Pushkara. There is a nyagrodha tree [1267] there, which is Brahma's excellent spot. Brahma resides there, worshipped by gods and asuras. Pushkara is surrounded by an ocean of sweet water.""

"Thus, the seven dvipas are surrounded by seven oceans and each dvipa and ocean is twice the size of the preceding one. It is said that the water in these oceans is always constant, never increasing or decreasing. O supreme among sages! If fire is applied to water in a vessel, the level of the water diminishes. Similarly, when the moon waxes, the level of water in the ocean increases. As the moon waxes and wanes, the water increases and diminishes. Depending on whether it is shukla paksha or krishna paksha, there is an increase or a decrease. O best among sages! In this way, the water in the oceans has been seen to increase and decrease hundreds and thousands of times. I have told you everything. O brahmana! All the subjects in Pushkaradvipa always eat lumps of sugar, which arrive of their own accord.

[1265] The shirisha tree, a variety of acacia or mimosa.

[1266] Other Puranas tell us that this is actually a mountain, known as Manasottara, with a height of fifty thousand yojanas. There is a cylindrical shape, with a diameter of one hundred thousand yojanas and a radius of fifty thousand yojanas.

[1267] The Indian fig tree.

[1268] These shlokas probably have errors, and some liberty has been taken in translating.

[1269] Lokaloka can be interpreted in various ways, places where is light versus places where there is darkness, populated places versus uninhabited regions, and so on.

Beyond this place, there are no worlds. [1268] The mountain known as Lokaloka [1269] exists there. It is double the size of the ground around and is devoid of living beings. It is ten thousand yojanas high and ten thousand yojanas long, with a width of one thousand yojanas. Beyond, there is a cauldron of terrible darkness. O great sage! With its dvipas and mountains, the earth extends for fifty crore yojanas. It is the support for all beings. O Kaleya! It sustains everything that moves and possesses more qualities than anything else.""

Chapter 333-6(19) (Description of the Worlds)

'Sanatkumara said, "The extent to which the rays of the sun and the moon spread and illuminate is known as the size of the earth. This is described as Bhuloka. The solar disc is at a distance of one hundred thousand yojanas from the earth and its measure is always thousands of yojanas. The measure of the earth's world [1270] is said to extend up to the moon. The moon is at a distance of one hundred thousand yojanas from the sun. Along with the nakshatras, the entire circle of planets is above the moon, with each [1271] tens of thousands of yojanas from the preceding one-Budha, then Kavya, after that the circle of Bhouma, then Brihaspati and after that Shanaishchara, [1272] The circle of saptarshis is one hundred thousand yojanas above this. Dhruva [1273] is placed one hundred thousand yojanas above the rishis. For all the luminous bodies, Dhruva is like the pivot of a wheel. Bhuvarloka and Svarloka are above Bhuloka, but below Dhruva. Maharloka is one crore yojanas above Dhruva. Those destined to survive at the end of a kalpa reside there, like Brahma's seven sons. They are Sanaka, Sananda, Sanatana as the third, Kapila, Asuri, Vodhu and Panchashikha. Shukra is stationed at a distance of two hundred thousand yojanas above this. Soma's son [1274] is said to be is stationed at a distance of two hundred thousand yojanas below this. O sage! Bhouma is stationed two hundred thousand yojanas above this. Jiva,[1275] the guru, is stationed two hundred thousand yojanas above this. Souri [1276] is stationed two hundred thousand yojanas above Jiva. These are said to the seven planets, and they remain in their respective rashis. [1277] There is a world [1278] that is eleven hundred thousand yojanas above the saptarshis. From Dhruva's position, the extent of the universe is said to be one hundred thousand yojanas. Tapoloka is said to be eight hundred thousand yojanas from Janaloka. The gods known as Vairajas, who have no bodies, live there.

[1270] The word used is jagat, as different from Bhuloka. The latter is the earth, the former extends up to the sun and the moon.

[1271] Planet.

[1272] Respectively, Mercury, Venus, Mars, Jupiter and Saturn.

[1273] The Pole Star.

[1274] Budha.

[1275] Brihaspati.

[1276] Saturn.

[1277] Rashi is a sign of the zodiac.

[1278] Maharloka and the universe (vishva) is being counted up to Maharloka. There is a problem with the text since there is confusion between Maharloka and Janaloka. Janaloka should be two hundred thousand yojanas from Maharloka.

Satyaloka is said to be forty-eight crore yojanas from Tapoloka. This is known as Brahma's world and those with unsullied minds dwell there. They are brahmacharis who possess jnana and are devoted to true dharma. Humans who go there from Bhuloka also reside there. In Bhuvarloka, sages who have obtained siddhi remain in the form of devas. Gods, Adityas, Maruts, Vasus, Ashvins, Vishvadevas, Rudras, Sadhya, nagas and birds and others reside in Svarloka. The nine planets are beyond this, as are the rishis, devoid of sin. O Kaleya! I have thus spoken to you in detail about the seven great worlds, the seven nether regions and the universe.""

"The fruit of the wood-apple has a top half and a bottom half. In that way, the universe is covered in every direction by the sheath of the cosmic egg. In every direction, it is surrounded by a sheath of water that is ten times as large. This is followed by sheaths of fire, wind, space and darkness. It is then surrounded by Mahat, which is twice as large as the elements. Purusha is established, surrounding Mahat and Pradhana. No numbers can be attached to Ananta, the paramatman. It is known as Ananta [1279] because it has no measurement. O sage! This is the cause behind all causes and is beyond Prakriti. From the unmanifest, who has no birth, thousands and hundreds of thousands of such cosmic eggs emerge. There is latent fire in wood and latent oil in sesamum and latent ghee in milk. In that way, everything exists in the paramatman, who cannot be known. This is the original seed from which everything emerges, and this is beyond the cosmic egg. Beginning with Mahat and ending with all the differences, gods and others are like sons and so are the seeds of everything else. When a tree germinates from a seed, the original tree does not decay. It is because of

the sun that fire originates from the suryakanta gem. [1280] In that way, creates originates with Shiva, though he does not desire it. Devas and others result from the union between Shiva and Shakti. They originate because of their own karmas. Shiva is spoken of as Brahma, Vishnu and Rudra. Everything that originates from him also dissolves into him. Shiva is described as the cause behind all action.""

'Vyasa said, "O Sanatkumara! O omniscient one! Please dispel a great doubt that I have. O sage! Are there worlds beyond this universe?""

'Sanatkumara replied, "O lord among sages! There are worlds beyond this universe. Listen. I will tell you about them specifically, but briefly. Vaikuntha is famous as the world beyond Vidhatri's world. It is radiant and extremely resplendent, and Vishnu is established there. Beyond that, is the extremely wonderful world of Koumara. The dazzling and radiant commander, [1281] Shambhu's son, is there. Beyond that is the extremely radiant, divine and supreme world of Uma. Shivaa Shakti, the mother of the three divinities, resides there. She is Prakriti, greater than the greatest, possessing sattva, rajas and tamas. However, Devi is herself nirguna. Shivaa's atman has no transformations. It should be known that Shiva's eternal world is above this. This is without destruction and greatly divine, always full of great brilliance. Shambhu Maheshvara, the supreme brahman, is resplendent there.

[1279] The infinite.

[1280] Suryakanta is the sunstone, believed to burst into flames under the influence of the sun's rays.

[1281] Kumara/Kartikeya.

Resorting to the three gunas, he is the progenitor and lord of all the three divinities. There are no worlds above this, but Goloka is near it. The mothers of cows, known as Sushilas, are there and are loved by Shiva. As a result of Shankara's command, they are tended to by the radiant protector, named Krishna. Though he acts according to his own wishes, he is established there because of Shiva's powers. O Vyasa! Shiva's world is extraordinary and requires no support. It is enchanting. It is radiant with many kinds of objects but cannot be described in words. Shiva, the crest jewel of all devas, presides over that place. He is the paramatman, without blemish, and is served by Vishnu, Brahma and Hara. O son! I have thus told you everything about the location of the universe and the worlds that exist above it. What else do you wish to hear?""

Chapter 334-6(20) (Special Descriptions of Men)

“Vyasa said, "O Sanatkumara! O omniscient one! O excellent one! There are men who are full of devotion towards Shiva. Please tell me about the destination they reach, from which, they do not return again.""

'Sanatkumara said, "O Parashara's son! O Vyasa! Full of affection, hear about that auspicious destination and about the vrata followed by pure devotees and pure ascetics. There are those who perform pure rites for Shiva and those who are pure in austerities. They constantly worship him. In every possible way, they must always be revered. A person who has not tormented himself through austerities cannot go to Shiva's world, which is free of ailments. O great sage! Shiva's favours are obtained as a result of austerities. As a result of austerities, large numbers of devas are seen to rejoice in heaven and so do rishis and sages. Know my words to be true. As a result of austerities, everything that is impossible to bear becomes easy to bear and everything that is impossible to cross becomes easy to cross. Something that is impossible to achieve becomes easy to achieve. Brahma, Vishnu and Hara are constantly engaged in austerities. As a result of austerities, gods and goddesses have obtained fruits that are difficult to obtain. In this world, there is no doubt that if one performs austerities, depending on what one does and depending on one's sentiments, one attains the objective. O Vyasa! Know that austerities are the means to achieve everything and that they are said to be of three types-sattvika, rajasika and tamasika. Sattvika austerities are performed by devas and mendicants who hold up their seeds. Rajasika austerities are performed by danavas and humans. Tamasika austerities are performed by rakshasas and men who are cruel in their deeds. Sages who possess insight about the truth accordingly say that there are three types of fruits. Know that sattvika austerities are determined as japa, dhyana, worship of devas and auspicious devotion. They lead to unlimited fruits for the sadhaka. 1282 In this world, they are the sadhana to achieve what the mind wants. Rajasika austerities are those performed with a specific desire as fruits. A person tortures his own body and dries up his body, something that is extremely difficult to tolerate. Tamasika austerities are determined as those undertaken as sadhana to obtain anything the mind wants.""

[1282] Sadhya is the attainable objective, sadhana is the means. Sadhaka is the person who is using the means to attain the objective.

"Sattvika austerities are the best, full of knowledge about dharma and performed with unwavering intelligence. O Vyasa! They involve-bathing; worship; japa; oblations; purity and cleanliness; non-violence; vratas and fasting; silence; restraint of the senses; intelligence and learning; truth; lack of anger; donations; forgiveness; control; compassion; cheerful envisioning; construction of tanks, wells and lakes; hardships like chandrayana; [1283] sacrifices; visiting tirthas, hermitages and

places associated with dharma; causing pleasure to learned people; observing supreme dharma that leads to devotion towards Shiva, engaging oneself in yoga and nada at the time of vishuva sankranti; [1284] dhyana at the three times of the day and dharana of the illumination; engaging in the three types of pranayama spoken of as rechaka, puraka and kumbhaka;[1285] knowledge about the course of the veins; and withdrawal and restraint. The mind turns towards the turiya state and the eight siddhis, anima and the others. [1286] If one has first been properly instructed, these are the means to obtain supreme jnana. There are said to be different states in this as if one is a block of wood, as if one is dead, as if one has been seized. All these experiences destroy all sins. There are five signs of prosperity associated with royal powers-women; beds; drinks; garments, incense and unguents; and chewing of betel leaves. There are different kinds of objects of pleasure-burdens of gold and copper; jewels and cattle in the house; learning in the Vedas and the sacred texts; singing, dancing and ornaments; conch shells, veenas and drums; and large elephants, umbrellas and whisks. Incapable ones are attached to these. O sage! As a result of his attachment, he doesn't realize these are like images in a mirror. He is crushed like sesamum seeds and with pleasure overwhelming his mind, his jnana is deluded. Though he knows, he is whirled around in samsara, like an instrument used to measure time.""

"Suffering, he is born as different kinds of species and as mobile and immobile entities. In this way, he is whirled around progressively as different species. Under the subjugation of time, he eventually obtains a human birth, which is so very difficult to obtain. If the good merits are sufficiently revered, a human birth can also be obtained ahead of time. The progress of karma is said to be wonderful, both heavy and light. Becoming human is a means to achieving heaven and emancipation. If he does not do what is beneficial himself, he will soon die and repent. Even for all the devas and asuras, birth as a human is exceedingly rare. Having obtained it, one should act so that one doesn't go to hell.

[1283] Chandrayana is a kind of fasting that follows the progress (ayana) of the moon (chandra). On the full moon night, one only eats fifteen mouthfuls of food. For the fifteen lunar days following the full moon, this is decreased by one mouthful per day. For the fifteen lunar days following the new moon, this is increased by one mouthful per day.

[1284] Sankranti is the movement of the sun from one sign of the zodiac (rashi) to another. Thus, there are twelve of these. The entry into Aries and Libra is known as vishuva sankranti. Nada is the utterance of an auspicious sound.

[1285] Pranayama is control of the breath (prana). Puraka is inhalation, kumbhaka is retention and rechaka is exhalation.

[1286] A living being has four states-waking, dreaming, sleeping and turiya. Turiya is the fourth state, when one perceives union between the human soul, jivatman, and the brahman. Siddhis mean powers. Specifically, yoga leads to eight major siddhis or powers. These are anima (becoming as small as one desires), mahima (as large as one desires), laghima (as light as one wants), garima (as heavy as one wants), prapti (obtaining what one wants), prakamya (travelling where one wants), vashitva (powers to control creatures) and ishitva (obraining divine powers).

If one does not make efforts to attain heaven and emancipation, it is said that birth as a human, which is exceedingly rare, has been futile. It is said that the foundation of all the four objectives of life is birth as a human. O Vyasa! Having obtained it, one should act so as to follow dharma. The foundation of birth as a human is dharma. Having obtained it, one should use every means to strive for the objective. For one's own gain, one must make efforts to protect the foundation. Among men, it is extremely rare to obtain birth as a brahmana. Having obtained it, if one does not strive for what is beneficial, who else can be regarded as insensible? Among all the dvipas, this is the one that is spoken of as karma bhumi. This is the place where one can earn and obtain heaven and emancipation. If a person obtains birth as human in this country of Bharatavarsha and does not do what is beneficial for himself, he certainly deceives his own atman. O brahmana! This is spoken of as karma bhumi and the place where one reaps the fruits. Any karma performed here is enjoyed in heaven. As long as the body is hale, one must follow dharma. When a person is not well, even if he is urged by others, he has no enterprise to do anything. Using the impermanent body if one does not strive for the permanent, one deviates from the permanent and the impermanent is also lost. In front of one's eyes, pieces of the lifespan fall off. Why does one not understand what is instructed night and day? No one knows when death will occur and to whom. Since death can be sudden, how can one be patient? Giving up everything, one will certainly depart alone. Why does one not donate one's wealth? It can provide sustenance along the journey. As a result of donations, a person receives sustenance and proceeds happily to Yama's abode. Otherwise, a living being suffers and obtains no sustenance along the path. O Kaleya! If a person's store of good merits is complete, he gains at every step and proceeds to the region known as heaven. Knowing this, a man should perform auspicious deeds and avoid wicked ones. Auspicious deeds lead to state as a deva. Inauspicious deeds make a person go to hell. If a person's mind is such that he seeks refuge in Shiva, lord of devas, he does not see terrible Yama, or terrible hell. But there are those who commit sins out of great delusion. As a result of Shiva's wishes, they reside for some time in hell and are then born as humans. After that, they obtain a destination with Shiva. However, there are also those who seek refuge with Maheshvara in every possible way. Like water on a lotus leaf, they are not touched by sin. O supreme among sages! Those who utter the words, 'O Shiva! O Hara! Please take away my sins. suffer from no fear on account of hell or Yama. Those words are sustenance for the world hereafter. They are the means, free of ailments, of achieving emancipation. The two aksharas in the name 'Shiva' are like a store of good merits. Shiva's name pacifies the great disease of samsara. I do not see anything else that can pacify the disease of samsara. Earlier, Pulkasa committed the sin of killing thousands of brahmanas. But in those earlier times, hearing Shiva's sparkling name, he was emancipated. [1287] Therefore, a learned person must constantly increase his devotion towards Shiva. O immensely wise one! Through devotion towards Shiva, one obtains objects of pleasure and emancipation.""

[1287] There seem to be no other references to Pulkasa's story.

Chapter 335-6(21) (Fruits of Battle)

“Vyasa said, "The status of being a brahmana is difficult to obtain. In the process of creation, brahmanas emerged from Ishvara's mouth, kshatriyas from the arms, vaishyas from the thighs and shudras from the feet. That is what the shruti text say. What state can be attained by those who are lower down? Please tell me that.""

'Sanatkumara answered, "O Kaleya! Men are dislodged from their positions because of wicked deeds. Therefore, after obtaining a superior position, a learned person should protect it. If a person gives up the state of being a brahmana, he is born as a kshatriya. Dislodged from the status of being a brahmana, he assumes the status of a kshatriya. As a result of following adharma, a foolish person circles around in this way across thousands of births and is submerged in darkness. Therefore, having obtained a superior position, distracted, one should not destroy it. Even if he faces an adversity, a man should always protect his own position. The status of being a brahmana is auspicious. Having obtained it, if a man shows disrespect to the status of being a brahmana and does not know the difference between what should be eaten and what should not be eaten, he becomes a kshatriya. Through his karma, an intelligent shudra can become a vaishya. I will tell you everything about how one can attain a superior varna. Having become a shudra, one should practice the decreed karma for a shudra. He must constantly serve the three varnas in the proper way. By doing this, a shudra can aspire to become a vaishya. There is no doubt that a vaishya who uses his wealth for sacrifices, offers oblations in the proper way, performs aghihotra and eats the food that is left over, [1288] is born in a family of kshatriyas. Having been born as a kshatriya, he must perform pure sacrifices and offer dakshina. If he desires to go to heaven, he must study and always maintain the three fires. With gentle hands and feet, he must always protect the earth, in accordance with dharma. At the time of his wife's season, he must always observe the dharma of having intercourse with her. Pursuing the three objectives, [1289] he must give to guests and living beings. To protect cows, brahmanas and himself, he must fight in battles, even if he dies in the process. In this way, purified by fire and mantras, a kshatriya becomes a brahmana. If he becomes a brahmana through destiny, he becomes a priest for sacrifices. He must always engage in his own karma, be truthful in speech and be in control of his senses. In this way, he obtains extensive heaven and is loved by even devas. The status of being a brahmana is extremely difficult to obtain. Men obtain it after going through hardships. O lord among sages! Brahmanas can obtain everything, even emancipation. Therefore, a brahmana must make every kind of effort to adhere to dharma. As sadhana for all the categories, the status of being a brahmana is supreme and must be protected.""

"Vyasa said, "O supreme among sages! You have mentioned the greatness of battles. I wish to hear about this. O supreme among eloquent ones! Please tell me.""

[1288] After serving others.

[1289] Dharma, artha and kama.

'Sanatkumara said, ""By performing agnishtoma and other sacrifices in which copious quantities of dakshina are offered, one does not obtain the fruits that can be obtained through battles.' This is said by those who know the truth and know about karma associated with sacrifices. Therefore, I will speak to you about the fruits obtained by those who use weapons for a living. If a brave person desires the gain of dharma, the gain of artha and the gain of fame, he must fight and defeat the enemy's army. He achieves dharma and artha and the fruits of a sacrifice with dakshina. If a person advances towards the enemy and climbs onto his chariot, he goes to Vishnu's world. If a person is undefeated in battle, or dies while engaged in it, he obtains the fruits of four ashvamedha sacrifices. If a valiant person does not cast aside his weapons and dies in the vanguard of the field of battle, he goes to heaven and does not return from there. A king, a prince, a general or a kshatriya who is brave and is killed, obtains worlds without decay. He obtains as many worlds as the number of his body hair split by weapons in the great battle. They are without decay and satisfy all desires. O Vyasa! In this world and in the next one, he always possesses a seat for a hero, a couch for a hero, the position of a hero and the status of a hero. If a person dies for the sake of cows, brahmanas, position or for his own sake, full of happiness, he goes to the place meant for those who perform good deeds. Even if a person kills a brahmana, but subsequently fights for his master and gives up his life in a battle, he goes to heaven and does not return from there. Being killed by predatory and tusked creatures leads to an excellent end and the same holds for those who die for cows, brahmanas and their own masters. The worlds obtained are extensive and without decay. A person may be capable of performing hundreds of sacrifices. However, it is extremely difficult to give up one's own body in battle. A battle is the most sacred of all and leads to heaven, where one becomes handsome in every possible way. Among all the varnas, kshatriyas are special. I will now tell you about the eternal and strict dharma of fighting, about who can be struck and who must not be struck. If a brahmana who knows Vedanta acts like an assassin and attacks, desiring to kill, one can kill him. No sin from killing a brahmana results. Even if a person deserves to be killed, he should not be killed when he asks for a drink of water. O Vyasa! If one kills a person who is afflicted in battle, one commits the sin of killing a brahmana. Killing a person who is diseased, weak, a child, a woman, one who is without a protector, one who is miserable and one whose bow has been shattered, leads to the sin of killing a brahmana. Having thought about this, a virtuous and intelligent person, must be cheerful and love fighting. As fruits, he makes his birth successful in this world and obtains delight in the world hereafter.""

Chapter 336-6(22) (The Origin of the Body)

“Vyasa said, "O Vidhatri's son! Please tell me know about the destiny and birth of beings. O lord among sages! What is the nature of their stay in the womb and the reason for non-attachment?""

'Sanatkumara replied, "O Vyasa! Listen briefly to the essence of all the sacred texts. I will speak to you about the excellent non-attachment, pursued by those who wish to free themselves of the bonds of the world. In a vessel used for cooking, rice and water are placed separately. The water is placed on a fire and the rice is above the water. The fire is below the water and the wind gradually urges the fire. Goaded by the wind, the fire makes the water hot. With the boiling water all around it, the rice is cooked. When the rice has been

cooked, there are two separate parts-the cooked rice and some leftover liquid. In that way, there are twelve different kinds of remnant impurities in the body, and they are divided and expelled out from the body. The juices circulate in the body and that is the way the body is nourished. The twelve kinds that are expelled occur through the ears, the eyes, the nose, the tongue, the teeth, the penis, the anus and the nails. These are stores of impurities. Phlegm, sweat, urine and excrement are said to make up twelve. All the veins in the body are gathered together in the lotus that is the heart. O sage! One should know about the nature of the juices that are conveyed. The foremost among them is prana, [1290] which places subtle juices in the channels. Those juices then fill the veins with prana. Thus filled, the vessels circulate the juices everywhere in the body. There are veins in the body and juices inside them. They cook and are cooked and what is cooked is divided into two parts. [1291] The skin is covered by this, and blood is generated. Blood, body hair, flesh and hair result and sinews are produced from the flesh. Bones result from the sinews and nails and marrow result from the bones. There is an alternative cause behind marrow and that is semen, which leads to birth. These are described as the twelve kinds of consequences, [1292] similar to food being cooked. Semen results from food and it is from semen that a second body is generated. At the time of the season, pure semen is deposited in the vagina. Urged by the vital wind, at the time of intercourse, the semen mingles with the woman's blood. When the semen is released, the jivatman is urged by its own karma, which are the cause, and enters the vagina. In a single day, the semen and the blood become a fetus. After five nights, the fetus assumes the form of a bubble. After seven nights, the bubble forms flesh and sinews. In two months, in the due order, the neck, the head, the shoulders, the backbone, the stomach, the hands, the feet, the flanks, the hips and the body are formed. In three months, all the joints are formed. In four months, the fingers are formed in the due order. The fifth month leads to the formation of the mouth, the nose and the ears. In six months, the rows of teeth, the private parts, the nails and the orifices for the ears are formed. The anus, the penis or the vagina and the navel are formed. By the seventh month, the joints of the body are completed. O supreme sage! With all the limbs and organs completely formed, the child remains inside the mother's womb, covered by a membrane. As the mother ingests food with the six kinds of taste, [1293] bound by the umbilical cord, it takes these in and grows from one day to another day.""

"In that body, the jivatman regains its memory. As if dreaming while asleep, it experiences joy and misery and recollects what it has done earlier. 'I have died and have been born again. I have been born and died again. I have witnessed births in thousands of different wombs. This time, when I am born and have gone through the samskara, I will do what is best for me, so that I do not have to face a womb again.' This is what the foetus thinks as long as it is inside the womb. 'As soon as I emerge from the womb, I will search out jnana about Shiva, so that I do not have to return to samsara. In this way, it suffers from great misery inside the womb. Under the subjugation of karma, the jivatman thinks of means to ensure emancipation. This is like the hardship faced by a person when he is confronted with large mountains on every side. The embodied entity faces a similar hardship, enveloped by the embryonic membrane. A man submerged in the ocean is engulfed in grief. Drenched by the secretions inside the womb, it always experiences the same kind of misery.

[1290] The breath of life.

[1291] In an analogy with the rice, what is required and the waste.

[1292] Veins, juices, skin, blood, body hair, flesh, hair, sinews, nails, bones, marrow and semen.

[1293] Sweet, sour, salty, bitter, pungent and astringent.

A person may be flung inside an iron cauldron and cooked on fire. Like that, it is flung into the pot of the womb and cooked by the digestive fire. A person experiences pain if he is constantly pierced by red-hot needles. The pain experienced by the foetus there is greater than that. Nowhere is there any misery that is greater than that of dwelling inside a womb. The embodied entity faces a lot of misery and a terrible catastrophe. This is the kind of great misery described for those who are sinners. However, those with dharma in their intellects are born after seven months. O Vyasa! Misery inside the womb is easier to bear than that of being crushed in the vaginal passage. This is faced by those who are evil-souled, but not by those who have dharma in their souls. A sinner seems to be beaten on the head with a club. From every direction, he is crushed, like sugarcane inside a machine. Sesamum crushed inside a machine loses all substance in an instant. Like that, crushed in the vaginal passage, the body loses all substance. The bones and feet hang like pillars, tied like a puppet to bonds of sinews. It is smeared in the mire of blood and flesh and subsists on urine and excrement. It is covered in hair, body hair and nails and suffers, an abode of disease. The mouth is the only door, though there are eight windows. [1294] The two lips are like doors, but the tongue is a bolt that seals them. Suffering because of the thirst for objects of pleasure, the foolish person succumbs to attachment and hatred. Surrounded by the embryonic membrane, all the limbs are entangled with one another. Wishing to save itself from the hardship, it emerges through the vaginal passage. The limbs are covered in blood, urine and excrement and it emerges, as if from a sheath. The body is such that the different bones inside that cage can be discerned. There are three hundred and sixty bones and five hundred sinews. The body is covered with three and a half crores of body hair. But the body hair is said to be gross and subtle, both visible and invisible. In that way, in every direction, there are crores of veins and arteries. Without any sweat, the juices circulate inside and exude outside. There are said to be thirty-two teeth and twenty nails. It is known that the bile amounts to one kudava, while the phlegm is said to be one adhaka. The vasa fat amounts to twenty palas and half of that is brown. The non-vasa fat is known to be two and a half tulas and ten palas. Large flows of blood amounts to three palas and marrow is four times that. Semen is known to be half a kudava and embodied beings obtain their strength from this seed. The mass of flesh is said to amount to one thousand palas. Blood is known to amount to one hundred palas and urine and excrement amount to four handfuls each. O supreme among sages! Such is the impermanent abode, the body, of the permanent atman. The pure is tied by the bonds of karma and the impure is generated.""[1295]

[1294] Two eyes, two ears, two nostrils, the anus and the genital organ.

[1295] Vasa is fat in the muscle, while meda is other fat. Measures of weight are not consistently defined. With that caveat, a kudava is a little less than 200 grams, an adhaka is around 3 kilograms, a pala is a little less than 50 grams and a tula is around 5 kilograms.

Chapter 337-6(23) (The Origin of the Body)

'Sanatkumara said, "O Vyasa! O immensely intelligent one! O sage! Hear about the impurities of the body and the greatness of good nature. I will briefly describe it to you. The body is generated as a result of the union of semen and blood and is constantly filled with urine and excrement. That is the reason it is described as impure. A pot that is full of excrement cannot be cleaned merely by washing the outside. Like that, washed on the outside, a body does not become pure. Even the body becomes impure in an instant. What can be more when it is exposed to the sacred panchagavya [1296] and oblations, impure than it? After taking in food and drinks and imbibing fragrant substances, it swiftly becomes impure. What can be more impure than it? O people! Do you not see the impurities that emerge from your own bodies day after day? How can a store of impurities be pure? Even when the body is sprinkled with drops of panchagavya using a blade of kusha grass, like charcoal that is rubbed, it does not become clean. Like flows that are constantly exuded from a mountain, phlegm, urine, excrement and other things are exuded. How can the body be purified? There is not the least bit of purity in the body. There is nothing other than urine and excrement. It is a store of every kind of impurity. After touching the flows that emerge from the body, one cleans one's hand with mud. Even then, do they not see that the hand has touched a vessel full of impurities? Even though the body is cleaned properly with fragrances, incense and other things, like the tail of a dog that cannot be straightened, it does not give up its own nature. Something that is naturally black cannot be made white through any means. Even though it is cleaned, the body does not become sparkling. He inhales his own foul smell. He sees his own excrement. A person covers his nose but does not disassociate from the material. How wonderful is the great delusion that envelopes the universe. He does not see the taints in his own body and does not detach himself. If a man does not detach himself as a result of the foul odour that emerges from his own body, what other reason for detachment can one instruct him about? In everything that exists in the world, the body is the most impure. By touching the filthy body, even the pure become impure. For the purification of the body, fragrances and unguents are spoken about. If both [1297] are purified, then the touch of the pure will purify it. All the water in the Ganga and heaps of mud that are like mountains can be used to clean it, until one dies. But a wicked nature will not be cleansed. An evil-souled person is not purified by bathing in tirthas and austerities. Does a dog become pure when it bathes in a tirtha? If a person who is wicked inside enters the fire, he obtains neither heaven nor emancipation. He only burns his entire body. A person who is naturally wicked can wash himself properly with the entire water of the Ganga and clean himself with heaps of mud that are as large as mountains. Even if he bathes from the moment he has been born, such a man will not be purified. That is what we say. One can light a fire and sprinkle it with ghee and oil. One can perform pradakshina and enter the great circle of flames. He will be burnt, but a person whose sentiments are wicked will not obtain dharma.

[1296] Five products obtained from a cow-milk, ghee, curds, cow's urine and cow dung.

[1297] Meaning the body and the mind.

There are no other fruits. There are fish that dwell in the Ganga and other tirthas. There are large numbers of birds that constantly live in temples. A person whose nature is that of a deceiver does not obtain any fruits from bathing in tirthas or donations. Purity in sentiments is the supreme measure of purity in all karma. One embraces the beloved with one kind of sentiment and the daughter with another. Even if there are no differences in the objects, there are differences in the way the mind perceives them. A woman is thought of in one way by the son and in another way by the husband. Behold all the different kinds of fortune that result from sentiments. A woman may embrace a man. However, in the absence of sentiments, he does not desire her. If the three, [1298] kama and the others, fill the mind with all kinds of worrying thoughts, one does not welcome many kinds of cooked food and fragrant food that is offered. A man is seized by sentiments. However, a man can also free himself of sentiments. A man who is pure in sentiments is pure in his atman and obtains heaven and emancipation. Single-minded in sentiments and pure in atman, if a person offers oblations, performs sacrifices and chants hymns, he quickly obtains jnana. For men, that unblemished jnana is like water and true non-attachment is like mud. They clean ignorance and attachment, which are like urine, excrement and bad odour. In this way, a body is said to be naturally impure. Like a plantain tree, there is no substance inside, with only the outer layer possessing substance. A wise man should know that the body is lax and full of taints. Pleased in his mind, his mind and sentiments should not be about material objects that bring enjoyment to the body. In samsara, a person who overcomes this becomes jivanmukta. There are those who remain in samsara, grasping the inner core of the plantain tree, which is without substance. This is described as the great misery and hardship of birth. As a consequence of taints in learning, men come under the subjugation of many kinds of karma.""

"In half a shloka, I will describe to you what crores of books state. 'There is supreme grief in a sense of ownership. There is supreme joy in lack of a sense of ownership. There were hundreds and thousands of kings who were bound by a sense of ownership. However, having cast aside all such feelings, many have proceeded to supreme worlds. Memory exists inside the womb. But crushed in the vaginal passage, he loses his senses and is miserable. As soon as the external air touches him, the embodied creature is filled with delusion. That mere touch leads to a terrible fever. As a result of that great fever, delusion results. Being deluded, a loss of memory ensues quickly. When the memory is destroyed, he no longer remembers his past karma. For any being, attachment is quickly generated for the present birth. Attached and foolish, people do not engage in the right tasks. A person does not know his own atman, the supreme, or any divinity. O sage! His ears do not listen to anything that is supremely beneficial for himself. His eyes are incapable of seeing what is supremely beneficial for himself. Even on a level path, he advances slowly, faltering at every step. He does not possess true intelligence, even when he is made to understand by those who are learned. Succumbing to greed, he is attached to a womb and experiences hardships in samsara. A man's intelligence is deceptive, and he no longer remembers the sins that he remembered inside the womb. This sacred text is divine, greater than the greatest. It has been spoken by Shiva himself. It speaks of austerities as sadhana for heaven and emancipation. True jnana about Shiva is the sadhana to achieve everything one desires.

[1298] Dharma, artha and kama.

Nevertheless, one does not do what is beneficial for the atman. This is a great wonder. The functioning of the senses is not clearly manifested in infancy. Nevertheless, there is great misery. Even if he so wishes, he is incapable of speaking or acting to counter anything. There is great misery when the teeth emerge and also from slight ailments. A person suffers from many kinds of infantile diseases and hardship caused in infancy by the planets. Sometimes, the limbs suffer from hunger and thirst. He may be weeping, laid down somewhere. Deluded in infancy, he may act so as to eat his own urine and excrement. In childhood, the parents will pierce his ears. Made to study the letters of the alphabet, he suffers from many miseries. Confounded in intelligence, he witnesses extreme pains in childhood. However, he does not do what is beneficial for his atman. This is a great wonder. When he becomes a youth, the senses start to function. But even then, he suffers from the disease of desire. When he becomes a youth, happiness does not exist anywhere. Jealousy is a great misery and there is delusion and attachment. The eyes are full of rage and renouncing that seems to be full of misery. Tormented by the fire of desire, he cannot sleep in the night. Worrying about how to earn money, there is no happiness during the day either. A man's mind is attached to a woman or a wife. Even when he sheds drops of semen, he does not take that to be happiness. That is like drops of sweat. A monkey suffering from leprosy scratches itself because of the worms it is infested with. As a result of their afflictions, women scratch themselves in the same way. When pus emerges from a boil, one thinks that one is happy. The happiness one thinks one gets from women is just like that and nothing more. One experiences happiness when urine and excrement are discharged. One should know that the happiness obtained from women is just like that. But those who are foolish imagine otherwise. It has been said by Panchachuda [1299] that there is not the least bit of happiness in women. There is no substance in women, and they are stores of taints. When respect turns to disrespect and union becomes separation, when youth is devoured by old age, where is the happiness that is without a hardship? The body is tired and withered, the hair is grey, or the head is bald, the body is lax. Suffering from old age and decaying, a person is incapable of undertaking any task. A man or woman remembers the former youth as something desirable. A man suffering from old age is dishonoured by a daughter, a son, a relative and even a servant. They are no longer attached to him and make him suffer. Suffering from old age, he is incapable of striving for dharma, artha, kama or moksha. That is the reason one should follow dharma in one's youth.""

Chapter 338-6(24) (Feminine Nature)

“Vyasa said, Panchachuda remarked the women are contemptible. O sage! If you are pleased with me, please tell me about that briefly.""

'Sanatkumara replied, "O brahmana! I will accurately describe feminine nature to you. As soon as one hears about this, one develops excellent non-attachment. O sage! Women are the root cause behind all taints. Their minds are always fickle. A man who desires emancipation must never be distracted and must never be attached towards them. In this connection, an ancient history is recounted, about a conversation between Narada and Panchachuda, a pumshchali.

[1299] This is a reference to the courtesan Panchachuda. In the Mahabharata, she had a conversation with Narada on this issue. Indeed, the next chapter reproduces those sections from the Mahabharata, almost verbatim.

In ancient times, the intelligent devarshi Narada was roaming around the worlds. He saw the apsara, Panchachuda, the excellent maiden. Narada, supreme among sages, asked the apsara, who possessed excellent eyebrows. 'O one with the excellent waist! There is a doubt in my heart. Please tell me about it.' Thus addressed, the supreme apsara replied to the brahmana, 'If you think that I am capable, please tell me the subject.' Narada said, 'O fortunate one! I will never ask you about a subject you do not know. O one with the excellent waist! I wish to hear the truth about feminine nature.' Hearing the words of the devarshi, the supreme among apsaras replied to the devarshi, lord of sages and supreme among sages. Panchachuda said, 'O sage! Listen. Since I am a woman, I am incapable of criticizing women. You know about women and about their nature. O devarshi! You should not ask me to answer such a question.' Saying this, Panchachuda, supreme among apsaras, was silent. Desiring to ensure the welfare of the worlds, Narada replied to her. Narada answered, 'O one with the excellent waist! Sin is attached to lying. There is no sin in speaking the truth. Knowing this, you should speak the truth.' Having been thus addressed, the one with the beautiful smiles made up her mind. She started to speak the truth about the eternal vices of women.""

"Panchachuda said, 'O Narada! Even if a woman belongs to a noble lineage, is beautiful and has a protector, she doesn't follow the restraints. That is a fault among women. There is nothing more evil than women. Women are the root of all sins. You yourself know this. There may be a husband who is learned, prosperous, handsome and pleasing. Even then, a woman waits for an opportunity to transgress. O lord! We women are prone to wickedness and adharma. We abandon our shame and are attracted to evil men. Women desire those who approach, desire and serve them. They aren't concerned about not following the restraints. If they remain with their husbands and do not break the restraints, that is because men do not desire them, or because they are scared of their husbands. Women do not find anyone dishonourable, nor do they care about age. They enjoy men, regardless of whether they are handsome or ugly. Because of fear, compassion, riches, kin, family and relationships, women never remain with their husbands. Women of good families desire to be svairinis who are young and wear beautiful ornaments and garments. There may be beloved women who are protected and always greatly respected. Even they are attracted to those who are hunch-backed, blind, dumb and dwarves. O devarshi! They are attracted to the disabled and other despicable men. O great sage! There is no one in this world whom women regard as unapproachable. O brahmana! If a man can be obtained in any way, a woman never remains with her husband, but approaches another. When men cannot be obtained, when they are scared of family members, or when they are scared of being killed by relatives, the hopes of women are shattered. Their nature is fickle. They are difficult to please and difficult to understand, even by people who are wise. As they wish, they engage in sexual intercourse. Wood never satisfies a fire. The great ocean is never satisfied by rivers. The Destroyer is not satisfied with all the beings. In that way, the fair-eyed ones are never satisfied with men. O devarshi! I think that this is a mystery about all women. As soon as she sees a man, a woman's vagina is moistened. As soon as she sees a man has bathed and is free from dirt and is smeared with fragrances, like water oozing out of a vessel, a woman's vagina is moistened. Even the best of women do not desire husbands who give them everything that they wish, honour them, comfort them and protect them. A woman does not attach as much importance to objects of pleasure, many ornaments and large stores of wealth as she does to the prospect of sexual intercourse. They do not consider what is beneficial for themselves. The destroyer, destruction, death, the nether regions, the

subterranean fire, the sharpness of a razor, the poison of a snake and the fire-all these collectively exist in a woman. Vidhatri ordained the worlds and the five great elements originated with him. O Narada! When men and women were created, these are the sins that were always implanted in women.""

'Sanatkumara concluded, "Hearing her words, Narada was satisfied in his mind. Taking this to be true, he became detached from women. O Vyasa! I have affectionately told you what Panchachuda said about feminine nature. This is a reason for non-attachment. What else do you wish to hear?""

Chapter 339-6(25) (Knowledge about Time)

“Vyasa said, "O Sanatkumara! O omniscient one! O V sage! I have heard about feminine nature from you. Affectionately, please tell me about the knowledge of time.""

'Sanatkumara replied, "Earlier, Parvati asked Parameshvara this. She heard many kinds of divine accounts and pleased, prostrated herself before him. Parvati said, 'O Bhagavan! O divinity! Through your favours, I have understood everything from you, about how one should worship and about the proper usage of mantras. O lord! However, even now, I still have a doubt about the wheel of time. O divinity! What are the signs of death? What is the measure of a lifespan? O protector! I am your beloved. Please tell me about that.' Thus asked by Devi, Maheshvara answered.""

"Ishvara said, 'O beloved! I will tell you the truth about the most excellent sacred text. O Deveshi! Through this sacred text, men can know about the time of death. The day, the paksha, the month, the ayana and the vatsara of the time of death can be known through gross and subtle signs that are internal and external.[1300] O beautiful one! O Uma! Out of affection towards you, and for the welfare of people and their non-attachment, I will tell you the truth now. Listen. O beloved! If the body suddenly turns pale and loses half of its complexion everywhere, know that death will occur within a space of six months. O beloved! If the face, ears, eyes or tongue become paralyzed, know that death will occur within six months. O fortunate one! If the sound associated with a loud scream is not instantly heard by the ears, those who know about time know that death will occur within six months. In contact with the sun, the moon or the fire, if a person does not see the light and everything seems to be dark, he will live for six months. O Devi! O beloved! If the left hand throbs for seven days, there is no doubt that he will live only for a month. If the limbs expand and the palate becomes dry, there is no doubt that he will live for a month.

[1300] Ayana is a period of six months. Uttarayana is the movement of the sun to the north of the equator, the period from the winter to the summer solstice. Dakshinayana is the movement of the sun to the south of the equator, the period from the summer to the winter solstice. Vatsara generally means year, but within that, there are variations. Samvatsara is the solar year, anuvatsara is the lunar year, parivatsara seems to have been calculated on the basis of Jupiter's orbit and vatsara was calculated on the basis of the nakshatras. Since idavatsara occurred once every five years, it probably had an intercalary month.

If there is a running nose and the three doshas exist, [1301] the person will live for a fortnight. If the mouth and the throat are dry, the person's lifespan will be over at the end of six months. O beautiful one! If the tongue turns thick and the teeth become moist, he will only live for six months. These are known to be the signs and indications of death. O one with a beautiful complexion! If a person cannot see his reflection in water, oil, ghee or a mirror, or if the image appears distorted, those who know about the wheel of time know that his lifespan is six months more."""

""O Deveshi! Hear about other indications of death. If a person sees that his own shadow is without a head, or if he cannot see his shadow, he will not live for more than a month. O Parvati! I have spoken about signs of death as manifested in the limbs. O fortunate one! I will now speak to you about the external signs. Listen. O Devi! If the solar or lunar disc seem to be devoid of rays, or if they appear to be coated in a film, calamity will strike him within half a month. If a person cannot see Arundhati, [1302] if the moon appears bereft of its auspicious signs, or if he cannot see the stars, he will only live for a month. When he looks at the planets and is confused about the directions, or if he cannot see Utathya, Dhruva [1303] or the solar disc, he will certainly die within six months. If a person sees a rainbow at night or a shower of meteors at midday, or if he sees himself surrounded by vultures and crows, there is no doubt that he will not live for more than six months. If the saptarshi constellation or the Milky Way are not seen in the sky, men who know about time know that his lifespan is not more than six months. If a person sees that the sun or the moon are suddenly devoured by Rahu, or if the wheel of the directions seems to be whirling, it is evident that he will die within six months. If a man suddenly sees that he is surrounded by blue bees, this should be known as the supreme truth that his lifespan is only one month more. If a vulture, a crow or pigeon attack a person and settle down on his head, there is no doubt that he will soon die, within a month. I have thus spoken about the external evil portents. For the welfare of men, I will briefly describe what must be done. When a man sees Kala located between his two hands, the left and the right, it is evident that his time has come. This has been stated directly. O beautiful one! This is like Kala standing between two fortnights. Briefly, he must purify himself, remember the divinity, bathe and control his senses. He must wash his hands with milk and the juice of red lac and knead them. Holding fragrances in his hands, he must seek out the auspicious and the inauspicious. O beloved! Beginning with the little finger and ending with the thumb, in the due order, he must perform nyasa of the tithis, pratipada and the others, on his hands. [1304] One should then cup the hands together, cover the mouth and be seated, facing the east. He must then remember and recite the navatmaka mantra [1305] one hundred and eight times. While doing this, he must carefully look at every joint on his fingers. O beloved! On any of these joints, if he sees a line that is in the form of a bee, he will know that his death will occur on that tithi in shukla paksha or krishna paksha.""

[1301] The three humours, kapha, pitta and vata, bile, blood and phlegm, are not in equilibrium.

[1302] The star Alcor, companion of the star Vasishtha (Mizar) in the saptarshi constellation.

[1303] Here, Utathya probably means Brihaspati (Jupiter) and Dhruva is the Pole Star.

[1304] Pratipada is the first lunar tithi. The implicit assumption is that the person will live for two joints on each finger. Nyasa of a tithi is done on one of these joints, fortnights, a month. There are three amounting to one paksha on one hand and another paksha on the other hand.

[1305] A mantra with nine aksharas, probably meaning Namah Bhagavate Rudraaya.

"""I will now briefly speak to you about the time of death. O beloved! Knowing what will happen and what will not happen, he should accordingly decide on his course of action. Listen. O one with the beautiful hips! He must make efforts to get to know what will happen to him. Time is reckoned as kshana, truti, lava, nimesha, kashtha, muhurta, ahoratra, paksha, masa, ritu, vatsara, abda, yuga, kalpa and mahakalpa. [1306] Sadashiva, who takes away life, reckons time differently. The three paths are said to be the left, the middle and the right. According to those who follow vamachara, the measurement of sound starts from the fifth day and lasts till the twenty-fifth. [1307] I will tell you about this. O one beautiful in complexion! For those who know about time and the sound, for those who follow vamachara, the measurement is based on the elements, the gaps in them, the directions and the flags. O beautiful one! For those who follow the path on the right, the measurements are spoken of as the seasons, the transformation in the elements and their gunas. Those who know about the progress of prana know this. When ida[1308] and the other vessels carry prana for five days at a stretch, there is no doubt that he will not live for more than a year. When they carry them for ten days at a stretch, he will live for a year. When they carry them for fifteen days at a stretch, his lifespan will be over after a year. When they carry them for twenty days at a stretch, this is a sign he will live for six months. If the vessel on the left carries it for twenty-five days, this is a sign that his lifespan will be over in three months. If it is carried for twenty-six days, it is said he will live for two months. If it is carried constantly for twenty-seven days, it is said that he will live for a month. This is the sign of the vessel on the left. These are known to be the signs of the flow of prana along the left. In due order, for reckoning days, there are four categories of the flow along the right. O Devi! Within these four categories, there are said to be sixteen sub-categories. I will now tell you about their measurements accurately. Starting with six days, in due order, the measurements are similar to those manifest along the left channel. If the flow is continuous for six days, it should be known that he will live for two years, eight months and eight days. If the flow lasts for seven days, there is no doubt that he will live for one year, seven months and six days. If the flow lasts for eight days, he will live for two years, four months and twenty-four days. If the flow of prana is sustained for nine days, it is said that he will live for seven months and twelve days. I have already described the reckoning of time. However, let me also speak about the number of days within months. If the flow is for eleven days, it is said that he will live for one year, nine months and eight days. If the flow is for twelve days, it should be known that he will live for one year, seven months and six days. If the vessel bears prana for thirteen days, it is said that he will live for one year and four months. If the flow of prana on the left is for fourteen days, it is said that he will live for one year, six months and twenty-four days. There is no doubt about this. If the flow is for fifteen days, those who know about time say that he will live for nine months and twenty-four days. If the flow is for sixteen days, those who know about time say that he will live for ten months and twenty-four days. O Ishvari of sadhakas!

[1306] Definitions of measuring time are not uniform. Subject to that, 100 truti 1 tatpara, 30 tatpara = 1 nimesha, 18 nimesha = 1 kashtha, 30 kashtha = 1 kala, 30 kala = 1 ghatika, 2 ghatika = 1 kshanalmuhurta, 30 kshana = 1 ahotrata (day and night). 1 lava = 2 kashthas. Paksha is fortnight, masa is month, ritu is season and abda is the solar year. Mahakalpa is a complete cycle of universal creation and dissolution.

[1307] Vamachara, especially used in tantra, is the path on the left. These shlokas are extremely difficult to understand. But here, vamachara seems to mean the flow of prana along pingala, the vessel on the left.

[1308] Ida is the tubular vessel on the right side of the body, pingala is the one on the left.

If the flow is for seventeen days, his lifespan is described as nine months and eighteen days. O Devi! If the flow on the left is constant for eighteen days, it is said that he will live for eight months and twelve days. O Devi! If the flow of prana is for twenty-three days, one should certainly understand that he will live for twenty-four days. If the flow is for twenty-four days, it is said that he will live for seven months and six days. Eighteen days may also be added to this. I have briefly told you about days within months, in so far as it concerns the flow on the left. Not hear about the flow on the right. If the flow lasts for twenty-eight days, he will live for that number of tithis. If the flow lasts for ten days, the calamity is immediate. If it lasts for thirty days, the calamity will occur after five days. O Devi! If the flow is continuous for thirty-one days, there is no doubt that he will remain alive for three days. When Ravi's nadi[1309] bears prana for thirty-two instants, there is no doubt that he will live for two days. I have spoken to you about prana on the right. I will now speak to you about the one in the middle. [1310] When the flow of prana speeds up and comes together in the face, he will live for a day. Those who know about the ancient accounts speak of this as the wheel of time, indicating the end of the lifespan. O Devil For the welfare of the worlds, I have described this to you. What else do you wish to hear?",

Chapter 340-6(26) (Deceiving Kala)

“Devi said, 'O divinity! You have spoken to me about "De the true jnana of time. Please speak to me about the deception of Kala, a truth known to yogis. All living beings are dragged by Kala. However, when Kala arrives, how does one deceive death? O divinity! O one who bestows happiness on everyone! Displaying your affection towards me, please tell me about that, for the welfare of yogis."""

"Shankara replied, 'O Devi! O Shivaa! Listen. I will tell you what you have asked me about. For the welfare of all humans, I will tell you about it briefly. The body is an aggregation of the five elements, earth, water, fire, wind and space. Space pervades everything and goes everywhere. Everything dissolves into space and originates from it again. Had it not existed, where would they have found a refuge? O beautiful one! It is because it is stable that the aggregation also exists. Through the strength of austerities and mantras, those who possess jnana know all this exceedingly well. There is no doubt about this."""

"Devi said, 'O lord of the residents of heaven! Kala is cruel and terrible in form. When he conveyed them to space, he was burnt down by you. Praising and satisfying you through hymns, he got back his own form again. You told him, "You will roam around among people, invisible in form." You showed him your great power and as a result of the power of your boon, he arose again. Kala is present here. Can he be destroyed by anyone? Please tell me that. You are the lord, the most noble among yogis. You control yourself. You are Mahesha, engaged in the welfare of others."""

"Shankara replied, 'Kala cannot be destroyed by supreme devas, daityas, yakshas, rakshasas, uragas and humans. However, embodied yogis who are supremely immersed in dhyana can cheerfully destroy Kala."""

[1309] That is, pingala.

[1310] That is, sushumna nadi.

'Sanatkumara continued, "Hearing this from the guru of the three worlds, Gouri laughed and asked, 'Please tell me the truth. How can Kala be destroyed and by whom?'"'

"Shambhu told her, 'O one with a face like the one with the cool beams! [1311] Kala is like a predatory creature. However, there are unblemished yogis who can fling him away. Listen attentively. O beautiful one! The body always consists of the five elements. It emerges from them and dissolves into them, possessing their gunas. The wind originates from space. Fire originates from wind. Water has been identified as originating from fire. The earth emerges from water. The earth and other elements progressively merge into the preceding one. The earth is said to possess five attributes, water four attributes, fire three attributes, wind two attributes and space one attribute. Sound is the sole attribute of space. The attributes of earth and the other elements are said to be sound, touch, form, taste and smell as the fifth. When it gives up its respective attribute, each element is destroyed. When it accepts its respective attribute, the element is spoken of as manifesting itself. O Deveshi! Know that this is the truth about the five elements. O Devi! Therefore, yogis who wish to vanquish Kala always think about these respective attributes and those of Kala.'"

"Devi asked, 'O lord of all those who know yoga! How do yogis conquer Kala? Do they use dhyana or mantra? Please tell me everything.'"

"Shankara replied, 'O Devi! Listen. Desiring the welfare of yogis, I will tell you. This supreme jnana must not be indiscriminately revealed to anyone. O beautiful one! It must be bestowed on someone who is full of faith and devotion, intelligent and pure and on someone who is always devoted to dharma and is not a non-believer. On an excellent seat, or an excellent couch, a person who knows about yoga must engage himself in yoga. He must do this in the dark, without a lamp. He must do this when others are asleep. When the index fingers are used to close the ears for a muhurta, a sound is heard, resembling that of a blazing fire. If one does this at the time of sandhya, one does not feel exhaustion, even for an instant. All kinds of ailments and many kinds of anxiety and hardships are swiftly destroyed. If one constantly visualizes death's form for two ghatikas, one can conquer death and desire and roam around, as one wills. He knows everything and can see everything. He obtains every kind of siddhi. If he hears a sound that is like that of clouds thundering during the rains, the yogi is instantly freed from all bonds of samsara. The yogi then constantly becomes more subtle than the subtlest. O Devi! I have thus described to you the nature and form of meditating on shabda-brahma. [1312] Like a person looking for grain casts aside the husk, the yogi casts aside all bonds. After obtaining shabda-brahma, if he hankers after anything else, that will be like striking the sky with his fists. He will end up craving for hunger and thirst. The supreme brahman bestows bliss and emancipation. It is without decay and not external. When one knows it, one is devoid of every kind of limitation. Those who are deluded come under the noose of Kala and are subjugated by the noose of death. They are sinners and evil in their intelligence. They do not know shabda-brahma. One is in samsara only as long as one has not obtained that refuge.

[1311] The moon.

[1312] Shabda-brahma is usually taken to be the ritualistic elements of the Vedas, the karmakanda. Para-brahma is the paramatman. Shabda-brahma means the sound of the brahman, the sound that is the brahman.

When one knows about the supreme truth, one is freed from the bondage of birth. Sleep and laziness are great impediments. One must make efforts to conquer these enemies. One must always be seated on a comfortable seat and practice shabda-brahma. Even if a man is one hundred years old, if he practices the enhancement of prana for as long as he has life, he will be free of ailments and will obtain a body that conquers death. If this can be directly seen in an old man, what need be said of a young person? O Devi! O beloved! Shabda-brahma is supreme Shiva and using one's intelligence, one must endeavour to perform dhyana on this. It cannot be pronounced but is the infinite sound. It is not Aumkara, or mantra, or bija mantra, or akshara. [1313] Those who know about prana say that there are nine signs of this sound. I will speak about this. Progressively using this nada, [1314] one can proceed towards siddhi-(1) sound of a ghosha consonant; [1315] (2) sound of bell metal; (3) sound of a horn; (4) sound of a bell; (5) sound of a veena; (6) sound of a flute; (7) sound of a drum; (8) sound of a conch shell and (9) the rumbling of thunder as the ninth. Eventually, giving up these nine sounds, one must practice tumkara. [1316] If a yogi always performs dhyana on this, good deeds and bad deeds do not touch him. O Devi! Through such practice of yoga, a person can hear what others cannot hear. If he dies while engaged in such practice, a yogi can remain in that position for days and nights. Within seven days, a sound emerges from him, indicating that he has conquered death. O Devi! This sound is of nine types, and I will describe these accurately. The first nada is ghosha. It is supreme and purifies the atman. This nada is excellent and destroys every kind of ailment. It attracts and controls. The second nada is the sound of bell metal. It stupefies evil planets and every kind of impediment. The third nada is all beings. There is no doubt that it counters the effects of poison, the sound of a horn and is invoked for abhichara. It is used for ucchatana and the killing of enemies. Parameshvara says that the fourth nada is the sound of a bell. It is capable of attracting all devas. What need be said about humans on earth? Attracted by this, yaksha and gandharva maidens grant the yogi every great siddhi he wishes for. The fifth nada, always heard by a yogi, is the sound of a veena. O Devi! Through this, one becomes capable of seeing a long distance away. If one performs dhyana on the sound of a flute, one gets to know the truth about everything. If one performs dhyana on the sound of a drum, one does not suffer from old age or death. O Devi! Through the sound of a conch-shell, one can assume whatever form one desires. As a result of the sound of thunder, a person does not suffer from any calamities. O one with the beautiful complexion! With single-minded attention, if the mind is constantly fixed on tumkara, a form of the brahman, what cannot be achieved by him, as he wishes? He becomes omniscient and can see everything. He can assume any form he wills and can go anywhere. He suffers from no aberrations. There is no doubt that he is like Shiva himself. O Parameshani! This is the real nature of shabda-brahman, with its nine forms. I have described all of them to you. What else do you want to hear?"""

[1313] Bija means seed and is a mystic akshara (syllable) from a mantra, known as bija mantra.

[1314] Sound.

[1315] A voiced consonant.

[1316] Tumkara is the sound 'tum'.

Chapter 341-6(27) (Deceiving Kala and Obtaining Shiva)

"Devi said, 'Through yoga, one can attain the status of wind, which originates from space. O lord! If you are pleased, please tell me everything about this.'"

"Shankara replied, 'Desiring the welfare of yogis, I have described everything earlier, about how the wind became a symbol for those who wish to conquer Kala. Realizing the day through this, a yogi remains immersed in pranayama. O beautiful one! Within half a month, he conquers Kala, which arrives. The heart is like the fire of a lamp and the wind follows the fire. The great wind goes everywhere and pervades everything, inside and outside. Jnana, vijnana and enterprise are all urged by the wind. By conquering the wind, one can conquer the entire universe. Desiring to slay old age and death, a yogi must always remain engrossed in dharana. Engaged in yoga, there must be proper dharana first. Dhyana follows. O sage! [1317] A blacksmith fills the mouth of the bellows with wind and accomplishes his task. That is exactly the way a yogi should practice. The divinity is the lord of one thousand. He has one thousand eyes, hands and feet. His joints envelope everything and he stands ten finger-lengths above this. One should restrain prana and utter the gayatri mantra first, along with AUM, followed by the vyahriti three times. [1318] This is spoken of as pranayama. The moon, the sun and the planets originate and dissolve away again. Nevertheless, those devoted to yoga and dhyana do not return again. A brahmana can torment himself through austerities for one hundred years and drink water from the tip of a blade of kusha grass. But the brahmana can obtain the same fruits through a single act of dharana. If a brahmana gets up in the morning and practices pranayama, he swiftly destroys all his sins and goes to Brahma's world. If a person single-mindedly practices pranayama in a solitary spot, he conquers old age and death and along with the wind, can travel valour, bravery, the speed of the wind, happiness and a supreme through the sky. He obtains siddhi, luster, beauty, intelligence, bliss that is praised. I have thus described the entire siddhi that a yogi can obtain through the wind. O Deveshi! I will now describe the nature of what can be obtained through the fire. He must be comfortably seated, or must lie down, in a place where the speech of people does not exist. He will then use the energy that emerges from his head to illuminate the middle of his body. With unwavering attention, a yogi will use the fire that emerges from the middle of his eyebrows to illuminate. He will be like a person who can unhesitatingly see in a place where the light of a lamp does not exist. A yogi must carefully press his eyes a little with the tips of his fingers. When he sees a star, he must single-mindedly perform dhyana on that for a muhurta, or half a muhurta. Thereafter, when he meditates in the darkness, he will see the lord of illumination-white, red, yellow, black and with the hue of a rainbow. An energy like that of the rising sun will emerge from his forehead, from between his eyebrows. When he realizes this, he can assume any form he wills and sport in that. Through constant practice of yoga, he will obtain powers-pacifying and calming causes, entering the bodies of others, anima and the other attributes, the ability to see with the mind, the capacity to hear from a long distance, vijnana, the ability to be invisible, the ability to assume many forms and the ability to travel through the sky.

[1317] This inconsistency has crept in because the entire conversation is being repeated to Vyasa.

[1318] Vyahriti means the words bhuh, bhuvah and svah, uttered after AUM.

He possesses the learning that comes from studying and becomes accomplished in many sacred texts. Even those who possess jnana can become deluded, subjugated by former karma. Even when they look, they do not see. Like the deaf, they do not hear. Foolish and confounded by sin, they behave like blind men in the world. "I know the great Purusha, whose complexion is like that of the sun and who is beyond darkness. [1319] He is the one who must be known. There is no other path that one can traverse." I have thus described to you the excellent means of using the energy. By using this, a uers Kala and becomes immortal. I will also tell you yogi conquers about something else, through which, one does not suffer death. O Devi! Listen carefully, with single-minded attention. O Devi! Turiya is a state that can be obtained by living beings, yogis and those who perform dhyana. Controlling his mind, the yogi must be comfortably seated in the designated spot. His body must be upright, and his hands must be clasped, like a cup. Forming his mouth into the shape of a beak, he must gradually drink in the air. In a short while, the water that grants like will exude from his palate. Using the wind, he will inhale this cool water, which is like amrita. If a yogi drinks this every day, he will never come under the subjugation of death. He will become immensely energetic and will assume a divine form. He will not suffer from hunger or thirst. His strength will be like that of an elephant, his speed will be like that of a horse, his eyesight will be like that of Garuda and he will be able to hear from a long distance away. He will have a mass of dark and curly hair. His complexion will be like that of gandharvas and vidyadharas. Such a man will live for one hundred years of the gods and his excellent intelligence will equal that of Brihaspati. In this way, he can travel through the sky and can happily go wherever he wishes. I will speak to you about another method, which even the gods make efforts to keep a secret. O one with the beautiful face! Listen. The yogi must practice so that he can curve the tongue and raise it up to the palate. Within a short period of time, it will gradually become elongated. When the palate is touched, a cool nectar will flow. If a yogi constantly drinks this, he will proceed towards immortality. The tip of the tongue is extended ant touches the palate. The hands are clasped in the form of a sparkling lotus. Drops of nectar are drawn out and descend, drop by drop, causing delight even to devas. This is the substance that enables a person to cross over samsara and cross over all the sins that have been committed. This enables a person to transcend and cross over Kala. When the limbs are drenched with this, he does not die and does not suffer from hunger or thirst. O daughter of the mountain! When the earth [1320] it possesses the constant possesses these four types of yogis, on the entire universe, not to fortitude to bestow happiness speak of the earth. There are all the things embodied beings constantly visualize in their dreams but suffer miseries. The yogi possesses the powers to create heaven on earth and this is only a small bit of what those four types of yogis can do. Therefore, the earth, with its mantras, austerities, vratas, niyamas, medicinal herbs and yoga, is desired by men who follow good policy and possess humility and knowledge about dharma. The original divinity of beings does not move from a place where these four types of yogis exist. I will now follow the norms and describe the shadowy being who is known as Shiva.""

[1319] This is a famous shloka from the Upanishads.

[1320] Those who use the wind, those who use energy/fire and the two specific methods of yoga.

Chapter 342-6(28) (Beholding the Shadowy Being)

"Devi said, 'O lord of devas! O Mahadeva! You have spoken about deceiving Kala, the nature of shabda-brahma and the excellent signs of yoga. You have briefly mentioned the excellent jnana about the shadowy being. For the welfare of yogis, please tell me about this in detail.'""" "Shankara replied, 'O Devi! Listen. I will describe to you the signs of the shadowy being. If a man knows about this properly, he is freed from all sins. O one with the beautiful complexion! He must be seated with his back towards the sun or the moon. He must wear white garlands and garments. He must adorn himself with fragrances and incense. He must then remember the great mantra, which bestows everything desired as fruits. It has nine aksharas, united into one. He should then glance at his own shadow. When he glances next at the sky and sees a shadow that is white in complexion, his atman becomes one with Shiva, the supreme cause. Those who know about time have said that he obtains the brahman then. There is no doubt that he is freed from sins like those of killing a brahmana. If he sees a shadow that is without a head, within a period of six months, the yogi will lose all power of speech. A white shadow is known as a sign of dharma, a black one indicates sin. A red shadow is known as a sign of bondage, a yellow one indicates enmity. If the shadow is without arms, this indicates the destruction of relatives. If there is no mouth, this reveals fear of hunger. The lack of hips indicates the death of the wife. If there are no calves, wealth will be destroyed. If there are no feet, there will be exile to some other country. I have spoken about these indications. O Maheshvari! A man must make efforts to reflect on these. O Maheshvari! A man must properly see the paramatman within his own atman. Using the mantra with the nine aksharas, he must then perform japa in his mind. After a year passes, there is nothing that the reciter of the mantra cannot accomplish. He obtains anima and the other powers and can travel through the sky. I will now speak about another power that is impossible to counter and impossible to know. In this world, those who possess jnana see it standing in front of them. This is impossible to know in this world and is etched in the form of a snake that is coiled. It is astride a vehicle and its dimensions cannot be seen, nor read about. Its head is placed above the universe, and it is constantly lauded in the Vedas. It is the mother of all kinds of learning and is chanted about as the secret knowledge. This is indicated as the ability to travel through the sky and exists in all living beings. It is visible and is also invisible. It does not move. It is manifest and is not manifest. It is constant and eternal. It is without a complexion, but also has a complexion. It is spoken of as Bindumalini. A yogi who constantly sees it accomplishes every objective. Fruits are obtained from bathing in all the tirthas, donations and all the sacrifices. A person who sees Bindumalini obtains all those fruits. There is no doubt about this. I have spoken the truth. O Devi! A man then obtains the fruits obtained from bathing in all the tirthas, all the donations and all the sacrifices. O Maheshani! What is the need to speak a lot? One obtains everything that one desires. Therefore, a learned man pursues yoga and this jnana. Success in yoga is obtained through practice. Therefore, one should practice. Perfect understanding is obtained through practice. Emancipation is obtained. Since it is the cause behind emancipation, a learned person must always practice. O Devi! I have thus spoken to you about what bestows the fruits of objects of pleasure and emancipation. What other truth do you wish to know about? I will tell you the truth.'""

Suta concluded, 'O lords among sages! Hearing the words spoken by Brahma's son, which were full of supreme meaning, Vyasa, Parashara's son, was pleased. Vyasa was supremely satisfied and repeatedly prostrated himself before Sanatkumara, the ocean of compassion, Brahma's omniscient son. Kaleya Vyasa, lord among sages, praised him in this way. The learned sage, Sanatkumara, was an ocean of vijnana. Vyasa said, "O best among sages! From you, I have learnt about the brahman. I prostrate myself before you. I bow down before you. O one who knows about the brahman! You are blessed." Thus, the great sage, Brahma's son, was praised by Kaleya, who was filled with great bliss and was silent because of his joy. O Shounaka! Worshipped by Vyasa and happy and pleased in his mind, Brahma's son took leave of him and went to his own abode. So did Vyasa. O brahmanas! I have described to you the conversation between Sanatkumara and Kaleya. It enhances jnana and brings happiness.'

Chapter 343-6(29) (The Original Creation)

“Shounaka said, 'I have heard the great account, full of supreme meaning, narrated ted by you about the conversation between Sanatkumara and Kaleya. I now wish to hear about Brahma's creation. Please tell me about how it originated, as you have heard it from Vyasa.'

Suta replied, 'O sage! Listen to this divine account, which destroys all sins. I will tell you about this wonderful account, full of many kinds of extensive learning. If a person repeatedly teaches this, or reads it, he saves his own lineage and obtains greatness in the world of heaven. The supreme Purusha is eternal and possess existence and non-existence in his atman. Though without a sense of ownership, to create the worlds, he assumed the form of the supreme Purusha. He is the creator of all beings and is devoted to Narayana. O best among sages! Know him to be the infinitely energetic brahman. O tiger among sages! He is beyond conception, but all the pure kalpas originate in him. I prostrate myself before that Svayambhu. I bow down before Hiranyagarbha Purusha Ishvara again. I will tell you about the excellent creation. Brahma is the creator, Hari is the preserver and Maheshvara is the destroyer. From one period of time to another period of time, there is no other cause behind creation. Svayambhu Bhagavan desired to create many kinds of subjects. Therefore, he first created water. Having created it, he released his energy into it. Water is known as Naara and the descendants of water are known as Nara. Since he lay down on the water earlier, he is known as Narayana, [1321] An egg that was golden in complexion floated in the water. From that, Brahma himself, who is known as Svayambhu, originated. After remaining there for a year, Bhagavan Hiranyagarbha [1322] divided the egg into two parts and created heaven and earth. Above and below, there were fourteen worlds that were created. Between the two parts, the lord created the sky. He created earth, flooded by water, and the ten directions in the firmaments. At that time, he created mind, speech, desire, anger and intercourse. Through his mental powers, he created seven extremely energetic sons-Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha. The Puranas have determined that these are the seven brahmanas. From his rage, Brahma then created the Rudras.

[1321] That is, Naaraayana, one whose place for lying down (ayana) is water (naara). Nara means a man. The interpretation is that someone descended from naara is nara. The description given here of creation is not always consistent with accounts given in other Puranas.

[1322] With the golden womb, Brahma.

He created the rishi Sanatkumara, who was older than everyone else. The other seven and all the Rudras were born later. Sanatkumara remains there, restraining his energy. [1323] From those seven, divine and great lineages originated, worshipped by devas and rishis. Those maharshis had offspring and were ornamented with rites. Lightning, thunder, red clouds and the rainbow was created. Having created water in the beginning, he created clouds. To accomplish sacrifices, he created hymns of the Rig Veda, Yajur Veda and Sama Veda. We have heard that these are always used to perform sacrifices to devas and worship them. He created devas from his mouth, ancestors from his chest, men through intercourse and asuras from his hips. He created superior and inferior species from his limbs. In this way, Prajapati embarked on creating subjects who were created from water. Though the subjects were created, they did not increase. Therefore, he divided his own body into male and female. In this way, he created subjects, and his greatness pervaded the universe. Vishnu created Viraja, the Virat Purusha. Know that this was a second Manu who started this manvantara. 1324 Purusha, the lord, created all the subjects through Viraja. In Narayana's creation, subjects were not born through the womb. They were blessed and had long lifespans. They possessed deeds and offspring. O supreme among sages! I have thus spoken to you about the first creation. If a person knows about the first creation, he obtains his desired destination.'

Chapter 344-6(30) (Description of Creation)

“Suta said, 'The Prajapati who originated from the water created subjects. As Purusha, he obtained Shatarupa as his wife, and she was not born through the womb. In his greatness, born from the water, he remained there, covering the firmament. Following dharma, the great-souled one gave birth to Shatarupa. For a hundred years, she tormented herself through extremely difficult austerities. As her husband, she obtained Purusha, blazing in his austerities. She gave birth to a Purusha who is known as Svayambhuva Manu. Seventy-one mahayugas are described to be his manvantara. Through Vairaja Purusha, the patient Shatarupa gave birth to the brave Priyavrata and Uttanapada. The immensely fortunate Kamya was the wife of Kardama Prajapati. Kamya had three sons-Samrat, Sakshi and Avitprabhu. The lord Uttanapada had sons who were Shakra's equals. His son was the divine Dhruva, extremely radiant and with bliss in his atman, Dharma's daughter possessed excellent hips and was famous mother, following under the name of Suniti. With her as a dharma, Dhruva was born. While he was still a child, for three thousand divine years, Dhruva tormented himself through austerities in a desolate spot. He desired a spot that would not region decay. Pleased, the lord Prajapati Brahma gave him a that was just like his own. It did not move and was in front of the saptarshis. Dhruva had two sons, Pushti and Dhanya. Through Samuttha, Pushti had five unblemished sons-Ripu, Ripunjaya, Vipra, Vrikala and Vrishatejas. Ripu's queen gave birth to Chakshusha, lord of all the directions. Through Pushkarini, Chakshusha Manu had Varuna as a son. O best among sages!

[1323] He did not have offspring.

[1324] The first was that of Svayambhuva Manu.

Through Nadvala, the daughter of Vaishya, Manu [1325] had ten immensely energetic sons-Puru, Masa, Shatadyumna, Tapasvi, Satyavit, Kavi, Agnishtoma, Atiratra, Atimanyu and Suyasha as the tenth. Through Agneyi, Kuru had six immensely radiant sons-Anga, Sumanas, Khyati, Sriti, Angiras and Gaya. Through Sunitha, Anga had a single son named Vena. As a result of Vena's wicked deeds, the sages, devoted to dharma, were filled with great rage and used humkara to kill him. [1326] At this, for the sake of offspring, Sunitha entreated the rishis. Sarasvatas [1327] and others kneaded his right hand. When Vena's hand was kneaded, Prithu was born. He was born with a bow and armour. His energy was like that of the sun. For the protection of subjects, the preservation of dharma and the punishment of the wicked, he was born as Vishnu's avatara. Prithu Venya[1328] always protected the earth and was the ancestor of kshatriyas. He was the lord of the earth and was the first to be initiated into a rajasuya sacrifice. The accomplished sutas and magadhas were born through him. [1329] O best among sages! For the welfare of everyone, he milked the earth. The king performed one hundred sacrifices and provided a means of subsistence for everyone-devas, rishis, asuras, rakashasas and especially, humans. Prithu had two sons, who knew about dharma and were known on earth as Parthivas. [1330] They were Vijitashva and Haryaksha. They were extremely brave and immensely famous. Shikhandini had Prachinabarhi as a son. [1331] As long he roamed around on earth, prachinagra kusha covered the surface of the earth. [1332] Following dharma, he married the daughter of the ocean. Having obtained a wife, the king, the great lord, became even more radiant. Through the ocean's daughter, Prachinabarhi obtained ten sons. He undertook many sacrifices and also had a divine daughter. All the sons were known as Prachetas and they were accomplished in dhanurveda. [1333] All of them tormented themselves through great austerities and observed the same kind of dharma, immersed in the water of the ocean for ten thousand years. Devoted to dhyana on Shiva, they used Rudra Gita to perform japa, [1334] When they were engaged in austerities, the earth was no longer protected, and the earth became covered with trees. Consequently, the subjects were destroyed. O tiger among sages! On seeing this when they returned, they engaged in austerities and obtained boons. Through the strength of austerities, they wished to burn[1335] them down. Wind and fire issued from the mouths of the Prachetas. The wind uprooted the trees, and the fire burnt them down. On seeing that the trees were destroyed, but some branches were still left, the powerful King Soma[1336] approached and spoke to them.

[1325] Svayambhuva Manu.

[1326] Humkara means to utter the sound 'hum', a sound believed to possess special powers.

[1327] Name of a lineage of sages.

[1328] Vena's son.

[1329] The sutas were charioteers, as well as raconteurs of tales. Magadhas were minstrels and bards. So were bandis. But magadhas seem to have also composed, while bandis sung the compositions of others.

[1330] Prithu's sons.

[1331] Shikhandini was Prithu's daughter-in-law.

[1332] An auspicious sign. Kusha is sacred grass and prachinagra is the kind of grass that always has its tips pointed towards the east. Alternatively, Prachinabarhi performed so many sacrifices that the earth was covered.

[1333] Dhanu means bow and veda means knowledge. But dhanurveda means the science of war.

[1334] Rudra Gita is from the Bhagavata Purana (4th Skandha) and was taught by Shiva to the Prachetas.

[1335] The trees.

[1336] Soma is the lord of trees and herbs. Soma is the moon-god.

Soma said, "O kings! O sons of Prachinabarhi! Restrain your anger. This is Anubhuta, the daughter of the trees and she is beautiful in complexion. Earlier, since I knew about the future, I nurtured her in my womb. This immensely fortunate one will be your wife and will extend Soma's lineage. She will give birth to a learned son named Daksha Prajapati. In ancient times, the immensely energetic one used to be Brahma's son and will be a great creator. Through half of your energy and my energy, he will be a lord of the earth who will be full of Brahma's energy. He will make the subjects prosper." At this, the Prachetas agreed to Soma's words. Following dharma, they happily accepted the one with the beautiful complexion, the daughter of the trees, as their wife.'

'She gave birth to the Prajapati named Daksha. O sage! That immensely energetic one was also born as part of Soma's portion. Daksha used his mental powers to create mobile and immobile objects, bipeds and quadrupeds. He then started to use sexual intercourse for creation. Following the excellent norms of dharma, he married Virani, the daughter of Prajapati Virana. She was devoted to her husband. Through her, he had ten thousand auspicious sons, the Haryashvas. As a result of Narada's instructions, they became non-attached. Hearing this, through her, Daksha again had one thousand sons, the Subalashvas. As a result of the sage's instructions, they also followed the path taken by their brothers. They were non-attached and followed the path of mendicants, not returning to their parents. Hearing this, he [1337] became angry and imposed an intolerable curse on the sage. "O one who loves conflict! You will never be able to remain in one place." Comforted by Vidhatri, he subsequently created women. O lord among sages! They possessed qualities and their forms were like great blazes. O supreme sage! He bestowed ten on Dharma, thirteen on Kashyapa, two on Brahmaputra, two on Angiras and two on the learned sage, Krishashva. Lord Daksha bestowed the rest, known as nakshatras, on Soma. Devas, asuras and others were born from Daksha's sons. They were famous and had many children, filling the universe. O Indra among brahmanas! Since then, subjects have been born through sexual intercourse. It is said that before this, creation took place through mental conception, sight and touch.'

Shounaka asked, 'Earlier, you said that Daksha was born from Brahma's thumb. How did the great ascetic again become the son of the Prachetas? O Suta! I have a doubt about this, and you should explain it to me. It is also amazing that he should become Soma's father-in-law. How did this happen?'

Suta replied, 'Creation and destruction of beings occur constantly. O sage! Daksha and all the others are born in every kalpa. A person rson who knows this about Daksha's creation of mobile and immobile objects obtains offspring and a long and full lifespan. He obtains greatness in the world of heaven.'

[1337] Daksha.

Chapter 345-6(31) (Description of Creation Continued)

“Shounaka said, 'O son of a suta! [1338] Quickly, please tell me S in detail about the creation of devas, danavas, gandharvas, uragas and rakshasas.'

Suta answered, 'When creation did not progress, for the purpose of creation, Prajapati requested Virana's daughter, who was great in austerities. He created many kinds of subjects through the dharma of sexual intercourse. O immensely wise one! I will tell you about it briefly. Listen. Through Virini, Daksha Prajapati had five thousand valiant sons. Seeing that they had been created, the sage Narada spoke to them. Earlier, Narada, Parameshthi's son, had heard that all creation would occur through Kashyapa and Daksha's daughters. Therefore, he spoke to them. "You are foolish. You do not know anything about the directions. Without knowing that, how can you create? Therefore, get to know the earth." Addressed in this way, all of them energetically departed, so as to know the directions. Unable to reach the end, they did not return to their father's house. Knowing this, he again had five hundred sons. However, Narada, who could see everything, spoke to them again. Narada said, "Without knowing the dimensions of the earth, how can you create? All of you are foolish. What is this creation you are about to embark on?" Hearing his words, Daksha's sons, the Subalashvas, left in search of the different directions, just as the Haryashvas had done earlier. They reached the infinite limits of Pushkara and were defeated. Like rivers headed towards the ocean, they have still not returned. O sage! Since then, if a brother leaves in search of a brother, he is destroyed. A learned person should not engage in such a task. Daksha Prajapati got to know that they had also been destroyed. Full of rage, he cursed the great-souled Narada. "O one who loves quarrels! You will never find stability in any one place. In your presence, people will always quarrel." We have heard that Daksha Prajapati was consoled by Vidhatri. Through Virini, he had sixty daughters. He bestowed ten on Dharma, thirteen on Kashyapa, twenty-seven on Soma, four on Arishtanemi, two on Brahmaputra, two on Angiras and two on the learned Krishashva. O sage! Hear about their names.'

'Dharma's wives were Arundhati, Surya, Lamba, Bhanu, Marutvati, Sankalpa, Muhurta, Sadhya and Vishva. [1339] O sage! Hear about their offspring. Vishva gave birth to the Vishvadevas and Sadhya to the Sadhyas. Marutvati's sons were the Marutvats, and Vasu's sons are known as the Vasus. Bhanu's sons were all the Bhanus and the Muhurtajas were born from Muhurta. Ghosha was born from Lamba and Yami's daughter was Nagavithi. All uneven entities on earth were born from Arundhati. From Sankalpa was born Sankalpa, the resolution that has the nature of truth. O Shounaka! Vasu had eight sons, Aya and others. Hear about their names. They were Aya, Dhruva, Soma, [1340] Dhara, Anila, Anala,[1341] Pratyusha and Prabhasa. These are the names of the eight Vasus. Aya's sons were Vaitandya, Shrama, Shanta and Muni. Dhruva's son was the illustrious Kala, whose power is exerted in the worlds. Soma's son was the illustrious Varcha and radiance results from him.

[1338] Because Suta is also the son of a suta.

[1339] The text has missed out on Vasu and Yami. Usually, Surya is not in the list.

[1340] Not to be confused with the moon.

[1341] The same as Agni.

Through Manohara, the sons of Dhara were Dravina, Hutahavyavaha, Shishira, Prana and Ramana. Shiva [1342] was Anila's wife and her sons was Manojava and Avijnatagati. These were Anila's two sons. Agni's son, the prosperous Kumara, was born in a clump of reeds. The descendants who followed him were Shakha, Vishakha and Naigameya. He is known as Kartikeya because he was the son of the Krittikas, [1343] Pratyusha's son was the rishi named Devala. Devala had two sons who were learned and had offspring. Brihaspati's sister was a supreme lady who followed brahmacharya. She was accomplished in yoga and roamed around the entire earth. She became the wife of Prabhasa, the eighth Vasu. The immensely fortunate Prajapati Vishvakarma was born from her. He is the creator of thousands of works of artisanship and is the architect of the gods. The supreme among artisans created all kinds of ornaments and also all the vimanas of the devas. Humans earn subsistence through the great-souled one's art of craftsmanship. According to a different version, his wife, Sarupa, gave birth to crores of Rudras, such as Raivata, Aja, Bhava, Bhima, Vama, Ugra, Vrishakapi, Ajaikapada, Ahirbudhnya, Bahurupa and Mahat. O sage! Hear about the names of the foremost eleven. They are Ajaikapada, Ahirbudhnya, Tvashta, the valiant Rudra, Hara, Bahurupa, the unvanquished Tryambaka, Vrishakapi, Shambhu, Kapardin and Raivata. I have mentioned eleven Rudras, who are the lords of the three worlds. One hundred infinitely energetic Rudras have also been mentioned. O supreme among sages! Hear the names of Kashyapa's wives.'

Chapter 346-6(32) (Kashyapa's Lineage)

“Suta said, 'Their names are Aditi, Diti, Surasa, Arishtela, Danu, Surabhi, Vinata, Ila, Tamra, Krodhavasha, Kadru and Muni.[1344] O Indra among brahmanas! Hear about their offspring. In the earlier manvantara, there were twelve excellent and supreme gods. They were named the Tushitas. In the intervening period between end of Chakshusha manvantara and the beginning of Vaivasvata manvantara, for the welfare of the worlds, those immensely illustrious ones assembled and spoke to each other. "Come. Let us quickly enter Aditi's womb. When the new manvantara presents itself, we will be born. That will be best." During Chakshusha Manu's manvantara, all of them said this. They have been born as the sons of Kashyapa, Marichi's son, and Aditi, Daksha's daughter. Vishnu and Shakra have been born again. The twelve infinitely energetic Adityas are said to be Aryama, Dhatri, Tvashta, Pusha, Vivasvat, Savitar, Mitra, Varuna, Amsha and Bhaga. [1345] In Chakshusha manvantara, the gods were known as the Tushitas. In Vaivasvata manvantara, they are known as the twelve Adityas. O Shounaka! In the due order, I have thus spoken to you about Aditi's offspring. Soma's twenty-seven wives have been mentioned and they were excellent in their vows. All of them were yoginis [1346] and they are said to have given their names to the nakshatras. Arishtanemi's wives had sixteen offspring. The sons of the learned Bahuputra are said to be four. [1347]

[1342] Shivaa.

[1343] The Pleiades. Kartikeya/Kumara/Skanda was reared by the Krittikas. They adopted him as their son.

[1344] This only has twelve names, because Khasa's name is missing.

[1345] Twelve with Vishnu and Shakra included.

[1346] Yogini is the feminine of yogi.

[1347] Vidyut means lightning and there are believed to be four kinds of lightning-tawny (with gusts of wind), red (during summer), yellow (during the monsoon) and black (during famines). The sons of Bahuputra, the same as Brahmaputra, were the four Vidyuts.

The sons of devarshi Krishashva are said to be the weapons of devas. In this way, when one thousand yugas are over, all of them are born again, as they will. O son! O sage! Dhumrakesha was also born through his wife, Archi. His [1348] two wives were Svadha and Sati. Svadha was the elder and Sati the younger. It should be known that Svadha gave birth to the ancestors and Sati to the Angirases. In this way, at the end of one thousand mahayugas, they are born again, as they will. There are thirty-three categories of devas,[1349] They are also said to have origin and destruction. O Maitreya! Just as the sun always rises and sets, from one yuga to another yuga, devas are created.'

'We have heard that from Kashyapa, two sons were born to Diti-Hiranyakashipu and the valiant Hiranyaksha. She had a daughter named Simhika, who was married to Viprachitti. Hiranyakashipu had four sons who were famous for their energy-Anuhlada, Hlada, the valiant Samhlada and the youngest, Prahlada, whose discriminating intelligence was such that he was devoted to Vishnu. Through Surya, Anuhlada's sons were Puloma and Mahisha. Through his wife, Dhamani, Hlada had Vatapi and Ilvala as sons. Through his wife, Kriti, Samhlada had Panchajana as a son. Virochana was Prahlada's son and through his wife, Devi, Virochana had Bali as a son. O lord among sages! Through Ashana, Bali had one hundred sons. Bali was devoted to Shiva and was one of Shiva's great devotees. He donated and was generous. He is remembered for his auspicious deeds and austerities. He had an extremely intelligent son named Bana, who was supreme among Shiva's

devotees. By satisfying Shiva properly, he became a ganapati. You have already heard the account of the great-souled Bana. In a battle against him, Krishna was pleased with his bravery. Hiranyaksha had five sons. There were learned and extremely strong. Their names were Kukura, Shakuni, Bhuta-santapana, Mahanada and the brave Kalanabha. O sage! I have spoken about Diti's sons. Now hear about Danu's sons. Danu had one hundred sons who were fierce in their valour. They were Ayomukha, Shambara, Kapola, Vamana, Vaishvanara, Puloma, Vidravana, Mahashira, Svarbhanu, Vrishaparva and the valiant Viprachitti. All of them were Danu's sons, born through Kashyapa. O sage! O unblemished one! Now hear about their sons. In this connection, I will speak about them. Svarbhanu's daughter was Prabha and Puloma's daughter was Shachi. Upadanavi, Hayashira and Sharmishtha were Vrishaparva's daughters. Vaishvanara's daughters were Pulomaa and Pulomika. They married Marichi's immensely energetic son and had many sons. Marichi's son was great in his austerities. Through them, he had sixty thousand sons, who brought delight to the danavas. These were the extremely strong danavas, the Poulamas and Kalakhanjas. They resided in Hiranyapura and because of favours received from the grandfather, could not be killed by devas. They were killed by Savyasachi. [1350] Through Simhika, Viprachitti had sons. Because of the union between a daitya and a danava, they were fierce in valour. There were thirteen immensely strong ones, known as Saimhikeyas. They were Rahu, Shalya, the extremely strong Bala, Mahabala, Vatapi, Namuchi, Ilvala, Svasripa, Ajika, Naraka, Kalanabha, Sharamana and Sharakalpa. They extended their lineages. Their sons and grandsons extended Danu's lineage. There were many who were born, and they are not being described in detail.

[1348] Probably meaning Dhumrakesha's. Dhumrakesha means someone whose hair is made out of smoke and in this case, should probably be taken to mean Agni.

[1349] Usually listed as twelve Adityas, eleven Rudras, eight Vasus and two Ashvins.

[1350] That is, Arjuna, described in the Mahabharata.

The Nivatakavachas and Maruts were born in Samhlada daitya's lineage. They were cleansed in their souls and engaged in austerities."Tamra [1351] is said to have had immensely spirited sons like Shanmukha. Tamra's daughters are said to be Kaki, Shyeni, Bhasi, Sugrivi, Shuki, Gridhrika, Ashvi and Uluki. Kaki gave birth to crows and Uluki to owls. Sheyni gave birth to hawks, Bhasi gave birth to kites and Gridhrika gave birth to vultures. Shuki gave birth to parrots and Sugrivi gave birth to auspicious birds. Tamra, Kashyapa's beloved, gave birth to horses, camels and donkeys. The lineage that Tamra gave birth to has thus been described. Vinata [1352] had two sons, Garuda and Aruna. Suparna [1353] was best among birds and Aruna was known for his deeds. Surasa gave birth to one thousand immensely energetic snakes. Those great-souled ones possessed many hoods and travelled through the sky. The foremost them were the kings Shesha, Vasuki, Takshaka, Airavata, Mahapadma, Kambala, Ashvatara, Elaputra, Padma, Karkotaka, Dhananjaya, Mahanila, Mahakarna, Dhritarashtra, Balahaka, Kuhara, Pushpadanta, Durmukha, Sumukha, Khararoma and Kharapani. There were many others. Krodhavasha gave birth to hordes and all of them were fanged. There were birds bom from eggs, those on land and in water. It is held that there were animals too. Anayusha had fifty sons who were extremely strong. The foremost were Bala, Vriksha, Vikshara and Brihat. Surabhi gave birth to hares and buffaloes. All the trees, creepers, vines and grass were born from Ila. Khasa gave birth to yakshas and rakshasas, Muni to apsaras. Arishta gave birth to snakes, who were superior to the best of humans in their power. O lord among sages! I have thus described Kashyapa's descendants. Their sons and grandsons numbered hundreds of thousands.'

Chapter 347-6(33) (Description of Creation Continued)

“Suta said, 'O son! Such is said to have been creation during Svarochisha manvantara. In Vaivasvata manvantara, a great sacrifice was performed for Varuna. It is said that for the sake of generating offspring, Brahma himself offered oblations. Earlier, he had created seven saparshis through his mental powers. The grandfather himself thought of them as his sons now. O rishi! There was a great battle between devas and danavas. When Diti's sons were destroyed, she went and presented herself before Kashyapa. Worshipped properly by her, Kashyapa was pleased in his mind. He offered to grant her a boon. She asked for the boon that she might have a capable and infinitely energetic son who would kill Indra. The extremely great ascetic granted her the desired boon. But he said, "O one with the beautiful complexion! You will have to follow brahmacharya and other niyamas for one hundred years. You will have to be pure." Diti conceived and nurtured the foetus. She followed brahmacharya and other niyamas. Having impregnated Diti's womb and having instructed her about the vow, Kashyapa left. He was happy in his mind and wished to torment himself through austerities. The chastiser of Paka [1354] remained there, looking for a weakness. When one year from the one hundred was left, he found the weakness. Without washing her feet and purifying herself, Diti lay down to sleep, with her head facing the wrong direction. This occurred because of the power of what was destined to happen.

[1351] Kashyapa's wife.

[1352] Married to Kashyapa.

[1353] Another name for Garuda.

[1354] Indra killed a demon named Paka.

Seizing the opportunity, Shakra penetrated through her side and, with the vajra in his hand, shattered the embryo into seven fragments. When the embryo was thus split by the vajra, it cried out. The wielder of the vajra repeatedly told it. "Do not cry." He sliced each of those seven fragments into seven fragments, but they did not die. O sage! As they were struck, all of them joined their hands in salutation and said, "O Shakra! Why do you wish to kill us? We are your brothers, the Maruts, "[1355] O brahmana rishi! As a result of Shankara's wishes, they gave up their inclinations as daityas and Indra accepted all of them as brothers. These were devas known as Maruts and they were extremely strong. These forty-nine, who travel through the sky, are the aides of the one who holds the vajra in his hand. When they grew, Prajapati Hari followed the order and instated them in kingdoms, starting with Prithu. Hear about that. The valiant and victorious Krishna is a complete being. He is a Prajapati. Parjanya is the lord of the clouds and therefore, of the entire world. O great sage! I have properly spoken about the creation of beings to you. I will now progressively describe the division of kingdoms to you. Listen. The grandfather made Prithu, Vena's son, the emperor. He then started to progressively instate others in kingdoms. Brahma instated Soma in the kingdom of brahmanas, herbs, nakshatras, planets, sacrifices and austerities. The lord Vaishravana [1356] was given the kingdom of kings and Varuna of the waters. Vishnu became the lord of Adityas and Pavaka of Vasus. Daksha became the lord of Prajapatis and Vasava of Maruts. The infinitely energetic Prahlada was made lord over daityas and danavas. Vaivasvata Yama was instated in the kingdom of ancestors, Matrikas, vratas, mantras and cattle. Girisha, with the trident in his hand, became the lord of yakshas, rakshasas, kings and all bhutas and pishachas. Himalaya became the lord of mountains and the ocean of rivers. The tiger became the lord of animals and the bull of cows. The vata tree was instated in the kingdom of vanaspatis and vrikshas. [1357] In due order, in every kingdom, a lord of subjects was identified. The lord and master of the universe, who is in all atmans, established the son of Vairaja Prajapati in the eastern direction. O tiger among sages! He thought of Sudhanvan, the son of Kardama Prajapati, as the lord in the southern direction. He instated the great-souled Ketuman, the undecaying son of Rajas, as the king of the western direction. He instated the unassailable Hiranyaroma, the son of Prajapati Parjanya, as king of the northern direction. O Shounaka! I have already told you in detail about Prithu, Vena's son. The place where he was instated is described as ancient and great.'

Chapter 348-6(34) (The Manvantaras)

“Shounaka said, 'Please describe the details of all the manvantaras, presided over by Manus. I wish to hear about them.'

Suta replied, 'O bull among sages! I have already spoken to you about six manvantaras- Svayambhuva, Svarochisha, Uttama, Tamasa, Raivata and Chakshusha. O best among sages! The current Manu is spoken of as Vaivasvata. The Manus of the future will be Savarni, Rouchya, Brahma-Savarni, Dharma-Savarni, Rudra-Savarni, the one known

[1355] Since Indra was the son of Aditi, Kashyapa's wife.

[1356] Kubera. He was made the king of kings. Rajaraja (sovereign lord) is one of Kubera's names.

[1357] There are many words for trees. Vanaspati is a large tree that grows in the forest. Specifically, it is a tree with fruit, but no visible flowers. Vrikshas have both flowers and fruit.

as Deva-Savarni and Indra-Savarni. I have described the past, present and future Manus, as I have heard about them. I have spoken to you about the fourteen Manus in the three periods of time. They account for a kalpa, which consists of one thousand mahayugas. I will duly speak about the rishis, their sons and the large number of devas. O Shounaka! Listen with great pleasure. All of them are revered and praised. The seven rishis, the sons of Brahma, are Marichi, Atri, the illustrious Angiras, Pulaha, Kratu, Pulastya and Vasishtha. O sage! The saptarshis are placed in the northern direction. During Svayambhuva manvantara, Yamas were devas. Svayambhuva Manu had ten great-souled sons-Agnidhra, Agnibahu, Medha, Medhatithi, Jyotishmat, Dhritimat, Havya, Savana and Shubhra. O tiger among sages! It is said that at the time, Yajna was Indra. O son! I have spoken to you about the first divine manvantara.

I will now describe the second to you accurately. Listen. Know that the maharshis were Urjastambha, Parastambha, Rishabha, Vasumat, Jyotishmat, Dyutimat and Rochishmat as the seventh. The Indra at the time was Rochana. Devas during Svarochisha manvantara were known as Tushitas. O tiger among sages! Svarochisha Manu's ten great-souled sons were Harighna, Sukriti, Jyoti, Ayomurti, Aya, Smaya, Prathita, Manasyu, Nabha and Surya. All of them are described as having been immensely brave and valiant. O sage! I have spoken to you about the second manvantara.

'I will now describe the third to you accurately. Listen. Vasishtha's sons are described as the seven saptarshis. They used to be Hiranyagarbha's infinitely energetic sons, known by the name of Urjas. I have described the famous rishis. Now listen to me. O best among rishis! Uttama Manu is said to have had ten sons-Isha, Urjita, Urja, Madhu, Madhava, Shuchi, Shukravaha, Nabhasa, Nabha and Rishabha. Devas were Satyavedashrutas and others. O sage! The Indra, the lord of the three worlds, was named Satyajit. I have described the third supreme manvantara to you.'

'O sage! I will now speak to you about the fourth manvantara. Listen. The saptarshis were Gargya, Prithu, Vagmi, Jaya, Dhata, Kapinaka and Kapivat. Satyas constituted the category of devas. Know that the Indra was Trishikha. O sage! Now hear about Manu's sons. The ten sons of Tamasa Manu, who are said to have been great in their vows, were Dyutipota, Soutapasya, Tamahshula, Tapana, Taporati, Akalmasha, Dhanvi, Khadgi, Mahat and Rishi. I have spoken to you about Tamasa manvantara, the fourth.'

'O son! Now hear about the next manvantara, the fifth. The saptarshis were Devabahu, Jaya, the sage Vedashira, Hiranyaroma, Parjanya, Urddhabahu and Somapa. There were others whose eyes were fixed on the truth. Devas were Bhutarajas and their nature was such that they performed austerities. The Indra was named Vibhu, and he was the lord of the three worlds.'

'It should be known that the Manu known as Raivata is Tamasa Manu's brother. O sage! His sons were Arjuna, Panktivindhya and others. They reside on the slopes of Meru, engaged in great austerities. The son of Ruchi Prajapati will be the Manu known as Rouchya. Born through his queen Bhuti, his son will be named Bhoutya. In this kalpa, the future seven Manus are said to be seven. For each of these, there are said to be seven saptarshis and devas in heaven.

They will be Rama, Vyasa, Atreya, Diptimat, Bahushruta, Bharadvaja and Drona's son, the immensely radiant Ashvatthama.[1358] Goutama's son Sharadvat, Goutama, Kripa, Koushika, Galava, Ruru and Kashyapa-these will be the future great-souled and excellent sages. [1359] Svayambhu has spoken about three categories of future devas. They will be the sons of the great-souled Kashyapa, Marichi's son. Bali, Virochana's son, will be the Indra. [1360] O Shounaka! Savarni Manu will have ten sons- Vishanga, Avanivat, Sumanta, Dhritimat, Vasu, Suri, Sura, Vishnu, Raja and Sumati. I have thus spoken about the eighth manvantara.

'Now hear about the ninth. I will tell you about the ninth Manu, Daksha-Savarni, [1361] The seven rishis of Rouhitya manvantara will be Medhatithi from Pulastya's lineage, Vasu from the Kashyapa lineage, Jyotishmat from the Bhargava lineage, Dhritimat from the Angiras lineage, Vasishtha's son Savana, Atri's son Havya and Pulaha. O great sage! There will be three categories of devas. They will be the sons of Rohita Prajapati, Diksha's son. The first Savarni's[1362] nine greatly energetic sons will be Dhrishtaketu, Diptaketu, Panchahasta, Nirakriti, Prithushrava, Bhuridyumna, Richika, Brihata and Gaya.'

'The tenth manvantara will be of the second Savarni, [1363] The seven supreme rishis will be Havishmat from Pulaha's lineage, Prakriti from the Bhargava lineage, Ayu-Mukti from Atri's lineage, the undecaying Vasishtha, Prayati from Pulastya's lineage, Bhamara from Kashyapa's lineage and Anenasa-Satya from the lineage of Angiras. The categories of devas will be known as Dvishimants. Their Indra is said to be Shambhu Maheshvara himself. Manu's ten sons will be Akshavat, Uttamouja, the valiant Bhurishena, Shatanika, Niramitra, Vrishasena, Jayadratha, Bhuridyumna, Suvarcha and Archi.'

'I will describe the saptarshis in the eleventh manvantara, that of the third Savarni. [1364] Listen to me. They will be Havishmat from Kashyapa's lineage, Vapushmat Varuna, Atri, Vasishtha, Anigras, Charudhrishya from Pulastya's lineage and the energetic and fiery Nihsvara. These are said to be the saptarshis. There are said to be three categories of devas. The sons of Brahma are described as Vidhatris. Nine sons[1365] are described for the third Savarni. They are Savarnas and they will be Sarvaga, Susharma, Devanika, Kshemaka, Dridheshu, Khandaka, Darsha, Kuhu and Bahu. These will be the sons of Manu.'

'Hear about the saptarshis during the fourth Savarni, [1366] Know that they will be Vasishtha's son Dyuti, Atri's descendant Sutapa, the ascetic Murti from the lineage of Angiras, Tapasvi from the lineage of Kashyapa, Tapodhana from the lineage of Pulastya, Taporati from the lineage of Pulaha and Bhargava, the store of austerities as the seventh. There are said to be five categories of devas and they will be sons born through Brahma's mental powers.

[1358] In Savarni manvantara.

[1359] This should be in Rouchya manvantara.

[1360] However, this should be Savarni manvantara. Compared to other Puranas, these parts are not clear and consistent.

[1361] Referred to as Rouchya earlier and referred to as Rouhitya later.

[1362] Meaning Daksha-Savarni's.

[1363] Meaning Brahma-Savarni.

[1364] Dharma-Savarni.

[1365] The text says grandsons.

[1366] Rudra-Savarni.

Ritadhama will be the Indra and he will happily rule over the kingdom of the three worlds.'

'O sage! In the next pleasant manvantara that is the thirteenth, [1367] the seven maharshis will be Dhritimat from the lineage of Angiras, Havyavat from Pulastya's lineage, Tattvadarshi from Pulaha's lineage, Nirutsava Bhargava, Nishprapancha from Atri's lineage, Nirdeha from Kashyapa's lineage and Sutapa from Vasishtha's lineage. Svayambhu has said that there will be three categories of devas. Vichitrachitra will be Indra, the lord of heaven. The sons of Rouchya Manu will be Naya, Dharmadhrita, Andhra, Sunetra, Kshatravriddhaka, Nirbhaya, Sutapa and Drona.'

'The true fourteenth manvantara will follow. [1368] The from Pulastya's lineage, Bhargava Ativahya, Shuchi from the saptarshis will be Agnidhra from Kashyapa's lineage, Magadha grandson Ajita and Pulaha. Devas will be the sacred lineage of Angiras, Yukta from Atri's lineage, Vasishtha's Chakshushas and Shuchi will be Indra. O great sage! Listen. There are said to be five categories of devas. Manu's sons will be Turangabhiru, Budhna, Tanugra, Anugra, Atimani, Pravina, Vishnu, Sankrandana, Tejasvi, Sabala and Satya.'

If men get up in the morning and constantly recite the names of the past and future maharshis, they obtain happiness. In the former kalpa, the earth was filled by those who possessed rights. I have described the past and future Manus. The infinitely energetic Sanatkumara spoke about these to Vyasa. They followed their own dharma and protected the earth for a full one thousand mahayugas. They had offspring and performed austerities, returning at the end to Brahma's world. It is said that each manvantara consists of a little more than seventy-one mahayugas. The fourteen Manus extended their deeds and are chanted about. In all the manvantaras, there is a fresh creation after destruction. Even if one speaks for one hundred years, one is incapable of describing the manvantaras. When one thousand mahayugas [1369] are completed, the kalpa is said to be over. At that time, all beings are scorched by the rays of the sun. O sage! Placing Brahma at the forefront, all the large number of Adityas enter into the supreme Hari Narayana, best among the gods. At the end of a kalpa, he is the one who repeatedly creates beings. As Kala, Bhagavan Rudra destroys them again, at the end of the kalpa. In the course of describing Vaivasvata manvantara, I will speak about this. I have thus told you everything about the origin of the manvantaras and destruction. This is a sacred and blessed account and makes the lineage flourish.'

[1367] Deva-Savarni. The text says twelfth. We have corrected this to thirteenth. The text also refers to this as Rouchya manvantara, an inconsistency. We have therefore taken the word rouchya as an adjective, meaning pleasant.

[1368] Indra-Savarni.

[1369] The text incorrectly says a hundred thousand.

Chapter 349-6(35) (Description of Vaivasvata Manvantara)

Suta said, 'Vivasvat was born from the great rishi Kashyapa and Daksha's daughter. His wife was Samjna. She was the daughter of Tvashta, and the goddess was also known as Surenuka. O sage! She was intolerant and was unable to bear her husband's energy. Though she possessed beauty and youth, she was not satisfied with her husband's form. She could not tolerate Aditya's form and excessive energy. The one with the beautiful complexion was scorched and it caused her anxiety. O rishi! Bhaskara [1370] had three sons through Samjna. Sharddhadeva Prajapati Manu [1371] was born first. After this, Yama and Yamuna were born as twins. In this way, Surya had three children through her. Samjna saw Vivasvat's circular form. Unable to bear it, she created the auspicious Chhaya [1372] from her own self. The one who was full of maya, devotedly asked Samjna, "O one with the beautiful smile! O auspicious one! What is my task? What will I do for you? Please tell me."

Samjna replied, "I am leaving for my father's house. You must remain in this house. You must be true and not show any aberrations. O one with a slender waist! These two boys and this girl are virtuous. If you wish to do what will bring me pleasure, cheerfully rear them." Chhaya said, "O goddess! | will do tolerate all wicked deeds, but only as long as I am not seized by my hair. I will not reveal that I am not you. O goddess! Leave happily." Thus addressed, somewhat bashfully, the goddess went to her father's presence. The father reprimanded her and repeatedly asked her to return. Therefore, she assumed the form of a mare and hid her own true form. She went to the Uttara Kuru region and roamed around among the men there'

'Ravi and his children took Chhaya to be Samjna. Through her, Savitar had a son, Savarni Manu. Though she had been requested by Samjna, Chhaya always loved her own son more and did not love the earlier children that much. The younger, Yama, was incapable of tolerating this. As reverence towards what was destined to happen, he displayed his childish anger. When Vaivasvata Yama reprimanded Chhaya, full of rage, she cursed him. "Since you have shown this great rage, you will be tainted, and your leg will fall off." Yama went to his father and, joining his hands in salutation, told him everything. "I am scared and anxious because of Samjna's terrible curse and her words. In showing her affection, a mother should be equal towards all the children. However, she displays no love towards us and only shows it towards the youngest. That is the reason I raised my foot[1373] and you should pardon me. O lord of devas! O supreme among those who scorch! My mother has cursed me. O lord of the rays! Through your favours, let my leg not fall off." Savitar replied, "O son! There must be a great cause behind this. You know about dharma and are truthful in speech. That must be the reason why you were filled with rage. It is impossible to falsify your mother's words. Worms will seize flesh from your leg and make them fall down on the ground. That way, her words will come true, and you will also be saved.

[1370] Aditya and Bhaskara are Surya's names, as are Ravi and Savitar.

[1371] Vaivasvata Manu.

[1372] Chhaya means shadow. Samjna constructed Chhaya in her own image.

[1373] Yama had raised his foot to kick Chhaya, though he didn't actually do it.

O son! O lord! Comfort your mind and do not doubt this." O lord among sages! Surya spoke in this way to his son, known as Yama. After this, full of rage, Aditya addressed Chhaya. Surya said, "O beloved! O evil-minded one! What is this terrible conduct of yours? Why do you love one child more? You should explain the reason to me." Hearing Ravi's words, she revealed the truth to him. [1374] Ravi, who was about to scorch her with his rays, comforted her. Chhaya said, "Samjna could not tolerate this form of yours, with its excessive energy. It was not agreeable. Therefore, she resides in a grassy plain now. O lord of the rays! She has resorted to her yoga and the strength of her yoga is praiseworthy. O lord of devas! It is my view that you should instruct that your form be made more agreeable. I would act so as to restrain your energy and make it more loveable." Hearing her words, Martanda Vivasvat gave up his rage. The sage Tvashta placed him on his wheel and pared of some of his energy. When his energy was restrained, his form became even more radiant. Tvashta made his form more loveable and more beautiful.'

'Using his own yoga, he saw his wife. Because of her energy and niyamas, she was incapable of being approached by any being. Wishing to have intercourse with her, he assumed the form of a horse and approached her. O sage! Suspecting him of being another man, she was not interested in intercourse. Through her mouth, she accepted the semen in her nostrils. The two devas and supreme physicians, the two Ashvins, were born from this. The two Ashvins are known as Nasatya and Dasra. Bhaskara showed them his beautiful form. When she saw that his form was like her own, she was delighted and lovingly accepted her husband. With a delighted face, along with her husband, the chaste lady returned home. The couple was delighted and rejoiced more than had been the case earlier. Yama's mind was extremely adhered to dharma and delighted the subjects. As a result of distressed because of what he had done. As Dharmaraja, he what he did, the immensely radiant Dharmaraja became a guardian of the world and the lord of the ancestors. Savarni Prajapati. Because of Manu, a store of austerities, became a his deeds, during Savarni manvantara, he will be the Manu. Even now, the lord[1375] is performing terrible austerities on the slopes of Meru. He is spoken of in the worlds as Savarni Manu. Yami, the daughter, was the younger of the twins and is illustrious. She became the supreme river Yamuna, who purifies the worlds. If a person hears about this birth of devas and nurtures it, he obtains extremely great fame and is freed from any calamities he faces.'

Chapter 350-6(36) (Manu's Lineage and Nine Sons)

“Suta said, 'Vaivasvata Manu had nine sons who were just like him. Later, they became great, lofty and patient, devoted to following the dharma of kshatriyas. Their names were Ikshvaku, Shibi, Nabhaga, Dhrishta, Sharyati, Narishyanta, Nabhaga,[1376] Karusha and Priyavrata. Desiring a son, Prajapati Manu performed a sacrifice. O bull among sages! However, no sons were born from that sacrifice. Instead, the famous daughter, Ila, was born.

[1374] Chhaya's condition was that no one should seize her by the hair or curse her. Since Surya was about to curse her, she spoke the truth.

[1375] Savarni Manu.

[1376] While there is no consistency in names given across different Puranas, this second Nabhaga should probably be read as Nabhanedishta or Nriga.

She was attired in divine garments and adorned with divine ornaments. Her form was divine. Manu, the one who wields the rod, addressed her as Ida [1377] and said, "Follow me." Ida replied to the Prajapati, who desired a son, in words that were full of dharma. Ida said, "O supreme among eloquent ones. I have been born as a portion of Mitra and Varuna. [1378] I will go their presence. There is no other dharma that appeals to me." Saying this, the virtuous lady went to Mitra and Varuna. The one with the beautiful hips went to them, joined her hands in salutation and addressed them in the following words. "O great sages! I have been born through Manu's sacrifice, as your portions. Therefore, I have come before you. Please tell me what I should do. O lords! Create other sons, so that the lineage can flourish." The virtuous lady Ida, born from Manu's sacrifice, addressed them in this way. The sages Mitra and Varuna spoke affectionately to her. Mitra and Varuna said, "O one who knows about dharma! O one with the beautiful hips! Both of us are pleased with your humility, self-control and devotion to the truth. O immensely fortunate one! You will obtain our fame. You will become the son who will extend Manu's lineage. You will be famous and will be known in the three worlds as Sudyumna. You will be devoted to dharma and will be loved by the world. You will extend Manu's lineage." Hearing this, she returned and went before her father. While she was going there, Budha, Soma's son, invited her to have intercourse with him. As a result of this, King Pururava was born through her. O wise one! This son was extremely handsome and lofty and became Urvashi's husband. After having lovingly given birth to Pururava there, as a result of Shiva's favours, she again became the son, Sudyumna. [1379]

“O brahmanas! Sudyumna had sons-Utkala, Gaya and the valiant Vinatashva. Utkala was given the region of Utkala, Vinatashva was given the region to the west. O tiger among sages! Gaya was given the region known as Gaya and the eastern parts. O son! After this, Manu entered the body of the sun. [1380] Manu had divided the earth into ten regions. As the best son, Ikshvaku got the region in the centre. As a result of the words spoken by the great-souled Vasishtha, Sudyumna instated Pururava in Pratishthana, [1381] the kingdom that was full of dharma. Having obtained the kingdom, he obtained great fame there. O best among sages! The lord who was Manu's son had the signs of being both a man and a woman. Narishyanta's sons were the Shakas. Nabhaga's son was Ambarisha. He obtained the region of Bahlaka and came to be known as Bahleya. Sharyati had twins. The son was known by the name of Anarta, and the daughter was known as Sukanya. Sukanya became Chyavana's wife. Anarta had a son named Raibhya, also known as Raivata. In the kingdom of Anarta, his city is named Kushasthali. It is extremely divine.

[1377] Ila is written equivalently as Ida.

[1378] The sacrifice Manu had performed was dedicated to Mitra and Varuna. This was before he had the nine sons.

[1379] Sudyumna had wandered into a grove where Shiva and Parvati were amusing themselves in private. Shiva had imposed a curse that any male who wandered in there, would become female. According to the standard story, that is how Sudyumna became Ila. When Shiva was pleased, Sudyumna got his manhood back.

[1380] That is, he died.

[1381] Usually, but not invariably, identified as Paithan in Maharashtra. Having been a woman earlier, Sudyumna was not entitled to a kingdom and Vasishtha advised that it should be given to Pururava instead.

In the list of seven cities, it is held to be the seventh. [1382] He had ten sons and the eldest and the best was Kakudmi. He was energetic and extremely strong. He was supremely devoted to dharma and protected brahmanas.

'Kakudmi had a daughter named Revati. She was divine and full of great charm. She was like another Lakshmi. Along with his daughter, King Kakudmi went to Brahma's world. He wanted to properly ask Vidhatri, the lord of everything, about an appropriate groom for his daughter. At that time, the gandharvas were singing and he stood there, waiting for an opportunity. In Brahma's presence, he heard the gandharvas singing and watched the dancing. Though only a muhurta passed, many yugas had actually passed. O sages! However, King Kakudmi did not understand this. He bowed down before Vidhatri, joined his hands in salutation and informed him about his intention. Full of humility, he told Brahma, the paramatman, this. Hearing about his intention, Prajapati laughed and addressed the great king, Kakudmi. Brahma said, "O king! O Kakudmi! O lord of the earth! O Raibhya's son! [1383] Please believe my words. I will specifically tell you the truth. All the grooms you have in mind have been taken away by time. Their gotras do not exist any longer. Time devours everything. O king! Your city has been destroyed by rakshasas and punyajanas. [1384] It is now the twenty-eighth dvapara yuga and Krishna has built it again. Having constructed it, he has given it the name of Dvaravati. It is beautiful and has many gates, [1385] With Vaasudeva at the forefront, Bhojas, Vrishnis and Andhakas protect it. Pleased in your mind, go there and bestow your daughter on Vasudeva's son. O king! Bestow this daughter of yours on Baladeva." Thus instructed, the king bowed down before him and went to the city. Realizing that many yugas had passed, he and his daughter were amazed. Following excellent norms, he quickly bestowed his youthful daughter, Revati, on Krishna's brother, Bala. The great lord then left for the divine summit of Meru. The king worshipped Shiva there and remained engaged in austerities.'

The rishis said, 'Revata remained in Brahma's world for many yugas. He returned to the world of the mortals as a young man. We have a great doubt about this.'

Suta replied, 'There is no hunger or thirst there, nor old age or aberrations. O sages! In Brahma's presence, there is no untimely death. That is the reason the king and his daughter did not suffer from old age or death. Having consulted him about a groom for his daughter, when he returned, he was still young. He went to the divine city of Dvaravati, constructed by Krishna. He arranged for his daughter's marriage with Bala. The great lord, devoted to dharma, had one hundred sons. Through many wives, Krishna also had innumerable sons. Those who followed those two great-souled ones were also great. They were kshatriyas, extremely devoted to dharma, who left for all the directions. I have thus spoken about Sharyati's lineage. O brahmanas! I will briefly tell you about Manu's other descendants. Listen attentively. Nabhaga had a son named Dhrishta.

[1382] Kushasthali is identified with Dvaraka/Dvaravati. The list of seven cities is Ayodhya, Mathura, Maya (Haridvara), Kashi, Kanchi, Avantika and Dvaravati.

[1383] Earlier, we have been told that Kakudmi's name was Raibhya.

[1384] The word used is punyajana, meaning virtuous people. Saptajana is a synonym. These were seven sages who were originally rakshasas.

[1385] Dvaravati means with gates.

After establishing his own kshatriya lineage, he engaged in rites for the brahman and became a brahmana. Dhrishta's sons, the Dharshtas, were originally kshatriyas, but became brahmanas on earth. Karusha's sons were Karushas, kshatriyas who were indomitable in battle. Nriga,[1386] Manu's son, was an especially great donor. He happily donated a lot of cows and wealth to brahmanas. Because of his own sins and his own wicked intelligence, there was a transgression when he donated a cow. [1387] Consequently, he became a lizard and was saved by Shri Krishna. He had an excellent son known as Prayati, who knew about dharma, I heard this from Vyasa and have told you about it briefly. Vrishaghna, [1388] Manu's son, was asked by his guru to tend to the cows. Assuming the posture of a hero, he protected the cows in the night. On one occasion, a powerful tiger entered the pen and wished to cause violence to the cows. Hearing the screams of the cows, he woke up. Seizing a sword, he rushed forward to kill it. On seeing the lord with the sword, the tiger was scared and fled. However, taking it to be the tiger, he inadvertently killed a brown bull. Thinking that he had killed the tiger, he returned to his own place. He was confused in the night, and the rain and the storm had destroyed his intelligence. When night was over, he got up and returned to the spot. On seeing that he had killed a brown bull and not a tiger, he was miserable. Hearing about what had occurred and realizing that he had committed the sin inadvertently and not voluntarily, his guru cursed him. "You are not a kshatriya. Become a shudra." In his rage, the preceptor of his lineage cursed him in this way. Prishadhra withdrew and left for a great and desolate forest. As a result of his hardships, he became indifferent and non-attached, immersing himself in yoga. His body burnt in a forest conflagration, and he obtained the supreme destination. As a result of Shiva's favours, Kavi, Manu's son, was wise. He enjoyed happiness in this world and obtained divine emancipation, which is so very difficult to obtain.'

Chapter 351-6(37) (Manu's Lineage Continued)

“Suta said, 'Earlier, Ikshvaku was born as Manu's son, through his nose. [1389] Ikshvaku had one hundred sons, who were generous in offering dakshina. O brahmanas! Before them, there were no kings in Aryavarta. Among them, Vikukshi was the eldest and he became the king in Ayodhya. Listen affectionately to what he did and what happened to his lineage because of destiny. There was a shraddha ceremony and he was instructed to arrange for this. Though the shraddha ceremony had not yet been completed, he quickly ate a hare and became Shashada. [1390] When Ikshvaku abandoned him, Shashada entered a forest. When Ikshvaku passed away, following Vasishtha's words, he was made the king. It is said that he had fifteen sons, the foremost being Shakuni.

[1386] As mentioned earlier, there is no reference to Nriga in the text.

[1387] Nriga promised a cow to a brahmana, but mistakenly gave it to another person.

[1388] The one who killed a bull, so named because of what he did. His actual name was Prishadhra.

[1389] Kshut means to sneeze. Hence the name. Manu had sneezed.

[1390] Ikshvaku asked him to fetch meat for the shraddha. Since he was tired and hungry, he ate a hare. Since it had still not been offered at the shraddha, he should not have done this. Shashada means someone who has eaten a hare (shasha).

They were kings who protected the region of Uttarapatha. [1391] Ayodha's [1392] valiant son was known by the name of Kakutstha. Kakutstha's son was Arinabha and Arinabha's son is said to have been Prithu. [1393] Prithu's son was Vishtarashva and Vishtarashva's son was Indra, the lord of people. Indra's son was Yuvanashva and Yuvanashva's son was Shravasta, the lord of people. Shravasta's son was the wise Shravastaka, who constructed Shravasti. [1394] Shravastaka's son was the immensely illustrious Brihadashva. Brihadashva's son was Yuvanashva and Yuvanashva's son was Kuvalashva.'

'Having killed Dhundhu, that excellent king obtained the name of Dhundhumara. [1395] Kuvalashva had one hundred sons who were excellent archers. His father instated Kuvalashva in the kingdom. After transferring the prosperity to his son, the king wanted to enter the forest. However, when the rajarshi was about to leave, Utanka restrained him. Utanka said, "Your task is to protect the earth according to dharma. Listen. O king! When the earth is protected by a great-souled person like you, there is no reason for anxiety. You should not leave for the forest. The plain of the cold desert is near my hermitage. This is an ocean that is full of sand. There is a danava who is insolent because of his strength. He is gigantic in size and immensely strong. He cannot be slain by devas. He hides himself inside the earth there, hidden inside the sand. He is the extremely terrible son of the rakshasa Madhu, and his name is Dhundhu.

To destroy the worlds, he lies down there and practices terrible austerities. He exhales his breath after an entire year and at those times, the earth, with its mountains, forests and groves, trembles. There are sparks from the coal and red smoke. Because of this, I am incapable of remaining in my hermitage. O mighty-armed one! For the welfare of the worlds, restrain him. When he is killed by you now, the world will regain its natural state. O lord of the earth! You alone are capable of slaying him. O unblemished one! Vishnu had granted me a great boon earlier in an earlier yuga. Because of that, your own energy will be reinforced by Vishnu's energy. In this world, it is seen that there is great dharma from protecting the subjects, That cannot be seen in the forest. Therefore, your mind should not turn in that direction, in this way. O Indra among kings! There is no dharma like that of protecting the subjects. That is what rajarshis have done in earlier times." When the rajarshi was addressed by the great-souled Utanka in this way, so as to restrain Dhundhu, he offered his son, Kuvalashva. "O illustrious one! O best among brahmanas! I have laid down my weapons. But there is no doubt that this son of mine will become Dhundhumara." Having instructed his son, the king left, to perform austerities. To kill Dhundhu, Kuvalashva left with Utanka. On Utanka's invocation and for the welfare of the worlds, the lord's, Bhagavan Vishnu's, energy entered his body. As the invincible one advanced, a loud voice was heard from the firmament. "This prosperous prince will become Dhundumara now." From every direction, devas surrounded him with divine garlands. They praised him and said, "Be victorious. Live for a long time." The king, best among victorious ones, went there with his sons. Having reached, he dug a pit amidst that ocean of sand.

[1391] Literally, the northern road. The northern part of Jambudvipa.

[1392] Ayodha is another name for Shashada.

[1393] Not to be confused with the more famous Prithu.

[1394] In Uttar Pradesh, near Ayodhya, the capital of the Kosala kingdom.

[1395] The one who killed Dhundhu.

O brahmana rishi! Narayana's energy pervaded him, and he became extremely energetic and stronger. O brahmana! His sons dug and discovered Dhundhu hidden inside the sand, covering the western direction. Flames issued from his mouth, and he seemed to whirl the worlds around in his rage. Torrents of water issued, as if large waves of water had been stirred by the rising of the moon. The emerging fire burnt down the one hundred sons. O lord among sages! Only three were left. O Indra among brahmanas! At this, the king rushed at the immensely strong rakshasa, the greatly energetic Dhundhu, destroyer of brahmanas. The lord of men used a fiery arrow to stop that forceful flow of water, using the fire to pacify the water. He slew the gigantic rakshasa, whose strength was in the water. The lord of men then showed Utanka what he had done. O great sage! Utanka granted a boon to the king. He would possess inexhaustible riches and would not be vanquished by the enemy. He would always be devoted to dharma and would have an eternal residence in heaven. The sons who had been killed by the rakshasa would obtain undecaying worlds.'

'Of the three sons who survived, Dridhashva is said to have been the eldest. Hamsashva and Kapilashva were the two younger princes. Dhundhumara's son, Dridhashva, had Haryashva as a son. Haryashva's son was Nikumbha, always devoted to the dharma. Nikumbha's son, Samhatashva, was accomplished in battle and Akshashva and Kritashva were Samhatashva's sons. His [1396] daughter was Haimavati, revered by the virtuous as Dhrishadvati. Famous in the three worlds, she had a son named Prasenjit. Prasenjit obtained a wife named Gouri, who was devoted to her husband. Cursed by her husband, she became the river Bahuda. His [1397] son was the great king, Yuvanashva. Yuvanashva's son was Mandhata, famous in the three worlds. His wife was Chaitrarathi, Shashabindu's daughter. She was devoted to her husband and had ten thousand younger brothers. Through her, Mandhata had two sons-Purukutsa, who knew about dharma, and King Muchukunda, who was devoted to dharma. Purukutsa's son was the learned and wise Trayyaruni. His son was a princed named Satyavrata, who was extremely strong. However, he was deluded and abducted and married women who had already been married to great-souled ones, thus violating the mantras of marriage. He was driven by desire, amusement and arrogance. In his desire, he abducted a maiden who belonged to someone else in the city. Scared of association with adharma, Trayyaruni abandoned him and full of rage, spoke many words of censure. He asked, "Where will I go?" The king told him,

"Dwell with shvapakas."[1398] Abandoned by his father, the king who wished to follow dharma, the brave Satyavrata resided there. As a result of his son's deeds, King Trayyaruni lost all attachment. Leaving everything, he left for the forest, to perform austerities for Shankara. O brahmana rishi! Because of that adharma, [1399] for twelve years, the chastiser of Paka did not rain down in that kingdom. At that time, the great ascetic, Vishvamitra, had left his wife in that kingdom and had gone to the shores of the ocean to perform great austerities. To sustain the lives of the other sons, his wife tied a noose around the neck of the son in the middle, offering to sell him in exchange for one hundred cows.

[1396] Samhatashva's.

[1397] Prasenjit's.

[1398] Shvapakas are sometimes equated with chandalas. Shva means dog and paka means to cook. Thus, shvapaka means someone who cooks dogs (eats dogs) or cooks for dogs (lives with dogs).

[1399] Because there was no king in the kingdom.

The mighty-armed Satyavrata, with dharma in his atman, saw that the maharshi's son was being offered for sale by his own mother, with a noose round his neck, and freed him. To satisfy Vishvamitra and out of compassion, he sustained them. Since then, because he had been bound at the neck, the sage Vishvamitra's son, the great ascetic, came to be known as Galava. [1400]

Chapter 352-6(38) (Satyavrata to Sagara)

“Suta said, 'Because of his devotion, compassion and pledge, Satyavrata sustained Vishvamitra's wife. O sage! He slew deer, boar and buffaloes that roamed around in the forest and flung that meat near Vishvamitra's hermitage. Since he happened to be the officiating priest and the preceptor, given the circumstances, [1401] the sage Vasishtha protected tirthas, cattle and the inner quarters. Because he was childish, or because of the force of what was inevitable, Satyavrata always possessed excessive intolerance towards Vasishtha. When his father had cast away his son from the kingdom, the sage Vasishtha had not restrained him. This was the reason. The mantras of marriage are completed when seven steps have been taken together. But Satyavrata did not allow these seven steps to be completed. [1402] "He did not understand. The great-souled one only intended to satisfy my father. The brahmana has caused harm to the lineage. The illustrious Vasishtha did not prevent my father from abandoning me. The sage did not say that I, the son, should be instated." The powerful one initiated himself and observed that vow for twelve years. There was a time when flesh could not be obtained and the prince saw the great-souled Vasishtha's cow, which was capable of yielding milk to satisfy every object of desire. O sage! Overcome by anger, greed, exhaustion and hunger and because he was following the dharma of shudras, the king slew it. He ate the flesh himself and fed it to Vishvamitra's sons. On hearing that he had fed them this, Vasishtha was enraged. Vasishtha said, "O cruel one! Even if you had not committed two more sins again, I would have brought you down because of this sin. Failing to satisfy your father, slaying a cow that belongs to your guru and intercourse with someone you should not have intercourse with-these are the three sins you have committed." Because of the three sins, he addressed him as Trishanku, and he came

to be known as Trishanku. [1403] Vishvamitra returned saw that his wife had been sustained. Delighted with Trishanku, the sage granted him a boon. The prince told his preceptor about the boon he desired. [1404] The fear resulting from twelve years of drought was over. While devas and Vasishtha looked on, the sage Koushika [1405] performed a sacrifice and instated him in the kingdom. The lord also made him ascend to heaven in his own physical body.'

[1400] Gala means throat or neck and Galava's name is derived from that.

[1401] King Trayyaruni having left for the forest.

[1402] One can deduce what this means. The maiden who had been abducted by Satyavrata was being married to someone else. However, the seven steps hadn't been completed. So, Satyavrata hadn't done anything illegal.

[1403] Shanku means stake/dart and tri is three.

[1404] He asked for the boon, 'Let me go to heaven in my physical body.'

[1405] Vishvamitra.

'His wife was named Satyaratha, and she was born in the Kekaya lineage. She gave birth to an unsullied son, Harishchandra. King Harishchandra was known as Traishankava. [1406] He performed a rajasuya sacrifice and was renowned as an emperor. Harishchandra's son was known by the name of Rohita. Rohita's son was Vrika and Vrika had a son named Bahu. O brahmana! He followed dharma, not for his own sake, but for the sake of dharma. The Haihayas and Talajanghas dislodged the king. [1407] Bahu had a son named Sagara and he was born along with poison. [1408] He resorted to Ourva's hermitage and was protected by Bhargava. [1409] King Sagara obtained the agneya weapon from Bhargava and having slain the Talajanghas and the Haihayas, conquered the earth. He established excellent dharma among Shakas, Bahudakas, Paradas, Taganas and Khasas and ruled the earth in accordance with dharma.

Shounaka asked, 'Why was he born with poison? How did he obtain victory against the kshatriyas? How was he victorious? O son of a Suta! You should describe this in detail.'

Suta replied, 'O sage! Listen with single-minded attention. This is exactly what Vaishampayana was asked by Parikshit's son. [1410]

'Parikshit's son asked, "O sage! Why was King Sagara born with poison? How did he kill so many? You should explain this to me.""

'Vaishampayana replied, "O son! O lord of the earth! Bahu indulged in vices and his kingdom was seized by the Haihayas and the Talajanghas, accompanied by the Shakas, Yavanas, Paradas, Kambojas and Pahlavas. O king! There are said to be five categories of rakshasas- Yavanas, Paradas, Kambojas, Pahlavas and Bahudakas. These five categories contributed their valour for the sake of the Haihayas. O brahmanas! [1411] The kingdom was taken away by force. Having lost his kingdom, King Bahu left for the forest. He gave up his life there. His miserable wives followed him there. One of these wives was born in the Yadava lineage. Though she was expecting, she followed him. Her co-wife had given her some poison earlier, jealous because she was expecting first. Having kindled her husband's funeral pyre, she got ready to ascend it. O king! However, overcome by compassion, Bhargava Ourva restrained her. To protect the foetus, the queen went and stayed in his hermitage. Remembering Shankara in her heart, she served the noble sage. At the time of a good muhurta and good lagna, when the five planets were favourable, the baby was born, along with the poison.

[1406] Trishanku's son.

[1407] Bahu.

[1408] His mother had been fed poison by her co-wife. Sagara means sa (with) gara (poison).

[1409] Ourva was born in the Bhargava lineage. When pregnant, Sagara's mother sought refuge in Ourva's hermitage.

[1410] That is, Janamejaya.

[1411] This is an inconsistency, because Vaishampayana is speaking to Janamejaya, though the conversation is being repeated to the brahmanas.

O supreme among sages! [1412] When the lagna was powerful in every possible way, the mighty-armed king, named Sagara, was born. The great-souled Ourva performed his jatakarma and other rites. He taught him the Vedas and sacred texts and gave him weapons. The immensely fortunate one gave him the agneya weapon, difficult for even the immortals to withstand. Sagara, supreme among kings, happily accepted everything, following the norms. Because of the strength of these weapons, he became powerful. Enraged, with the strength of the weapons, he swiftly slaughtered the Haihayas. The supreme among renowned ones spread his fame throughout the world. Sagara established dharma on the face of the earth. Slaughtered by him, the Shakas, Yavanas, Kambojas and Pahlavas went and sought refuge with Vasishtha. The immensely radiant one gave them his word and pledge. He granted them freedom from fear and restrained King Sagara. Sagara heard his guru's words and obeyed the pledge that he had made. However, he destroyed their dharma and changed the way they wore their hair. He shaved half of the heads of the Shakas and released them. He shaved the entire heads of the Yavanas and did the same for the Kambojas. He made the Paradas crop their hair loose and made the Pahlavas sport beards. The great-souled one robbed them of studies and vashatkara. All the kings on earth who followed dharma had earlier been defeated. O son! As a result of this, formerly, all the kshatriyas had been deprived of their dharma. The king was victorious because of dharma and conquered the entire earth.""

"The king prepared a horse for a vajimedha sacrifice. [1413] O sage! [1414] Followed by sixty thousand of his sons, the horse went to the south-eastern shores of the ocean. To accomplish his own selfish objectives, Shakra, king of the devas, stole the horse from the shores of the ocean and hid it inside the earth. To search for the horse, Sagara, the great king, got his sons to dig up the ground there, in every direction. As they dug in that spot, along the great ocean, they came upon the original Purusha, the divinity Kapila, whose form is the universe. As he woke up, the fire from his eyes burnt down all the sixty thousand sons, barring four. They were Harshaketu, Suketu, Dharmaratha and the brave Panchajana. They were kings who extended the lineage. Bhagavan Hari Narayana himself [1415] granted him five boons-a lineage, intelligence, fame, the ocean as a son and wealth. As a result of his deeds, the ocean became Sagara. [1416] From the ocean, he also obtained the horse meant for the horse sacrifice. The extremely illustrious one performed one hundred horse sacrifices. He was excellent in his vows and performed sacrifices for devas, obtaining prosperity from Shambhu.""

[1412] The inconsistency repeated.

[1413] Vaji means a horse and a vajimedha is the same as an ashvamedha (horse sacrifice).

[1414] An inconsistency.

[1415] In the form of Kapila.

[1416] The king was Sagara, and the ocean became Saagara.

Chapter 353-6(39) (Kings of Surya Vamsha)

Shounaka asked, 'How were brave and extremely strong sons born to Sagara? Through what destiny did those sixty thousand sons become valiant? Please tell us.'

Suta said, 'Sagara had two wives and they destroyed their sins through austerities. When the supreme sage, Ourva, was satisfied by them, he granted them a boon. One of them accepted the boon of sixty thousand spirited ones. The other chose the boon of a single son who would carry the lineage forward. When the time arrived, the one who asked for the boon of many brave sons gave birth to a gourd full of seeds, [1417] These were separated and kept in pots full of ghee, all of them tended to by their own respective nursemaids. At the right time, they turned into princes and brought delight. When those great-souled ones were burnt down by Kapila's fire, the single son, named Panchajana became the king. [1418] Panchajana's son was the valiant Amshuman. His son was Dilipa and Dilipa's son was Bhagiratha. He is the lord who made Ganga, the best among rivers, descend and advance towards the ocean, which is why she is thought of as his daughter. Bhagiratha's son was famous as King Shrutasena. Shrutasena had a son named Nabhaga, who was extremely devoted to dharma. Nabhaga's son was Ambarisha, the father of Sindhudvipa. Sindhudvipa's son was the valiant Ayutajit. Ayutajit's son was the extremely illustrious Rituparna. He knew the divine art of playing with dice [1419] and was King Nala's friend. Rituparna's son was the immensely radiant Anuparna. His son was Mitrasaha, also named Kalmashapada. Kalmashapada's son was the famous Sarvakarma. Sarvakarma's son was known by the name of Anaranya. Anaranya's son was the learned king, Mundidruha. His sons were Nishadha, Rati and Khatvanga. O unblemished one! He went to heaven and had only one muhurta of life left.[1420] As a result of his intelligence and truth, he obtained the three worlds. His son was Dirghabahu, and his son was Raghu. Raghu's son was Aja and Aja's son was Dasharatha. Dasharatha's son was Rama. He was immensely illustrious and had dharma in his atman. He was born as Vishnu's portion, was a great Shiva devotee and killed Poulasyta. [1421] His conduct has been described in many Puranas. It is famous in the Ramayana and has not been described here in detail. Rama had a famous son named Kusha. Kusha's son was Atithi. Atithi's son was Nishadha. Nishadha's son was Nala and Nala's son was Nabha. Nabha's son was Pundarika and Pundarika's son was known as Kshemadhanva. Kshemadhanva's son was the powerful Devanika. Devanika's son was the lord named Ahinagu. Ahinagu's son was the valiant Sahasvat. Sahasvat's son was Virasena, born in the Ikshvaku lineage. Virasena's son was Pariyatra, and his son was named Bala. Bala's son was Sthala. He had a powerful son named Yaksha, born as Arka's portion.

[1417] This wife was named Mahati. The other wife, who gave birth to a single son, was named Keshini.

[1418] We have been told that Panchajana was one of the four, out of sixty thousand, who survived. According to some Puranas, Panchajana was Keshini's son.

[1419] Literally, he knew the heart of the dice.

[1420] Khatvanga went to heaven to help devas fight. When he learnt that only one muhurta of his life was left, he spent this on ensuring liberation.

[1421] Pulastya's descendant, Ravana.

His son was Aguna and Aguna's son was Vidhriti. Vidhitri's son was Hiranyanabha, who became an acharya of yoga. He became a disciple of the sage Jaimini and was accomplished in knowledge about the atman. It was from this supreme king that Koushilya Yajnavalkya studied what is known as adhyatma yoga, enabling one to sever the bonds of the heart. His son was named Pushpa and Pushpa's son was known as Dhruva. Dhruva's son was Agnivarna and Agnivarna's son was named Shighra. Shighra's son was named Marut, and he obtained siddhi through yoga. Even now, the lord is alive in the place known as Kalapagrama. [1422] When kali yuga is over, he will revive the sages and in particular, surya vamsha, which has been destroyed. His son was Prithushruta and Prithushruta's son was known as Sandhi. Sandhi's son was Amarshana and Amarshana's son was Marutvat. Marutvat's son was Vishvasahva and his son was Prasenjit. Prasenjit's son was Takshaka and Takshaka's son was Brihadbala.'

'I have thus described the former ones of the Ikshvaku lineage. Now hear about the future ones in this lineage, all knowledgeable about dharma. Brihadbala's son will be Brihadrana and Brihadrana's son will be Urukriya. Urukriya's son will be Vatsavriddha and his son will be Prativyoma. Prativyoma's son will be Bhanu and Bhanu's son will be Divaka, the leader of an army. His son will be the extremely brave Sahadeva. Sahadeva's son will be Brihadashva and Brihadashva's son will be the powerful Bhanumat. Bhanumat's son will be the valiant Pratikashva. His son will be Supratika, the excellent king. Under an auspicious nakshatra, Marudeva will be born as his son. O brahmanas! Marudeva's son will be Pushkara and his son will be Antariksha. Antariksha's son will be Sutapa and his son will be the brave Mitrachitta. Mitrachitta's son will be Brihadbhaja and his son will be named Barhi. His son will be Kritanjaya and Kritanjaya's son will be Sanjaya. Sanjaya's son will be Maya and Maya's son will be Shakya. Shakya's son will be Shuddhoda and his son will be Langala. Langala's son will be Prasenjit and his son will be known as Shudraka. His son will be Runaka and Runaka's son will be known as Suratha. His son will be Sumitra and the lineage will end with him. The Ikshvaku lineage will end with Sumitra. It has wonderful and valiant kings, devoted to dharma and engaged in excellent deeds. Having reached Sumitra, when kali yuga commences, the auspicious lineage will merge with outsiders and will again revive in krita yuga. In Vaivasvata's lineage, there were kings who were copious in donations, but the ones from the Ikshvaku lineage were the foremost and are described. This was supreme and sacred and was created by Aditya Vivasvat. He is the divinity Shraddhadeva, who offers nourishment to subjects. If men hear about this creation of Aditya's, they have offspring. After enjoying great happiness in this world, they obtain sayujya.

[1422] The village (grama) of Kalapa has been speculatively located in various places, including near Badarikashrama. The last remaining kings of the solar and lunar dynasties are respectively Maru and Devapi. It is believed that they meditate and reside there, waiting for kali yuga to be over.

Chapter 354-6(40) (The Power of Ancestors)

“Vayasa said, 'Hearing about the excellent lineage that originated with Shraddhadeva Surya, the best among sages, Shounaka, affectionately asked Suta.'

Shounaka said, 'O Suta! May you live for ever. O Suta! O Vyasa's disciple! I prostrate myself before you. You have made us hear a supremely divine account that is greatly purifying. You have spoken about the extension of the lineage by Shraddhadeva Surya. But I have a doubt. Let me tell you about it. How did Aditya Vivasvat become Shraddhadeva? I wish to hear about this. Affectionately, please dispel this doubt of mine. O lord! Please speak about the greatness and fruits of shraddha ceremonies, whereby the ancestors are pleased, and the performer obtains benefits. I wish to hear about the excellent creation of ancestors. O immensely intelligent one! Please show me your compassion and especially tell me about this.' Suta replied, 'O Shounaka! I will lovingly tell you everything about the creation of ancestors. Asked by Bhishma, Markandeya told him this. Sanatkumara had sung this to the intelligent Markandeya. I will tell you the truth about this. It bestows everything desired as fruits. When Bhishma, supreme among the upholders of dharma, was lying down on his bed of arrows, Yudhishthira asked him about this, and he answered. I will tell you. Listen.’

"Yudhishthira asked, "When men desire nourishment, how can they obtain nourishment? I wish to hear about this. What must be done, so that one does not suffer?"" Suta continued, 'The one who knew about dharma heard the question asked by Yudhishthira. While everyone heard, Bhishma lovingly addressed him in the following words.'

'Bhishma said, "O Yudhishthira! Men who cheerfully undertake shraddhas obtain the favours of the ancestors and please all of them through shraddha ceremonies. With the father, grandfather and great grandfather in mind, men who desire fruits must always perform shraddhas. O Yudhishthira! Three pindas[1423] must always be offered to the father, the grandfather and the great grandfather. That done, ancestors bestow dharma on those who desire dharma, offspring on those who desire offspring and nourishment on those who desire nourishment.""

'Yudhishthira said, "Some ancestors are in heaven. Others are in hell. Beings are said to be controlled by the fruits of their karma. When a shraddha is performed, how does it reach the ancestors? How are those who are in hell capable of obtaining the fruits? I have heard that devas in heaven also worship the ancestors. I wish to hear about this in detail. Please tell me.""

'Bhishma answered, "O scorcher of enemies! In earlier times, when my father left for the other world, he sang about it, and I heard it from him. At the time of shraddha, I was ready, with a pinda meant for my father.

[1423] A pinda is a funeral cake, a ball made out of rice.

My father asked me to break the ground with my hand and place it there. I decided that this was not the norm, as indicated in the kalpa texts, [1424] Therefore, having thought about it, I placed the pinda on some kusha grass. At this, my father was pleased and addressed me in sweet words. He said, 'O best among the Bharata lineage! O unblemished one! You have pleased me. You know about dharma and are learned. You are a true son. O supreme among men! I have been saved by you. I wished to test you. If a king follows dharma and establishes a yardstick, subjects always follow the yardstick that has been established by him. O best among the Bharata lineage! Listen to the eternal dharma of the Vedas. O son! You have followed the yardstick set by the dharma of the Vedas. Therefore, I am extremely pleased with you and delighted, I will grant you an excellent boon. Since it is extremely rare to obtain this in the three worlds, accept it. Death will have no power over you. You will live for as long as you wish. It is only when it gets your permission that death will show its powers again. What else do you desire? I will grant you an excellent boon. O best among the Bharata lineage! Tell me what is in your mind. Thus addressed, I joined my hands in salutation and honoured him. I said, 'O one who bestows honours! If you are pleased, I have been successful in my objective. But I wish to ask you a question. Please answer yourself. Thus addressed, he anwered, 'Ask. I will grant whatever you wish.' When I asked, the king gave me his answer.""

"Shantanu replied, 'O son! Listen. I will correctly answer the question you have asked. I have heard everything about pitrikalpa [1425] from Markandeya. O son! What you have asked me is exactly what I asked the great sage. Asked by me, Markandeya, who knows about dharma, answered. Markandeya said, "O king! Listen. On one occasion, in the firmament, I saw a large vimana advancing over a mountain. I saw a being, the size of a mere thumb, lying down in the vimana. He was as radiant as blazing coal. He was extremely energetic and blazed. He was enchanting all over. It was as if one fire had been placed atop another fire. I lowered my head and prostrated myself before the lord. I asked him, 'O lord! How can I possibly know you?' The one with dharma in his atman answered, 'O sage! You have not performed austerities whereby you can know me, Brahma's son. Know that I am Sanatkumara. What can I do for you? Brahma's other sons are younger to me. I have seven unassailable brothers and they have established lineages. We follow the dharma of mendicants and restrain ourselves in our atmans. Ever since I was born, I have been famous as Kumara. O sage! That is the reason I am known by the name of Sanatkumara. [1426] Desiring to see me, you devotedly performed austerities. O fortunate one! That is the reason you have seen me. What do you want me to do for you?' When he said this, I replied, 'O lord! Listen. Please tell me the truth about the original creation of ancestors.' Addressed by me, he said, 'Listen to everything, exactly as it is. O son! I will tell you about the creation of ancestors, which brings everything that is auspicious.' Sanatkumara continued, 'Earlier, Brahma created devas and said, "Worship me." Desiring fruits, they ignored fruits and worshipped themselves instead. Brahma cursed them, "You will be foolish and will lose your senses." Thus, they did not know anything and lost their senses. All of them prostrated themselves and told the grandfather, "Please show us your favours." When they spoke to him in this way, he told them to undertake prayashchitta.

[1424] Texts that deal with rituals.

[1425] Rules for worshipping ancestors, shraddha ceremonies.

[1426] The eternal Kumara.

"Ask your sons. You will then obtain jnana." Having lost their senses and having been told this, they wished to ask their energetic sons. The residents of heaven wished to undertake prayashchitta and get their senses back. O unblemished one! They became attached to their sons, but the sons had left. [1427] The devas, who had been cursed, wanted their sons. They went and told the creator, "We want our sons, but the sons have left." At this, he told the devas, "You had doubts about Brahma. O immortals! Listen. All of you are not those who know the brahman. That is the reason I spoke to you about your sons, who possess excellent jnana. Whatever they think should be followed, not otherwise. Let devas worship ancestors and let them worship the residents of heaven. If they are extremely affectionate towards each other, they will obtain all the fruits that are desired." O tiger among sages! As a result of Brahma's words, which brought happiness, their doubts were dispelled, and they were delighted with each other. The devas told them, "Since you have addressed us as sons, you will become ancestors. There is no doubt about this. If a person performs rites at a shraddha ceremony for ancestors and offers soma at this shraddha ceremony, he obtains the worlds. Men who wish to nourish everything, oceans, mountains, forests and mobile and immobile objects, undertake shraddhas. If a man mentions his name and gotra and offers three pindas at a shraddha ceremony, the ancestors are pleased and grant him nourishment. Wherever the father, the grandfather and the great grandfather may be, they are always satisfied through what is given at a shraddha. These words are true. Whether we are residents of heaven or ancestors, we are successively fathers and sons of each other."" In this way, following dharma, devas became the sons of the ancestors. They and the ancestors became famous on earth as those who follow each other."""""

Chapter 355-6(41) (The Seven Hunters)

“Sanatkumara said, "There are said to be seven categories of ancestors in heaven, and they are the best among those who have performed austerities. Four of them have bodies and three do not have bodies. The original categories of devas, brahmanas and others worshipped them. With the strength of their yoga, they formerly obtained soma. Therefore, one should offer it at shraddhas, especially to yogis, It must be offered to all of them in a silver vessel, or in one plated with silver. When it is offered at a shraddha, uttering "svadha" first, the ancestors are pleased. When the sun is in its northern ayana, he must worship Soma and Yama and offer oblations into the fire. When a fire is missing, it can be offered in the water. If he does this devotedly, the ancestors are pleased. The ancestors are pleased with him. The ancestors bestow nourishment, extensive offspring, heaven, freedom from disease, prosperity and everything else that is desired on him. O sage! Rites for ancestors are superior to rites for devas. O brahmana rishi! Since you are devoted to your ancestors, you will be free of old age and death. O sage! The destination that can be obtained through devotion to ancestors cannot be obtained through yoga. O great sage! Devotion towards the ancestors is special and one should act accordingly."""""""

"'Markandeya said, "Having said this and having bestowed sight and vijnana on me, difficult for even devas to obtain, using the path of yoga, the lord of devas went away. O Bhishma! Hear about it again. There were brahmanas who were the sons of Bharadvaja.

[1427] Presumably meaning that the sons had died.

Despite having gained the dharma of yoga, because of their wicked conduct, they deviated. They were Vagdushta, Krodhana, Himshra, Pishuna, Kavi, Svasrisha and Pitrivarti. [1428] Their deeds followed their names. O son! Koushika's sons became the disciples of Garga. When their father died, they went and resided somewhere else. They were engaged by their guru to tend to his cow and calf. While engaged in looking after the kapila cow and her calf, all of them acted improperly. O descendant of the Bharata lineage! Along the path, they suffered from hunger and were deluded, because they were children. Cruel in their intelligence, they caused violence to the cow. Kavi and Svasrisha asked them to refrain, but those two were incapable of restraining them themselves. Every day and constantly, Pitirvarti performed shraddhas. Devoted to the ancestors, he also spoke to them angrily. 'There are things one should not do. However, offered to the ancestors, it can be done. Therefore, all of you should control yourselves and perform a shraddha ceremony. There is no doubt that the cow can then be received, following dharma. If we follow dharma and worship the ancestors, we will not suffer from adharma.' O descendant of the Bharata lineage! Thus addressed, all of them sprinkled the cow with water, offered it to the ancestors and ate it. Having returned, all of them told the guru that the cow had been killed by a tiger and presented him with the calf. O son! Extremely distressed, the brahmana accepted the calf. They suffered from the sin of having acted falsely and having killed the cow. O son! In the course of time, time followed its dharma. When their lifespans were over, the seven brothers died. Because of their cruelty, violence, ignoble behavior towards a guru and excessive violence, the seven brothers were born as the powerful and spirited sons of a hunter. Those seven, discriminating about dharma, were born as hunters in the land of Dasharna. All of them followed their own dharma and were free of the delusion of hunting animals. Full of anxiety, they lived on the beautiful Mount Kalanjara. They reflected on the jnana they had obtained at the time of their deaths. Though they roamed around in the forest, they were forgiving. They did not receive anything and were free of the opposite pair of sentiments. All of them performed auspicious deeds and roaming around in the forest, followed virtuous dharma. They possessed the siddhi of remembering their past lives and did not do anything that was against dharma. Their minds were such that they remembered everything they had heard, in their earlier lives and in their guru's household, about dharma, so that one does not have to return to samsara. Obtaining whatever food they could in that mountain, those ascetics gave up their lives. O descendant of the Bharata lineage! O king! The different places where their bodies fell down, on Mount Kalanjara, can be seen even today. Their deeds were neither auspicious, nor inauspicious. Therefore, they obtained a birth that was neither auspicious, nor inauspicious. In an auspicious spot on an island that was covered with reeds, they were born as aquatic birds. They became chakravaka birds. [1429] They gave up the practice of observing dharma along with a wife. Instead, they followed the dharma of sages. They were not attached and had no sense of ownership. They were tranquil and devoid of the opposite pair of sentiments. They did not accept anything.

[1428] Respectively meaning defiled in speech, angry, violent, a backbiter, a wise one, a person who creates himself and one who worships ancestors. There were different sages named Bharadvaja and because of what follows, 'son' is probably to be interpreted in the sense of disciple. There was a sage Bharadvaja, whose disciple was Koushika.

[1429] Chakravaka is the Brahminy duck.

They were birds only in name. In practice, they withdrew and followed the path of nivritti. [1430] All of those birds followed dharma and practiced brahmacharya. Remembering their past lives, those seven brahmacharis grew old. They remained together, performing virtuous dharma, and were always free of aberrations. When born as brahmanas, they had been deluded and had acted falsely towards their guru. That is the reason they had been born as inferior species. However, they retained jnana about a shraddha ceremony. Accordingly, they arranged for a shraddha and performed rites for the ancestors. As a result, they obtained jnana and their superior qualities increased progressively. In their earlier lives, in the guru's household, they had heard about the brahman. With that jnana having been established, they practiced that jnana. Their names are remembered as Sumana, Suvakshuddha, Svatantra, Suyajna, Chhidradarshaka, Panchala and Kulina. [1431] Those birds followed dharma there and an excellent incident occurred. O great sage! [1432] Hear about it. There was a powerful lord and king, named Nipa. He was prosperous and surrounded by the women from the inner quarters, he entered the forest. On witnessing his happiness and the radiance of the kingdom, the chakravaka Svatantra desired to become a king. 'As a result of good deeds, austerities and niyamas, I have become tired. As a consequence of fasting and some austerities, I must have obtained unwavering and complete fruits. Through those, let me become like him, the recipient of every kind of good fortune.' At this, two other chakravakas said, 'We will accompany you. Desiring what will be agreeable to you, we will become your advisers.' When he agreed to this, Sumana followed the path of yoga. When those two chakravakas said this, Sumana replied in his own words. 'You have followed the path of yoga but have spoken about karma and have asked for such a boon. Listen to me. O dear one! You will become a king in the supreme city of Kampilya.

These two will become your advisers and will not transgress." Those three did not speak about the kingdom to their four companions, [1433] Sumana was pleased at this and spoke to them again. 'O Sarvasattva, [1434] Suyajna and Svatantra! When your curse is over, you will resort to yoga again. You will obtain this because of the favours of the ancestors and because of the good deed you deed. You did follow dharma, sprinkling the cow with water and offering it to the ancestors. "Our inana is a means for all of us to achieve yoga. When you become humans, you will achieve yoga." This bold statement must be articulated in the form of a shloka.[1435] After saying this, the learned bird, Sumana, stopped. O Shantanu's excellent son! For the welfare of the worlds, I have told you about their conduct. What else do you wish to hear?"""""

[1430] Nivritti is detachment from fruits and renunciation of action. Pravritti is action with a desire for the fruits.

[1431] The names do not always match with the names given in the next chapter.

[1432] Since Markandeya is speaking to Bhishma, this is an inconsistency.

[1433] Though Sumana obviously knew. The language in these shlokas, such as when Sumana is speaking, is not very clear and we have taken minor liberties.

[1434] A name not mentioned earlier.

[1435] Probably what has just been placed within quotes.

Chapter 356-6(42) (The Power of Ancestors Continued)

“Bhishma asked, "O Markandeya! O immensely wise one! O supreme among those who are devoted to ancestors! O supreme among sages! What happened after that? Please show me your compassion and tell me.""

'Markandeya replied, "Those seven, who roamed around in Lake Manasa, engaged in the dharma of yoga. They always subsisted on air and water and dried up their bodies. After sporting with the women from the inner quarters for a long period of time, like Maghavan in Nandana, the king returned to his own city, along with his wives. He had a son named Anuha, supremely devoted to dharma. Instating his son Vaibhraja in the kingdom, he left for the forest. He became their [1436] companion and started austerities. Along with those great ascetics, he too did not eat and subsisted on air. Since the forest was radiant, it came to be known as Vibhraja. [1437] It became extremely famous and bestows siddhi in yoga. The four birds who followed the dharma of yoga gave up their bodies there, and so did the three who had deviated from yoga. With Brahmadatta as the foremost, all four great-souled ones, devoid of sins, were born in the city of Kampilya. Four retained memories of their former births, but three were deluded. Svatantra was now born as the greatly energetic Brahmadatta. Chhidradarshaka and Sunetra were accomplished in the Vedas and the Vedangas. They were born as the sons of a learned brahmana and remembered their former births. Panchala, who knew many hymns from the Rig Veda, became an acharya. Pundarika knew two Vedas. He knew chhanda and became an advaryu. [1438] On seeing that his son, Brahmadatta, was devoid of blemishes, the king instated him in the kingdom and obtained the supreme destination. Panchala and Pundarika established their sons in the house. They entered the forest and obtained the supreme destination there. O descendant of the Bharata lineage! Brahmadatta's wife, named Sanniti, was single-mindedly devoted to him and sported with him. O king! The other chakravakas were born as companions in Kampilya. They were born as the sons of a learned brahmana, but in a poor family. Chhidradarshaka had four sons-Dhritimat, Sumahatma, Tattvadarshi and Nirutsuka. They devoted themselves to studying the Vedas and to yoga. All of them were established as siddhas. Taking their leave of each other, they prostrated themselves before Shambhu's lotus feet and left. There are brave ones who do not wish to be born again. To destroy their sins, they seek a supreme refuge in Shambhu's unblemished feet. O great sage! [1439] If a person commits a sin in thoughts, words or deeds, with proper devotion and faith, he should read this account. As soon as the names of Shiva, the lord of devas, is chanted or recited, a person is freed from all sins.

[1436] Of the birds.

[1437] The word means splendid, bright.

[1438] Vedanga means a branch of the Vedas and these were six kinds of learning that were essential to understand the Vedas-shiksha (phonetics), kalpa (rituals), vyakarana (grammar), nirukta (etymology), chhanda (metre) and jyotisha (astronomy). Ritvijas are officiating priests. Though the classification varied over time, there were four types of ritivijas. The adhvaryu chanted hymns from the Yajur Veda, the hotri chanted hymns from the Rig Veda, the udgatri chanted hymns from the Sama Veda and the brahmana chanted hymns from the Atharva Veda.

[1439] An inconsistency, though Bhishma can be addressed as sage.

Sins are committed. But those accumulated sins ooze away, like water from an unbaked vessel. O great sage! [1440] As soon as one performs japa with his name, sins are pacified. To obtain the desired fruits, everyone should do this faithfully. If a person studies, reads or hears this for the sake of prosperity, he is freed from all sins. There is no doubt that he proceeds towards emancipation.""

Chapter 357-6(43) (Worship of Vyasa)

“Shounaka hounaka said, 'O Suta! O one with Vyasa as a guru! Please tell me now about how one should worship an acharya. What must be done after one has finished listening to the text? Please tell me that also.'

Suta replied, 'After hearing the supreme account, the acharya must be worshipped devoutly, in the proper way. When the text is over, with a cheerful mind, the person must follow the norms and donate to the acharya. The person who has recited it must also be worshipped in the proper way. An amiable and intelligent person must give him garments and ornaments for the hands and the ears. When the worship of Shiva is over, an intelligent person must give the acharya a cow, along with her calf; and a golden seat that weighs one pala, covered with a piece of cloth. The auspicious text, written in beautiful lettering, must be placed on this, for donating to the acharya. If a person does this, he is freed from the bonds of worldly existence. O sage! According to capacity, a village, an elephant, a horse and other articles must be given to the great-souled reciter. O sage Sounaka! Listening to the Purana is said to yield fruits only if it is done properly, in accordance with the rules. I have spoken the truth. O sage! Hence, when it is spoken, one must devotedly listen to it, in accordance with the rules. This lofty Purana is full of the meanings of the nigama texts. It is sacred and constitutes the heart of the shruti texts.'

Chapter 358-6(44) (Vyasa's Origin)

“The sages said, 'O immensely intelligent one! O Suta! O ocean of compassion! Pleas Please tell us about Vyasa's origin. O lord! You are full of great compassion! O lord! Please make us successful in our objective. The name of Vyasa's mother is said to be the auspicious Satyavati. The queen was married to King Shantanu. Therefore, how was the great yogi, Vyasa, born through her and Parashara? We have a great doubt about this, and you should dispel it.'

Suta replied, 'On one occasion, the yogi, Parashara, left for a visit of the tirthas. Travelling as he willed, he went to the beautiful and auspicious banks of the Yamuna. The one with dharma in his atman spoke to a nishada, who was having his food then. "Use your boat to quickly take me across the Yamuna." Thus addressed by the sage, the nishada spoke to his own daughter, Matysagandha, [1441] "O daughter! Please take him over to the other side quickly.

[1440] An inconsistency.

[1441] Meaning, one who smells of fish.

This immensely fortunate ascetic has been born from Adrishyanti's womb. He is an ocean of learning and is accomplished in the four Vedas. He wishes to cross over." Thus instructed by her father, Matsyagandha seated the great sage, whose radiance was like that of the sun's rays, on the boat and started to take him across. Such was the conjunction of time that the great yogi was filled with desire for her, though he had never been deluded when he had seen the beauty of apsaras. The sage desired to accept the fisherman's beautiful daughter and touched her right hand with his right hand. [1442] The large-eyed one smiled and then addressed him in the following words. "Why are you committing this contemptible act and speaking in this way? O immensely intelligent one! You have been born in Vasishtha's beautiful lineage. O brahmana! I am a nishada's daughter. How can there be union between us? It is extremely rare to be born as a human, especially one who is a brahmana. O supreme among sages! That apart, you are an ascetic, a state that is extremely difficult to obtain. In learning, form and speech, you belong to a noble lineage. Yet, you have succumbed to the arrows of desire. This is extremely surprising." She then thought about it in her heart. "If he decides to engage in this act, there is no one on earth who is capable of restraining him." She was also scared of the yogi imposing a curse. Therefore, she told the great sage, "O lord! Until I have taken you across to the other side, please be patient." Hearing her words, Parashara, king among yogis, swiftly let go of her hand. However, when they reached the other bank of the river, suffering from desire, the sage caught hold of the maiden again. Trembling, the girl spoke to the ocean of compassion. "O best among sages! I have a foul smell and am dark in complexion. I am the daughter of a nishada. You are extremely broad in your thoughts and are supreme among yogis. Like glass and gold, there should not be union between us. When union happens between two individuals who are similar in birth and appearances, it leads to happiness." As soon as the maiden said this, in an instant, she was transformed into Yojanagandha. [1443] She became agreeable and beautiful in form. Suffering from desire, the sage seized the maiden again. Seeing that he was intent on seizing her, the young girl spoke again. "The shruti texts have said that intercourse should take place at night, never during the day. Great sins are attached to intercourse during the day. It is condemned as an intolerable sin. Therefore, you should wait until it is night. My father, and other men, standing on the bank, will see us." The bull among sages heard the words spoken by her. Through the strength of his sacred deeds, he immediately constructed a mist. When the mist arose, it became as dark as night. Scared of intercourse, the maiden spoke to the sage again. "O yogi! Your semen never fails. You will enjoy me and leave. O lord! If I conceive, what will happen to me then? O immensely intelligent one! My vow of being a virgin girl will be destroyed. If that happens, people will laugh at me. What will I tell my father?" Parashara replied, "O girl! Be at ease and amuse yourself with me, enjoying the taste of love. O beloved! Now please tell me your wish and I will accomplish it. Since you will make my command come true, your name will become Satyavati. [1444] All the yogis and gods will worship you." Satyavati replied, "O lord! Let my father, mother and other men on earth not know, let my dharma of being a virgin not be destroyed, let the son who is born be as powerful as you, let there be a fragrance in all my limbs and let my youth always remain fresh. If this occurs, accept me."

[1442] A ritual used in marriage.

[1443] One whose fragrance can be smelt from the distance of one yojana.

[1444] One who follows the truth (satya).

Parashara said, "O beloved! Everything that you wish for will happen. Your son will be born from Vishnu's portion and will be immensely illustrious. Know that there is a reason why I have suffered from desire. I have never been deluded, even when I have seen the beauty of apsaras. However, on noticing the smell of fish on you, I succumbed to delusion. O maiden! What Brahma has written on the forehead can never be countered. Your son will divide the Vedas into branches and compose the Puranas. O one with the beautiful hips! He will possess fame and deeds in the three worlds." Having said this, the one who was accomplished in yoga enjoyed the one with the beautiful limbs. O great sage! He then bathed in the waters of the Yamuna and swiftly departed.'

'She immediately conceived. On an island, she delivered a son who was like the twelve suns in his radiance. The son resembled Kama, the god of love. The child held a radiant kamandalu in his left hand and an excellent staff in his right. His tawny hair was matted, and he was as resplendent as a mass of energy. As soon as he was born, the energetic one spoke to his mother. "O mother! Go wherever you want. After that, I will also leave. O mother! Whenever something needs to be done and whenever you wish for something, remember me. To fulfill your desires, I will arrive." Saying this, the store of austerities worshipped his mother's feet. To cleanse his sins and perform austerities, he left for the tirthas. Overcome by love for her son, the virtuous lady went to her father. She remembered her son's conduct and regarded this as her own good fortune. Since the child was born on a dvipa, [1445] he became Dvaipayana. Since he divided the Vedas into branches, he is described as Vedavyasa.'

'He went to different tirthas, followed the norms, bathed there and performed great austerities, so as to achieve dharma, artha, kama and moksha-Tirtharaja [1446] was the first, Naimisha, Kurukshetra, Gangadvara, [1447] Avantika, [1448] Ayodhya, Mathura, Dvaraka, Amaravati, [1449] Sarasvati, confluence of Sindhu with the ocean, confluence of Ganga with the ocean, Kanchi, Tryambaka, the banks of Saptagodavari, [1450] Kalanjara, Prabhasa, Badarikashrama, Mahalaya, [1451] Omkara, Purushottama kshetra, Gokarna, Bhrigukaccha, Bhrigutunga, Pushkara, Shriparvata and other tirthas and Dharatirtha. [1452] Kalika's [1453] son travelled to many tirthas in different countries and reached the city of Varanasi. Vishveshvara and Maheshvari Annapurna are themselves present there. Those two radiant oceans of compassion are present there, to bestow amrita on devotees. Having reached Varanasi tirtha, he saw Manikarnika. Thus, the lord among sages cast away sins accumulated across crores of births. He saw all the lingams, Vishveshvara being the foremost. He bathed in all the ponds, wells, lakes and tanks. He bowed down before all the Vinayakas and prostrated himself before all the Gouris. He worshipped Bhairava Kalaraja, who devours sins. He made efforts to praise all the ganas, Dandanayaka being the foremost.

[1445] Island.

[1446] Prayaga.

[1447] Gangadvara usually refers to Har ki Pauri in Haridvara/Haridwar.

[1448] Ujjaiyini.

[1449] Probably the one in Maharashtra.

[1450] In East Godavari district.

[1451] An unidentified tirtha.

[1452] On the northern bank of Narmada.

[1453] Satyavati, since she was dark.

He satisfied all the Keshavas, Adikeshava being the most important. He repeatedly prostrated himself before all the Suryas, Lolarka being the foremost. Attentively, he offered pindas at all the tirthas. Pure in his atman, he instated the lingam known as Vyaseshvara.[1454] O brahmanas! When a man sees this, like Brihaspati, he obtains all the different kinds of learning.'

'He devotedly worshipped all the lingams, Vishvesha being the foremost. Having done this, he wondered, "Which lingam will grant me siddhi fastest? By worshipping which Mahadeva, will I be able to obtain every kind of learning? Whose favours will grant me the capacity to compose all the Puranas? Is it Omkaranatha, Krittivaseshvara, Kedaresha, Kamesha, Chandresha, Trilochana, Kalesha, Vriddhakalesha, Kalashekhara, Jyeshthesha, Jambukesha, Jaigishavyeshvara, Dashashvamedhamishana, Drumichandesha, Drikkesha, Garudesha, Gokarnesha, Ganeshvara, Prasannavadanesha, Dharmmesha, Tarakeshvara, Nandikesha, Nivasesha, Patrisha, Pritikeshvara, Parvatesha, Pashupati, Hatakeshvara, Brihaspatishvara, Tilabhandesha, Bharabhuteshvara, Mahalakshmisvara, Marutesha, Mokshesha, Gangesha, Narmadeshvara, Krishnesha, Parameshana, Ratneshvara, Yamunesha, Langalisha, the lord Vishveshvara, Avimukteshvara, Vishalakshisha, Vyaghreshvara, Varahesha, Vidyeshvara, Varunesha, Vidhisha, Harikesheshvara, Bhavanisha, Kapardisha, Kandukesha, Ajeshvara, Vishvakarmeshvara, Vireshvara, Nadesha, Kapilesha, Bhuvaneshvara, Vashkulisha Mahadeva, Siddhishvara, Vishvadeveshvara, Virabhadresha, Bhairaveshvara, Amritesha, Satisha, Parvatishvara, Siddheshvara, Matangesha, Bhutishvara, Ashadhisha, Prakamesha, Kotirudreshvara, Madalaseshvara, Tilaparneshvara, Hiranyagarbhesha or Madhyameshvara? Among such crores of lingams, which one shall I seek refuge in?" With his atman full of devotion towards Shiva, Vyasa thought in this way. Immersing his mind properly in dhyana, he thought in this way for some time. The intelligent and patient Vyasa, Satyavati's son, decided the following. "I remember what I have been instructed earlier. That will enable the accomplishment of my wishes. For obtaining dharma, artha, kama and moksha, there is a lingam that is worshipped by siddhas. If one sees it, or touches it, the mind immediately becomes sparkling. It always opens the door to heaven. It is in the great kshetra of Avimukta, the supreme kshetra where one obtains siddhi. This is the supreme lingam known as Madhyameshvara. There is no lingam in Kashi that is equal to Madhyameshvara. On every parva day, devas arrive there to see it. Therefore, one should serve Mahadeva through the lingam known as Madhyameshvara. By worshipping it, many brahmanas have obtained siddhi. It is the most important of the ones in Kashi because Shankara is established right in the centre. [1455] He is present as Madhyameshvara to bring happiness to those in his own city. Worshipping him, the gandharva named Tumburu and devarshi Narada became accomplished in the art of singing. By worshipping him, Vishnu obtained the power to grant emancipation. It is by doing this that Brahma, Vishnu and Rudra became creator, preserver and destroyer; Kubera became the lord of riches; Vamadeva became the greatest of Shiva's devotees; the king named Khatvanga, who didn't have sons, obtained sons; the apsara named Chandrabhama sang like a cuckoo and dancing, overcome by her sentiments, merged into the lingam in her own body; Shrikara, the son of a gopi,

[1454] In Varanasi.

[1455] Madhya means centre. The location of Varanasi is no longer what it used to be and Madhyameshvara, in Daranagar, is no longer quite in the centre.

served Madhyameshvara and through the favours of the compassionate Shiva, became a ganapati; and it is through the favours of Madhyameshvara that the two divinities, Bhargava and Gishpati [1456] became accomplished in learning and were worshipped by daityas and gods. I will also worship the lord Madhyameshvara there. There is no doubt that I will quickly obtain the power to compose the Puranas." He bathed in the waters of Bhagirathi [1457] and accepted the vow of following niyamas. Sometimes, he survived on leaves. Sometimes, he ate fruits and vegetables. Sometimes, he subsisted on water and air. Sometimes, he followed the vow of not eating at all. In this way, with dharma in his atman, the yogi followed niyamas and with fruits obtained from many trees, worshipped Trikala Madhyameshvara. In this way, Kalika's son spent many days and a long period of time elapsed.'

'On one occasion, in the morning, he was returning, after bathing in the river with three flows. Pure in his atman, in the middle of the Madhyameshvara lingam, he saw Ishana Maheshvara, who grants devotees desired boons. Uma adorned the left side of his body. His upper garment was made out of the skin of a tiger. His body was beautiful, with the waves of Ganga swirling over his mass of matted hair. The beams of the crescent moon made his head as radiant as the autumn moonlight. Bhasma was smeared all over his limbs. His body was as fair as camphor or the arjuna tree. His eyes extended all the way up to his ears. His lips were as red as coral. His form was like that of a boy who was five years old, and his ornaments befitted such a child. His resplendence robbed one crore of Kandarpas 1458 of their pride. He was naked and his lotus face was smiling. In his pastimes, he was chanting hymns from the Sama Veda. He is an ocean of compassion, the medication for crossing over the ocean that is the world. He is known as someone who is affectionate towards his devotees. Uma's beloved is easily pleased. Hara's pleasant face was favourable. On seeing him, he prostrated himself like a rod on the ground and praised him. His words of praised choked because of his love. "Even yogis find it impossible to obtain you, in thoughts, words and deeds. O Umapati! They do not know about your greatness. You are the creator, the preserver and the destroyer of the universe. You are the first among all devas. You are sacchidananda Ishvara. You have no name or gotra. You are the omniscient Sadashiva. You are the supreme brahman. You are the one who takes away the noose of maya. Like water on the leaf of a lotus, you are not touched by the three gunas. You have no birth, no conduct, no country and no lineage. But you are the lord of beings. You are the one who bestows all the desires in the three worlds. Brahma, Lakshmi's lord, Indra, the residents of heaven and Indras among yogis do not know you. But you are the one whom we worship. O Gourisha! Everything originates from you. You are the destroyer of Tripura. You are a child. You are a youth. You are aged. I immerse my heart in you. I prostrate myself before Mahesha. You are Shambhu, whom devotees should meditate on. You are the ancient Purusha. You are Shankara, the paramatman." Pleased in his mind, the child spoke to Vedavyasa. "O yogi! Ask for the boon that is in your mind. I am subservient to my devotees and there is nothing that cannot be given to you." Delighted in his mind, Vyasa, the great ascetic, stood up. He replied, "O lord! You are omniscient. What is unknown to you? You are inside all atmans. You are Bhagavan Sharva. You are the one who bestows everything. O Isha! Why are you reducing me to this miserable state of asking for something?"

[1456] Respectively Shukracharya and Brihaspati.

[1457] Ganga.

[1458] Kandarpa is Kama, the god of love.

Mahadeva, who had assumed the form of a boy, heard the words spoken by Vyasa, unsullied in his intelligence. He answered with a pure smile. The boy said, "O best among those who possess knowledge about the brahman! There is no doubt that the wish in your heart will soon come true. O brahmana! I, Ishvara, will station myself in your throat. I will make you compose Itihasa and Puranas correctly. You have recited the sacred stotram known as abhilashashtakam, [1459] Thrice a day, if this is read in Shiva's temple for a year, everything desired will be obtained. The recital of this stotram will enhance learning and intelligence. It is said to bestow every kind of prosperity, dharma and moksha on men. If a person gets up in the morning, worships Shankara's lingam and reads this stotram for a year, even if he is foolish, he will become like Brihaspati. If a man or a woman follows the niyamas, and in the presence of a lingam, performs japa with this stotram for a year, intelligence and learning will increase." In the form of a boy, Mahadeva said this and merged into the lingam. Overwhelmed by love for Shiva, Vyasa wiped off his tears.'

'In this way, Vyasa obtained a boon from Mahesha Madhyameshvara, who, in his own pastimes, had the eighteen Puranas composed. These are said to be Brahma, Padma, Vishnu, Shiva, Bhagavata, Bhavishya, Narada, Markandeya, Agni, Brahmavaivarta, Linga, Varaha, Vamana, Kurma, Matsya, Garuda, Skanda and Brahmanda. Men who listen to Shankara's illustrious account obtain fame and auspiciousness.'

Suta said, 'You have enumerated the names of the eighteen Puranas, in the due order. O supreme among those who know the Vedas! Please describe them now. '[1460]

Vyasa responded, 'Tandi, who was born from Brahma, asked Nandikeshvara the same question. I will tell you what he answered.'

'Nandikeshvara said, "O Tandi! O sage! Brahma, with the four faces, is himself the original speaker. That is the reason the first Purana is named after Brahma. The Purana in which the greatness of Padma kalpa is described is the second and is known as Padma. There is a Purana composed by Parashara which ensures understanding about Vishnu. It is said to have been related by Vyasa because there is no difference between father and son. Those who know about the Puranas say that the Shiva Purana is one in which the first and last sections have many accounts about Shiva. The one where there are accounts of Bhagavati Durga is said to be Bhagavata[1461] or Devi Purana. The Purana narrated by Narada is described as Narada. O Tandi! The one recited by Markandeya, the great sage, is the seventh and is known as Markandeya Purana. The one about Agni is known as Agni and the one about the future is Bhavishya. The one where Brahma's transformation is described is known as Brahmavaivarta. The one with an account about the lingam is known as Linga Purana. O sage! The story of Varaha is in the twelfth, Varaha Purana. When Skanda is himself the listener and Maheshvara is himself the speaker, this is known as Skanda. The story of Vamana is in Vamana, the account of Matsya in Matsya and Matsya is described in Matsya. The one where Garuda is himself the speaker is known as Garuda. The one with an account of the cosmic egg is described as Brahmanda.""

[1459] Desire-eight, that is, the desired eight, or the eight chanted to satisfy a wish. A stotram with eight (ashtakam) verses from Kashi Khanda of Skanda Purana.

[1460] In this part, Suta is not talking to the sages, but is asking his teacher, Vedavyasa.

[1461] Devi Bhagavata Purana.

Suta said, 'I asked the intelligent Vyasa this question. [1462] That is the way I heard a description of all the Puranas. In this way, Vyasa was born from Satyavati and Parashara. He composed the excellent Mahabharata and the Purana Samhitas. O brahmana! There was union between Satyavati and Parashara and then again between Satyavati and Shantanu. You should not have a doubt about this. There was a reason account, for this origin, and I have described the wonderful acco which is about those with qualities exhibiting greatness in conduct. The discriminating should realize this. If a person hears or reads this supreme mystery, he is freed from all sins and obtains greatness in the world of rishis.'

Chapter 359-6(45) (The Avatara of Mahakalika)

“The sages said, 'We have heard many any wonderful narrations The and accounts about Shambhu. They are about many avataras, and they bestow objects of pleasure and emancipation on men. O supreme among those who know about the brahman! We now wish to hear from you the beautiful account about Bhagavati Jagadamba. She is the original and eternal Shakti of Mahesha, the supreme brahman. The supreme mother of the three worlds is also known as Uma. We have heard that Sati and Haimavati are two of her avataras. O Suta! O immensely intelligent one! Please tell us about her other avataras too. Which intelligent person will not wish to hear about her dazzling qualities? The illustrious mother never abandons those who possess jnana.'

Suta replied, 'You great-souled ones are always successful in your objectives and blessed, since you have asked about the great conduct of the supreme Amba. Sages know that the dust on the lotus feet of those who hear, ask and speak this are like tirthas. Those whose minds are immersed in the illustrious Devi, who is supreme knowledge, are successful and accomplish their objectives. They are blessed and born those who are born in their lineages. Those who do not praise Deveshi, who is the cause behind all causes, are deluded by the qualities of maya. There is no doubt that their fortune will be destroyed. Those who do not worship Mahadevi, the ocean of compassion, descend into the terrible pit of blindness, which is in the form of samsara. For those who abandon Devi and seek refuge with another deva, it is as if they abandon the Ganga and seek satisfaction in water in the desert. As soon as one remembers her, the four objectives of human existence are easily obtained. Which excellent man will abandon her? Earlier, the great-souled Suratha asked Medha this. I will tell you what Medha spoke earlier. Listen.' 'In the former Svarochisha manvantara, there was a king named Viratha. Suratha was his immensely strong and valiant son. He was great, generous and truthful in speech. He was accomplished and successful in following his own dharma. He was an ocean of compassion and devoted to Devi. He protected the subjects. He ruled over the earth, with an energy like that of the chastiser of Paka. But there were nine other kings who were interested in seizing the earth. Known as Kolas, they laid siege to the king's capital. A tumultuous and terrible battle ensued. In that battle, the king was defeated by a large number of powerful enemies. The Kolas took away his kingdom and exiled him. Along with his ministers, the king left his own city. However, he was again defeated by the large forces on the side of the enemy. As a result of destiny, the large number of his best advisers became his enemies. They appropriated all the wealth that was there in the treasury.

[1462] Suta is now speaking to the sages.

Pretending to go out on a hunt, the king left the city. Alone and astride a horse, he went to the desolate forest. The king roamed around here and there and saw the hermitage of a supreme sage. In every direction, it was radiant with groves of flowers. As a result of the noble brahmana's powers, in the hermitage, tigers and other strong animals did not harass animals not that strong. The sage honoured the king, who was learned and extremely compassionate, with words of welcome, food and a seat and he resided there.'

'On one occasion, the great king had worrying thoughts. "Alas! I am unfortunate, evil-minded and inferior in energy. My entire kingdom has been taken away by the large number of insolent enemies. What will I do? Where will I go? How will I get my kingdom back? My long-standing advisers and ministers have left me. Who knows which king they serve now? Has my kingdom been destroyed? What is its state now? My soldiers were extremely brave. They showed great enterprise in the field of battle and cut down large numbers of the enemy. They serve some other king now. My elephants were like mountains and my horses were as fast as the wind. They have left. Who protects the treasury, accumulated by generations of ancestors?" The king, who was extremely devoted to dharma, succumbed to delusion in this way. At that time, a vaishya arrived there. The king asked, "Who are you? Why have you come here? It is evident that you are in a distressed frame of mind. Please tell me what has happened." Hearing the beautiful words spoken by the lord of men, the bull among vaishyas, known as Samadhi, shed tears from his eyes. He replied to the great king in words full of humility. The vaishya said, "O great king! "I am a vaishya named Samadhi. I was born in a wealthy family. My wicked wife and sons were greedy for my riches and have abandoned me. O king! Miserable about my own karma, I have come to the forest. O lord! O ocean of compassion! I do not accurately know whether my sons, grandsons, wives, brothers, the sons of brothers and other well-wishers are well." The king asked, "You have been banished by your sons and others. They were evil in conduct and hankered after your wealth. Like a foolish animal, how is it that you still have affection towards them?" The vaishya replied, "O king! That is right. The words you have spoken are full of deep meaning. Nevertheless, my mind is deluded and is tied to the bonds of love." O supreme among sages! In this way, the vaishya and the king were deluded.'

'They approached the noble sage, Medha. Along with the lord of vaishyas, the powerful lord of men lowered his head and prostrated himself before the extremely patient and supreme yogi. Joining his hands in salutation, the king spoke to the sage. "O illustrious one! Please sever our delusion now. The royal prosperity has abandoned me, and I have sought refuge in this desoltate forest. Nevertheless, since my kingdom has been taken away, I find no satisfaction. This vaishya has been thrown out of his house by his own relatives, his wives and others. Nevertheless, he also continues to suffer from this sense of 'mine'. Please tell us the reason for this. Though our minds know about jnana, there is delusion and this great folly." The rishi replied, "Mahamaya is the one who nurtures the universe. In the form of Shakti, she is eternal. She is the one who attracts everyone's mind and deludes. O lord! Brahma and the other gods are also deluded by her maya. Even they do not know the supreme truth, not to speak of humans. She creates the entire universe. She is the one who preserves it. In the course of time, she is the one who destroys it. Parameshvari possesses the three gunas. O excellent king! She can assume whatever form she wants, and she is the one who grants boons. One can overcome the delusion only if she is pleased, not otherwise." The king asked, "Who is Devi Mahamaya, the one who deludes everyone? How did Devi originate? O sage! Please show your compassion and tell me." The rishi answered,

"The universe was reduced to the form of an ocean. Keshava, the lord of yoga, was immersed in his sleep of yoga and was lying down on Shesha. At that time, two asuras manifested themselves from the wax in Vishnu's ears. They are famous on earth under the names of Madhu and Kaitabha. They were terrible, like the sun at the time of dissolution. They were gigantic in size and their jawbones were large. With cruel fangs in their mouths, they were about to devour the universe. They saw Bhagavan, born from the lotus in the navel and seated on a lotus. [1463] They asked, 'Who are you?' and got ready to kill him.'"'

"The seniormost of the gods [1464] saw the two daityas and saw that Janardana was asleep in the flood of water. He praised Parameshvari. Brahma said, 'Please save me. O Mahamaya! You are affectionate towards those who seek refuge with you. Please save me. O Jagadamba! These two daityas are terrible in form. I prostrate myself before Mahamaya, Yoganidra, Uma, Sati. You are Kalaratri, [1465] You are Maharatri. [1466] You are the terrible Moharatri, [1467] You are greater than the greatest. You are the mother of the three divinities. You are the one who always bestows desired fruits on devotees. You are an ocean of compassion. You protect all the devas. It is through your powers that I, Brahma, create, Madhava preserves the world and Girija's consort destroys in the form of Kala. You are Svaha. You are Svadha. You are modesty. You are held to be sparkling intelligence. You are nourishment. You are contentment. You are tranquillity. You are patience. You are hunger. You are compassion. You are Vishnu's maya. You are described as consciousness. You are spoken of as the supreme Shakti. You are bashfulness. You are thirst. You are illusion. You assume the form of memory. You are established in the form of a mother. In the homes of men who engage in auspicious deeds, you are there as Lakshmi. You are described as birth. You are described as means of subsistence. You are pervasive in form. You are established and pervade everything in the form of consciousness. O Ambika! Please delude these two unassailable asuras. Please wake up Lord Narayana, who is without an origin and is the origin of the universe.' For the destruction of Madhu and Kaitabha, Brahma prayed to the one who Jagadhhatri, the divinity who presides over all forms of learning, the one who is the great learning. O king! The Shakti who deludes the three worlds manifested herself in a form known as Mahakali, on dvadashi in shukla paksha in the month of Phalguna. A voice spoke from the firmament. O one seated on a lotus! Do not be scared. I will now destroy the thorn that has arisen in the forms of Madhu and Kaitabha.' Saying this, Mahamaya emerged from Hari's eyes and mouth and showed herself to Brahma, whose birth is not manifest. Hrishikesha Janardana, lord of devas, woke up. He saw the two daityas, known as Madhu and Kaitabha, in front of him. A battle commenced between them and Vishnu, unmatched in energy. It lasted for five thousand years. A wrestling match started after that. Mahamaya's powers deluded the excellent danavas. Therefore, they told Rama's consort, 'Seek a boon from us.' Narayana replied, 'If you are satisfied and if I am to be given a boon, let it be such that you are killed by me. There is no other boon that I seek.' They glanced at the earth. Since everything was a single ocean of water, they addressed Keshava in the following words.

[1463] That is, Brahma.

[1464] Brahma.

[1465] The night of destruction.

[1466] The great night.

[1467] The night of delusion.

'Kill us in a place where the earth is not flooded with water.' Bhagavan agreed and raised his extremely resplendent chakra. He placed them on his thighs and sliced off their heads. O king! I have thus told you about Kalika's origin. O immensely intelligent one! Now hear about Mahalakshmi's origin. Devi Uma is without transformations. She is without form and also possesses forms. To pacify torments faced by devas, from one yuga to another yuga, she manifests herself. It is said that Shivaa assumes forms to save everyone. She does this in her own pastimes, so that her devotees can describe her qualities.""

Chapter 360-6(46) (The Avatara of Mahakalika)

“The rishi said, "There was an asura named Rambha and he was the crest jewel in the lineage of the daityas. The immensely energetic danava, named Mahisha, was born from him. In a battle, the lord of danavas defeated all the gods. He established himself on the great Indra's seat and ruled over the kingdom of heaven. The defeated devas went and sought refuge with Brahma. Taking them with him, Brahma went to the place where the two Vrishakapis were. [1468] Having gone there, all the gods bent down before Shankara and Keshava, In the due order, they told them everything that the asuras had done to them. 'O Bhagavans! All of us have been ousted by the great-souled Mahisha. In the field of battle, he has conquered the world of heaven. We are roaming around in this world of mortals and cannot find peace anywhere. There is no hardship that devas, with Indra as the foremost, have not faced. The asura has taken over the tasks earmarked for Surya, Chandra, the one with the noose, [1469] Kubera, Yama, Indra, Agni, the wind god, the gandharvas, the vidyadharas, the charanas and others. The evil-souled one, who grants the daitya side freedom from fear, performs all these himself. That is the reason we have sought refuge with you. You should save the devas. O lords! The two of you should quickly think of a means of killing him.' Damodara and Sati's lord heard the words spoken by devas.""

"They were filled with great anger and their eyes rolled around in rage. A great mass of energy emerged from the mouths of Vishnu and Shambhu, who were filled with great wrath. Energy also issued from the bodies of other devas. This great mass of energy blazed in the ten directions. All the gods saw this and immersed themselves in dhyana on Durga. The extremely terrible energy that emerged from the bodies of all the devas came together and united in the form of a woman, Mahishamardini herself. Her extremely radiant face was formed out of Shambhu's energy. Her hair was formed out of Yama's energy. Vishnu's energy formed her arms. Chandra's energy formed her two breasts, and her waist was formed out of Indra's energy. Varuna's energy formed her hips and thighs, her buttocks were formed out of the earth's energy. Brahma's energy formed her feet and Arka's energy formed her toes. Her fingers were formed out of the energy of the Vasus and Kubera's energy formed her nose. Her teeth were formed out of Prajapati's energy. Her three eyes originated in Pavaka's energy.

[1468] Vrishakapi is individually used for both Shiva and Vishnu. Used in the dual here, it means both of them were present.
[1469] Varuna.

Her two eyebrows were formed out of Sandhya's energy. Her ears were from Anila's energy. All the other residents of heaven contributed their energies to form her. Parameshvari, seated on a lotus, manifested herself. She was fashioned out of that mass of energy contributed by all the devas and on seeing her, all the gods were filled with great delight. Brahma and all the other lords of gods saw that she was without any weapons. The gods made up their minds to provide weapons to Shivaa. Mahesha gave Maheshani a trident. Bhagavan Krishna gave her a chakra. The wielder of the noose gave her a conch shell and noose. Hutashana [1470] gave her a spear. Maruta gave her a bow and a quiver filled with arrows. Shachi's consort gave her a vajra and a bell. Yama gave her Kala's staff. Prajapati Brahma gave her a string of aksha beads and a kamandalu. The creator of the day [1471] permeated all the pores in her body with his rays. Kala[1472] gave her a sword and a sparkling shield. The ocean of milk gave her a sparkling necklace and garments that do not decay. Vishvakarma gave her a divine jewel for her head, earrings, bracelets, half-moon-shaped sparkling armlets for all her arms, sparkling anklets, an excellent necklace, rings and jewels for all her fingers, an extremely beautiful battle axe, many different kinds of weapons and impenetrable armour. The ocean gave her garlands made of lotuses that do not fade and an extremely beautiful lotus. Himalaya gave her a lion and many kinds of gems. Kubera gave her a vessel filled with liquor, Shesha, the lord of serpents who holds up the entire earth, gave her a wonderful necklace made out of serpents1473 and studded with many jewels. All the other gods gave Devi ornaments and weapons. Thus honoured by the gods, she repeatedly roared and laughed loudly. The sound of that terrible roar filled the firmament. The loud sound echoed everywhere and agitated the three worlds. In the four directions, the oceans quivered and the earth quaked. Suffering on account of Mahisha, devas exclaimed, 'Victory'. Their words choking with devotion, all the gods lauded Ambika, the supreme Shakti, who had assumed the form of Mahalakshmi.'"'

"On seeing that the worlds were agitated, those who were against devas roused themselves and armoured and armed their soldiers with weapons. Enraged, Mahisha rushed towards the sound. He saw Devi there, pervading the three worlds with her radiance. Meanwhile, protected by Mahishasura, crores of extremely valiant asuras assembled there, with their weapons raised. They were Chikshura, Chamara, Udagra, Karala, Uddhata, Vashkala, Tamra, Ugrasya, Ugravirya, Bidala, Andhaka, Durdhara, Durmukha, Trinetra and Mahahanu. There were many other brave ones, accomplished in fighting. Skilled in the use of shastras and astras, in that battle, they fought against Devi. As that terrible battle went on, a long period of time elapsed. Enraged, the large number of enemies hurled heaps of many kinds of shastras and astras. As a result of Mahamaya's powers, they were instantly rendered futile. Devi struck the enemy, with Chikshura as the foremost and hordes of others, with the club, arrows, spears, tridents and battle axes. Mahishasura saw that his soldiers were being slaughtered by the ganas who originated from Devi's breath. He struck some with his hooves and struck others on the chest with his horns. He repeatedly struck them with his tail and his snout. When Devi's ganas were killed in this way, the lord of asuras rushed towards the lion, desiring to kill. At this, Devi became angry.

[1470] Agni.

[1471] Surya.

[1472] Destiny or time.

[1473] Or shaped in the form of a serpent, nagahara.

The immensely valiant one was also enraged and tore up the ground with his hooves. He uprooted and flung mountains down with his horns and roared. He whirled around large mountains and flung them with force. O supreme amongst kings! They fell down from the sky onto the ground.

The clouds were struck by his horns and torn to shreds. Struck by his tail, the ocean overflowed in every direction. When she saw that Mahishasura was enraged, Ambika, who granted devas freedom from fear, thought about a means to bring about his death. Ishvari raised her noose and flung it over him. When Mahisha was bound, he gave up his form as a buffalo. Skilled in the use of maya, he assumed the form of a lion and Ambika instantly severed its head. He assumed the form of a man, with a sword in his hand. As he stood there, holding a sword and a shield, Devi struck him with arrows. He assumed the form of an elephant, which dragged the lion with its trunk. With her large sword, Devi sliced off its trunk. At this, the rakshasa again assumed his own form. He agitated the three worlds, with all the mobile and immobile objects. Mahamaya Chandika, revered for her valour, became angry at this. She repeatedly drank the liquor and with her eyes rolling around, she laughed out aloud. Insolent because of his strength and valour, the asura also roared. The asura uprooted mountains and hurled them on her. She quickly struck them with her arrows and used her force to reduce them to fragments. Because she was intoxicated with the varuni liquor, her face was red, and her senses were heightened. Maheshani addressed him in words that rumbled like thunder. Devi said, 'O foolish one! O one who has lost his wisdom! Why are you acting in this rash and futile way? In the three worlds, there is no asura who can stand in front of me.' Saying this, Devi, who possesses every kind of art, leapt onto him. She pressed down on his throat with her foot and struck him with the fierce trident. Restrained by Devi's valour, who was pressing down on his throat with her foot, he could only half emerge from the mouth. [1474] Though only half of his body could emerge, the inferior one continued to fight. With a large sword, she severed his head and it fell down on the ground. All his followers uttered words of 'Alas!' from their mouths. Scared, they fled from the field of battle, exclaiming, 'Save us.' Indra and all the other gods praised Devi. The gandharvas sang and the dancers danced. O king! I have thus told you about Mahalakshmi's origin. With a serene mind, now hear about Sarasvati's origin.""

Chapter 361-6(47) (Deaths of Dhumralochana, Chanda, Munda and Raktabija)

"The rishi said, "The asura, Shumbha, and the powerful daitya, Nishumbha, existed. Those two energetic brothers attacked the three worlds and the mobile and immobile objects. Suffering from them, devas went to the Himalayas and worshipped the mother of all beings, the one who grants wishes. The devas said, 'O Durga! O Maheshani! Victory to you. O one who is loved by your relatives! Victory to you. O Shivaa, the cause of protection in the three worlds! I bow down before you. I prostrate myself before you. I prostrate myself before the one who bestows emancipation. I prostrate myself before the supreme Amba. I prostrate myself before the one who is the cause behind the creation, preservation and destruction of the entire world.

[1474] Mahishasura was fighting in the form of a buffalo and was emerging in the form of a man.

I prostrate myself before the one who assumes the form of Kalika. I prostrate myself before the one who assumes the form of Tara. I prostrate myself before the one who assumes the form of Chhinnamasta. I prostrate myself before Shrividya. I prostrate myself before Bhuvaneshi. I prostrate myself before the one who has the form of Bhairavi.

I prostrate myself before Bagalamukhi. I prostrate myself before Dhumavati. I bow down. I prostrate myself before Tripurasundari. I prostrate myself before Matangi. I bow down. I prostrate myself before Ajita. I prostrate myself before Vijaya. I bow down. I prostrate myself before Jaya, Mangala and Vilasini. I bow down. I prostrate myself before your form as the one who milks. I prostrate myself before the one who is terrible in form. In my mind, I prostrate myself before the one who has a form as Aparajita. I prostrate myself before the one who has a form as Nitya. You protect those who seek refuge. I prostrate myself before you. O Rudrani! I prostrate myself before you. I prostrate myself before the one who can be known through Vedanta. I prostrate myself before the one who is the paramatman. You are the leader of an infinite number of universes. I prostrate myself before you. I bow down.' Praised by devas in this way, Gouri Shivaa, who grants boons, was pleased. She spoke to all the gods. 'Who is praising me?' At this, Kumarika manifested herself from Gouri's body. While they looked on, she addressed Shiva's Shakti with great affection. 'O mother! All the residents of heaven have composed this stotram for me. They are suffering at the hands of the two powerful daityas, Shumbha and Nishumbha.' Since the destroyer of the asura Shumbha directly emerged from the sheaths in the body, she is praised under the name of Koushiki. [1475] She is also addressed as Ugratarika and Mahogratarika. Given the way she manifested herself, she is known as Matangi [1476] on earth. She addressed all devas, 'Remain. Thre is no need to be afraid. I will accomplish your task. I am independent and do not need any support.' Saying this, Devi vanished from the spot.""

"Chanda and Munda, the two servants, saw her. They saw her beautiful form, which brought pleasure to the eyes. They lost their senses and deluded, fell down on the ground, When they regained their senses, they went and told the king everything that had happened. 'O king! We have never seen such a beautiful woman earlier. She is on the beautiful slopes of the Himalayas and is astride a lion. All the daughters of devas are serving her, with their hands clasped together. Some massage her feet, others tend to her hair. Some wash her hands, others apply collyrium to her eyes. Someone holds a mirror in her hand and shows her the reflection. Another gives her betel leaves, fragrant with cloves and cardamom. Another has clasped her feet in her hands and is happily standing there. Someone bedecks her with ornaments, another is doing the same with garments. Her thighs are like the trunks of plantain trees. Her nose is like that of a parrot. Her arms are like snakes or creepers. The anklets on her feet jingle and she wears a beautiful girdle. A necklace of pearls dangles over her breasts. It is fragrant with musk and excites desire. She has a mass of curly hair, adorning her neck and throat. Devi wears an ornament in the shape of a half-moon. She has earrings studded with gems. Her braided hair is beautiful and possessing three eyes, she is large-eyed. She wears a garland that does not decay and there are dazzling bangles on her hands. There are golden and dazzling rings on her fingers. Gouri is clad in white garments and is seated on a lotus.

[1475] The word kosha means sheath. Kumarika is known as Koushiki.

[1476] The one who emerged from the mother's body.

Saffron has been used to draw her tilaka and the moon ornaments her forehead. Her radiance is like that of lightning and her lofty breasts are covered in an extremely expensive chest-band. [1477] Eight of her upraised weapons hold excellent weapons. A woman as beautiful as her does not exist among asuras, nagas, gandharvas, danavas, or anywhere in the three worlds. It is only fit that someone as worthy as you [1478] should enjoy someone like her. O lord! All the women who are jewels have become jewels in your inner quarters.' The great asura heard the words spoken by Chanda and Munda.""

"He sent a messenger named Sugriva to her. 'O messenger! Go to the messenger covered with snow, where the beautiful lady is. State my words to her and make efforts to bring her here. Having been commanded in this way, Sugriva, supreme among danavas, went to the Himalayas and spoke to Maheshvari Jagadamba. The messenger said, 'O Devi! The daitya, Shumbhasura, and his younger brother, Nishumbha, are famous in the three worlds because of their great strength and valour. He has sent me as a messenger to your presence. O Sureshani! Listen now to the words he has spoken. "I have defeated Indra and the others in battles and have taken away their jewels. When gods and others are given shares in sacrifices, I myself enjoy the shares of devas. I think that you are a jewel among women, stationed above all other jewels. Therefore, choose me or my younger brother and enjoy the joy of love."" Thus, she heard Shumbha's words through what the messenger repeated. Mahamaya, loved by Bhutesha like his own life, replied. Devi said, 'O messenger! You have spoken the truth. There is nothing false in what you have said. However, I took a pledge earlier. Hear about it. I will be interested in accepting as a husband whoever can defeat me in battle and whoever can destroy my insolence, not anyone else. This is certain. Go and repeat my words to Shumbha and Nishumbha. Let him then decide whatever is appropriate.' Hearing Devi's words, the danava named Sugriva returned quickly and told the king in detail what had happened.""

"Hearing what the messenger had said, terrible in his rule, Shumbha became angry and spoke to Dhumraksha, [1479] the supreme and powerful commander. 'O Dhumraksha! There is some beautiful lady on the snow-covered mountain. Go there quickly and bring her here. O supreme among asuras! Bring her here. You need not be scared of carrying out this task. If she desires to fight, make efforts to fight. The daitya known as Dhumralochana was addressed in this way. He went to the Himalayas and spoke to Bhuvaneshi, who was Uma's portion. 'Go to my master. Otherwise, I will have to kill you. O one with the beautiful buttocks! There are sixty thousand asuras with me.' Devi replied, 'O brave one! You have been sent by the king of the daityas. If you kill me, what can I possibly do? But I think that it is impossible for me to go without fighting first." Thus addressed, danava Dhumralochana rushed towards her. However, uttering the sound of humkara, Maheshvari burnt im down. Since then, Devi has been known as Dhumavati n earth. When her own devotees worship her in this way, she destroys large numbers of enemies. When Dhumraksha was killed, her infuriated mount chewed up all the large number of his followers. The remainder fled. Hearing that the daitya had been killed by Devi, the powerful Shumbha became extremely angry and bit his lips. One by one, he sent the asuras Chanda, Munda and Raktabija.

[1477] Choli should be translated as chest-band, not bodice.

[1478] Shumbha.

[1479] Dhumraksha and Dhumralochana are the same person, both words mean 'the person with smoky eyes'.

Commanded in this way, the daityas went to the place where Ambika was stationed. Bhagavati was astride the lion and possessed anima and the other powers. The bulls among danavas saw her radiant form, illuminating the directions. 'O Devi! Make efforts to go to Shumbha and Nishumbha. Otherwise, we will kill you, your ganas and your mount. O beautiful lady! As your husband, choose the one whom the guardians of the worlds praise. You will then obtain a great joy that it is extremely rare for even devas to get.' Addressed in this way, Parameshvari Amba smiled. Devi spoke these truthful words, words that were full of jest. Devi said, 'Mahesha Sadashiva is without a second. He is the supreme brahman. Even the Vedas do not know about his nature. What need be said of Vishnu and others? I am his subtle Prakriti. How can I accept anyone else as a husband? Even when she is full of desire, a lioness never chooses a jackal. A female elephant does not choose an ass. Nor does a leopardess choose a hare. O daityas! Your words are futile. You are being controlled by the serpent that is death. Leave for Patala. Otherwise, if you have the capacity, fight.' Hearing words that caused anger, they conversed with each other. 'Our minds know that you are a woman. Therefore, we will not kill you. But if your mind still wishes to fight, be ready with your lion.' As they conversed, the clash started. In that battle, both sides rained down showers of sharp arrows. Though Parameshvari fought with them, she was toying with them and killed Chanda, Munda and Raktabija, the great asura. Their minds were full of enmity towards the gods. Nevertheless, at the end, they obtained a world that only her followers go to. "[1480]

Chapter 362-6(48) (Manifestation of Sarasvati)

“The king asked, "O illustrious one! O brahmana! On hearing that Dhumraksha, Chanda, Munda and the asura Raktabija had been killed by Devi, what did Shumbha, the afflicter of the gods, do? Please tell me that now. I want to hear about the conduct of the origin of the universe, an account that destroys sins.""

"The rishi replied, "The king's valour was impossible to withstand. The great asura heard that the supreme daityas had been killed. He commanded his own unassailable followers, who loved to fight and were over-joyed the moment a battle was mentioned. 'Following my instructions and wishing to be victorious, the powerful ones, born in the lineage of Kalaka, have assembled. The Kalakeya asuras, the Mouryyas and the Dourhridas are also here. There are others too. Let them advance quickly.' Destined for hell, the daityas Shumbha and Nishumbha issued this command and mounted their chariots. Those strong ones advanced, like a storm of locusts ascending up a mountain, headed towards destruction. Mridangas, mardalas, bheris, dindimas, jharjharas and anakas [1481] were sounded in the field of battle. Those who loved to fight were delighted. Those who did not love to fight, fled. Covering themselves with armour, the soldiers arrived in the field of battle, like embodied forms of sin. Seizing shastras and astras and wishing to be victorious, they challenged each other about the battle. There were those astride elephants and those astride horses. Other asuras were astride chariots. They glanced at those on their own side and those on the side of the enemy.

[1480] Because they had been killed by her.

[1481] Respectively, a two-sided drum, a drum used for war, a drum, a battle-drum, a cymbal and a kettledrum.

In the company of the lord of asuras, they rejoiced at the prospect of battle. Repeated sounds were made by shataghnis, making the gods tremble. A great darkness shrouded the sky, and the path of the sun's chariot could no longer be seen. Desiring victory, crores of foot soldiers advanced. Other asuras were on chariots, horses and elephants. Crores of them advanced, rejoicing. The intoxicated elephants were like dark mountains, adding the large sounds of their trumpeting to the sound of battle. The camels were like smaller mountains and as they advanced, they made croaking sounds from their throats. The horses, originating in lofty lands, neighed. There were large ornaments around their necks, and they knew how to tread. Some placed their feet on the heads of elephants. Others seemed to fly through the sky.""

"Seeing that the enemy's army was advancing, Ambika strung her bow. She sounded her bell, causing distress among the enemy. The lion shook its manes and roared. Nishumbha saw Shivaa standing on the snow-covered mountain, with beautiful ornaments and weapons. He was discriminating about the sentiments of beautiful ladies and addressed her in extremely sweet words. 'Your body is beautiful. If the petal of a malati flower is flung on you, it may cause you pain. O Maheshi! Why do you wish to engage in this terrible war? For a body like this, this is not an agreeable task.' Having uttered these words, the great asura was silent and Chandika spoke to him. 'O asura! O foolish one! Why are you speaking in vain? Fight, or go to the abode of the nagas.' The great and powerful warrior became angry at this. In the battle, he rained down a wonderful shower of arrows. They covered the field of battle, like water descending from thick clouds when monsoon arrives. Intoxicated, he fought with sharp arrows, tridents, battle axes, javelins, clubs, bows, catapults, lances, arrows known as kshurapras and large swords. So did his companions. In the battle, the foreheads of gigantic elephants were shattered. They ran here and there, resembling dark clouds. Here and there, Shumbha and Nishumbha's white banners fluttered, resembling flocks of white cranes. In the battle, Kalika shattered the bodies of the daityas, as if they were fish. The heads of a large number of terrible horses belonging to the enemy were severed. The enemy of deer [1482] devoured the remaining asuras. A river of blood started to flow and heaps of many who were dead floated in this river. The hair on the heads of soldiers was like moss, Their upper garments resembled the white froth in the river. Horse-riders fought with horse-riders. Those who were astride elephants advanced against those who were atop elephants. Those on chariots fought against lords of charioteers. Infantry clashed against infantry. There were many such duels against equals.""

"Nishumbha thought in his mind. 'A terrible time has arrived now. A poor person can become extremely rich. When destiny becomes adverse, an extremely wealthy person can become poor. A dumb person can develop heightened intelligence. An intelligent person may become dumb. A cruel person can be greatly revered. The immensely strong can be defeated in battles. Those who are weak can triumph in the field of battle. For any embodied being, victory or defeat naturally depends on Parameshvara's will. No one can live while transgressing destiny-Maheshvara, the one born from the lotus, or Rama's husband. It is not praiseworthy for heroes to advance to a field of battle and then flee. My heart does not approve of this. But with my entire army destroyed, how can I triumph in this battle? She has no doubt come here to accomplish the task of the gods and to obstruct the army of the daityas. She is supreme Prakriti, ancient in form. She is Shivaa.

[1482] The lion.

She can never be an ordinary woman. For those who love the taste of war, it has been chanted that it is not praiseworthy and recommended to be killed by a woman. However, if I withdrew from the battle, in front of the king of asuras, [1483] how will I show my face?' Seated on his chariot, in the midst of the great battle, the great warrior thought in this way. He then urged his charioteer to quickly drive the chariot to the place where the young Uma, Maheshvara's beloved and desired by celestial women, was present. He said, 'O Maheshi! What do we gain if a large number of mercenary soldiers are slain? If you so desire, let there be a duel between us. Both of us are skilled and armoured and ready for battle.' Koushiki looked towards Kali and said, 'These two have been seized by an evil planet. Destiny urges towards good and wicked action and when hardship is imminent, the mind follows a contrary direction.' At this, Nishumbha struck both Chandika and Kalika with thousands of arrows. With her own shower of arrows, Shivaa shattered the arrows released by the asura into thousands of fragments. Raising his flaming sword and shield, he struck the one who roars [1484] on the head. Like a woodcutter uses an axe to cut down a tree, Ambika used her large sword to sever his sword. With his sword broken, he tried to strike Ambika in the chest with a sharp arrow, but she sliced that down too. He next hurled a trident towards her chest. But she struck it with her chest and shattered it into fragments. The asura was headed towards his death. Therefore, the great warrior again seized a club and rushed towards Amba. Using her sharp trident, she shattered it. He seized another club and shattered her trident. At this, Ambika struck Nishumbha with sharp arrows whetted on stone. These arrows resembled terrible serpents and were worthy of sucking up the blood of those who hated the gods. Slain by the arrows, the hateful one was brought down on the ground.""

"His younger brother was revered for his strength. When he was brought down, the lord of asuras was filled with rage. He possessed eight arms and was astride his chariot. He arrived at the spot where Mahesha's beloved was. She blew on the conch shell named Arindama[1485] and twanged her bow, making a sound that was impossible to tolerate. The lion shook its mane and roared, and the sky echoed with these three sounds. Jagadambika laughed out loud and this terrified all the enemies of the gods. The gods uttered words of 'Victory' and told Ambika to remain steady in the battle. The king of daityas released a large javelin that issued blazing flames, but she destroyed this with a flaming torch. Shivaa shattered Shumbha's arrows and he also shattered the arrows shot by Shivaa into thousands of fragments. Chandika hurled her trident and the giant asura fell down, senseless, like a mountain whose wings had been sliced off by Hari. [1486] The firmament, the earth and the ocean trembled. The immensely strong one ignored the pain caused by the trident. Creating ten thousand arms, he struck Kalika, Maheshvari and the lion with his destructive chakra. In her pastimes, she used the trident to shatter the chakra and struck the asura. In this way, both of them reached the supreme destination, having come by their deaths through Shivaa's lotus hands, which purify the universe. When the immensely valiant Nishumba and Shumbha, terrible in valour, were killed, all the daityas entered Bali's abode. [1487] Kali's lion devoured other enemies of the immortals. There were others who were terrified and fled in the ten directions. The rivers flowed along many paths, filled with clear water.

[1483] That is, Shumbha.

[1484] The lion.

[1485] Literally, scorcher of enemies.

[1486] In this case, Hari means Indra, who had cut off the wings of mountains.

[1487] That is, Patala.

The wind that blew was pleasant to the touch and the sky became sparkling. Devas and brahmarshis started sacrifices again. The great Indra and all the other residents of heaven were delighted. O lord! This account about Uma is supremely pure and sacred and is about the death of the king of daityas. If he constantly reads it, full of devotion, he enjoys all the objects of pleasure that are difficult for even gods to obtain. Through Mahamaya's favours, in the world hereafter, he obtains Uma's abode. This was the way, Devi, the destroyer of Shumbha asura, manifested herself. O king! She is spoken of as Sarasvati, directly manifested as Uma's portion.""

Chapter 362-6(49) (Uma's Manifestation)

“The sages said, 'O Suta! O supreme among those who know the meanings of everything! Please tell us about the avatara of Uma Bhuvaneshi, from whom, Sarasvati originated. She is chanted about as the supreme brahman, the original Prakriti and Ishvari. She has forms and she doesn't have forms. She is Sati, who provides eternal bliss.'

Suta said, 'O ascetics! Listen lovingly to her supreme and great account. As soon as a man possesses vijnana about this, he proceeds to the supreme destination. Once, there was a battle between devas and danavas. As a result of Mahamaya's powers, the immortals were victorious. Howevever, the immortals were overwhelmed with self-praise. "We are blessed. What will the asuras do to us? We are blessed. On beholding our extremely intolerable powers, they were terrified and have run away to the world of the nagas, screaming, 'Run. Leave.' How wonderful is our strength. How wonderful is our energy. We have destroyed the lineage of the daityas. How wonderful is our good fortune." This is what all of them thought and this is how they described themselves. At this, a mysterious mass of energy descended, the likes of which had never been seen before. On seeing this, the gods were amazed. With choking throats, they exclaimed, "What is this? What is this?" They did not know that the supreme Shyama wished to destroy their pride.'

"The leader of devas instructed devas, "Go and examine this. Determine its real nature." Sent by Indra of the gods, Vayu approached the energy. He asked, "Who are you?" The energy

addressed him in identical words. Thus asked by that superior and great mass of energy, in his pride, he replied, "I am Vayu, the breath of life in the universe. Like warp and weft, I am woven into everything in the universe, mobile and immobile, I support everything. I move the entire universe." At this, the great energy said, "O Vayu! If you are capable of moving, move this blade of grass. According to your wishes, move it." The one who goes everywhere made every kind of effort. But he was unable to move it from its position and was ashamed. Silent, Vayu returned to Indra's assembly hall. He narrated the account about how he had been shamed. "I think that the views of all of us that we are the lords of everything is false. We are incapable of doing anything. We are inferior." The Maruts and all the gods were sent, but they couldn't find out anything either. At this, Indra went himself. On seeing that Indra was coming, the intolerable mass of energy vanished instantly, and Vasava was amazed. He said, "I seek refuge in the one who displays such conduct." The one with one thousand eyes repeatedly thought this. Devi's form is that of compassion, without any deceit. It was navami in shukla paksha in the month of Chaitra. The sun was at the midpoint of the day. To show

them her favours and to take away their pride, Shiva's beloved, whose form is sacchidananda, manifested herself at the spot. She was radiant amidst that mass of energy and her resplendence illuminated the directions. She made all the gods understand and said, "It is evident that I am the brahman." Two of her hands were in abhaya mudra and varada mudra, [1488] The other two held a noose and a goad. She was beautiful, with the pride of blooming youth. She was being served by the shruti texts. She was attired in red garments, with red garlands and unguents. Her radiance was like that of one crore Kandarpas. Her radiance was like that of one crore moons. Mahamaya is in all atmans. She is the witness inside all beings and the supreme brahman is her form. She spoke.' "Uma said, "Brahma, the one who causes affliction to the enemies of the gods [1489] and Ishvara, the destroyer of Tripura, do not display their pride in front of me. What need be said of other gods? I am the supreme brahman. I am the supreme radiance. My form is Pranava, without any duality. I am everything. There is nothing other than me. I possess forms and I do not possess forms. All the tattvas are my forms. My qualities are not subject to debate. I am eternal and cause and effect are my forms. Sometimes, I assume the form of a woman. Sometimes, I assume the form of a man. Sometimes, I assume the form of both. I am Ishvari, who assumes all forms. I am Virinchi, the creator. I am Achyuta, the preserver. I am Rudra, the destroyer. I am the one who deludes the entire universe. I am all the Shaktis-Kalika, Kamala [1490] and Vani [1491] being the foremost. All of them originate as my portions. Therefore, all of them are my parts. It is because of my powers that all of you defeated Diti's sons. Without knowing me, you prided yourselves on being the lords of everything in vain. A magician makes a wooden puppet dance. Like that, I, Ishvari, make all beings dance. Scared of me, the wind blows. Scared of me, the fire devours everything. Scared of me, the guardians of the worlds carry out their respective tasks. I am self-ruling. In my pastimes, I sometimes make the group of devas triumph, and sometimes, I make Diti's sons victorious. The shruti texts describe my form as the indestructible supreme destination, beyond maya and greater than the greatest. It is said that I possess two forms, saguna and nirguna. One is based on maya, the other is independent of it. O devas! Knowing my nature to be this, cast aside your pride. Full of love, worship me, the eternal Prakriti.""

Suta continued, 'The gods heard Devi's words, which were full of compassion. Full of devotion, they bent their shoulders down and praised Parameshani. "O Jagadishani! Please pardon us. O Parameshvari! Be pleased. O mother! Please show us your pity and let us not suffer from pride again." Since then, devas controlled themselves and gave up their pride. Following the norms, the gods worshipped Uma, as had been the case earlier. O brahmanas! I have thus described Uma's manifestation to you. As soon as one hears about it, one reaches the supreme destination.'

[1488] Mudras are positions of the hand. One hand is in varada mudra, the position of granting boons. This has the hand pointing downwards, palm uppermost and fingers pointing downwards. The second hand is in abhaya mudra, the position that signifies freedom from fear. The hand is held up, the palm facing outwards.

[1489] Vishnu.

[1490] Lakshmi.

[1491] Sarasvati.

Chapter 363-6(50) (Shatakshi Avatara)

“The sages said, 'All of us wish to hear about Durga's account Thee every day. O immensely wise one! Please describe another wonderful account to us. We hear many words emerge from your lotus mouth and they are like nectar. O Suta! O supreme among those who know every kind of meaning! Our minds are still not satisfied.'

Suta replied, 'Ruru had an extremely strong son, named Durgama. As a result of Brahma granting him a boon, he obtained the four shruti texts. This strength cannot be defeated, even by devas. Therefore, he brought about many hardships on the surface of the earth and made devas tremble in heaven. When Vedas were destroyed, all the rites were also destroyed. Brahmanas and gods became wicked in conduct. There were no donations or fierce austerities. There were no sacrifices or oblations. There was drought on earth, lasting for one hundred years. People were miserable and there were great lamentations in the three worlds. Everyone suffered severely from hunger and thirst. Rivers, oceans, tanks, wells and ponds were devoid of water. All the trees and plants dried up. On seeing this great misery and mental dejection among the subjects, the gods went and sought refuge with Yogamaya Maheshvari. The devas said, "Please save us. O Mahamaya! Please save us. All the subjects are your own. Please withdraw your rage. Otherwise, the worlds will be destroyed. O ocean of compassion! O friend of the distressed! There are accounts of your having killed the immensely strong daityas Shumbha and Nishumbha, Dhumraksha, Chanda, Munda, the immensely strong Raktabija, the daityas Madhu and Kaitabha and Mahishasura. Therefore, slay him too. Children cause offences at every step. In this world, other than a mother, who tolerates those? Whenever hardships have been caused to devas and brahmanas, you have swiftly assumed avataras to bring happiness to people." Full of compassion, she heard their words of dejection. She immediately showed them her form, with innumerable eyes. Her pleasant face was like a lotus and in her four hands she held a bow, an arrow, a lotus and many kinds of roots and fruits. Seeing that the subjects were tormented, her eyes filled with tears of compassion, and she wept for nine days and nine nights. The tears she shed took the form of thousands of streams of water. This satisfied the worlds and all the herbs. The rivers and the oceans were filled with fathomless water. Vegetables, roots and fruits started to grow on the surface of the earth again. She distributed the beautiful fruits that were in her hands. She gave beautiful grass to the cattle, to everyone as he deserved. All the devas, brahmanas and humans were satisfied.'

'Devi asked, "What else should I do?" The assembled devas replied, "All the people have been satisfied by you. Please show us your compassion and give us back the Vedas. They have been taken away by Durgama." Agreeing to this, she told them, "Return to your own abodes. Within a short period of time, I will return the Vedas." The delighted devas prostrated themselves before the origin of the universe, who possessed eyes that were like blooming lotuses. They then returned to their own respective residences. A tumultuous sound originated in heaven and the firmament. Hearing this, Ruru's son immediately laid siege to the city [1492] from every side. In every direction, Shivaa created a circle of protection, made out of energy.

[1492] Probably meaning Indra's city.

This was for the protection of the devas and she herself remained outside it. A battle ensued between Devi and the daitya. Many sharp arrows were released in that clash, piercing their respective armours. Meanwhile, ten Mahavidyas, bearing weapons, emerged from her beautiful body. They were Kali, Tara, Chhinnamasta, Shrividya, Bhuvaneshvari, Bhairavi, Bagala, Dhumra, Shrimati-Tripurasundari and Matangi. Innumerable Matrikas originated, divine in form. All of them wore the crescent moon on their foreheads and all of them possessed complexions that were like lightning. A terrible battle ensued between the large number of Matrikas and the followers of Ruru's son. Those on the side of Ruru's son, numbering one hundred akshouhinis, [1493] were killed. Using her sharp trident, she killed the daitya Durgama. He fell down on the surface of the earth, like a tree with its root dug out. In this way, having killed the daitya named Durgama, Ishvari got back the four Vedas and gave them to the devas. The devas said, "O Ambika! For our sake, you assumed a form with innumerable eyes. Therefore, sages will praise you under the name of Shatakshi. [1494] When vegetables died in the world, you revived them from your own body. Therefore, you will be famous under the name of Shakambhari, [1495] O Shivaa! O Bhagavati! O Bhadra! Since you killed the great daitya known as Durgama, men will refer to you as Durga. O Yoganidra! I prostrate myself before you. O immensely strong one! I prostrate myself before you. O one who bestows jnana! I prostrate myself before you. O mother of the universe! I prostrate myself before you. I bow down before you. O Parameshvari! You can be understood through the words, 'tat tvam asi [1496] You are the leader of infinite crores of universes. I prostrate myself before you. I bow down. You cannot be accessed through thoughts, words or deeds. The sun and the moon are your eyes. O mother! We do not know your powers and we are incapable of praising you. Barring the mother, Sureshani Shatakshi, on seeing those like us, who else will show pity? You should act so that we do not suffer any impediments in the three worlds. You should make efforts to destroy our enemies." Devi replied, "Cows quickly run around when they see their calves are anxious. In that way, I, Sati, also run around when I see that you are anxious. I look on you as my children. If I do not see you, an instant seems to me to be like a yuga. I will even give up my life for you. Since you possess devotion towards me, you should not worry about anything. Be steady. I will destroy your calamities, as if they are my own. Just as I have killed daityas in the past, I will kill asuras. There should be no doubt about this. This is the truth. I am speaking the truth. Shumbha and Nishumbha will be born again as daityas. I will be born as Yashomayi, the daughter of Nanda's wife, Yashoda. I will be born through the womb in a family of gopas. I will kill those two daityas and will be known as Nandaja, [1497] Assuming the form of a bee, I will kill Aruna, [1498] Therefore, men on earth will chant of me as Bhramari. I will assume a terrible form and destroy rakshasas. Therefore, I will be famous under the name of Bhima Devi, [1499] Whenever asuras create obstructions on earth, there is no doubt that I will assume an avatara and bring about welfare," It is held that the Devis known as Shatakshi, Shakambhari and Durga are the same. All three are identical.

[1493] An akshouhini is an army and consists of 21,870 chariots, 21,870 elephants, 65,610 horses and 109,350 infantry men.

[1494] Possessing one hundred eyes.

[1495] One who nourishes with vegetables (shaka).

[1496] You are that.'

[1497] Nanda's daughter.

[1498] The name of an asura. This story is related in Devi Bhagavata Purana. Bhramari means a bee.

[1499] Bhima means terrible.

There is no divinity who is equal to Shatakshi in compassion. When she saw that the subjects were tormented, Maheshvari wept for nine days.'

Chapter 364-6(51) (Nature of Kriya Yoga)

“The sages said, 'O Vyasa's disciple! O immensely fortunate Th one! O Suta! O supreme among those who know the Puranas! We wish to hear some other account about Isha. What is the excellent nature of kriya yoga for Uma Jagadamba? Sanatkumara spoke about it to the great-souled Vyasa.'

Suta replied, 'O great-souled ones! You are blessed. You are devoted to Devi and firm in your vratas. Listen lovingly to a supreme and secret mystery about the supreme Shakti.'

"Vyasa asked, "O Sanatkumara! O omniscient one! O Brahma's son! O immensely intelligent one! I wish to hear about the extremely wonderful kriya yoga undertaken for Uma. What are its attributes? What fruits are obtained by pursuing it? Please tell me everything about what pleases the supreme Amba.""

“Sanatkumara replied, "O Dvaipayana! You have asked about a secret. O immensely intelligent one! Nevertheless, listen. I will describe everything to you. In pursuing objects of pleasure and emancipation, three paths to the illustrious mother have been spoken about- jnana yoga, kriya yoga and bhakti yoga. Jnana yoga involves union between the consciousness and the paramatman. Union with external objects is spoken of as kriya yoga. Bhakti yoga is described as single-mindedly offering up one's atman to Devi. Of the three kinds of yoga, I will speak to you about kriya yoga. Bhakti results from karma. Jnana results from bhakti. Mukti results from jnana. This is the determination of the sacred texts. O supreme among sages! The primary reason for emancipation is yoga. In pursuing yoga, kriya yoga is the supreme sadhana. Prakriti is known as maya and the one who exerts the maya is the eternal brahman. Knowing that the two are one, a person is freed from the bonds of worldly existence. O Kaleya! Hear about the auspicious fruits obtained by those who fashion Devi's temple, out of stone, wood or mud. Great fruits are obtained by those who follow yoga every day. Those fruits are obtained by a person who constructs Devi's temple. With dharma in his atman, if a person constructs the illustrious mother's abode, he saves one thousand of the ancestors in his lineage and one thousand descendants who follow. As soon as a person starts to construct the illustrious mother's temple, the sins accumulated across crores of births, slight or many, are destroyed. Ganga and Shona are most important among all rivers; among those that forgive, the earth is the most important; among entities that are deep, the ocean is the most important; and among all the planets, the sun is distinguished. Like that among all devas, the illustrious and supreme Amba is distinguished. If a person establishes a residence for the one who is the most important among all devas, he establishes himself in every birth. Varanasi, Kurukshetra, Prayaga, Pushkara, the banks of Ganga, the shores of the ocean, Naimisha, Amarakantaka, Shriparvata, the extremely sacred Gokarna, Jnanaparvata, Mathura, Ayodhya and Dvaravati are sacred regions. Here and there, there are other spots too. If a person constructs the mother's residence in any of these places, he is freed from the bonds of worldly existence. For as many years as the laid down bricks last, he obtains greatness in Manidvipa for that number of years multiplied by one thousand.""

"If a person constructs Uma's image marked with all the auspicious signs, it is certain that in the world hereafter, he has no reason for fear. If a mortal person instates Devi's image at the time of an auspicious season, planets and stars, through Yogamaya's favours, he becomes successful in his objectives. If a person instates Devi's auspicious image, he saves generations in his lineage, past and future, and enables them to cross over. O bull among sages! Good merits are obtained from establishing the three worlds. If a person instates Shri Devi, the good merits obtained are one crore times more. There are good merits obtained by instating Devi in the centre and four devas on four sides [1500] and it is impossible to count these good merits. There are fruits obtained by chanting Vishnu's name one crore times during a solar or a lunar eclipse. If japa is performed with Shiva's name, the fruits obtained are one crore times more. If one performs japa with the name of Shri Devi, the fruits obtained are one crore times that. If a person establishes Devi, the mother of the universe and in whom the three are established, [1501] through Devi's favours, he accumulates good merits. As a result of the illustrious mother's compassion, there is nothing that is impossible for him to achieve. His sons and grandsons prosper, and all his sins are destroyed. Even if a person mentally desires to instate an excellent image, he proceeds to Uma's world, difficult for the sages to reach. If a person sees it being made and thinks in his mind, 'If I possess the wealth, I will also do this, there is no doubt that his lineage instantly obtains heaven. As a result of Mahamaya's powers, nothing in the three worlds is impossible to obtain. Those who seek refuge with the illustrious and supreme Amba, the mother of the universe, aren't ordinary mortals. They should be thought of as the ganas of Devi herself.""

"While they are walking, sleeping or standing, those who utter the two aksharas[1502] in the name of 'Uma' day and night, become Shivaa's ganas. In nitya or naimittika rites, those who worship the supreme Shivaa with flowers, incense and lamps, go to Uma's abode. Those who constantly clean and smear Devi's altar with cow dung or mud, go to Uma's abode. If a person constructs an excellent and beautiful temple for Devi, the universal mother pronounces benedictions over his family. Night and day, the illustrious mother says, 'May those who love me and are mine, live for one hundred years. Let them not suffer from any calamity.' There are men who have constructed auspicious images of Mahadevi Uma. When their lifespans as humans was over, they obtained greatness in Manidvipa. If a sadhaka instates Mahamaya's image and worships it properly, he obtains everything that he wishes for. If a person establishes the illustrious mother's excellent image and bathes it with ghee and honey, who is capable of enumerating the fruits he obtains? Parameshvari must be bathed with water made fragrant with sandalwood, aloe, camphor, muskroot and nut grass, or with milk that has come from cows with a single colour. The excellent offering that is rendered must have eighteen articles as components-incense and the others. [1503]

[1500] This is known as a panchayatana shrine, with Devi in the centre and Surya, Ganesha, Rudra and Vishnu in the four corners.

[1501] The three are probably Brahma, Vishnu and Rudra, but it could also mean the three Vedas.

[1502] U + ma.

[1503] Usually, these eighteen are listed as a seat, words of welcome, garlands, unguents, a sacred thread, padya, arghya, achamaniya, madhuparka, water for bathing, a garment, ornaments, betel leaf, fragrances, flowers, incense, lamps and naivedya.

Devi's niranjana should be performed with wicks soaked in ghee or camphor. On the fifth, eighth and ninth tithis in krishna paksha, or at the time of adversity, the mother of the universe must be specially worshipped with fragrances and flowers. Janani sukta, Shri sukta or Devi sukta should be read, [1504] or one should silently pronounce the mantra. It should be known that all flowers bring pleasure to Devi. But vishnukranta and tulasi [1505] are to be avoided and lotuses are special. If a person offers flowers made out of gold or silver to Devi, he goes to a supreme destination, where crores of siddhas reside. At the end of the worship, one should always seek forgiveness for any transgressions that have been committed. 'O Parameshani! O one who brings bliss to the universe! Be pleased.' Full of devotion towards Devi, one should use this mantra to utter words of praise. One should perform dhyana on her seated astride a lion, with the hands in varada and abhaya mudra. When one meditates on Maheshani in this form, she grants devotees the desired fruits. The naivedya should be devised with many kinds of ripe fruit. If a man partakes of the naivedya offered to Shambhu's Shakti, the paramatman, he is cleansed of all his dirt and becomes sparkling.""

If a person observes Bhavani's vrata on tritiya in shukla paksha in the month of Chaitra, he is freed from the bonds of a worldly existence and obtains the supreme destination. A learned person will perform the dola [1506] festivities on that tritiya and worship Uma, the mother of the universe, and Shankara together. Flowers, kumkuma, garments, camphor, aloe, sandalwood, incense, lamps, naivedya and fragrances must be used. Along with Shiva, Devi Mahamaya Maheshvari Shri Gouri will be swung on the swing. She is the one who ensures everything that is beneficial. If a person follows niyamas and performs the dola vrata every year, Shivaa bestows everything desired on him. Tritiya in shukla paksha in the month of Madhava [1507] is known as akshaya tritiya. On that day, one must attentively observe Jagadamba's vrata. Gouri and Shankara must be worshipped with mallika, malati, champa, japa and bandhuka flowers and lotuses. [1508] If this is done, he cleanses sins committed in thoughts, words and deeds, across crores of births. With these destroyed, he can pursue the four objectives of human existence. If a person observes Maheshvari's vrata on tritiya in shukla paksha in the month of Jyeshtha and worships her, full of great delight, there is nothing that he cannot accomplish. The chariot festival is observed on tritiya in shukla paksha in the month of Ashadha and this is loved by Devi a lot. Therefore, according to wealth, one must perform this. Know that the chariot is the earth and that the wheels of the chariot are the sun and the moon. The horses are known to be the Vedas and the one born from the lotus is the charioteer. The chariot will be studded with many kinds of jewels and will be adorned with garlands of flowers.

[1504] Shri suktam is addressed to the mother in the form of Lakshmi, found in the supplementary sections of the Rig Veda. Devi suktam is from the Rig Veda (10th mandala, 125th suktam), but the term is also used for the hymn in the Devi Mahatmya section of Markandeya Purana. Nothing can obviously be identified as Janani suktam, so perhaps Ratri suktam (also from the Devi Mahatmya section) is intended.

[1505] Respectively, dwarf morning glory and holy basil.

[1506] A dola is a swing and Devi (along with Shiva) is placed on a swing in the course of these festivities.

[1507] Vaishakha.

[1508] Mallika is a kind of jasmine, malati is a kind of jasimine with white flowers, champalchampaka is a tree with yellow and fragrant flowers, japa is the hibiscus and bandhuka is a shrub (Pentapetes Phoenicia) with red flowers, also known as bandhujiva.

Visualizing the chariot in this way, Shivaa must be instated in it. An intelligent person must think of the supreme Ambika seated in the centre of the chariot, surveying the world, so as to protect the world. As the chariot moves, he should utter words of 'Victory'. To the sounds of many kinds of musical instruments, he must satisfy her with the words, 'O Devi! O one who is affectionate towards those who are distressed! Please save those who have sought refuge with you.' The chariot must be taken to the boundary, and she must be worshipped there, on the chariot, with many hymns. [1509] After praising her, the chariot will be brought back to one's own abode. Prostrating oneself one hundred times, one must pray to Jagadambika. If a learned person performs this worship, vrata and the festival with the chariot, he enjoys all the objects of pleasure in this world. At the end, he obtains a destination with Devi.""

"If a person follows the norms and observes Amba's vrata, worshipping her on tritiya in shukla paksha in the months of Shravana or Bhadra, he rejoices with his sons and grandsons and obtains wealth and offspring. At the end, he goes to Uma's world, which is above all other worlds. In shukla paksha in the month of Ashvina, if one observes the vrata of navaratra, he is successful in everything he attempts and accomplishes his desires. There is no doubt about this. Ishvara, Chaturasya, Panchasya, Shadasya or anyone else is incapable of describing the power of navaratra vrata, [1510] O supreme among sages! Suratha, Viratha's son, lost his kingdom. But after performing the navaratra vrata, the king goe his kingdom back. Through the powers of this, the intelligent Sudarshana, the king of Ayodhya and Dhruvasandhi's son, got his lost kingdom back, [1511] Samadhi performed this king of vratas and worshipping Maheshvari, was freed from the bonds of samsara and obtained emancipation. Shivaa constantly fulfils all the wishes of a man who follows the norms and worships Devi on tritiya, panchami, ashtami, navami or chaturdashi in shukla paksha in the month of Ashvina. If a person observes the vrata on tritiya in shukla paksha in the months of Kartika, Margashirsha, Pousha, Magha or Phalguna [1512] and worships Devi, who brings all that is auspicious, with karavira[1513] and other red flowers and fragrances, he obtains all that is auspicious. For good fortune, this great vrata must always be observed by women. Men must observe it for learning, wealth and sons. There are other vratas, like that for Uma and Maheshvara. These bring pleasure to Devi and her devotees, who desire emancipation, must observe these. This Samhita is extremely sacred and enhances devotion towards Shiva. It is full of many accounts. For those who control themselves and devoutly read it, or have it read, Shivaa bestows objects of pleasure and emancipation. Those who read it, or have it read, proceed to the supreme destination. Written in beautiful letters, if it is kept in a person's house, and if he worships it in the proper way, he obtains everything that he wishes for. He never suffers fear from bhutas, pishachas and others who are evil. There is no doubt that he obtains sons, grandsons and prosperity. Therefore, this extremely sacred and beautiful Samhita must always be read and heard by those who desire devotion towards Shiva.""

This ends Uma Samhita.

[1509] The chariot (ratha) is taken to the boundary of the habitation and brought back.

[1510] Chaturasya, the one with the four faces, is Brahma. Shadasya, the one with the six faces, is Kartikeya. Panchasya, the one with the five faces, is Shiva. Therefore, by Ishvara, one probably means Vishnu.

[1511] Sudarshana's story is linked to the Durga temple in Varanasi.

[1512] We have translated Tapas as Magha and Tapasya as Phalguna. Marga is obviously Margashirsha.

[1513] Karavira is oleander (Nerium odorum).

Kailasa Samhita

Chapter 366-7(1) (Conversation between Vyasa and the Sages)

I prostrate myself before Shiva, along with Amba, his ganas and his sons. I bow down before the lord of Pradhana and Purusha, the cause behind creation, preservation and destruction.'

The rishis said, 'We have heard the beautiful Uma Samhita, with its many accounts. Please narrate to us Kailasa Samhita, which enhances Shiva's tattvas.'

Vyasa replied, 'O sons! Listen happily to the divine Samhita known as Kailasa, full of Shiva's supreme tattvas. Out of my affection towards you, I will narrate it. Earlier, extremely energetic sages tormented themselves through austerities on Himalaya's summit. Having made a pledge, they wished to go to Varanasi. Therefore, they controlled themselves, left the mountain and reached Kashi. They visited Manikarnika and bathed there. Having bathed there, they offered oblations to devas, Jahnavi and others. After the bath, the lords among sages went and visited Vishvesha, lord of the three divinities. They bowed down and full of great devotion, worshipped him. Accomplished in the Vedas, they praised him with Shatarudra and other hymns. [1514] They thought, "All of us are blessed and have accomplished our objectives." Because they were always devoted to Shiva, Shiva was pleased, and all their wishes were met. At that time, Suta wished to visit Panchakrosha[1515] and went there. Seeing him, they were delighted and worshipped him. He worshipped Vishveshvara, who is directly lord of devas and Uma's husband. Having prostrated himself, along with them, he entered Muktimandapa. [1516] The great-souled Suta, supreme among those who knew the Puranas, seated himself there. All the sages honoured him with arghya and other things. Pleased in his mind, Suta glanced at the sages, who were excellent in their vows. He asked about their welfare, and they also asked about his welfare. Understanding that his mind was pleased, the lords among sages, who wished to know the meaning of Pranava, asked him related questions.'

"The sages said, "O Vyasa's disciple! O immensely fortunate one! O Suta! O supreme among those who know the Puranas! You are Shiva's devotee, and you are blessed. You are an ocean of every kind of vijnana. The illustrious Vyasa, everyone's guru, has instated you as the guru of all those who know the Puranas. Therefore, knowledge about the Puranas is engraved in your heart. Indeed, the Puranas speak about the meaning of all the Vedas. The Vedas originate from Pranava and Pranava means Maheshvara. Therefore, you are Maheshvara's place. The one who should be meditated upon is established in you. The nectar that issues from your lotus mouth is full of amrita, with the meaning of Pranava. Drinking this, we will lose our anxieties.

[1514] The Shatarudriya stotram from Taittiriya Samhita or the Mahabharata, dedicated to one hundred Rudras.

[1515] The sacred region five (pancha) kroshas around Varanasi.

[1516] The Vishveshvara temple has five mandapas (pavilions) with the main mandapa in the centre and four mandapas on four sides. Muktimandapa is to the south.

O immensely intelligent one! In particular, we have no guru other than you. Out of great compassion towards us, please tell us about Mahesha's supreme nature.""

'Hearing their words, the intelligent Suta, loved by Vyasa, prostrated himself before Ganesha; the one with six faces; Mahesha himself; Maheshvari; Nandisha, the divinity who is Shilada's son and Suyasha's husband; Sanatkumara and Vyasa. He spoke.'

"Suta said, "This is praiseworthy. O immensely fortunate ones! This must be lauded. O sages who have diminished your sins! Your minds are firm. This is impossible for evildoers to achieve. My guru, Parashara's son, instructed the sages who resided in Naimisharanya about this. O bulls among sages! I will tell you about that. As soon as they hear about it, men develop devotion towards Shiva. Full of great joy, you should listen to this attentively. Earlier, in Svarochisha manvantara, rishis who were firm in their vows performed austerities in Naimisharanya, frequented by all the siddhas. They performed a sacrifice for a long period of time, dedicated to Rudra, the lord of sacrifices. Over-joyed, they wished to know about Shiva's wonderful nature and prosperity. All of them resided there, waiting to see Vyasa. They were always devoted to Shiva and wore bhasma and rudrakshas. Witnessing their sentiments, the illustrious Badarayana, [1517] the fruit of Parashara's austerities and the one who is present in all atmans, showed himself to them. Seeing him, all the sages were delighted, and their faces and eyes beamed. All of them stood up and reverentially welcomed him in the proper way. Welcoming him, they gave him a golden and auspicious seat. He comfortably seated himself on that golden seat. Parashara's son, the great sage, then addressed them in a deep voice. Vyasa said, 'I hope all is well with all of you. Have you properly worshipped the lord of sacrifices in your great sacrifice? Tell me. In this sacrifice, full of devotion, why have you worshipped Parameshvara, who frees from samsara, along with Amba? This action of yours and your earlier servitude suggest to me that you wish to know about the auspicious and supreme nature of Mahesha, the cause of emancipation.' The sages who resided in Naimisharanya were addressed in this way by the infinitely energetic Vyasa, Indra among sages.""

"They prostrated themselves before Parashara's great-souled son, the great sage, whose mind was delighted at their love for Shiva. They spoke to him. The sages said, 'O illustrious one! O tiger among sages! You are directly Narayana's portion. O ocean of compassion! O immensely wise one! O lord of every kind of learning! O lord! You have obtained the favours of the great lord of the universe, the lord of devas, along with those of Amba and the ganas. Therefore, you are yourself a store of jewels. Like bees desiring lotus flowers, our minds have desired to drink in the taste of your lotus feet. Having seen your lotus feet today, we have been rendered successful in our objectives. Indeed, it is impossible for sinners to behold your lotus feet. We have obtained something that is very difficult to get. Therefore, we must have performed good deeds. O immensely fortunate one! This region is known as Naimisharanya. All of us engaged in this long sacrifice because we wanted the meaning of Pranava to be clear. We thought amongst ourselves and determined that we must know about Mahesha's great nature and hear about Paramesha. We do not know about it. O lord! We are limited in intelligence and full of doubts. Therefore, you should dispel them. There is no one else in the three worlds who can dispel our doubts.

[1517] Vedavyasa.

We are submerged in this fathomless ocean of delusion, which has no shore. O ocean of compassion! Therefore, convey us across in the boat that is jnana about Shiva. We are full of devotion and wish to know the nature of devotion towards Shiva.' The sages, accomplished in the Vedas, requested this. The great sage was Shuka's father and was foremost among those who knew the meanings of all the Vedas. He knew about Pranava Parameshvara, the essence of all Vedanta. In the pericarp of his heart, he meditated on the one who frees from samsara, along with Amba. Pleased in his mind, the great sage spoke.""

Chapter 367-7(2) (Devi's Questions)

"Vyasa said, brahmanas! You possess supreme good fortune. You have asked a praiseworthy question. Jnana about Shiva, which illuminates the meaning of Pranava, is extremely difficult to obtain. Jnana about Shiva, which illuminates the meaning of Pranava, is only available to those with whom Bhagavan, the wielder of the trident as a weapon, is himself pleased. No doubts are expressed about this in the shruti texts. However, those who are devoid of devotion towards Shiva cannot ascertain the nature of the truth. You have performed a long sacrifice dedicated to Ambika's husband. You have worshipped and I have seen and determined that this is the case. Therefore, I will speak to you about an ancient account about a conversation between Uma and Mahesha. For those who believe, this is extremely wonderful. Earlier, in connection with criticism of Shiva at her father's sacrifice, the mother of the universe gave up her body as Sati, Daksha's daughter. On Narada's instruction, to obtain Shiva, she performed austerities. Through the power of this, Devi was born as the daughter of the mountain. Following the norms, the noble mountain organized a svayamvara for her. [1518] Having married the lord of devas, Parvati was happy. On one occasion, Mahadevi was comfortably seated on that great mountain, along with her husband. Gouri spoke to the divinity.""

"""Mahadevi said, "O Bhagavan! O Paramesha! O one who arranges for panchakritya! [1519] O omniscient one! O one who is easily obtained through devotion! O one with a body that is pure amrita! O Mahesha! In connection with your criticism, I gave up my body as Daksha's daughter. I have now become the daughter of Mount Himalaya. O Paramesha! Please show me your compassion and use a mantra to give me diksha. O Maheshvara! Please act so that my atman is always pure."""""

"Vyasa continued, 'Devi asked the divinity, who wears the moon as an ornament, this. Delighted in his mind, he replied to Devi."""

""Mahadeva replied, "O Deveshi! Since your mind is so inclined, you are blessed. After reaching the summit of Kailasa, I will do that for you."""""

"Vyasa continued, 'From Himalaya, they went to Kailasa, lord among mountains. In due order, he uttered Pranava and other mantras and performed her diksha. In this way, her atman was rendered pure.

[1518] A svayamvara is when a maiden chooses her own husband from amongst several suitors.

[1519] The five (pancha) tasks (kritya) of creation, preservation, destruction, disappearing and showing the favour of granting liberation.

Along with Devi, Mahadeva then went to a grove meant for devas. Sumalini was foremost among Devi's beloved friends. She brought blossoming flowers from kalpataru trees. [1520] Shankara made Mahadevi sit on his own lap and decorated her with these. He looked at her face and his mind was pleased. After this, for the welfare of the worlds, Parvati and Paramesha engaged in delightful conversations that were about the meanings of the shruti texts. O stores of austerities! The mother of the entire universe was seated on her husband's lap. She glanced at her husband's face and spoke to him."

Shri Devi asked, "O divinity! It is known that you have yourself instructed about Pranava and the other mantras. Therefore, at the beginning, I wish to know what has been determined as the meaning of Pranava. How did Pranava originate? How is Pranava pronounced? How many matras [1521] is it said to have? Why is it spoken of as the beginning of the Vedas? How many deities are spoken of? What is the original conception behind the Vedas? How many types of kriyas are spoken about? When are they pervasive and when are they not pervasive? In due order, who are the five brahmans who are established in this mantra? How many kalas are there said to be? What is the atman of prapancha? [1522] O Shiva! What is the connection between the reciter and what is recited? What is the place from which articulation occurs? Who possesses the right to know this? What is spoken of as the subject? What is the link between the knower and what is known? What is the nature of the person who meditates? What is the place for meditation? What is the nature of the object one meditates on? What are the fruits of meditation? O lord! What are the rules for performing rites and what is the place for worship? O Hara! What is the mandala for worship and who are the rishis? What are the rules for nyasa? Who does it? In the due order, what are the rules for worship? O Mahesha! Specifically, please tell me about all these things. Since you possess compassion for me, I wish to hear the truth about all this."""""

"Vyasa concluded, 'Asked in this way by Devi, Bhagavan, with the moon as his ornament, started to explain to Maheshani."""

Chapter 368-7(3) (Procedures for Sannyasa)

"Ishvara replied, "O Devil Listen. I will tell you what Lyou have asked me about. As soon as a living being listens to this, he becomes like Shiva himself. To understand the meaning of Pranava, one has to have jnana about me. The mantra named Pranava is the seed behind all kinds of learning. It should be known to possess great meaning, but is extremely subtle, like the seed of a vata tree. [1523] It is the beginning of the Vedas and is the essence of the Vedas. In particular, it is my form. I am the divinity who is beyond the three gunas. I am omniscient and the lord who undertakes everything. I, Shiva, who goes everywhere, am stationed in the single akshara of the mantra AUM. The meaning of Pranava is said to be exist in every object, possessing the gunas, combined or separated. Therefore, that single akshara is the brahman and is the one who accomplishes everything. Shiva creates the entire universe by first uttering this. It is said that Shiva is Pranava and Pranava is Shiva.

[1520] The same as a kalpavriksha.

[1521] A matra is a measure of time, a syllabic instant, that is, the time taken to pronounce a short vowel.

[1522] Prapancha is the visible universe.

[1523] The holy banyan tree, Ficus bengalensis.

There is no particular difference between what is uttered and the person who does the uttering. Therefore, brahmarshis know me as the divinity who is that single akshara. The learned think that what is uttered and the person doing the uttering are the same. Hence, a person who is free from aberrations and desires emancipation should know Pranava as me, the nirguna Parameshvara who is the cause behind everything. O Deveshi! For the emancipation of all living beings, I bestow this crest of all mantras in Kashi. O Ambika! At the start, let me describe the gate to Pranava. As soon as one obtains vijnana about this, one attains supreme siddhi. A person must first obtain nivritti, then the kindling. After this, he must put together the time, the staff and Ishvara. Pranava is said to have five components-the three matras, bindu and nada, [1524] A person who performs japa with this always obtains liberation. Pranava is indeed prana[1525] for all living beings, beginning with Brahma and ending with all immobile entities. That is the reason it is spoken of as Pranava. There is the letter 'A' and 'U' follows. 'M' is in the middle, with bindu and nada. This is 'AUM'. O supreme among sages! The first letter, like water, is in the north. The second is in the south and 'M' is like fire in Aumkara. In due order, the three matras are 'A', 'U' and 'M'. The half matra is said to be after that. O Maheshani! The half matra takes the form of bindu and nada. It cannot be described but is known by those who possess jnana. O beloved! The shruti texts have the expression Ishanah sarvavidyanam' [1526] They do flow from me. The Vedas speak the truth. Therefore, I am the origin of the Vedas and Pranava represents me, the speaker. As the speaker, I am spoken of as the origin of the Vedas. 'A' is the great bija of rajas, the creator with the four faces. 'U' is the womb, Prakriti. It is sattva, the preserver, Hari. 'M' is the Purusha who possesses the seed. It is I, the destroyer. Bindu is the divinity Maheshvara, said to be the form which disappears. Nada is spoken of as Sadashiva, who bestows favours on everyone. One should think of Shiva, greater than the greatest, on top of nada. He is the one who knows everything. He is the one who does everything. He is Sarvesha, sparkling and without decay. He is the supreme brahman, who cannot be determined. He is beyond what exists and beyond what does not exist. Beginning with 'A', each letter is more pervasive than the previous one. The earlier letter must always be thought of as the one which is pervaded. In the five, 'A' and the others, five brahmanas exist, Beginning with Sadya and ending with Ishana, in the due order, they are my forms, [1527] Eight parts of Sadyojata are said to exist in 'A'. Thirteen parts of Vama are said to exist in 'U'. Eight parts of the Aghora form are established in 'M'. Four parts of Purusha exist undiscerned in bindu. Five parts originating from Ishana are present in nada. In the search, there are said to be six components-mantra, yantra, devata, prapancha, guru and shishya, [1528] O beloved! Hear about what these names mean. I have already spoken about the mantra, with its five constituents. I will speak about what can become a yantra, in the form of a mandala. Yantra is a form of the deity, and the deity is a form of the universe. The guru is said to be a form of the universe and the shishya is said to be the guru's body. "AUM" is everything.

[1524] Bindu (dot) is the nasal sound and nada is the overall sound.

[1525] The breath of life.

[1526] Ishanah sarvavidyanamishvarah and so on. Ishana is the lord of all kinds of learning. It can be found in the twenty-first anuvaka of Mahanarayana Upanishad.

[1527] The five are 'A', 'U' 'M', bindu and nada. The five brahmanas can be interpreted as the five elements or the five objects of the senses. Shiva's five forms are Sadyojata, Vama, Aghora, Tatpurusha and Ishana.

[1528] Devata is the deity, prapancha is the visible universe, guru is the preceptor and shishya is the disciple.

The brahman is everything." [1529] This expression from the shruti texts establishes the connection between the speaker and what is spoken. O Deveshi! The places for articulation are, in due order, adhara, manipura, hridaya, vishuddhi, ajna, Shakti and shanti. [1530] Beyond shanti is the one who is greater than the greatest. A person who is entitled is a person in whom firm non-attachment has developed. O Devi! Because the jivatman and the brahman are one, I am the subject. The subject has been clearly stated. Now hear about the connection. The connection between the jivatman and me, Pranava, is spoken of as the connection between the speaker and the intent of a word that is spoken."""""

A mendicant is said to be supremely intelligent if-he constantly follows vratas; is tranquil; is an ascetic; has conquered his senses; follows conducts of purification; is a brahmana devoted to the Vedas; is not interested to material objects in this world; is indifferent to worlds obtained by devas and brahmanas; follows Shiva's vratas; knows the true meanings of all the sacred texts; and possess jnana about Vedanta. Such a person should approach a preceptor. For a long time, the intelligent person will prostrate himself like a rod and make efforts to satisfy him. A shishya must possess tranquility and other good qualities and must possess good conduct. The guru is spoken of as Shiva. Shiva is spoken of as the guru. Having decided this in his mind, he must present his thoughts. After having obtained the guru's permission, he should follow the vow of subsisting only on milk, practicing it on the shore of an ocean, along the banks of a river, on a mountain, or in Shiva's temple. On panchami or ekadashi of shukla paksha, he must get up in the morning. Purifying himself, an intelligent person must undertake the daily rites. Inviting his guru, he must follow the norms and perform nandi-shraddha. [1531] He must shave off his hair on his head and beard, except that under the armpits and the genital region. He must pare his nails, bathe and control himself. In the evening, he must bathe, eat only saktu [1532] and perform the sandhya rites. Along with his guru, the brahmana will perform the evening worship. To Shiva, in the form of the guru, he must give dakshina, as mentioned in the sacred texts. Following the rules of the gribya sutras, he must collect articles for oblations, kindle the fire and offer oblations. However, there are customary differences in worldly practice. When the fire has been kindled, the Prajapatya rites must be performed. Mantras to Agni must be recited from the shruti texts and every kind of dakshina given. Invoking this fire in his atman, the brahmana will formally leave the state of being a householder. He must boil the charu, with ingredients of rice and ghee, himself.[1534] In control of his atman, he must offer the oblations, reciting verses from Purusha sukta. [1534] The sacrifice will offer oblations according to the norms of the grihya sutras he follows. Having completed the sacrifice and offered oblations, he will practice tantra. A learned person will seat himself on a piece of cloth, an antelope skin or a mat of kusha grass to the north of the fire and silently perform japa.

[1529] A slight paraphrasing of verse 1, 8th anuvaka, shiksha valli of Taittiriya Upanishad. 'Aumiti brahma Aumitidam sarvam'. 'AUM is the brahman. AUM is all this.'

[1530] Chakras are centres of energy in the body and the usual list, ascending upwards, is muladhara, svadhishthana, manipura, anahata, vishuddhi and ajna. Beyond these is sahasrara.

[1531] Nandi-shraddha is a specific type of shraddha ceremony that delights (nandana) the ancestors, explaining the name. In this case, since the shishya is taking sannyasa, he performs his own shraddha.

[1532] Pounded ground meal, colloquially known as sattu.

[1533] Charu is an oblation of rice, barley and pulses, cooked in butter and milk.

[1534] Purusha sukta, also found in Shukla Yajur Veda and Atharva Veda, is hymn 10.90 of Rig Veda.

Until it is Brahma muhurta, firm in his mind, he must chant gayatri mantra. [1535] After this, he must bathe and cook the charu, as he had done before. When a learned person offers oblations, he should start with Purusha sukta and end with Viraja sukta. [1536] There are the views of Vamadeva [1537] and there are the views of Shounka and others. Of these, Vamadeva's views are more important since the sage was emancipated while still in the womb. When the oblations are over, he will perform the morning worship. He will invoke the fire in his atman and perform the morning sandhya rites. When the sun has arisen, he must chant the Savitri mantra in the due order. Abandoning the three eshanas, in the due order, he must chant the presha mantra. [1538] He must aside his tuft of hair, his sacred thread and the thread around his waist. Having given them up, he must start with his face towards the east, or towards the north. He will accept a staff and loincloth and other appropriate articles needed for life in this world. If he is not at all attached, he can also shun everything needed for life in this world. He will approach his guru and prostrate himself thrice, like a rod. When he gets up, he will seat himself near the guru's feet. Following the norms, the guru will take white bhasma from the Viraja fire and apply it on the shishya's body. He will recite mantras to Agni and wear the Tripundra. He will think of me and you, seated in the lotus that is his heart. Happy in his mind, the guru will place his hand on the shishya's head. An excellent guru will recite the three types of Pranava into his right ear and instruct him with the jnana about the six kinds of meaning. [1539] Like a rod, he must then prostrate himself before the guru twelve times. Remaining subservient to him, he must constantly practice Vedanta. He must constantly think of me, the paramatman, within his own atman, as the one who is pure, without aberrations, the undecaying brahman who is the witness. The person who possesses the entitlement in this case is thus spoken of as a mendicant who is free of jealousy, accomplished in jnana about Vedanta and devoted to the dharma of self-control and other things. The lotus in the heart is free of dust and without sorrow, great or small. It has eight petals with filaments and the part above the pericarp is radiant. With Shakti as the foundation, he will think of the destination with the three tattvas. [1540] He will think of Hara in the centre of the heart. Uttering 'AUM' with its single akshara, the same as the brahman, he will constantly think, with an unwavering mind, of you and me in the middle. A person who performs this kind of worship obtains a destination in my world. O beloved! Having obtained vijnana about me, as fruits, he obtains sayujya with me.'"""

[1535] Brahma muhurta is named after Brahma and is an auspicious time just before dawn, regarded as the last muhurta of the night. The precise hour depends on the time when the sun rises.

[1536] Viraja means free from dust and Viraja diksha or Viraja homa is usually performed by those taking sannyasa. The mantras are from Shaiva agama texts.

[1537] The sage.

[1538] The Savitri mantra is the same as the Gayatri mantra and is so named because the mantra is addressed to Surya. The three eshanas (pursuits) of human existence are the pursuit of life, pursuit of wealth and pursuit of the other world. Presha mantra is 5.7 of Vajasaneyi Samhita, dedicated to Indra.

[1539] "Three' is unlikely to mean 'A', 'U' and 'M'. It probably means 'AUM bhur AUM bhuvah AUM svah'. The six types of meaning are probably AUM as one's consciousness, one's mind (conditioned by the senses), one's intellect as a charioteer that controls the senses, the brahman, the Vedas and Shiva. But this is speculation, since there don't seem to be any clear explanations for the number 'six'.

[1540] Shiva-three-eyed, lord of the three worlds, lord of Vishnu, Brahma and Rudra, lord of the three gunas and so on.

Chapter 369-7(4) (A Sannyasi's Conduct)

“Ishvara said, "O Mahadevi! Because of my affection for you and because you have asked me, I will next tell you about a sannyasi's daily rites. The ascetic must get up in the morning, at Brahma muhurta, and think about the guru [1541] seated on sahasrara, the white lotus with one thousand petals inside his head. He resembles pure crystal and has two eyes, with the varada and abhaya mudras. With virtuous sentiments, he thinks of Shiva's beautiful form within himself. Full of these sentiments, using fragrances and other things in the due order, he must worship him. Clasping his hands together in a cup, he must prostrate himself before the guru. 'O Mahadeval Whatever I do from morning to evening, and from evening to morning, is nothing but your worship.' Having made this pledge to the guru, he will receive the guru's permission. Seated, he will control himself, conquer his senses and restrain his prana. He will meditate on the six chakras, beginning with muladhara and ending with Brahmarandhra. [1542] In the middle, he will think of me, the embodiment of sacchidananda, full of every kind of energy and with the dazzle of one crore of flashes of lightning. This is nirguna supreme brahman. This is Sadashiva, who is without decay. He will experience the identity as 'Soham' [1543] After this, he will emerge and as he wishes, go some distance away. An intelligent person will cover his head and nose with a piece of cloth. Spreading some grass on the ground, he will clean his body. When he gets up, he will hold his penis and go to a waterbody. Attentively, he will gather up some water and clean himself properly. Washing his hands and feet, he must utter 'AUM' and perform achamana twice. He must face the north and be silent, while cleaning the teeth. Except on amavasya and ekadashi, this must always be done with grass and leaves. After this, he must rinse his mouth with water twelve times. Having performed achamana twice, he should clean his loins with mud and water. Using mud, one should bathe when the sun rises. At the time of bathing and at the time of sandhya, he should remember me and the guru. There is no need to describe this [1544] in detail here. It can be found elsewhere. Joining his hands in shankha mudra, [1545] he must utter Pranava and sprinkle his head with water, twelve, six or three times. Reaching the bank,

he must wash his loincloth and perform achamana twice. Reciting Pranava, he will sprinkle water over his garment and wipe his body. The face must be wiped first, followed by the head, and then every other part of the body. He must wipe his body while standing next to his guru. [1546] He will next wear a fresh loincloth, with the knot on the left. He will next smear his body with bhasma. O daughter of a mountain! I will now describe the rules for this. After performing achamana twice, he will recite the Sadyojata mantra[1547] and apply the bhasma.

[1541] Shiva.

[1542] Brahmarandhra is the aperture in the crown of the head, through which, the jivatman unites with the brahman.

[1543] I am He.'

[1544] The procedure for taking a bath.

[1545] In the form of a conch shell.

[1546] The guru has also gone to have a bath.

[1547] 29.36 of Vajasaneyi Samhita. It is an invocation to Agni.

He will utter the mantra to Agni and touch his body. [1548] With the mantra to water, he will mix the bhasma with water. Mentally uttering the mantra to water and 'ma nastoke', [1549] he will divide this into two balls. O Parameshvari! One of these will be divided into five and the bhasma applied to the head, the face, the chest, the private parts and the feet. Starting with Ishana and ending with Sadyo, this will be done while chanting their mantras. [1550] After this, uttering Pranava, water must be sprinkled. Washing the hands and the entire body, the remaining ball must be used to apply Tripundra on the head. This must be done while chanting the 'tryayusham' mantra[1551] and the mantra addressed to Tryambaka, [1552] With Pranava and a mantra to Shiva, this must be applied to the chest, the shoulders, the arms, the joints and the back, in the due order. He will then wash his hands and following the norms, perform achamana twice. A learned person will recite the pancharna mantra and remember his guru. Following the procedure mention, he will perform pranayama six times. He will take some water in his right hand and cover this with his left hand. He will touch his navel and chant Pranava twelve times. In this way, he will sprinkle his head with water three times and drink the water thrice. Controlling his mind, he will perform dhyana on Aumkara Ishvara. He is supreme and is stationed in the middle of the solar disc, full of every kind of energy. He possesses eight arms and four faces and has a wonderful form that is half female. He possesses all the wonderful qualities and is adorned with every kind of ornament. After performing dhyana in this way, he will follow the norms and offer arghya thrice. He will perform japa one hundred and eight times and offer oblations of water twelve times. He will again do achamana and following the norms, undertake pranayama thrice. He will then go to the place of worship and remember Shiva in his mind. When he reaches the door, he will wash his feet. Remaining silent, he will perform achamana twice. He will enter in the proper way, stepping in with his right foot first. Inside the pavilion, an intelligent person will follow the due order and draw a mandala."""""

Chapter 370-7(5) (A Sannyasi's Mandala) [1553]

""Ishvara said, "Following the norms, the ground must be tested for complexion, smell and taste. He should choose a spot that appeals to his mind. But it should be covered by a canopy and should not be open to the sky. The surface of the ground must be scrubbed well, so that it resembles a mirror's surface. A square must be drawn, with edges that are two aratnis long. [1554] A palm leaf must be gathered and used to measure out thirteen equal parts along each edge. Leaving the palm leaf there, he must be seated, facing the west.

[1548] Bhasma Jabala Upanishad has seven mantras-Agni is this bhasma, Vayu is this bhasma, water is this bhasma, earth is this bhasma, space is this bhasma, devas are this bhasma and rishis are this bhasma. The reference is to these.

[1549] 16.16 of Vajasaneyi Samhita. 'Harm not our offspring' and so on.

[1550] Shiva's five forms are Sadyojata, Vama, Aghora, Tatpurusha and Ishana. This states them in the reverse order.

[1551] 3.62 of Vajasaneyi Samhita. This has a reference to the three lives of Jamadagni, Kashyapa and devas, with the desire that the worshipper should also have similar three lives (tri ayusham).

[1552] This is the famous Mahamritunjaya mantra. 3.60 of Vajasaneyi Samhita. "Tryambakam yajamahe sugandhim pushtivardhanam.' 'We worship the fragrant Tryambaka, who enhances our nourishment.'

[1553] This is a very difficult chapter to understand and translate. A visual diagram is being described in words and not very clearly.

[1554] Aratni is the length of an elbow, that is, a cubit.

A coloured piece of thread must be firmly tied along the eastern edge. O divinity! O Deveshi! Threads must be fixed in the four directions, east to west and north to south, so that one hundred and sixty-nine squares are marked out. The square in the middle is the pericarp. The eight squares that immediately surround it, on the outside, are spoken of as the eight petals. All these petals must be coloured white. The pericarp should be yellow, and a red circle must be drawn inside it. O Ishvari of gods! Starting with Indra's petal on the right, [1555] the lines demarcating the squares must be alternatively coloured red and black. A yantra, expressing the meaning of Pranava, must be drawn inside the pericarp. A pedestal must be drawn below this and Shrikantha [1556] above it. Amaresha [1557] will be above this and Mahakala in the centre. A staff will be drawn above this, and Ishvara etched above that. The pedestal will be coloured black, Shrikantha yellow, Amaresha red and Mahakala black. A learned person will make the staff smoky-hued and Ishvara white. When this etching is done, Sadya will surround Amaresha. O Ishvari! Ishana can be known only when nada rises up. Beginning with Agni's direction, in the due order, the squares must be coloured. O beautiful one! The four squares in the four corners must be filled in with a white colour and using red minerals, the first four letters of the alphabet [1558] must be drawn within these. When they are filled in this way, they are thought of as doors. The two squares adjacent to each of these four corner squares are filled in with yellow colour. In Agni's cell, which is in between two yellow squares, a lotus with eight petals must be drawn. This will be red in colour and the pericarp will be yellow. Controlling oneself, one must write 'ha' inside this, along with bindu. [1559] Like that, in Nirriti's cell, which is in between two squares, a lotus with eight petals must be drawn. This will be red in colour and the pericarp and filaments will be yellow. O fortunate one! Inside this lotus, one must draw the third letter of the 'Sha' category, the sixth vowel and the fourteenth vowel, decorated with bindu and nada. [1560] This is supreme among bija mantras. Similarly, in Ishana's cell, a lotus with must be drawn. This will have the third letter of the 'Ka' category and the fifth vowel, decorated with bindu and nada. [1561] O Shivaa! O daughter of a mountain! After this, in the due order, starting with the east, one should take up the squares that are on the outside. Five cells will be taken at a time. The one in the centre will have a yellow pericarp, with a red circle around it. A person who knows the rules of drawing will colour the petals red and fill the gaps of the petals outside with black colours. Agni and the other four corners must be filled in with white colour. To the east, a black hexagon will be drawn, with six bindus. The three triangles on the south will be coloured red. The three on the north will be coloured white. A yellow half-moon will be drawn on the west. In the due order, in the four corner squares, four bija mantras must be written. The bindu on the east will be drawn in white, the one in the south will be drawn in black. उ will be written in red on the north. म will be written on the west. Aumkara will be in yellow.

[1555] Indra is the guardian of the east, Agni of the south-east, Yama of the south, Nirriti of the south-west, Varuna of the west, Vayu of the north-west, Kubera of the north and Ishana of the north-east.

[1556] Vishnu.

[1557] Indra.

[1558] अ, आ, इ, ई

[1559] हूं

[1560] This seems to mean one should write सूः

[1561] गुं

The four letters are drawn in this way. O beautiful one! One should begin with the row that is just below the top row. The first four squares will be coloured yellow, white, red and black. The ones below that will be respectively coloured white, black, yellow and red. O one with a beautiful face! The triangle that is at the bottom will be red, white and yellow. O Uma! O Ishvari! The same order must be followed when one starts with the south. For the cells on the outside, one must start colouring with the east and end in the middle. The colours used are yellow, red, black, blue, white and yellow. O beloved! Starting with Agni's direction, the hexagon is described as having the colours red, blue, white, red, black and red. One should start with the south and end with the east. O Ishvari! One can start with Nirriti's corner and end with Agni's corner. Or one can start with Varuna's corner and end in the south. O Mahadevi! Or one can start with Vayu's corner and end in Nirriti's corner. O Parameshani! Or one can start from Soma's direction [1562] and end with Varuna's. O Ambika! Or one can start with Ishana's direction and end with Vayu's. O Parvati! I have thus described to you the norms for drawing a mandala. drawn the mandala, a mendicant must control himself and attentively worship Surya."""""

Chapter 371-7(6) (Description of Nyasa)

‘‘‘‘Ishvara said, "The beautiful hide of a tiger should be Ispread to the south of the mandala. Once spread, reciting the astra mantra, [1563] it must be sprinkled with pure water. Reciting Pranava first, he must end with the mantra that provides the foundation. [1564] After this, he must recite the Shaktikamala mantra[1565] in chaturthi, ending with 'Namah'. After having chanted these, he must be seated, facing the north. In the proper way, reciting Pranava first, he must practice pranayama. Reciting the mantras to Agni and others, he must smear himself with bhasma. Bowing his head down before the illustrious guru, [1566] he must draw a mandala again. On the outside, in the due order, he will draw a triangle, a circle and a square. Chanting 'AUM' and the foundational mantra, he will worship and instate a conch shell. Uttering Pranava, this will be filled with pure and fragrant water. Chanting Pranava seven times, he will worship with fragrances, flowers and other things. Having recited the mantras, he will display dhenu mudra and shankha mudra. [1567] Reciting astra mantra, he will sprinkle water over himself, the fragrances, flowers and other articles to be used in the course of worship. After performing pranayama thrice, he will recite the names of rishis. For this mantra to the illustrious Surya, the rishi is Devabhaga. The chhanda is gayatri[1568] and the divinity Surya is Maheshvara himself.

[1562] Meaning the north.

[1563] Traya astra mantra, the mantra that has three weapons. This is a mantra from Agni Purana and states-I prostrate myself before Achyuta. I prostrate myself before Ananta. I prostrate myself before Govinda.

[1564] Presumably, AUM Namah Shivaya. Grammatically, this is in chaturthi, or the dative case.

[1565] Probably the mantra to Kamala (Lakshmi), asking her to protect from the four directions. Alternatively, there might be a typo and the Shakti mala mantras of tantra are intended.

[1566] Shiva.

[1567] Respectively, mudras shaped like a cow and a conch shell.

[1568] Gayatri is actually a metre (chhanda) with three lines, eight aksharas in each line.

Uttering 'Hram' and the others, he must perform nyasa of the divinities on six parts of the body, [1569] Following the rules and order, starting with the first, he must worship Prabhuta, Vimala, Sara, and so on.[1570] After this, he must worship Rudra, in the form of the fire of destruction; Shakti, known as the support; Ananta; Prithivi; Ratnadvipa; a grove full of kalpvrikshas; a house full of jewels; the red pedestal at the feet; starting in the east, the four divinities of dharma, jnana, non-attachment and prosperity; corners like Agni, with the divinities of adharma; the lower lip of maya and the upper lip of learning; sattva, rajas and tamas in the due order; the directions, starting with the east; Dipta, Sukshma, Jaya, Bhadra, Vibhuti, Vimala, Amogha, Vaidutya, Sarvatamukha, Kandanala, Sushira and Tantukantaka in the centre; [1571] the root and the filament that illuminate all atmans; the pericarp with five joints, the petals and the filaments; and Brahma, Vishnu, Rudra and the paramatman. He will worship the paramatman within his own atman and jnana in the form of the paramatman. After this, he will worship the pedestal for yoga, known as Surya. A person who knows about the foundation, will think of the embodied foundation, seated atop the pedestal. Seated, he will control his prana and think of that foundation as his own root. He will raise up the potency, energy and power through the pingala. Radiant inside the mandala within, he emerges like an offering of flowers. Shiva manifests himself. His body is as red as sindura, and his beloved constitutes the left part of his body. He wears rudraksha and holds a khatvanga, a skull, a goad, a lotus, a conch shell and a chakra. With four faces and twelve eyes, he is radiant. He emerges from within the lotus in his [1572] heart."""""

"After this, he will first chant Pranava and then recite, Hram Hrim Sah'. Thus, he will next invoke Martanda's illumination and potency. 'I prostrate myself before you and perform the act of avahana. Saying this, he will display the mudras for avahana and sthapana. [1573] Chanting, 'Hram Hrim Hrum', he will perform nyasa in the limbs. O Maheshvari! He will visualize five upacharas, and worship the stem, filaments and the six parts [1574] of the lotus thrice. As a second sheath all around this, an intelligent person will now worship, in due order, four images in Agni's, Ishana's, Nirriti's and Vayu's directions. O Parvati! Starting from the east and ending in the north, in that order, Aditya, Bhaskara, Bhanu and Ravi will be worshipped at the roots of the petals. O beloved! As the third sheath, in Ishana's direction and other directions, Arka, Brahma, Rudra and Vishnu will again be worshipped. Starting from the east, Soma, Kuja, Budha, Jiva, Kavi, Manda and the dark Tama will be worshipped in all the directions. [1575] Alternatively, the twelve Adityas can be worshipped as the second sheath and the twelve rashis worshipped as the third sheath. All around, on the outside, the seven oceans and the seven Gangas [1576] must be worshipped.

[1569] Surya's bija mantra is ॐ ह्रां ह्रीं ह्रौं सः सूर्याय नमः. Nyasa means to place. Anga-nyasa is the mental appropriation (nyasa) of different limbs of the body (anga) to different divinities. Kara-nyasa is similarly done to different parts of the hand (kara). The standard six components of anga-nyasa are the heart, the forehead, the crown of the head, the part from the ears to the waist, the eyes and around the head.

[1570] Probably the yakshinis or Matrikas.

[1571] Deities associated with tantra.

[1572] The ascetic's.

[1573] Instating the image.

[1574] It is possible this means rhizomes, pips, seeds, stems, leaves and flowers.

[1575] Kuja is Mars, Jiva is Jupiter, Kavi is Venus, Manda is Saturn and Tama is Rahu.

[1576] Ganga, Godavari, Kaveri, Tamraparnika, Sindhu, Sarayu and Reva.

One should next worship rishis, devas, gandharvas, pannagas, apsaras, village deities, yakshas, yatudhanas,[1577] the seven chhandas as horses[1578] and valakhilyas. In this way, the divinity Divakara must be worshipped with three sheaths. He must also draw the mandala, with the squares. Having done this, he must place a copper vessel that can hold one prastha of water on its stand. This must be filled with pure water, made fragrant with flowers and other things. He must sink down on his knees on the ground and worship this with fragrances and flowers. The vessel with the arghya must be raised up, till the level of the eyebrows. He will then recite the savitri mantra, which ensures every kind of siddhi. O Mahadevi! Listen. This always bestows objects of pleasure and emancipation. 'O one with the complexion of sindura! O one with an excellent disc! O one who wears diamonds as ornaments! O one with eyes like lotuses! O excellent lotus! O cause behind Brahma, Indra and Narayana! I am offering you red powder, golden water, garlands, kumkuma, excellent kusha and flowers, along with a golden vessel. I am offering you this extensive arghya. O illustrious one! Be pleased.' Saying this, he must offer the arghya to Surya's image."""""

"""""Controlling and prostrating himself, he must then read the following mantra. 'I prostrate myself before Shiva, the original cause, along with Amba and his ganas. I prostrate myself before the three divinities, Brahma, Vishnu and Rudra.' Saying this, he must prostrate himself and be seated on his seat. He must again mention the rishis and clean his hands with water. Following the method mentioned earlier, he must wear bhasma again. He must perform nyasa, enhancing his devotion towards Shiva. A learned person will use five upacharas to lower his head down and worship the illustrious guru. He will bow down and prostrate himself before Pranava, using the chaturthi case. With bindu and sound as the fifth, Pranava has five components. It is also uttered without bindu and without sound as the fifth. However, he should recite this lord of mantras with bindu and with the five components. It is complete only when it is recited with bindu. After chanting the bija mantras in the proper order, a learned person will then prostrate himself before the guru and before Ganapati, stationed on the two arms and the two thighs. Clasping his hands in salutation, he must stand and prostrate himself before Durga and Kshetrapala. He will chant 'AUM astraya phat[1579] six times and successively wash his hands. Next, he will chant the apasarpantu mantra, [1580] followed by Pranava. Saying 'astraya phat, he will clap his hands thrice. To remove impediments, he will raise his hands up and clap thrice again. He will glance up at the sky, at those who are based in the firmament. Seated, he will restrain his prana and remember the hamsa mantra. [1581] Through brahma nadi, [1582] he will invoke the living consciousness within his heart.

[1577] Yatudhana is a type of demon.

[1578] The seven traditional chhandas (meters) are gayatri, anushtubh, trishtubh, jagati, ushnih, brihati and pankti, thought of as Surya's horses.

[1579] Phat is an exclamation uttered at the end of a mantra, symbolically suggesting the driving away of an enemy.

[1580] Apasarpantu means, 'Go away'. This is a mantra, with minor variations, used to keep bhutas and pishachas away in every direction and remove impediments to the act of worship.

[1581] A hamsa (swan) is believed to have the power of discrimination, so that it can drink the milk from a mixture of milk and water. Brahma's mount is a swan. The word Hamsa is used for both the paramatman and the jivatman and for a supreme sadhaka who can discriminate between the two. There are different versions of hamsa mantra, including in Hamsa Upanishad. One such is in Dhyana-bindu Upanishad (61-62). Prana is exhaled with the sound 'ha' and inhaled with the sound 'sa'. Therefore, any jivatman is constantly chanting the hamsa mantra, हंसहंसेत्यमं मन्त्रं,

[1582] Brahma nadi is a subtle channel inside sushumna nadi.

He will meditate on Parameshvara's form as consciousness, inside consciousness shaped like a lunar disc, which is in turn inside the great lotus that is sahasrara and beyond the one with the twelve. [1583] In the due order, he will do rechaka, puraka and kumbhaka sixteen times, sixty-four times and thirty-two times, allowing the breath to dry, burn and leap up. Following Vedas and other texts, he will use pranayama through wind, fire, water and the others and making the kundalini rise, beginning with muladhara and ending with Brahmarandhra. [1584] When this is brought up, inside consciousness shaped like a lunar disc, which is in turn inside the great lotus that is sahasrara and beyond the one with the twelve, supreme amrita starts to flow. When the body is sprinkled with this, the body is purified and filled with excellent emotions. The sensation of 'Soham' descends within his own atman, in the lotus that is the heart. As a result of the flow of amrita, the jivatman enters the paramatman. Controlling himself, he must therefore establish the prana in the proper way."""""

"""""Single-minded in attention, the yogi must think about the Matrikas. Using the utterance of Pranava, he must externally perform nyasa of the Matrikas. A learned person will restrain his prana again, as he has been instructed. Devoid of jealousy and engaged in sannyasa, he will remember Shankara in his heart. O Devi! The rishi for Pranava is Brahma, gayatri is the chhanda and I, Sadashiva, the paramatman, am the divinity. 'A' is the seed, 'U' is Shakti and 'M' is spoken of as the pin used for emancipation. Starting with the thumbs and ending with the base of the palms, the hands must be cleaned. O Deveshil Kara-nyasa must be undertaken after uttering AUM'. In undertaking nyasa, one must follow the due order, starting with the thumb on the right hand and ending with the little finger on the left hand. One must do nyasa in the heart and in other places, [1585] always chanting 'A', 'U' and 'M', along with bindu, and ending with 'namah'. Reciting Aumkara first, one should invoke the brahman in one's atman. For the heart and others, one should say, 'In this anga' and end with 'namah'. Along with the sound of 'U', the nyasa of Vishnu is done on the head. Along with the sound of 'M', the nyasa of Rudra is done in the tuft of hair. Saying this, the sage will form a kavacha of the mantras [1586] in the eyes and in the head. O Deveshi! When the nyasa is done, the mind must be attentive. Anga-nyasa of Brahma's five portions is done on the face and the digits. In due order, nyasa of Ishana's five portions is done in five places the head, the face, the heart, the private parts and the feet. Nyasa of Purusha's four portions is done in the face. In due order, Aghora's eight portions are worshipped in the heart, the neck, the shoulders, the navel, the sides, the back and the chest. After this, Vamadeva's thirteen portions are thought of in the anus, the penis, the thighs, the knees, the calves, the buttocks, the waist and the sides. [1587] Sadya's eight portions are assigned to the eyes. Those who know about assigning are said to perform such nyasa of the portions in the feet, the hands, breath of life, the head and the arms. Nyasa must be done of all the thirty-eight portions. [1588] After performing this nyasa, an intelligent person will chant Pranava.

[1583] Sahasrara has one thousand petals and guru chakra, just below sahasrara, has twelve.

[1584] Pranayama involves bhuta shuddhi, purification of the five elements that are inside the body. Kundalini is the energy that is coiled up in muladhara but can be made to rise up through sushumna.

[1585] Anga-nyasa.

[1586] The mantras act as armour.

[1587] There are two of some of these, including the buttocks.

[1588] Five for Ishana, four for Purusha, eight for Aghora, thirteen for Vamadeva and eight for Sadya.

A person accomplished in nyasa will use Pranava and perform such nyasa in the two arms, the elbows, the wrists, the sides, the stomach, the calves, the feet and the back. He does this hamsa-nyasa, which kindles understanding about the paramatman.""

Chapter 372-7(7) (Dhyana and Worship of Shiva)

"Ishvara said, "On his left, he must draw a mandala that is in the shape of a square. Uttering 'AUM' and the astra mantra, he must place a beautiful conch shell, with its stand, on this and worship it with Pranava. It must be filled with pure water, fragrant with sandalwood and other scents. Using fragrances, flowers and Pranava, it must be worshipped seven times. When mantras have been pronounced over it, he will display dhenu mudra. Displaying shankha mudra, he must draw a square in front. A half-moon must be drawn inside it and a triangle must be drawn inside the half-moon. A hexagon and a circle must be drawn inside the mandala, in the centre. This must be worshipped with fragrances, flowers and Pranava. The vessel for arghya, along with its stand, must be placed and worshipped with fragrances and other things. That vessel will be filled with pure water. O one with the beautiful face! Tips of kusha grass, akshata grain, barley, paddy, sesamum, articles cooked in ghee, flowers and bhasma must be placed inside this. Following shadanga [1589] and uttering Pranava, this must be worshipped with Sadyojata [1590] and other mantras. He armours himself with these mantras. Having created a covering to protect himself, with astra mantra, he exhibits the dhenu mudra. Next, he uses astra mantra to sprinkle himself and fragrances, flowers and other objects used for the worship with water. Uttering Pranava, a seat for Pranava will be visualized on a lotus in Ishana's direction. [1591] 'I prostrate myself before the guru's seat.' Saying this, he will visualize a seat. As instructed, he will also think of the guru's image. He will chant, 'AUM gum gurubhyah namah'[1592] and invoke the guru. He will perform dhyana on him, thinking of him as seated, facing the south. His face is pleasant and amiable, as sparkling as pure crystal. His hands are in the varada and abhaya mudras. He is Shiva's embodied form but possesses two eyes."""""

""Having performed this dhyana, he will think of Ganapati seated on a seat. He will be seated on a lotus in Nirrriti's direction. He will lovingly worship him with fragrances, flowers and other objects. He will think of his image and invoke him with the 'gananam tva' mantra. 1593 Having invoked the divinity, he will perform dhyana with single-minded attention. He is gigantic in size and is red in complexion, adorned with all the ornaments. He holds a noose and a goad, and his lotus face and teeth bestow the desired bliss. The lord's face is like that of an elephant. When worshipped, he destroys all impediments.

[1589] Yoga has eight elements-yama (restraint), niyama (rituals), asana (posture), pranayama (breathing), pratyahara (withdrawal), dharana (retention), dhyana (meditation) and samadhi (liberation or deep meditation). That's the reason the expression ashtanga (eight-formed) yoga is used. Shadanga (six elements) excludes two of these, yama and niyama since these are taken as given.

[1590] 29.36 of Vajasaneyi Samhita. It is an invocation to Agni.

[1591] That is, to the north-east of the mandala.

[1592] AUM. I prostrate myself before my gurus.' Gum is the bija mantra for a guru mantra.

[1593] 23.19 of Vajasaneyi Samhita. 'You are the lord of ganas. I invoke you. You are the beloved lord of those who are loved. I invoke you. You are the lord of treasures. I invoke you. You are my treasure.'

Having performed dhyana in this way, he will worship him with fragrances, flowers and other articles of upachara. First offering a naivedya of plantains, coconuts, mangoes and sweetmeats, he will prostrate himself before the one with the face of an elephant.""

"He will then think of Skanda as seated on a lotus, in Vayu's direction. A learned person will think of Skanda's image and invoke Skanda. He will chant Skanda-gayatri[1594] and perform dhyana on Kumara. His complexion is like that of the rising sun and his mount is a peacock. He possesses four arms and large limbs and is adorned with a diadem and other ornaments. His hands are in in the varada and abhaya mudras and he holds a spear and a cock. Having performed dhyana, he will worship him, in the due order, with fragrances and other objects of upachara."""""

"""Having done this, on the right wing of the eastern gate, he will worship Nandi himself. He is in charge of the inner quarters. He resembles a golden mountain and is adorned with all the ornaments. The crescent moon forms a diadem. He is amiable, with three eyes and four arms. The lord wields a blazing trident, an antelope skin and a golden cane. His face resembles the lunar disc and is tawny. His wife, Suyasha, the daughter of the Maruts, is to the north. She is excellent in her vows and is engaged in massaging Amba's feet. Using fragrances, flowers and other upachara, he will worship them in the proper way. Using the astra mantra and water from the conch shell, he will sprinkle that lotus."""""

"""After this, he must think of a seat and a stand, in the due order. The stand is for the fortunate Shakti and is on the ground that is below. He will perform dhyana on Shyama. Ananta will be there, just in front of her, coiled up. His five white hoods seem to be licking the sky. Above this, there will be an auspicious seat for the maned one. The lion's four feet signify dharma, jnana, non-attachment and prosperity. Starting with Agni's direction, the respective colours are white, yellow, red and dark blue. In the due order, adharma and the others will be thought of, from east to north. He will think of its body as possessing the radiance of a rajavarta jewel, [1595] In the due order, one must think of the upper lip, the lower lip, the tuber, the stem, the neck, the petals and the pericarp of the lotus and worship these. The eight siddhis are thought of in the petals and the Shaktis in the filaments. The eight Rudras, Vama and the others, occupy their positions from the east, in the due order. The pericarp represents non-attachment, and the seeds are the nine Shaktis. It begins with Vaamaa in the east and ends with Manomani. [1596] Dharma about Shiva is in the tuber and jnana devoted to Shiva in the stem. The outside of the pericarp represents fire, the sun and the moon. There is knowledge about the atman, described as Shiva, and there are the three tattvas, which are beyond this."""""

"""The comfortable seat of the divinity is above all the other seats and is radiant with colourful flowers.

[1594] There are variations of the gayatri mantra, addressed to specific devas. The one mentioned here is Skanda gayatri. As cited in Mahanaryana Upanishad, it is 'tatpurushaya vidmahe mahasenaya dhimahi tanno shanmukha prachodoyat'. 'May we comprehend that Purusha. For that, we meditate on Mahasena. May Shanmukha urge us towards that objective.' Mahasena and Shanmukha (one with six faces) are Skanda's names.

[1595] Lapis lazuli.

[1596] There are many different lists and numbers of Shaktis. Vaamaa and Manonmani are from tantra texts.

It is extremely radiant because of the learning associated with the supreme and spiritual space. He will conceive a seat for the image, with flowers spread around. Starting with the stand for Shakti and ending with the seat that represents pure knowledge, using the chaturthi case, he will chant the mantra that starts with 'AUM', ends with 'namah' and only uses his name. [1597] This is always the procedure that every learned person must follow. As was the case earlier, in the limbs, the face and the digits, the five brahmanas must be thought of. A person who knows the truth and is discriminating about the mudras will perform nyasa of the images in the due order. With flowers in his cupped hands, he must invoke the divinity. He will start by reciting, 'I seek refuge with Sadyojata' and end with 'AUM'. The nada will rise up from muladhara and go up to Brahmarandhra, ending in the twelve different joints. 1598 He will perform dhyana on Aumkara. The divinity resembles pure crystal. He is without blemish and without decay. He is the cause behind all the worlds. He is supreme and pervades all the worlds. He is stationed inside and outside. He is smaller than the smallest and greater than the greatest. Without any effort, the undecaying Ishvara can be seen by devotees. He is beyond the perception of Brahma, Indra, Vishnu, Rudra and the other devas. He is the essence of the Vedas. The learned have averred in the shruti texts that he cannot be perceived. He is without a beginning, a middle and an end. He is the medication for the disease of worldly existence. With a controlled mind, one must perform dhyana on Parameshvara. Clasping the hands in separate mudras and prostrating oneself, one must perform the acts of invocation, instating, fixing and beholding."""""

"""""He must perform dhyana on Sadashiva himself, in his nishkala and sakala forms. He resembles pure crystal. He is pleasant and his radiance is cool. He resembles a circle of lightning. He is adorned in matted hair and a crown. His garment is the hide of a tiger. His lotus face is smiling a little. The soles of his feet, the palms of his hand and his lips resemble the petals of a red lotus. He possesses all the auspicious signs and is adorned in all the ornaments. He wields divine weapons and is smeared with divine fragrances and unguents. He possesses five faces and ten arms. The crescent moon is a crest jewel. The amiable face on the east has a radiance like that of the rising sun. There are three eyes like lotuses. The crescent moon adorns the crest. The beautiful face on the south is as radiant as a blue cloud. The face is terrible and the eyebrows are furrowed. The three eyes are tinged with red circles. The teeth are cruel and impossible to behold. The lips are like sprouts and are quivering. The face to the north is like coral and is adorned with blue locks of hair. The three eyes are playful, and the half-moon is on the crest. The face to the west has the complexion of the full moon and there are three radiant eyes. Holding the mark of the moon, the face is amiable. The beautiful face has a mild smile. The fifth face resembles crystal and is radiant with the mark of the moon. It is extremely pleasant, and the three radiant eyes are dilated. His right hands hold a trident, a battle axe, a vajra, a sword and the blazing fire. His left hands hold Pinaka, an arrow, [1599] a bell, a noose and a radiant goad. His portion as nivritti extends up to his knees.

[1597] That is, 'AUM Shivaya Namah'.

[1598] Duadashanta, ending in twelve, is another name for Brahmarandhra. There are twelve centres in the body, six below the brain and six in the brain, with Brahmarandhra being the twelfth. However, duadashanta is also interpreted as the width of twelve fingers, inside the skull, or outside the skull and above it, thus external to the body.

[1599] Naracha, iron arrow.

His portion as pratishtha [1600] extends up to his navel. His portion as vidya [1601] extends up to the neck. His portion as shanti [1602] extends up to his forehead. There are other kalas above the one known as shanti. He pervades five paths and therefore, his body his thought to possess five kalas. Ishana is the crown, and the divinity is described as the ancient Purusha. Aghora is his heart, Vama is his private parts and Sadyojata is his form. But Maheshvara actually possesses thirty-eight kalas, Ishana is full of the Matrikas and the five brahmanas. He is spoken of as being full of Aumkara and as full of hamsa-nyasa. The divinity is full of the five aksharas and the six aksharas, [1603] His body possesses six forms and those six types."""

"""In this way, he will perform dhyana on my left, of you as Manonmani. Preceded by AUM, he will devoutly chant the mantra Gourimimaya. [1604] As was the case earlier, he will invoke you, ending with prostrating himself. O Deveshi! With a controlled mind, the sage will perform dhyana on you. Your eyes are like the petals of a blossoming lotus. Your eyes are long and wide. Your face is as radiant as the full moon. Your blue hair is curly. You are said to possess the complexion of a blue lotus. The half-moon is on your crest. Your thick breasts are extremely round, plump, peaked and gentle. Your waist is slender, and your hips are heavy. You wear a fine yellow garment. You are adorned with all the ornaments. There is a bright tilaka on your forehead. Your beautiful face is braided with many colourful flowers. Your form possesses all the qualities. As a result of your bashfulness, your face is lowered a bit. In your right hand, you hold a wonderful golden lotus. You are comfortably seated, with your left hand resting on a whisk. O Deveshi! Controlling his mind, in this way, he will perform dhyana on you and me. Uttering Pranava, he will progressively sprinkle water from the conch-shell. Stating, 'bhave bhave natibhave', [1605] he will think of padya. Saying, 'Vaamaaya namah', he will offer achamaniya. Saying 'Jyeshthaaya namah', he will offer a fresh garment. Saying 'Shreshthaaya namah', he will offer the sacrificial thread. Saying 'Rudraaya namah', he will again offer achamaniya. Saying 'Kaalaya namah', he will offer clean fragrances. Saying 'Kalavikaraanaya namah', he will offer akshata. Saying 'Balavikaraanaya namah', he will offer flowers. Saying 'Balaaya namah', he will attentively offer flowers. Saying 'Balapramathanaaya namah', he will offer an excellent lamp. O one with the excellent complexion! He will display mudras to you and me, along with Brahma, the six Vedangas, Matrikas, Pranava and Shiva, united with Shakti. He will first think of upachara for me, and then for you. O Parvati! Though there is no other difference between us, when he worships you, he will use the feminine gender. [1606] Following the norms, he must properly perform dhyana and worship in this way. After this, a discriminating person will start the worship of avarana.[1607]"","

[1600] To be firmly established. The portions are kalas.

[1601] Learning, knowledge.

[1602] Peace, tranquility.

[1603] Respectively, Namah Shivaya and AUM Namah Shivaya.

[1604] This is a mantra from the Rig Veda, 1.164.41. 'AUM. O Gouri! Stir up', and so on.

[1605] This is a prayer to Sadyojata. 'Do not consign me to repeated birth, but convey me to beyond birth' etc.

[1606] Grammatically.

[1607] Avarana means sheath, covering.

Chapter 373-7(8) (The Avarana Worship)

""Ishvara said, "O Mahadevi! Indeed, there are five Lavaranas. Therefore, in the due order, one must start to worship the five avaranas. The devas, Heramba and Shadanga, [1608] have formerly been worshipped in a certain spot by the intelligent person, using fragrances and other things. They must first be worshipped, in that same spot. In due order, the five brahmanas, all around, must next be worshipped in Ishana's direction, the east, the south, the north and the west. The six Vedangas must next be worshipped. Using the astra mantra, the worship must progressively be conducted all around, in Agni's direction, Ishana's direction, Nirriti's direction and Vayu's direction, ending with the leader in the centre. The first avarana has been spoken about. Now hear about the second avarana. Ananta will be worshipped in the petal to the east, Sukshma to the south, Shivottama to the west, Ekanetra to the north, Ekarudra in Ishana's direction, Trimurti in the petal that is in Agni's direction, Shrikantha in Nirriti's direction and Shikhandisha must be worshipped in Vayu's direction. The second avarana worship must be done in the form of a wheel. Vrisheshana will be worshipped in the centre of the eastern gate. Nandi will be worshipped to its south and Mahakala to its north. Bhringisha will be worshipped to the west of the southern gate. In the cell that is to its east, Vinayaka will be worshipped with fragrances and other articles. Vrishabha will be worshipped in the north-western cell and Guha in the southern cell. To the east of the northern gate, following the rules for pradakshina, the following eight must be duly worshipped. Their names are Bhava, Sharva, Ishana, Rudra, Pashupati, Ugra, Bhima and Mahadeva. Maheshvara will be invoked with the words, 'yo vedadou svara [1609] and will be worshipped in the lotus, above the pericarp on the eastern side. Ishvara will be worshipped towards the east, Vishvesha towards the south, Paramesha towards the north and Sarvesha towards the west. With fragrances and flowers, Rudra will be invoked and worshipped in the pericarp and petals to the south, using the Rik 'aa vo rajanam', [1610] In due order, Shiva is worshipped in the east, Hara in the south, Mridha in the north and Bhava in the petal that is to the west. With fragrances and flowers and uttering, 'pra tadvishnu', [1611] Vishnu is invoked and worshipped in the pericarp and petals to the north. Vasudeva is worshipped to the east, Aniruddha to the south, Samkarshana to the north and Pradyumna to the west. With the mantra 'Hiranyagarbhah samavartatagre', [1612] a person who knows the mantras will invoke and worship Brahma in the lotus that is to the west. Hiranyagarbha will be worshipped in the east, Viraja in the south, Pushkara in the north and Kala will be worshipped in the west. In the topmost row, one must follow the norms of pradakshina and start from the east, worshipping the guardians of the worlds in the due order, in their respective spots. [1613] In due order, the bija mantras for the ten end with 'Ra', 'Pa', 'Jna', 'La', 'La' again, staring with 'A', 'Sha', 'Sa', the beginning of the Vedas [1614] and Shribija.

[1608] Respectively, Ganesha and Kartikeya.

[1609] This is verse 4 of sannyasa sukta. 'He is the sound (AUM) uttered at the beginning of the Vedas'.

[1610] This is Rik (section of the Vedas) 4.3.1 in Rig Veda and is addressed to Rudra, the lord of sacrifices.

[1611] 5.20 of Vajasaneyi Samhita, dedicated to Vishnu. 'Vishnu is lauded for his valiant deed.'

[1612] 13.4 of Vajasaneyi Samhita, dedicated to Hiranyagarbha. 'Hiranyagarbha rose up in the beginning.'

[1613] This is a description of the fifth avarana.

[1614] Pranava.

The guardians of the worlds must be mentioned by name and worshipped with these bija mantras. Following the norms and using upachara, Brahma and Vishnu will be worshipped in the south-west, the north, the north-east and the south. Devesha will be worshipped in the outer line of the fifth avarana. The illustrious trident will be worshipped in the north-east, the great Indra's vajra in the east, the battle axe in the south-east, the arrows in the south, the sword in the south-west, the noose in the west, the goad in the north-west and Pinaka in the north. To satisfy Shiva, a person who knows about the rules will follow the norms and worship Rudra Kshetrapala, as he stands facing the west. All of them must be thought of with their hands clasped in salutation as cups, their lotus faces smiling. They will always be glancing at the divinity and Devi, full of love and affection. After worshipping the avarana in this way, he must sprinkle the water for peace. He will again worship Devesha and speak of Pranava as Shiva. In this way, following the norms, he will worship with fragrances and other upachara. After worshipping, he will offer naivedya, prepared according to the rules. He will again offer achamaniya and arghya, as he had done earlier. As instructed, he will then offer water for drinking and betel leaves. When nirajana [1615] is done, the rest of the worship will be completed. He will meditate on the divinity and Devi and perform japa one hundred and eight times. He will stand up, with a prepared bunch of flowers in the cup of his hands. O Parameshvari! He will perform japa on Mahadeva, starting with 'yo devanam [1616] and ending with 'yo vedadou svara'. He will tender an offering of flowers and perform pradakshina thrice. Full of supreme devotion, he will do sashtanga pranama. [1617] He will do pradakshina again and prostrate himself again. Seated on the seat, he will worship the divinity with his eight names. 'O Bhagavan Shambhu! Any good or bad karma I have done is service to you.' Saying this, he will offer water from the conch shell and flowers. He will again worship the one who is worthy of worship and perform japa with the eight names. O Deveshi! Because of your devotion, I will tell you about this. Listen."""""

Chapter 374-7(9) (Description of Pranava)

‘‘‘‘Ishvara said, "Shiva, Maheshvara, Rudra, Ishvara Vishnu, Pitamaha, Samsaravedya, Sarvajna and Paramatman-these are the eight foremost names and always indicate Shiva. There are the first five and there are the others that are beyond tranquility. Depending on the condition, Sadashiva assumes these five names. When the condition changes, he ceases to assume that name. There are terms used to indicate the permanent and terms used to indicate the impermanent. The terms are circumscribed in this way, and it is possible to be freed from these terms. Because the terms and names are circumscribed, the first five names and terms indicate appellations other than the paramatman. The other three names are derived from differences in the cause. Thus, Shiva exists by creating three kinds of causes. He is unblemished and is without a beginning. He is not touched by any prior sentiments.

[1615] Waving of lights, the same as niranjana.

[1616] 11.39 of Vajasaneyi Samhita, dedicated to Vayu. 'He who is the breath of life of the gods.'

[1617] Dandavat, like a staff (danda). This means lying completely prostrate on the ground and is also known as sashtanga pranama, ashta meaning eight and anga meaning limb. Eight of one's limbs must touch the ground. Though the number eight is sometimes interpreted metaphorically, literally, it means two feet, two knees, two hands, the chest and the forehead. These must touch the ground.

In that extremely pure form, he is spoken of as Shiva. Alternatively, Ishvara can possess many kinds of beneficial attributes. Virtuous ones who know the truth about Shiva then address him as Shiva. The supreme Prakriti is said to be beyond the twenty-three tattvas. Purusha is spoken of as the twenty-fifth, beyond Prakriti. Bearing in mind the speaker and what is spoken, he is spoken of as the sound at the beginning of the Vedas. He can be known through the Vedas and is established in Vedanta. Since he enjoys Prakriti, he merges into Prakriti. The one who is beyond Purusha, who merges into Prakriti, is the supreme Maheshvara. The inclinations of Purusha and Prakriti are subservient to him. Alternatively, the imperishable maya possesses the three gunas. It should be known that maya is Prakriti and the one who wields that maya is Maheshvara. Maheshvara is infinite and he is the one who frees from that maya. The word 'rud' means misery, or the cause of misery, [1618] The lord who destroys that is spoken of as Rudra. Therefore, he is Shiva, the supreme cause. There is an entity that pervades Shiva's tattvas, bodies and pots, ending with the earth. Established in this form, Shiva is known as Vishnu. Shiva is the father of the universe and beings. Those are his forms. Since he has a position of everyone's father, he is spoken of as Pitamaha. A physician who knows about treatment counters illnesses, using medication. Ishvara is the eternal cause behind creation, preservation and dissolution of the world and always counters the gross. That is the reason those who know everything about the tattvas speak of him as Samsaravaidya, [1619] Even when they possess senses to accomplish the five kinds of jnana,[1620] living beings cannot distinguish the gross from the subtle and do not know about the three periods of time. There are like atoms and surrounded by dirt in the ocean of maya, do not know. However, Sadashiva knows the state of every object. Even though he does not possess senses, he is successful in understanding the meaning of everything, though he makes no effort. Therefore, he is spoken of as Sarvajna. [1621] He is Paramatman because he possesses all the gunas, is eternal and is in all atmans. There is no atman who is superior to him. Therefore, Paramatman is Shiva himself."""""

"""In this way, the undecaying Mahadeva must be praised. His atman is Pranava. Beginning with the face, he must subsequently tender the offerings on Ishana's head. He must control himself and again worship Devesha as Pranava. With his hands cupped in salutation, he must gather flowers for the worship. He will inhale through the left nostril, think of the inhaled air as Shiva and while exhaling through the right nostril, bid adieu to the divinity. He will experience the words, 'I am Shiva.' He will take his leave of all the deities and avaranas in his heart. After that, in the due order, he must worship learning and worship the guru. In the proper order, using mantras, he will do nyasa of the conch shell and the vessel for the arghya in his heart. In the north-eastern direction, he will offer garlands to Chandesha. He will again control his prana and mention the names of the rishis. The mandala is addressed under the name of Kailasa-prastara. [1622] It must be worshipped every day, every fortnight, every month, every six months, every year, or during the chaturmasya[1623] festival. A believer must always worship the lingam every day.

[1618] It means to cry, lament and weep.

[1619] Vaidya (physician) of samsara.

[1620] Through the five senses.

[1621] The omniscient one.

[1622] Slope/table of Kailasa.

[1623] Once every four months.

O Mahadevi! It is said that in doing this, a particular order must be observed. On the day of instruction, he must worship the lingam along with his guru. 'Till my breath of life exists, I accept the pledge of worshipping Shiva. Uttering this thrice, he must take a pledge in his guru's presence. O beloved! Following the procedure mentioned earlier, he must undertake the worship every day. Having offered the arghya, he must pour water on top of the lingam. Uttering Pranava, he must worship and offer incense and a lamp. Chandesha must be worshipped in the north-eastern direction and flowers offered. The lingam and its pedestal must be washed with water purified by straining it through a piece of cloth. Uttering Pranava, a flower must be placed on top of the lingam. In his mind, he must think of Shakti as the seat of pure learning. Having thought this, he must instate Parameshvara. It is said that the lingam must be bathed with panchagavya and other objects. Or pure and fragrant water can also be used. Using verses from the Rig Veda or Sama Veda, the divinity must be worshipped under the names of Pavamana, Rudra, Nila and Tvarita. The five brahmanas must also be worshipped. When the divinity, Devesha Shiva, is bathed, Pranava must be chanted. When a special arghya is offered, or when he is sprinkled with water, Pranava must be recited. When the lingam has been cleaned with a piece of cloth, a flower must be placed on top of the lingam. The lingam must be placed on the pedestal and Surya must be worshipped. Shakti must be worshipped as the pedestal and Ananta must be worshipped below the pedestal. The throne, which is above Ananta, must also be worshipped. Alternatively, Skanda can be worshipped above or below the pedestal. Thinking of the image of the lingam, he should worship you and me. A mendicant must be full of devotion and must follow the proper rules. He must perform dhyana on me. O beloved! I have thus told you about something that is extremely secret. One must endeavour to keep this a secret and should not reveal it to anyone. One should give it to devotees, to mendicants who are devoid of attachment. It should be given to a person who is tranquil and devoted to his guru, engaged in yoga for my sake. If a person transgresses my command and gives it to anyone else, he is foolish in intelligence. He acts against me and there is no doubt that he will go to hell. O Deveshi! However, if he gives it to someone who is my devotee, there is no doubt that he is dear to me. After enjoying all the objects of pleasure in this world, he will obtain a destination with me."""""

"Vyasa concluded, 'Hearing what Mahadeva had said, Mahadevi praised him with many hymns that contained the essence of the Vedas. Parameshvari prostrated herself at the illustrious lotus feet of her husband, who is Pranava. O supreme among sages! Her heart was greatly delighted, and she rejoiced. O brahmanas! This illuminates the meaning of Pranava and is extremely secret. It is full of jnana about Shiva and destroys the afflictions of a worldly existence."""

'Suta concluded, "Parashara's son, tiger among sages and the great ascetic, said this. He was worshipped by sages and those who spoke about the Vedas, who were full of great devotion. He remembered Mount Kailasa and left the hermitage. At the end of the sacrifice to Parameshvara, their hearts were also delighted. Full of great devotion, they worshipped the one who wears the moon on his crest, along with Uma. They engaged in yama and other methods of yoga, supremely immersed in dhyana on Shiva. Devi related this to Guha and Guha told Nandi. The illustrious Nandi recounted it to the sage Sanatkumara. My guru, the infinitely energetic Vyasa, obtained it from him. O bulls among sages! I obtained this sacred account from him. Knowing that you are full of love and devotion for Shiva and that you are dear to Girisha, I have made you hear this greatest of secrets. This account is loved by

Shiva and is greatly secret. You must give to mendicants with tranquil minds, those who are devoted to Shiva's feet.""

Chapter 375-7(10) (Suta's Instructions)

“Vyasa said, 'When Suta left, the sages were amazed. Worried, they spoke to each other, dejected at their loss of memory. "What the lord among sages told us about Vamadeva's views has been forgotten by us. This is not right. When will we see that noble sage again? His supreme sight destroys the torrents of miseries that characterize this ocean of worldly existence. As a result of the good merits we have earned from worshipping Maheshvara, let the lord of sages quickly come before us." O bull among sages! The sages were full of such thoughts. They remained there, worshipping Vyasa's disciple [1624] in their hearts, eager to see him again. At the end of one year, the great sage returned from Kashi. He possessed jnana and was full of devotion towards Shiva. He was the one who illuminated the meanings of the Puranas. On seeing that Suta was coming, the sages were delighted in their minds. They got up and honoured and worshipped him with a seat and arghya. With a smiling face, the tiger among sages also greeted them. He happily bathed in Jahnavi's waters, which were supremely purifying. Using sesamum and grains of rice, he offered oblations to rishis, gods and ancestors. Returning to the bank, he cleaned his garment and wore it. He performed achamana twice and along with mantras to Sadyojata and others, wore bhasma. The lord among sages cleaned himself in the proper way. Possessing excellent intelligence, he wore a garland of rudraksha beads and performed the daily rites. Following the indicated norms, he wore Tripundra on his limbs. Full of virtuous devotion, he repeatedly prostrated himself and worshipped Vishveshvara, Uma's beloved, along with his son and the lord of ganas,[1625] Following the norms, he worshipped the lord Kalabhairava. Performing pradakshina thrice, he prostrated himself five times. He did pradakshina again and prostrated himself on the ground, like a rod. He praised him with supreme hymns and remembered his lotus feet. He chanted the illustrious panchakshara mantra one hundred and eight times. He stood in front and asked for Maheshvara's forgiveness. In the centre of Muktimandapa, he worshipped Chandesha. The sages, accomplished in the Vedas, sat down in their earmarked seats. Stationed thus, all of them used mantras and prostrated themselves. To enhance their sentiments, he then spoke to the Indras among sages.'

'Suta said, "O immensely wise ones! O sages who are firm in your vows! You are blessed. I have come here for you. Now hear about the account. After telling you about the meaning of Pranava, I went on a visit to the tirthas. I will tell you about that account. After leaving this spot, I went to the banks of the southern ocean. I bathed there and in the proper way, worshipped Devi Kanyamayi Shivaa. [1626] O Indras among brahmanas! Then I again went to the banks of the river Suvarnamukhari, [1627] I reached the extremely wonderful city named after Mount Shrikalahasti.

[1624] The text says 'Vyasa', but it should be 'Vyasa's discple'/'Suta'.

[1625] Probably meaning Skanda and Ganesha.

[1626] Kanyakumari.

[1627] Swarnamukhi river in Andhra Pradesh. Srikalahasti is in Chitoor district.

I bathed in the waters of Suvarnamukhari and offered oblations to devas and rishis. Full of devotion, in the proper way, I displayed mudras and remembered Girisha. I worshipped Kalahastisha, who is as radiant as the chandrakanta jewel, [1628] His five supremely wonderful faces are towards the west. Even if one sees him only once, everything that causes harm is destroyed. He is the lord of the three gunas. He bestows every kind of siddhi, objects of pleasure and emancipation. After this, full of great devotion, I worshipped Shivaa, who is to his right. She is the bud that leads to jnana germinating. She is the mother of the universe. I chanted the illustrious panchakshara mantra one thousand, one hundred and eight times. Having done the japa, I performed pradakshina and praised and prostrated myself repeatedly. I lovingly did pradakshina of the mountain every day. My mind was full of joy and every day, I observed the niyamas. O lords among sages! As a result of Devi's favours, who is the bud that leads to jnana germinating, I resided there for four months. On one occasion, I had spread a piece of cloth, an antelope skin and kusha grass on a seat. O sage! Seated there, I immersed my senses in samadhi on the supreme Rudra, who is supreme and complete bliss and consciousness. I realized, 'I am Shiva', and my mind was freed of all anxiety. At that time, my virtuous guru, the ocean of compassion, manifested himself in the lotus of my heart. He resembled a dark cloud. His tawny and matted hair had the lustre of lightning. He was tall and held a kamandalu and a staff. He was attired in antelope skin. As a result of the bhasma, all his limbs could be seen to be marked with all the auspicious signs. The radiant Tripundra was on his forehead and rudrakshas were his ornaments. His two large eyes were like the petals of red lotuses. O believers! As soon as I saw him, a wonderful incident occurred. I was deluded and lost my senses. When I opened my eyes, I lamented. The tears that rolled down from my eyes were like a stream in a mountain. At that an invisible voice was heard from the sky. O brahmanas! It was wonderful. Listen lovingly. 'O son of a Suta! O immensely fortunate one! Go to the city of Varanasi. The sages whom you had instructed earlier, are waiting there for you now. They are extremely eager and are waiting for your auspicious visit. They are fasting.' Saying this, the invisible voice stopped. I immediately got up. Full of devotion towards the divinity and Devi, I again performed pradakshina and prostrated myself on the ground, like a rod, twelve times. Following my guru's command and understanding what Shiva and Shivaa want, I quickly left that kshetra and came here, travelling for forty days. O best among sages! I have come here. Show me your favours. Please tell me what I should speak to you about now.""

Vyasa concluded, 'Hearing Suta's words, the rishis were delighted in their minds. O tiger among sages! They repeatedly prostrated themselves before Vyasa and spoke.'

[1628] Chandrakanta is the moonstone, believed to melt under the influence of the moon's beams.

Chapter 376-7(11) (Description of Vamadeva)

“The rishis said, "O Suta! O immensely fortunate one! O Suta! You are our excellent guru. If you are going toshow us your favours, we will ask you. We are always your devoted shishyas and we have a guru like you. We have just seen that you are gentle in your attitude towards us. Earlier, when you spoke about Viraja oblations, you mentioned Vamadeva's views. O sage! We did not hear about it in detail. Full of great love and devotion, we wish to hear about that now. O ocean of compassion! You should affectionately tell all of us about it.""

Vyasa said, 'Hearing their words, Suta was delighted and his body hair stood up. He devotedly prostrated himself Mahadeva, the greatest guru among all gurus, before Mahadevi, the mother of the three, [1629] and before his guru, Vyasa. He spoke in a deep voice to the sages, causing them joy.'

'Suta said, "O sages! May all of you be well. May all of you always be happy. May you be steady in your devotion towards Shiva. May you yourselves propagate devotion towards Shiva and Shivaa. I have heard a wonderful account from my guru's lotus mouth. I have not spoken about this earlier, scared of revealing a secret. O immensely fortunate ones! But you are indeed devoted to Shiva and Shivaa, firm in your vratas. Having ascertained this, I will tell you. Listen happily.""

"Earlier, in Rathantara kalpa, [1630] the sage Vamadeva was travelling around the earth, purifying it with the touch of his feet. Even when he was in his mother's womb, he possessed jnana about Shiva and Shivaa. He was himself the most revered of gurus. He knew the true meanings of the Vedas, the agama texts, the Puranas and all the sacred texts. He knew about the births and karma of devas, asuras, humans and other living beings. All his limbs were covered with bhasma. Masses of matted hair covered his head. He was without a home and free from desires. He was devoid of the opposite pairs of sentiments and devoid of ahamkara. The sky was his garment. He possessed immense jnana and was like another Maheshvara. He was surrounded by Indras among sages who were like him but had become his shishyas. His heart was submerged in the most sacred destination. He happily entered the place, to the south of Meru, known as Kumara's mountain, The one who rides the peacock, Bhagavan Isha's son, resides there. He possesses jnana and wields a spear. The brave one crushes all the asuras. He resides there with Gajavalli and is worshipped by all the devas. [1631] There is a lake named after Skanda there and that lake is as large as the ocean. It is full of a lot of clear and fathomless water and that cool water is tasty to drink. All the wonderful qualities existed in the lord's presence. Along with his disciples, Vamadeva, the great sage, bathed there. Kumara was seated on the summit, surrounded by a large number of sages. The one who rides an excellent peacock was as radiant as the rising sun.

[1629] The number three can be interpreted in different ways, along the lines of what has been mentioned earlier.

[1630] In a list of thirty kalpas given in Matysa Purana, this is the fourth.

[1631] According to some accounts, Skanda had two wives-Devasena and Gajavalli (Valli).

He possessed four arms and beautiful limbs. He was adorned with a diadem and other ornaments. He was served by two jewels among spears and held a spear and a cock. His hands were in the varada and abhaya mudras. When he saw Skanda, the lord among sages was filled with great devotion and started to worship and praise him.""

"Vamadeva said, 'AUM. I prostrate myself before the meaning of Pranava, before the one who determines the meaning of Pranava, before the seed of the aksharas of Pranava. I prostrate myself before Pranava. I worship Pranava. Your own form represents the meaning of Vedanta. You are the one who determines the meaning of Vedanta. You are the one who knows the meaning of Vedanta. You are the eternal one who knows. I prostrate myself before you. I worship you. I prostrate myself before Guha, [1632] who is hidden inside the hearts of beings. You are secret. Your form is secret. You are the one who knows the secret agama texts. I prostrate myself before you. You are smaller than the smallest. You are greater than the greatest. I prostrate myself before the one who knows the great and the small, the one who is a form of the paramatman. O Skanda! O one whose form spills out![1633] O one whose energy is as red as that of the sun! I prostrate myself before the one who wears a garland made out of mandara flowers, [1634] the one who always wears a diadem and other things. O Shiva's shishya! O Shiva's son! O one who bestows auspiciousness! O one loved by Shiva! O treasure who brings pleasure to Shiva and Shivaa! I prostrate myself before you. I prostrate myself before Ganga's son, [1635] the intelligent Kartikeya, Uma's great son, who lay down in a clump of reeds. O one who possesses six undecaying bodies! O one who determines six different kinds of meanings! O one whose form is beyond the six paths![1636] O one with six faces! I prostrate myself before you. I bow down before you. O one with twelve large eyes! O one with twelve upraised arms! O one who holds twelve kinds of weapons! I prostrate myself before the one who has twelve parts. O one with four arms! O serene one! O one who holds a spear and a cock! O one with a boon in his hand! I prostrate myself before the one who shatters asuras. O one whose chest is smeared by the kumkuma from Gajavalli's breasts! O one who is delighted when Gajanana [1637] is happy! You are the abode of fame and the pure think about you. Your praise is sung by Brahma and other devas, sages and kinnaras. O one whose lotus feet are worshipped by flowers, diadems, ornaments and garlands, when gods bend down before them. I prostrate myself before you.""

"Suta continued, "Vamadeva uttered this divine praise to Skanda. If a person reads it, or hears it, he goes to the supreme destination. It leads to great wisdom and enhances devotion towards Shiva. It always grants a long lifespan, freedom from disease, wealth and everything else that is desired. In this way, Vamadeva praised the lord who is the deva general. He performed pradakshina thrice and prostrated himself, like a rod. He did sashtanga pranama and performed pradakshina again. O brahmanas! He then stood humbly by his side. The stotram that Vamadeva uttered is full of great meaning.

[1632] Skanda's name. The word also means concealed, hidden.

[1633] The word skanda means to spill out.

[1634] The coral tree.

[1635] Shiva's energy was borne by Ganga. Hence, Kartikeya is also Ganga's son. He was reared by the Krittikas.

[1636] Sometimes interpreted as letter (varna), line (pada), mantra, part (kala), tattva and the world (bhuvana).

[1637] Ganesha.

On hearing this, the lord who is Maheshvara's son, was pleased. Mahasena told him, 'I am pleased with your worship. You have praised me devoutly and have ended well. What shall I do for you now? O sage! You are foremost among yogis. You are complete and without desires. In this world, there is nothing that people like you have to ask for. Nevertheless, for the sake of protecting dharma and desiring to show favours to the worlds, virtuous saints like you wander around the earth. O brahmana! If it is fit to be heard, you should tell me about it now. For the welfare of the worlds, I will tell you whatever you want.' Hearing Skanda's words, the great sage, Vamadeva, humbly replied in a deep voice that rumbled like the clouds. Vamadeva replied, 'O illustrious one! You are the supreme lord. You bring prosperity to the superior and the inferior. You know everything. You do everything. You are the lord who possesses every kind of power. In the presence of someone like you, the supreme lord, what can we, ordinary beings, say? Nonetheless, it is your favour that you have spoken to me like this. O immensely wise one! I am successful. However, I only possess a minute particle of vijnana. Since you have urged me, I will ask. Please pardon my transgression. Pranava is supreme, it expresses Parameshvara himself. It speaks of the divinity Pashupati, who frees animals from their bonds. As soon as he is invoked by the speaker, he instantly frees the animal. Thus, through Pranava, the speaker obtains siddhi about Shiva. The eternal shruti texts have said, "AUM is everything. AUM is the brahman." They have also said, "The brahman is everything." O commander of devas! O lord of devas! I prostrate myself before you. O lord of mendicants! I prostrate myself before you. O complete one! I prostrate myself before you. This being the case, there is nothing other than Shiva in the universe. Shiva Maheshvara is the lord who assumes every kind of form and pervades. I have heard the meaning of Pranava stated, collectively and individually. O Mahasena! But I have not come across a guru like you. Therefore, showing me your compassion, you should speak about its meaning. In due order, please all tell me about the rules and good conduct. My lord is the guru who severs the bonds of all beings. My guru, therefore, show me your compassion and tell me the meaning.' Skanda was thus asked by the sage. He prostrated himself before Sadashiva, whose form is Pranava and who is distinguished by the thirty-eight supreme parts. He is eternal and with Uma. The supreme sages are by his side. He thus started to speak about what is beneficial, something that is hidden in the shruti texts.""

Chapter 377-7(12) (Rules for Sannyasa)

“Shribrahmanya[1638] said, 'This is praiseworthy. O Simmensely fortunate one! O Vamadeva! This should be lauded! O lord among sages/ You are Shiva's great devotee. You are supreme among those who possess jnana about Shiva and Shivaa. There is nothing in the three worlds that is not known to you. Nevertheless, to show compassion to the worlds, I will tell you. Behold. All those in the world are deluded by many sacred texts. They are deceived by Paramesha's extremely wonderful maya. They do not know the true meaning of the supreme Pranava, or Parameshvara, the saguna and nirguna brahman, who is the origin of the three divinities. I will raise up my right hand, take a pledge and tell you. This is the truth. I say again, this is the truth. This is the truth. I repeat that this is the truth."""

[1638] Subrahmanya, Kartika.

"Shiva and Shivaa are the meaning of Pranava. This has been described in the foremost shruti, smriti, agama and other sacred texts and in the Puranas. Words cannot reach him, and he cannot be reached through thoughts. A person who knows that bliss is not scared of anything anywhere. The entire universe, starting with Vidhatri, Vishnu and Indra, and including all the elements and senses, first originated from him. There is nothing anywhere that is his cause. The lightning, the sun or the moon cannot illuminate him. His radiance illuminates the entire universe, in all directions. He himself possesses all the prosperity and therefore has the name of Sarveshvara. Those who desire emancipation meditate on him in the cavities within their hearts. He pervades everything. His atman is illumination. He is radiant consciousness. He is supreme Purusha. His beautiful Shakti cannot be reached through emotions. She is saguna and nirguna. Shivaa is mysterious and nishkala. O sage! Yogis who desire emancipation should progressively perform dhyana on his three forms-gross, subtle and beyond the two. Among all devas, he is nishkala. He is the original and eternal divinity. Since his nature is that of jnana and kriya, he is chanted about as the paramatman. Sadashiva is himself the image of the lord of devas. There are five mantras in the divinity's body and his image has five parts. He resembles pure crystal. He is pleasant and his radiance is cool. The lord possesses five faces, ten arms and fifteen eyes. Ishana is his diadem, the eternal Purusha is his face, Aghora is his heart, Vamadeva is his private parts and Sadya is his feet. His image has both sakala and nishkala forms. The six Shaktis, omniscience and the others, [1639] are the six limbs of his image. The Shakti of sound throbs in the lotus in his heart. He is adorned on the left by his own Shakti, Manomani. I will explain the rules for the six types of mantras and their nyasa. I will speak about them collectively and individually and they are based on Pranava. Initially, the order of instruction must be stated. Listen. O sage! In the world, four varnas are spoken about and are famous. The shruti texts only speak about conduct for the first three. The shudras are outside the purview of the shruti texts because their substance is service. In their own respective ashramas, all the three varnas should only practice the dharma indicated in the shruti and smriti texts, never anything else. Following the karma indicated in the shruti and smriti texts, it is possible to obtain siddhi. When he laid down the path of the Vedas, this is what Paramesha said. Following the sacred conduct of the varnas and the ashramas, one worships Parameshvara. Many supreme sages have obtained sayujya in this way. The shruti texts say that sages are satisfied through brahmacharya, devas through sacrifices and rites, and ancestors through offspring. Having freed himself from three debts in this way, a person must leave for the ashrama of vanaprastha. Conquering his senses, he must tolerate heat and cold, joy and misery. The ascetic will be restrained in diet and practice yama and the other components of yoga, so that the intelligence becomes firm and does not waver. In this way, he will gradually become pure in his atman and detach himself from all karma. Leaving aside all karma, he will worship jnana alone. That becomes unity with Shiva and yields the fruits of being a jivanmukta. This is known to be the best state, without aberrations, and reached by those who have controlled their atmans."""

""For the welfare of the worlds and out of affection towards you, I will describe its nature to you. O immensely wise one! Listen attentively. A supreme and intelligent mendicant must approach an acharya. He must know the truth about the meanings of all the sacred texts. He must be accomplished in jnana about Vedanta.

[1639] Omniscience, energy, strength, opulence, valour and splendor.

A discriminating person will approach him, according to the rules. The intelligent person must make efforts to please him, prostrating himself like a long rod. The guru is said to be Shiva and Shiva is spoken of as the guru. Having made up his mind in this way, he must state his intention. Having obtained the guru's permission, he must follow the vows and subsist on milk for twelve days. Following the rules, on chaturthi or dashami in shukla paksha, he must get up in the morning and take a bath. Purifying his atman, an intelligent person must carry out the daily rites. He must invite his guru and following the norms, perform Nandi-shraddha. The Vishvadevas are described under the name of Satyavasus. For a Deva-shraddha, Brahma, Vishnu and Mahesha are the three who are mentioned. For a Rishi-shraddha, the ones mentioned are offspring of human fathers and divine women. In the case of a Deva-shraddha, the Vasus, the Rudras and the Adityas are described. In the case of Manusha-shraddha, the ones mentioned are the four lords among sages, Sanaka and the others. In the case of a Bhuta-shraddha, which comes afterwards, it is the five great elements. The four aggregates of elements are said to be the eyes and other categories that are the senses. For a Pitri-shraddha, three are included-the father, the grandfather and the great-grandfather. For a Matri-shraddha, the ones included are the mother, the grandmother and the great-grandmother. For Atma-shraddha, there are four who are mentioned one's own self, the father, the grandfather and the great-grandfather, along with their wives. For a Matamaha-shraddha, the three mentioned are the mother's father, grandfather and great-grandfather. In every shraddha, one must think of an even number of brahmanas. They must be invited, and he must himself attentively wash their feet and perform his own achamana. He must perform the following japa. "Let the particles of dust that arise from their feet be like trails of smoke and sanctify my lineage. They are the cause behind every kind of prosperity. They are like a bridge across the shoreless ocean that is samsara. Let the dust from the feet of the brahmanas purify me. They are like one thousand suns that destroy every kind of darkness. They are like kamadhenus that yield everything wished for. They are like the sacred and embodied form of waters from every tirtha. Let the dust from the feet of the brahmanas save me." Having done this, he must prostrate himself and perform sashtanga pranama on the ground, like a rod. He will stand there, facing the east, and remember Shambhu's lotus feet. He will be firmly seated and hold the pure and sacred thread in his hand. He will perform pranayama thrice and mentioning the tithi, state the following. "I have decided to take sannyasa. As part of that, I have to perform eight shraddhas-beginning with Vishvadeva-shraddha and ending with Matamaha-shraddha. I will perform them, following the rules, and seek your permission." Having made up his mind in this way, he will fling the darbha grass away, to the north. He will get up, touch water and being the task of inviting the brahmanas. With the sanctified water in his hand, he will touch the hands of the brahmanas and say, "At this moment, I am inviting you for the sake of the Vishvadevas. Please show me your favours." This is the procedure for all the cases. [1640] Having performed the invitation in this way, he will draw ten mandalas, starting from the north. He will ask the brahmanas to stand inside these and duly worship their feet with akshata. He will address the Vishvadevas by name and say, "This is padya." He will offer kusha grass, flowers, akshata and water. Having offered padya, he will stand, facing the north, and also wash his own feet. Having performed achamana, he will ask them to sit on their seats, in pairs. "This is a seat for the brahmana, who is a form of the Vishvadevas."

[1640] All the eight shraddhas.

Saying this, he will offer a seat spread with darbha grass and stand there, holding some darbha grass in his hand. He will say, "This is a Nandi-shraddha, performed for the Vishvadevas. I invite you to be present here." He will invite them to be present and they will reply, saying that they accept. When the bulls among brahmanas accept, he will tell the bulls among brahmanas, "Let my resolution be complete and let me accomplish my wishes. May you show me your favours." He will place rice and other food articles in clean and separate vessels made out of pure plantain leaves, covering them with darbha grass. When they have been covered, he will himself sprinkle water over them. Having done this, he will lovingly take each vessel and place the vessel down on the ground. After this, akshata will be offered to devas and others, using the chaturthi case. Having taken the food, he will offer it to devas, uttering "svaha". He must say, "This is not for me." This is said to be the procedure in every case.""

""After this, he must perform the following japa. "The remembrance of his lotus feet and japa with his name makes every task full and complete. I worship Ishvara, along with Amba." Following the japa, he will say, "I have performed Nandi-shraddha and I say that I have completed it." When the bulls among brahmanas confirm that this is indeed the case, he will please them. He will prostrate himself on the ground, like a rod. He will stand up and tell the brahmanas, "Let this food be like amrita to you." Extensive in his intelligence, he will join his hands in salutation and entreat them, full of great affection. Following the due norms, he must chant Shri Rudra Sukta, Chamaka Sukta and Purusha Sukta. [1641] He will meditate on Sadashiva in his heart and perform japa on the five brahmanas. At the end of the meal, he will chant Shri Rudra Sukta again and ask his forgiveness of the brahmanas. Using that mantra, he will sip some water from the palm of his hand. He will perform achamana and washing his feet, go to the place where pinda is to be offered. He will be silent and seat himself, facing the east. He will perform pranayama thrice and say, "As part of the Nandi-shraddha, I will offer pinda." Having taken this resolution, starting from the south, he will attentively draw nine lines. Over these, he will spread twelve blades of darbha grass, with the points facing the east. These are the places for five devas, Daksha and the others. Remaining silent, he will offer akshata and water in three places. [1642] For the other places, the mother and others, he will ask forgiveness. He will say, "atra pitaro" [1643] and worship them with akshata and water. In this way, he will offer it in five places, for devas and others. Devas must be addressed by name, in the chaturthi case. In each of those five places, three pindas must be offered. Following the path indicated in grihya sutras, pindas must be offered separately. For the complete satisfaction of the ancestors, they must be offered along with akshata. He will then meditate on the divinity Sadashiva's lotus feet in his heart. Reading the shloka[1644] again, he will remember his lotus feet. According to his capacity, he will bow down and offer dakshina to the brahmanas. Having offered this, he will seek their forgiveness and take his leave from them. He will offer the pindas to cows or fling them away in water.

[1641] Shri Rudra Sukta is a mantra to Rudra, from the Yajur Veda. Chamaka Sukta is Section 18 of Vajasaneyi Samhita.

[1642] For the father, the grandfather and the great-grandfather.

[1643] 2.31 of Vajasaneyi Samhita. 'O ancestors! Come here and enjoy yourselves' and so on.

[1644] Probably 'atra pitaro'.

Uttering sacred words of benediction, he will then eat, along with his relatives, The next day, the intelligent person will get up and perform his daily rites. He will fast and shave off his hair, with the exception of that under the armpits and in the genital region. He will shave off the hair on his head and his beard, paring his nails. Following the norms, all the hair must be shaved off. He will bathe and wear a washed and clean garment. Performing achamana twice, he will become pure in mind and body. Uttering sacred words of benediction, he will follow the norms and wear bhasma. Objects used as oblations and those offered to the acharya as dakshina are naturally pure. All the others must be sprinkled with pure water. Objects must be given, especially to brahmanas, who are Mahesha's form. They must also be given to devotees and to the guru, who is Shiva's form. After giving garments and dakshina to him, he must prostrate himself on the ground before him, like a rod. The loincloth, its string and his staff and other things must be cleaned with earth. He will then collect the objects used for oblations and the kindling and leave them on the shore of an ocean, on the bank of a river, on a mountain, in Shiva's temple, in the forest or in a cow pen, thinking about which is the best place. Performing achamana, he will make his mind as pure as a bunch of flowers. Along with "AUM", he will chant, "namo brahmane" [1645] He will perform japa thrice, with "agnimile purohitam". [1646] After this, he must mention Agni deva by name and take the great vow, chanting, "ishe tvorje tva" [1647] and "agna ayahi vitahe", followed by "shanno devirabhishtaye", [1648] After this, he must recite मयरसतजभनलग, [1649] This must continue for five years. This is the traditional learning that has come down to us and I have spoken about it so that you can speak about it and the learning can flourish. When this has been learnt, he can easily pursue his questions on dharma. Or he can perform japa and pursue the questions on the brahman, as stated in the Vedas. He will perform japa on Brahma, Indra, Surya, Soma, Prajapati, the paramatman in his jivatman, the paramatman in the form of jnana and only on the paramatman, starting with Pranava and ending with "namah". The japa must be performed in the chaturthi case. He will chant Pranava and eat a fistful of saktu. He will perform achamana twice and touch his navel. He will chant the mantras, starting with Pranava and ending with "namah". He will again meditate on the paramatman in his jivatman, the paramatman in the form of jnana and the paramatman. This is Prajapati's supreme view. The japa will end with the utterance of "svaha". After this, chanting Pranava thrice, he will eat milk, curds and ghee separately and perform achamana twice. He will then sit down, facing the east and stable on his seat, make his mind steady. Following the instructed rules, he must perform pranayama thrice."""

[1645] This expression features in many chants for peace (shanti vachana).

[1646] Rig Veda 1.1.1, dedicated to Agni, who bestows the priests of a sacrifice with jewels.

[1647] Both from Vajasaneyi Samhita-respectively, 14.22 (invoking Agni for energy and strength) and 11.46 (invoking Agni to come). 1648 Rig Veda, 10.9.4, a prayer for the divine waters to beauspicious and pleasant. It also occurs in Sama Veda and Atharva Veda.

[1649] This is one of Pingala's chhanda sutras. The sutra states that all these eloquent chhandas exist in the world because of Shiva's favours. But its inclusion here suggests that a person who takes to sannyasa must be well-versed in chhanda too. These shlokas are not very clear, and we have taken some liberties.

Chapter 378-7(13) (Rules for Sannyasa Continued)

""Subrahmanya said, 'He must take his bath at midday. Controlling his mind, he must collect, fragrances, flowers, akshata and other articles for worship. In the south-eastern direction, he must worship Vignesha, [1650] revered by devas. Following the norms, he must invoke him with the mantra "gananam tva", [1651] He is red in complexion and gigantic in size. He is adorned with every kind of ornament. He holds a noose, a goad, aksha beads and a boon in his lotus hands. In this way, he must invoke Shambhu's son, Gajanana, at the time of sandhya. He must worship him with payasam, apupas, a coconut and molasses. After offering an excellent naivedya, betel leaves must be offered. When he has been satisfied, he must prostrate himself and pray that impediments are removed. Following the norms, the fire for the worship must be within his own house. Following the norms for a sacrifice, oblations of ghee must be offered into the fire. The oblations will be completed with the three Riks "bhuh svaha" [1652] In this way, the oblations are completed. He must then attentively perform japa with Gayatri mantra until it is afternoon. In the evening, he will perform the sandhya worship by first having a bath. He will offer the oblations for the evening worship silently and inform his guru that this has been done. He will boil charu and collect different kinds of kindling, cooked food and ghee. Oblations will be offered with suktas to Rudra, Sadyojata and others. Mahadeva will be thought of in the fire, along with Amba and the five brahmanas. Gouri will be remembered, and oblations offered with the mantra "gourirmimaya", [1653] He will offer oblations once, with the mantra "agnaye svishtakrite svaha", [1654] When the oblations are over, a learned person will sit down to the north of the fire. He will be silent and will be seated on a piece of cloth or antelope skin, with kusha grass spread on it. Steady in his mind, he will perform japa with Gayati mantra and wait for Brahma muhurta. He will bathe and if he is incapable, follow the rules and only wear bhasma. Otherwise, he will cook charu over a fire and pour ghee over the charu he has cooked, offering it as an oblation into the fire. He will then recite Rudra sukta, along with the vyahritis, and performing japa, fix his mind on the five brahmanas, Shiva's lotus feet, Prajapati, Indra and the Vishvadevas. Brahma and the others will be addressed in the chaturthi case, ending with "svaha" and "AUM". Having performed japa, he will next utter auspicious words of benediction. He will say "agnaye svaha" and offer oblations into the fire, completing it with five oblations of "pranaya svaha". He will then offer ghee to the svishtakrite fire. He will again do japa with Rudra sukta and hymns to the five brahmanas. He must again do japa, with mantras to the four forms, Mahesha and the others. [1655] The remaining oblations will be offered in accordance with the path indicated in his own branch of the Vedas. A discriminating person will follow the same procedure for the other devas, including the accompaniments. In this way, oblations must be tendered into the mouth of the fire, following practices of tantra. After this, the Viraja oblations will be offered.

[1650] Lord of impediments, Ganesha.

[1651] Rig Veda 2.23.1. 'We invoke you. You are the leader of the ganas.'

[1652] AUM, bhuh svaha, bhuvah svaha, svah svaha.

[1653] Rig Veda 1.164.41, 'Gouri stirs up' and so on.

[1654] 'Oblations to Agni, who makes the right kind of sacrifice.' This can be found in several places, including some editions of Mahanarayana Upanishad and Taittiriya Brahmana, 3.12.2.

[1655] Chaturvyuha (four forms) mantras are also associated with Vishnu.

This must be done so that the twenty-six tattvas in the body merge and become purified. He will state, "Let the tattvas in my body become purified." For the sake of purifying himself, the Arunaketuka mantras must be used, [1656] O sage! He will mention the tattvas in the due order, starting with earth and ending with Purusha. As he silently offers ghee into the red entity, he will remember Shiva's lotus feet. There are five, consisting of earth and the others. There are also five, consisting of sound and the others. There are also five, consisting of the tongue and others. [1657] Other than ears and others, there are four which were added later to the group-the head, the sides, the stomach and the calves. There are seven dhatus. [1658] There are the five breaths of life-prana and the others. [1659] There are five koshas. [1660] There are the sankalpas-mind, consciousness, intellect, ahamkara and fame. [1661] The gunas follow and there is Prakriti, beyond which, there is Purusha. Purusha is the one who enjoys and the others that are known are like his food. Five others are described, and these are inside. O lord among sages! These are destiny, time, attachment, learning and kala. [1662] These originate in maya. The shruti texts say, "Maya is Prakriti and learning and the others are maya." The tattvas mentioned in the shruti texts result from it. There is no doubt about this. The shruti texts state, "Destiny is the nature of time." These categories of five are known as cycles of five. A person who does not know that nature of these categories of five is not learned. He is foolish in intelligence. Not understanding about the nature of Prakriti, Purusha falls below. Purusha sticks to Prakriti's side, like the eyes stick to a crow's sides. This is spoken of as Vidya-tattva. This is spoken of as pure knowledge about Maheshvara, Maheshvari, Sadashiva, Shakti and Shiva as the fifth. This is also spoken of as Shiva-tattva and is expressed in a statement about the brahman-"Prajnanam Brahma" [1663] O lord among sages! The earth and the other tattvas originate from Shiva. They dissolve into their own causes, and it is through this process that they get purified. He will use eleven mantras to describe the supreme destination. The word "Shiva-jyoti" will be uttered to describe that destination and the chaturthi case will be used. After offering the oblations, he will say, "Not for me." This indicates the process of renunciation. After this, he will use various mantras, kapotakaya and others, [1664] addressing the paramatman as the pervasive one. The words "Shiva-jyoti", "Vishvabhuta" [1665] and "Ghasanotsuka" [1666] must be used, with the chaturthi case. One must use the expression, "To the divinity who is the supreme destination." A mantra to cause Vishvarupa [1667] to arise will be used.

[1656] Arunaketuka rites are from Prapathaka 1 of Taittiriya Aranyaka. Arunaketuka means the one with the red standard and these are fire rites.

[1657] Five elements, five senses and five objects of the senses.

[1658] Plasma, blood, muscle, fat, bone, marrow and seminal fluid.

[1659] Prana, vyana, udana, samana and apana.

[1660] Sheaths that surround the jivatman-annamaya (consisting of food), pranamaya (consisting of prana), manomaya (consisting of the mind), vijnanamaya (consisting of the intellect) and anandamaya (consisting of happiness).

[1661] That is, reasons for taking a resolution.

[1662] We have deliberately left the word kalaa untranslated, as it can have multiple interpretations.

[1663] Wisdom is the brahman', from Aitareya Upanishad, 3.3.

[1664] Kapotakaya literally means, with the body of a dove. There is no obvious mantra with this name. This probably means to make a mudra in the form of a dove (kapota) or to bend the body (kaya) in the posture of a dove, while uttering the mantra.

[1665] Creator of the universe.

[1666] Eager to devour.

[1667] One whose form is the universe.

One should chant the expression, "To Purusha. AUM. Svaha." Thereafter, the following expression must be used. "To the pervasive paramatman, the destination of the three worlds. This is not for me." The rites will be concluded according to the branch of the Vedas that he follows. When this is over, he will eat the charu and the cakes, mixed with ghee. He will give the dakshina, gold and other things, to the brahmana who has been invited and show a mudra of taking leave. After this, he will perform the morning worship. A man will perform japa with the mantra, "Let the Maruts sprinkle on me. "[1668] He will use the mantra "ya te agne", [1669] warm his hands over the fire and invoke that fire within the abode of the atman, inside himself. He will perform the morning sandhya rites and worship Aditya. He will enter the water, up to the point of his navel, and eagerly and cheerfully perform japa, with a steady mind. He will offer oblations into the fire and perform the beneficial Prajapatya rites, following the fire rites mentioned in the shruti texts. He will give everything he possesses away as dakshina.""

""Having invoked the fire within his own atman, the brahmana will leave the house. He will chant the first line of Savitri mantra and say, "I am entering Savitri. Bhuh. AUM." As in the earlier case, he will chant the second line of Savitri mantra and say, "I am entering Savitri. Bhuvah. AUM." He will next chant the third line of Savitri mantra and say, "I am entering Savitri. Svah. AUM. "[1670] Thereafter, he will chant all three lines of Savitri mantra and say, "I am entering Savitri. Bhuh. Bhuvah. Svah. AUM." O lord among sages! He will state this with an extremely cheerful and steady mind. Thereafter, an intelligent person will perform japa with Gayatri mantra and think the following. "This is Bhagavati. She is half of Shankara's body. She possesses five faces and ten arms. She has three dazzling eyes. Her diadem is adorned with the nine jewels [1671] and is marked with the sign of the rising moon. She resembles pure crystal and the auspicious one holds ten weapons. Her body is adorned with a necklace, an armlet, an ornament at the waist, bangles and anklets. She wears divine garments and is adorned with divine ornaments. Vishnu, Vidhatri, devas, rishis, gandharva leaders and humans always serve Shivaa, who pervades all atmans. She is charming and following dharma, is the divinity Sadashiva's wife. She is Jagadamba, the mother of the three. She possesses the three gunas and is also nirguna. She is the original being, without birth. She is the primordial Devi. The brahman is in her and those three lines represent her." The Gayatri mantra is Shiva's form. If a person recites it in an improper way, he is a sinner and is cooked in a terrible hell for innumerable kalpas. She [1672] originates in the vyahritis and dissolves into them. The vyahritis originate from Pranava and dissolve into Pranava. Pranava is the beginning of all the Vedas. Pranava expresses Shiva. It is the emperor of all mantras. It is the great seed and the supreme mantra. It is said that Shiva is Pranava and Pranava is Shiva. There is no difference between the speaker and the object of speech. When beings chant this great mantra, or hear it, and give up their bodies in Kashi, Shiva bestows supreme emancipation on them. Therefore, that single akshara expresses the divinity Shiva, the supreme cause. The best among mendicants use it to worship him in the lotus that is in their hearts. There are men who desire emancipation.

[1668] Atharva Veda, 7.33.1.

[1669] Vajasaneyi Samhita, 5.8, invoking Agni.

[1670] The text says Suvah, but we have changed it to the more common Svah.

[1671] Nava ratnas-the usual list has ruby, pearl, coral, emerald, yellow sapphire, blue sapphire, hessonite and cat's eye.

[1672] Devi.

They are persevering and unattached to worldly pursuits. Knowing that their minds should not be on material objects, they worship the supreme Shiva. In this way, he dissolves Gayatri into Pranava, which expresses Shiva. He then performs japa with the anivaka. "Aham vrikshasya reriva" [1673] He will chant the anuvaka that begins "yashechandasamrishabhah" and ends with "gopaya", [1674] After completing the japa, he will state that he has got up. He will utter Pranava thrice, in a low, medium and high tone, indicating creation, preservation and dissolution, Following the order, he will state, "AUM. Bhuh. I have taken sannyasa. AUM. Bhuvah. I have taken sannyasa. AUM. Svah. I have taken sannyasa." He will thus recite the first among all mantras, uttering Pranava first, and followed by the vyahritis. O sage! He will say this in the low, medium and high tones, performing dhyana on Sadashiva in his heart. With an attentive mind, he will perform japa with the presha mantra. [1675] He will perform japa with the words, "Let all living beings have nothing to fear from me. AUM. Svaha." He will take water in the cup of his hands and fling it towards the east. Using his hands, he will tear off the tuft of hair on his head and take off his sacred thread. He will take them in his hand and chanting Pranava, say, "Go away to the ocean," and follow through by mentioning Vahni's wife. [1676] Along with the water in the cup of his hands, he will place those two[1677] in the water, reciting presha mantra. He will then perform achamana thrice, return to the bank and cast off his clothes on the ground. He will then take more than seven steps, either towards the north, or towards the east. The acharya will stop him and stay, "Stop. For conduct in this world, accept this loincloth and this staff. O illustrious one! Accept these." He will hand them over with his own hands, giving a loincloth, along with its string, and a garment that is ochre in colour. Asking them to wear these, he will tell the shishya, "You are Indra's vajra," reciting the relevant mantra. [1678] He will perform japa with the words, "For my friend," and accept the staff. He will approach his guru's side, remembering Shiva's lotus feet. He will control himself and prostrate himself on the ground thrice, like a rod. He will then stand up and look at his own guru gently, with a glance full of love. He will join his hands in salutation and stand near his guru's feet. Before the rites started, he should have gathered some auspicious cow dung. Drying this with the rays of the sun, he should have devised small balls that are as small as the fruit of myrobalan. These will be offered as oblations into the fire. When the oblations are over, he must collect the bhasma and preserve it. The guru will accept the white ashes produced by the Viraja fire. Using the mantra, "Agni is this bhasma" and so on, [1679] he will apply this all over the shishya's body, from head to foot. He will use five mantras-the one that starts with Ishana, "tryayusham" and "Tryambakam yajamahe."[1680]

[1673] I am the one who moves the tree of the universe', Taittiriya Upanishad, 1.10.1. Anuvaka means what is spoken after (that is, after the Vedas).

[1674] That (Pranava) which is best among all the chhandas', Taittirya Aranyaka, 7.4.1. 'Gopaya' means 'to the one who protects'.

[1675] Presha means to send. Presha mantra is used to send/urge one's own self towards sannyasa.

[1676] Agni's wife, Svaha.

[1677] The tuft of hair and the sacred thread.

[1678] Vajasaneyi Samhita, 9.5.

[1679] Bhasma Jabala Upanishad has seven mantras-Agni is this bhasma, Vayu is this bhasma, water is this bhasma, earth is this bhasma, space is this bhasma, devas are this bhasma and rishis are this bhasma.

[1680] Respectively, (1) Taittiriya Aranyaka, 10.47.1; (2) 3.62 of Vajasaneyi Samhita. This has a reference to the three lives of Jamadagni, Kashyapa and devas, with the desire that the worshipper should also have similar three lives (tri ayusham) and (3) 3.60 of Vajasaneyi Samhita, the famous Mahamritunjaya mantra. This actually lists three mantras, but perhaps tryayusham is being counted as three.

Starting with the head, he will follow the rules and apply it to every part of the body. With virtuous devotion in his mind, that excellent shishya will meditate on Shiva, Uma's friend, seated in the lotus within his heart. The guru will place his hand on the shishya's head and recite Pranava thrice into his right ear, mentioning the rishi's name. The excellent guru will show him his compassion and instruct him about the meaning of Pranava and impart jnana about the six Vedangas. He will prostrate himself before the guru twelve times, like a rod on the ground. He will always remain subservient to him and not do anything else. With his permission and following the meaning of Vedanta, the shishya will learn the supreme jnana about Shiva, along with the saguna and nirguna difference. After making the shishya perform the morning rites, shravanam and the others, [1681] the guru will make him perform japa. He will perform the worship in the mandala known as Kailasa-prastara. The disciple will worship him along the path indicated by Shiva. If he cannot always worship the auspicious image worshipped by his guru, he will use Ishvara's crystal lingam, placed on a pedestal. "It is better for me to give up my life, even if it is through the severance of my head, than to eat without having worshipped Bhagavan Trilochana." Saying this, a shishya who is full of devotion towards Shiva, will take a pledge in his guru's presence, and state this thrice. From that time onwards, with a steady mind and full of great devotion, he will worship Mahadeva every day, following the path of the five avaranas."""""

Chapter 379-7(14) (Pranava as Shiva's Form)

“Vamadev said, ‘O Bhagwan! O Shanmukh! This continuous flow of jnana is like amrita. O son of the lord of all the immortals in the universe! O one who destroys the afflictions of those who prostrate themselves! What is said to be the perfect jnana about six kinds of subjects, the one that grants what is desired? O lord! What are the six kinds of supreme jnana in these subjects? What is explained there? What are the fruits of this supreme jnana? O Guha! Please tell me everything that I have asked you about. Since I do not know these meanings, I am like a deluded animal who does not know the sacred texts. O Mahasena! As a result of Shiva's maya, even now, I am whirling around. From Shiva's two feet, I will drink in the jnana that is the path to the essence of amrita. Regardless of whatever happens, I will be free of delusion. Your eyes are wet with the amrita of compassion. Quickly, please glance at me with them. Since I have sought refuge before your illustrious lotus feet, it is your duty to show me pity."""

'Suta said, "The lord who wielded the spear of jnana heard what the Indra among sages had said. He addressed him in words that would cause great fear to any other kind of darshana."[1682]

"Subrahmanya replied, 'O tiger among sages! Hear lovingly to what you have asked about-supreme jnana about Mahesha, in collective and individual forms. I will tell you in detail about the nature of supreme jnana, concerning the meaning of Pranava. O one excellent in vows! I will tell you about the six kinds of subjects in this supreme jnana.

[1681] There are nine kinds of devotion, shravanam, kirtanam, smaranam, sevanam, dasyam, archanam, vandanam, sakhyam and atmarpanam, described in Volume I.

[1682] As in, school of philosophical thought.

The first takes the form of mantra, while the second is what is used to think about a mantra.[1683] The third is the meaning of the divinity, while the fourth is the meaning of prapancha. The fifth takes the form of the guru, who indicates the path. The sixth is the form of the shishya's atman. These are described as the six kinds of subjects. O supreme among sages! Let me tell you about the nature of the mantra. As soon as man knows this, he comes to possess great jnana. The Vedas speak of five components, consisting of the first vowel as the first, the fifth vowel and the fifth letter in the fifth category of consonants, [1684] along with bindu and nada. This is the collective form, described as the beginning of the Vedas. With bindu, there are four and nada brings all of them together. Pranava, which expresses Shiva's form, becomes successful in this collective form. O wise one! Now hear about the form of yantra, which happens to be Shiva's lingam. The pedestal must be drawn at the bottom. The first letter of "A" will be written above this, the second letter of "U" above that, followed by the third letter of "M" above that. Bindu will be drawn on the head and nada will be written above that. When the yantra is complete, every desire is accomplished. When the yantra is drawn in this way, it is surrounded by Pranava. Nada arises from this, and nada is known to reside there. O sage! I will tell you about the meaning of divinity, which is always secret. Out of affection towards you, I will tell you what Shankara said. The shruti texts clearly state, "I seek refuge with Sadyojata and reach Sadashiva." These are spoken of as the five forms of Brahma. These five divinities are known to be the subtle form of the brahman. They are expanded in the form of Shiva's image. The mantra that speaks about Shiva also speaks about Shiva's image, since there is no difference between the original subject and the image that seeks to depict him. I have already told you that one starts with Ishana at the head. Now hear about Shiva's image, with his five faces. One starts with Sadyojata, the fifth. Following the due order, one proceeds upwards and ends with Ishana. These are spoken of as the five faces. There is a chaturvyuha for the divinity Ishana. One starts with Purusha and ends with Sadyojata. These are the forms of the four brahmanas. When the five brahmanas are brought together, they constitute the composite entity of Ishana, the brahman. O sage! Individually, one starts with Purusha and ends with Sadyojata. The wheel, constituted by the five causes, is full of compassion. This is the same as the supreme brahman, subtle, without transformation and without ailments. There are two kinds of compassion, appearance and disappearance. There is another lord who bestows emancipation to superior and inferior living beings. These are spoken of as the two functions that Sadashiva undertakes. [1685] In his five forms, the lord shows his compassion and undertakes the tasks, creation and the others. O sage! That is the reason Sadyojata and the others are spoken of as divinities. These five forms always bestow what is auspicious. They are forms of the supreme brahman. The wheel that is full of compassion is beyond tranquility. Sadashiva presides over its parts, and it is spoken of as the supreme destination. Mendicants who have cleansed their atmans reach this destination. So do those who worship Sadashiva, with their minds attached to Pranava. When they reach this, lords among sages enjoy all the objects of pleasure, along with the divinity who is a form of the brahman. Until the great destruction occurs, they enjoy themselves, in a position of equality with Shiva. Such people do not descend again into the ocean that is samsara. The eternal shruti texts speak of them as going to Brahma's world. Shiva's prosperity is the composite form. The Atharvashiras Upanishad says that he possesses every kind of prosperity.

[1683] That is, a yantra.

[1684] That is, AUM.

[1685] Compassion and emancipation.

It also says that only he can bestow every kind of prosperity. There is no destination that is superior to this radiant region. Indeed, prapancha is seen to be an extension of the five brahmanas. Nivritti and kalas are said to originate from these brahmanas. Their nature is subtle, and they are also known as causes. O one excellent in vows! In their gross forms, they are the form of prapancha. Existing in five forms, the brahmanas are described as the cause of prapancha. O supreme sage! Purusha, the ears, speech, sound and space these five are pervaded by the brahman in his form as Ishana. O lord among sages! Prakriti, the skin, the hands, touch and wind as the fifth these five are pervaded by the brahman in his form as Ishvara. Ahamkara, the eyes, the feet, the form and fire-these five are thought of as being pervaded by the brahman in his form as Aghora. Intellect, tongue, the anus, taste and water as the fifth-these are always pervaded by the brahman in his form as Vamadeva. The mind, the nose, the genital organs, smell and the earth as the fifth-these are always pervaded by the brahman in his form as Sadyojata. The entire universe is full of the five brahmanas. Pranava speaks of Shiva and is instructed in the form of a yantra. The collective entity has five components. Four of them, bindu and the others, are thought of as a form of yantra, for those who follow the path instructed by Shiva. Pranava is supreme and is an emperor of mantras. It is Shiva's form."""

Chapter 380-7(15) (The Image That Is Worshipped)

“Ishvara said, "O one with the beautiful face! [1686] After this, I will speak about the excellent process of creation, about how the four, Mahesha and the others, originated from Sadashiva. The lord Sadashiva is the lord of space and is in composite form. The four, Mahesha and the others, exist in their individual forms. Mahesha originated from Sadashiva and represents one thousandth of his parts. His face is Purusha, and he is lord of the wind. He has Maya, as his Shakti, on his left. He is sakala and undertakes a lot of kriya. Together, these four, Ishvara, Vishveshvara, Parameshvara and Sarveshvara, constitute the excellent wheel of disappearance. There are two kinds of disappearance. One of these is about Rudra and the others and cannot be perceived. The other one is about those have forms as animals and occurs when they lose their bodies. Those who are addicted to objects of pleasure exist as long as there is disequilibrium in karma. When equilibrium in karma occurs, there is only the lord, who is full of compassion. There are all the other lords who are described as devas. They are without an alternative and without disease. They are directly forms of the supreme brahman. The wheel constituted by disappearance is full of kalas of tranquility. Maheshvara presides over this excellent region. This destination is obtained by those who serve at Mahesha's feet. Gradually, those who are devoted to Maheshvara obtain emancipation in the form of salokya. The image of Rudra originated from Maheshvara and represents one thousandth of his parts. Aghora is the face, and he is the lord of fire. He has Gouri as his Shakti, on the left. He is the lord who destroys everything. He assumes a collective form in the group of four, Shiva and the others. This wonderful wheel is known as Shiva, Hara, Mrida and Bhava. O lord among sages! [1687] Known as a destroyer, this is said to be supreme and greatly divine. The learned say that destruction is of three kinds. The first is nitya and is said to occur every day, when living beings sleep. The second is spoken of as naimittika and is connected with Vidhatri. The Vedas have also indicated the great dissolution.

[1686] Kartika is telling Vamadeva what Shiva told Parvati.

[1687] If Shiva is speaking to Parvati, this is inconsistent.

O best among sages! [1688] For living beings, these three kinds of destruction have been thought of by the infinitely energetic Rudra, for birth, for tranquility and an end to all miseries connected with birth, for sleeping and resting and for maturing karma. Rudra is said to have created these three different types. I will now tell you about the five kinds of tasks the lord does, associated with creation, destruction and the like. O sage! Bhava and the other divinities are described as forms of the supreme brahman. They are the cause of compassion to the worlds. The wheel known as destruction has learning in the form of its kalas. Rudra presides over this region, which is without any ailments. Those who wish to worship Rudra obtain this destination. O sage! Through salokya, they gradually obtain sayujya with Rudra. Vishnu originated from Rudra's image and represents one thousandth of his parts. In the form of Vamadeva's wheel, he is the presiding lord of water. Rama [1689] is the Shakti on his left. He is everyone's great protector. He has four arms, and his eyes are like lotuses. He is dark and bears the signs of the conch shell and other things. In his collective form, he is part of our, Vasudeva and the others. He bestows emancipation on those who worship Vishnu. That excellent and famous wheel is known to consist of Vasudeva, Aniruddha, Samkarshana and Pradyumna. He is the one who ensures preservation and protection of the created universe, along with its creator. This lasts until living beings have enjoyed the fruits of their prarabdha karma. [1690] Vishnu and the others have been given the task of protecting. In preserving the creation that has been created, the lord engages in five kinds of tasks. Those divinities, of whom Pradyumna is the foremost, are described as being without a second and without fear. They always bestow emancipation and bliss. O brahmana! This wheel for preservation and establishment is excellent. This supreme destination is said to be presided over by Janardana. Those who serve Vishnu's lotus feet obtain this destination. In this wheel, those who are devoted to Vishnu obtain salokya with him. Pitamaha originated from Vishnu and represents one thousandth of his parts. His face is Sadyojata, and he presides over the tattva of earth. The lord is the creator of the universe, and he is with Vagdevi, [1691] who is on his left. He has four faces and is red in complexion. His form is that of rajas. This wheel of creation has Hiranyagarbha, Virat, Purusha and Kaala and is served by Brahma's sons and other rishis. It bestows happiness and everything desired on those who are Brahma's followers. Creation is the process of naturally bringing out a jivatman who has already been withdrawn. This is for purposes of enjoying karma and represents the fruits of sadhana. It is known that Pitamaha brings about this process of joining. Those who know about the process ocess of creation of the universe know that as long as this cycle lasts, it brings happiness. O sage! The lord who creates the universe performs five tasks. Asti, Kaala and Udaya are described as the divinities here. The learned describe this cycle of creation as a form of nivritti. This beautiful destination is presided over by Pitamaha. This destination is obtained by men who have dedicated their minds to Brahma. They obtain emancipation and salokya with Pitamaha in heaven. This disc has four wheels. The disc is unimportant, since Mahesha and the others are the wheels, spoken of as Pranava. This prosperous and famous disc of the universe has been spoken about in the shruti texts. O sage! Hymns in the shruti texts say that it has five wheels. Actually, the wheel of creation is only one and comes about because of Shambu's energy extending it. It is spoken of as possessing ten components, since there are five wheels and five spokes.

[1688] The inconsistency again.

[1689] Lakshmi.

[1690] The text uses the expression arabdha karma. We have changed it to the more common prarabdha karma.

[1691] Goddess of speech, Sarasvati.

Like a wheel of fire, it roams around incessantly, encompassing creation and dissolution. Since it whirls around, it is spoken of as a wheel. Because the process of creation is extensive, it is seen to be large and thick. The divinity's golden complexion is because of Shambhu's infinite energy. The Shakti who performs tasks associated with this wheel has a golden illumination around her. The wheel is surrounded by water and the water is surrounded by fire. The fire is surrounded by wind. The wind is surrounded by space. Space is surrounded by Mahat. The elements exist in space and the elements are also surrounded by Mahat. Mahat is always surrounded by the unmanifest. O supreme among sages! This is how believers speak about the universe. I have spoken to you about the seven sheaths that protect the universe. The water that surrounds it has been determined as ten times the size of the wheel. O leader of sages! Brahmanas who know say that, as one moves upwards, each sheath is ten times the size of the preceding one. This is what the shruti texts themselves mean, when they describe the wheel and say that it is in the midst of water. Along with Shivaa, the lord of the worlds engages in his incessant pastimes and does this, showing his favours, disappearing, withdrawing, preserving and creating. O sage! What is the point of speaking a lot? I have told you the substance. It is certain that all this is Shiva, along with Shakti."""""

Chapter 381-7(16) (Shiva's Tattva)

“Suta said, "The bull among sages heard and understood the truth, as instructed by his guru. However, since he still had a doubt about the paramatman, he asked respectfully.'

"Vamadeva said, 'O one who wields the spear of jnana! O lord! O one whose form is supreme bliss! I have drunk the amrita about the meaning of Pranava, as it flowed from your illustrious lotus mouth. You are firm in your wisdom and the doubts that developed in me have dissipated. O lord! O Mahasena! However, there is something else I want to ask you about. Please listen. From Sadashiva to a worm, the form of the universe can be seen to exist everywhere as male and female. There is no doubt about this. Is the form of the eternal cause of the universe, masculine, feminine or neuter? Or is it mixed in some form, so that the determination cannot be done? Deluded by the sacred texts, the learned have debated about this in many kinds of ways. The shruti texts speak about how the universe was created, without stating this. Nor do Vishnu, Brahma, other devas or the siddhas know. Please make me understand, so that I arrive at a single point of view. In our conduct, we are seen to say, "I know. I do." This is accepted by everyone and there is no dispute about this. But is the form of the atman the same as the body, the senses, the mind, the intellect and ahamkara, or everything else that originates? There is a great doubt about this. Amongst everyone, debates occur about these two. This doubt originates from my ignorance and is like a poisonous tree. Please uproot it. Let my mind become the ground for the great kalpavriksha of devotion towards advaita Shiva to grow. O divinity! Please show me your compassion and make me understand. O lord of devas! Through your favours, my jnana will become firm."""

'Suta continued, "Hearing the questions asked by the sage, which were full of Vedanta and nivritti, the lord's face broke into a smile, and he spoke about the mystery.""

"Subrahmanya answered, 'O sage! O Vamadeva! This mystery is what Shiva spoke about to Devi Ambha and I also heard. Having repeatedly drunk milk at her breasts, I was satisfied. I heard everything and arrived at a firm determination. O Vamadeva! O great sage! Out of compassion towards you, I will tell you about that. O son! This is a supreme and great secret. Hear about it now. The extremely extensive arguments in the sacred texts start with the true meaning of karma. O sage! However, a person who possesses jnana must listen to these with a sense of discrimination. That is what leads to jnana. You have instructed shishyas. But is there anyone who is your equal? Those inferior ones are still whirling around in confusion, debating sacred texts composed by Kapila and others. In ancient times, they indulged in criticizing Shiva and Shivaa and were cursed by the six sages. [1692] Since they speak perversely, one should listen to their views. There is no scope for the use of inference. O one who is excellent in vows! They see a fire raging on the mountain but speak of the smoke and not of the fire. One should directly see the support for prapancha. One should know Paramesha, the paramatman. There is no doubt about this. The universe can be directly seen to exist in both masculine and feminine forms. The physical body is a lump that consists of six sheaths. Three originate with the mother and three originate with the father. That is what the shruti texts state. In this way, people know that all bodies have masculine and feminine parts. O sage! The learned know that the paramatman also has masculine and feminine parts. The shruti texts speak of the brahman's form as sacchidananda. The word existent is used to rule out the non-existent. Non-existence in the universe should be understood through the use of the word chit. [1693] The word has all three genders but should be taken as masculine. The word means illumination, so it is clear that it should be understood in the sense of illumination. In the feminine gender, the word means jnana. It forms a union with prakasha and thus becomes the cause behind the universe, [1694] Sat and chit become the causes of the universe. This expresses the sentiment of Shiva being united with Shakti. If there is dirt in the oil or the wick, that will also affect illumination. The dirt can also be seen in a funeral pyre and arises because one does not understand Shiva's tattva. This distortion about Shiva's tattva is also what the shruti texts also urge against. The jivatman depends on chit, but always exhibits a weakness. It is to counter this weakness that the tattva about Shakti is always used. O Vamadeva! O great sage! In conduct in the worlds, it is seen that people say, "He is strong. He is powerful." The Vedas also use make such statements. In this way, Shiva's tattva and Shakti's tattva are seen in the paramatman. Joy always arises as a result of the union between Shiva and Shakti. O sage! There are sages who have destroyed their sins. It is for this reason that they fix their minds on Shiva and obtain Shiva and Shivaa, free of ailments. They are in all atmans and the word brahman in the Upanishads is used for them. When the word brahman is used, the meaning should be understood in the sense of increase. [1695] Growth and large size always exist in the form known as Shambhu, consisting of the five brahmanas. The universe should be understood when the word brahman is used. O Vamadeva! Out of affection towards you, I will tell you how, using pratiloma, [1696] Pranava emerges from Hamsa. Listen attentively.

[1692] Seven sages, saptarshis, would have been more natural.

[1693] The word is chit, consciousness. It becomes chid in sacchidananda because of rules of grammar. In Sanskrit grammar, a word can have masculine, feminine or neuter genders. The word chit has all three.

[1694] The word prakasha (illumination) has a masculine gender. Prakasha is being equated with sat (existence).

[1695] The word brimhita means grown, increased.

[1696] Pratiloma means against the order, as opposed to anuloma. The word pratiloma is used in the sense of reading the letters from right to left, instead of left to right.

Take away the consonants स and ह from हंस and what is left is "AUM". Therefore, in its subtle form, the word expresses the paramatman. Sages who possess insight about the truth know this as a great mantra. I will tell you how the subtle great mantra can be derived from this. Start with स and use the sixteenth vowel to form सः. Now take अ, ह and the fifteenth vowel to form अहं. [1697] This is the great mantra. When pratiloma is applied to हंस, the first letter, सः, is described as signifying Shiva. It has been determined that when this great mantra is uttered, it also stands for Shakti. When the guru instructs, "Soham" stands for Shiva and Shakti. Therefore, for any animal, this great mantra signifies the supreme jivatman. The jivatman is in the form of Shakti and is Shiva's portion. When Shiva is united with Shakti, there is equilibrium. The meaning of wisdom can be detected in the expression "Prajnanam Brahma". There is no doubt that the word "Prajnanam" indicates consciousness. O sage! There is a Shivasutra that states, "chaitanyamatma" [1698] Consciousness is there in all knowledge and activity in the universe. There is one whose nature is to rule himself. He is the one who is described as the atman. In this way, I have described an explanation to Shivasutras. The second Shivasutra states, "jnanam bandhadh" [1699] The jnana indicated is incomplete jnana and therefore incomplete activity. Such kinds of instructions are meant for those who belong to the animal species."""

""These two throbbings [1700] are the supreme Shakti's first throbbing. Other than this, there is another supreme Shakti, of whom, the Shvetashvatara Upanishad states, "svabhaviki jnanabalakriya" [1701] It is known that Shambhu's three eyes stand for knowledge, activity and will. When these enter the centre of the mind, the senses perceive knowledge. When these enter, the animal always knows and acts. Thus, it has been ascertained that the jivatman assumes these forms. I will now speak about prapancha and demonstrate its unity with Pranava. The eternal shruti texts have said, "AUM is everything." The creation of the universe is described as having flowed from this. I will tell you about the meaning of the shruti texts, perceived through a sense of discrimination. Listen. O Vamadeva! Out of my affection towards you, I will tell you. It is certain that the paramatman represents the union of Shiva and Shakti. The Chit Shakti [1702] originates from that Para Shakti. [1703] Ananda Shakti [1704] results from Chit Shakti and Iccha Shakti [1705] results from Ananda Shakti. Jnana Shakti [1706] results from Iccha Shakti and Kriya Shakti, [1707] the fifth, results from Iccha Shakti. O sage! This is the way these parts originate, and this is also the way these parts withdraw. It is said that nada and bindu originate from Chit Shakti and Ananda Shakti. म originates from

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[1697] We thus have सः अहं or सोहम्, meaning, 'I am that'. I am the brahman.

[1698] The Shivasutras were revealed to Vasugupta by Shiva. This is Shivasutra 1.1, 'Consciousness is the atman'.

[1699] Shivasutra 1.2, 'Knowledge is bondage.'

[1700] Knowledge and activity.

[1701] Shvetashvatara Upanishad, 6.8. 'Knowledge, strength and action are natural (inherent).'

[1702] Shakti of consciousness.

[1703] Supreme Shakti.

[1704] Shakti of bliss.

[1705] Shakti of will.

[1706] Shakti of knowledge.

[1707] Shakti of action.

Iccha Shakti, उ originates from Jnana Shakti and अ originates from Kriya Shakti. O lord among sages! This is the way "AUM" originates. I have spoken to you about the origin of Pranava. Now hear about the origin of the five brahmanas. Ishana is born from Shiva and Purusha originates from Ishana. Aghora is born from Purusha and Vamadeva originates from Aghora. Sadyojata originates from Vamadeva. The thirty-eight Matrikas originated from the matras. [1708] The kala known as Shantyatita emerges from Ishana, Shanti kala from Purusha, Vidya kala from Aghora, Pratishtha kala from Vamadeva and Nivritti kala from Sadyojata. There are five pairs of the lord, Ishana with Chit Shakti and so on. These five are said to be the causes behind acts like showing favours. This is what wise sages, who possess insight about the truth, say. The connection between the speaker and the subject is decided on the basis of these couples. The kalas are linked to the five components of Pranava and there are five elements. O bull among sages! They evolve in the due order and dissolve in the reverse order. The learned know that this starts with the first couple and ends with the fifth. Space has the single attribute of sound. Wind has two attributes, sound and touch. Fire is said to have three attributes, sound, touch and form. Water is said to have four attributes, sound, touch, form and taste. The earth is said to have five attributes, sound, touch, form, taste and smell. I have spoken about the elements evolve. Their dissolution happens in the reverse order, starting with smell. The five elements are described as constituting prapancha. Virat is the aggregate of all these. This is how the universe manifested itself. It starts with the essence of the earth and progressively ends with Shiva's essence. They dissolve respectively into each other and the jivatman also dissolves. When creation starts afresh, along with Shakti, there is emergence. It is Shakti who prompts that emergence. This is the form of the gross prapancha, which exists comfortably until it is time for dissolution. As a result of his own will, Mahesha embarks on the task of creating the universe. Shiva's first throbbing is spoken of as his tattva. As a result of the tattva of Iccha Shakti, every activity follows. Between Jnana Shakti and Kriya Shakti, when jnana's influence is more, that is Sadashiva. O lord among sages! When there is equilibrium between the two, it is known as Maheshvara's tattva. It is held that an equilibrium between Jnana Shakti and Kriya Shakti represents pure knowledge. Shiva's own form is full of great prosperity. But he uses his forms and parts and his maya, to create an impression about the truth that is illusory. When he withdraws his maya, he receives all the entities. He is then known as Purusha. The shruti texts speak of him as the creator. In samsara, an animal is confounded by his maya. Devoid of jnana about Shiva and foolish in intelligence, it engages in many kinds of activities. The universe is not different from Shiva, even if the jivatman thinks of it as different. Know that this is because the animal is deluded and is not the lord. Like a magician, the yogi is not confused. His consciousness is full, because he has been instructed by his guru about the prosperity of Shiva and Shivaa. She is the one who undertakes everything. Her form exists in all beings. Her own form is complete and eternal. In her own form, she pervades everything. Shiva's five Shaktis are reduced forms, but they are radiant. Even though they are reduced forms, they are constantly radiant. In her five kalas, she determines what an animal does, as knowledge, attachment, time and destiny.

[1708] That is, from the letters of the alphabet. The number 38 is puzzling. Here, the Matrikas are being linked to letters of the alphabet (though the number is stated differently in other contexts.) Linked thus, the number is usually given as sixteen (16 vowels), five (5 types of consonants) or thirty-three (33 consonants). Thirty-eight is not common.

Some of these are the cause of action. Some of these are sadhana. Some of these urge learning, some instigate attachment to material objects. Time is the reason for existence and non-existence. Thus, it illuminates, or does not illuminate. When these are progressively severed, one speaks of returning to the origin of the elements. Niyati [1709] controls whether a person does what should be done. If an animal casts aside this Shakti, it falls down. This five assume the form of five sheaths. An integral part of sadhana is to overcome what are known as the five sheaths."""

Chapter 382-7(17) (Original Creation)

“Vamadeva said, 'You have said that Purusha is placed below Niyati and above Prakriti. That is what you said earlier, but you are now saying the opposite. O lord! How is Niyati located below and how does its form shrink through maya? O lord! On this matter, I have a doubt about the truth, and you should dispel it."""

"Shri Subhramanya replied, 'This is the belief about Shiva as advaita, which does not tolerate any notion of dvaita. [1710] O brahmana! Dvaita is destroyed. But Ishvara is supreme and advaita. He is omniscient and does everything. He is Sarveshvara Shiva, who is devoid of gunas. He is the father of the three divinities. His form is that of the sacchidananda brahman. He is the divinity Shankara. Through his own will and his own maya, he shrinks his form and Purusha results from this. He is conceived as the one who enjoys the five kalas. The Purusha who is in Prakriti enjoys the gunas that originate from Prakriti. These two different locations of Purusha are not inconsistent. His own form is the aggregate. And his own shrunk form is the individual, jnana and the others. Consciousness results from the three, the mind, the intellect and ahamkara, and these are the result of sattva and the other gunas. Prakriti is the cause behind sattva and the other gunas. Differences between sattva and the other gunas result from Prakriti. Intellect, which determines the nature of objects, originates from the gunas. The great ahamkara results from them and so do intellect and the senses. The mind is also born, and this had two components, that which is certain and that which is uncertain. The organs of perception are the ears, the skin, the eyes, the tongue and the nose. These are used to comprehend sound, touch, form, taste and smell. In due order, these tanmatras, [1711] the ears and other organs of perception, are born from vaikarika[1712] ahamkara. Sages who possess insight about the truth speak of these as being subtle. Know about the organs of action, along with their tasks. O brahmana rishi! They are the organ of speech, the hands, the feet, the anus and the genital organs and their tasks are speaking, receiving, going, releasing and giving pleasure. In due order, these are the tanmatras that originate from bhutadi ahamkara. [1713] Their subtle forms exist in sound and the other things. In due order, space, wind, fire, water and earth originated from these. O tiger among sages! These are known as the five elements. Their functions are providing space, bearing, purifying, providing agitation and supporting. These are described as their functions."""

[1709] Destiny, that which controls.

[1710] Advaita and dvaita are respectively beliefs about non-duality and duality.

[1711] The five tanmatras are the five subtle elements.

[1712] Meaning subject to modification.

[1713] Also known as tamasa ahamkara.

"Vamadeva said, 'O Skanda! You have spoken about the creation of the elements earlier. But you are now speaking about kalas, which seems to be something else.'"'

"Skanda answered, "A" indicates the nature of the atman, "U" indicates the nature of knowledge and "M" stands for Shiva's nature. O Vamadeva! Think about this. Bindu and nada should be known to represent the essence of everything. O sage! Now, hear about the associated divinities. Brahma, Vishnu, Rudra, Maheshvara and Sadashiva represent the forms of Shiva himself. From the shruti texts, this is well-known."'"

"Vamadeva said, "This is what you told me earlier and you seem to be saying something different now, about the origin of tanmatras. I have a great doubt about this. O Skanda! You should show me your compassion and sever this."'"

'Suta continued, "Hearing the sage's words, Kumara replied."'

"Shri Subrahmanya answered, 'O sage! That is the reason I started to speak about the origin of the elements. O immensely wise one! Listen attentively. It is certain that the five elements originated from the kalas. The body of the lord of elements assumes the form of the gross prapancha. In due order, they start with Shiva's tattva and end with the earth's tattva. O sage! It should be said that they emerge, in the due order, from the tanmatras. As causes behind the elements, there is identity between the tanmatras and the kalas. O supreme among those who know about the brahman! Know that there is no inconsistency between the two. The universe has gross and subtle parts. The moon, the sun, the planets, the nakshatras and other luminaries that originated, Brahma, Vishnu, Mahesha, Mahesha and other devas, Indra and the guardians of the worlds, ancestors, asuras, rakshasas, bhutas, humans, others who are mobile, animals, birds, worms, different species of pannagas, trees, creepers, plants, the eight famous mountains, [1714] the seven rivers, [1715] Ganga and the others, the large oceans and everything that has been born is established in it. [1716] O supreme among sages! If you think about it, there is nothing that is outside it. The learned know that it has the forms of Shiva and Shakti, the masculine and the feminine. Those like you, who are accomplished in jnana about Shiva, should know that it is like this. O sagel "Everything is established in the brahman. Everything is established in Rudra." This is what the shruti texts state. Therefore, Sadashiva is the atman of prapancha. Because of his thirty-eight kalas, the dvaita perception is also spread out. But anyone who thinks, "I am Sadashiva," becomes like the guru, Shiva. Such a shishya becomes the guru, Shiva, himself. There is no doubt that he obtains the yantra, the mantra and the atman of the divinity of prapancha. O brahmana! In the form of a preceptor, he severs all the bonds. Even if he is a child, as long as he is devoted to Shiva's feet, he certainly obtains the traits of a guru. Every object that exists, collectively or individually consisting of an excess of one or the other gunas, is said to indicate the meaning of prapancha. Shiva, the essence of the Vedas, is in the ten directions, devoid of taints like attachment. Out of affection towards you, I have spoken about advaita jnana, loved by Shiva. If there is any insolent and proud deva, human, siddha, gandharva or evil-souled person, who holds a contrary point of view, there is

[1714] Mahendra, Malaya, Sahya, Shuktimat, Riksha, Vindya, Pariyatra and Himalaya.

[1715] Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri.

[1716] The universe.

no doubt that I will use my spear, which is like the fire of destruction to enemies, to cut off his head. O sage! You are yourself supreme among those who possess advaita knowledge about Shiva. You are the one who instructs about jnana on Shiva. You are the one who indicates the path towards devotion for Shiva. The sins of any impure entity will be destroyed when they come into contact with the bhasma on your body. Through your compassion, even a great pishacha will obtain the destination of the virtuous. You are famous in the three worlds as a yogi who is devoted to Shiva. As a result of your glance, or contact with you, even an animal becomes Pashupati. I affectionately look at you as a person who will teach the worlds. Indeed, the virtuous roam around to do a good deed to the worlds. This supreme secret is established in you. You are full of love and devotion towards Pranava. May all of them reside in you and unite you with Parameshvara. They will make people accept the conduct of Shiva's devotees and wear bhasma and rudraksha. You follow Shiva's conduct and are Shiva. You are aware of the advaita view. You will wander around for the protection of the world and obtain everlasting happiness."""

'Suta concluded, "Hearing the wonderful words about Vedanta, spoken by the one with six faces, the rishi was an image of humility. He prostrated himself on the ground several times, like a rod, behaving like a bee around a lotus.""

Chapter 383-7(18) (Initiating a Shishya)

“Shounaka asked, "Hearing the essence of Vedanta, the supremely wonderful secret, what did Vama Vamadeva ask Maheshvara's son next? Yogi Vamadeva is blessed. He is always devoted to jnana about Shiva. This divine and supremely purifying account is about him.""

Vyasa said, [1717] 'Hearing the words spoken by the sage, which were full of love, the learned Suta, whose mind was devoted to Shiva, was pleased and replied.'

'Suta answered, "You are blessed. You are devoted to Mahadeva. You do good turns to the worlds. O sages! All of you listen again to the conversation between the two of them. Hearing the words of Mahesha's son, which destroyed notions of dvaita and generated advaita jnana, the great sage was satisfied. He bent down and used many hymns to praise Kartikeya, Shiva's son. Humbly, the great sage again asked him about the tattvas.""

"Vamadeva said, 'O illustrious one! You know the truth about everything. O Shanmukha! You are an ocean of amrita. How can a mendicant who has cleansed his atman become a guru? Following him, living beings obtain objects of pleasure, emancipation and siddhi. But there must be a paramapara, [1718] without which, there cannot be a right to instruct. What are the rules for bathing, before one performs the shaving rites?[1719] O lord! Please tell me about this. You should dispel my doubts."""

'Suta said, "Hearing Vamadeva's words, Kartikeya rememberd Shiva and Shivaa in his mind and started to speak.""

[1717] The text does not clearly state the name of the speaker. But it must be Vyasa.

[1718] An order of succession.

[1719] Kshoura-karma.

"Shri Subrahmanya answered, 'I will tell you about yogapatta, [1720] Through this, one obtains the status of being a guru. This is a great secret that bestows emancipation. O Vamadeva! Out of affection towards you, I will tell you.

In the months of Vaishakha, Shravana, Ashvina, Kartika, Margashirsha or Magha, on an auspicious day in shukla paksha, or on panchami or pournamasi, [1721] a person must perform the morning rites. Having obtained his guru's permission, he must control his mind and bathe. He must clean his bed and discard the garments from his body. He will wear two pieces of cloth, tied with strings. He will wash his feet and performing achamana, use the Sadyojata mantra to wear bhasma. He will gather dust from a road and smear it over his body. O sage! The guru will take him affectionately by the hand and make him sit facing the east, with his hands cupped. He will be seated on an ornamented platform. This will be on an excellent and pure seat meant for a guru, overlaid with a piece of cloth, antelope skin and kusha grass. The guru will bring a local conch shell, along with its stand, and purify it with the astra mantra. It will be placed in front of him, in a comfortable position. He[1722] will worship the conch shell and its stand with flowers. With the armour of astra mantra, he will sanctify it and pour water into it. He will fill it, as he had done earlier, and worship it with shadanga mantra. [1723] He will utter Pranava mantra seven times. It will be worshipped with fragrances, flowers, padya and incense and by showing a lamp. The conch shell will be protected and covered, armoured by astra mantra. According to local custom, the dhenu mudra and the shankha mudra will be shown. According to the norms indicated for the worship, a beautiful and auspicious mandala will be drawn, in an excellent spot that is in front and to the south of the conch shell. This will be worshipped with fragrant flowers and other articles. A clean pot, along with its stand, will be purified. Sanctified with incense, this will be placed and filled with pure and fragrant water. O lord among sages! Five types of bark, five leaves and five kinds of clay must be mixed with fragrances and smeared over it. [1724] The pot will be embellished and decorated with garments, mango leaves, durva grass, a coconut and other articles. O lord among sages! Five jewels will be placed inside the pot. If these are not available, one must devoutly place gold inside it. The five jewels are said to be blue sapphire, ruby, a lump of gold, coral and zircon. Following the rules, he will recite "May this man obtain radiance" and end with "glum". [1725] Lovingly and pleasantly, he will follow the norms for worship, starting with the worship of Shakti, the foundation. He will invoke and worship the divinity along the path of the five sheaths. As has been stated earlier, he will offer a naivedya of payasam, cooked rice and betel leaves. Chanting the one hundred and eight names, he will infuse the pot with mantras. In due order, Pranava will be chanted one hundred and eight times and the five brahmanas will be worshipped. One will start with Sadyojata and end with Ishana and again use the armour of astra mantra. He will devoutly display incense and lamps to the covering.

[1720] Literally, the word means a cloth used during yoga.

[1721] The day of the full moon.

[1722] All these acts are done by the guru.

[1723] To the six (shada) aspects (anga) of Shiva-consciousness, bliss, will, knowledge, action and eternal nature.

[1724] Pancha mrittika has been translated as five kinds of clay. The usual list is brick, red ochre, salt, ashes, and soil from white ants. Typically, pancha patra (five leaves) will be taken as a mango twig with five leaves. The five types of bark will probably be bilva, neem, pipal, banyan and amalaka (myrobalan).

[1725] A bija mantra.

In the proper way, he will display the dhenu and shankha mudras. He will cover the top of the pot with locally found darbha grass. A square will be drawn to the north-east of the mandala. Following the norms, a beautiful seat will be placed inside it. The child shishya will be made to sit comfortably on this. Pronouncing words of benediction, he will pick up the pot. Doing pradakshina of the shishya's head with the pot, the guru will perform his abhisheka. After reciting Pranava seven times, he will chant the names of the five brahmanas. At the end of the abhisheka, he will sprinkle him with water from the conch shell. Displaying a beautiful lamp, he will wipe him with a piece of cloth. He will be made to wear a new loincloth with a piece of string and two fresh garments. Washing his feet and performing achamana, the guru will gather bhasma. He will lead the child by the hand into the centre of the mandala. Following the norms, the guru will smear bhasma over his body. He will be made to sit down on a comfortable seat inside. Desiring jnana about the truth, he will be seated facing the east. Seated on his own seat, the guru will say, "May your atman be without blemish. May you be complete as a guru. May you be unwavering in your thought that you are Shiva." Deep in thought, he will immerse himself in samadhi for a muhurta. After this, he will open his eyes and look favourably and affectionately towards the pure shishya, who is seated with his hands joined in salutation. He will place his hand, smeared with bhasma, over the child's head. He will clearly articulate the words, "I am Hamsa" in his right ear and say, "The first term, aham, signifies Shakti in your atman. The word 'sa' is Shiva himself. Therefore, think that you yourself are Shiva." In this way, he will speak and instruct him about such meanings. Affectionately, he will clearly explain the inner meanings of these words. "O brahmana! I am speaking these words to you. Listen attentively. Retain them in your mind." Saying this, he will explain clearly."""

Chapter 384-7(19) (Yogapatta Rules)

“Subrahmanya are ubrahmanya said, 'The great statements the following. [1726] (1) "Prajnanam Brahma". (2) "Aham brahmasmi" [1727] (3) "Tattvamasi" [1728] (4) "Ayatma brahma".[1729] (5) "Ishavasyamidam sarvam" [1730] (6) "Pranosmi" [1731] (7) "Prajnatma" [1732] (8) "Yadeveha tadamutra yadamutra tadinvaha". [1733] (9) "Anyadeva tadviditadatha aviditadapi"[1734] (10) "Esha na atmantaryamyamritaha" [1735] (11) "Sa yashchayampurusha yashchasavaditye sa ekah" [1736] (12) "Ahamasmi param brahma param parparatparam" [1737] (13) "Vedashastragurutvattu svayamanandalakshmanam" [1738]

[1726] The numbering exists in the text.

[1727] I am the brahman.

[1728] You are that.

[1729] This atman is the brahman.

[1730] The first shloka of Isha (Ishavasya) Upanishad. All this is pervaded by Isha.

[1731] I am prana.

[1732] The atman is wisdom.

[1733] What is here, is there. What is there, is here.

[1734] If it is other than what it known, it is also what is unknown.

[1735] This atman that is inside is without death.

[1736] This Purusha and the one who exists in the sun are identical.

[1737] I am the supreme brahman, the supreme, greater than the greatest.

[1738] Since I am a guru of the Vedas and the sacred texts, I am myself characterized by signs of bliss.

(14) Sarvabhutasthitam brahma tadevaham na samshayah" [1739] (15) "Tattvatasya pranohamasmi prithivyah pranohamasmi", [1740] (16) "Apam cha pranohamsami tejasshcha pranohamasmi", [1741] (17) "Vayoshcha pranohamasmi akashasya pranohamasmi" [1742] (18) "Trigunasya pranohamasmi" [1743] (19) "Sarvoham sarvatmakoham samsara yadbhutam yachcha bhavyam yatdvartamanam sarvatmakatvadadvitiyoaham" [1744] (20) "Sarvakhilvidam brahma". [1745] (21) "Sarvoham vimuktoham" [1746] (22) "Yoasou soham hamsassohamasmi"[1747] One must always perform dhyana on this. [1748] I will tell you about the meanings of these great expressions."""

"""The meaning of the expression "Prajnanam Brahma" has already been explained. In "Aham brahmasmi", the word "aham" means Parameshvara, with Shakti in his atman. "A" is the first among letters and indicates Shiva's supreme radiance.

"Ha" takes the form of space and is described as Shakti's atman. When Shiva and Shakti unite, there is always bliss. The word "brahman" is a clear statement of it being Shiva and Shakti, present in all atmans. This has been instructed earlier. Think about "Tattvamasi". In "You are that", the meaning of the word "that" has already been explained. One should not think that "I" am anything other than this. The word "aham" is in the masculine gender, whereas the word "tat" is in the neuter gender. However, one should not understand this as incompatibility between the two. The masculine and the feminine are the cause behind the universe. It cannot but be otherwise. For purposes of instruction, one should think of "tat" as "sa". [1749] In the expression "Ayatma brahma", both words are in the masculine gender. In "Ishavasyamidam sarvam", everything in the universe is protected by Isha. In "Prajnatma" and "Yadeveha tadamutra yadamutra tadinvaha", one should think about what "this" and what "that" mean. He is here and he is there. Learned siddhas have spoken about the meaning. In this expression, the one who is there, is also here. The learned have expressed their view. As in the earlier case, this is Purusha. Next, there is the expression "Anyadeva tadviditadatha aviditadapi". In this statement, there seem to be two opposite kinds of thoughts. O sage! Therefore, I need to explain why one should not take these opposite meanings. Listen. By the expression "what is known", one should understand that nothing is known perfectly. In that way, "what is not known" means what has not been known so far. Otherwise, one can certainly arrive at an inconclusive determination. "Esha na atmantaryamyamritaha" means Shiva himself. That is also true of "Sa yashchayampurusha yashchasavaditye sa ekah". Shambhu is in Aditya. Since both words are used, there is no difference between the two and he is in everything. The two terms indicate unity.

[1739] The brahman is established in all beings and there is no doubt that I am he.

[1740] I am the prana of the tattvas, I am the prana of the earth.

[1741] I am the prana of water, I am the prana of fire.

[1742] I am the prana of wind, I am the prana of space.

[1743] I am the prana of the three gunas.

[1744] I am everything. I am in the atman of everything in samsara. The past, present and future exist in my atman. I am without a second.

1745 Indeed, all this is the brahman.

[1746] I am everything, I am emancipated.

[1747] I am who he is, I am the one who is Hamsa.

[1748] The guru is telling the shishya this, and it is being retold by Skanda to Vamadeva.

[1749] The word 'sa' (he) is in the masculine.

The shruti texts speak of the Lord Shambhu being golden in complexion. His limbs are golden and so are all his portions. Otherwise, he wouldn't have been the lord. In the Chandogya Upanishad, it has been heard that Shambhu is the one who is inside Shiva.[1750] It has been heard that he is the one with a golden beard, with golden hair. The tips of his nails and the tips of his hair are all golden. I will explain the meaning of the expression "Ahamasmi param brahma param parparatparam". Listen. The meaning of the word "aham" is Shiva, with Shakti in his atman. "He is certainly the one." This is the meaning that can be applied to this expression. He is spoken of as the best. He is in all atmans. He is the supreme brahman. He is the supreme divinity. The word "para" indicates this. In the two expressions "Vedashastragurutvattu svayamanandalakshmanam" and "Sarvabhutasthitam brahma tadevaham na samshayah", Shambhu, full of bliss, will manifest himself within the heart. There is no doubt that Shambhu is established in all beings. All of them originate from the tattvas and "I am the prana, Shiva." Having said this, I will again tell you about Shiva's tattvas and the three gunas. "Tattvatasya pranohamasmi prithivyah pranohamasmi." "Apam cha pranohamsami tejasshcha pranohamasmi". "Vayoshcha pranohamasmi akashasya pranohamasmi". "Trigunasya pranohamasmi". O sage! All of these tattvas about the atman must be grasped in their entirety. This is also true of accepting everything about Shiva's vidya tattva in one's mind. Resorting to these tattvas, "I am all the pranas. I am in all atmans. I am everything that is in the past, everything in the present and everything in the future. Everything is in me. Everything is Rudra." O sage! The shruti texts say that everything originated directly from Shiva's mouth. He is supreme and is in all atmans, because of all the gunas are always in him. "Sarvoham sarvatmakoham samsara yadbhutam yachcha bhavyam yatdvartamanam sarvatmakatvadadvitiyoaham". Therefore, "I am the paramatman and am not separate. I have no second." "Sarvakhilvidam brahma". I have already spoken about the meaning of this expression. "I am complete." That leads to the expression of my being always liberated. "Sarvoham vimuktoham". "As a result of my favours, all animals who seek refuge with me are liberated." "Yoasou soham hamsassohamasmi". "Shambhu is present in all atmans, and I am he. I am Shiva." O Vamadeva! As stated by Shiva, these are the meanings of all the expressions. These words spoken by Isha are in the shruti texts and he will affectionately explain their meanings. The guru will instruct the child that men are themselves Shiva."""

""He will then take the conch shell and its stand and purify these with bhasma and astra mantra. He will place these inside the square that is towards the front and worship them. Uttering "AUM", he will fill it with fragrant water that has been strained through a piece of cloth, with astra mantra pronounced over it. He will use mantras and worship it. He will next chant Pranava seven times. "If anyone transgresses even a bit, that is a cause from great fear." Citing these words from the shruti texts, he will say, "Be steady in your atman, devoid of fear." Having addressed his shishya in this way, he will perform dhyana on the divinity and worship him. He will then worship the shishya's seat, using the method of raising up the six.[1751] He will visualize Shiva's seat and think of Shiva's image. Starting with the shishya's head and ending with the feet, he will perform nyasa of the five brahmanas on his body.

[1750] There does not seem to be any such statement in Chandogya Upanishad. This may be an interpretation of 3.14.1, or a verse from 8.3.

[1751] It is impossible to determine what this means. Given the expression 'raising up', it probably refers to the chakras.

Depending on whether it is the trunk or the face, he will also do nyasa of Pranava's kalas, as represented by thirty-eight mantras, on the shishya's head and body. Having invoked and instated Shiva, he will display the mudras. Possessing every kind of jnana, he will duly perform nyasa on the limbs. Starting with the seat, he will think of the sixteen kinds of upachara. He will offer a naivedya of payasam and cooked food, mentioning Agni's wife.[1752] He will offer a handful of water for achamana and in the due order, arghya, incense, lamp and other things. Along with brahmanas who are accomplished in the Vedas, he will worship him with his eight names. He will perform japa on knowledge of the brahman, as stated by Bhrigu Varuni, [1753] "He is beyond devas. He is the supreme Maheshvara." Saying this, he will stand up and take a garland made out of kahlara flowers. [1754] He will slowly do japa from the Siddhi Skandha of a Panchashikha text, as composed by Shri Virupaksha. [1755] With an extremely favourable mind, he will say, "My fame is complete." Following the local tradition, he will place the garland around the shishya's neck. He will worship him with a tilaka and smear unguents all over his limbs. He will follow the norms of his own sampradaya [1756] and the local customs. He will give him a name, which has the words, "Shripada".

He will give him an umbrella and sandals, arranged for earlier. He will authorize him to undertake rites connected with explaining and the right to accept a guru's seat. The guru will show him these favours, because the shishya has now become like Shiva himself. "May you always have samadhi with the words, I am Shiva." Having said this, he will himself bow down before him. Following the procedures followed in the sampradaya, he will prostrate himself. The shishya will stand up and prostrate himself before the guru, the guru's guru and other shishyas of his own guru. Having prostrated himself before his guru, the shishya will stand there humbly, following good conduct. The guru will say, "From today, you will show favours to the worlds. Follow the rules and pledge to accept a shishya only after testing him for a year. Give up taints like attachment and be devoted to performing dhyana on Shiva. Associate with siddhas from virtuous sampradayas and not with others. Until the breath of your life lasts, never eat without having worshipped Shiva first. Resort to devotion towards your guru and be happy. Be blissful." In this way, a supreme guru, compassionate and an ocean of jnana, will be favourably inclined towards his shishya and treat him like an equal. O Vamadeva! O lord among sages! Out of affection towards you, I have told you about the Yogapatta rules, though they are extremely secret."""

'Suta concluded, "Having said this, Shanmukha affectionately showed him compassion and started to speak to him about the auspicious rules followed by mendicants for shaving and bathing.""

[1752] Svaha.

[1753] This is a reference to the Bhrigu (Varuna's son) Valli section of Taittiriya Upanishad.

[1754] The white waterlily.

[1755] Following Kapila, Panchashikha was an exponent of samkhya yoga.

[1756] Order, sect.

Chapter 385-7(20) (Shaving and Bathing Rules)

“Subrahmanya said, 'O Vamadeva! O great sage! 1 will tell you about the rules for shaving and bathing. If these are immediately followed, they lead to supreme purification for a mendicant. O lord among sages! After he has obtained Yogapatta according to the rules, a shishya who follows the vows will start the task of complete shaving. He will bow down before the guru and take specific permission from the guru. He will wash his hair and perform achamana. He will perform the act of shaving while clad. Subsequently, the garment and the razor must be washed with water and clay. The barber will also be given clay and asked to wash his hands with clay. Repeating "Shiva, Shiva", he will sprinkle every object that is there with water. He will close his own eyes and pressing them with the ring finger and the thumb, recite the astra mantra. He will open his eyes and look towards the razor and other articles used for tonsuring. He will recite astra mantra twelve times and sprinkle them with water. He will take the razor and snip off a bit of hair from the right side. Some hair from the front will be cut off first, before shaving off all the hair. The shaved off hair must be collected on a leaf and not allowed to fall down on the ground. The beard will be shaved and the nails on the fingers and the toes clipped. Clay will be collected from the root of a bilva, ashvattha or tulasi tree. He will submerge himself in the water twelve times. Returning to the bank, he will sit down. The collected clay will be divided into three parts, and these must be placed on a pure spot of ground. Each part will again be divided into three parts. Reciting astra mantra, they will be sprinkled with water. Taking one bit of clay, he will wipe each of his hands twelve times with this. Each hand must then be cleaned with water. In due order, another bit of clay will be used for the feet, another for the face, another for the arms and so on. Smearing himself and washing himself with water, he will submerge himself in the water again. He will collect some more clay and smear his head with this twelve times. Having smeared his head with clay, he will repeatedly submerge himself in the water. He will return to the bank and with a handful of water, do achamana sixteen times. He will do pranayama twice and chant Pranava sixteen times. He will again collect some clay and divide this into three parts. Following the norms, he will purify his hips and his two feet. He will do achamana twice and reciting Pranava sixteen times, silently do pranayama. He will again take some clay and apply it thrice on his thighs, chanting "AUM". He will chant mantras seven times, sprinkling water over his own palms. He will smear clay thrice over them and glance at the purifying image of the sun. He will smear his armpits and clean them, using the hand on the other side to do this. Excellent in inclination and firm in his mind, the shishya will clean his hands with clay. Full of devotion towards his guru, he will smear himself with clay and purify himself, starting with the head and ending with the feet, while looking at the sun. He will stand up and fix a staff on the ground. He will remember his own guru with faith and devotion and use the jnana and mantras. [1757] The shishya will devoutly remember Mahesha Shankara Chandrashekhara Shiva, the lord of prosperity, along with Uma. He will lovingly do sashtanga pranama thrice before the guru, Shiva, and panchanga pranama once. [1758] He will then stand up and bow down. He will enter the water of the tirtha again. Following the rules cited earlier, he will smear his shoulders with clay.

[1757] Though not stated explicitly, the staff presumably stands for me guru, and he prostrates himself before that.

[1758] In panchanga pranama, five (pancha) limbs (anga) touch the -ound-knees, chest, chin, temple and forehead.

He will collect the remaining clay and enter the water again. Dissolving it in the water, he will apply it all over his limbs. He will remember Shiva's lotus feet and chant "AUM" thrice. This is the norm for him to always cross over the ocean that is samsara. He will sprinkle himself with water and use bhasma from a Viraja oblation to smear his limbs. Wiping his limbs, he will bathe and smear himself with bhasma again. O sage! Following the auspicious norms, he will apply Tripundra and also attentively apply it to all his limbs. Thereafter, pure in mind, he will undertake the midday ites. He will prostrate himself before Maheshvara, the guru and the water of the tirthas. O sage! Full of supreme devotion, he will worship Ishana, the saviour of the three worlds, the one who bestows jnana, along with Ambika. Firm in his mind, the mendicant will stick to his pure tasks and go and seek alms from virtuous brahmana households. Pure in his atman, he will divide the alms received into five parts and use them accordingly. He will cast aside any impure food. Every day, he will attentively practice purification, bathing and begging. He will use four types of begging bowls. There isn't a fifth. These are made out of dried gourd, bamboo, wood, or clay. These are the four kinds of begging vessels. There is no fifth. There are six activities that must be shunned by mendicants-having betel leaf, using a metal vessel, emission of semen, a white garment, sleeping during the day and eating at night. Those who act against these rules are said to become rakshasas. Therefore, one should not act in a contrary way. After the shaving, he must make efforts to bathe and purify himself. In his mind, he must remember the pure and supreme brahman, Sadashiva. O tiger among sages! Thus, out of affection towards you, I have told you everything about the norms for shaving and bathing. What else do you wish to hear?"""

Chapter 386-7(21) (Rites for Ten Days, after a Mendicant's Death)

“Vamadeva said, 'There are no burning rites for mendicants who are emancipated. I have heard that when they die, their bodies are buried. O Kartikeya! You are my guru. Out of great affection towards me, tell me about those rites. Other than you, there is no good speaker anywhere in the three worlds. Full of sentiments of "I am complete", there are those who are freed from the cages that bodies are. They have followed the path of worship. Freed from their bodies, they go to the hereafter. O illustrious one! O Shankara's son! You should specifically tell me about their progress. In your great affection, think of me as your own shishya.""

'Suta said, "Shakti's son, the enemy of asuras, heard what the sage submitted. He spoke about the great secret, which Bhrigu had heard from Ishvara.""

"Subrahmanya replied, 'O sage! This is a secret. Bhagavan, the omniscient holder of Pinaka, himself told Bhrigu, the yogi who was devoted to Shiva, about this. O brahmana! I will tell you about it now. It should not be revealed to anyone. It should be given to a serene shishya who is full of devotion towards Shiva. There may be an extremely patient mendicant who has given up his body, immersed in samadhi, with sentiments that are full of Shiva. He is complete and is like Shiva himself. A person with an impatient mind can never achieve samadhi. I will tell you about the means for him. Listen attentively. He will have heard from his guru's mouth about the jnana that is in the three Vedas, about Vedanta and what is

stated in the agama texts. He must make efforts to practice yoga, yama and the other components. nponents. If a mendicant does this, he will be supremely immersed in dhyana on Shiva. O sage! As a result of the niyamas, his mind will be fixed on Pranava. However, because of weakness in the body, a mendicant may not be able to muster up the patience. Devoid of desire, he will then remember Shiva and give up his decayed body. O sage! As a result of Sadashiva's favours, Nandi sends five famous divinities in the form of messengers. One of them is in the form of the one who has killed him. A second has a body that is a mass of energy. A third is the presiding deity of the day. A fourth is the presiding deity of shukla paksha. A fifth is in the form of uttarayana. All five are interested in showing favours. There are also five other famous divinities-Dhumra, Tamasvini, Ratri, the presiding deity of krishna paksha and in the form of dakshinayana. O Vamadeva! O great sage! Now hear about their activities. O sage! For beings interested in karma, these five divinities [1759] seize them and take them to heaven, where, as a result of their good merits, they enjoy objects of pleasure. When those good merits are exhausted, they return to the world of humans and go through births, as was the case earlier. Those divinities divide earth into five paths, fire and the others.""[1760]

""A mendicant is seized and taken to Sadashiva's region. Having taken him there, they bow down at his feet and stand behind the lord of devas. Those divinities, who show favours and urge towards karma, remain there. Sadashiva, lord of devas, glances at the one who has arrived. If he is not attached, he teaches him about the meaning of the great mantra. He gives him a body that is similar to his own and instates him as a ganapati. Sarvesha Shankara, everyone's lord, shows him favours in this way. He[1761] is adorned with a deerskin, trident and the supreme ability to grant boons. He has three eyes, and his matted hair is radiant with Ganga and the crescent moon. He is seated astride an excellent vimana and has the power to bestow everything that is desired. Though he is not attached, he is surrounded by maidens who serve Rudra. There is singing and dancing and the pleasant sound of the playing of musical instruments like the mridanga. He is decorated with divine garments, garlands, unguents and ornaments. There are divine pots, filled with amrita and celestial water. His radiance resembles that of one crore suns but is as cool as the radiance of one crore moons. On that vimana, he can go wherever he wills, at the speed of thought. He enjoys all these objects of pleasure, until his eagerness for enjoyment has been exhausted. If this does not happen, Prakriti, who is impossible to cross, brings him down with a fierce spear. He is hurled into a desolate spot, where he is burnt by an extremely blazing fire that resembles the fire of dissolution, until the desire has been exhausted. Then, Paramaeshvara shows him his favours and instructs him about the meaning of the great mantra. He is imbibed with the sentiment, "I am complete. I am the immobile Shambhu." He shows him his favours and grants him samadhi and incessant siddhis that assume the form of throbbings. He obtains karma, capacity, and a form that is like that of the sun. Even when the lifespan of the one born from the lotus comes to an end, he does not have to return. The guru of the universe grants him supreme emancipation. Thus, this destination is an accumulation of every kind of prosperity. Vedanta has determined that this is the path to accomplish emancipation.""

[1759] Obviously the latter, Dhumra and so on.

[1760] Presumably linked to the five elements.

[1761] The mendicant.

""When a mendicant from a good sampradaya is about to slowly die, those who are favourable towards him surround him. All of them control themselves and starting with Pranava, instruct him with meaningful words. Lovingly and clearly, they always remind him of Shiva. He is the nirguna supreme radiance, who deserves to be worshipped until the time of dissolution. When they have gathered together, the procedure for samskara is described as follows. A body that has not gone through samskara does not reach a good destination. Those who are devoted to Shiva have renounced all karma. In such a situation, if a king defiles their bodies, the kingdom will be destroyed. Those who reside in villages will also suffer from great miseries. It is to avoid this that the following procedure is spoken about. Humble in his mind, the king will start japa with "nama irinyaya" and end with "nama amivatkebhyah" [1762] He will end with "AUM" and complete the worship of the divinity. O lord among sages! If this is done, there will be peace and there will be no taint. The sons and others must also undertake the proper excellent samskara. O brahmana! Out of my compassion, I will tell you. Listen. The body must be worshipped, bathed and purified. It must then be worshipped with flowers and other things. In due order, Shri Rudra Sukta, Chamaka Sukta and Rudra Sukta must be recited. A conch shell will be placed in front of the body and sprinkled with water. A flower will be placed on the head and uttering Pranava, the body will be wiped. The loincloth and other garments will be taken off and fresh ones worn. Following the norms, all the limbs must be wiped with bhasma and dust. Following the norms, Tripundra will be applied and a tilaka mark made with sandalwood paste. The body will be decorated with garlands made out of flowers. Uttering mantras, in the due order, garlands of rudraksha beads will be placed over the chest, neck, head, arms, wrists and ears. The body will be made fragrant with incense and placed on a sling made of ropes. It will then be placed on a beautiful and excellent chariot, in the form of the five brahmanas. Reciting "AUM" first, the mantras to the five brahmanas, Sadyojata and the others, must be chanted. The chariot will be decorated with fragrant flowers and garlands. The dead body will then be taken on a circumambulation of the village. There will be dancing and the playing of musical instruments. In every direction, brahmanas will chant from the Vedas. Near a sacred tree and in an auspicious spot that is towards the north or the east, all the mendicants will dig a ditch that is as long as a staff, after worshipping the divinity first. Uttering Pranava and the vyahritis in the due order, they will sprinkle this with water. Leaves from the shami tree and flowers, with their tips facing the east, will be laid down. This will be covered with darbha grass and his seat of cloth, antelope skin and kusha placed above this. To the sounds of Pranava and chants of the brahman, the body will be sprinkled with panchagavya, [1763] With Rudra Sukta and Pranava, the body will be sprinkled with water from the conch shell. A flower will be placed on the head. Those who are favourable towards him must now remember Shiva. Uttering "AUM" and words of benediction first, they will place the body in the ditch, in a posture of yoga and facing the east. It will be decorated with fragrances, flowers, incense and guggula dhupa. [1764] They will chant, "O Vishnu! Please protect the oblations." The staff will be placed in the right hand the kamandalu in the left, with the chanting of "prajapate na tvadetanyanyo"[1765] and other mantras.

[1762] Nama irinyaya' is 16.43 of Vajasaneyi Samhita. 'I prostrate myself before the one who is in a barren/desert region.' 'Nama amivatkebhyah' is 4.5.9 of Taittiriya Samhita. I prostrate myself before those who afflict.'

[1763] Five products obtained from a cow-milk, ghee, curd, cow's urine and cow dung.

[1764] A fragrant gum resin used as incense.

[1765] 10.20 of Vajasaneyi Samhita. 'O Prajapati! You know and on one else.

Doing japa with the mantra "brahmajajnanam prathamam", [1766] the head will be touched. Doing japa with Rudra Sukta, the midpoint of the eyebrows will be touched. Chanting the mantra "ma no mahantam", [1767] a coconut will be used to splinter the skull into four parts. The ditch will then be filled up. The person performing the rite will then touch the spot and perform japa with the mantras for the five brahmanas, with nothing else in his mind. He will start with "yo devanam" [1768] and end with, "The one who is supreme is Maheshvara". In this way, he will perform japa on Mahadeva, the medication for samsara, along with Amba. He is the omniscient one, not subservient to anyone else. He is the one who shows every kind of favour. A platform made of mud will be constructed. It will be two aratnis wide and one aratni high. This will be smeared with cow dung. A square will be drawn inside this and worshipped with fragrances, akshata, fragrant flowers, bilva leaves and tulasi. With the sounds of Pranava, fragrances, lamps, milk and oblations will be offered. After one must prostrate oneself five times. performing pradakshina, After performing japa with Pranava twelve times, they must prostrate themselves again. To the sounds of Pranava, offerings must be made, in the due order, in every direction and sub-direction. I have thus spoken about the rites up to the tenth day. O noble sage! Now hear about what must be done for mendicants on the eleventh day."""

Chapter 387-7(22) (Rites on the Eleventh Day, after a Mendicant's Death)

“Subrahmanya said, 'When the eleventh day arrives, rites are prescribed for mendicants. O tiger among sages! Out of affection towards you, I will tell you about these. Uttering sacred words of benediction, the person performing the rite must clean the platform and smear it. Starting from the west and ending in due order with the east, he must sprinkle water five times. He will sit down, facing the north, and draw a mandala. The square that is drawn in the centre must be no longer than one pradesha.[1769] In the due order, a dot, a triangle, a hexagon and a circle will be drawn. A conch shell will be placed in front and following the rules, worshipped. Having done pranayama, he will take the sankalpa and worship Sureshvari. He will worship the five divinities, who have been mentioned earlier in the forms of messengers. He will fling some darbha grass to the north and not touch it again. Starting with the west, the mandalas will be worshipped, following the path of shadutthapana. [1770] Inside them, flowers will be piled up, like pedestals, reciting, "AUM. Hrim. I invoke the messenger goddess in the form of Agni. I prostrate myself." Each of the mantras must end with "namah". The mudras for instatement will be lovingly displayed for each. Anga-nyasa will be done, chanting "Hram, "Hrim" [1771] and so on. They will be thought of as holding nooses and goads, with hands in abhaya and varada mudras. They will be as radiant as the chandrakanta jewel. The shadows of their red finger rings will tinge all the directions.

[1766] 13.3 of Vajasaneyi Samhita. The jnana about the brahman originated first. However, this verse has been interpreted in other ways.

[1767] 16.15 of Vajasaneyi Samhita. 'Do not harm us, old or young' and so on.

[1768] 11.39 of Vajasaneyi Samhita, dedicated to Vayu. 'He who is the breath of life of the gods.’

[1769] One pradesha equals eight angulas, angula being the length of a finger.

[1770] A throne is visualized, and the throne is worshipped with six mantras, one for each of the sides.

[1771] Bija mantras.

They will be attired in red garments and their hands and feet will be as radiant as lotuses. They will possess three eyes and their charming and beautiful faces will be like the full moon. Their crowns will be set with rubies, and they will be marked with the signs of the crescent moon. Their earrings will brush against their cheeks. Their breasts will be thick and elevated. With necklaces, armlets, bangles and ornaments around their girdles, they will be enchanting. They will be slender in the waist, with heavy hips. They will be attired in red and divine garments. With the steps of their lotus feet, the ruby-studded anklets will jingle. The rings on their toes and the ornaments on the girdles around their hips are extremely beautiful. If a person is like Shiva, what favours can these images not show to him? If a person is like Mahesha, these images of Shaktis accomplish everything for him. These five images have been accepted as the ones who can show every kind of favour. They are divine and out of favours towards others, carry out every kind of task. In this way, he will perform dhyana on them, the ones who carry out Shiva and Shivaa's favours. With drops of water from the conch shell, he will offer them padya for their feet. The achamaniya will be placed in the hands and the arghya on the head. One will conceive of the act of bathing them, using water from the conch shell. Divine and red garments and upper garments will be offered. Diadems and other things will be offered as gifts and ornaments will be given. There will be offerings of sandalwood, akshata and extremely fragrant and agreeable flowers. Full of great joy, incense and lamps, with wicks soaked in ghee, will be offered. Reciting Pranava and "Hrim" first, he will say, "I offer everything." He must end with "namah" and offer payasam mixed with honey, ghee, sugar, apupas, plantains and molasses. For each of them, these articles will be placed on separate plantain leaves. Reciting "Bhuh Bhuvah Suah", these will be sprinkled with water. The naivedya will be offered with the chanting of "AUM. Hrim. Svaha." Chanting, "namah," the water for drinking will be offered with a great deal of affection. O supreme among sages! The act of releasing them must be performed with a great deal of love. The place must be purified, starting with the east. A handful of water for achamana and arghya will be offered. Betel leaf, incense and lamps will be offered. After this, one performs pradakshina and prostrates oneself. Following the norms, he will place his hands in salutation above his head and pray to them. "Let the illustrious mothers be pleased. The mendicant wishes to reach Shiva's feet. Protect him, so that he reaches Paramesha's lotus feet." Saying this and praying, they will be released, to return wherever they have come from. The prasada[1772] will be collected and distributed among maidens. It can also be given to cows or flung into water but must never be distributed in any other way. Parvana must be performed for a mendicant, never ekoddishta. [1773] I will now speak about the rules for parvana shraddha. O best among sages! Listen. This is beneficial. The person performing it will bathe, perform pranayama, wear his sacred thread and control himself. He will wear a ring of darbha grass on his finger and say, "This is an auspicious tithi. I will perform parvana shraddha." He will then take the sankalpa. Darbha grass will be cast to the north and will also be used for a seat. He will touch water and devoutly seat himself, cleaning his limbs. He will invite four brahmanas who are devoted to Shiva and are firm in their vows. "You represent the Vishvadevas, and I seek your favours in performing the rites." He will say, "You are the atman, the antaratman, the paramatman." Full of true devotion and love, he will then touch their feet. He will wash their feet and they will be made to sit, facing the east.

[1772] Food after an offering is made to a divinity.

[1773] Ekoddishtha shraddha is performed for one specific deceased individual, without including any other ancestor, Parvana shraddha is a general shraddha for all ancestors, performed on an auspicious day, such as the conjunction of the sun and the moon.

They will be ornamented with fragrances and fed in front of Shiva. The ground will be smeared with cow dung and darbha grass will be spread, with the blades pointing towards the east. He will perform pranayama and take the sankalpa, "I will offer pinda." He will then think of three mandalas as atman, antaratman and paramatman and worship them. After this, using the chaturthi case, he will offer the pindas. "I am offering the pindas." Saying this, he will devoutly offer them. Following the accepted norms, he will use the kusha grass to offer water. He will then get up and performing pradakshina, prostrate himself. According to the norms, dakshina will be offered to the brahmanas. At the same spot and on the same day, offerings will be made to Narayana. For the sake of protection, it is said that Vishnu must be worshipped everywhere. A great worship must be undertaken for Vishnu and payasam offered. Twelve brahmanas who are accomplished in the Vedas must be invited. Representing Keshava and the others, they will be worshipped with fragrances, flowers, akshata and other articles. Following the norms, they must be given footwear, umbrellas and garments. They must be devotedly satisfied, addressing them in many kinds of auspicious words. Reciting "Bhuh Svaha, Bhuvah Svaha Svarah Svaha AUM", he will spread darbha grass on the ground, with the blades pointing towards the east. He will then offer payasam as oblation. O lord among sages! I have spoken to you about the excellent rites for the eleventh day. O brahmana! I will now speak to you about the twelfth day. Listen lovingly.""

Chapter 388-7(23) (Rites on the Twelfth Day, after a Mendicant's Death)

"Subrahmanya said, 'He will get up on the twelfth day, bathe and perform the daily rites. He will invite mendicants who are devoted to Shiva and brahmanas who love Shiva. They will bathe and purify themselves. At midday, following the norms, they will be fed with many kinds of tasty and auspicious food. In Paramesha's presence, they will be instated and worshipped, following the path of the five sheaths. He will perform pranayama, control his speech and follow the path of the great sankalpa. "I take the sankalpa that I will worship our guru." Saying this, he will touch darbha grass. He will wash their feet. Then, having performed achamana himself, he will control his speech. He will make them sit down, facing the east, and adorn their bodies with bhasma. O sage! Full of great sentiments, the brahmanas will perform dhyana on the eight, Sadashiva and the others. He will mention his own name and use his intelligence to perform dhyana on Parameshthi as the guru, along with Amba. He will meditate on his own supreme guru and then on the guru who is greater than the greatest. "This is the seat." Saying this, he will offer the seat. Starting with Pranava, he will announce his name a second time. "I invoke, namah." With these words, he will offer arghya and water. He will offer padya, achamana, arghya, a garment, fragrances and akshata. They will be decorated with flowers and starting with Pranava, their eight names will be mentioned, in the chaturthi case. Fragrant flowers will be offered. He will offer incense and lamps and say, "I have completed the worship in every possible way." Saying this, he will prostrate himself and stand up. Vessels made out of plantain leaves will be laid out and cleaned. Purified cooked rice, payasam, apupas, soup and vegetable dishes will be offered. Other objects like plantains, coconuts and molasses will be offered. In due order, they will be offered in separate vessels, making the same statement. After this, he will sprinkle them and say, "Let Vishnu's oblations be protected." Saying this, he will touch them with his hand and stand up. He will offer water for drinking and say, "Let Sadashiva and the others be pleased

and bestow boons on me." He will then perform japa with the mantra, "ye deva" [1774] and scatter akshata. He will prostrate himself, stand up and say, "Let there be amrita everywhere." He will please them and perform japa with the "gananam tva" mantra. [1775] In the due order, he will chant from the Vedas, Rudra Sukta, Chamaka Sukta and the panchakshara mantra. When the brahmanas have eaten, they will be given as many grains of akshatas as there are mantras. After eating, they will be given water for cleaning the mouth, hands and feet. When they have done this, they will be made to sit comfortably on seats. As indicated, they will be given pure water, camphor and other articles, mouth fresheners, dakshina, footwear, seats, leaves, vegetable dishes, planks, rods and staffs made of bamboo. He will do pradakshina around them and prostrate himself before them, satisfying them and taking their benedictions. He will again prostrate himself and pray for unwavering devotion towards his guru. "Let Sadashiva and the others be happy and leave, as they will." Saying this, he will follow them up to the door. When they restrain him, he will return from the door and happily have food with the other brahmanas, his relatives and the poor. There should be no deviation from this. This is true. I repeatedly say that this is the truth. If a person does this excellent worship of the guru every year, he enjoys great objects of pleasure in this world. After this enjoyment, he goes to Shiva's world.""

"Suta continued, "In this way, he showed his favours and spoke to the noble and illustrious sage, his shishya, Vamadeva. Pleased in his mind, the supreme among those who possess jnana, the great-souled divinity, showed his supreme favours and quickly spoke again. 'Earlier, Vyasa, lord of sages, spoke about this to lords among sages in Naimisharanya. Therefore, he is the first guru. O noble one! You are the second and will be famous in the world. O Indra among sages! Sanatkumara is full of devotion towards Shiva, and he heard this from your lotus mouth. He will speak about this to Vyasa, Shiva's noble and great devotee. He will speak about this to Shuka and make him complete. Each of these tigers among sages will have four disciples. They will devote themselves to studying the Vedas and will establish dharma. Vyasa will have four extremely energetic disciples- Vaishampayana, Paila, Jaimini and Sumantu. O Vamadeva! O great sage! Your disciples will be the great-souled Agastya, Pulastya, Pulaha and Kratu. Sanaka, Sananda, the sage Sanatana and Sanatsujata are noble yogis and are loved by Shiva. Sanatkumara's disciples are excellent and accomplished in the meanings of all the Vedas. He is a supreme guru, and the succession of gurus proceeds in this way. But Parameshthi is the supreme guru. All of them deserve to be worshipped by the yogi, Shuka. This vijnana about Pranava remains in all the groups of four disciples. The best repository of this is in Kashi, which is the cause of emancipation. This supreme mandala takes the form of Shiva's seat. It is worshipped by supreme Indras among mendicants, who are complete in their understanding of the meaning of Vedanta. The divisions of the Vedas have been thought of and they are like the great space that pervades everything. Let it give you satisfaction and let it bring welfare and prosperity to the world. This is a supreme secret, spoken about by Shiva. It is supreme and is based on the certain conclusions arrived at in Vedanta. O sage! Since you have heard it from me, people will speak of it as your wisdom.

1774 These devas.

[1775] 23.19 of Vajasaneyi Samhita. You are the lord of ganas. 1 invoke you. You are the beloved lord of those who are loved. I invoke you. You are the lord of treasures. I invoke you. You are my treasure.'

Thus, anyone who follows the path of "I am Shiva" will go to Shiva and become like Shiva. They will proceed towards emancipation, just as all the rivers created by the grandfather proceed towards the ocean.' In this way, the lord of gods instructed the lord among sages. He then remembered the lotus feet of his parents, worshipped by all the gods. Kumara, the guru who bestows wonderful divine jnana, went to the summit of Kailasa, a summit surrounded by many peaks, wonderful and greatly resplendent. Surrounded by his disciples, Vamadeva prostrated himself before the one who has a peacock for a mount. He also left for the wonderful and supreme Kailasa. Having reached the summit of Kailasa, the sage approached Isha. He saw the feet of Isha and the goddess, which bestow emancipation and destroy maya. Full of devotion, he offered up his body and all his limbs to him. In his presence, he prostrated himself repeatedly. Then, the sage stood up and praised Paramesha, along with Ambika and their son, with many and varied hymns from the Vedas and the agama texts. He placed the lotus feet of the divinity and Devi on his own head. Having obtained their favours, he resided there happily. All of you have also learnt about Pranava meaning Maheshvara, the secret of the Vedas, the one who is inside everyone and the brahman, the one who bestows emancipation. If you remain comfortably seated here, at the feet of Shri Vishveshvara, you will obtain sayujya with his lotus feet and supreme emancipation. To serve at my guru's lotus feet, I will go to the hermitage of Badarika. Though I will leave, I will again have an opportunity to converse with you.""

This ends Kailasa Samhita.

Vayaviya Samhita

Purva Bhaga

Chapter 388-8.1(1) (Origin of Vidya)[1776]

myself before Uma, the ganas and his sons. He is the lord of Pradhana and Purusha and the cause behind creation, preservation and destruction. His potency is unmatched, and his glory goes everywhere. His being a lord and his being a master are said to be natural. He is without origin. He is the creator of the universe. He is eternal, auspicious and without decay. I seek refuge with the great-souled Mahadeva Shiva.'

'There is a great tirtha, a dharmakshetra, at the confluence of Ganga and Kalindi. [1777] This is Prayaga in Naimisharanya, the path to Brahma's world. There were sages who had controlled their atmans. They were devoted to the dharma of truth. Those immensely fortunate and immensely energetic ones performed a great sacrifice there. Hearing that a sacrifice was being held there by those with unblemished deeds, the intelligent disciple of Vedavyasa, Satyavati's son, went there. The great-souled one was intelligent and famous in the three worlds. He knew about the good and the bad, even in words uttered by the one with five faces, [1778] He could reply to questions posed by Brihaspati. His accounts were sweet, with charming versions and sections. He was an accomplished raconteur of the accounts and was wise about policy and the time for it. Suta, supreme among those who recounted the Puranas, arrived at the spot. On seeing that Suta had come, the sages were delighted in their minds. Following the norms, they honoured him and welcomed him. He accepted the worship offered by the virtuous sages. He sat down on the seat that had been earmarked for him. Having met him, the sages who had cleansed their atmans were eager to hear about accounts from the Puranas. The eloquent one was favourably inclined and the maharshis worshipped him. Extremely eager, they addressed him in the following words."

'The rishis said, "O Romaharshana! O omniscient one! O immensely fortunate one! O supreme among Shiva's devotees! O immensely intelligent one! You have knowledge about all the Puranas, having received their complete meaning directly from Vyasa. Thus, you are the receptacle of accounts beings find to be wonderful. Their substance is like jewels and you are like an ocean, the store of jewels. There is nothing in the past, the present or the future and nothing in the three worlds that is not known to you. It is our good fortune that you have come here to meet us. Because of our good fortune, you have shown us the honour. Your arrival should not be in vain, and you should not leave without ensuring what is beneficial for us. Therefore, make us hear the sacred and virtuous accounts that are full of jnana. Quickly make us hear all the Puranas and the essence of Vedanta.""

Vyasa continued, 'He heard these words spoken by the sages who spoke about the Vedas. He replied slowly in auspicious words that were full of good policy."

[1776] This chapter repeats bits from Vidyeshvara Samhita.

[1777] Kalindi is another name for Yamuna.

[1778] Brahma.

"Suta replied, "You have shown me a favour by honouring me and you have urged me. Why will I not speak properly about the Puranas, worshipped by rishis? I worship Mahadeva, Devi, Skanda, Vinayaka, Nandi and Vyasa, who is Satyavati's son. I will then tell you about the supremely sacred Purana, as revered as the Vedas. This is an ocean of jnana about Shiva and directly bestows objects of pleasure and emancipation as fruits. Its words are full of good policy, and it is ornamented with words explaining the meaning of attachment. In connection with Shveta kalpa, Vayu narrated it earlier. I will tell you about all the different kinds of vidya, the order of the Puranas and the origin of the Puranas. Listen. The fourteen kinds of vidya are the four Vedas, six Vedangas, mimamsa, nyaya, Puranas and the Dharmashastras. There are also Ayurveda, Dhanurveda, Gandharvaveda and Arthashastra. Therefore, there are fourteen kinds of vidya. These eighteen kinds of vidya follow different paths. But the shruti texts say that their original wise creator was the wielder of the trident himself. He is the lord of the entire universe. With a desire to create the entire universe, he first created the eternal Brahma as his son. To enable the creation of the universe, Ishvara initially gave this vidya to his eldest son, Brahma, the creator of the universe. After this, he gave the power of preservation to the divinity Hari. The second son, Vishnu, became the saviour, even for Brahma. Having obtained the learning, Vidhatri started to create. Brahma is said to have first created all the sacred texts and the Puranas. The Vedas then emerged from his mouths. All the sacred texts also emerged from his mouths. But the subjects on earth were incapable of comprehending their expanse. The lord Vishnu sustains the universe. At the end of dvapara yuga, Vishveshvara, whose atman is in the universe, engaged him, so as to abridge them. He assumed an avatara and roamed around the earth under the name of Vyasa. O brahmanas! In this way, he classifies the Vedas in every dvapara yuga. After this, he composed the Puranas and other texts."" "In this dvapara yuga, he also obtained the name of Krishna Dvaipayana. Like fire obtained from arani, [1779] he was born through Satyavati. The sage abridged and classified the four Vedas again. Since he classified the Vedas, he is known as Vedavyasa. He abridged the Puranas into four hundred thousand shlokas. Even now, in the world of devas, they amount to one hundred crore shlokas. Even if a brahmana possesses learning about the four Vedas, the Vedangas and the Upanishads, without knowledge of the Puranas, he does not develop a sense of discrimination. The knowledge of the Vedas is expanded through Itihasa and Puranas. The Vedas are scared of a person who is limited in learning because he might deceive. The five characteristics of a Purana are sarga, pratisarga, vamsha, manvantara and vamshanucharita. It is said that there are eighteen Puranas. Excellent sages who know about the truth have divided them into long and short. In the due order, the eighteen sacred Puranas are Brahma, Padma, Vishnu, Shiva, Bhagavata, Bhavishya, Narada, Markandeya, Agni, Brahmavaivarta, Linga, Varaha, Skanda, Vamana, Kurma, Matysa, Garuda and Brahmanda. Of these, Shiva is the fourth. This is about Sharva, who accomplishes every kind of objective. It has one hundred thousand shlokas, divided into twelve samhitas. Dharma is established in it, and it was composed by Shiva himself. It says that, following Shiva's dharma, men are divided into three varnas. Therefore, if one seeks emancipation, one should seek refuge with Shiva. Even devas seek refuge with him. There is no other means for emancipation. I have said that the text known as Shiva Purana is in conformity with the Vedas. I will briefly tell you about its divisions. Listen.

[1779] Arani stands for the two churning sticks used to kindle a fire, by rubbing them against each other.

The Samhitas are [1780] Vidyeshvara, Rudra, Vainayaka, Uma, Matri, Rudraikadasha, Kailasa, Shatadrudra, Kotirudra, Sahasrakotirudra, Vayaviya and Dharmasamja. This Purana, full of dharma, has twelve Samhitas. The text known as Vidyeshvara has ten thousand shlokas. The ones known as Rudra, Vainayaka, Uma and Matri have eight thousand shlokas each. The one known as Rudraikadasha has thirteen thousand shlokas, Kailasa has six thousand shlokas, Shatarudra has three thousand and Kotirudra has nine thousand, full of all the meanings of jnana. The text known as Sahasrakotirudra has eleven thousand shlokas, the excellent text known as Vayaviya has four thousand and Dharmasamja has twelve thousand. All these divisions aggregate to one hundred thousand shlokas for Shiva Purana, which represents the essence of the Vedas and yields objects of pleasure and emancipation as fruits. Vyasa abridged this to twenty-four thousand shlokas, around one-fourth of the original Shiva Purana, and retained seven Samhitas. The first is known as Vidyeshvara, the second is Rudra Samhita. The third is known as Shatarudra and the fourth is Kotirudra. The fifth is known as Uma and the sixth is Kailasa Samhita. The seventh is known as Vayaviya. These are held to be the seven Samhitas. Vidyeshvara has two thousand shlokas, Rudra has ten thousand and five hundred, Shatarudra has two thousand three hundred and fifty, Kotirudra has a little more than two thousand and two hundred, Uma has one thousand eight hundred and forty, Kailasa has one thousand two hundred and forty and Vayaviya has four thousand. These are said to be the numbers and the numbers in each division. This is said to be the size of the sacred text, known as Shiva Purana. Vayaviya is said to have four thousand shlokas. It has two parts, and I will speak about it. If a person does not know the Vedas, this excellent text should not be revealed to him. Nor should it be revealed to a person who lacks devotion or does not know about the Puranas. A shishya who is devoid of malice and is devoted to dharma must be tested. It must be given to someone who is devoted to Shiva and follows Shiva's dharma. I prostrate myself before the illustrious Vyasa, infinite in energy. The Purana Samhita exists in me because of his favours.""

Chapter 389-8.1(2) (Sages Present Their Case)

“Suta said, "A long period of time passed and many kalpas passed. When this kalpa arrived, the act of creation commenced. Subjects became aware of their conduct, and these were established. Sages belonging to six lineages [1781] started to argue amongst themselves. One said, 'This is supreme.' Another said, 'It is not.' There was a great debate, but they could not come to a definite conclusion. Therefore, they went to Vidhatri and saw Brahma, who is without decay. They went to the place where Brahma was being praised by gods and asuras. This was on the auspicious and beautiful summit of Meru, frequented by devas and danavas. It was populated by siddhas and charanas and served by yakshas and gandharvas. There were large numbers of birds, and it was ornamented with gems and coral. There were groves, caverns, caves and valleys, decorated with mountainous streams. There was a forest named after Brahma there, frequented by many kinds of animals. It was ten yojanas wide and one hundred yojanas long. There were beautiful lakes, full of divine and sparkling water that could be drunk. The trees were full of beautiful flowers and intoxicated bees buzzed around.

[1780] The original Samhitas, not all of which remain.

[1781] Probably a reference to the six darshanas.

The great and beautiful city was there, as radiant as the rising sun. Daityas, danavas and rakshasas, insolent because of their strength, could not assail it. There were lofty walls and turrets, made out of molten gold. There were hundreds of strong gates, with well laid-out roads. There were large and wonderful mansions that seemed to rise up and lick the sky. There were crores of expensive houses, decorated in every possible way. Brahma Prajapati resided there, along with those who attended his assembly. They went there, to the great-souled one who was the grandfather of the worlds. The sages saw him, served by large numbers of devas and devarshis. He resembled pure gold and was decorated with every kind of ornament. His face was amiable and pleasant, and his eyes were like the petals of lotuses. His radiance was divine, and he was smeared with divine fragrances and unguents. He wore a divine and white garment and was decorated with celestial garlands. Gods, Indras among asuras and Indras among yogis worshipped his lotus feet. With a whisk in her hand, Sarasvati, whose limbs possessed all the auspicious signs, fanned him. He was as dazzling as the sun.""

"On seeing him, there were signs of pleasure on the faces and in the eyes of the sages. They joined their hands in salutation above their heads and praised the bull among gods. The sages said, 'I bow down to you, the form of the three divinities, the cause behind creation, preservation and destruction. You are the ancient Purusha. You are Brahma, the paramatman. I bow down before the one who has Prakriti as a body and is responsible for Pradhana's agitation. You are the one who has twenty-three transformations, 1782 but is without aberrations. I bow down before the one whose body is the universe, the one who is in the universe's stomach. You are the one who is completely successful. You are the one who ensures complete success. I bow down before the one who has created all the worlds, before the one who has ordained all the worlds. O Vidhatri! You are the one who unites all the bodies with atmans and disunites them. You are the creator, preserver and destroyer of the entire universe. O lord! O grandfather! However, as a result of maya, we do not know you.' In this way, the extremely fortunate maharshis praised Brahma. As if to delight them, he replied in an extremely deep voice. Brahma said, 'O rishis! O immensely fortunate ones! O greatly spirited and greatly energetic ones! Why have you come here together?' The sages knew about the brahman. They joined their hands in salutation and in eloquent words that were full of humility, spoke. The sages said, 'O Bhagavan! We are enveloped in a great darkness. Unable to perceive the supreme, we have argued amongst ourselves and are dejected. You are the creator of the entire universe. You are the cause behind all causes. O protector! There is nothing that is unknown to you. Who is the being who is the most ancient among all entities? Who is beyond Purusha? Who is completely pure? Who is the eternal Parameshvara? Who indulged in the wonderful activity of first creating the universe? O immensely wise one! Please tell us the truth and dispel our doubts.' When he was asked this, surprise could be seen in Brahma's eyes. In the presence of devas, danavas and sages, he stood up and meditated for a very long time. He uttered the word 'Rudra' and with all his limbs moist in bliss, he joined his hands in salutation and spoke.""

[1782] Samkhya's tattvas.

Chapter 390-8.1(3) (The Naimisha Account)

"Brahma said, 'Words cannot reach him. Thoughts cannot reach him. If one knows his bliss, one has nothing to fear from anywhere. Starting with Brahma, Vishnu and Rudra, Indra and the elements first originated from him. He is the one who supports all the causes. He is the supreme cause one meditates on. He has never originated from anything, anywhere. He possesses every kind of prosperity. He himself has the name of Sarveshvara. All those who desire emancipation perform dhyana on Shambhu in the cavities within their hearts. He is the one who first created me as a son and infused me with jnana. I obtained the post of Prajapati as a result of his favours. Isha is immobile like a tree, but he alone is the one who is established in the firmament. He is the great-souled being who makes everything complete. He is the active one. He is alone and makes many beings active. He is alone but creates many seeds. He is Maheshvara. He is the lord of all the beings in the world. He is Isha. There is only one Bhagavan Rudra. He has no second. He is always present in the hearts of people but is not noticed by others. He is always established and notices the universe. He is the one who is free of time. He is the cause behind everything. Bhagavan alone is established in his infinite powers. He has no night or day. There is no one who is his equal, or superior to him. He is naturally full of the supreme Shakti, jnana and kriya. There is the unmanifest which decays and there is the immortal which does not decay. Both of these have the imperishable divinity, Hara, in their atmans. If a person has inclinations of sattva and engages in dhyana on him, he develops lordliness. When all animals are destroyed, the maya of the universe withdraws into him. The eternal shruti texts say, "The lightning does not illuminate him. Nor does the sun or the moon. Everything is illuminated because of his radiance." The divinity Mahadeva Maheshvara is the only one who should be known. There is no other supreme region that is worth going to. He has no beginning or end. He is naturally sparkling. He is self-ruling and complete. All mobile and immobile entities are subservient to his wishes. His body is not due to Prakriti. He is illustrious and cannot be discerned. He is devoid of signs. He is free and is the one who liberates. He is not influenced by time. He is the one who urges time. His abode is above everything else. He resides in everything. He knows everything. He is the lord of the entire universe, sought through the six paths. The beings are piled up, one on top of another. But there is no being who is above him. He is infinite. He is like a bee, constantly milking the nectar of infinite bliss. He is skilled in reducing all the cosmic eggs to lumps. He is an ocean of generosity, valour, depth and sweetness. There is no object that is his equal, nor anything that is superior to him. He is the unmatched emperor, ruling over all beings. In his wonderful acts, he is the one who first created the universe. When the end comes, everything dissolves into him again. All beings are subservient to him. He is the one who engages everyone. He can only be seen through supreme devotion, not otherwise. Vows, every kind of donation, austerities and niyamas have been spoken about earlier. There is no doubt that these are for purposes of generating virtuous sentiments. Hari, I, Rudra, gods and asuras wish to see him even now and engage in fierce austerities. Fallen, foolish, wicked and despicable people cannot see him. Devotees worship him and speak to him, inside and outside. There are three kinds of forms-gross, subtle and beyond these two. We immortals can see the gross. Yogis see the subtle. The one beyond these two is eternal, without decay and full of jnana and bliss. This can be seen by those who are full of great devotion, those who seek refuge in those vows. What is the need to speak a lot? This is supreme.

This is the most secret of everything that is secret. There is no doubt that a person who is full of devotion towards Shiva is liberated. Devotion is a result of his favours. The favours also result from devotion. It is like a sprout originating from a seed and the sprout in turn producing a seed. Everywhere, animals are successful because the favour has come first. At the end of every kind of sadhana, he alone is the objective that is achieved. The Vedas have shown that sadhana and dharma are the means for obtaining favours. When a person practices what has been instructed, the former good and bad deeds come to an equilibrium. When there is equilibrium, as a result of obtaining favours, dharma becomes in excess. When dharma is in excess, the animal's sins start to decline. Across a progression of many births, sins decline in this way. When this happens, bhakti and jnana are generated towards Sarveshvara, along with Amba. Isha's favours depend on sentiments and qualities. As a result of the favours, one renounces the fruits of karma, not the karma itself. This renouncement of the fruits of karma is Shiva's auspicious dharma. This has two types, that which depends on a guru and that which does not. That which depends on a guru is more important and is one hundred times more effective. After all, following Shiva's dharma is associated with obtaining jnana about Shiva. As a result of obtaining the jnana, a man sees the taints associated with samsara. This leads to non-attachment towards material objects and this sentiment of non-attachment facilitates sadhana. When such sentiments are successfully generated, a person turns towards dhyana, rather than towards karma. Full of jnana and dhyana, a man engages in yoga. As a result of yoga, there is supreme bhakti, and the favour follows. As a result of the favours, it is said that a being is emancipated and becomes like Shiva. The different kinds of favour may not be in the order in which they are mentioned. The favours are a function of how worthy a person is. Some are liberated in the womb, others after they are born. There are others who are liberated as a child, as a young man or as an aged one. There are some who are not emancipated and are born as inferior species. Others have to go to hell. Others may achieve a supreme destination but are liberated only when they are dislodged from that region. After that destination has been exhausted, some may be born again, before they can be emancipated. Some may head downwards and can be liberated irrespective of whether they are there, or not there. Therefore, a single means of liberation is not spoken about for men. The withdrawal is in accordance with jnana, inclinations and favours. Therefore, to obtain his favours, one should avoid taints in words and thoughts. Along with the wife and sons, one should always perform dhyana on Shiva alone. All of you must be supremely devoted to him. You must speak about him and seek refuge in him. All rites must be undertaken with minds fixed on him. You should start a long sacrifice that will last for one thousand divine years. At the end of the sacrifice, because of the power of mantras, Vayu will go there. He will tell you what is best for you and about the means. You will then go to the sacred and extremely beautiful city of Varanasi. To show favours to devotees, the illustrious Vishvesha, the wielder of Pinaka, always amuses himself there, along with Devi. After seeing that great wonder, you will return to my presence. O supreme among brahmanas! I will then tell you about the means for emancipation. Within a single birth, emancipation will then be in the palms of your hands. It will free you from the bonds of many births in samsara. Using the powers of my mind, I have constructed a wheel and I am releasing it now. The spot where its rim is shattered will be an auspicious place for austerities.""

'Suta continued, "Saying this, he used his mental powers to create a wheel that resembled the sun. Prostrating himself before Mahadeva, the grandfather released it. The brahmanas

prostrated themselves before the lord of the universe and rejoicing, followed it. They followed the wheel to the place where its rim got shattered. Hurled, the wheel fell down on a smooth and beautiful slab of rock. The water in that forest was clear and tasty. That forest became famous under the name of Naimisha [1783] and is revered by sages. There are many yakshas, gandharvas and vidyadharas there. Along with Urvashi, Pururava sported himself on eighteen islands in the ocean. Then, goaded by destiny, he went to this spot and because of the delusion caused by Hara, destroyed the golden sacrificial altar there. The sages were enraged and invoking the power of the vajra on kusha grass, brought him down. Earlier, desiring to create the universe, the creator of the universe performed a divine sacrifice there. So did householders who knew about the brahman. There were accomplished rishis there, learned about the meanings of words. They possessed power and wisdom and following the norms, performed kriya yoga. There, those who know about the Vedas always use their eloquent words to counter the arguments of those who are outside the path of the Vedas. Naimisha was the appropriate place for the sages to perform austerities. Sparkling clear water flowed from the rocks at the feet of the mountain. It was clear and beautiful, like amrita to drink. There were trees burdened with fruit and predatory beings were absent.""

Chapter 391-8.1(4) (Vayu's Arrival)

“Suta said, "In that spot, the immensely fortunate sages, firm in their vows, started a sacrifice and worshipped Mahadeva. When the maharshis started the sacrifice, it was wonderful. It was like the one the creator of the world had undertaken in ancient times, when he wished to create the universe. After some time, the sacrifice was completed, with the distribution of copious quantities of dakshina. Engaged by the grandfather, Vayu himself arrived there. The lord and deva was Svayambhu's disciple and himself witnessed everything. The forty-nine Maruts were always there, ready to obey his commands. Prana and the other are like his horses. Goaded by him, they follow their own conduct in the limbs of all beings with bodies, thus nurturing them. He possesses the eight powers, anima and the others. His vigour moves diagonally and infuses the worlds. Originating in space, he possesses the qualities of sound and touch. Those who think about the truth speak of him as the energy in Prakriti. The sages who had completed the long sacrifice saw him arrive at the hermitage. They remembered the grandfather's words and were filled with great delight. All of them stood up and prostrated themselves before the one who originated from space. They thought of a golden seat for him. He seated himself, duly honoured by the sages. He honoured them back and asked them if they were well. Vayu said, 'O brahmanas! Now that the great sacrifice has been completed, I hope that all is well here. I hope that daityas, who hate the gods, have not caused any impediments. As a result of transgressions, I hope there was no need for any prayashchitta. I hope that devas, ancestors and your parents have accepted the hymns and rites, conducted in accordance with the sacred texts. I hope that you have conducted the worship in accordance with the norms. Now that the great sacrifice is over, what do you wish to do? All the sages were addressed in this way by Vayu, who was full of thoughts about Shiva. In their minds, they regarded themselves as purified and rejoicing, replied to him humbly. The sages answered, 'Everything is well with us today and our austerities have been rendered successful.

[1783] From nemi, the rim/felly of a wheel.

That is because, for enhancing our welfare, you have arrived here. Listen to an ancient account when our minds were enveloped by darkness. In those ancient times, for the sake of vijnana, we worshipped Prajapati. We sought refuge with the one who provides refuge and thus worshipped, he showed us his favours. He said, "O brahmanas! Rudra is the supreme cause and is superior to everyone else. He cannot be perceived, and his true form can only be seen by devotees. Favours are obtained through devotion and nivritti results from the favours. Therefore, to please him, perform a sacrifice in Naimisha. Perform a long sacrifice dedicated to Rudra, the supreme cause. Through his favours, when the sacrifice is over, Vayu will arrive there. There, you will obtain inand through his mouth and that will ensure your benefit." Addressing us in this way, Parameshthi sent us here, to this place. O immensely fortunate one! We have been wishing for your arrival. We seated ourselves and performed a long sacrifice, lasting for one thousand divine years. There is nothing else we desired, but for your arrival.' Hearing the ancient account related by the rishis about the long sacrifice, Vayu was pleased in his mind. He was surrounded by the sages. To increase their sentiments and to answer what the sages had asked, the lord started to briefly speak about Sharva's glory, starting with creation.""

Chapter 392-8.1(5) (Jnana about Shiva's Tattva)

“Suta said, "Initially, the immensely fortunate residents of SNaimisharanya prostrated themselves and in the proper way, asked the lord Pavana. "[1784]

"The residents of Naimisha asked, 'How did you come to obtain jnana about Ishvara? How are you full of sentiments towards Shiva, the unmanifest brahman who is without birth?"""

"Vayu answered, 'The twenty-first kalpa is known as Shveta-Lohita. In that kalpa, wishing to create, the one with the four faces tormented himself through austerities. As a result of his fierce austerities, his father [1785] was satisfied and himself assumed the form of a divine and young boy, supreme among all those who are handsome. His name was Shveta. Assuming the form of this sage, he addressed him in divine words. Maheshvara, lord of devas, showed himself to him. Brahma saw his father, Brahma's lord and master. He prostrated himself and obtained supreme jnana and the Gayatri mantra. The creator of the universe, with the four faces, obtained vijnana. He created all beings, mobile and immobile. Brahma heard about this amrita from Parameshvara. Through the strength of austerities, I obtained it from his mouth.""

"The sages asked, 'What is this jnana obtained by you? What is this auspicious and great truth? By devotion to what does a man obtain happiness?"""

"Vayu replied, 'In ancient times, I obtained jnana about Pashu-Pasha-Pati. [1786] A man who desires happiness must have supreme devotion towards this. Misery results from lack of jnana. Jnana counters it. Jnana enables one to segregate objects and objects are said to be of two types, sentient and non-sentient.

[1784] Pavana is Vayu's name.

[1785] Shiva.

[1786] Animal, bond and lord.

There is one who controls both. In the due order, they are spoken of as Pashu, Pasha and Pati. Those who know about the truth and about the lord also speak of them as Askhara, Kshara and Ksharkharapara. [1787] Pashu is spoken of as Akshara, Pasha is cited as Kshara. The one who is Ksharaksharapara is addressed as Pati."""

"The sages asked, 'What is spoken of as Akshara? What is cited as Kshara? O wind god! What is beyond those two? Please tell us."""

"Vayu replied, 'Prakriti is spoken of as Kshara and Purusha is known as Akshara. The one who invokes these two is the supreme Parameshvara."""

The sages asked, "What is spoken of as Prakriti? What is held to be Purusha? What is the relationship between the two? Who is the Ishvara who urges them?"',

"Vayu replied, 'Maya is known as Prakriti and Purusha is enveloped in Maya. The relationship between the two is through the foundation and karma. Shiva is the Ishvara who urges."""

"The sages asked, 'What is the Maya that is spoken about? What does Maya surround? What is the nature of the foundation and where does it come from? What is Shiva's nature and where does Shiva come from?"""

"Vayu replied, 'Maya is Maheshvari's Shakti. The form that is consciousness is surrounded by Maya. Dirt covers consciousness. Shiva's inherent nature is purity."""

"The sages asked, 'How does Maya cover the one who is pervasive? What is the reason for this? Why is Purusha covered and how can this be countered?"""

"Vayu replied, 'Something that is pervasive can also be covered, just as the kalas also are. The cause is karma, countered by enjoyment. The dirt is then destroyed."""

"The sages asked, 'What are said to be the kalas? What is spoken of as karma? How does this start and how does it end? What are the fruits? What is the support? Who enjoys and what is enjoyment? What is the means for enjoyment? What is the reason for dirt to be destroyed? When dirt has been destroyed, who is Purusha?"""

"Vayu replied, 'Kala, Vidya, Raga, Kaala and Niyati[1788] when one uses the expression "Kala and the others", these are meant. Purusha is the one who enjoys. Good and bad deeds are karma. The fruits are happiness and misery. The one at the beginning, and at the end of enjoyment, is free from dirt. Ignorance provides the support. Karma is destroyed through enjoyment. The unmanifest is the one who is enjoyed. The internal and external doors within the body are the means for enjoyment. One obtains favours through great sentiments, and this leads to the destruction of dirt. When dirt is destroyed, a man becomes like Shiva.'"

[1787] Indestructible, destructible and beyond notions of destructible/indestructible.

[1788] Part is kalaa, different from kaala (time). Respectively, part, learning, attachment, time and destiny.

"The sages asked, 'What are the separate tasks for the five, Kala and the others? Why is Purusha the one who enjoys, when the atman is also spoken of as that? What is the one who is not unmanifest and what is the form in which it is enjoyed? In the process of enjoyment, what provides the support? Why is it known as a body?'"""

"Vayu replied, 'Vidya signifies the direction and the activity. Time and attachment provide the inducement. Time also determines when this will be severed. Destiny is the one who controls. The unmanifest is the cause and consists of the aggregate of the three gunas. Those who know about the truth have spoken of this as Pradhana and Prakriti. Its attribute is of not being manifest, but it manifests itself through the Kalas. Deluded by notions of joy and misery, the atman enjoys the three gunas. The gunas, sattva, rajas and tamas, originate from Prakriti. They exist in subtle form in Prakriti, like oil in sesamum seeds. Briefly, happiness and the cause for happiness are said to be the nature of sattva. Rajas is the opposite. Numbness and delusion are associated with tamas. Sattva is said to take one upwards, while tamas takes one downwards. The progress that is in the middle is spoken of as rajas. Briefly, the tanmatras are the five subtle elements, the five gross elements, the five organs of perception, the five organs of action and the remaining four, Pradhana, intellect, ahamkara and the mind. The unmanifest is said to be their transformations. When it is in the form of the cause, it is not manifest. When it is in the form of an effect, as in the body, which is like a pot, it becomes manifest. A pot is not essentially different from the clay. In that way, the manifest body is not essentially different from the unmanifest. Thus, the unmanifest is the cause behind the action. The body is the support for the enjoyment. There is nothing else.'"""

The sages asked, 'Intellect and the senses exist in the body. The word atman is used for something that is beyond this. How can it exist independently?'"""

"Vayu replied, "The lord is certainly beyond the intellect, the senses and the body. There is an entity called the atman. The reason for this is not easy to comprehend. The virtuous do not speak of the intellect, the senses and the body as the atman. If it is thought to be otherwise, that is because one is constrained by ignorance. Thus, the smriti texts speak of experiencing the entity who remains, imperceptible and difficult to know. In the Vedas and Vedanta, this is chanted about as the one who is antaryami. [1789] It is everywhere. It pervades everything. It remains there and is eternal. Nevertheless, it is not manifest, and no one can see it, anywhere. It cannot be perceived through the eyes, nor can it be grasped by the other senses. The great atman can only be perceived by a mind that has been illuminated. It is not masculine, feminine or neuter. It is not above, below, or diagonally placed. It is nowhere. It is without a body, but exists in undecaying form within bodies, stationary and mobile. Like an image, a persevering man can always perceive it. What is the need to speak a lot? Purusha is distinct from the body. Those who do not see it as distinct possess imperfect vision. This body is impure and uncontrolled, temporary, not permanent and subject to sorrows. It is spoken of as belonging to Purusha, but Purusha is not this and is beyond. A person becomes happy, unhappy or foolish because of his own karma. This is like a seed and Purusha is united with these hardships. A field that is flooded with water leads to sprouts germinating. In that way, as a result of lack of jnana, karma floods a person's body.

[1789] The one who resides inside and controls from within.

These are spoken of as mortal forms, abodes of great misery. In the past and in the future, there are thousands of such bodies. The atman resides in past and future bodies that decay. Though one resides for a long time, no one obtains anything in this way. Though enveloped by these bodies, there is something delinked that can be noticed. This is like the lunar disc in the sky, seen through masses of moving clouds. The atman follows different kinds of conducts in many different bodies. This is seen to be like casting a die on an ashtapada board. [1790] There is nothing that belongs to it. There is nothing that it belongs to. Wives, sons and relatives are like people one meets along the road. This is like a piece of wood meeting another piece of wood on the large ocean. They meet and they drift apart. The association between living beings is like that. [1791] It perceives the body, but the body does not perceive it. The supreme perceives them both, but they do not perceive him. Starting with Brahma and ending with the immobile, all these entities are described as Pashus. These are spoken of as instances of Pashus. A Pashu is bound by a Pasha and feeds on happiness and misery. The learned say that these are means for Ishvara to engage in his pastimes. A being ignorant about Isha cannot control his happiness and unhappiness. Urged by Ishvara, he goes to heaven, or is born as a dog.'"""

'Suta concluded, "Hearing the words spoken by Anila, [1792] the sages were delighted in their minds. They prostrated themselves before Vasu, who was accomplished in the Shiva agama texts, and spoke.""

Chapter 393-8.1(6) (Jnana about Shiva's Tattva Continued)

“The sages asked, 'You have spoken about Pashu. What is the Pasha that is spoken about? Please tell us about the signs whereby Pati is distinct from these two.'"""

"Vayu replied, 'There is an entity who enables one to cross over this receptacle of the gunas. He is Pati, the creator of the universe, who frees Pashu from Pasha. In this absence, how could the universe have been created? Both Pashu and Pasha are insentient and lack jnana. Without an intelligent cause, nothing is seen to have created itself-Pradhana, an atom, [1793] or anything insentient. There are different constituent parts in the body of the universe, but their action is dependent on a creator. The ownership over this action vests with Pati, not with Pashu or Pasha. Any ownership over action by Pashu, which is actually an instrument, is like an ignorant and blind man walking. When a person forms the view that the atman is different and the one who urges the atman is different from it, he is thought to be worthy of immortality. In truth, Pati is the supreme destination and is beyond Pashu and Pasha. A person who knows him as the brahman, becomes free from being born as species. Isha illuminates the universe and also frees the universe, consisting of the union of Kshara and Akshara, the manifest and the unmanifest. The enjoyer, the enjoyer and the one who urges these three separate entities should be thought about. For those who seek to know, there is nothing superior to this knowledge. Oil exists in seeds of sesamum.

[1790] Ashtapada is the board used for playing with dice. It has eight (ashta) squares along each side.

[1791] This is a famous shloka from the Pingala Gita section (Shanti Parva) of the Mahabharata.

[1792] Vayu.

[1793] We have translated paramanu as atom.

Ghee exists in curd. Water pervades any flow. Hutashana exists in arani. In that way, the signs of the great atman exist in one's own atman. A person who is always engaged in austerities and pursuing the truth sees this. Isha alone, along with his own Shaktis, the Ishanis, creates this illusion. He creates all the worlds. That is the reason he is known as Isha. [1794] Thus, Rudra is alone and has no second. He creates the universe with its worlds, protects them and withdraws them. His eyes are everywhere around the universe. His faces are everywhere in the universe. In that way, his arms are everywhere in the universe. His feet are everywhere in the universe. Maheshvara alone is the divinity is the one who created heaven, earth and the space between them. He is the origin of all devas, and they dissolve into him. He created Hiranyagarbha as the first among all devas. The shruti texts say that Rudra is the maharshi who is superior to everyone else. I know this great Purusha, who is amrita and fixed. His complexion is that of the sun and the lord is stationed beyond darkness. [1795] There is nothing superior. There is nothing superior to the paramatman. There is nothing smaller and there is nothing larger. The entire universe is filled by him. His faces, heads and necks are everywhere. He resides in the cavities within all beings. Bhagavan pervades everything. Shiva goes everywhere. His hands and feet are everywhere. His eyes, heads and faces are in all directions. His ears are everywhere. He is established, enveloping all the worlds. He illuminates all the senses and the gunas. But he is devoid of senses. Ishana is everyone's lord. He is the well-wisher and refuge for everyone. Though he does not possess eyes, he sees. Though he does not possess ears, he hears. He knows everything, but no one knows him. He is spoken of as the supreme Purusha. He is smaller than the smallest. He is greater than the greatest. He is without decay. Maheshvara is hidden within the cavities in all beings. He does not possess intelligence. He is intelligence. He possesses ultimate greatness. He is the one who holds up. Through Ishana's favours, a person becomes free from sorrow and sees him. I know the one who is without old age, the ancient lord who goes everywhere. Those who know about the brahman say that he has no birth. When he brought about the end, Maheshvara thought of creating the universe from the beginning. He created the three worlds alone, united with his many Shaktis. The wonderful and supreme Shivaa is spoken of as the mother of the universe. Without origin, many kinds of subjects were created from her alone-read, white and black. She is the mother of man. There is another one, also unborn, who is nothing but her own form. [1796] Both are without birth. The second one, without birth, enjoys her [1797] and discards her. Two birds are united and are perched on the same tree. One eats the tasty pippala fruit. The other does not eat, but merely looks on. [1798] Sitting on the tree, the being is submerged in delusion and grieves. But is pleased when he sees the other one, Isha, the supreme cause, from whom hymns, sacrifices and rites originate. He realizes his greatness and bereft of grief, is happy. The other one creates maya in the universe and immerses this one in maya. Maya is known as Prakriti and the one who exerts maya is Maheshvara. This entire universe is pervaded by his body. Ishana's parts exist in the midst of the gross and the subtle. He is the one who creates the universe and envelopes it. Knowing about Shiva is Ishvara, a person obtains great peace. He is time, the protector. The lord is the master of the universe.

[1794] From the verbal root of ruling.

[1795] A familiar expression from Purusha Sukta and several Upanishads (such as Shvetashvatara Upanishad).

[1796] The jivatman.

[1797] Prakriti.

[1798] A familiar metaphor from the Upanishads (such as Mundaka Upanishad) of the jivatman and the paramatman.

Knowing that he is the lord of the universe, a person is freed from the noose of death. Ghee exists in the cream of milk. Knowing that the lord exists like that in subtle form inside all beings and is hidden, a person is freed from all sins. He is the supreme divinity. Maheshvara is the creator of the universe. If one knows him, located inside the heart, one obtains immortality. When nothing existed, no night or day, Shiva alone existed and eternal wisdom emanated from him. No one can grasp his top, his sides or his centre. He is known as great fame, and he has no image. Those who are scared of birth turn their minds towards the one who has no birth. For the sake of protection, they look towards Rudra, whose face is towards the south. The two aksharas, ब्रह्मन्, are cited as representing the infinite. Like a mystery, Vidya and Avidya are inside it, as if hidden. [1799] Avidya is spoken of as Kshara and Vidya is immortality. Indeed, the one who rules over these two and is distinct, is Maheshvara. It is he alone who spreads his net in many kinds of ways. He is the powerful one who rules over everyone and does this. He is himself radiant and illuminates the directions, upwards, downwards and sideways. He is naturally alone. The revered one presides over everything. All the words speak about his nature and try to measure it. He is the enjoyer who enjoys the gunas. He is thus established in the universe. Devas and maharshis know that he is the secret hidden in the Upanishads. He is the brahman, greater than the greatest. He gave birth to Brahma and existed before the universe. He is spoken of as the one who receives everything that exists. Shiva is the one responsible for existence and non-existence. He is the one who creates the aggregate of his kalas. Those who know the divinity give up their bodies. It is because of the divinity's greatness that this entire universe is revolving. But those who are deluded think of this as nature or time. He always shrouds everything, in the form of death and the Destroyer. His act leads to its evolution, along with that of beings. He indulges in many kinds of acts and withdraw from many kinds of acts. In truth, by uniting with his tattvas, one attains yoga. Over time, he himself uses eight, three, two or one of his attributes to create the universe. As a result of their qualities, entities engage in karma. When qualities are non-existent, karma also ceases. When karma is extinguished, in truth, an entity proceeds to the other one. This is the reason for yoga, union between the enjoyer and the enjoyed. The one who is beyond the three periods of time is Parameshvara. He is omniscient and is the lord of the three gunas. He is himself the brahman, greater than the greatest. He is Bhava, whose form is the universe. He is Bhava, the creator of subjects, who is worshipped. He is the lord of devas and deserves to be worshipped by the universe. He is beyond time and prapancha originates from him. He is the one who ensures dharma and restricts sin. He is the lord who enjoys. The universe rests on him. He is Maheshvara, superior to all the lords. Among all devas, he is the supreme divinity. Among all lords, he is the supreme lord. We know the divinity to be the lord of all the lords in the world, the supreme one. He has no tasks. Nor does he have any reason for tasks. In the universe, one does not see anyone who is his equal or his superior. The shruti texts speak about his supreme, varied and natural powers. Using his jnana, strength and action, he created the universe. He has no lord and no gender. No one rules over him. He is the cause behind all causes. He is the lord behind all lords. He does not have a father. Nor does he take birth from any source. He does not have any reason for birth, such as those known as dirt, maya and other things. He alone is hidden inside all beings and pervades the universe. He is in the atmans of all beings and is spoken of as the one who controls dharma. He resides in all beings. He is nirguna and is the witness.

[1799] Vidya is knowledge/learning and Avidya is the opposite.

He alone is the one who controls, and he has no tasks. But he is the one who renders many atmans incapable. Among everything that is eternal, he is the most eternal. Among everything that is conscious, he is the most conscious. There are many who give up desire and proceed to the one who is the lord of desire. He is the lord and cause of the universe, and he can be reached through samkhya and yoga. If a Pashu gets to know the divinity, he is freed from all Pashas. He is the creator of the universe. He knows the universe. He alone is the one who knows about his origin. Possessing gunas, he creates time. He is the lord who knows about Pradhana and the kshetra. [1800] He is the lord of gunas. He is the one who frees from Pasha. He first created Brahma and himself taught him about the Vedas. Through my own intelligence and through my own favours, I will know the divinity. I desire to be freed from samsara and seek refuge with Shiva, the refuge. He is nishkala and has no tasks. He is without blemish, and he is the one who should be worshipped. He is the bridge that takes one to the supreme amrita. He is like the wind that destroys clouds. Men are covered by space, as if by a hide. When they know Shiva, there is an end to misery. O maharshis! Through the strength of austerities and through his favours, without excessive effort, I obtained jnana about consciousness. This is sacred and destroys sins. This is the supreme secret in Vedanta and in an earlier kalpa, Brahma spoke about it to me. That is my good fortune. This excellent jnana must not be bestowed on a person who is not tranquil, not to a son who is not good in conduct, and never to a shishya. For this, the divinity himself was the guru. This must therefore be revealed to a worthy and great-souled person, one who is full of great devotion towards the divinity. Now hear about it in brief. Shiva is superior to Purusha and Prakriti and is beyond them. At the time of creation, he does everything. At the time of dissolution, he withdraws everything again.""

Chapter 394-8.1(7) (Greatness of Kala)

“The sages said, 'Everything originates in Kala [1801] and everything is destroyed by time. Nothing that is independent of time exists. Everything in the universe and the wheel of samsara are inside his mouth. Creation and destruction are whirled around like a wheel. Brahma, Hari, Rudra, gods, asuras and others are controlled by his acts and cannot transgress his powers. He divides himself into the past, the present and the future and inflicts old age on subjects. He is the great lord, ruling over everything, and is extremely terrible. Who is Bhagavan Kala and who is he subservient to? O one with a sense of discrimination! Who is not subject to his subjugation? Please tell us that."

"Vayu replied, 'Kala is spoken of under the names of kala, kashtha and nimesha and has divisions and sub-divisions. [1802] These are forms of Maheshvara's supreme energy. Nothing mobile or immobile can transgress this. This is Isha's strength in the form of the one who controls, and it controls the universe. The great-souled one's divisions and sub-divisions emerge in the form of Kala, who invades like an iron wheel emitting fire. Therefore, the universe is under the control of Kala. Kala is not under the control of the universe. Kala is under Shiva's control. Shiva is not under the control of Kala.

[1800] Field, meaning body.

[1801] In the sense of time.

[1802] Kala = 30 kashthas, kashtha = 18 nimeshas. This is the usual conversion. The one given below differs marginally.

Sharva's irresistible energy is established in Kala. This is the reason why Kala's limits are extensive and cannot be crossed. Without specific wisdom, who deserves to go beyond Kala? No one can cross a task performed by Kala. There are those who conquer the entire earth, bring it under a single umbrella and rule it. Like the shoreline which cannot hold back the ocean, they cannot counter Kala. Those who restrain the aggregate of the senses conquer the entire world. Even they cannot defeat Kala. Kala conquers them. There are physicians who are accomplished in ayurveda. They take medications. However, they cannot push back death. Kala is impossible to cross. A living being may possess prosperity, beauty, good conduct, strength, noble lineage and other things one can think of. But Kala's strength counters all these. Through the agreeable and the disagreeable, unthinkable things that come and go, Ishvara unites beings and separates them. When one person is miserable, another person is happy. Kala's nature is wonderful and impossible to comprehend. A person who is young becomes old. A strong person becomes weak. A prosperous person loses his prosperity. O brahmanas! The progress of Kala is wonderful. Noble birth, good conduct, strength and skill do not prove to be sufficient. Kala restrains everyone. There may be donors with protectors, served by singing and the playing of musical instruments. There may be those without protectors, living off food received from others. Kala treats them in the same way. The fruits of medication and herbs, even when properly applied, have no effect on Kala. At other times, they ensure swift success and ensure happiness. No one dies at the wrong time. No one is born at the wrong time. No one flourishes greatly at the wrong time. No one is happy or miserable at the wrong time. No object occurs when the time is wrong. At the right time, a cold wind blows. At the right time, rain showers down water. At the right time, the heat is pacified. Everything is successful at the right time. Kala is the cause behind anything occurring. At the right time, crops grow. At the right time, crops wither away. Kala infuses life into the world of the living. If a person knows the truth about the nature of Kala, he can cross Kala and see what is beyond Kala. Kala can exert no bondage or liberation on Shiva. He is not Purusha or Prakriti, or the universe. His form is wonderful. I prostrate myself before the supreme Parameshvara."

Chapter 395-8.1(8) (Lifespans of the Three Divinities)

"The rishis asked, 'Using units of Kala, how is the duration of the lifespan thought of? Using the units of Kala, what is the ultimate lifespan?'",

"Vayu replied, 'The basic unit of lifespan is said to be nimesha. The maximum unit of time is said to last for Shantyatita. The time taken for the twinkling of the eye is said to be nimesha. Fifteen such nimeshas make up one kashtha. Thirty kashthas are named one kala and thirty kalas constitute one muhurta. There are said to be thirty muhurtas in one night and day. Thirty days and nights amount to one masa, [1803] which has two pakshas. Know that one masa, consisting of shukla paksha and krishna paksha, amount to one day and night for the ancestors. Six months make up one ayana and there are two ayanas in a varsha. [1804] The duration of one year for humans in the world is said to amount to one day and one night for devas. This is the determination of the sacred texts.

[1803] Month.

[1804] Year.

For them, dakshinayana is night and uttarayana is day. Like the human one, the divine month also consists of thirty days and nights. Samvatsara for devas has twelve months. Know that it is said three hundred and sixty human years amount to one year for devas. The duration of a yuga is computed according to the divine yardstick. Wise ones know that there are four yugas in Bharatavarsha. The first is krita yuga, the next is treta. Then there is dvapara, followed by kali. These are all the yugas. Krita yuga consists of four thousand years. Its sandhya and sandhyamsha consist of that number of years, but in hundreds. [1805] In this way, for the other three yugas, their duration is progressively reduced by one thousand years and their sandhya or sandhyamsha by one hundred years. In this way, including the excess, twelve thousand years amount to a cycle of four yugas and one thousand such cycles of four yugas constitute a kalpa. Seventy-one cycles of four yugas are described as a manvantara. There are fourteen Manus in a kalpa. [1806] In this way, in the due order, hundreds and thousands of manvantaras and kalpas have come and gone. It is not possible to know the entire number. Nor is it possible to name all of them in detail, in the proper order. A kalpa is said to be one day for Brahma, whose birth is not manifest. One thousand kalpas are said to make one of Brahma's years. Eight thousand of Brahma's years make up one of Brahma's yugas. Eight thousand of Brahma's yugas make up one savana for Brahma, who was born from the lotus. Three thousand and three savanas are thought of as the length of the lifespan for Brahma Parameshthi. There are fourteen Purandaras in one of Brahma's days, four hundred and twenty in one of his months, five thousand and forty in one of his years and five hundred and forty thousand during his lifespan, [1807] Brahma's lifespan is one of Vishnu's days. Vishnu's lifespan is one of Rudra's days.

Rudra's lifespan is one of Ishvara's days. Ishvara's lifespan is one of Shiva's days. Shiva's lifespan is one of Sadashiva's days. There are five thousand and forty Shivas in Sadashiva's lifespan. O brahmanas! Thus, Kala functions on the orders of Shiva himself. I have thus described to you the timespan for creation. This period of creation is known as Parameshvara's day. It should be known that Parameshvara's night is also of the same duration. His day is the period of creation. His night is known as the period of dissolution. However, in the sense understood, he has no night or day. He follows his conduct for the welfare of the worlds. Subjects, Prajapatis, the three divinities, gods, asuras, the senses, the objects of the senses, the five great and gross elements, subtle elements, tanmatras, beings, intelligence and devas-all of these exist during the intelligent Paramesha's day. When day is over, all these are dissolved. When night is over, the universe is created again. His atman is in the universe. His deeds, time, nature, energy and power cannot be transgressed. Everything is subservient to his will. I prostrate myself before the great Shankara."""

[1805] In general, sandhya is something that joins, the intervening period. Specifically, sandhya is the portion at the beginning of a yuga and sandhyamsha at the end. For both, krita yuga will have 400 years. Treta yuga consists of 3000 years with, sandhyalsandhyamsha amounting to 300 years each. Dvapara yuga consists of 2000 years, with sandhyalsandhyamsha amounting to 200 years each. Kali yuga consists of 1000 years, with sandhyalsandhyamsha amounting to 100 years each.

[1806] Therefore, more precisely, there are 71.4 mahayugas in a manvantara.

[1807] With Brahma's lifespan of 100 years.

Chapter 396-8.1(9) (Creation, Preservation and Dissolution)

"The sages asked, 'Engaging in his supreme pastimes, how does Parameshvara create and place this entire universe? Out of all this, what was brought into being first, and by whom? Who, with an extensive stomach, swallows all this?"

"Vayu replied, 'Shakti emerged first, followed by Shantyatita-pada. [1808] As a result of the lord's will, through Shiva and Shakti, Maya emerged, followed by the unmanifest. Shantyatita-pada emerged from Shakti and Shanti-pada emerged from Shantyatita-pada. Vidya-pada emerged from Shanti-pada and Pratishtha-pada emerged from Vidya-pada. In due order, Nivritti-pada emerged from Pratishtha-pada. I have thus briefly stated creation, as urged by Ishvara. This is the order and withdrawal occurs in the reverse order. Beyond the five padas that have been mentioned, there is a supreme creator. Thus, the entire universe is pervaded by these five stages. The unmanifest may be the cause, but the urge comes from the atman. It is agreed that creation starts with Mahat and ends with Vishesha. [1809] But neither the unmanifest, nor the atman, can be said to be the doer. Prakriti lacks consciousness and Purusha is ignorant. From Pradhana to an atom, everything is insentient. The creator must himself be someone who can see, possessing intelligence. This universe consists of parts and no one else can be the cause of creation. The creator must possess the capacity and be self-ruling. He must possess every kind of power and be omniscient. He must be without a beginning or an end and must possess great prosperity. The creator of the universe is Mahadeva Maheshvara. He is distinct from it and is the one who preserves and destroys everything. Pradhana has a transformation and Purusha has an inclination. However, all these happen because of the instructions of the one who is truthful in his vows. Eternal faith only exists in the minds of the virtuous. Like those with limited intelligence, they do not take this side, or that side. From the beginning of creation to the great dissolution, there are one hundred of Brahma's years. This is said to be the lifespan for Brahma, whose birth is not manifest. This is known as para and half of this is known as a parardha. [1810] When two parardhas are over, dissolution presents itself. Having completed its task, the unmanifest withdraws into the atman and remains there. The unmanifest remains within the atman and the transformations are withdrawn. At that time, both Pradhana and Purusha follow a similar kind of dharma. Sattva and tamas gunas balance each other. Without either being in excess, they are inter-woven, like warp and weft. When the gunas are thus in equilibrium, there is a rise of darkness. The wind and the water are placid, and nothing can be discerned. When there was no wisdom in the universe, Maheshvara spends the entire night, worshipping the supreme Maheshvari alone. When night is over and it is morning, through Maheshvara's yoga, Maya enters Pradhana and Purusha and agitates them. This is how all the entities are created again. As a result of Parameshthi's commands, creation proceeds from the unmanifest. He is beyond the universe and his wishes are wonderful.

[1808] In the progress of evolution, there are five modes-Shantyatita (transcending tranquility), Shanti (tranquility), Vidya (krnowledge), Pratishtha (establishment) and Nivritti (withdrawal). In this context, pada can be understood as stage.

[1809] Here, the word 'unmanifest' stands for Prakriti and 'atman' for Purusha. Mahat is intelligence and Vishesha stands for the great elements.

[1810] Fifty of Brahma's years.

Everything starts, and everything ends, with a small portion of his powers. Those who know about the path of the atman speak of him as the path. I prostrate myself before the one whose attributes are different from those of all the worlds."""

Chapter 397-8.1(10) (Description of Brahmanda[1811])

“Vayu said, 'Following Ishvara's command, intelligence and the other constituents, ending with Vishesha, and the transformations, came into being from the unmanifest, presided over by Purusha. From those transformations, Rudra, Vishnu and the grandfather originated, and these three divinities are the causes behind everything. Pleased, Maheshvara gave them the powers to pervade all the worlds, without any obstruction anywhere. He gave them unmatched jnana, eternal prosperity and anima and the other powers. These three became the causes for the acts of creation, preservation and destruction. They obtained lordship. In a different kalpa, so that they, deluded intelligence, did not challenge each other, he again gave each of them the tasks of creation, preservation and dissolution. They were born from each other and sustained each other. They enhanced each other and followed each other. Sometimes Brahma, sometimes Vishnu and sometimes Rudra is praised. But none of them is superior in prosperity to the others and surpasses the others. Those who are insolent fools use words to malign them. There is no doubt that such people are born as yatudhanas and pishachas. The divinity Maheshvara is beyond the three gunas and has four vyuhas. He possesses all the parts to provide a support to everything. He is the cause behind creation. He is the atman who exists in the three divinities and in Prakriti and Purusha. He is established in his position as Ishvara and in his pastimes, creates the universe. He is above everyone else and is eternal. He is the nishkala Parameshvara. He is established as the atman, supporting everything. Hence, Maheshvara is Prakriti, Purusha, Sadashiva, Bhava, Vishnu and Brahma. Everything has Shiva in the atman. Pradhana was born first, famous as the great intelligence. When Mahat was agitated, three kinds of ahamkara were generated.[1812] The elements, the tanmatras and the senses were created from vaikarika ahamkara. When sattva predominated, vaikarika or sattvika creation took place. There are five senses of perception and five organs of action. The mind is the eleventh and it has both attributes, of perception and action. The tanmatras of the elements [1813] emerged from tamas ahamkara. Since these led to the origin of the elements, they are known as bhutadi. [1814] Space originated from the bhutadi tanmatra of sound. The tanmatra of touch originated from space and this led to the creation of wind. The tanmatra of form originated from wind and this led to the creation of fire. The tanmatra of taste originated from fire and this led to the creation of water. The tanmatra of smell originated from water and this led to the creation of earth. Mobile and immobile entities were born from these elements. With the favours of the unmanifest and presided over by Purusha, staring with Mahat and ending with Vishesha, these led to the creation of the egg."""

[1811] Brahmanda is the cosmic egg.

[1812] The three types of ahamkara are vaikarika, taijasa and tamasa. Vaikarika ahamkara is the same as sattvika ahamkara and taijasa ahamkara is the same as rajasika ahamkara.

[1813] Sound, touch, form, taste and smell.

[1814] Beginning of bhutas (elements), or before the bhutas.

""When Brahma's task and instrument unite and are successful, the kshetrajna, known as Brahma, grows inside the egg. He is the first embodied being and is spoken of as the first being. Brahma existed in the beginning, and he is the original creator of beings. Ishvara is the embodiment of jnana and has attributes of non-attachment. [1815] His dharma, prosperity and intelligence led to the birth of Brama, who was full of pride. Whatever his [1816] mind desires, is born through the unmanifest. He controls everything. Even though his nature is indifferent, he assumes the transformation of the three gunas. He divides himself into three and exists in the three worlds. He divides himself into three and creates, preserves and devours. He is Brahma, with the four faces. In the form of Kala, he is the one who destroys. He is Purusha, with the one thousand heads. He is the self-born one who assumes these three forms. As Brahma, he has sattva and rajas. As Kala, he has tamas and rajas. As Vishnu, he only has sattva. As the gunas increase, the lord has these three forms. As Brahma, he creates the worlds. As Kala, he shrinks them. As Purusha, he is indifferent. The lord has these three forms. When the brahman divides himself into three forms, he is spoken of as Triguna. When he divides himself into four, he is described as Chaturvyuha. Since he exists in the beginning, he is Adideva. Since he has no birth, he is described as Aja. Since he protects all the subjects, he is known as Prajapati. The extremely great atman uses the golden Meru as a support. The oceans are the water in his womb. The mountains are the skin of his womb. All the worlds and everything that moves in the universe is inside that egg. The moon, the Adityas, the nakshatras, the planets and Vayu are inside. On the outside, the egg is surrounded by waters that are ten times the size. On the outside, the waters are surrounded by fire ten times the size. On the outside, the fire is surrounded by wind ten times the size. On the outside, the wind is surrounded by space ten times the size. Space is surrounded by the bhutadis. Bhutadis are surrounded by Mahat and Mahat is surrounded by the unmanifest. In this way, on the outside, the egg is enveloped by seven coverings. O supreme among brahmanas! There are also eight Prakritis, [1817] successively covering each other. They oversee the acts of creation, preservation and destruction. In this way, they are born from each other and support each other. They support and are supported. They transform and are transformed. A tortoise first stretches its limbs out and then draws them in. Like that, through transformations, the unmanifest creates and then withdraws. Everything originating from the unmanifest is born in a certain order. When the time for dissolution arrives, everything is dissolved in the reverse order. Under the subjugation of Kala, the gunas are in equilibrium, or not in equilibrium. Know that there is dissolution when there is equilibrium in the gunas. When there is disequilibrium, creation is said to occur. This egg, large and dense, is Brahma's origin. It is the kshetra determined by the brahman and Brahma is spoken of as the kshetrajna. Know that there are thousands of crores of such eggs. They are stationed above, below and along the sides, and Pradhana goes everywhere. In each of these, four-faced Brahmas, Haris and Bhavas exist. Having obtained Shambhu's presence, Pradhana creates them. The egg is born from the unmanifest and Maheshvara is beyond the unmanifest. The lord Brahma is born from the egg and creates the worlds. The first creation by Pradhana is said to be devoid of intelligence. At the time of dissolution, the ultimate destruction is brought about by Ishvara, indulging in his pastimes.

[1815] These sentences are difficult to understand, and we have taken liberties.

[1816] Ishvara's.

[1817] Corresponding to the five elements, mind, intellect and ahamkara.

The immeasurable cause is said to be Brahma, but he originates from Pradhana and Prakriti. Pradhana does not have a beginning, a middle or an end. Pradhana is infinite in energy and is white or deep red, uniting with Purusha. When rajas predominates, Pradhana creates the worlds. Eight transformations are created in the beginning, for the sake of extending the worlds and subjects. At the end, these are devoured. Depending on Prakriti's state, there are again movements leading to creation and preservation, But all of these are not the result of Prakriti's powers, but Maheshvara's mere thoughts."""

Chapter 398-8.1(11) (Description of Creation)

“The sages said, 'Please tell us about all the manvantaras, "The all the kalpas and their divisions, and sarga and pratisarga.""

"Vayu replied, 'The duration of time for Brahma is said to be one parardha, followed by another parardha. At the end of this period of time, creation starts afresh. O immensely fortunate ones! In each day in the life of Brahma, the first to be born, there are fourteen Manus. The manvantaras and kalpas have no beginning and no end. All of them are yet unknown. Therefore, it is impossible to speak about all of them separately. Listen to my words. What is gained from describing them separately? I am not interested. Among all these kalpas, there is a kalpa that is going on now. I will briefly describe creation and subsidiary creation for this. The kalpa that is going on now has the name of Varaha kalpa. O best among sages! There are fourteen Manus in this. There are the first seven Manus, Svayambhuva and the others. Then there are the other seven, Savarni and others. [1818] The seventh Manu, Vaivasvata, is the current one. Across all these manvantaras, the nature of creation, preservation and destruction is generally the same. It is only the ignorant who debate about this. When the earlier kalpa retreated, a wind of destruction commenced. It uprooted forests and trees from the roots. The fire god burnt down the world, as , as if it was dry grass. Rain showered down on the ground and the oceans crossed the shorelines. All the directions were submerged in a large mass of water. The agitated and turbulent waves seemed to be dancing, with their arms raised up. The waters of dissolution started that terrible dance. Brahma entered Narayana, who happily slept in that water. In this connection, a shloka about Narayana is cited. It is actually a mantra. O best among sages! Listen to its aksharas and understand the meaning. "Water is known as Naaraa, because water is the son of Nara. He is known as Naaraayana because his ayana is there. "[1819] The lord of the gods was asleep, immersed in Shiva's yoga. The siddhas, residents of Janaloka, [1820] joined their hands in salutation. When it was morning, those learned ones used hymns to try and wake him up. At the time of the original creation, this is exactly what shruti texts had done to Ishvara. Thus, he woke up on his couch, in the midst of the water. With the sleep of yoga still in his eyes, he looked around in all the directions. He could not see anyone other than himself. He seemed to be amazed and was filled with deep thoughts.

[1818] The usual list is Svayambhuva, Svarochisha, Uttama, Tamasa, Raivata, Chakshusha, Vaivasvata, Savarni, Daksha-Savarni, Brahma-Savarni, Dharma-Savarni, Rudra-Savarni, Deva-Savarni and Indra-Savarni. But across different Puranas, the names of the future Manus differ.

[1819] With ayana interpreted as place of rest. One who rests in water is Narayana. Water originated from Nara, as the divine being.

[1820] Janaloka does not perish in the destruction.

"Where is the illustrious, charming and great earth? Where are her giant mountains, rivers, cities and forests?" Thinking this, Brahma [1821] did not understand where the earth was. He then remembered his father, Bhagavan Trilochana. As soon as he remembered the lord of devas, Bhava's infinite energy made the lord of the earth understand that the earth had got submerged in water. Prajapati wished to ensure that the earth was raised up. He remembered the form of a divine Varaha[1822] sporting around in the water. His body was as large as a mountain. His roar was like the thunder of a large cloud. His complexion was like that of a blue cloud. The piercing sound he made was terrible. His shoulders were thick, heavy and round. The area around his waist was lofty and heavy. The thighs and the tips of the calves were short and round. The hooves were extremely sharp. His round eyes were extremely fierce and resembled the radiance of rubies. His large body was long and round. The ears stood up and blazed. As he inhaled and exhaled, he agitated the water in that ocean of dissolution. His cheeks and shoulders were covered by glistening hair. He was adorned with sparkling jewels and many wonderful and large gems. He was as lofty as a combined mass of clouds, radiant with lightning. Assuming this gigantic form, Varaha approached Vidhatri. So as to raise up the earth, he entered Rasatala. The boar was extremely radiant, resembling a mountain. He approached the feet of Mahesha, who had assumed the form of a lingam. The earth was submerged in water, but he used both his tusks to raise her up from Rasatala. Seeing this, the sages and siddhas, residents of Janaloka, rejoiced. They danced and showered down flowers on his hand. With all those flowers, Varaha's gigantic body dazzled. It was as if fireflies were flying around a lofty mountain made out of a mass of collyrium. The lord Varaha returned to his natural form and established the large earth in her place. He levelled the earth and established mountains on her. As was the case earlier, he devised the four worlds. [1823] Thus, he raised up the earth and the mountains from the midst of that large mass of water and established them. The creator of the worlds again crated the world, with its mobile and immobile objects,

Chapter 399-8.1(12) (Description of Creation Continued)

“Vayu said, 'He used his intelligence to think of "Vareation. While he was engaged in dhyana, delusion, which was full of darkness, manifested itself. There were five who presented themselves before the great-souled one, known as darkness, delusion, great delusion, blinding darkness and ignorance. While he was meditating about creation in this way, those five proudly stood there. Everything was enveloped in great darkness and the seed in the pot was also shrouded. There was no light, inside or outside. It was all numb, as if it had no consciousness. There was no intelligence, no face, nor organ of action. Enveloped in this way, this creation is described as one that primarily consisted of mountains. Brahma saw that the first creation was like this and was unsuccessful. Displeased in his mind, he thought about a second creation. When he meditated in this way, that creation, consisting of inferior species, came about. This inferior creation possessed light inside, but it was covered on the outside. Since they were born as animals, they followed a perverse path.

[1821] Having emerged from the lotus in Vishnu's navel. But a simpler way to interpret this is that Brahma was within Narayana.

[1822] Boar.

[1823] The four worlds destroyed during the dissolution.

Since this creation was also unsuccessful, he thought of another creation. This followed an upward course and conduct. It was the creation of devas, full of sattva. They were full of great joy and happiness and were not covered, inside or outside. They were naturally characterized by illumination, inside and outside. The sadhaka meditated again and from the unmanifest, there emerged a flow that moved sideways. This was the creation of humans and when they were born, they were filled with misery. There was illumination inside and outside. However, there was an excess of rajas and there was an excess of tamas. As a result of the favours shown by the five, a fourth creation presented itself. This consisted of Viparyaya, Shakti, Tushti and Siddhi, [1824] These did not accept anything and divided themselves further. They were addicted to eating and drinking and this creation is described as that of bhutas and others. Brahma Parameshthi's first creation was that of Mahat. The second creation was of tanmatras and is described as the creation of the elements. The third creation was vaikarika and is described as the creation of the senses. These are described as creations of nature, and they occurred without any intelligence. The fourth major creation is one that is described as primarily consisting of immobile entities. The fifth creation had a downward flow and is described as the creation of inferior species. The sixth creation flowed upwards and is known as the creation of devas. The seventh creation flowed sideways and is that of humans. The eighth creation resulted from favours and the ninth is known as Koumara. The first three creations concerned nature and they occurred without intelligence. The five creations that followed mostly possessed intelligence.""

""In the beginning, Prajapati Brahma used his mental powers to create four sons who were just like him-Sananda, Sanaka, the learned Sanatana and the accomplished Sanatkumara. But they were known as yogis, free of attachment and malice. Their minds were fixed on Ishvara and their inclinations did not turn towards undertaking creation. Not interested in creation, Sanaka and the others departed. Desiring to created, Brahma again tormented himself through supreme austerities. Though he tormented himself in this way, nothing happened. A long period of time passed, and he was angry and miserable. Drops of tears fell down from his eyes, which were full of rage. Bhutas and pretas were generated from these drops of tears. On seeing the ones who had been born from the tears, Brahma reprimanded himself. As a result of his great rage and intolerance, he lost his consciousness. Having lost his consciousness and full of anger, Prajapati exhaled. Bhagavan Rudra Nilalohita is the lord of prana. To show his unmatched favours, he manifested himself through the lord's mouth.

Ishvara, the lord, divided himself into eleven parts. The single great-souled one divided himself into eleven parts and told them, "O children! To show a favour to the worlds, I have created you. Therefore, for the welfare of the worlds and to establish them and for the sake of subjects and offspring, make attentive efforts." Addressed in this way, they wept and ran around in different directions. Since they wept and shrieked, it is said that they obtained the name of Rudras. [1825] Indeed, the Rudras are prana and prana consists of these great-souled ones. The divinity, Brahma Parameshthi, was as good as dead. Out of compassion towards him, Maheshvara, Brahma's son, gave him back his prana.

[1824] Respectively, adversity, power, satisfaction and success.

[1825] From the root rud, to weep and shed tears.

When the lord got his prana back, Rudra's face showed his pleasure. He addressed Brahma, lord of the universe, in these supreme words. "O immensely fortunate one! O Virinchi! O guru of the world! Do not be scared. You possess prana again. I have given prana back to you. O one excellent in vows! Be happy and get up." As if in a dream, he heard these agreeable words. He slowly opened his eyes, which were like the petals of a blossoming lotus, and looked at Hara. Having got his prana back, he spoke in a gentle and deep voice. Brahma joined his hands in salutation and spoke the following words. "As soon as I saw you, my mind was filled with bliss. Who are you? In these eleven forms, the universe is your form." Hearing his words, Maheshvara touched him with hands that bestow happiness. The lord of gods addressed Brahma in these words. "Know me to be the paramatman. I have come here as your son. These eleven Rudras have come here to protect you. As a result of my favours, cast aside this terrible lack of consciousness. Awake. As was the case earlier, you should create beings." Addressed in this way by Bhagavan, Brahma's mind became happy. He praised Parameshvara, the atman of the universe, using his eight names. Brahma said, "O Bhagavan! I prostrate myself before you. O Rudra! O one who is as infinitely energetic as the sun! O divinity Bhava! I prostrate myself before you. In the form of water, you are taste. O Sharva! You possess the form of the earth. O Nandi, full of all the gods! I prostrate myself before you. O prosperous Isha! You possess the form of touch and I prostrate myself before you. O Pashupati! In your form as fire, you are infinitely energetic. O Bhima, with the form of space and with the tanmatra of sound. I prostrate myself before you. O Ugra, fierce in form! You are in the person who performs a sacrifice. I prostrate myself before you. O Mahadeva, along with Uma! I prostrate myself before the one whose form is amrita." In this way, Mahadeva was praised by Brahma, the grandfather of the worlds. He used these words to prostrate himself before Vishvesha and request him. "O Bhagavan! O lord of the past and the future! O Maheshvara! You are my son. O Ananga's destroyer! You emerged from my limbs for the sake of creation. O lord of the universe! I will engage myself in this great task and as I go about creating subjects, you should help me everywhere." Requested in this way, the divinity Rudra, destroyer of Tripura, replied in words signifying his assent. When Bhagavan Shankara said this, Brahma was delighted and honoured him.""

""Having obtained his permission to create, he created subjects. Using his mental powers, he created Marichi, Bhrigu, Angiras, Pulastya, Pulaha, Kratu, Daksha, Atri and Vasishtha. Before them, Brahma also created Dharma and Sankalpa. Including Rudra, these are described as Brahma's twelve sons. They were the ancient householders. Their twelve lineages are spoken of as divine and include the large number of devas. There were many offspring who performed rites and the lineages were ornamented by maharshis. He created the four categories, devas, asuras, ancestors and humans. Along with Rudra, Vidhatri set about creation in this way. For purposes of creation, Brahma used himself. Devas were born from his mouth and ancestors from his sides. All the asuras were born from his loins and humans were born from his genital organs.

Rakshasas, full of hunger, were born from his anus. Strong roamers in the night were his sons and were generally full of rajas and tamas. Serpents, yakshas, bhutas and gandharvas were born. Crows were born from his sides, other birds from his chest. Goats were born from his mouth and uragas from his sides.

Horses, elephants, sharabhas, gavayas, deer, camels, ashvataras and nyankus were born from his feet. [1826] Herbs, fruits and roots were born from his body hair. Gayatri, Riks, trivitsama, rathantara [1827] and agnishtoma and other sacrifices were generated from his first face. Hymns from the Yajur Veda, tristubh chhanda, the fifteen stomas, brihatsama and uktha originated from the face towards the south. [1828] Hymns from the Sama Veda, jagati chhanda, the seventeen stomas, vairupya and atiratra were created from the face to the west. [1829] The twenty-one parts of Atharva Veda, anushtubh and vairaja[1830] were created and received from the mouth to the north, Superior and inferior beings were born from his body. Yakshas, pishachas, gandharvas, large numbers of apsaras, men, kinnaras, rakshasas, birds, animals and deer were born. The imperishable and perishable, mobile and immobile, were created, along with their original karma. They are thus created again and again-violent and non-violent, mild and cruel, devoted to dharma and not devoted to dharma, prone to the truth and addicted to lies. They receive sentiments that appeal to them. There were many great beings, some pursuing objects of the senses, others pursuing emancipation. He himself created these beings. He gave them natural names and forms. These constitute prapancha. In this way, in the beginning, the grandfather devised the words known as the Vedas and gave those who follow the conduct of the Vedas, the names of rishis. When night is over, Aja makes others have birth. When there is a new season, many signs, with different names, are seen. That is similar to what happens at the beginning of the era. In this way, Svayambhu himself created the worlds, starting with Mahat and ending with Vishesha. These are Prakriti's transformations. There is the radiance of the sun and the moon. Planets and nakshatras are like ornaments. Rivers, oceans and mountains are like decorations. There are many kinds of cities and prosperous habitations. In Brahma's forest, the omniscient and unmanifest Brahma roams around. He was born from an unmanifest seed and is established on the basis of Ishvara's favours. The eternal Brahma is like a tree. Its trunk and large branches are intelligence. The senses are hollows in the tree. The great elements are its size. Its tender sprouts make up Vishesha. Dharma and adharma are the excellent flowers. Joy and misery are the fruits. All beings live off this tree. Brahmanas say that that the firmament is his head, the sky is his navel, the sun and the moon are his eyes, the directions are his ears and the earth is his feet. His atman cannot be thought of, and he is the one who created all beings. Brahmanas were born from his mouth, kshatriyas from the front part of his chest, vaishyas from his thighs and shudras from his feet. All the varnas originated from his body."""

[1826] Sharabha is a mythical creature with eight legs that feeds on lions. Gavaya is a kind of ox. Ashvatara is a mule and nyanku is a kind of antelope.

[1827] Trivitsama and rathantara are metres.

[1828] Tristubh is a metre, stomas are hymns of praise, brihatsama is a hymn from Sama Veda and ukthas are verses that are recited (not sung).

[1829] Jagati is a metre, vairupya is a kind of Sama hymn and atitratra is a type of soma sacrifice.

[1830] Anushtubh and vairaja are metres, currently Atharva Veda has twenty sections.

Chapter 400-8.1(13) (Creation of Brahma and Vishnu)

“The rishis said, 'You have spoken about how Bhava, the paramatman, ensured creation through the mouth of the one with four faces. But we have a doubt. Virupaksha is best among devas. Hara holds a blazing trident. Bhagavan Rudra has Kala in his atman. He is Kapardin and Nilalohita. When the end of the yuga arrives and he is enraged, he destroys the worlds, along with Brahma, Vishnu and Pavaka. Out of fear, Brahma and Vishnu prostrate themselves before him. He is the one who makes the worlds shrink and those two are under his control. He is the divinity who formerly created Brahma and Vishnu from his own limbs. He is the lord who always ensures yoga and kshema. [1831] Bhagavan Rudra is the ancient and original divinity. How did Shambhu become the son of Brahma, whose birth is not manifest? We have also heard earlier that Prajapati and Vishnu were created from Rudra. They were thus created from each other's limbs. They are the causes behind all beings coming into existence. If they manifest themselves from each other, there will be relative superiority in qualities and sentiments. There is nothing that you have not asked and there is nothing that you have not heard. You are Bhagavan's shishya and you remember everything. Please tell us the truth about how Brahma became the lord of sages. O father! We are full of devotion and wish to hear about Ishvara's fame.'"""

"Vayu replied, 'O brahmanas! You are accomplished in asking questions and you have asked this question at the right place. Earlier, I asked the grandfather this question and he replied. I will tell you how Rudra originated and also about how Brahma and Vishnu respectively originated from each other. All three are causes and were directly born from Maheshvara's atman. They are the causes for the creation, preservation and destruction of the universe, with its mobile and immobile entities. They are endowed with great prosperity and Parameshvara thought of them. His Shakti is always established in them, and this is what gives them the ability to always go about their tasks. Earlier, their father engaged those three in their respective tasks. Brahma has the task of creation, Hari of preservation and Rudra of destruction. They were envious of each other and sought to excel over each other. To satisfy their father, Parameshvara, they resorted to austerities. Rudra obtained the favours of Parameshthi, who is in all atmans, first, in a different kalpa and created Brahma and Narayana. In a different kalpa, Brahma obtained the favours and creating Rudra and Vishnu, pervaded the universe. Later, Bhagavan Vishnu created Rudra and Brahma. Brahma created Narayana and Brahma was himself created by him. Thus, in different kalpas, Brahma, Vishnu and Maheshvara are born from each other and seek to ensure benefit to each other. Based on what happened in one particular kalpa, maharshis speak about their relative power and control and about how they originated from each other. Hear a wonderful and sacred account about them. It destroys sins.'"""

"This is what happened to Parameshthi Brahma in Tatpurusha kalpa. Earlier, in the kalpa named Meghavahana, Narayana became a cloud and showered down on the earth for one thousand divine years. Noticing his inclinations, the creator and guru of the universe, who is in everyone and in all atmans and sentiments, bestowed his imperishable Shakti on him. From Sarveshvara, who is in all atmans, he obtained the Shakti, Shivaa.

[1831] Yoga is acquiring what one does not possess and kshema is preserving what one possesses.

With this, along with the one who created the universe, [1832] Bhagavan Vishnu created the universe. The grandfather, who was created by Vishnu, witnessed his prosperity. He was overwhelmed by great jealousy and seemed to smile, as he spoke. "O Vishnu! Go away. I know the cause behind your creation. There is no doubt that Rudra is superior to both of us. Bhagavan Parameshthi gave you the supreme task of being a preserver. It is through the favours of that lord of devas that you have now become a creator. I will also perform austerities dedicated to Rudra, the leader of the gods. Along with you, there is no doubt that I will also obtain the powers of creating the universe." Bhagavan, who was born from the lotus, slighted Vishnu in this way. Informing him about his decision, he performed austerities and obtained Shankara. “O Bhagavan! O divinity! O lord of devas! O Vishveshvara! O Maheshvara! Vishnu originated from the left side of your body, and I have been born from the right side of your body. Nevertheless, Achyuta created the universe without me. As a result of the strength he got by seeking refuge with you, he is full of jealousy towards me. I told him that since both of us originated from Maheshvara, he is not superior to me. It is true that both of us have a similar origin. Earlier, as a result of his devotion, you have shown him your favours. O Shankara! Therefore, you should bestow all that on me too." This is what he requested the three-eyed Bhagavan, who was an ocean of compassion. Thinking that this was fair, he gave him everything. From Ishvara, who is in all atmans, Brahma obtained all this instantaneously."'

""He swiftly went and saw Purushottama, who was lying down in his abode in the ocean of milk, in a sparkling and divine vimana that resembled the sun and was studded with gold and jewels. He had constructed this through the powers of his mind. With his eyes resembling lotuses, he was lying down on a couch that was the serpent Ananta. His handsome body had four arms and he was adorned with all the ornaments. He was amiable and he held a conch shell and the chakra. His face was like the lunar disc. The shrivatsa mark [1833] was on his chest and the divinity's smile was pleasant and sweet. As a result of contact with a red lotus, his delicate hands were tinged with red, and his lotus feet were also red. He was lying down in his sleep of yoganidra on the ocean of milk that was like amrita. As a result of the one known as Kalarudra, he was tinged with tamas. As a result of being born from the golden egg, he was tinged with rajas. As a result of Maheshvara's nirguna nature, Vishnu could go anywhere and was tinged with sattva. On seeing this being, the loquacious Brahma spoke. "O Vishnu! I am going to devour you, just as you devoured me earlier." Hearing these words, he woke up and saw the grandfather. The mighty-armed one was slightly surprised. He glanced towards him and smiled. Meanwhile, the great-souled one was devoured. However, he was instantly born again through the mid-point in Brahma's eyebrows. At this time, Bhagavan, with the moon as his ornament, himself arrived there, so as to test their powers. He was without form but had assumed a form. Earlier, he had shown them unmatched favours and had bestowed boons on them. He arrived at the spot where Brahma and Narayana were. Delighted, scared and curious at the same time, they praised him. From a distance, they showed him a great deal of respect and prostrated themselves. Bhagavan Bhava, the wielder of Pinaka, affectionately showed them his favours. As they looked on, he vanished from the spot.""

[1832] Shakti.

[1833] The spot where Shri resides.

Chapter 401-8.1(14) (Manifestation of Rudras)

“Vayu said, 'I will tell you about the reason for "Rudra's manifestation in every kalpa. This is how Brahma's continuous creation, which is cut off, continues. In every kalpa, having created subjects, Brahma, born from the cosmic egg, is deluded and extremely miserable, because creatures do not multiply. Rudra, the leader of a large number of Rudras, is instructed by Parамesha Mahesha Nilalohita, who has Kala in his atman. In every kalpa, to pacify his misery and ensure the growth of subjects, Rudra shows Brahma his favours. He follows Brahma and becomes Brahma's son. He is indeed Bhagavan Isha, known as a mass of energy. He is the creator who has no beginning and no end. He is the lord who shrinks creatures. He is the one who possesses supreme prosperity, and he is the one whom Parameshvara thinks of. Shakti is eternally resident with him, and he is marked with his own signs. He has the same name and the same form. He is capable of undertaking the same tasks. His conduct is similar, but he follows his [1834] commands. He resembles one thousand suns, and he wears the body of the moon as an ornament. His necklace, armlets, bangles and girdle are made out of serpents. He is blazing in all his parts and holds the skulls of Jalandhara, Virinchi and Indra. The tawny hair on his head and his face are washed by the lofty waves of Ganga. The tips of his pointed teeth touch the ends of his beautiful lips. His earring makes a circle around his left ear. He proceeds on a gigantic bull and his voice is like the rumble of a thundering cloud. He resembles a giant blaze and is immensely strong and valiant. Brahma's son, Maheshvara, is terrible and gigantic in form. He bestows vijnana on Brahma and helps him in the task of creation. It is through Rudra's favours that in every kalpa, Prajapati can engage in his continuous task of creating subjects. On one occasion, Nilalohita was requested by Brahma to create. However, all those the lord created, using his mental powers, were just like him. They possessed matted hair and were fearless. They were blue in the throat and possessed three eyes. They were free of old age and death. They held blazing tridents as their supreme weapons. They covered the fourteen worlds in the universe. Seeing all these different Rudras, the grandfather spoke to Rudra. "O divinity! O lord of devas! I prostrate myself before you. Do not create any more such subjects. Create other fortunate subjects who will suffer from death."

Addressed in this way, Parameshvara laughed and replied to Brahma. "It is not for me to create those who are like that. You create auspicious subjects. Using my mental powers, I have created these great-souled and immensely strong ones. They will roam around with me and all of them will perform sacrifices." Hara Ishvara, who is in all beings in the universe, told the creator of the universe this. He withdrew himself from the task of creating subjects and remained with the Rudras. Since then, the divinity does not give birth to auspicious subjects. He is stationary and holds up his seed, until the deluge arrives."""

[1834] Parameshvara's.

Chapter 402-8.1(15) (Praise of Shiva and Shivaa)

“Vayu said, 'The creator went about creating subjects again, but they did not multiply. Then Brahma thought that he should go about creation by using sexual intercourse. Earlier, the lineage of women had not emerged from Ishvara. Therefore, the grandfather was not able to create through sexual intercourse. He thus arrived at a determination in his mind. So that subjects might multiply, Parameshvara must be requested. Without his favours, the subjects would not flourish. Having thought his, he started to perform austerities dedicated to the one whose atman is in the universe. His primordial Shakti is supreme and infinite. She is the one who thinks of the worlds. He is original and extremely subtle. She is charming and can be reached through pure sentiments. She is nirguna and independent of prapancha. She is nishkala and without transformations. She is eternal and everlasting. She is always by Ishvara's side. She is Bhagavan Tryambaka's supreme Shakti. Brahma thought of her in his heart and tormented himself through supreme austerities. Parameshthi engaged himself in fierce austerities. Within a short period of time, his father was pleased. He used one of his own portions and one of hers. The divinity Hara assumed the Arddhanarishvara [1835] form and himself went there. He saw the supreme divinity and praised Deva and Devi. "You are beyond darkness. You are without decay. You are without a second. You are impossible to determine. Those who have not cleansed their atmans cannot see you. You are the one who ordains all the worlds. You are the lord of all the worlds. You are united with supreme Shakti, who ordains all the worlds. You are beyond the reach of the mind. Your radiance is immeasurable. You are without old age. You are certain. You do not move. You are nirguna. You are tranquil, infinite and full of greatness. You go everywhere. You are constant. You are unmanifest and beyond any notions of existence and non-existence. There is nothing that can be compared to you. You are free. You are the refuge, the eternal Shiva." Like a rod, Brahma prostrated himself. Standing up, he joined his hands in salutation. Humbly and full of devotion, he made him hear pure hymns. They were full of true meanings. They expanded on all the true meanings of the Vedas. He used suktas that were subtle and deep in their meanings."'''

'''''Brahma said, "Victory to the divinity Mahadeva. [1836] Victory to Ishvara Maheshvara. Victory to the one who is best in qualities. Victory to the one who is the lord of all the gods. Victory to the fortunate Prakriti. Victory to the one who leads Prakriti. Victory to the one who is far away from Prakriti. Victory to the beautiful Prakriti. Victory to the one whose great maya is infallible. Victory to the one whose wishes are infallible. Victory to the one whose great pastimes are infallible. Victory to the one whose great strength is infallible. Victory to the mother of the world. Victory to the one who pervades the universe. Victory to the mother of the entire universe. Victory to the friend of the entire universe. Victory to the one whose prosperity is eternal. Victory to the one who is eternal time. Victory to the one who is eternal sound. Victory to the one who has eternal followers. Victory to the mother of the three atmans. Victory to the one who presides over the three worlds. Victory to the one who withdraws the three. Victory to the one who leads the three.

[1835] Lord who is half male and half female.

[1836] This alternates between praises to Deva and Devi. English grammar doesn't indicate the gender adequately.

Victory to the lord of the worlds. Victory to the cause and expansion of the worlds. Victory to the one whose terrible glance raises a fire that devours everything material. Victory to the original one, whom devas do not know. Your own subtle sight is radiant. Victory to the Shakti whose gross portion is in atmans. You pervade mobile and immobile entities. Victory to the one who collates all the tattvas in the universe into one. Victory to the one whose excellent followers have placed their feet on the heads of asuras. Victory to the one who is accomplished in means designed to protect those who seek refuge. Victory to the one who uproots poisonous sprouts that lead to the tree of samsara. Victory to the one whose prosperity, valour and prowess expand and change according to the region. Victory to the one who is outside the universe, the one who has rebuffed enemies. Victory to the one who has laid down the supreme amrita, in the form of the use of the five kinds of meanings. Victory to the one whose form is the stotram, signifying the nectar of vijnana about the five kinds of meanings. Victory to the physician who treats the great terrible disease of samsara. Victory to the one who is like a covering of moonlight, used to destroy the original dirt resulting from the darkness of ignorance. Victory to the fire of destruction that destroyed Tripura. Victory to the Bhairavi who destroyed Tripura. Victory to the one who is free of the three gunas. Victory to the one who crushes the three gunas. Victory to the original and omniscient one. Victory to the one who urges everything. Victory to the one who has many divine limbs. Victory to the one who grants what is desired. O divinity! Where is your supreme abode and where are our insignificant words? O Bhagavan! Nevertheless, devotees will prattle. Please pardon me."""""

"Vayu concluded, 'The four-faced creator of the universe submitted many such hymns. He repeatedly prostrated himself before Rudra and Rudrani. This is an excellent and sacred stotra that Brahma chanted. It has the name of Arddhanarishvara stotra and increases the delight of Shiva and Shivaa. Full of devotion, if a person recites it, or teaches it to someone, as fruits, he obtains Shiva and Shivaa's pleasure. They are the ones who have thought of all the beings in all the worlds. They are themselves beyond birth and destruction. They have assumed the forms of an excellent man and a young maiden. I always prostrate myself before Shankara and Shankari.""

Chapter 403-8.1(16) (Manifestation of Devi Shakti)

“Vayu said, 'The divinity Mahadeva addressed him in deep words that rumbled like the sound of a large cloud. They are sweet and auspicious and clear and slow in articulation. The lines were full of meaning and were royal in their signs. They were sparkling and covered all subjects, accomplished in offering protection. They were charming and sweet, and he smiled before speaking. Ishvara addressed the creator of the world in these well-formed words. Ishvara said, "O child! O immensely fortunate one! O child! O grandfather! You are my son. I know everything about the gravity of your sentences. You have now tormented yourself through austerities so that the subjects can flourish. I am satisfied with your austerities and will grant you what you wish for." Addressing him in these extremely sweet and generous words, Hara, supreme among divinities, created Devi from his own body. Those who possess knowledge about the brahman speak of her as Devi, possessing all the divine qualities. She is Shakti, who is greater than the greatest. Indeed, she has no birth. She does not suffer from old age or death. Bhavani manifested herself from a part of Bhava's body. Words, thoughts and the senses cannot reach her. She manifested herself

from a part of her husband's body and showed herself. She confounds the entire universe with her maya. Though the supreme truth is that she is without birth, she manifested herself from Ishvara's body. Her supreme form is beyond the grasp of even devas. Inside her husband's body, Ishvari of the universe divides herself in this way. She is Parameshani, Maheshvari of all the worlds. She knows everything. She goes everywhere. She is subtle and beyond notions of existence and non-existence. Her supreme radiance illuminates the entire universe. On seeing the great one, he prostrated himself before her and prayed. Brahma said, "O Devi! The divinity created me earlier and engaged me in the task of creating subjects. I have created the entire universe. O Devi! I constructed everything, devas and others, through my mental powers. Though I have created them repeatedly, they do not flourish. I have now decided that I must use sexual intercourse for creation. I wish that this is the way subjects should flourish. However, so far, the undecaying lineage of women has not emerged from you. That is the reason I do not possess the capacity to create a lineage of women. Indeed, all the different kinds of Shaktis emerge from you. You are the one who bestows every kind of Shakti on everyone everywhere. You are the one who bestows boons. You are Maya. You are Sureshvari. I am entreating you. O one who goes everywhere! For the sake of multiplying mobile and immobile entities, please use your portion now to be born as the daughter of Daksha, my son." In this way, Brahma requested Devi, who was actually Brahma's origin. From the middle of her eyebrows, she created a Shakti whose resplendence was like her own. The divinity Hara, supreme among devas, saw this. He smiled and spoke to her. "Brahma has worshipped you through austerities. Therefore, you should do what he wants." She accepted Paramesha's command. Acting in accordance with Brahma's words, Devi became Daksha's daughter. She gave Brahma an unmatched Shakti, in the form of the brahman. O bulls among sages! When this entered the god's body, Deva and Devi vanished. Since then, women have been instated in the world for enjoyment. O Indras among brahmanas! For creating subjects, sexual intercourse became prevalent. Brahma was filled with joy and satisfaction. I have told you everything about the origin of Devi's Shakti. If this is heard, it enhances good merits and it is part of the account of creation of beings. If a person recites this account of Shakti emerging from Devi every day, he obtains all the good merits and also obtains auspicious sons."""

Chapter 404-8.1(17) (Account of Creation)

"Vayu ayu said, 'In this way, he obtained the eternal and supreme Shakti from Ishvara. Prajapati set about the task of creation, using sexual intercourse. He made half of his own body male, and the other half was female. Shatarupa was born from the part that was female. From the part that was male, Brahma created Viraja. Viraja is spoken of as Svayambhuva Manu, the first man. The lady Shatarupa performed extremely difficult austerities and obtained Manu, blazing in fame, as her husband. Through him, Shatarupa had two sons, Priyavrata and Uttanapada, and they were excellent sons. She also had two immensely fortunate daughters and all subjects are their descendants. One was known as Akuti and the other was known as Prasuti. The lord Svayambhuva bestowed Prasuti on Daksha. He bestowed Akuti on Prajapati Ruchi. Through Akuti and using his mental powers, the auspicious Ruchi had twins as children. They were Yajna and Dakshin and they made the world thrive. Svayambhuva's daughter, Prasuti, was the mother of the worlds. Through her, the lord Daksha had twenty-four daughters. The lord Dharma accepted thirteen of Daksha's daughters as his wives Shraddha, Lakshmi, Dhriti, Tushti, Pushti, Medha, Kriya,

Vapu, Buddhi, Lajja, Shanti, Siddhi and Kirti as the thirteenth, [1837] There were eleven younger and beautiful-eyed daughters left-Khyati, Sati, Sambhuti, Smriti, Priti, Kshama, Sannati, Anasuya, Urja, Svaha and Svadha. O excellent sages! These maidens, Khyati and the others, were respectively accepted by the sages Bhrigu, Sharva, Marichi, Angiras, Pulaha, Kratu, Pulastya, Atri, Vasishtha, Pavaka and the ancestors. Beginning with Shraddha, Dharma had thirteen sons, starting with Kama and ending with Yasha. They brought greater and greater happiness. Through Himsa, Adharma had Nikriti and others as sons. [1838] These did not exhibit any signs of dharma and led to greater and greater unhappiness. They did not have wives or sons and none of them are said to have followed niyamas. For this tamas creation that occurred, Dharma was the controller. Daksha's daughter was Sati, loved by Rudra. In connection with criticism of her husband, Daksha's daughter gave up her body. She censured Daksha, Daksha's wife and their relatives. Thereafter, she became the daughter of Mena and Mount Himalaya. On seeing Sati, Rudra created many other Rudras, who were just like him in resplendence. I have already described how that creation took place."""

"""Through Khyati, Bhrigu had Lakshmi as a daughter, and she became Narayana's beloved. Their sons were the two devas, Dhatri and Vidhatri, who established manvantaras. Their sons and grandsons number hundreds and thousands. It is held that all those from Bhrigu's lineage belonged to Svayambhuva manvantara. Through Sambhuti, Marichi had a son named Pournamasa. He also had four daughters and many great descendants. Kashyapa was born in that lineage, and he had many sons. Smriti, the wife of Angiras, gave birth to two sons. They were Agnidhra and Sharabha and he also had four daughters. Their sons and grandsons numbered in thousands. Priti, Pulastya's wife, had Dantogni as a son. It is said that in an earlier birth, he was born as Agastya in Svayambhuva manvantara. They had many descendants, famous as Poulastyas. Through Prajapati Pulahas, Kshama had sons. There were three, Kardama, Asuri and Sahishnu. They possessed the radiance of the three fires [1839] and their lineage was established. Sannati was Kratu's wife. She had sons who were Kratu's equals. All these sons held up their seed and did not have wives or sons. They are famous as the sixty thousand valakhilyas. They surround the sun and advance in front of him. Anasuya, Atri's wife, had five sons, known as Atreyas. Their daughter was named Shruti, and she was Shankhapada's mother. The five Atreyas are said to be Satyanetra, Havya, Apomurti, Shaishchara and Soma as the fifth. In the past Svayambhuva manvantara, the sons and grandsons of the Atreyas numbered hundreds and thousands. Through Urja, Vashishtha had seven sons. Their slender-waisted daughter was named Pundarika. These seven saptarshis were Raja, Gatra, Urdhabahu, Savana, Anaya, Sutapa and Shukra. The gotras and names of these great-souled ones were the Vasishthas. In the past Svayambhuva manvantara, there were millions of them. I have spoken about the continuous creation of rishis briefly. O brahmanas! It is impossible to speak about this in detail. Vahni was Brahma's son, born through his mental powers, and had Rudra in his atman. Svaha was his beloved and she had three infinitely energetic sons. These three were Pavaka, Pavamana and Shuchi. Pavamana is produced through friction and Pavaka is described as the one in lightning. Shuchi is said to be the one who scorches in the sun's rays.

[1837] The names differ marginally from the ones given in Chapter 48-3.1(16).

[1838] Adharma was born from Brahma and his wife was Himsa. Though accounts differ, Adharma and Himsa had Nikriti and Anrita as sons.

[1839] The three sacrificial fires.

In due order, the sons of these three are Havyavaha, Kavyavaha and Saharaksha. The sons of these three were respectively devas, ancestors and suras, [1840] They had forty-nine sons and grandsons. They are instated in the three types of rites, kamya, naimittika and nitya. All of them are known as ascetics and all of them observe vratas. All of them have Rudra in their atmans and all of them are devoted to Rudra. Thus, anything that is offered into the mouth of the fire by anyone, is offered to Rudra. There is no doubt about this. This is the accurate nature of everything that is progressively done into the fire."""

"O brahmanas! I will next speak about the ancestors, but not in detail. They are the ones who occupy prides of place for the six seasons. Hence, the Vedas state, "For the seasons, the ancestors are like Adityas and preside over anything, mobile or immobile, generated in the seasons. The ancestors have a right over anything produced in the seasons." This has been heard. In this way, ancestors occupy pride of place at the time of the seasons. These great-souled ones possess their own prosperity and are in contact with the clouds. There are said to be two types of ancestors-Agnishvattas and Barhishads. [1841] There are two types of householders-those who perform sacrifices and those who do not. Through Svadha, these two ancestors had two daughters who were famous in the worlds, Mena and Dharani. They hold up this universe. Mena was the daughter of Agnishvatta, and Dharani was the daughter of Barhishad. Mena, wife of Himalaya, had Mainaka, Krouncha, Gouri and Ganga, purified by touching Bhava's body, as children. Dharani was Meru's wife and gave birth to a son. This was Mandara, full of beautiful and wonderful peaks and divine herbs. As a result of the strength of his austerities, Mandara, Meru's son, became the abode of Shiva, the lord Shrikantha, himself. Dharani had three famous daughters-Vela, Niyati and Ayati as the third. Ayati and Niyati became the wives of two of Bhrigu's sons. In the context of Svayambhuva manvantara, I have already told you about their descendants earlier. Through Sagara, Vela had a single unblemished daughter. This daughter of the ocean was named Savarna and she became the wife of Prachinabarhi. All of them were known as Prachetas and they became accomplished in dhanurveda. As a result of Tryambaka's curse, Daksha of the former Svayambhuva manvantara became their son in the course of Chakshusha manvantara. O brahmanas! Through Prachinabarhi, the ocean's daughter had ten sons. In the due order, I have thus described to you Brahma's sons, Dharma and other great-souled ones, not too briefly and not in detail. I have also described the divine lineage of large number of devas. These lineages were ornamented by great ones. They had offspring and performed rites. Even if one speaks for one crore years, one will find it impossible to enumerate all the descendants who originated from Prajapati. There were two sacred lineages of kings that commenced on earth-surya vamsha and chandra vamsha. Ikshvaku, Ambarisha, Yayati, Nahusha and others from these lineages are famous and are chanted and heard about in shlokas. There are other rajarshis, full of many kinds of valour. What fruits can be obtained by mentioning these former and ancient ones? When one is engaged in narrating Ishvara's account, one should not narrate accounts of others.

[1840] Deva and sura are synonyms, but a distinction is being drawn here. Sura means the learned one.

[1841] In other places, there are different categories of ancestors, Agnishvatta, Barhishad, Soumya, Ajyapa, Havishmats and Kalinas. For example, Ajyapas accept oblations of ghee, Soumyas (Somapas) accept soma. While on earth, Agnishvattas did not perform fire sacrifices. Barhishads seated themselves on barhi grass. Havishmats accept oblations.

That is not recommended by the virtuous. I am not interested in speaking a lot. I have mentioned creation only in connection with Ishvara. There is no need to describe creation and other subjects in detail."""

Chapter 405-8.1(18) (Sati Gives up Her Body)

"The rishis asked, 'Devi Daksha's daughter, Dakshayani, gave up her body earlier. In those ancient times, how did she become the daughter of Himalaya and Mena? How was the great-souled Rudra criticized by Daksha? What was the reason behind criticizing Bhava? Cursed by Bhava, how was Daksha formerly born in the course of Chakshusha manvantara? O wind god! Please tell us that."""

"Vayu replied, 'I will tell you. Listen. As a result of his inferior intelligence, Daksha was overcome by delusion and sin. His conduct led to the defilement of all the immortals in the universe. In ancient times, on a certain occasion, all the gods, asuras, siddhas and supreme rishis went to Mount Himalaya to see Ishana. At that time, Deva and Devi were seated on a divine seat. O best among brahmanas! They showed themselves to them, devas and others. At that time, along with the immortals, Daksha also went there, to see his son-in-law, Hara, and to see his daughter, Sati. Because of the great respect due to them, Deva and Devi did not display any special attention when Daksha arrived, as compared to the other devas. He was completely ignorant about their supreme nature. Foolishly, he regarded her only as a daughter and came to hate her. This enmity was also fanned by Vidhatri. Daksha consecrated himself for a sacrifice. As a result of his hatred, Daksha did not invite Bhava. In the due order, all the other sons-in-law were invited and were magnificently honoured separately."""

""Rudrani heard from Narada's mouth that they had assembled there. Taking Rudra's permission, she went to her father's house. A divine vimana was brought and it faced every direction. It was extremely charming, possessing all the excellent signs. It was easy to climb onto. It resembled molten gold and was studded with wonderful gems. There were canopies covered with the best of pearls. It was decorated with garlands. It had been made out of molten gold and was full of bejewelled pillars. The stairs were made of diamonds and the pillars and gates were inlaid with coral. There was a wonderful, bejewelled throne that was covered with a piece of cloth, with flowers on top. There were apertures decorated with gems and through these, rays from nets of diamonds seeped in. There was a beautiful staff in front, studded with jewels and marked with the sign of a large bull. An ornamented, white and sparkling flag fluttered in front of this. Unassailable lords of ganas were stationed at the large gates, guarding them. They held colourful canes in their hands and their bodies were protected by jackets studded with jewels. The place was surrounded by many women, distinguished in attire and speech. They were accomplished in the rhythm of singing and in the playing of musical instruments like drums, flutes and veenas. Along with her beloved friends, Mahadevi climbed onto this. She was fanned with beautiful whisks, their handles studded with diamonds. Two of Rudra's maidens held these auspicious whisks and fanned her with these, resembling two swans who were quarrelling with each other. In between them, Devi's radiant face resembled a lotus. Sumalini held an umbrella, resembling the moon, above her head. The sparkling umbrella was lovingly held above Devi's head and her face resembled a vessel, into which, pearls had been flung in. It resembled the lunar disc,

reflected in a vessel full of amrita. With a smiling face, Shubhavati sat in front of her, amusing Sati by playing with dice. Suyasha held Devi's two auspicious sandals, studded with gems, between her own breasts and served Devi. Another lady, golden in her limbs, showed her a sparkling mirror. Another held a flag made out of palm leaves. Another held a box of betel leaves. Another beautiful lady held a playful and beautiful parrot in her hand. There was another who held charming and fragrant flowers. Another lotus-eyed lady held the ornaments. Someone applied unguents and collyrium on her. There were others who carried out the appropriate tasks. In every direction, they served Mahadevi. Amidst them, Parameshvari was extremely resplendent. She resembled the autumn moon amidst the stars. A conch shell was raised and sounded. A giant drum was sounded, announcing the departure. There were the sweet and melodious sounds of musical instruments. Hundreds of many other musical instruments were sounded. The ganeshas were like Mahesha in their energy. With weapons in their hands, eight thousand of them advanced in front. In their midst advanced the illustrious Nandi, leader of the ganas, worshipped by the moon. He was astride a bull and resembled Brihaspati astride an elephant. Drums of devas were sounded in the firmament and the clouds were divine and pleasant. All the sages danced. The siddhas and yogis rejoiced. Large numbers of other devas assembled everywhere along the route. Like clouds showering down rain, they showered down flowers on the canopy.""

"""In a short while, Maheshvari entered her father's house. Seeing her, the one who would bring about his own destruction, Daksha was enraged. He only worshipped her younger sisters. Standing in the middle of the assembly, with a face resembling the moon, Devi Ambika spoke to her father, addressing him in harsh and strong words. Devi said, "Beginning with Brahma and ending with pishachas, everyone obeys his commands. O father! You have not worshipped that divinity properly now. Apart from that, what is the kind of honour you show to me, our eldest daughter? You have shown me disrespect and have performed a reprehensible act." Addressed in this way, full of rage and intolerance, Daksha replied, "My younger daughters are better and more distinguished than you and deserve to be honoured. Their husbands bring me joy and are also revered by me. All of them are superior in qualities to your husband, Tryambaka. Sharva's atman is numb, and you have sought refuge with him. That is the reason I have shown you disrespect. Bhava is against me." When Daksha, her father, spoke to her in this way, Devi became angry. While all those present in the sacrificial assembly heard, she replied to him. "O Daksha! Suddenly, my husband seems to be defiled in every possible way. He is the great lord of all the worlds, and you have abused him through your words. A person who steals knowledge, a person who hates his guru and a person who reviles the Vedas and Ishvara-the shruti texts say that these are great sinners and must be punished. You have committed a terrible and grave sin. Therefore, accordingly, destiny will bring about a terrible and violent punishment on you. You have not worshipped Tryambaka, lord of devas. Therefore, understand that your lineage has been defiled and will be destroyed." Addressing her father angrily in this way, Sati gave up her body. Having given up her body, she went to Mount Himalaya. The illustrious and supreme mountain received the fruits of his good deeds. It was for this reason that he had tormented himself through extremely difficult austerities for a long period of time. Therefore, Ishvari showed her favours to the lord of mountains. Using her own yoga and maya, she willingly accepted him as her father. When Sati criticized Daksha and left, the mantras were filled with fear. They vanished and the sacrifice suffered. Hearing about Devi's departure, the destroyer of Tripura angrily cursed Daksha and the rishis. "O Daksha! Because of me, you have dishonoured the innocent Sati. You have honoured all your other daughters and their

husbands. In Vaivasvata manvantara, these sons-in-law will be born, but not from wombs. All of them will be born through Brahma's sacrifice. In Chakshusha manvantara, you will be born as a human king. You will be Prachinbarhi's grandson and the son of the Prachetas. O evil-minded one! In every act connected with dharma, artha and kama, I will repeatedly create impediments for you even then." In this way, the infinitely energetic Rudra chastised Daksha. Miserable, he gave up his own body and fell down on the ground. In Chakshusha manvantara, Daksha was born as the son of the Prachetas. He was the grandson of Prachinabarhi and the son of the Prachetas. In Vaivasvata manvantara, Bhrigu and the others were born through Brahma's sacrifice. As Varuni, he obtained a radiant body, [1842] In Vaivasvata manvantara, the evil-souled Daksha performed a sacrifice for the sake of dharma. However, Mahesha created impediments for that."""

Chapter 406-8.1(19) (Virabhadra's Origin)

“The rishis asked, 'For the sake of dharma, why did "The the evil-souled Daksha perform a sacrifice? How did Mahesha create an impediment? We wish to know about this."""

"Vayu replied, 'Devi is the mother of the universe. Through the strength of his austerities, Mount Himalaya obtained the status of her father and was delighted. Deva married her and amused himself with her for a very long period of time on the summit of Himalaya. When Vaivasvata manvantara arrived, Daksha, the son of the Prachetas, wanted to perform a horse sacrifice. Daksha started his sacrifice on the slope of the Himalayas. This was the auspicious region of Gangadvara, frequented by rishis and siddhas. All the devas, with Shakra at the forefront, thought of going there, to that sacrifice. Adityas, Vasus, Rudras, Sadhyas, large numbers of Maruts, Ushmapas, Somapas, Ajyapas, Dhumapas, [1843] the two Ashvins, the ancestors and other maharshis, along with Vishnu all of them went there, to receive their shares of the sacrifice. Dadhichi saw that the large number of devas had arrived, but there was no Ishvara. Full of rage, he spoke to Daksha. Dadhicha said, "If a man worships those who should not be worshipped and does not worship those who should be worshipped, there is no doubt that he commits a grave sin. When the wicked are honoured and the virtuous are not honoured, a terrible rod of chastisement, created by the divinity, descends instantly on him." Saying this, the brahmana rishi spoke to Daksha again. "The lord of Pashus must be worshipped. Why have you not worshipped the lord?" Daksha replied, "There are many Rudras with tridents in their hands. There are eleven of them present here. I do not know any other Maheshvara."

Dadhicha said, "If you worship others, what fruits will you obtain from this sacrifice? He is the king of a sacrifice. Yet, you have not worshipped Rudra. He is the lord without decay, the one who created Brahma, Vishnu and Mahesha. Starting with Brahma and ending with pishachas, everyone asks him what they should do. He is beyond all the Prakritis. He is beyond Purusha. Rishis who possess insight about the truth and those who know yoga, think about him. He is Akshara, the supreme brahman. He is cause and effect.

[1842] Bhrigu was born as the son of Varuna and Charshani.

[1843] Ushmapas survive on heat, Somapas drink soma juice, Ajyapas subsist on oblations of ghee and Dhumapas subsist on smoke.

He is without a beginning, a middle and an end. He is incomprehensible and eternal. Maheshvara is the creator, preserver and destroyer. Shankara is the atman of the universe and I do not see anyone other than him." Daksha replied, "This golden vessel has been filled with all the oblations and in the proper way, has been sanctified with mantras. I will now give it to Vishnu, the lord of the sacrifice. He is the lord without a parallel and I will now give him his share of the oblations." Dadhicha said, "You have not worshipped Rudra, the divinity who is the lord of all devas. O Daksha! Therefore, your sacrifice will not be completed." Uttering these words, Dadhicha, supreme among sages, angrily left that spot and went to his own hermitage. Even when the sage departed, devas did not leave Daksha's sacrifice. This was because the calamity destined to happen was bound to occur."

"O brahmanas! At this time, Devi heard about everything from Ishvara and urged the divinity to burn down Daksha's sacrifice. Urged by Devi, Deva wished to destroy Daksha's sacrifice. He suddenly created the valiant Virabhadra, leader of ganas. This deva had one thousand faces and his eyes were like one thousand lotuses. He held one thousand clubs and there were one thousand arrows in his hands. His hands held a trident, an axe and a club and he wielded a blazing bow. Wielding a chakra and a vajra, he was terrible. The half-moon was on his crest. His upraised hand held a bolt of thunder. His hair blazed like lightning. His flashing teeth were cruel, and he had a large mouth and a large stomach. His tongue flickered like lightning. His lips hung down. His voice was like the sound of a cloud or the ocean. His garment was the hide of a tiger and copious streams of blood flowed down from this. His earrings formed circles around his two cheeks. His head was ornamented with a garland made out of the skulls of the best among immortals. His anklets jangled and he wore large and golden armlets. As a result of the heaps of jewels that ornamented him, he dazzled. Garlands of stars hung on his chest. His valour was like that of a giant sharabha, a tiger or a lion. His stride was long and easy, his gait resembling that of an elephant. His radiance was like that of a conch shell, a whisk of yak hair, a kunda flower, the moon or the stalk of a lotus. He resembled a snow-capped Indra among mountains that had become mobile. Garlands of flames were scattered from him. His ornaments were made out of pearls and dazzled. His blazing energy was like that of the fire at the time of the end of a yuga. He sank down on his knees on the ground. Prostrating himself, he joined his hands in salutation. Ganeshvara then stood next to the lord of devas. From his rage, he created Bhadra Bhadrakali Maheshvari. He wished to go with her, so that she could be a witness to whathe did. Shankara saw Virabhadra standing there, resembling the fire of destruction, with Bhadra. Shankara told him, "May you be fortunate." Along with Devi, he asked Maheshvara, "O Mahadeva! Please command me. What task will I carry out?" At this, so as to do what would bring pleasure to Himalaya's daughter, Tripura's destroyer spoke to the mighty-armed Virabhadra in a voice that was like a roar. The lord of devas said, "Immediately destroy the sacrifice of Daksha, the son of the Prachetas. O Ganeshvara! Along with Bhadrakali, I will remain near Raibhya's hermitage. Remaining there, I will witness your valour and that of the ganeshas. In Kankhala, there are trees near Gangadvara. They resemble the golden summits of mountains like Meru and Mandara. Daksha's sacrifice is now going on in that region. Without any delay, create violent obstructions to that sacrifice." When the divinity said this, Devi, the daughter of Himalaya, Indra among mountains, looked at Virabhadra and Bhadra, the way a mother cow looks at her calves. She embraced him and inhaled the fragrance of his head, as if he was Shanmukha. She smiled and addressed him in a sweet voice. Devi said, "O child! O Virabhadra! O immensely fortunate one! O one who is great in strength and valour! You have originated to do what will bring me pleasure. You will wipe my rage away. He is

performing a sacrifice without inviting the lord of sacrifices. Daksha is driven by enmity. O Ganeshvara! Therefore, shatter that sacrifice. O Virabhadra! Act in accordance with my command and transform the Lakshmi of the sacrifice into Alakshmi. [1844] O child! Along with Bhadra, cause violence and slay the one who is performing the sacrifice." Shiva and Shivaa's deeds are wonderful. He bowed his head down and accepted all their commands. Virabhadra prostrated himself and prepared to leave."

“The illustrious one resided in the abodes of pretas, and he was enraged. Virabhadra wished to wipe away Mahadeva and Devi's rage. From the hair in the pores on his body, he created innumerable Ganeshvaras. From the region around his right hand, he created hundreds of crores of such lords. There were other Ganeshvaras who were created from his feet, the region around his thighs, his back, his sides, his mouth, his throat, his private parts, his heels, from his head, from his waist, from his neck, from his face and from his stomach. They were like Virabhadra in their valour. All of them enveloped the world, along with all the gaps in space. There were thousands of hands, holding thousands of weapons in those hands. All of them were Rudra's companions and all of them were like Rudra in their radiance. They held tridents, spears and clubs in their hands. They held rocks, skulls and boulders. They were like Rudra and resembled the fire of destruction. They possessed three eyes and had matted hair. They leapt up violently into the sky. There were hundreds who were astride lions. Born from Virabhadra, they roared loudly, like thundering clouds. The illustrious Virabhadra surrounded himself with them. He resembled Kalabhairava at the time of destruction, with hundreds of fires of destruction accompanying him. In their midst, he was astride a large bull, with a bull on his standard. As he advanced, it was as if Bhagavan Shambhu Bhava was advancing on Nandi. When Virabhadra was seated on the bull, Bhasitaprabha held an umbrella made out of pearls and a white whisk over his head. Along Virabhadra's side, Bhasitaprabha was resplendent. He resembled an Indra among elephants along the flanks of Bhagavan, the guru of the universe. With a white whisk in his hand, Virabhadra also dazzled, like the cresent moon. Though amiable, he held a trident and excellent weapons. In front of Virabhadra, the immensely energetic Bhanukampa blew on a white and auspicious conch shell, ornamented with gold and jewels. Drums of devas were sounded, with divine sounds. Hundreds of clouds showered down flowers on his head. The winds picked up the fragrant scent of blossoming flowers that were heavy with nectar. These winds blew pleasantly along the path. All the ganeshvaras were intoxicated, insolent about their strength in battle. They danced and roared in joy. They laughed and sang. Virabhadra and Bhadraa were amidst Virabhadra's ganas. He resembled Tryambaka, along with Ambika, amidst Rudra's ganas. Within a short while, the mighty-armed Virabhadra entered Daskha's sacrificial pavilion, along with his great followers. Like Rudra wishing to burn down the world when it is the end, Virabhadra, foremost among ganas, entered the sacrificial arena of the great sacrifice Daksha had arranged.""

[1844] The antithesis and opposite of Lakshmi, the goddess of adversity and misfortune.

Chapter 407-8.1(20) (Destruction of the Sacrifice)

"Vayu said, 'He saw the great sacrifice, decorated with colourful flags and coverings and with the infinitely energetic gods, Vishnu being the foremost. Darbha grass was spread out in straight lines. The fire had been kindled well. The golden sacrificial vessels had been ornamented and dazzled. The rishis were accomplished in undertaking sacrifices and followed the appropriate rites. Following the rules laid down in the Vedas, the many rites were performed properly. There were thousands of divine women. There were large numbers of excellent apsaras. There were the sounds of veenas and flutes, accompanied by chanting in the name of the brahman. The powerful Virabhadra saw Daksha's sacrifice. He roared like a lion, making a sound that resembled the rumbling of a cloud. The earth was filled with a tumultuous sound. This was made by the ganeshvaras, and it surpassed the roar of the ocean. All the residents of heaven were terrified at this loud roar. Scared, they rushed around in all the directions, their garments and ornaments dishevelled. "Has the giant Meru been shattered? What is this? Has the earth been fragmented? What is this?" The gods screamed loudly in this way. On hearing this, some gave up their lives in fear, just as large elephants do in the forest, when they hear lions roaring. The mountains shattered and the earth quaked. The wind whirled around and agitated the residence of makaras. The fire did not blaze, and the sun did not shine. The planets, nakshatras and stars lost their radiance."""

"""At this time, along with Bhadraa and the ganas, the illustrious Virabhadra reached the dazzling sacrificial arena. On seeing him, Daksha was frightened, but pretended not to be scared. He stood there firmly. He uttered angry words. "Who are you and what do you want?" Hearing the words of the evil-souled Daksha, the immensely energetic Virabhadra replied in a voice that thundered like a cloud. He glanced at Daksha, devas and the ritvijas[1845] and seemed to smile. Without any fear, he spoke appropriate words that were full of deep import. Virabhadra said, "All of us are followers of the infinitely energetic Sharva. Desiring our shares, we have come here. Give us our shares. If no share has been planned for us in this sacrifice, tell us the reason for that. Otherwise, let the immortals fight with me." Addressed in this way by the Indra among ganas, devas, with Daksha leading the way, said, "The mantras are proof. We are not the ones who have decided." The mantras interrupted, "O gods! Delusion has taken away your intelligence. That is the reason you have not offered the first share of the sacrifice to Maheshvara." Though the mantras said this, all the devas were foolish in intelligence. They did not offer a share to Virabhadra and desired to exclude him. The true words spoken by the mantras were like medication. When these were ignored, they left that place and went to Brahma's eternal world. At this, the leader of ganas spoke to the devas, with Vishnu as the chief. "Proud of your strength, you have not accepted the mantras as proof. We have thus been dishonoured at this sacrifice organized by devas. Therefore, I will take away your lives and your insolence."

[1845] Ritvijas are officiating priests. Though the classification varied over time, there were four types of ritivijas. The adhvaryu chanted hymns from the Yajur Veda, the hotri chanted hymns from the Rig Veda, the udgatri chanted hymns from the Sama Veda and the brahmana chanted hymns from the Atharva Veda.

Saying this, the illustrious looked angrily at the large sacrificial arena and burnt it down, just as in earlier times, Hara had burnt down Tripura."""

""All the ganeshvaras had bodies that were as large as mountains. They uprooted the sacrificial posts and used ropes to tie them around the necks of hotris. The colourful sacrificial vessels were broken, powdered and thrown into the water. They seized other articles used in the sacrifice and hurled them into Ganga's flow. There were piles of divine food and drink, as large as mountains. Rivers of milk flowed. There were streams of amrita. Curd formed soft mud. There were superior and inferior qualities of meat and fragrant food. There were tasty drinks and lehya and choshya. [1846] Those brave ones ate them, smeared their mouths and flung them away. Those brave ones, born from Virabhadra's limbs, struck the insolent and relatively weaker gods, with all the guardians of the worlds as their leaders, with vajras, chakras, large tridents, spears, nooses, broad swords, clubs, swords, bricks, catapults and axes. "Sever. Mangle. Hurl away quickly. Kill. Shatter. Take away. Strike. Uproot. Bring down." Such proud and cruel words were heard, striking fear. Everywhere, the ganeshas roared, befitting a battle. Some dilated their eyes. Some gnashed their teeth and bit their lips and palates. They dragged out stores of austerities from the hermitage and killed them. The sacrificial ladles were seized and hurled into the fire or into water. The pots were broken. The ornamented altars were shattered. The bulls among ganas sang, roared and laughed repeatedly. They drank the red asava and danced. The Indras among ganas were like Indras among bulls, Indras among elephants or Indras among deer. There were many of them and they were unmatched. Along with Indra, they crushed the immortals. They performed acts that made the body hair stand up. Some roared, others struck blows. Some ran around, others spoke excessively. Some danced, others laughed. Some leapt, others used their strength to crush. Some wished to seize the clouds, full of waters. Others leapt up, wanting to seize the sun. Some wished to blow with the wind. Others were terrible and struck. Some hurled their supreme weapons and travelled through the sky, resembling summits of mountains. Others whirled the devas away, like Vinata's son [1847] acting against large serpents. Some uprooted houses, others uprooted the latticed windows and altars. The pramathas [1848] resembled dark clouds and hurled these into the water. The frames on doors were uprooted. With their strength, they shattered the halls and the windows. Everything in that sacrificial arena was destroyed and resembled a sentence that has no meaning. As the houses were uprooted, many women shrieked, "Alas! O protector! O father! O son! O brother! O mother! O maternal uncle."""

[1846] The four types of food are those that are chewed (charuya), sucked (choshya or chushya), licked (lehya) and drunk (peya).

[1847] Garuda.

[1848] Pramathas are Shiva's attendants. Here, the word is used as a synonym for gana.

Chapter 408-8.1(21) (Punishment of Devas)

"Vayu said, 'All the best among gods, with Vishnu and Shakra as the foremost, were greatly scared. Without a saviour and filled with great fear, they fled. The bull among ganas saw that devas had fled, with their limbs intact. He was of the view that those who should be punished had not been punished. Therefore, he was angry. He seized a trident that was full of Sharva's strength. The mighty-armed one looked up and created flames from his mouth. Like a lion chasing elephants, he chased the immortals. As he pursued them, his stride was beautiful. He strode like a crazy elephant, and this deserved to be seen. The strong one agitated the large army of the gods, as if he was the crazy leader of a herd of elephants, agitating a large lake and destroying lotuses of many hues-blue, pale and red. His garment was the hide of a tiger, made radiant with stars made out of gold. He cut, pierced, moistened, tore and crushed. Virabhadra roamed around among that army of devas, like a fire burning down dry grass. Wielding his trident with great force, he wandered around. Though he was one, all the gods thought that he was one thousand. Bhadrakali was also enraged and aroused in the encounter. In that battle, she pierced the gods with a blazing trident decorated with pearls. Virabhadra, born from Rudra's rage, liked this. Together, they were like the moving fire at the end of a yuga, accompanied by smoke. In that battle, Bhadrakali routed the gods. She blazed like the fire that moves around and burns down the universe when the end of a kalpa arrives. The fierce Virabhadra was the foremost among Rudra's ganas. As if he was toying, he quickly struck Surya and his horse on the head with his left foot. Bhadra struck Pavaka with a sword and Yama with a club. He firmly struck the Rudras with his trident and Varuna with his solid club. He used a club to strike Nirriti and used an axe against Vayu. As if he was playing, in that battle, the brave Ganeshvara struck them, instantly attacking all the large number of devas and sages who were opposed to Shambhu. He used the tips of his nails to slice off Sarasvati's extremely beautiful nose and also that of the mother of devas. [1849] He used an axe to slice of Vibhavasu's [1850] arm. He used his nails to tear off two finger lengths from the tongue of the mother of devas. With the tips of his nails, the divinity tore off the goddess Svaha's right nostril and the nipple from her left breast. Bhaga's large eyes were like the petals of a lotus. Using great force, Virabhadra gouged them out. The array of Pushan's teeth gleamed like a collection of pearls. He struck them with the end of his bow and since then, Pushan was unable to speak clearly. The lord toyed with Chandra and using his toe, instantly crushed him against the ground, as he if was a mere worm. Full of great rage, Virabhadra sliced off Daksha's head and while Virini [1851] screamed in anguish, handed it over to Bhadrakali. Delighted, the goddess accepted the head, which resembled the fruit of a palm tree. She played with it in that field of battle, using it like a ball. Like wicked wives are treated by their husbands, the ganeshvaras used their hands and feet to destroy Daksha's sacrifice. Strong and like lions in their valour, the leaders of ganas seized Arishtanemi, Soma, Dharma, Prajapati Bahuputra, Angiras, Krishashva and Kashyapa by the throats. They rebuked them with harsh words and struck them on the heads with their fists. In kali yuga, noble women are made to suffer by their strong paramours.

[1849] That is, Aditi.

[1850] Agni's.

[1851] Daksha's wife.

In that way, bhutas and vetalas made the wives and daughters-in-law of the gods suffer. The pots were smashed. The sacrificial stakes were broken. The festivities were over. The great pavilion was set on fire. The gates and turrets were shattered. The army of gods was uprooted, and stores of austerities were slain. The chants of the brahman were quiet. The large gathering of people withered away. With all their companions killed, the women of the inner quarters wept. Suffering in this way, the sacrificial arena came to resemble a deserted forest. The supreme gods fell down on the ground. They were mangled with powerful blows from tridents. Their arms, thighs and chests were shattered. Their heads were cut off. Thousands of devas were killed and fell down. In a short while, Ganesha [1852] entered the place where the ahavaniya fire was. [1853] On seeing that Virabhadra was entering, resembling the fire of destruction, the sacrifice was scared of dying. Assuming the form of a deer, it fled. He drew back his large and fierce bow firmly and strung it. Virabhadra pursued it, shooting arrows. He drew his bowstring all the way back up to his ears and twanged it, making a sound like a thundering cloud. The earth, the firmament and heaven resounded with this roar. Hearing that roar, the sacrifice thought, "I have been slain." Its radiance faded. It trembled, its legs shaking in great fear. With an arrow in the shape of a half-moon, Virabhadra chased the embodied form of the sacrifice in the form of a deer and beheaded it. Seeing the one who had originated from Surya being insulted in this fashion, Vishnu became extremely enraged and advanced to fight. He summoned Garuda, the king of all the birds, the one who fed on pannagas. Summoned, he lowered his shoulders and bore him on his back, with great speed. The remaining devas, with the king of devas leading them, got ready to help him, ready to give up their lives. The Indra among bhutas saw them and laughed. Like a lion, he was not at all distressed. He looked at Vishnu, accompanied by devas, the way a lion looks at jackals."

Chapter 409-8.1(22) (Destruction of Daksha's Sacrifice)

"Vayu Jayu said, 'At that time, a chariot appeared from the sky. It was beautiful and resembled one thousand suns. There was the mark of a bull on the banner. The chariot possessed four wheels and was yoked to two jewels among horses. It was adorned with jewels and stocked with many divine astras and shastras. The charioteer who drove that excellent chariot was the charioteer who had earlier driven Sharva's chariot at the time of the clash with Tripura. [1854] On the instructions of Hara, the wielder of the trident, Brahma brought that excellent chariot close. He joined his hands in salutation and said, "O illustrious Virabhadra! O one with the fortunate limbs! O brave one! Bhagavan, with the moon as his ornament, commands you to ascend this excellent and undecaying chariot. Along with Ambika, Tryambaka has stationed himself near Raibhya's hermitage. O mighty-armed one! He will witness your intolerable valour." Hearing his words, the valiant elephant among ganas showed his favours to the grandfather and ascended that supreme chariot. He was stationed on that supreme chariot, with Brahma as the charioteer. Virabhadra's prosperity increased, like Rudra, the enemy of Tripura. The immensely strong Bhanukampa picked up a shining and excellent conch shell, resembling the full moon. He placed it before his mouth and blew on it.

[1852] Meaning Virabhadra.

[1853] One of the three sacred fires, burns to the east of the place where a sacrifice is held.

[1854] At the time of Tripura, Brahma was the charioteer.

The blare of that conch shell was like the call of a swan. Hearing this, the digestive fires in the stomachs of devas blazed in fear. In an instant, all the spaces in the sky and the directions were filled with yakshas, vidyadharas, Indras among snakes and siddhas, who wanted to witness the battle.'"

""Narayana treated the ganas like a herd of bulls and cows. From his Sharnga bow, he showered down a large downpour of arrows, as if from a cloud, and caused them pain. Virabhadra saw that Vishnu was advancing, showering hundreds of arrows. He picked up his bow and showered thousands of arrows. He drew back that divine and terrible bow. It was as if Ishvara was slowly drawing back Meru as a bow. When the bow was drawn back, there was a large sound. As a result of that large sound, the earth quaked. The illustrious leader of ganas was fierce in his valour. He picked up a terrible and excellent arrow, blazing like a venomous serpent. As he used his hand to pick up that arrow from the mouth of the quiver, it resembled a pannaga about to enter a termite hill. When he picked it up in his hand, the arrow looked beautiful. It resembled a young serpent, in the mouth of a large and mighty serpent. Virabhadra was fierce in his valour. Angry, he used that thick and fierce arrow to firmly strike the undecaying Vishnu on his forehead. Vishnu had already been dishonoured earlier and he was now struck on the forehead. He became angry with the Indra among ganas, the way a bull becomes enraged with a lion. He used a large and cruel arrow that resembled a thunderbolt and pierced the king of ganas in his arm, which resembled a serpent. The immensely strong Virabhadra shot a powerful arrow that was as resplendent as ten thousand suns and struck him back on his arm. Vishnu pierced Virabhadra again and Virabhadra pierced Vishnu again. O brahmanas! They kept striking each other with arrows. They swiftly released powerful arrows at each other. There was a tumultuous clash between the two and it made the body hair stand up. Witnessing the tumultuous battle between the two, loud sounds of lamentation arose from the sky, made by those who travelled in the sky. Virabhadra used and arrow that was as radiant as the sun, with fire at the tip, and firmly pierced Vishnu on his broad chest. He was firmly struck by that arrow and the blow was fierce. Filled with great lassitude, he lost his senses and fell down on the ground. However, in a short while, Hari regained his senses and got up. He continued to release all his divine weapons. The leader of Sharva's army used his own terrible arrows to violently counter all the weapons released from Vishnu's bow. Vishnu's eyes became red with rage. He picked up an arrow on which, his name was inscribed, one that had never been repulsed. He shot this at Ganeshvara. Showering down excellent arrows, the illustrious Virabhadra splintered that supreme arrow into one hundred fragments, even while it was on its way. With many arrows, he shattered Sharnga bow into two bits and used two arrows to strike Garuda's wings. He did this in an instant and it was extraordinary. Thereafter, using his powers of yoga, Vishnu created many extremely terrible devas from his body. He released thousands of them, holding conch shells, chakras and maces in their hands. The mighty-armed one created a fire from his eyes, and like Shankara against Tripura, burnt all of them down in an instant. Vishnu became angrier and immediately raised his chakra. He raised it up, wishing to use it against the valiant one. Ganesha saw him standing in front, with the chakra raised. He smiled and without making any great effort, paralyzed his hand, still holding that terrible and unmatched chakra. Though he wished to, Vishnu was incapable of releasing it. He sighed deeply, with his upraised arm holding the chakra. He remained there, numb, as immobile as a piece of rock. He was like a body without life, like a bull without its horns. He was like a lion without its teeth. Vishnu was reduced to that state.""

"Indra and the other gods saw that Vishnu had been reduced to this miserable state. They got ready to fight against the Indra among ganas, like bulls trying to fight with a lion. They angrily seized their weapons and arrived to fight. On seeing them in the battle, Virabhadra glanced at them, the way a hungry lion looks at deer. It was as if the brave one represented Rudra's body and he was surrounded by excellent and brave ganas. He laughed uproariously and afflicted them with fear. The performer of one hundred sacrifices [1855] held the vajra in his right hand. As he got ready to release the vajra, he was reduced to the state of being no more than a painting. The arms of all the others were also reduced to this state. They were reduced to the states of lazy men who are unable to do anything. In this way, the illustrious one reduced all of them to this position. All the immortals were incapable of standing in front of him in the battle. Their limbs were paralyzed and full of fear, they fled. In that battle, afflicted by fear, they were incapable of standing in front of the brave one's energy. As the gods fled, the brave and mighty-armed Virabhadra pierced them with floods of sharp arrows, like a cloud showering down on mountains. The brave one's many arms were like clubs. These released many blazing weapons, resembling serpents with flames in their mouths. The brave one released many such astras and shastras, as if the original creator of the universe was releasing them against all beings. The sun envelopes the entire earth with its rays. Like that, in an instant, the brave one shrouded all the directions with arrows. The arrows of the Indra among ganas were ornamented with gold. Resembling flashes of lightning, they covered the sky. Snakes squeeze life out from frogs. Like that, those large arrows took lives away from large numbers of gods. They fell down on the ground, vomiting blood. Some had severed arms. The faces of others were mangled. Other immortals fell down on the ground, their sides shattered. Their heads were cut off, their bodies were wounded. Many had their joints broken. The eyes of some popped out. They fell down on the ground, dead. Some wished to penetrate the ground, others wished to disappear into the sky. Unable to counter this, they clung to each other. Some entered the ground, others entered caves in mountains. Some sought refuge in the sky, others entered the water. In this way, the brave one mangled the limbs of all the gods. He resembled Bhagavan Bhairava, devouring all the subjects. He burnt them down, like the enemy of Tripura had burnt down Tripura and its fortifications earlier. In this way, the entire army of devas was distressed and terrible to behold. Their bodies were reduced to this pitiable state by Ganeshvara."""

""'A terrible river of blood started to flow from the bodies of the gods. It struck terror among beings. The sacrificial ground was drenched with this blood and resembled the garments, wet with blood, of Shyama Koushiki, when she had killed Shumbha. The extremely terrible battle was over. The earth was terrified and scared and trembled. The large ocean was agitated with turbulent waves and eddies. Meteors descended, signifying evil portents. Trees shed their branches. All the directions were despondent and the wind that blew was inauspicious. Such is the catastrophe that destiny wrought on the horse sacrifice. Prajapati Daksha, Brahma's son, was the one who performed the sacrifice. Dharma and the others were officiating priests. The one with Garuda on the banner was the one who protected it. Indra and the other gods themselves accepted shares. Nevertheless, the heads of the one performing the sacrifice, the sacrifice and the ritvijas were instantly severed. These are the fruits of anything wicked.

[1855] Indra.

Therefore, one should never undertake a rite that is against the instructions of the Vedas, keeping Ishvara out. Even if a person performs one hundred extremely auspicious sacrifices, if he is devoid ofdevotion towards Maheshvara, he does not obtain fruits from these. Even if a person commits grave sins, if he worships Shiva devotedly, he is freed from all sins. There is no need to reflect on this. What is the need to speak a lot on this? If criticism of Shiva is involved, donations, austerities, sacrifices and oblations are rendered futile. Narayana, the Rudras, the guardians of the worlds and large numbers of gods fled from the battle. They were wounded severely and pierced by arrows released from the bow of the Indra among ganas. They ran away. Some could move with effort. Some had their hair dishevelled. Some, with gigantic bodies, sat down. Some fell down. Some had their faces mangled. Some brave devas perished. Some gods faced hardships there. They lost their garments, ornaments, astras and shastras. Dejected and depressed because of that fierce encounter, they abandoned their pride, insolence and strength. Ganesha presented himself at Daksha's sacrifice, conducted in a wicked way and used weapons to destroy it. He was himself unharmed and remained there, amidst the lords among ganas, resembling a lion among bulls."""

Chapter 410-8.1(23) (Prayer to Girisha)

"Vayu said, 'In this way, with Vishnu leading them, devas were instantly reduced to a state of hardship, with their limbs mangled. They were terrified and only a few remained. Urged by Virabhadra, the extremely angry pramathas and ganas seized the brave devas and others, who were terrified in the battle. They bound those wicked ones in firm iron chains, tying their hands, feet, shoulders and stomachs. At this time, Brahma prayed to Virabhadra, who was devoted to the daughter of the Indra among mountains. As a result of his favours, he had obtained his affection and had become hischarioteer. He prostrated himself and prayed. "O illustrious one! Enough of this rage. All the gods have been destroyed. O one excellent in vows! Along with all those who have been born from the pores of your body, be pleased and forgive them. Requested in this way by Parameshthi Brahma, the leader of ganas honoured his words and was pleased and pacified. Devas found an opportunity and used a mantra dedicated to the lord of devas. They raised their hands in salutation above their heads and praised him with many kinds of hymns."""

""Devas said, "I prostrate myself before Shiva, the serene one. You are the one with the trident, the destroyer of the sacrifice. You are the fortunate Rudra. You are the lord of the Rudras. You are the one from whom Rudras originate. You assume the form of Rudra, the fire of destruction. You are the one who destroyed the limbs of Kala and Kama. You removed the heads of devas and of the evil-souled Daksha. As a result of our association with the sinful Daksha, we committed a sin. O brave one! Blemished in this way, we have been chastised by you in this battle. All of us have been burnt down. O lord! In truth, we are terrified. You are our refuge. Please save us. We have sought refuge with you."""""

"Vayu continued, 'Praised by devas in this way, the lord freed them from their chains. He had the immortals brought to the presence of the lord of devas. The lord and divinity, Bhagavan, was stationed in the sky there, along with the ganas. He is Sharva, who goes everywhere. He is Maheshvara, the lord of all the worlds. With Vishnu at the forefront, devas saw Paramesha. Though they were still terrified, they prostrated themselves before Maheshvara.

Hara takes away afflictions from those who prostrate themselves and he saw that the immortals were scared. Mahadeva smiled and glancing towards Parvati, spoke these words. Mahadeva said, "O all the immortals! Do not be frightened. You are my subjects. Out of my compassion, I picked up the rod of chastisement and showed you a favour. You will be hale. You committed a transgression, but that has been forgiven. If we are angry, you will have no preservation, nor life." The infinitely energetic Sharva addressed all the gods in this way. The gods instantly lost their doubts. Delighted, they bent down and praised him. Their minds were no longer distracted. Their minds were pleased and filled with bliss. The residents of heaven started to praise Shankara.'

""Devas said, "You are the divinity who is the creator, preserver and destroyer of all the worlds. You are Parameshvara. The ones known as Kah, Vishnu and Rudra are your own forms. Depending on differences in sattva, rajas and tamas, you assume these forms. You are the one who is present in all forms. I prostrate myself before you. You are the one who conceives of the universe. You are the one who purifies. You are without a form. For the sake of devotees, out of friendliness, you assume these forms. O lord of devas! O Shankara! Chandra became well because of your compassion. O one without birth! When covered by a cloud, he plunged into water and obtained life and happiness. O lord! Simantini lost her husband. She worshipped you and obtained unmatched good fortune. She followed the vrata for Monday and obtained a son. O divinity! You bestowed your own excellent destination on Shrikara. You protected Sudarshana, when he was encircled by kings and scared. O ocean of compassion! You enabled Medura and his wife to cross over. [1856] Sharada was a widow, but you acted so as to give her husband back to her. [1857] You removed Bhadrayu's calamity and bestowed great happiness on him. [1858] Through serving you, Soumini was freed from the bondage of a worldly existence.""[1859]

“Vishnu said, "You are Shambhu. With the gunas sattva, rajas and tamas, you are Kah, Hari and Isha. With a desire to show favours to people, you are the creator, preserver and destroyer. You are the one who takes away every kind of pride. You are the one who makes every kind of brilliance fade. You are the original secret in every kind of learning. You are the one who shows favours to everyone. In truth, everything flows from you. Everything is in you. O Girishvara! You are everything. Please save us. Save us. I say it again, please save us. Please show me your compassion."""""

"Vayu continued, 'At this time, Brahma joined his hands in salutation and prostrated himself. Having found the opportunity, he requested the wielder of the trident. Brahma said, "O divinity! Victory to you. O Mahadeva! You are the one who destroys the affliction of those who prostrate themselves. When such offences are committed, other than you, who can be pleased? Please let those who have lost their lives in the battle come back to life. When Parameshvara is pleased, who does not return? It is true that all these devas have committed a great sin. But I think it is an ornament, given the gravity of the pledge you will make to them." Submitting this, Parameshthi Brahma glanced towards Devi's face. The lord of devas seemed to smile.

[1856] This is not a familiar story.

[1857] Narrated in Volume II, Chapter 195-3.5(25).

[1858] Narrated in Volume II, Chapter 195-3.5(25).

[1859] Narrated in Volume II, Chapter 195-3.5(25).

He was full of affection towards Brahma, born from the lotus, regarding him like a son. Therefore, the lord made the limbs of devas and others as they had been before. The mothers of devas had earlier been punished by Devi. Girisha made their limbs also exactly as they had been before. Corresponding to his crime, Bhagavan Brahma, the grandfather, make Daksha's face the face of an old goat. He regained his senses. He got back his life and became intelligent. Scared, he joined his hands in salutation and praised Shambhu, speaking a lot. Daksha said, "Victory to the divinity who is the lord of the universe. You are the one who shows favours to the worlds. O Mahesha! Please show me your pity and pardon my crime. You are the creator, preserver and destroyer. You are the lord of the universe. I have got to know this. In particular, you are the lord of Vishnu and all the others. You spread everywhere and pervade this creation. You are the one who destroys it. O Isha! There is no one who is superior to you, not even Achyuta and the others." He was anxious and scared. Having committed the sin, he lamented a lot. The ocean of compassion glanced at him. He seemed to smile, as he said, "Do not be scared." He said this and wanted to do an agreeable deed for Brahma, his father. Therefore, Ishvara gave Daksha the undecaying status of being a ganapati. Brahma and the other devas joined their hands in salutation and worshipped him. They used humble words to praise Shankara, Girija's lord. Brahma and the others said, "Victory to Shankara, lord of devas. You protect those who are distressed. You are the great lord. O Mahesha! Please show us your compassion and the pardon the crime we have committed. You are the one who protects the sacrifice. You are the lord of the sacrifice. You are the one who destroys the sacrifice. O Mahesha! Please show us your pity and pardon our offence. O lord of devas! O Paresha! You are the one who sustains the lives of devotees. You are the one who wields the rod of chastisement over the wicked. O lord! Please show us your pity. I prostrate myself before you. You are the lord who takes away all pride. Those who are lords are affectionate towards the distressed and pardon them." In this way, Brahma and the other immortals praised the lord, Mahadeva. The lord is affectionate towards his devotees. The ocean of compassion was satisfied. He showed his favours to Brahma and the other residents of heaven. Shankara, affectionate towards the distressed, was extremely pleased and bestowed boons on them. The gods had sought refuge with him and Parameshvara was filled with great compassion. He showed signs of his favours. He addressed them in words that calmed all their fears. Shiva said, "You have behaved like machines and not given me the share. O gods! You have acted in this way because you have been controlled by destiny. I can see that you have sought refuge with me. Therefore, we have forgotten everything. You have acted in an ordinary way. But you should get rid of the sense of shame that is crushing your minds. O Hari! O Virinchi! O gods, led by Indra of the gods! Now happily leave for the city of devas." The lord of the gods spoke to the gods in this way. Along with Girija, his followers and his attendants, he withdrew from the place where Daksha's sacrifice was being conducted. Stationed in the sky, Hara vanished. The gods lost their distress. They spoke about Virabhadra's great fortune and valour. With Maghavan leading them, they left happily in different directions, headed for their own respective abodes."""

Chapter 411-8.1(24) (Prayer to Girisha)

"The rishis asked, 'Along with Devi and his followers, Hara vanished. Where did he go? Where did he reside? What did he do? What did he refrain from doing?'"'

"Vayu replied, 'There is a prosperous and excellent mountain. It is Mandara, with many colourful caves. Along with his beloved, the lord of devas resided there, as an ascetic. The mountain had performed great austerities, so that it could bear Shiva and Shivaa on its head. After a long period of time, it obtained the pleasure of coming into contact with their lotus feet. Even if a person possesses one thousand mouths and speaks for one crore years, he will be unable to describe that mountain's beauty in detail. Even if I were to be capable, I am not interested in describing its beauty. There are other beautiful mountains and those should not be rendered ordinary in relative comparison. However, I am capable of saying this much. Through some means, the beautiful mountain possessed the prosperity and beauty, so that it was worthy of becoming a residence for Ishvara. The divinity wished to do what would bring pleasure to Devi. Therefore, he created his inner quarters on that beautiful mountain. The land around was like a girdle and was full of shining rocks and trees. As a result of the continuous presence of Shiva and Shivaa, it was the best place in the entire universe. The expanse of the mountain constantly offered clean water for bathing and drinking to the parents of the universe. As a result of these good merits, it became famous among mountains. There were waters from mountainous streams, and these were gentle and cool to the touch. In this way, that mountain was instated as the emperor of all mountains. When it was night, the moon rose over the many peaks that were towards the end of the mountain's summit. The moon seemed to hold up a radiant and white umbrella over the emperor. When the wives of the immortals walked on the mountain, the tresses of their hair moved. As a sign of emperorship over all mountains, it was as if the mountain was being fanned with whisks. When the sun rose in the morning, adorned with all its jewels, it was as if the mountain stood there, wishing to see the beauty of its body reflected in a mirror. As the wind moved the creepers, they resembled arms and on them, many birds called a lot. The creepers shed flowers in every direction and the soft sprouts were like serpents. The canopy of creepers was like matted hair on the heads of ascetics. They seemed to be serving and honouring the king of mountains, pronouncing words of benediction over him. Some of the peaks faced downwards. Some rose up, others projected sideways. It was as if some wanted to descend into Patala, while others wanted to fall down on the surface of the ground. There were some which seemed to rise up and travel in the sky. The peaks projected in all directions. They seemed to be looking at the entire world and constantly dancing. There seemed to be large stomachs and every day, the mouths of caves were like mouths that gaped open. The mountain seemed to yawn, with its beauty never digested. It seemed ready to devour the world and drink up the ocean. It seemed to vomit out the darkness that was inside it and cover the sky with clouds. The ground on that mountain had places to reside and they resembled the surface of mirrors. There were gentle hermitages, with shade cast by large trees, reprimanding the scorching by the sun. There were rivers, lakes and ponds and as a result of touching them, the breeze was cool to the touch. Since Shiva and Shivaa rested there, these places were rendered successful. Along with Amba, Tryambaka vanished from near Raibhya's hermitage. He arrived at this place, remembering that it was among the best. Along with Devi, Maheshvara reached a garden

there. That ground was like divine inner quarters, and he amused himself in that beautiful spot."""

"""A long period of time passed, and subjects multiplied. Two daitya brothers, Shumbha and Nishumbha, were born. As a result of the strength of their austerities, Parameshthi Brahma gave those two a boon. No man, anywhere in the universe, would be able to kill them. The two of them prayed to Brahma, "There should be a maiden who is not born from a womb but originates as Ambika's portion. She should not have come in touch with any man. She should be unassailable in valour. When we are overcome by desire for her, only she will be able to kill us in battle." Brahma agreed to this. Since then, they defeated Shakra and the other gods in battle. There were no studies and sounds of vashatkara in the world and sacrifices gradually stopped. Brahma repeatedly requested the lord of devas that they should be killed. "You should grant the gods the woman who will kill Shumbha and Nishumbha. She will be a maiden who is not born through desire, but from the sheath in Shakti's body, with her complexion. When she is enraged in private, this will happen." In this way, Bhagavan Nilalohita was requested by Vidhatri. He addressed Kali in private. He seemed to be criticizing her but was smiling within. Devi, who possessed an excellent complexion, became enraged that her husband seemed to be laughing at her complexion. She firmly addressed her husband in the following words. Devi said, "You no longer have any attraction for this complexion of mine. If that is the case, why have you controlled yourself for a long period of time? If you are not attracted to me, why are you amusing yourself with me now? You are Ishvara, the lord of the universe. There is nothing in the universe that is impossible for you to accomplish. For you, pleasure results from your own atman. Intercourse is not a means of ensuring happiness. That is the reason you became angry and reduced Smara to ashes. Even if a woman is beautiful in all her limbs and even if she possesses every other quality, if she is not respected by her husband, all this is futile. The creation of women is entirely based on whether their husbands enjoy them. If the truth is otherwise, what is the point of being a woman? Since you have criticized me in private, I will give up this complexion. Whether you love me, or whether you do not love me, I will myself switch over to a different complexion." Uttering these faltering words, Devi got up from her bed. She sought her husband's permission to leave, having made up her mind that she was going to perform austerities. Bhutapati [1860] was himself scared that their love would be ruptured. He prostrated himself at her feet and replied to Bhavani. Ishvara said, "O beloved! Without realizing that I spoke in jest, why are you angry with me? If my love is not for you, where else will I find love? You are the mother of the universe, and I am the lord and father. Therefore, how can it be true that I have no love for you? Is our love due to Kama? What has Kama done? We are the origin of the universe, and we existed even before Kama was born. In my atman, I thought of Kama, for the sake of bringing pleasure to other people. Therefore, why did you speak in this way about my burning down Kama? Manobhava[1861] took me to be an ordinary god. Since he tried to conquer my mind, I reduced him to ashes. Our pastimes are for the sake of saving the universe. It is for that reason that I spoke those words to you, in jest. The reason for this will become evident to you soon." Hearing this, she still remembered the words that had caused her rage and she spoke accordingly. Devi replied, "O Bhagavan! I have heard your smart words in the past. Though I am extremely patient, you have deceived me with these in the past.

[1860] Lord of bhutas, Shiva.

[1861] One born from the mind, Kama.

A woman may love her husband more than her own life. But if he forsakes her, even if she belongs to a noble lineage and is auspicious and virtuous, she is condemned. Your great displeasure is because my body is not fair. Otherwise, why would you use the word 'Kali', even if it was spoken in jest? The virtuous condemn this complexion and you too, do not approve being dark. Without giving it up by resorting to yoga oga and austerities, I am not interested in remaining here." Shiva answered, "If you have been tormented in this way, what is the need for austerities? Through my will and through your will, switch over to some other complexion." Devi replied, "I do not wish to assume any other complexion through your will or mine. I will use austerities to worship Brahma and quickly become Gouri. "[1862] Ishvara answered, "In ancient times, Brahma obtained his status as Brahma through my favours. O Mahadevi! Summon him. What is the need to undertake austerities?" Devi replied, "Brahma and all the other gods obtained their positions from you. However, because you urged me, I performed austerities and worshipped Brahma earlier. In earlier times, I was Daksha's daughter, named Sati. I did that so that I could obtain you, the lord of the universe, as my husband. In that way, I will now please the brahmana, Vidhatri, through austerities. I wish to become Gouri. What is wrong in this?" When Mahadevi said this, Vamadeva seemed to smile. Wishing to accomplish the task of devas, he did not create impediments."""

Chapter 412-8.1(25) (Devi Becomes Gouri)

"Vay Jayu said, 'Amba, devoted to her husband, did pradakshina around him. Restraining the pangs of separation, she went to Mount Himalaya. That is the region where, along with her friends, she had earlier performed austerities. Out of her affection, she again chose that spot for austerities. She went and saw her father and mother in their home. The virtuous lady told them what had happened and sought their permission. She again went to the sacred forest for austerities and cast aside her ornaments. Bathing, she assumed the garb of an ascetic and purified herself greatly. She took the sankalpa to perform great, fierce and extremely terrible austerities. She constantly fixed her mind on her husband's lotus feet. Following the norms, for a while, she also meditated on his external lingam. With wildflowers and fruits, she performed the rites of the three sandhyas. "He is the brahman and assuming that form, he will grant me the fruits of my austerities." Constantly thinking this, she performed austerities. As she performed austerities, a long period of time and many days passed. On one occasion, she saw a large tiger approach, clearly with wicked intentions. She saw that extremely evil-souled one approach. However, when it approached her, its body was paralyzed, and it became like a painting. She saw that tiger, with evil intentions, approach. However, Devi's own nature was such that she did not look at it like an ordinary person. The tiger was numb in all its limbs and was suffering from hunger. It constantly thought, "This is my flesh, nothing else." It incessantly looked at Devi and thought this. It stood in front of her, as if it was worshipping her. Devi's heart is always full of compassion towards those who worship her. She thought, "He is the one who saves from wicked beings, and he is the one who will show me his compassion." As a result of her compassion, it instantly lost the three kinds of impurities, [1863] The tiger suddenly understood Devi's nature.

[1862] Gouri means fair and Kali means dark.

[1863] In thought, word and deeds.

Its hunger went away and so did the paralysis in its limbs. Instead of the evil nature it had possessed since birth, contentment set in. As a result of these supreme sentiments, it got to know about the atman within its heart. It instantly turned into a worshipper and served Parameshvari. It roamed around in the forest that was a hermitage, driving away wicked beings and evil-souled ones.

""Devi's austerities increased and became more and more fierce. As a consequence of being bound by daityas, devas went and sought refuge with Brahma. Devas reported to him their own miseries and how they were suffering and how Shumbha and Nishumbha had been given a boon. Hearing the reason behind the grief of the gods, Vidhatri was filled with pity. He remembered the means whereby the daityas could be killed and welfare brought about. Requested by the immortals, Brahma went to the forest where Devi was performing austerities. He thought in his mind about how he could make efforts to remove the miseries of devas. The best among gods saw the supreme one there, engaged in austerities. She was Bhavani Parameshvari, responsible for the establishment of the universe. He prostrated herself before the mother of his and Hara's universe. She was the noble wife of his father, Rudra. She was the daughter of the lord of the mountains. Devi saw that Brahma had come, along with a large number of devas. She addressed him in words of welcome and offered him arghya and other objects. He replied in respectful words and honoured and worshipped her. As if he did not know, the one born from the lotus asked her about the reason for her austerities. Brahma asked, "O Devi! Why are you striving for these fierce austerities? All the success and fruits that come from austerities are under your control. You have obtained Paremeshvara, the lord of the universe, as your husband. That happened as the fruit of your austerities. Or perhaps all this is nothing but your sport and pastimes. But this is amazing. How are you tolerating separation from the divinity?" Devi replied, "At the beginning of creation, it is heard that you originated from the divinity. You are thus the first among subjects and the first among my sons. Therefore, to multiply subjects, Bhava originated from your forehead. Since he originated in that way, you became my guru and my father-in-law. My father, the Indra among mountains, became your son. O grandfather of the worlds! You thus became my grandfather. You are the one who arranges the progress of the worlds. How can I tell you the conversation between me and my husband in the inner quarters? What is the need to speak a lot? There is a dark complexion in my body. I wish to use appropriate means to get rid of it and become Gouri." Brahma said, "O Devi! For this reason, what was the need to perform these fierce austerities? Your own will is sufficient for that. Why engage in pastimes in this way? O mother of the universe! Your pastimes are for the welfare of the worlds. Hence, desirable fruits may be accomplished as a result of this. I have bestowed boons on two daityas named Shumbha and Nishumbha. They are insolent and are impeding devas. Their destruction can only come about through you. Enough. There should not be any delay about this. Remain steady for a while. A Shakti will be released now, and their death will come about through her." Requested by Brahma in this way, Devi, the daughter of the supreme mountain, quickly cast aside her outer skin and became Gouri.""”

“The one she created from her own skin got the name of Koushiki, [1864] Since she had the complexion of a dark cloud, the maiden is also known as Kali. She has Maya in her. She is Shakti. She is Vishnu's Yoganidra. Her eight mighty arms hold weapons like a conch shell, a chakra and a trident. She is amiable, terrible and mixed.

[1864] Kosha means sheath/covering.

She has three eyes, with the moon on her crest. She has not been touched by any man. She is unassailable and extremely beautiful. Devi gave Brahma this eternal Shakti, so that the two daityas, Shumbha and Nishumbha, who were like lions, could be slain. Brahma was delighted with this supreme Shakti. When a powerful lion arrived, he gave it to her as her mount. He arranged for her residence on Vindhya and instructed that she should be worshipped with asava, flesh, fish and apupas. In this way, Brahma, the creator of the universe, honoured Shakti. In the due order, she prostrated herself before her mother, Gouri, and Brahma. She was surrounded by many Shaktis who were her equals and were born from her. She left for Vindhya, preparing herself to kill the two Indras among daityas. In a battle there, she killed the two bulls among daityas. Their minds were mangled by Kama's arrows, and she mangled their bodies with her arrows. Since this has been narrated elsewhere, there is no need to describe it in detail. Instead, I will get ready to describe other subjects that should be thought about.""

Chapter 413-8.1(26) (Devi becomes Gouri continued)

"Vayu said, 'Gouri generated Koushiki and handed her over to Brahma. She then asked for a good turn in return. Devi said, "Have you seen the tiger that has sought refuge with me? It has protected the forest where I performed austerities from wicked beings. Its mind is immersed in me and with unwavering intelligence, it has worshipped me. There is no doubt that its protection will bring me great delight. It will be granted a position in my inner quarters. Out of affection towards me, Shankara will make it a ganeshvara. When I return to my friends, I will place it ahead of me. Please grant it the status of being a Prajapati." Addressed by Devi in these charming words, Brahma smiled. He described its former fierce and wicked conduct. Brahma said, "O Devi!" Pashus and mrigas are cruel. [1865] Why should your auspicious favours turn to them? Does one sprinkle amrita directly in front of a venomous serpent? All tigers are seen to be wicked. They roam around in the night. This one has devoured cattle, brahmanas and stores of austerities. It satisfies itself, as it wills. It roams around, assuming any form it wills. It should certainly enjoy the fruits of its wicked karma. Therefore, why should you show your affection towards such an evil-souled creature? Why should Devi act in this way towards a creature whose mind is naturally polluted?" Devi replied, "Everything that you have said is true and it is indeed that way. Nevertheless, it has sought refuge with me, and I cannot abandon one who has sought refuge with me." Brahma said, "I spoke about its earlier conduct without knowing about its devotion. If there is devotion, what can sins do? For your devotee, they are destroyed. If a person does not possess jnana about you, what will his good deeds achieve? You are without birth. You are wisdom. You are ancient. You are Parameshvari. Everything depends on you-bondage, emancipation and existence. You are the supreme Shakti. Without you, what success can karma achieve? You are the many kinds of Shakti. Without you, what agent is capable of undertaking any kind of karma? What will he do? Vishnu, I and other devas, danavas and rakshasas have obtained prosperity. Other than your will, what else is the cause?

[1865] The words pashu and mriga both mean animals. Depending on the context, pashu is an animal that is sacrificed (often domestic) and mriga is an animal that is hunted (naturally wild). Mriga not only means deer, but it also means animal in general. In this context, pashu is best understood as a large animal and mriga as a small one.

Indeed, there have been innumerable Brahmas, Haris and Bhavas in the past. There are innumerable who will come in the future. All those follow your commands. O Deveshi! Without worshipping you, no one, not even the best among gods, are capable of achieving the four purusharthas [1866] You are the one who instantly determines everything, the state of being Brahma or the state of being immobile. You are also the one who establishes good deeds and bad deeds. Shiva, the paramatman, the lord of the entire universe, is your husband. You are his eternal and primordial Shakti, without a beginning, without a middle and without an end. For the progress of the worlds, you assume different forms. In many different ways, you engage in your pastimes. Who knows the truth about you? This tiger, evil in conduct, has obtained your favours. Let it obtain supreme success. Who can obstruct it?" In this way, Brahma reminded her about her supreme sentiments and true nature. Requested by him, Gouri stopped her austerities."""

"""Obtaining Devi's permission, Brahma vanished from the spot. Devi went and visited her mother, Mena and Himalaya. She prostrated herself and comforted her parents, who had suffered on account of separation from her, in many kinds of ways. When Devi engaged in austerities, there were many large trees in the forest where she performed austerities. They shed wet flowers, grieving severely at the separation from her. The birds perched on the branches cried out in sorrow. They were anxious and dejected and lamented in many kinds of ways. She conversed with these friends. She left, eager to see her husband. She placed the tiger in front, lovingly treating it like her own son. The radiance from her body illuminated the ten directions. Gouri went to Mandara, where her husband, Maheshvara, was. He is the creator, preserver and destroyer of the entire universe."""

Chapter 414-8.1(27) (Gouri's Return)

"The rishis asked, 'Devi, daughter of the supreme mountain, obtained a divine and fair complexion. When she entered the house, in what state did she see her husband? When she was about to enter, what did the ganeshas, who were stationed at the gates of the house, do? On seeing her, what did the divinity do?"""

"Vayu replied, 'I am incapable of easily describing such a supreme sentiment. Those who are overwhelmed by such sentiments know the sentiments of being filled with love. The deities who were at the gate received Devi eagerly and respectfully. She was filled with sentiments of love for Bhava, who was inside her. She entered hesitatingly. When they saw her, the Indras among ganas worshipped her with words of welcome. She prostrated herself before Tryambaka. As soon as she prostrated herself and stood up, Parameshvara took her by the arms and embraced her. He was filled with great joy. Though he tried to make her sit on his lap, she sat on the couch instead. He smiled and forcibly took Devi from the couch and placed her on his lap. He smiled and with dilated eyes, seemed to drink in her face. Isha started the conversation by speaking first. The lord of devas said, "O one beautiful in all your limbs!

[1866] The four objectives of human existence, dharma, artha, kama and moksha.

Has the state passed, whereby there were no means to assuage your rage? It is not possible that my mind was affected by your dark complexion. Unlike ordinary beings, if there is any reason for displeasure between the two of us, mobile and immobile entities will cease to exist. I am stationed on Agni's head. You are stationed on Soma's head. As Agnishoma,[1867] our atmans preside over the entire universe. We roam around for the welfare of the universe and voluntarily assume bodies. If we are separated, the universe will have no support. In this connection, there is another reason, determined by the utterances in the sacred texts. The universe, with its mobile and immobile entities, is based on words and their meanings. You are the amrita of words. I am myself the amrita of supreme meanings of words. How can the two kinds of amrita be delinked from each other? You are the learning that establishes conviction. Based on the conviction, I am the object that is to be known. How can there be separation between the two of us, the learning and the object of learning? I do not create and withdraw this universe on the basis of karma alone. All this happens because of a command, and you are that superior command. If the command does not exist, how can I have powers? How can I possess signs of being self-ruling? Separated from the command, what kind of powers will I possess? We can never be separated from each other. To accomplish the task of devas, I engaged in this pastime. Since there is nothing that is unknown to you, why did you become angry? You pretended to be angry with me for the sake of protecting the three worlds. You cannot accept anything that causes hardship to beings." Ishvara Parameshvara himself addressed her in these charming words. She is the natural birthplace of all sentiments of shringara. [1868] When her husband spoke these charming words, she smiled and thought that no reply was necessary. Because of her bashfulness, she did not say anything. Instead, she told him about Koushiki's account."""

""She described her, and he heard Devi's description. Devi asked, "O divinity! Did you not see that I created Koushiki? There has been no such maiden in the world, nor will there ever be. Brahma will tell you about her valour and strength, her residence on Vindhya and her victory. In a battle, she will kill Shumbha and Nishumbha. She always bestows direct fruits on people who worship her. She is an eternal source of protection for the worlds." Having said this, Devi commanded her friends to bring the tiger and place it in front of them. Looking at it, Devi spoke to the divinity again and entreated him. "Behold this tiger. I do not have any other worshipper who is an equal. In the forest where I undertook the austerities, it protected me from large numbers of the wicked. It is extremely devoted to me and can be trusted as my protector. It has abandoned its own habitat and has come to me, seeking my favours. If you are pleased with it and if you have great love for me, please engage it as a guard at the gate to the inner quarters, under the supervision of Nandi himself. O Ishvara! Let it remain there, along with all the other guards." He heard Devi's auspicious words, which were full of sweet sentiments of love. Deva looked at the tiger and said, "I am pleased with you." The tiger was instantly seen to turn radiant, with a golden cane, a jacket studded with colourful gems and an excellent dagger. It became a ganesha and assumed the garb of a guard. Since it pleased Nandi and Mahadeva in the form of Soma, the instruction was issued that it should be known as Somanandi. In this way, Deva, who wears the crescent moon as an ornament, did what brought pleasure to Devi.

[1867] Agni and Soma. The Soma changes to Shoma because of rules of sandhi.

[1868] Love

It was adorned with many divine jewels and ornaments. After this, Girisha Hara, with the moon as his ornament, respectfully placed Gouri, the daughter of the Indra among mountains, on a couch. He adorned her excellent limbs with many kinds of ornaments,"

Chapter 415-8.1(28) (Nature of Bhasma)

"The rishis asked, 'When pacifying Devi, what did Deva say? What does it mean to say that the universe has Agnishoma as its atman? He also spoke about a command being the essence. He said that she is the command behind his powers. We wish to hear about this accurately, in the proper order.'"

"Vayu replied, 'Rudra's body is terrible and is full of energy, [1869] This is known as Agni. Shakti is Soma and is full of amrita. Shakti's body is the one that brings calmness. Amrita is Pratishtha. [1870] Tejas [1871] is itself Vidya and Kala. Rasa [1872] and Tejas exist in all subtle elements. Tejas functions in two kinds of ways, as Surya and as Anala. In that way, Rasa has two kinds of conduct, in Soma and in water. Tejas exists in lightning and similar things. Rasa exists in things that are sweet. Depending on differences in Tejas and Rasa, all mobile and immobile entities are sustained. Amrita issues from Agni and amrita heightens Agni. Therefore, the valour of Agnishoma is beneficial for the universe. Rich crops develop for the sake of oblations. It is rain that enables the growth of crops. Therefore, oblations result from rain and Agnishoma holds up the universe. Agni blazes upwards, until it reaches the supreme amrita of Soma. The amrita of Soma flows downwards, until it reaches the base of Agni. That is the reason Kalagni [1873] is below and Shakti is above. The upward flow continues until everything is burnt down. The downward flow continues until everything is flooded. Shakti provides the foundation and holds up Kalagni, as it moves upwards. In that way, a downward flow from Soma is supported by Shiva's Shakti at the base. Shiva is above and Shakti is below. When Shakti is above, Shiva is placed below Shakti. Therefore, there is nothing that is not pervaded by Shiva and Shakti. Sometimes, Agni burns up the universe and reduces it to bhasma. It is spoken of as Agni's energy, since bhasma is nothing but the energy. Knowing this nature of bhasma, if a person uses the mantra "Agni is this bhasma" and bathes himself with bhasma, he is freed from bonds. Agni's energy is bhasma. When it is flooded with Soma, and the two are not united, this is thought of as Prakriti's right. When the bhasma is united and flooded in every direction, Shakti showers down amrita and no longer exercise the right. Therefore, this flooding with amrita is always responsible for conquering death. If one comes into contact with Shiva and Shakti's amrita, how can one possibly die? If one knows the secret nature of burning and flooding, as has been stated, he gives up the state of Agnishoma and is never born again. If a person burns his body with Shiva's Agni and floods himself with amrita from Shakti-Soma, he is fit for attaining immortality. A person must nurture in his heart the meaning of what Deva has said. "Everything that moves in the universe has Agnishoma in its atman."'"

[1869] This entire section is not easy to understand.

[1870] Foundation, instatement.

[1871] Fire, energy, illumination.

[1872] Sap, juice.

[1873] The fire of destruction.

Chapter 416-8.1(29) (Vagartha)

“Vayu said, 'I will tell you how the universe is created through vagartha. [1874] This can be through six paths. I will narrate it to you briefly and accurately, but not in detail. There is nothing that is not the meaning of a word. There is no word that does not have meaning. Therefore, at the right time, all words have meaning and indicate something. The two different conceptions, a word and its meaning, are the consequences of Prakriti. Therefore, these are spoken of as Prakriti's forms, with Shiva and Shivaa constituting the supreme atmans. The learned say that the form of the word has three kinds of expressions-the gross, the subtle and the one that is beyond these two. It is the gross that can be heard with the ears. It is said that the subtle one is in the form of thought and the one that is beyond is without thoughts. The Shakti that is based on Shiva's tattva is known as Para Shakti. This obtains strength through union with Jnana Shakti and Iccha Shakti. The aggregation of all the Shaktis is known as Shakti tattva. All tasks are performed when the Shaktis reach muladhara. There is a pure and supreme path, through the maya of kundalini. Its nature is said to blossom along six different paths. Of these, three paths concern words and three paths relate to the meanings of words. For men, the right to be dissolved and the right to enjoy depends on the divisions of all the tattvas and the nature of the person's own purification. Accordingly, the different components of the tattvas pervade. In the beginning, the supreme Prakriti goes through five transformations. These parts have adequately been determined as nivritti and the others. [1875] The paths based on words are those based on mantras, those based on padas and those based on varnas. [1876] In due order, the paths based on meanings are based on the worlds, the tattvas and the kalas. In this connection, they are also said to pervade each other and are also pervaded by each other. All the mantras are pervaded by padas, and sentences are made out of padas. A learned person knows that a group of varnas makes up a pada. Varnas are pervaded by the worlds because those are the places where they can be obtained. The worlds are flooded by tattvas. In the due order, they originate inside and outside. They are pervaded in many ways by the tattvas, which are origins and instruments. Some of the tattvas originate from within the worlds. Others exist in the Puranas. There are others that are known through agama texts devoted to Shiva. There are some tattvas that have been made famous by samkhya and yoga. There are many others that have been made famous by sacred texts on Shiva. In the due order, the tattvas are pervaded by the kalas. In the beginning, the supreme Prakriti had five transformations. These five parts, nivritti and the others, pervaded each other. The supreme and undivided Prakriti pervades the six paths. In that way, supreme Prakriti is pervaded by Shiva's tattva. Starting with Shakti and ending with the earth, everything originates from Shiva's tattva. Everything is pervaded by this alone, just as a pot is pervaded by clay. Shiva's supreme destination can be reached through those six paths. When the five tattvas are purified, the Shakti who is not pervasive, becomes pervasive. The position of the cosmic egg, up to Rudra, is purified by nivritti. Above that, up to the imperceptible region of the unmanifest, is purified by pratishtha. Above that, the middle, up to Vishveshvara, is purified by vidya. Above that, the purification is done by shanti.

[1874] Vag-artha, a word and its meaning.

[1875] While this is difficult to understand, nivritti, pratishtha, vidya, shanti and shantyatita seem to be indicated.

[1876] Pada is an inflected word and varna is a letter.

At the end of the path, the purification is done by shantyatita. This is known as supreme space, because of its union with supreme Prakriti. These are the five tattvas that pervade the entire universe. But all this only deserves to be seen by sadhakas. If a person desires to purify himself without knowing about the pervasiveness of these paths, he is a person who is deceiving himself. He will not obtain the fruits of purification. His efforts will be in vain, and he will go to hell. Other than through yoga and obtaining the favours of Shakti, it is not possible to know the nature of their tattvas, their pervasiveness and their increase. In the form of consciousness, Shakti represents Shiva's supreme command. She is Parameshvari. While Shiva presides over everything, she assumes the form of the cause. There is no maya in her atman. Nor should one think that she has any transformation. She has no bondage or emancipation. She is the one who arranges for bondage and emancipation. She is the culminating point of all Shiva's powers, and she does not act in a contrary way. She follows the same dharma that he does. In particular, their inclinations are identical. He is like a householder, and she is always like the mistress of the household. Tasks are their offspring, and the universe originates from supreme Prakriti. He is the doer, and she is the cause. It is Shiva alone who divides himself into two and exists, established as a difference between the two. Some say that the difference between the two is based on masculine and feminine. There are others who say that Shiva and Para Shakti cannot be separated, like the sun and its radiance. But in the form of consciousness, she has a distinct existence. Thus, Shiva is the supreme cause and Parameshvari represents his command. Urged by Shiva, the one known as primordial Prakriti assumes three forms of Prakriti-Mahamaya, Maya and Triguna. These three tasks lead to the six paths, known as vagartha. The entire universe consists of these six. Everything that the sacred texts speak about is a mere elaboration of this."""

Chapter 417-8.1(30) (Questions about Shiva's tattva)

“"The rishis said, 'In homes and in forests, devas accept different kinds of conduct. These are impossible to understand and confuse our minds. No taints can be seen in connection with the tattvas of Shiva and Shivaa. However, one can perceive ordinary sentiments in their conduct. For the purposes of creation, preservation and destruction of the worlds, Brahma and the others are restrained by Shiva and obtain his favours. They are subject to his control. However, Shiva is not subject to anyone's restraint or favours. This has certainly been determined about his powers. Since his powers are like this, he displays signs of being self-ruling. He is naturally successful, whether he has a form, or whether he does not have a form. However, an embodied entity does not gel with the idea of being self-ruling. There is a fundamental reason for this. A form must be the outcome of some act. But his success does not depend on any cause. Everywhere, he possesses supreme sentiments. However, other than supreme sentiments are also mentioned. How can superior and inferior sentiments co-exist together? His own nature is nishkala. [1877] He is the supreme paramatman. How can be become sakala? This is contrary to his own nature. He is self-ruling. Therefore, if it is possible that this contrariness in his own nature is because of his own will. In that event, why does Ishana not bring about changes in the temporary and the permanent? The embodied form is sakala.

[1877] The text repeatedly says nishphala, meaning barren, fruitless. Contrasted with sakala, it must be nishkala, and we have made the correction.

Is Shiva's other form nishkala? It is casually said that Shiva presides over everything. If it is said that the embodied form of his atman is Shiva's form, then the image clearly depends on the embodied form. It is certain that it becomes dependent. How can one accept that an embodied form is independent? If he accepts an image, it is clear that the embodied form is with a desire to accomplish some fruits. Voluntarily assuming a body does not fit in with his being independent. This is exactly what men do when they follow their wishes and engage in acts. Starting with Brahma and ending with pishachas, others also possess the powers to voluntarily assume bodies and discard them. Does this mean that they have transcended the rules of karma? It is known that creating a body at will is like the work of magicians. It is not beyond those who possess extraordinary qualities, like anima and the others. When Vishnu and maharshi Dadhicha fought, [1878] they could themselves assume forms as the universe and each other's forms. Shiva is the paramatman and he is superior to everyone else. But when he assumes a body, his dharma seems to us to be the same as that of others. Shiva is spoken of as the supreme cause, who shows his favours to everyone. If he chastises devas, how can he show his favours to everyone? He severed the heads of many devas, including Brahma's fifth head. At the time he did this, he criticized Shiva and asked, "O son! Why are you acting in this rash way?" When Vishnu was Nrisimha, he assumed the form of a sharabha and attacked him powerfully. He pressed down with his feet and used his sharp talons to tear out his heart. On the occasion of Daksha's sacrifice, the brave Virabhadra did not stop from punishing devas, or wives of devas. In an instant, the divinity used the fire that arose from his eyes to burn down Tripura, treating it like kindling, along with daityas, their wives and children. Kama, Rati's husband, is the cause of bringing pleasure to subjects. However, while devas shrieked, he used the fire from his eyes to treat him like an oblation. There were some cows that travelled through the sky and oozed out milk over his head. The divinity glanced at them angrily and reduced them to ashes in an instant. Jalandhara asura bound Vishnu and Ananta and flung them one hundred yojanas away. After making a chakra out of water with his foot, he crushed him. After this, he threw him in the water and killed him with the trident. As a result of his austerities, Hari obtained the chakra and became perpetually valiant. There was a lineage of enemies of gods, with cruelty in their minds. They desired to kill him. However, he used fire to bring them down and used his trident to pierce Andhaka in the chest. He created a dark woman from his throat and brought down Daraka,[1879] He gave birth to Koushiki from the imperceptible sheath in Gouri's skin. That is how Shumbha and Nishumbha came by their death in the battle. This great account is read about in Skanda Purana, which is based on Skanda. The Indra among daityas, named Taraka, hated Indra. For his death, Brahma went to the divinity's inner quarters in Mandara and requested him. He engaged in pleasures with Devi for a very long time. Since this was excessive, the earth seemed to be conveyed to Rasatala. His own seed was impossible to tolerate. Deceiving Devi, like an oblation, he discharged this, as pure as amrita, into the fire. Vahni flung his portion into Ganga and other places. In the form of the Krittikas, Svaha was amusing herself with her husband. She gradually collected these drop by drop and placed them in a clump of reeds on Meru. Consequently, the mountain turned golden. In the course of time, it blazed, and its radiance illuminated the ten directions. The mountain caused delight and Meru became golden all over. After a long period of time, a son was born from that energy. He was delicate in all his limbs and was held up as an example for boys.

[1878] Described in Chapter 91-3.2(39), in Volume I.

[1879] The dark woman is Kali, and the demon is usually known as Daruka.

His form was enchanting and resembled Shiva's own form. On seeing him, devas, asuras and the worlds were surprised and bemused. Eager to see his son, the divinity himself arrived. Along with Devi, he looked at Kumara's smiling face. Like a father and a mother, their minds were overwhelmed with affection. Devas and ascetics are supposed to be devoid of attachment. He made Kumara dance on his own chest. He enjoyed this amusement and he and Amba congratulated each other. He commanded Devi to feed him milk, which was like amrita, from her breasts. He instructed him, "Your avatara is for the welfare of the universe." Deva and Devi were still not satisfied. Shakra was scared of Tarakasura. He joined him and had his abhisheka performed as the commander of the residents of heaven. The divinity who was the enemy of Tripura entrusted his son's cars to Indra and the others and himself vanished from the spot. They protected Skanda. Like the fire of destruction in a battle, he used his spear to shatter Mount Krouncha. He severed Taraka's head and removed Shakra's fear. Hari, Vidhatri and other foremost gods specially praised him. In that way, Ravana, lord of the rakshasas, was insolent about his strength. He used his long arms to raise up Mount Kailasa. The lord of devas, the wielder of the trident, could not tolerate this offence. He pressed down with his big toe and, trembling, Ravana was submerged into the earth. There was a brahmana boy whose lifespan was over. When he sought refuge with him, the divinity arrived quickly and kicked the Destroyer with his foot. Not knowing that it was his mount, the vadava fire swallowed the Indra among bulls. Because of this disrespect, the world was flooded with water. There are many other happy and beautiful accounts that are not known to people in the world. He has made the world move more than once, dancing to his will. Shiva is always tranquil and shows his favours to everyone. He fulfils everyone. If he is capable, why does he not emancipate everyone? That karma has interminably existed, without a beginning, cannot be a constraint, [1880] Because it is indeed the case that all karma is brought about by Ishvara. What is the reason to speak a lot? There are many arguments advanced by non-believers. O wind god! Please tell us, so that those arguments can be swiftly refuted."""

Chapter 418-8.1(31) (Instructions about Jnana)

“Vayu said, 'O brahmanas! You have expressed your doubts and have stated reasons for them. If people with virtuous intelligence wish to know, questions do not make such virtuous people non-believers. [1881] To counter the confusion of the virtuous, I will cite proofs. Without the favours of the lord, nothing can be done about those who are not virtuous. Without Shiva's complete favours, it has been determined that nothing good can be achieved. To obtain his favours, a good nature is sufficient. In the absence of good nature, what can be received? The universe consists of Pashu and Pasha and all these require the supreme one's favours. He is Pashupati because he shows these favours. The word "Pati" signifies that he shows favours to everyone. If Shiva adopts a means to achieve these, how does that make him dependent? No favour can be independent of the recipient. Therefore, the word "self-ruling" should not be taken to mean that it has signs of being impartial. A person who receives favours is dependent on another. Without those favours, objects of pleasure and emancipation cannot happen.

[1880] That is, one should not tamper with a person's karma.

[1881] To impart clarity, we have taken liberties with some of the shlokas in this chapter.

Embodied atmans receive Shiva's favours when their ajnana[1882] goes away. When Shambhu presides, there is not the least bit of ajnana. When Shiva assumes a form, Shiva's image is worshipped. But that sakala form is only a means to realize his nishkala form. The nishkala form of Shiva is not the supreme cause. In fact, who has realized or felt his sakala form? He can only be reached through proofs that are indicative of his nature. Therefore, a person with intelligence should not ignore these forms and their signs. Shiva's atman has no form, and that atman needs no support or image. He does have forms and those images are expressions of his atman. Their signs are indicative of the other one. Until fire is created on top of some wood, it is not noticed. Shiva's position astride an image is just like that. When a person is asked to fetch fire, he brings a blazing piece of wood, not the fire itself. That is the way Shiva is worshipped in an image. That is why, for worship and other things, an image is thought of. Anything done for the image is like doing it for Shiva himself. In particular, we take lingams and other things to be expressions of Shiva's atman and worship them. Parameshthi shows favours to atmans in embodied beings. Like that, in the form of the image, Shiva shows favours to us, Pashus. It is to show favours to the worlds that Shiva presides over Parameshthi, Sadashiva and all the other embodied entities. Especially for ensuring objects of pleasure and emancipation, though an image does not represent Shiva's true tattva, it is accepted as his tattva. It is held that a jivatman must enjoy the consequences of karma, in the form of happiness and unhappiness. Since there is no karma in Shiva, what does this enjoyment amount to? Shiva shows favours to everyone. He does not restrain anyone. When faults lead to restraints, those cannot be ascribed to Shiva. Instances are cited of his chastising Brahma and others. For the welfare of the worlds, he did this in his form of Shrikantha. [1883] There is no doubt that Shrikantha presides over the universe. In his pastimes, Shiva presides over the image that is known as Shrikantha. As has been mentioned, devas and others were chastised, but because they possessed taints. When these subjects got rid of their sins, they were freed from their anxieties. When chastisement is of this form, the learned do not censure it. A king who chastises those who deserve to be punished, is praised. If he does not ensure success in tasks for all those who are in this universe, how can he be Ishvara? He can only be Ishvara if he is the lord of the entire universe. Isha's will determine the rules and Vidhatri is the one who carries out these commands. The instructions are in the form of what should be done and what should not be done. The signs of a person with virtuous sentiments are that he follows these rules. When the contrary is noticed, the person is said to be wicked. The virtuous must be protected and the wicked must be restrained. For those who act in a contrary way, the rod is the only means of pacifying them. Ruling through a rod is a sign of ensuring welfare. If the opposite occurs, that is not spoken of as being beneficial. Ishvara's sign is that he should always abide by what is beneficial. How can the virtuous condemn him if he chastises the wicked? When people use such reasons to condemn him, they are irrational. The inappropriate is only that which agitates the worlds. Every attempt to chastise people is not tinged with hatred. When a father chastises his son, so as to instruct him, that is not driven by hatred. Anyone who follows the path of chastisement will indulge in some cruelty and sometimes, that chastisement will involve his not being neutral. Otherwise, this will involve his not punishing those who are sinners.

[1882] Opposite of jnana, ignorance.

[1883] One of Shiva's/Rudra's manifestations.

Such kind of a neutral attitude will harm others. It is said that anyone who causes misery is violent and cruel. Some insist that this [1884] must be a rule, others do not. If a physician operates on a patient, this is not spoken of as being violent. The word cruelty is not used because the intention is not cruel. Lack of cruelty and lack of violence towards those who are adversaries is not a desirable quality. Acting in this way towards a cruel person is misguided. Disguised as kindness, this is actually cruelty. If a person is capable, but nevertheless ignores the sins of adversaries and protects them, he is indifferent towards those who are virtuous. Those who should be protected, immediately face a catastrophe. Does one seek to protect a snake when one is inside a snake's mouth? When a person sees a sin being committed, but ignores it, he is actually being cruel. Therefore, it is not agreed that kindliness is always a desirable quality. What is always praised is that one should do what is appropriate."""

In truth, there do exist taints, like attachment and others, in anyone with a form. But those always belong to the images and not to Shiva. When copper is placed inside a fire, it turns dark. But because of association with fire, this is not regarded as a taint in the fire. When an impure object is placed inside a fire, the fire does not become impure. Indeed, when some impure objects come in contact with a fire, they become pure. In this way, Shiva does not become impure because he is in contact with atmans that need to be purified. Atmans which can be purified are purified when they come in contact with Shiva. When iron is placed inside fire, it is the fire that burns, not the iron. The prosperity and lordship of atmans in images belong to Ishvara, not to those images. It is the fire that blazes upwards, not the wood. The state of becoming coal belongs to wood, not to the fire. In that way, in this world, Shiva is worshipped in the form of images made out of wood, stone or clay. But these do not truly represent Shiva's nature. Friendliness and other qualities are minor and have their own different kinds of conduct. For those who possess such qualities, the qualities can lead to good, but also to evil. For instance, as a result of these qualities, one may show favours to those who do not possess qualities. The qualities in Shiva's conduct are neither good, nor bad. The quality of showing favours is not regarded by the learned as a minor quality. As a result of Shiva's command, one can be liberated from samsara. Is that not beneficial? When his command leads to something beneficial, that benefit is an act of showing favours. A person who shows favours to everyone must engage everyone in what is beneficial. The meaning of the word benevolent is said to be the same as that of showing favours. In the form of ensuring what is beneficial, Shiva shows benevolence to everyone. He is always engaged in what is beneficial, for those who are sentient and for those who are insentient. However, as a result of constraints set by their own natures, they do not always obtain this benefit. The sun spreads its rays equally over all lotuses, so that they can blossom. But constrained by their own innate natures, all of them do not blossom equally. Nature leads to destiny. Destiny is the cause. No matter how much of an effort one makes, innate nature cannot be destroyed. When placed inside a fire, gold melts, but not coal. In that way, Shiva frees those whose impurities have ripened, not others. Thus, what should happen is not determined by the entity alone. However, the real doer is not subject to any such conceptions. In that sense, he is self-ruling. Shiva's own nature is always sparkling, and he shows favours to everyone. But anything known as a jivatman is tainted because of its own nature. Otherwise, why do they roam around in samsara and do not merge into Shiva?

[1884] Not being violent and cruel.bidesium

Bound by karma and maya, why do even learned people roam around in samsara? The causes for these attachments are not vested with Shiva. The impurities arise from their own selves and not from anywhere else. Had the cause been external, why should there be differences in destinies? The reason is differences in individual natures. The origin of the jivatman is the same. But while some are free, others are bound. Among those who are bound, some dissolve, while others are entitled to enjoyment. There are differences in jnana and prosperity. Some merge into the embodied form of his atman, while others can perceive him and approach him."""

"Among those who merge into the embodied form of his atman, some become Shivas and are stationed at the top of the different paths. Maheshvaras are stationed in the middle and Rudras are stationed towards the bottom. The supreme cause leads to three kinds of maya manifesting. Some atmans are stationed below maya, other atmans are in the middle of maya. But there are atmans who are above maya. Brahma, Vishnu and Maheshvara are examples. There are some Vasus who also seek refuge with the paramatman. Some are in the region of the antaratman, some are in the region of the atman. There are some Shivas who are in the shantyatita region. There are some Maheshvaras who are in the shanti region. The Rudras are in the vidya region and the Vishnus are in the pratishtha region. Like that, atmans who are Brahmas, or are born from Brahma's limbs, are in the nivritti region. There are eight primary categories of devas. Humans are in the middle. There are five kinds of species, birds and others, which are inferior. [1885] There are fourteen different kinds of species. The state of being superior or inferior is known as the impurity of being associated with samsara. In its absence, when earlier deeds have ripened, one is emancipated. The extent to which impurities have ripened is the cause for samsara. When undigested, men progressively go downwards. When digested, men progressively proceed upwards. The atmans of Pashus have three degrees of impurities-one, two or three. [1886] Those with one impurity go upwards, those with two impurities are held to be medium. Those with three impurities are known as inferior. This is the progressive order in which they are stationed. Those with three impurities are presided over by those with two impurities, those with two impurities are presided over by those with one and so on. Differences in the universe have been devised in this way. Shiva presides over everyone, with one impurity, two impurities and three impurities. Though Shiva is not associated with impurities, he does preside over them. Similarly, there are those who are not Rudras, but Rudra presides over them. There is a great expanse, ending with the cosmic egg. Shatarudra presides over that. In due order, space, ending with Maya, is presided over in every direction by lords among immortals, who are no longer than a thumb. Heaven, ending with Mahamaya, is presided over by the lords of the worlds. They are stationed within those paths, but don't necessarily resort to them. Thus, there are those who occupy positions in heaven, the sky and earth. They are lauded as devas and follow the vows practices by devas. In this way, the three kinds of impurity ripen in their different ways. For men, this provides the foundation for samsara, which is like a disease. The medication for this disease is supreme jnana. Shambhu is known as the physician and Shiva is the supreme cause."""

[1885] The five types of lower beings probably refer to animals, birds, reptiles, insects and trees. Fourteen refers to eight types of devas, humans and five inferior classes.

[1886] Gross (due to karma), subtle, and beyond notions of gross and subtle.

""Shiva is capable of freeing Pashus from misery. Why does he subject them to unhappiness? There is no need to think about this. It is certain that everything in samsara involves misery. How can unhappiness be changed to happiness? The answer depends on innate nature and nothing else. When a diseased person becomes well, the cause is the physician, not the medicine. When a person is afflicted by disease, it is the physician who decides what medicine should be applied and makes him happy. In that way, Pashus are miserable because of their own natures and the impurities in their own natures. Shiva frees them from misery by instructing them about the right medication. The physician is not responsible for the disease. Shiva is merely the cause behind samsara. As a result of differences, one should think of blaming him. If misery comes about because of one's innate nature, how can one speak of Shiva as the cause? Men possess impurities because of their natures and therefore have to suffer in samsara. The reason for being in samsara is impurities, maya and lack of consciousness. Shiva has not brought this about himself. But his presence is the cause. In proximity with a magnet that attracts iron, iron filings start to move. In that way, Shiva's presence causes the movement. One is incapable of doing about this, without proximity to the cause behind existence. Shiva presides over the universe, but he is always unknown. There is nothing in the world that functions without Shiva. He induces everything here. But he is himself not deluded. Shakti is the command of his atman. She faces every direction in the universe and controls. She eternally covers everything. But he is not tainted by this. It has been this way since the beginning. Ishvara is the lord over everything. Though it results from Ishana's command, he is not tainted. Anyone who thinks otherwise is deluded and evil-minded and will perish because of Shakti's powers. Nevertheless, he is not tainted.""

"Suta said, "At this time, an invisible voice was heard from the sky, and it was clear in articulation. 'Truth is amrita, which comes from Soma.' Hearing this, all the sages were amazed and delighted. All their doubts were dispelled. They prostrated themselves before the lord Pavana. Pavana had dispelled all the doubts of the sages. Nevertheless, he was of the view that their jnana was still not firmly established. Hence, he spoke. Vayu said, 'There are said to be two kinds of jnana-direct and indirect. It is said that direct knowledge is permanent and indirect knowledge is fickle. Anything that comes about through reasoning and instructions is indirect knowledge. Direct knowledge results from following practices. It is certain that emancipation cannot come about through indirect knowledge. Therefore, controlling your senses, you should single-mindedly devote yourselves to pursuing the best practices.""”

Chapter 419-8.1(32) (Best Practices)

“”The rishis asked, 'What are these best practices, whereby one attains emancipation through direct knowledge? O wind god! You should now tell us about those and the means.""

"Vayu replied, 'Devotion to Shiva is supreme dharma and the expression "best practices" is used for this. This is how one directly realizes Shiva, the one who bestows emancipation. One should know that there are five parts to this. In the due order, these five activities are rites, austerities, japa, dhyana and jnana. It is held that these successively lead to siddhi and represent supreme dharma. One obtains both direct and indirect jnana and that grants

emancipation. Both supreme dharma and subsidiary dharma are mentioned in the shruti texts. For meanings of the word dharma, the shruti texts are the ultimate authority for us. The supreme dharma, up to yoga, is mentioned in the Vedanta section of the shruti texts.[1887] Similarly, the subsidiary dharma is spoken about in the rituals section of the shruti texts. It is held that those whose atmans are not like those of Pashus are entitled to practice supreme dharma. But everyone has the right to follow subsidiary dharma. This supreme dharma and the means for accomplishing this supreme dharma are mentioned with elaboration in the dharmashastra texts and in the Vedangas. Devotion to Shiva is supreme dharma and the expression "best practices" is used for this. The nature of this has been described and elaborated upon in the Itihasa and Purana texts. There are extensive details in the Shiva agama texts and their ancillary texts. Entitlements and rites for cleansing have also been described. Shiva agama texts are of two types-shrouta and ashrouta but consecrated. Shrouta texts describe the essence of shruti texts. It is held that the ashrouta texts are independent of the shruti texts. Formerly, there were ten such independent texts. But eighteen more were added later. These are known as Kamika and the others. 1888 Since they have been established, they are also known as Siddhanta. Texts that describe the essence of the shruti texts collectively amount to one hundred crore shlokas. They describe the supreme Pashupata vrata and jnana. In every cycle of yugas, Shiva assumes an avatara, here and there. He assumes the form of a Yogacharya and instructs and propagates these teachings. There were four supreme rishis who condensed these principles and propagated them-Ruru, Dadhicha, Agastya and the immensely illustrious Upamanyu. They were the ones who propagated the Samhitas known as the Pashupata Samhitas. Hundreds and thousands of their descendants have followed these and become gurus. The practice of the supreme dharma they spoke about is of four types. [1889] Among these, Pashupata yoga is the firm means of directly realizing Shiva. That is the reason it is held that "best practices" means Pashupata yoga. The means used by Brahma to practice this will now be described. It is Shiva who conceived this yoga, involving his eight names. As a result of this yoga, wisdom about Shiva is suddenly generated. Following wisdom, steady jnana is obtained within a short period of time. When Shiva shows a person his favours, jnana is established in him. As a result of his favours and this yoga, one directly perceives Shiva. Because of this direct perception of Shiva, one is delinked from the cause of samsara. Thus, one becomes free of samsara, A person who is freed in this way becomes like Shiva."""""

"""This means, used by Brahma, will now be mentioned separately. Shiva, Maheshvara, Rudra, Vishnu, Pitamaha, Samsaravaidya, Sarvajna and Paramatman-these are the eight primary names used to indicate Shiva. There are the first five and there are the others that are beyond tranquility. [1890] Depending on the condition, Sadashiva assumes these five names. When the condition changes, he ceases to assume that name. There are terms used to indicate the permanent and terms used to indicate the impermanent. The terms are circumscribed in this way, and it is possible to be freed from these terms.

[1887] We have translated shrutishiras as the Vedanta section. Similarly, we have translated shrutimukha as the section on rituals.

[1888] Kamika is the first of the 28 texts. Collectively, they are known as Shaiva Siddhanta.

[1889] Probably referring to the four main schools of Kapala, Kalamukha, Pashupata and Shaiva.

[1890] Some twenty odd shlokas are now repeated from Chapter 374-7(9).

Because the terms and names are circumscribed, the first five names and terms indicate appellations other than the paramatman. The other three names are derived from differences in the cause. Thus, Shiva exists by creating three kinds of causes. He is unblemished and is without a beginning. He is not touched by any prior sentiments. In that extremely pure form, he is spoken of as Shiva. Alternatively, Ishvara can possess many kinds of beneficial attributes. Virtuous ones who know the truth about Shiva then address him as Shiva. The supreme Prakriti is said to be beyond the twenty-three tattvas. Purusha is spoken of as the twenty-fifth, beyond Prakriti. Bearing in mind the speaker and what is spoken, he is spoken of as the sound at the beginning of the Vedas. He can be known through the Vedas and is established in Vedanta. Since he enjoys Prakriti, he merges into Prakriti. The one who is beyond Purusha, who merges into Prakriti, is the supreme Maheshvara. The inclinations of Purusha and Prakriti are subservient to him. Alternatively, the imperishable maya possesses the three gunas. It should be known that maya is Prakriti and the one who wields that maya is Maheshvara. Maheshvara is infinite and he is the one who frees from that maya. The word "rud" means misery, or the cause of misery. [1891] The lord who destroys that is spoken of as Rudra. Therefore, he is Shiva, the supreme cause. There is an entity that pervades Shiva's tattvas, bodies and pots, ending with the earth. Established in this form, Shiva is known as Vishnu. Shiva is the father of the universe and beings. Those are his forms. Since he has a position of everyone's father, he is spoken of as Pitamaha. A physician who knows about treatment counters illnesses, using medication. Ishvara is the eternal cause behind creation, preservation and dissolution of the world and always counters the gross. That is the reason those who know everything about the tattvas speak of him as Samsaravaidya. [1892] Even when they possess senses to accomplish the ten kinds of jnana,[1893] living beings cannot distinguish the gross from the subtle and do not know about the three periods of time. There are like atoms and surrounded by dirt in the ocean of maya, do not know. However, Sadashiva knows the state of every object. Even though he does not possess senses, he is successful in understanding the meaning of everything, though he makes no effort. Therefore, he is spoken of as Sarvajna. [1894] He is Paramatman because he possesses all the gunas, is eternal and is in all atmans. There is no atman who is superior to him. Therefore, Paramatman is Shiva himself."""

"""One obtains the eight names through the favours of the preceptor. Shiva's first five names sever the knots of the kalas, nivritti and the others. In this way, depending on one's qualities, one severs and cleanses. The names are retained and repeated. When they are severed in this way, puryashtaka[1895] rises up through sushumna, up through the heart, the throat, the palate, the middle of the eyebrows and Brahmrandhra. It will be established in Shiva's energy, above the twelve different joints and the moon there.[1896]

[1891] It means to cry, lament and weep.

[1892] Vaidya (physician) of samsara.

[1893] Through the five senses of perception and the five organs of action.

[1894] The omniscient one.

[1895] Puryashtaka is a subtle form of the body, which covers the jivatman. The eight parts of puryashtaka are the five breaths of life (or the five senses), the mind, the intellect and ahamkara.

[1896] Dvadashanta, ending in twelve, is another name for Brahmarandhra. There are twelve centres in the body, six below the brain and six in the brain, with Brahmarandhra being the twelfth. However, dvadashanta is also interpreted as the width of twelve fingers, inside the skull, or outside the skull and above it, thus external to the body.

After this, the face is contracted and dissolves away. The body is repeatedly sprinkled with a shower of amrita from Shakti. In the form of this amrita, his own atman descends into his heart. Beyond the twelve joints and the moon, there is a white lotus. Mahadeva is seated on that and Shankara is affectionate towards his devotees. The divinity's sweet and sparkling form is that of Arddhanarishvara. He resembles pure crystal, pleasant and with a cool radiance. With a reassured consciousness, the man will perform dhyana on the divinity in his mind. He will mentally think of flowers and worship Shiva with his eight names. After worshipping, the man will perform pranayama again. He will control his mind properly and perform japa with Sharva's eight names. He will symbolically offer eight oblations to the navel. [1897] When the oblation is complete, he will prostrate himself. He will offer eight flowers, prostrate himself and complete the worship. He will take water in the cup of his hands and offer up his atman. If he does this, within a short period of time, he will obtain the auspicious Pashupata jnana. When he conducts himself in this way, he will obtain an excellent status. There is no doubt that he will obtain the supreme yoga and be liberated."

Chapter 420-8.1(33) (Rules of Pashupata Vrata)

“The rishis said, 'O illustrious one! We wish to hear about the supreme Pashupata vrata, performing which, Brahma and all the others are said to have become Pashupatas.'"""

"Vayu replied, 'I will tell you about the secret Pashupata vrata, which destroys all sins. It has been mentioned in the shruti text, the Atharvashiras Upanishad. The time for this is pournamasi in the month of Chaitra. The place must be acceptable to Shiva. The worship can be performed in a kshetra or a forest, or a place that possesses auspicious characteristics and is praised. Before that, on trayodashi, he must bathe and perform the daily rites properly. He must worship his preceptor, prostrate himself before him and take his permission. He must wear garments that befit the worship, white clothes. His sacred thread will be white, and he will wear white garlands and unguents. He will seat himself on a seat made of darbha grass and take a handful of darbha grass. He will sit facing the east or the north and perform pranayama thrice. He will perform dhyana on Deva and Devi. As indication of the path he is about to take, he will take the sankalpa, as the case may be, "I have consecrated myself for observing this vrata-until death, for twelve years, for six years, for three years, for twelve months, for six months, for three months, for one month, for twelve days, for six days, for three days or for one day. Until the vrata ends, this is my sankalpa." As is the case with a Viraja oblation, he will follow the norms and light a fire. In the due order, he will offer oblations of ghee, kindling and charu. When the oblations are complete, he needs to purify the tattvas within himself. He will offer kindling and oblations, using the basic mantra, [1898] He will chant, "Let the tattvas in my body be purified." These tattvas are the five elements, the five tanmatras, the five senses of perception, the five organs of action, the seven dhatus, the five breaths of life, prana and the others, the mind, the intellect, ahamkara, fame, the gunas, Prakriti, Purusha, attachment, Vidya, Kala, Niyati, Kaala, Maya, pure Vidya, Maheshvara, Sadashiva, Shakti and Shiva's tattva.

[1897] With Shiva conceived as the navel.

[1898] Implying the panchakshara mantra.

A learned person mentions these tattvas in the due order. When he offers oblations with the Viraja mantra, he is freed from blemishes. He obtains Shiva's favours and jnana is generated. He will collect cow dung, make balls of this and recite mantras over it. He will place them inside the fire and sprinkle them with water. On that day, he will eat only havishyanna. [1899] When it is the morning of chaturdashi, he will do everything that has been mentioned before. Until that day is over, he will fast. When it is the morning of pournamasi, he will offer oblations until the day is over. When the blazing fire has been extinguished, he will carefully collect the bhasma.

He will then wear matted hair, shave off the hair on his head or keep a single tuft of matted hair. He will bathe. If he is not ashamed, he should be naked. Otherwise, he can wear an ochre garment, hide, bark or torn clothes. He should be clad only in a single piece of cloth or bark. He will have a staff and a girdle. After this he will wash his feet and wash his body twice with water. Bhasma has been collected from the Viraja fire. Using the six mantras, "Agni is this bhasma" and so on, from

the Atharvashiras Upanishad, he will smear his limbs with the bhasma, starting from the head and ending with the feet. When his body has been smeared with bhasma in this way, he will chant Pranava and Shiva's name and brush off the excess bhasma. He will recite "tryayusham" and wear Tripundra. In this way, Shiva's nature will cover him, and he will perform Shiva's yoga. He will do this at the time of the three sandhyas. Pashupata vrata bestows objects of pleasure and emancipation and counters the state of being a Pashu."""

"""He will use Pashupata vrata to give up the state of being a Pashu. He will then worship Mahadeva, in his eternal form of a lingam. A golden lotus with eight petals will be constructed, ornamented with the nine jewels. It will have a pericarp and filaments and will be placed on a pedestal. If there is lack of wealth, a red or white lotus can be used. If that is also not available, an imaginary lotus can be visualized. A small crystal lingam will be created in the centre of the pericarp. This will be placed on a pedestal and duly worshipped in the proper way. Following the rules, the lingam will be instated and consecrated. He will think of a seat and an image with five faces. According to one's capacity, pots made of gold will be completely filled with panchagavya and the lingam bathed with this. The lingam will be smeared with fragrant articles, camphor, sandalwood paste and kumkuma and it and its pedestal will be decorated. According to availability and rules of this great worship, he will perform the worship with bilva leaves, red, white or blue lotuses, other fragrant flowers, auspicious and praised leaves, different types of durva grass, akshata and other articles. The use of incense, lamps and naivedya is recommended. After offering these to the divinity, he must engage in auspicious activities. In the course of this special vrata, all desired and special objects will be offered, as long as the required wealth has been earned through lawful means. O brahmanas! It is held that the number of lotuses offered should be one thousand. For other flowers, the recommended number is one hundred and eight. It is especially the case that one must not forget a bilva leaf. It is said that one gold lotus is superior to one thousand ordinary lotuses.

[1899] Havishyalhavishyanna is food that can be offered as oblations. It is simple and has no seasoning. It is only eaten on special occasions, such as when a vow is being observed.

Blue lotuses are held to be equal to bilva leaves. There is no restriction about other flowers. Whatever is available can be offered. An arghya that has eight components is best and incense and unguents are special. Sandalwood paste is recommended for Vamadeva and haritala [1900] for Purusha. Ishana is offer bhasma. These are the norms for unguents, not for incense. Different rules are recommended for incense. For Aghora, white aguru [1901] is offered in front, followed by black aguru. For Purusha, guggula is offered to the left. For Soumya, fragrances are offered in front. For Ishana, the special incense that is offered is ushira. [1902] It is said that, in general, sugar, honey, camphor, ghee from a kapila cow, sandalwood and aloe can be offered to everyone. After this, a collection of lamps, with camphor and wicks soaked in ghee, will be offered. One after the other, to each face, arghya and achamaniya must be offered. In the due order, Heramba and Shanmukha will be worshipped in the first avarana. After this, Brahma's limbs will be worshipped in the first avarana. The Vighneshas and Chakravartis will be worshipped in the second avarana. The eight forms, Bhava and the others, will be worshipped in the third avarana. The eleven forms, Mahadeva and the others, will also be worshipped there. All the Ganeshvaras will be worshipped in the fourth avarana. Outside the lotus, in the fifth avarana, in the due order, there will be worship of the ten guardians of the worlds, along with their weapons and followers, Brahma's sons born through mental powers, the large number of stellar bodies, all gods and goddesses, all those who travel around in the sky, all those who reside in Patala, all the large number of sages, the yogis and their friends, all birds, the mothers, the Kshetrapalas and all mobile and immobile entities. They should be worshipped because Shiva is pleased through this, and they possess Shambhu's powers. When the avarana worship is over, Parameshvara must be worshipped. Dishes sprinkled with ghee and oblations must be devoutly offered. Mouth fresheners and betel leaves, along with accompaniments, must be given. The lingam must be ornamented and decorated with many kinds of flowers. When nirajana is done, the rest of the worship will be completed. A vessel for drinking and an ornamented couch will be offered. A necklace that resembles the moon will be placed on the couch. Everything must be devised so that it is agreeable, worthy of a king. One must do this oneself or get this done. One must avoid anything that is contrary to the rules of worship. He must perform japa with the vyapohana stotram [1903] and also perform japa with the panchakshara mantra. He will perform pradakshina, prostrate himself and offer up his atman. In front of the divinity, he will then worship his guru and two brahmanas. An arghya with eight components and flowers will be offered, before the divinity leaves the lingam. He will symbolically control and remove the fire within the fire. [1904] A person must perform this worship every day. [1905] He will then hand over the lotus, the lingam and every other object to his own guru. Alternatively, he can place them in Shiva's temple. He will especially worship gurus, brahmanas and those who are observing vratas. If he possesses the capacity, he will satisfy devotees, brahmanas and those who are distressed and without protectors."""

[1900] Yellow orpiment.

[1901] Aloe.

[1902] Cuscus grass.

[1903] Signifying the conclusion of the ceremony.

[1904] Presumably the paramatman within his jivatman.

[1905] As long as the vrata goes on.

"If he is capable, he will fast. Otherwise, he will eat roots and fruits. He can observe a vow of only surviving on milk or on food obtained through begging. He can take one meal a day or eat only at night. He must always be pure and sleep on the bare ground. He can also sleep on ashes or grass. He must wear bark or hide. Until the vrata is over, he must always observe a vow of brahmacharya. If he is capable, he should fast on Sundays, when ardra nakshatra is in the ascendant, on panchadashi in both pakshas, on asthami and on chaturdashi. In thoughts, words and deeds, he must make every effort to avoid contact with heretics, those who have fallen down, women going through their courses, women who have just delivered and antyajas. He must always practice forgiveness, charity, compassion, truthfulness, non-violence and good conduct. He must be content and tranquil, devoted to japa and dhyana. He will bathe thrice a day and bathe himself with bhasma. In particular, he must perform the worship in thoughts, words and deeds. What is the need to speak a lot? A person who follows Shiva's vrata must not indulge in wicked conduct. If he is distracted and indulges in such wicked conduct, he must judge whether it is major or minor. The appropriate atonement must be undertaken through worship, oblations, japa and other things. Until the vrata is over, he must not commit that offence again. A wealthy devotee must perform the worship along with the donation of a cow or the donation of a bull. This must be done for Shiva's pleasure, without any desire in mind. I have briefly stated the general aspects of this vrata. I will now tell you about what I have heard, specific to every month. In Vaishakha, the lingam must be made out of diamond; in Jyeshtha, of emerald; in Ashadha, of pearl; in Shravana, it is known to be blue sapphire; in Bhadrapada, ruby; in the month of Ashvina, an excellent lingam is known to be made out of hessonite; [1906] in Kartika, the lingam will be of coral; in Margashirsha, it will be of lapis lazuli; in Pousha, it will be made out of yellow sapphire; [1907] in Magha, it will be the suryakanta jewel; in Phalguna, it will be the chandrakanta jewel; and in Chaitra, it can be either the suryakanta jewel or the chandrakanta jewel. In each month, if the gem is not available, gold can be used. In the absence of gold, silver, copper, stone or clay can be used. Whatever is available can be used, even lac. If it so appeals to the person, the lingam can be made completely out of fragrances, [1908] When the time arrives for the vrata to be over, he should perform the daily worship and the special worship, as was the case earlier. He must specially worship his preceptor and others who are following vratas. Taking the preceptor's permission, he will sit down on darbha grass, facing the east or the north. He will hold darbha grass in his hand and control his prana and apana breaths. To the extent of his capacity, he will perform dhyana on Tryambaka, along with Amba, using the basic mantra. As was the case earlier, he will prostrate himself and joining his hands in salutation, seek permission. "O Bhagavan! Following your command, I am now giving up this vrata." Saying this, he will release the darbha grass at the base of the lingam. After this, he will give up the staff, the matted hair, the bark and the girdle. He will perform achamana and following the norms, chant the panchakshara mantra.?""

""If a person consecrates himself for this vrata and follows it until his death, without being agitated, he is spoken of as a Naishthika. [1909] He is also known as Atyashrami [1910] and Maha Pashupata.

[1906] Or onyx.

[1907] Or topaz.

[1908] For example, flowers.

[1909] Meaning, highest, perfect, complete.

[1910] Someone who has surpassed the ashramas.

He is the best among ascetics and is a person who has followed the great vrata. Among all those who seek emancipation, there is no one who is his equal and no one who is as successful. A Naishthika who becomes a mendicant is spoken of as the best among Naishthikas. If a person observes this vrata every day for twelve days, he is equal to a Naishthika since he has followed an extremely fierce vrata. If a person is so devoted to the vrata that he smears himself with ghee and performs the vrata for two or three days, he is also a Naishthika. Without any desire, if a person performs this excellent vrata, constantly offering up his atman to Shiva, there is no one who is his equal. If a learned brahmana smears himself with bhasma, having committed grave sins, he is instantly freed from those terrible sins. There is no doubt about this. Bhasma is described as the supreme energy of Rudra's fire. Therefore, a person smeared with bhasma is filled with vigour, all the time. As a result of the contact with bhasma that comes from a fire, a person who is devoted to smearing bhasma is freed of his taints. A person who bathes in bhasma purifies himself and such a person is said to be devoted to bhasma. A person who smears all his limbs with bhasma, wears bhasma as a blazing Tripundraka and bathes in bhasma, is said to be a man who is devoted to bhasma. If a person is devoted to bhasma, there is no doubt that bhutas, pretas, pishachas and extremely terrible diseases, impossible to tolerate, run away from his presence. Since it is radiant, bhasma is known as bhasita. [1911] It devours sins. Since it ensures prosperity, it is known as bhuti. Since it is supreme in protecting, it is known as raksha. What else needs to be said about the greatness of bhasma? A person who follows the vrata and bathes himself in bhasma is the divinity Maheshvara himself. For devotees of Shiva, bhasma is Parameshvara's supreme weapon. When Dhoumya's elder brother [1912] was engaged in austerities, it countered all his impediments. Therefore, one must make effort to observed Pashupata vrata. Bhasma must be collected, as if it is wealth, and one must be devoted to bathing with bhasma."""

Chapter 421-8.1(34) (Upamanyu's Austerities)

“The rishis asked, 'When he was a child, Dhoumya's Telder brother performed austerities for the sake of milk. As a result of this, the divinity who wields the trident gave him an ocean of milk. How did the child become an expounder of Shiva's sacred texts? How did he get to know about Shiva's nature and engage in austerities? As he performed austerities on auspicious days, how did he obtain vijnana? He obtained vigour from Rudra's fire through the excellent bhasma, which protected him. How did that happen?"""

"Vayu replied, 'It wasn't an ordinary child who performed these austerities. He was the son of a noble and intelligent sage, Vyaghrapada. He[1913] had obtained siddhi in an earlier birth, but for some reason, had been dislodged from his own position. As a result of destiny, he became the son of a sage. As a result of Mahadeva's favours, he was learned and obtained good fortune. This was through the power of austerities he performed, in his desire for milk. He was given the eternal status of lordship over all the ganas and the status of being Kumara. Shankara himself gave him an ocean of milk too.

[1911] Meaning, brilliant/shining. Bhuti means prosperity and raksha means protection.

[1912] Upamanyu.

[1913] Upamanyu.

Through Shankara's favours, he obtained jnana about him. While he was still a boy, he directly obtained supreme jnana about Shakti too. He became an expounder of Shiva's sacred texts also in this way. Loved by the sage too, the boy obtained an ocean of jnana from him. The reason why he obtained jnana about Shiva is evident. As a result of lack of milk, his mother's words gave rise to grief. On one occasion, in the house of his maternal uncle, he tasted a little bit of milk. He was jealous of his maternal uncle's son, who satiated himself by drinking excellent milk. He saw that his maternal uncle's son drank as much milk as he desired. Upamanyu, Vyaghrapada's son, spoke affectionately to his mother. Upamanyu said, "O mother! O ascetic lady! O immensely fortunate one! Please give me some tasty cow's milk. I wish to drink it when it is very hot." Hearing her son's words, his mother, the ascetic lady who was Vyaghrapada's wife, was filled with sorrow. She lovingly fondled her son and embraced him with a great deal of affection. Remembering the fact that they lacked riches, she was miserable and lamented. However, the child, Upamanyu, repeatedly reminded her about the milk, repeatedly crying, "Give. Please give." The immensely radiant one wept. Understanding this, the ascetic lady, the brahmana's wife, resorted to deceit. Though deceitful, she decided that this was a good means to pacify him. She collected some grain through unchavritti. [1914] She ground this and made a paste with water. Sweet in her words, she spoke to her son, "Son, come." In her misery, she embraced her son. But so as to quieten him, she gave him this artificial milk. The child drank the artificial milk his mother had given him. Extremely agitated, he told his mother, "This is not milk." In her grief, she looked at him and inhaled the fragrance of his head. Using her hands, she wiped the tears from her son's eyes, which were like lotuses. The mother said, "Those who are unfortunate and those who lack devotion towards Shiva, do not see rivers that are full of jewels, whether those are in heaven or in the nether regions. If Shiva is not satisfied and is not pleased with them, they do not obtain a kingdom, heaven, emancipation or milk as food. Everything is a result of Bhava's favours and not the favours of some other deva. Those who are devoted to other devas are miserable and wander around. We have always lived in the forest. How will we get milk? O child! We dwell in the forest. Where are the means for us to get milk? I am poor and I am unfortunate. I did all this as a result of that. I gave you artificial milk, obtained by mixing crushed grain with water. You tasted a little bit of tasty milk in your maternal uncle's house. Therefore, you knew. You remembered the taste of what you had drunk. 'You did not give me milk.' Hearing you weep in this way, I am filled with sorrow. Without Shambhu's favours, there can be no milk. If a person devotes himself to his lotus feet, along with Amba and the ganas, that becomes a cause for every kind of prosperity. We have not worshipped Mahadeva, the one who bestows riches. Whether this worship is done with desire, or without desire, it yields the fruits that have been mentioned. Desiring riches, we have not worshipped Shiva. That is the reason we have suffered from penury and have no milk. O son! We have only obtained what Shiva gave us as a result of our former lives. There is nothing more that the Lord, or Vishnu, has given." He heard his mother's true words, which were indicative of her grief."""

""Though he was still a child and not yet mature, he spoke bold words. Upamanyu said, "O mother! Enough of this fire of grief. If Shankara and Amba exist, cast aside this sorrow. O immensely fortunate one! All will be well. O mother! Listen to my words now. If Mahadeva exists, sooner or later, I will obtain an ocean of milk for myself."

[1914] There are grains left after a crop has been harvested, or after grain has been milled. If one subsists on these left-overs, that is known as unchavritti.

Hearing the words of the immensely intelligent child, his spirited mother was greatly pleased and replied. The mother said, "O son! What you have decided is good and it enhances my pleasure. Do not waste time. Worship Sadashiva and Amba. It is certainly the case that Shiva, the supreme cause who is superior to everyone else, exists. He has created the entire universe. Brahma and the others are his servants. His favours lead to prosperity. We are the lord's servants. With the exception of Shankara, we do not know of anyone else who brings welfare to the worlds. In thoughts, words and deeds, give up all other devas. Therefore, with supreme sentiments, worship him, along with Amba and the ganas. Shiva, the lord of all devas, is the one who bestows boons. The mantra 'Namah Shivaya' is said to directly represent him. There are seven crore great mantras and the supreme Pranava. All these dissolve into this mantra and emerge from it again. The other mantras bestow their favours on those who are entitled to recite them. However, as a result of Ishvara's command, everyone is entitled to chant this mantra. This mantra is like Shiva. It is always capable of protecting all atmans, whether they are superior or inferior. This mantra is more powerful than all other mantras. It is capable of protecting everyone. There is nothing that is superior. Therefore, give up all other mantras and devote yourself to panchakshara mantra. If this is on your tongue, then there is nothing that is impossible to get. The excellent Aghora weapon[1915] protects all of Shiva's devotees and it draws its powers from this mantra. That is the reason it is held there is nothing superior to this. From your father, I obtained some excellent bhasma. It was consecrated in a Viraja fire and counters great calamities. Accept the mantra I have given to you and follow my instructions. If you use this to perform japa, you will immediately be protected." In this way, his mother instructed him that Shiva did exist."""

"""When she said this and allowed him to leave, the sage lowered his head and accepted her words. He prostrated himself before her and told her that he would perform austerities. His mother told him, "May the gods always bring auspiciousness on you." Taking her permission, he went to Mount Himalaya and performed extremely terrible austerities there. He controlled himself and subsisted on air. He used eight bricks to create an altar and made a clay lingam. He invoked the undecaying Mahadeva, along with Amba and the ganas. Devoutly, he worshipped him with the panchakshara mantra, leaves and wildflowers. He worshipped him for a very long period of time and performed supreme austerities. As the child performed austerities alone, he became emaciated. The mind of Upamanyu, supreme among brahmanas, was fixed on Shiva. Earlier, Marichi had cursed some sages that they would become pishachas. With their rakshasa sentiments, they tried to create impediments in the ascetic's path. Though he was harassed by them, he somehow managed to continue with his austerities. Though he suffered, he continued to chant "Namah Shivaya". As soon as they heard this, those who tried to create impediments in the ascetic's path left the child. They became sages and served him. As the great-souled brahmana, Upamanyu, continued with his austerities, it was if the sages, mobile and immobile entities and the universe, were ignited."""

[1915] Aghorastra, a stotram dedicated to Aghora.

Chapter 422-8.1(35) (Upamanyu's Conduct)

"Vayu said, "Since their limbs were blazing, all of them told Hari everything. Bhagavan Purushottama heard their words. "What is this?" he wondered. Thinking about it, he got to know the reason. Wishing to see Maheshvara, he quickly went to Mandara. He saw the divinity and prostrated himself. He joined his hands in salutation and spoke. Vishu said, "O Bhagavan! There is a brahmana who is known by the name of Upamanyu. For the sake of milk, he is burning everything down through his austerities. Please counter this." Hearing Vishnu's words, the divinity Maheshvara replied, "I will truly restrain the child. Return to your abode." Hearing Shambhu's words, Vishnu, loved by devas, comforted the immortals and all the others and returned to his own world."""

"Meanwhile, the divinity Parameshvara, the wielder of the trident, made up his mind to go there, assuming Shakra's form. Astride an excellent white elephant, Sadashiva went to the forest where the sage was performing austerities. All the gods, asuras, siddhas and giant uragas were with him and he was in the form of the king of the immortals. That beautiful elephant fanned the lord with a divine fan made out of hair. With its trunk, it held a white umbrella above the head of Indra of the gods, who was with Shachi. In Shakra's form, Bhagavan Sadashiva was as radiant as the moon and the umbrella resembled Mandara, with moonlight reflected on it. Parameshvara had assumed Shakra's own form. Wishing to show his favours to Upamanyu, he arrived at his hermitage. The supreme and great sage saw Paramesha Shiva, in Shakra's form. He lowered his head and prostrating himself, spoke. Upamanyu said, "O protector of the universe! O illustrious one! O supreme among devas! O lord of devas! Since you have yourself come here, my hermitage has been sanctified." Hara, in Shakra's form, looked at the brahmana, who was standing there, with his hands joined in salutation. He addressed him in a deep voice. Shakra said, "O one excellent in vows! I am satisfied with your austerities. Ask for a boon. O great sage! O Dhoumya's elder brother! I will grant you what you wish for." Addressed in this way by Shakra, the bull among sages joined his hands in salutation and replied, "I desire devotion towards Shiva." Hearing this, Hari said, "You do not know me. I am Lekhapa. [1916] I am Shakra, the lord of the three worlds. All devas bow down before me. O brahmana rishil Become my devotee. Always worship me. O fortunate one! I will give you everything. Abandon nirguna Rudra. What task can be accomplished through nirguna Rudra? He has been expelled from the array of devas and has become a pishacha." Hearing this, the sage performed japa with panchakshara mantra. Thinking that Indra had come to create obstacles in the path of dharma, he replied. Upamanyu said, "You have said all this to criticize Bhava. In this connection, you have said that the great-souled divinity is nirguna. You do not know Rudra Ishvara. He is the lord of all devas. He is the father of Brahma, Vishnu and Mahesha. He is superior to Prakriti. He is existence and non-existence. He is manifest and he is not manifest. Those who know about the brahman speak of him in this way. Therefore, I wish for only a single boon, and I want it from him.

[1916] Hari is one of Indra's names. The word lekha means god and Lekhapa is the lord of gods.

He is beyond debates and arguments. He is the supreme meaning of samkhya and yoga. Those who know about the truth worship him. I desire a boon from him. There is no truth that is superior to Shambhu. He is the cause behind all causes. He is the creator of Brahma, Vishnu and all other devas. The lord is beyond gunas. What is the need to speak a lot? Since I have heard Bhava's criticism, I deduce that in a former life, I must have committed a grave sin. As soon as one hears criticism of Bhava, one should kill the speaker or give up one's own body. One will then swiftly go to Shiva's world. O worst among gods! I did have a desire for milk but let that be. I will use Shiva's weapon to kill you and then give up this body." Having said this, Upamanyu decided to die. He gave up his desire for milk and got ready to kill Shakra. He gathered some bhasma and invoked this with the terrible mantra of Aghora's weapon. The sage roared and hurled this in Shakra's direction. He remembered Shambhu's feet and got ready to burn his own body. Upamanyu held a blazing torch and stood there. The brahmana stood there, having created the Aghora weapon. Bhagavan urged Nandishvara, the destroyer of Bhaga's eyes, to gently restrain the yogi, who was holding it. As it was hurled, Nandi, dear to Shankara, caught it midway."""

""Bhagavan Parameshvara returned to his own form. With the crescent moon on his head, he showed himself to the brahmana. He showed the child one thousand oceans each, full of milk, nectar, curd, ghee, fruits and food. The lord showed him a mountain of apupas. Along with Devi, astride the bull, Deva then showed himself to him. He was surrounded by ganeshvaras, holding tridents and divine weapons. Drums were sounded in heaven and flowers were showered down. Foremost devas, led by Vishnu, Brahma and Indra, covered the ten directions. It was as if Upamanyu was submerged in waves from an ocean of bliss. Full of devotion and humility in his heart, he prostrated himself on the ground, like a rod. At this time, smiling, Bhagavan Bhava summoned him, "Come." He inhaled the fragrance of his head and bestowed boons on him. Shiva said, "With your relatives, always enjoy whatever food you desire. Always remain happy. Be free of miseries and remain my devotee. O Upamanyu! O immensely fortunate one! Parvati is your mother. I have accepted you as a son now and this ocean of milk is for you. These oceans of honey and of curd are also for you. The ocean of ghee and the ocean full of fruit are also for you. The mountain of apupas is for you and the ocean filled with food. I have given all these to you. O great sage! Accept them. Your father is Mahadeva and Jagadamba [1917] is your mother. I have bestowed immortality on you and the eternal state of being a ganapati. Happily ask for any other desired boons that are there in your mind. I am pleased with you and will grant them to you. There is no need to think about this." Saying this, Mahadeva clasped him with his hands. He inhaled the fragrance of his head and presented him to Devi, saying, "This is your son." Devi happily placed her lotus hand on his head, as if he was Guha. She granted him the eternal status of being Kumara. The ocean of milk assumed an embodied form and arrived, holding tasty milk in its hands. Presenting itself, it gave him an eternal supply of milk, in the form of lumps. Pleased in his mind, Ishvara gave him the prosperity of yoga, constant contentment, imperishable learning about the brahman and supreme prosperity. Pleased in his mind, Shambhu looked towards his wonderful austerities. He again bestowed divine boons on sage Upamanyu. He gave him jnana about Pashupata vrata, the truth about vrata and yoga and the supreme state of being an eternal expounder.

[1917] Mother of the universe, Devi.

He obtained the divine boon of always being instated as Kumara. Having obtained these from Shiva and Shivaa, he was delighted. Pleased in his mind, he joined his hands in salutation and prostrated himself. The brahmana sought a boon from Maheshvara, lord of devas. Upamanyu said, "O divinity! O lord of devas! Be pleased. O Parameshvara! Please show me your favours. Please grant me supreme, divine and unwavering devotion towards you. O Mahadeva! Please grant me devotion towards those who are associated with you. Please grant me the status of being your servant. May I always be near you and have your affection." Pleased in his mind, he said this, his words faltering with joy. Upamanyu, supreme among brahmanas, praised Mahadeva. Upamanyu said, "O lord of devas! O Mahadeva! O one who is affectionate towards those who seek refuge! O ocean of compassion! O Shankara!

Along with Amba, always be pleased." Addressed in this way, Mahadeva bestowed all those boons on him. Pleased, he spoke to Upamanyu, supreme among sages. Shiva said, "O child! O Upamanyu! I am pleased. I have granted you everything. O brahmana rishi! Your devotion towards me is firm. I tested you. You will not suffer from old age and death. You will be free of misery. You will be famous and energetic, full of divine jnana. Your relatives, lineage and gotra will never perish. O best among brahmanas! Your devotion towards me will be eternal. O best among brahmanas! I will always be present near your hermitage. Near me, you will always be full of bliss." With a resplendence resembling that of one crore suns, Bhagavan said this. Hara Ishana bestowed these boons and vanished from the spot. Having obtained the best of boons, Upamanyu was pleased in his mind. He went to his mother's place and obtained supreme happiness."""

This ends Purva Bhaga.

Uttara Bhaga

Chapter 423-8.2(1) (Krishna Obtains a Son)

“I bow down before the cause behind the whirling around of entire samsara, the one whose chest is marked ked by tinges of kumkuma from Gouri's two breasts.'

"Suta said, "The sun had reached the midway point. After narrating how Upamanyu obtained the favours of Bhagavan, Vayu got up, to observe the rites. All the sages, residents of Naimisharanya, asked each other and made up their minds about what should be asked next. As was the case earlier, having performed their respective daily rites, they saw the illustrious one arriving and seated themselves. After completing his niyamas, the illustrious one, born from the sky, arrived and seated himself on an excellent seat amidst the sages. Vayu, worshipped by the worlds, seated himself comfortably. Nurturing in his heart Isha's glorious prosperity, he spoke. 'I seek refuge with Mahadeva, the omniscient and unvanquished one. The entire universe, with its mobile and immobile entities, represents his glory.' Hearing these auspicious words, the rishis, who had destroyed their sins, wished to hear about the glory in detail and spoke the following excellent words.""

"The rishis said, 'O illustrious one! You have already narrated the great-souled Upamanyu's account. He performed austerities for the sake of milk and obtained it from Parameshvara. Vasudeva Krishna, unblemished in deeds, went and met Dhoumya's elder brother and performed Pashupata vrata. He obtained supreme jnana. We have heard this earlier. How did Krishna obtain the supreme jnana about Pashupata?'",

"Vayu replied, 'Out of his own will, the eternal Vasudeva assumed an avatara. Since the state of being human is censured, he purified his body. For the sake of a son, he tormented himself through austerities. He went to the great sage's hermitage to see the sage. He saw the sage there. Bhasma was smeared on all his limbs. His forehead was marked with Tripundra. He wore a garland of rudraksha beads. He was ornamented by a mass of matted hair. He was surrounded by sages who were his disciples, just as the Vedas are surrounded by the sacred texts. He was immersed in dhyana on Shiva. The serene Upamanyu was immensely radiant. On seeing him, Krishna was delighted, and his body hair stood up. He prostrated himself. Showing a great deal of respect, he performed pradakshina thrice. Delighted, he lowered his shoulders, joined his hands in salutation and praised him. As soon as the intelligent Krishna saw the sage, all the impurities that resulted from maya and karma were destroyed. When the impurities were destroyed, following the norms, Upamanyu duly recited "Agni is this bhasma" and other mantras and smeared his body with bhasma. The sage gave him excellent jnana about how one should perform a Pashupata vrata, lasting for twelve months. Since then, Krishna has always been surrounded by sages, firm in their vows, who are divine and are Pashupatas. Urged by his guru, the supremely powerful Krishna performed austerities directed at Shankara and Amba, so that he might obtain a son. At the end of a year, Parameshvara showed himself. Shiva was endowed with great prosperity and was with Amba and his ganas. Assuming this auspicious form, Hara arrived for the sake of bestowing a boon. Krishna bowed down, joined his hands properly in salutation and praised him. His mind pleased with the austerities, Shiva, accompanied by

Amba and the foremost ganas, gave Vishnu a son. When Mahadeva gave him this son, he was with Amba. Therefore, Jambavati's son got the name of Samba. [1918] I have thus told you everything about Krishna, whose deeds were infinite. He obtained jnana from the maharshi and a son from Shankara. If a person constantly recites this, or makes it heard, he obtains jnana about Vishnu and rejoices with him.""

Chapter 424-8.2(2) (Shiva and Pashupata)

“The sages asked, 'What is this jnana about Pashupata? “T Why is Shiva Pashupati? Why did Krishna, unblemished in deeds, ask Dhoumya's elder brother? O Vayu! O one who is Shankara's form! Please tell us all this. There is no lord in the three worlds who is your equal as a speaker.""

'Suta said, "Hearing the words of the maharshis, Prabhanjana [1919] remembered Shiva Ishana and started to speak.

"Vayu said, 'Earlier, on Mandara, Deva Mahesha, known as Shrikantha, spoke about the supreme Pashupata jnana to Devi. Krishna Vishnu, the womb of the universe, asked the same question about the Pashu status of devas and others and Shiva's status as Pati. Accordingly, the sage Upamanyu instructed Krishna. I will briefly tell you what he said. Listen attentively. Earlier, Upamanyu was seated. Vishnu, in the form of Krishna, prostrated himself before him in the proper way and spoke these words. Shri Krishna said, "O illustrious one! I wish to hear what Deva told Devi about the divine Pashupata jnana and everything about his glory. Why is the divinity, Pashupati? Who are spoken of as Pashus? What Pasha [1920] binds them? How is one freed from it?" The great-souled Upamanyu was urged by the illustrious one in this way. He prostrated himself before Deva and Devi and said the following.""

""Upamanyu said, "Starting with Brahma and ending with immobile entities, everything is described as Pashu. The lord of devas, the wielder of the trident, has samsara under his subjugation. Since the lord of devas, Shiva, is their lord, he is spoken of as Pashupati. Pati binds Pashus in the Pasha of impurity, maya and other things. When he is worshipped with devotion, he frees them. There are twenty-four tattvas, maya, karma and gunas. These are spoken of as vishayas. [1921] These are the Pashas that bound living beings. Starting with Brahma and ending with a blade of grass, Maheshvara binds Pashus with these Pashas. The divinity, who is Pati, makes them perform their own respective tasks. Following Mahesha's command, Prakriti gives birth to Buddhi [1922] that is appropriate for Purusha. Buddhi leads to ahamkara. Ahamkara generates the eleven senses [1923] and the five tanmatras. All this happens under the instructions of Shiva, lord of devas. Following Shiva's instructions, the tanmatras create, in the due order, all the five great elements. Following Shiva's command, all the great elements create the physical bodies of embodied beings,

[1918] Samba Sa (with) + Amba. Jambavati was one of Krishna's wives. Guha was born as Samba.

[1919] Vayu.

[1920] Pasha means chain, fetter, noose.

[1921] Material objects of enjoyment.

[1922] Intelligence.

[1923] Including the mind.

starting with Brahma and ending with a blade of grass. Buddhi determines to act. Ahamkara possesses self-conceit. Consciousness perceives and the mind takes a resolution. Ears and other senses of perception separately receive sound and other objects of the senses. The fact that they perceive their own objects of the senses and not those of others is because of the divinity's divine command and power. They receive sound and the others. The organs of action are engaged in performing their own acts. Each performs its own task and not that of others. This is because of Shiva's command. Sound is grasped and words are spoken. Shambu is the greatest and nothing can transgress his command. He is the one who grants space to all the elements. It is because of Paramesha's command that space is everywhere. As a result of Sharva's command, Prabhanjana supports everything and is inside and outside the universe, under prana and other names. As a result of Parameshvara's command, Agni bears havya to devas, kavya to ancestors and undertakes cooking and other activities. As a result of his command, water gives life to everyone and does other things. Because of Vishveshvara's command, Vishvambhara [1924] always supports the universe, protects devas, kills asuras and protects the three worlds. As a result of his command, Indra of the devas obtained the status of best among devas and Varuna always rules over water, binding with his noose and chastising with his rod. As a result of his command, the lord of riches became Indra of the yakshas and distributes wealth to beings, depending on their good deeds. As a result of his command, Purusha bestows prosperity and eternal jnana on those who are extremely intelligent. Following Shiva's instructions, Ishana punishes those who are wicked. Engaged by Shiva, Shesha holds up the earth on his head. Hara's fierce and tamasa form is the one who is known as the destroyer. [1925] As a result of Isha's command, the one with four faces creates. In many other forms, the lord protects, and at the end, he destroys. It is through Kalakala's [1926] command that Vishnu protects the universe. It is through his own three forms that he creates, preserves and destroys the universe. All this occurs because of Hara's instructions. His atman is in the universe. In his three forms, he creates and preserves. At the end, in the form of the Destroyer, he is the one who destroys all subjects. Through Kalakala's command, time preserves the universe. His three forms are radiant in the universe. He instructs the rain to shower down from the sky. It is because of the instructions of the lord of devas that Bhanu showers down. ᴛ He wears Chandra as an ornament and because of his command, Chandra nourishes plants, delights beings and supplies devas with nectar."""""

"""""Everything is established because of Shankara's command and powers-Adityas, Vasus, Rudras, the two Ashvins, Maruts, those who travel in the sky, rishis, siddhas, serpents, humans, mrigas, pashus, birds, worms, immobile objects, rivers, oceans, mountains, forests, lakes, Vedas and Vedangas, the sacred texts, mantras, stomas, [1928] sacrifices, the fire of destruction that ends with Shiva, worlds and their rulers, the innumerable brahmandas and their coverings, everything in the past, the present and the future, the directions and sub-directions, kala and the other divisions of time and everything in the universe that has been seen or heard of. It is through his command and powers that the earth, mountains,

[1924] One who supports the universe. This word has several meanings. Here, it means Vishnu.

[1925] In a typo, the text says Hari.

[1926] Kalakala means destroyer of Kala, Shiva.

[1927] In the sense that the sun's rays suck up the water that is showered down as rain.

[1928] Hymn of praise.

clouds, oceans, large number of stellar bodies, devas, with Shakra as the foremost, mobile and immobile entities, sentient and not sentient, are established. O Krishna! Shambhu's immeasurable deeds and what is done as a result of his command are extremely wonderful. I have heard about them from the Upanishads. In earlier times, the gods, along with Indra, argued amongst themselves, having defeated the asuras in a battle. Each said, 'I have been victorious'. Maheshvara assumed an excellent form, that of a yaksha, and arrived in their midst, with his own auspicious signs not evident on his limbs. He placed a blade of grass on the ground and asked each of the gods to move it. 'Whoever is capable of doing this has defeated the daityas.' Hearing the yaksha's words, Shachi's consort, the wielder of vajra, was enraged. He laughed and tried to raise the blade of grass. Though he wished to, he was incapable of raising the blade of grass. To sever it, the wielder of the vajra then released his vajra at it. His vajra seemed to face vajras from every direction and striking the blade of grass, fell down in front of it, sideways. Vahni kindled a large fire. Pavana unleashed a mighty wind. The lord of waters created a deluge, as if dissolution had arrived. In this way, the wrathful devas sought to do many things against the blade of grass. O Krishna! As a result of the yaksha's strength, all these were futile. Indra of the devas was angry and asked the yaksha, 'Who are you?' While they watched, he vanished. At this time, Devi Haimavati showed herself in the sky, decorated in divine ornaments, beautiful and with a pleasant smile. Seeing her, devas, with Shakra at the forefront, were amazed. They prostrated themselves and asked her about the yaksha. 'Who was this, with the signs of a yaksha?' Smiling, Devi replied, 'He cannot be perceived by you. He is the one who makes the wheel of samsara, with its mobile and immobile entities, move around. In the beginning, he is the one who creates the universe. At the end, he withdraws it. There is no one who controls him. He controls everything.' Saying this, Mahadevi vanished from the spot. All the devas were amazed. They prostrated themselves before her and left for heaven."""”

Chapter 425-8.2(3) (Shiva's Forms)

""Upamanyu pamanyu said, "O Krishna! Listen. Mahesha Shiva is the paramatman. Everything in the universe, mobile and immobile, is pervaded by forms of his atman. Using his own forms, Shiva is present in everything. His atman is immeasurable. But it is said that he presides over everything. Know that his forms which pervade the universe are Brahma, Vishnu, Rudra, Mahesha and Sadashiva. There are other forms, known as the five brahmanas. There is nothing that is not pervaded by these forms. The forms of the divinity that are known as the five brahmanas are Ishana, Purusha, Aghora, Vamadeva and Sadyojata. The form known as Ishana is the first and the greatest. He enjoys Prakriti and is himself established as kshetrajna. The lord Sthanu is not manifest, and the form known as Purusha is his manifest form. He resorts to the gunas and presides over the unmanifest,[1929] which is enjoyed. The wielder of Pinaka has a form known as Aghora, who is greatly worshipped. He presides over the tattva of intelligence and the eight parts, dharma and the others. [1930] Those who know about who presides over what say that the lord Mahadeva's form, known as Vamadeva, presides over ahamkara. Those who are intelligent say that the infinitely radiant Shambhu's form, known as Sadyojata, presides over the mind.

[1929] Prakriti.

[1930] The number eight indicates tantra and the eight sub-manifestations of different types of atmans.

All those who are learned know that the lord Ishvara's form, known as Ishana, presides over the ears, speech, sound and space. All those who are accomplished about the meanings of the Puranas know that Ishvara's form, known as Purusha, presides over the skin, hands, touch and wind. The learned say that the form known as Aghora presides over the eyes, the feet, from and fire. Learned devotees know that Ishvara's form, known as Vamadeva, presides over the tongue, the anus, taste and water. It is said that Ishvara's form, known as Sadyojata, presides over the nose, the genital organs, smell and the earth. These five forms of the divinity are the sole causes behind welfare. Men who desire welfare must constantly make efforts to worship them. He is the original lord of devas, and his eight forms are established in the universe, like jewels strung together on a thread. These eight forms are known to be Sharva, Bhava, Rudra, Ugra, Bhima, Pashupati, Ishana and Mahadeva. These eight forms of Mahesha, Sharva and the others, preside over earth, water, fire, wind, space, kshetrajna, the sun and the moon. In the form of Vishvambhara, he holds up the universe, with its mobile and immobile entities. This is the determination of the sacred texts about Sharva's auspicious form. In the form of water, there is a form that gives life to the entire universe.

This is spoken of as the paramatman's form that is known as Bhava. In the form of the auspicious fire, he pervades the universe, inside and outside. This fierce and terrible form is spoken of as Rudra. In the form of the wind, there is a form that throbs and makes everything throb. This frightful, but virtuous, form of the lord is spoken of as Ugra. The terrible form of Bhima splits the elements, pervades everything in the form of space and provides space to everything. There is a form known as Pashupati, presiding over all atmans and residing in all bodies. He frees Pashus from their Pashas. Known as the sun, there is a form that illuminates the entire universe. This is Mahesha's form, known as Ishana, and he moves around in the sky. In the form of the moon, he nourishes the universe with his beams of amrita. This is the great divinity's form, known as Mahadeva. Shiva, the paramatman, creates these eight forms from his own atman. He pervades all these other forms. Therefore, the universe has Shiva in its atman. When the roots of a tree are watered, the branches are nourished. Through the worship of Shiva, the universe, his body, is also nourished. The learned know that when Shiva is worshipped, he grants freedom from fear and favours to everyone and does good turns to everyone. A father is pleased when his sons and grandsons are pleased. In that way, Shankara is pleased when everyone is pleased. There is no doubt if a person acts so as to constrain any embodied being, this is the same as harming his eight forms. In his eight forms, Shiva's atman is established in the universe. With every possible sentiment, Rudra, the supreme cause, should be worshipped."""""

Chapter 426-8.2(4) (Glory of Gouri and Shankara)

“Krishna said, "Bhagavan Paramesha Sharva is infinitely energetic. It has been heard how his form pervades the entire universe. I now wish to know about the natures of Paramesha and Parameshi. How do these two preside, in their masculine and feminine forms?"""""

"""Upamanyu replied, "I will briefly tell you about the illustrious forms of Shiva and Shivaa. Even Bhava is incapable of describing it in detail. Shakti is herself Mahadevi and Mahadeva is the one who has Shakti within him. Everything mobile and immobile is a small bit of their powers. Some objects lack consciousness, and some objects possess consciousness. Each

one of these can be pure or impure and can also be Para or Apara. [1931] The wheel of samsara has both the conscious and the unconscious. Within these, there exist the impure and Apara and the pure and Para. Both Para and Apara may possess consciousness or may not possess consciousness. Shiva and Shivaa naturally possess consciousness. The universe is under the control of Shiva and Shivaa. But Shiva and Shivaa are not under the control of the universe. Shiva and Shivaa are Vishveshvara and Vishveshvari, vested with lordship. Shiva is like Devi and Devi is like Shiva. Like the moon and the moonbeam, no difference can be discerned between the two. Without the moonbeam, the moon will not shine. In that way, it should be known that without Shakti, Shiva does not shine. Without its radiance, there will be no sun. Nor is there any radiance without the sun. In that way, there is mutual dependence between Shakti and the one who has Shakti. There is no Shakti without Shiva and there is no Shiva without Shakti. It is through Shakti that Shiva constantly bestows objects of pleasure and emancipation on embodied entities. Shakti is primordial, alone and supreme. She is eternal and depends on Shiva. The one who is described as the lord of everything possesses gunas similar to her gunas. Shiva, the paramatman, follows the same dharma that she does. Shakti is alone and supreme. Her form is that of consciousness and she is the one who gives births. Following Shiva's will, she divides herself in many ways and creates the universe. She is known under three names-Mulaprakriti, Maya and Triguna. When the universe goes through an inversion, this is because of Shivaa. Indeed, Shakti divides herself into parts-one, two, hundreds and thousands and they have different kinds of functions. As a result of Shiva's will, Para Shakti unites with Shiva's tattva and the first creation occurs, like oil from sesamum. This is known as Kriya Shakti, arising from Shakti and the one who has Shakti. As a result of Kriya Shakti being agitated, the primordial nada originates. Bindu originates from nada and Sadashiva emerges from bindu. Maheshvara originates from Sadashiva and pure Vidya emerges from Maheshvara. This is the Ishvari of speech and since the wielder of the trident has this Shakti, he is Ishvara of speech. The varnas manifest themselves in the form of Matrikas. United with the infinite, Maya creates Kaala, Niyati, Kalaa and Vidya and through Kalaa, Raga and Purusha. Thereafter, the unmanifest, with the three gunas, originates from Maya. With the three gunas having emerged from the unmanifest, the three gunas divide themselves further. The entire universe is pervaded by sattva, rajas and tamas. When the three gunas are agitated, the three forms, who are the lords of the gunas, are created. In the due order, Mahat and the other tattvas originate. As a consequence of Shiva's command, innumerable lumps of eggs are born. They are presided over by an infinite number of Vidyeshas and Chakravartis. In accordance with differences in bodies, the Shaktis are said to be different. There are known to be of various types, with differences of gross and subtle. Rudra's Shakti is Roudri, while that of Vishnu is said to be Vaishnavi. Brahma's Shakti is known as Brahmani, while that of Indra is said to be Aindri. What is the need to speak a lot? Just as a body has the atman inside, everything spoken about in the universe is pervaded by Shakti. Everything in the universe, mobile and immobile, is full of Shakti. Kalaa is the supreme Shakti of the paramatman. Therefore, she is Para Shakti, and she follows Ishvara's wishes. It has been determined that she creates everything in the universe, mobile and immobile. Ishvara presides over the universe and pervades it eternally.

[1931] We have deliberately not translated the words Para and Apara, because they have multiple meanings. Para conveys the sense of highest and Apara is something that falls short of the highest.

He possessed the three Shaktis of Jnana, Kriya and Iccha. It shall be this way. It shall not be this way. Such statements are reflective of Mahesha's Iccha Shakti, and they constantly restrain action. Jnana Shakti is established in the form of intelligence and decides the true nature of cause, effect, instrument and need. Kriya Shakti is established in the universe and carries out what is desired. In the form of resolution, it conceptualizes the task and the moment when it is to be performed. Para Shakti is the one who follows the dharma of giving birth. Indeed, when these three Shaktis have arisen, it creates the entire universe. Such are the Shaktis, and Shiva is spoken of as a union of the Shaktis. Originating as a result of Shakti and the one who possesses Shakti, the universe is full of Shiva and Shakti. Without both the father and the mother, a son is not born. In that way, without Bhava and Bhavani, mobile and immobile entities would not exist. The universe originates from the masculine and the feminine. Therefore, it has the masculine and the feminine within it. It is a consequence of the powers of masculine and feminine. Both masculine and feminine are established in it. Shiva is spoken of as both the paramatman and as Shivaa. Shiva is spoken of as Sadashiva and Shivaa is Manonmani. Shiva is known as Maheshvara and Shivaa is spoken of as Maya. Purusha is Paramesha and Prakriti is Parameshvari. Rudra is Maheshvara and Rudrani is Rudra's beloved. Vishnu is the divinity Vishveshvara and Lakshmi is Vishveshvara's beloved. Shiva created Brahma and Brahma's beloved is Brahmani. Bhaskara is Bhagavan Shiva and Prabha [1932] is Bhagavati Shivaa. Mahendra is Manmatha's enemy [1933] and Shachi is the daughter of the king of mountains. Jataveda [1934] is Mahadeva and Svaha is the one who is half of Sharva's body. Yama is the divinity Tryambaka, and his beloved is the daughter of the mountain. Nirriti is Bhagavan Isha and Nairriti is the daughter of the mountain. Varuna is Bhagavan Rudra and Varuni is the daughter of the mountain. Vayu is the one who wears the crescent moon on his head and his beloved is Shivaa, Shiva's beloved. Yaksha is the destroyer of the sacrifice and Riddhi is the daughter of the mountain. [1935] Chandra is Chandrashekhara and Rohini is Rudra's beloved. Ishana is Paramesha and Aarya [1936] is Parameshvari. Ananta is the one who is infinite in strength and Ananta's beloved is the infinite one. [1937] Kalagni is Rudra and Kalagni's beloved is Kali. The man known as Manu is Shambhu and Shatarupa is Shiva's beloved. Daksha is Mahadeva himself and Prasuti is Parameshvari. Ruchi is Bhava and the learned speak of Akuti as Bhavani. Bhrigu is the divinity who destroyed Bhaga's eyes and Khyati is the one loved by the three-eyed one. Marichi is Bhagavan Rudra and Sambhuti is Sharva's beloved. Angiras is the one who holds up Ganga and Smriti is said to be Uma herself. Pulastya is the one who wears the moon on his crest and Priti is the one loved by the wielder of the trident. Pulaha is the one who destroyed Tripura and his beloved is Shiva's beloved. Kratu is said to be the one who destroyed the sacrifice and Sannati is the lord's beloved. Atri is the one with three eyes and the learned say that Anasuya is Uma herself. Kashyapa is the divinity who destroyed Kala and the mother of devas is Maheshvari. Vasishtha is Manmatha's enemy and Arundhati is Devi herself. All men are Shankara, and all women are Maheshvari. Therefore, all men and women possess their powers."""""

[1932] The sun's radiance.

[1933] Shiva.

[1934] Agni.

[1935] Here, Yaksha means Kubera. Riddhi is Kubera's wife.

[1936] Ishana's wife.

[1937] Shivaa.

""Bhagavan Isha is the one who enjoys objects and Parameshvari is the object. Everything that is heard is Uma's form and everyone who hears is the one who wields the excellent trident as a weapon. Everything that is worthy of being asked is supported by Shankara's beloved. Everyone who asks is the one whose atman is in the universe, the one who wears the crescent moon as an ornament. Everything seen, everything spoken about and every object with form is his beloved. The one who perceives is the divinity Vishveshvara, the one who wears a slice of the moon as his crest jewel. Everything with taste is Mahadevi and Deva Shiva is the one who savours the taste. Everything loved is Girija and the one who loves is the one who imbibed the poison. Everything worthy of being thought about is always supported by Devi Maheshvari. The one who reflects is Mahadeva Maheshvara, whose atman is in the universe. Everything worthy of being understood is supported by Bhava's beloved. The one who understands is the divinity, Bhagavan Chandrashekhara. In everything with life, Bhagavan, the lord who wields Pinaka, is prana. In everyone, in the form of water, Ambika ensures that prana exists. All kshetras are Devi, loved by the destroyer of Tripura. They are supported by her and Bhagavan, the Destroyer, is kshetrajna. The day is Deva, who holds the trident as a weapon, and night is the one loved by the one with the trident in his hand. The sky is Deva Shankara, and the earth is Shankara's beloved. The ocean is Bhagavan Isha and the shoreline is the daughter of the Indra among mountains. The tree is Deva Vrishadhvaja, and the creeper is Vishveshvara's beloved. Bhagavan, who chastised Tripura, supports everything masculine. Devi, who charms Deva, supports everything that is feminine. Sharva's beloved supports all the different groupings of words and Chandrashekhara supports the meanings of all these words. Every object is Maheshvara and every Shakti in an object is Devi Vishveshvari. Everything supreme, pure, sacred and auspicious is said to be an expansion of the energy of those two immensely fortunate ones. When a lamp is lit, its flame illuminates the entire house. Like that, their energy pervades and illuminates the universe. The supreme shruti texts say that starting with a blade of grass and ending with Shiva's image, everything known in the universe originates because of contact with them. They exist in the atmans of everyone and ensure every kind of welfare. They must always be worshipped, revered and thought of. O Krishna! According to my wisdom, I have told you about the innate nature of Paramesha and Parameshi. But I have still not completed. Who is capable of speaking about the innate nature of Paramesha and Parameshi? It is beyond the perception of minds of those who are great. It is in the minds and hearts of those who have dedicated themselves to Ishvara and Ishvari. However, for those who have not done so, it does not exist in their intelligence. The powers that have been spoken about are said to be beyond Prakriti. Those who know about secrets know about the secret and the supreme, beyond Prakriti. The supreme powers of Parameshvara are beyond Prakriti and cannot be grasped through words, thoughts or the senses. He is the supreme refuge. He is the supreme destination. He is the supreme achievement. Parameshthi's powers represent that. To obtain that, there are those who have endeavoured to control their breath and conquer their senses, sealing all possible entry into the prison that is a womb. If one understands about the powers of Shiva and Shivaa, one is never scared. One obtains the medication of mritasanjivani, an antidote to the virulent poison that is samsara. If a person understands the tattva about their Para and Apara powers, he goes beyond the Apara powers and obtains the Para powers. O Krishna! I have thus spoken to you about the true nature of the two paramatmans. This is a secret, but since you are Bhava's devotee, you are worthy. It is the instruction of the Vedas that the po powers of Isha and Ishi should never be spoken about to those who are not disciples, or to those who are not Shiva's devotees. O one who brings welfare! Therefore, you should not speak about this

to others. You should speak about it to those who are like you, not to others. If a person reveals the nature of Shiva and Shivaa's powers to those who are worthy, he is freed from the ocean of samsara and obtains sayuja with Shiva. If this is recited, crores of great sins are destroyed. If this is recited three times or four times, even more sins are destroyed. Enemies who cause harm are destroyed and well-wishers increase. Learning is enhanced. The mind turns towards Shiva and truth flourishes. If a person possesses supreme devotion towards Shiva, along with Amba, the followers and the attendants, he obtains welfare and everything else. There is no doubt about this. With purity and trust inside and devotion towards Shiva, this must be chanted. As a result of former karma being strong, if the fruits are not realized, it must be recited repeatedly. In that event, there is nothing in the world that will be impossible to obtain."""""

Chapter 427-8.2(5) (Knowledge about Pashupati)

‹""Upamanyu said, "This universe, with its mobile and immobile entities, is a form of the lord of devas. Because of the weight of Pashas, Pashus do not know this. O descendant of the Yadu lineage! Maharshis do not know about his supreme nature, which is without a second. Therefore, though he is one, they speak of him in many ways. Some say that his atman is the brahman. Others say that he is beyond the brahman. Some speak of Mahadeva as supreme, without beginning and without death. He is spoken of as the cause behind elements and senses and as Pradhana, with his atman in material objects. But Para-brahman is indicated as being beyond Apara-brahman, with only consciousness in its atman. The word brahman is used because it is large and because it expands. [1938] Both are forms of the brahman-Brahma and Brahma's lord. Some say that Isha has the forms of Vidya and Avidya. It is said that Vidya has consciousness and Avidya lacks consciousness. Both Vidya and Avidya exist in the universe, and both belong to the guru of the universe. Since the universe is under his control, there is no doubt that the universe is his form. Some say that his form is the one that causes confusion. Others know that Sharva's form is beyond this. In this way, one expends one's intelligence and speaks a lot, causing confusion. Those who know say that his true form is beyond Vidya. His tattva is spoken of as supreme, without a second. Those who speak about the Vedas say that anything contrary is not true. Since he is the lord of both, Shiva is described as the lord of the existent and the non-existent. He is said to be Kshara and Akshara. There are those who say he is beyond notions of Kshara and Akshara. All beings are Kshara. The one who is immoveable is spoken of as Akshara. Since both are under his control, both are Paramesha's forms. The serene Shiva is beyond them. He is spoken of as being beyond Kshara and Akshara. He has individual and collective forms. But he is the cause behind the individual and the collective. Some sages say that Shiva is the supreme cause. Some say that the collective is not manifest and that the individual is manifest. Since these function according to Paramesha's will, they are indeed his forms. But since he is their cause, Shiva is also the supreme cause. Those who know about the meaning of the word cause, say that he is the cause behind the collective and the individual. Some say that Ishvara's form is manifest in a jati. [1939] Whatever is inherent in the lump that is a body, is said to be jati.

[1938] The word brihat (large) is based on a verbal root that indicates expansion and extension.

[1939] Jati is a form of existence, determined by birth.

Depending on its conduct, the individual assumes the form of a lump that is jati. What jati becomes manifest, this is because his command is being followed. Therefore, Mahadeva is spoken of as the individual, manifest in the form of jati. Some speak of Shiva's atman as Kala, manifest in the form of Pradhana and Purusha. Pradhana is said to be Prakriti and Purusha is kshetrajna. The learned speak of twenty-three manifest tattvas. Kala is the cause behind the creation of the universe coming to a conclusion. Isha is the lord, the creator, the one who activates and the one who withdraws. He is his own ruler, and he is the cause behind appearance and disappearance. He is without birth. Thus, Pradhana, Purusha, the manifest and Kala are his own forms. He is their leader and lord, their cause. He is their creator and is spoken of as Maheshvara. Some speak of Isha as the atman of Virat and Hiranyagarbha. Hiranyagarbha is the cause behind the worlds and Virat is the atman of the universe. Others say that Shiva is the supreme and wise one who is within. There are others who speak of him as the atman in wisdom, energy and the universe. There are others who speak of him as the state of turiya. Others know him as the supreme Soumya. There are others who hold the view that he is the one who measures, he is the measurement and he is the one who is measured. Others say he is the doer, the act, the effect, the instrument and the cause. There are others who speak of him as the atman in the states of being awake, dreaming and sleeping. Some say he is turiya, beyond these. Some say he is beyond turiya. Some say he is devoid of gunas. There are others who know him as the supreme one who possesses gunas. Some say he moves around in samsara, while others say he is beyond samsara. Some speak of him as self-ruling, others know him to be beyond notions of self-ruling. Some speak of him as terrible, while others describe him as amiable. [1940] Some say he possesses attachment, others say he is devoid of attachment. Some say he is active, other people say he is not active. Some say he possesses senses, others say he is devoid of senses. Some speak of him as stable, while others say that he is not stable. Some say he possesses forms, others know him as the one without forms. Some say he cannot be seen, others know him as one who can be seen. Some say he can be spoken about, others hold that he is beyond words. Some say he can be expressed in words, others have the view that he is beyond usage of words. Some say he possesses thoughts, others hold that he is devoid of thoughts. Some hold jnana to be his atman. Others say that he is vijnana. Some say he can be known, while others say he can never be known. Some speak of him as Para and one, others say he is Apara. In this way, one has conceived of Parameshthi's true nature. Because of their different conceptions and beliefs, sages are unable to grasp his true nature. There are those who seek refuge with Prameshvara, with every kind of sentiment. Without efforts, they get to know Shiva, the supreme cause. Isha is the ancient being who rules over the worlds. Until a Pashu sees him, he suffers miseries in the bonds of Pasha and like the rim of a wheel, is whirled around in samsara. Isha is the creator, golden in complexion. He is Purusha, Brahma's origin. He is the one who should be beheld. When a person sees him, through that knowledge, he is purged of good and bad deeds and without any blemishes, obtains union with the supreme.

[1940] That is, Soumya.

Chapter 428-8.2(6) (Shiva's Tattva)

“Upamanyu said, "As a result of atoms, [1941] action, maya, Prakriti, intelligence and ahamkara, Shiva suffers from no bonds. Nor are there any bonds that result from the mind or the senses. There are never any bonds on account of the tanmatras or the elements. Kaala, Kalaa and Vidya do not restrain him. The infinitely energetic Shambhu has no attachment or hatred. He has no occupation. Notions of being skilled or unskilled do not apply to him. The adverse effects of karma and the fruits of happiness and misery do not apply to him. He has no hopes, no relationships, no samskaras and no karma. Objects of pleasure and association with objects of pleasure have no meaning. He is beyond the conception of the three periods of time. He has no cause, nor anyone who makes him do anything. He has no beginning, middle or end. He has no act, cause, instrument or effect. He has no relatives. Nor does he not have relatives. There is no one who urges him or controls him. He has no lord, guru or protector. There is no one who is his superior or equal. He has no birth or death. He desires nothing, nor does he not desire anything. He is not subject to any norms or restraints. He has no emancipation, nor bondage. Nothing inauspicious ever flows from him. Since he is Shiva, the paramatman, everything auspicious is in him. Through his own Shaktis, Shiva presides over everything. He is established and never deviates from his own nature. Therefore, he is spoken of as Sthanu. Shiva presides over the universe, mobile and immobile. He is remembered as the one who possesses every kind of form. When one knows Sharva, one is not deluded. O Sharva! O Rudra! I prostrate myself before you. He is the great being who is beyond existence. He is Bhagavan, with golden arms. He is Ishvara, the lord of gold. He is Ishana, Ambika's consort. He is the wielder of Pinaka, who rides on a bull. Rudra is one and he is the supreme brahman. He is the being who is dark and tawny. He is the one who should be sought out inside the body and within the heart, as minute as the tip of a hair, with golden hair, eyes like lotuses and a coppery-red complexion. He is the divinity who moves around, blue in the throat and golden all over. He is gentle and amiable and a mixture of both. He is Akshara, amrita and without decay. He is the special and supreme being, Bhagavan, who destroyed death. He is free from notions of sentient and non-sentient and prapancha. He is greater than the greatest. With his excellent jnana and prosperity, Shiva looks on. The learned say that he is established, greater than all the lords of the worlds. When the subsidiary cycle of creation occurred, he is the one who instructed Brahma about all the sacred texts in detail. He is the original instructor, who instructed in this way, not affected by periods of time. He is not affected by periods of time and is described as the guru of all gurus. He is everything. He is Sarvesha, not affected by divisions of time. All his Shaktis are naturally exceedingly pure. He is unmatched in jnana. He creates his eternal body. His prosperity is without a challenger. So are his happiness and great strength. There is no match to his energy, power, valour, forgiveness and compassion. He is complete. Therefore, he has no need for creation himself. The fruits of all his deeds are meant to show favours to others. When Pranava is uttered, it expresses Shiva, the paramatman. Pranava and other supreme words express Shiva, Rudra and the others. When Pranava is uttered, it expresses Shambhu.

[1941] We have translated anu as atom.

Therefore, if one uses this to perform japa on Bhava, one obtains supreme siddhi. There is no doubt about this. Therefore, those who are accomplished in the agama texts speak of the divinity as being expressed in a single akshara. Those who are learned know that a word and its meaning are identical. The Upanishads speak of four matras-'A', 'U', 'M' and nada. 'A' is spoken of as hymns from the Rig Veda, 'U' is spoken of as the Yajur Veda, 'M' as the Sama Veda and nada is said to represent the shruti text of Atharva Veda. 'A' stands for the great seed, rajas and the four-faced creator. 'U' is Prakriti, the womb, and Hari, who protects with sattva. 'M' is Purusha, the seed, tamas and Hara, the destroyer. Nada is the supreme being, Isha Shiva, nirguna and devoid of action. Everything is known through the three matras in three different ways. Through that half matra, Shiva's atman should be understood. There is nothing greater than him and there is nothing smaller than him. Immobile as a tree, he is established in heaven. He is a being who is complete in himself alone, in every possible way.'

Chapter 429-8.2(7) (Shiva's Tattva Continued)

“Upamanyu said, "His Shakti and his Vidya are natural, and the universe doesn't reveal the signs. It is one, but illuminates in many forms, like the radiance of the sun. There are an infinite number of Shaktis, Iccha, Jnana, Kriya, Maya and others. They are like the sparks from a flame. The beings, Sadashiva, Ishvara, Vidyeshvara, Avidyeshvara and others, were born from this Shakti, which is beyond Prakriti. There is no doubt that starting with Mahat and ending with Vishesha, and Aja [1942] and the other forms, are produced by this Shakti. This Shakti is subtle and goes everywhere, with the form of enlightenment and bliss. The divinity Shiva, with the moon as his ornament, is said to be the one who possesses Shakti. Shiva is the one who should be known. Shiva is learning, wisdom, the shruti texts, the smriti texts, fortitude, stability, steadfastness, jnana and the Shaktis of Jnana, Iccha and Karma. His command is the supreme brahman. There are two kinds of Vidya, Para and Apara. Pure Vidya and pure Kalaa are both created by Shakti. Maya is Prakriti. A living being is subject to transformations and is Vikriti. [1943] Everything, existent or non-existent, is pervaded by Shakti. Devi Maya deludes the universe, with its mobile and immobile entities. In her pastimes, without any effort, she frees them. Along with her, in her twenty-seven forms, Sarvesha is established and pervades the universe. This is how emancipation occurs."""""

"""""Once upon a time, there were some sages. They knew about the brahman and desired emancipation. Their minds were filled with doubts, and they wondered, 'What is the reason? Where have we been born from? What is the reason for us to be alive? Where will we be instated? Who is the one who presides over us? How can we obtain eternal happiness and other things that are everlasting? Who has made these arrangements in the universe, which cannot be transgressed? Time, inclination, destiny and wishes cannot have engaged us here. The origin of beings cannot be Purusha, or any supreme yogi. Time is insentient, whereas the atman is sentient.

[1942] Brahma.

[1943] Vikriti is change, transformation, with a nuance of the negative about it.

Beings experience happiness and unhappiness, but they have no ownership over them.[1944] Those who are devoted to dhyana and yoga can see Ishvara's Shakti. Their Pashas are severed, and they can see him directly, though he is hidden by the gunas. When the Pashas are severed, they can see the cause behind all causes. He is the one who possesses Shakti. With their divine sight, they see Mahadeva. He is immeasurable. Through Shakti, he presides over all causes, along with Kaala. It is through his favours that one visualizes the supreme yoga of bhakti yoga and obtains the divine destination. They see Shiva, along with Shakti, within their hearts. The shruti texts say that such people obtain eternal peace. The one who possesses Shakti can never exist without Shakti. Nor can Shakti withdraw from the one who possesses Shakti. The two are identical. Indeed, the process of emancipation through jnana or karma is not spoken about. With his favours, it is as if emancipation assumes an embodied form and exist in the palm of one's hands. Through his favours, devas, danavas, pashus, birds, worms and insects can be freed. A foetus in a womb, a child, a young person, an aged person, a person who is about to die, one who is in heaven, one who is in hell, one who has fallen down, a person with dharma in his atman, a learned person, a foolish one-through his favours, there is no doubt that all these are instantly emancipated. There is no doubt that Parameshvara is pleased with devotees, even if they are not worthy. In his compassion, he frees them from many kinds of dirt. Devotion results from his favours and his favours result from devotion. Beholding that there can be a difference in states, a learned person is not confused about this. His favours are first required to ensure objects of pleasure and emancipation. However, it is impossible to obtain this in a single birth. There are siddhas who have followed the shruti and smriti texts across many births. When they develop understanding, they are no longer attached and Maheshvara is pleased. The lord of devas is pleased when Pashus follow such a path. The mind must first be filled with the faith and belief, 'My lord exists.' After this, a man engages in many kinds of austerities that characterize those who follow Shiva's dharma. As a result of this yoga, there is greater devotion. As a result of this greater devotion, greater favours are obtained. Through these favours, one is freed from bonds. The person transcends notions of being emancipated and not being emancipated. Even if a mortal person has a little bit of such sentiments, for three succeeding births, he will not be squeezed in the vaginal passage. There is no doubt about this. Service, with or without the accompaniments, is said to be devotion. Depending on the mode, this is divided into three types thoughts, words and deeds. If one thinks of Shiva's form, this kind of service is said to be one done through the mind. If one performs japa, this is said to be service in words. If one performs rites like worship, this is said to be service in deeds. All three modes of service are said to be the following of Shiva's dharma. Shiva, the paramatman, has said that there are five kinds of dharma. Briefly, they are austerities, karma, japa, dhyana and jnana. Karma is the worship of Shiva's lingam. Austerities are chandrayana and other things. Japa is of three types-repeated practice, thinking about him and dhyana. The jnana that exists in Shiva agama texts is spoken of as jnana.

[1944] Though not clearly stated, this seems to be the place where the speculation of the sages ends, and Upamanyu continues.

Out of compassion towards those who seek refuge with Shiva and to give them a means to ensure the beneficial, the Shiva agama texts were stated by Shrikantha Shiva to Shivaa. Therefore, an intelligent man who seeks to ensure his benefit should seek to enhance devotion towards Shiva and avoid attachment to material objects."""""

Chapter 430-8.2(8) (Vyasa's Avataras)

""Krishna said, "O illustrious one! I wish to hear what Shiva said, to free those who seek refuge with him, on jnana about Shiva, the essence of the Vedas. It cannot be grasped by those who are not devotees, those who lack intelligence and those who are not engaged with him. It is secret and has five kinds of meanings. It is criticized by those who lack wisdom. It is not against the dharma of varnas and ashramas and in some cases, it is the same. It has been adapted from Vedas and Vedangas and all of samkhya and yoga. The innumerable and extensive texts have one hundred crores of shlokas. O lord! What is said about how Paramesha should be worshipped? Who has a right to perform this worship? What about jnana, yoga and other things? O one excellent in vows! You should tell me about all this in detail. """""

""Upamanyu replied, "Shiva himself spoke about what the Vedas have said. I will briefly speak about Shiva's dharma, without praising it, or criticizing it. It will instantly be evident that he is the cause. It is divine and confers emancipation. With a guru's favours, it can be obtained easily. I will speak about it briefly. It is impossible to narrate it in detail. The lord Sthanu Maheshvara Shiva has both cause and effect within him. Desiring to create, he manifested himself from the unmanifest. The lord, superior to all the rishis in the universe, created the first among devas, the lord Brahma. When he was being born, Brahma looked towards his father, the divinity. While Brahma was being born, his father, the divinity, looked towards him and commanded him. Thus glanced at by Ishvara Rudra, the deva created the universe. He made separate arrangements for the different varnas and ashramas. For the sake of sacrifices, he created Soma. Heaven, earth, fire, the sun, the sacrifice, Vishnu and Shachi's lord originated from Soma. They and other gods praised Rudra, with hymns dedicated to Rudra. With a pleased face, the lord stood in front of the devas. In his own pastimes, Maheshvara robbed them of their jnana. Thus deluded, devas asked him, 'Who are you?' Bhagavan Rudra replied, 'I am the only ancient being. O best among gods! I was, and will be, the first. There will never be anyone who surpasses me. There will never be an entity who exceeds me. I alone satisfy the universe with my own energy. There is no one who is superior to me, or equal to me. A person who knows me, is emancipated.' Saying this, Bhagavan Rudra vanished from the spot. Unable to see Ishana, they used hymns from the Sama Veda to praise him. They based themselves on Atharvashiras Upanishad and observed Pashupata vrata. The immortals smeared bhasma all over their limbs. To show favours to the Pashus, the lord Ishvara Pashupati arrived in their presence, along with Uma and his ganas. There are yogis who have destroyed their sins. They have conquered sleep and have conquered their breathing. They see the divinity within their hearts. Like that, the bulls among devas saw him. There is the one who is known as the supreme Shakti. She follows Ishvara's will. They saw her, possessing beautiful eyes, to Mahesha's left. They also saw the lords among ganas and other siddhas. They have freed themselves of samsara and have obtained a constant and supreme destination with Shiva. Devas praised Maheshvara,

along with Devi. They used Maheshvara's divine stotrams, from the shruti texts and from the Puranas. Full of compassion, the divinity Vrishadhvaja glanced towards the devas. Pleased, he spoke in a naturally sweet voice. 'I am pleased with you.' Pleased in their minds, they prostrated themselves before Vrishadhvaja."""""

"Lovingly, the devas asked him a question that has deep meaning. The devas asked, 'O Bhagavan! What path should be followed to worship you on earth? Who has the right to undertake this worship? You should tell us the truth about this.' Hara, the supreme divinity, smiled and glanced at Devi. He displayed his terrible and supreme form, which resembles the sun. It was supreme, full of every kind of prosperity and every kind of energy. It was surrounded by Shaktis, images, accompaniments, planets and devas. He possessed eight arms and four faces. Half of that wonderful form was female. Beholding that wonderful form, the devas, with Vishnu at the forefront, understood that Deva was the sun and Devi was the moon. The five elements and all mobile and immobile objects were in him. They prostrated themselves, offered arghya and said, 'O one with the complexion of sindura! O one with an excellent disc! O one with ornaments golden in complexion! O one with eyes like the petals of a lotus! O one who holds a lotus! O cause behind Brahma, Indra and Narayana! The arghya in this vessel is praised. It has been filled with excellent jewels and golden water, mixed with kumkuma. There is kusha grass. There are flowers. We are offering it to you. O Bhagavan! Be pleased. I prostrate myself before Shiva, the serene one, along with his ganas. You are the original cause. You are Rudra and Vishnu. You are Brahma and you have a form as Surya.' If a person controls himself and worships Shiva in the solar disc in the morning, at midday and in the evening, if he offers an excellent arghya, if he prostrates himself and if he reads shlokas from the Upanishads, there is nothing that is impossible for him to obtain. If his devotion is firm, he is emancipated. Therefore, for the sake of dharma, artha, kama and moksha, in thoughts, words and deeds, Shiva must constantly be worshipped in the form of the sun. Located in the disc, Maheshvara looked at the devas. Hara gave them the sacred text, the sequel to all agama texts, and vanished. They understood that brahmanas, kshatriyas and vaishyas have a right to the worship. The devas prostrated themselves before the lord of devas and left for wherever they had come from. """,

"After a long period of time, that sacred text was forgotten. Seated on her husband's lap, Maheshvari asked him about it. Urged by Devi, Deva, with the moon as his ornament, narrated to her the sacred text that is a sequel to all the agama texts. Urged by Parameshthi,[1945] this was propagated in the worlds by my guru, Agastya, and maharshi Dadhicha. For the sake of emancipating those who seek refuge in him and imparting jnana to their descendants, in the cycle of yugas, the wielder of the trident himself takes avataras. Depending on the kalpa, in the due order, hear about the lords of yoga who were the avataras of Vyasa. They were Ribhu, Satya, Bhargava, Angiras, the brahmana Savita, Mrityu, the intelligent Shatakratu, Vasishtha, bull among sages, Sarasvata, Tridhama, Trivrita, bull among sages, Shatateja, Dharma, who is heard to have been Narayana, Svaraksha, the intelligent Aruni, Kritanjaya, Kritanjaya, [1946] Bharadvaja, the wise and excellent Goutama, the sage Vachahshrava, Sukshmayani, Shuchi, the sage Trinabindu,

[1945] Brahma.

[1946] This is a second Kritanjaya.

Krishna, Shakti, Shakti's son, Uttara, Jatukarnya, Hari and the sage Krishna Dvaipayana himself. O ones excellent in vows! These are the forms of Vyasa's avataras till the end of dvapara yuga. These were avataras of the wielder of the trident, who were teachers of yoga, and their disciples. At different points in time, the immensely energetic lord had four shishyas. Those shishyas had hundreds and thousands of disciples. They were born and carried out Shiva's command in the world. Those extremely fortunate ones were supreme in their devotion and were liberated."""""

Chapter 431-8.2(9) (Shiva's Avataras as Yogacharyas)

“Krishna said, "O illustrious one! In the cycle of yugas, please tell me about the avataras Sharva, the wielder of the trident, had as Yogacharya, [1947] and about their disciples."""""

""Upamanyu replied, "In Varaha kalpa, in the seventh manvantara, following the due order of yugas, these are the following twenty-eight [1948]-Shveta, Sutara, Madana, Suhotra, Kanka, Lougakshi, Mahamaya, Jaigishivya, Dadhivaha, Rishabha, the sage Ugra, Atri, Supalaka, Goutama, the sage Vedashira, Gokarna, Shikhandi, who lived in a cave, Jatamali, Attahasa, Daruka, Languli, Mahakala, Shuli, Dandi, Mundisha, Vishnu, Somasharma and Lakulishvara. Each of them had four shishyas who were serene in their minds. Starting with Shveta and ending with Rushya, I will enumerate them in the proper order.
(1) Shveta; (2) Shvetashikha; (3) Shvetashva; (4) Shvetalohita; (5) Dundubhi; (6) Shatarupa; (7) Richika; (8) Ketuman; (9) Vikosha; (10) Vikesha; (11) Vipasha; (12) Pashanashana; (13) Sumukha; (14) Durmukha; (15) Durgama; (16) Duratikrama: (17) Sanatkumara; (18) Sanaka; (19) Sananda; (20) Sanatana: (21) Sudhama; (22) Viraja; (23) Shankha; (24) Andaja; (25) Sarasvata; (26) Megha; (27) Meghavaha; (28) Suvahaka; (29) Kapila; (30) Asuri; (31) Panchashikha; (32) Vashkala; (33) Parashara; (34) Garga; (35) Bhargava; (36) Angiras; (37) Bala; (38) Bandhu; (39) Niramitra; (40) Ketushringa; (41) Tapodhana; (42) Lambodara; (43) Lamba; (44) Lambatma; (45) Lambakeshaka; (46) Sarvajna; (47) Samabuddhi; (48) Sadhya; (49) Siddhi; (50) Sudhama; (51) Kashyapa; (52) Vasishtha, (53) Viraja; (54) Atri; (55) Ugra, (56) Gurushreshtha; (57) Shravana; (58) Shravishtaka; (59) Kuni; (60) Kunibahu; (61) Kusharira; (62) Kunetraka; (63) Kasyapa; (64) Ushanas; (65) Chyavana; (66) Brihaspati; (67) Utathya; (68) Vamadeva; (69) Mahakala; (70) Mahanila; (71) Vachahshrava; (72) Suvira; (73) Shyavaka; (74) Yatishvara; (75) Hiranyanabha; (76) Koushalya; (77) Lokakshi; (78) Kuthumi; (79) Sumantu; (80) Jaimini; (81) Kubandha; (82) Kushakandhara; (83) Plaksha; (84) Darbhayani; (85) Ketuman; (86) Goutama; (87) Bhallavi; (88) Madhu; (89) Pinga; (90) Shvetaketu; (91) Ushija; (92) Brihadashva; (93) Devala; (94) Kavi; (95) Shalihotra; (96) Suvesha; (97) Yuvanashva; (98) Sharadvasu: (99) Akshapada; (100) Kanada; (101) Uluka;

[1947] Preceptor of yoga.

[1948] One for each dvapara yuga. If Guhavasi (one who resides in a cave) is treated as a proper name, the number becomes twenty-nine. Therefore, we have taken it as an adjective. The text does not have the numbering for shishyas. We have added this for convenience. To make it clear, Shveta, Shvetashikha, Shvetashva and Shvetalohita were shishyas of Yogacharya Shveta and so on. Naturally, there was more than one person with the same name. There should be 112 names for shishyas, but we only have 106, suggesting one shloka is missing from the text.

(102) Vatsa; (103) Kulika; (104) Garga; (105) Mitraka and (106) Rushya. These were the shishyas of Mahesha when he assumed the form of Yogacharya. All of them were siddhas in the Pashupata vow and all of them smeared their bodies with bhasma. They know the truths of all the sacred texts and were accomplished in the Vedas and Vedangas. All of them were devoted to jnana about Shiva and followed Shiva's order. With their minds devoted to Shiva, all of them were free of attachment. They were patient and tolerated all the opposite pairs of sentiments. They were engaged in the welfare of all beings. They were upright, mild and healthy,conquering their rage and their senses. All of them wore strings of rudraksha beads as ornaments and had Tripundra marks on their foreheads. Some had tufts of matted hair, others matted hair everywhere. Some were without matted hair and shaved off their heads. They generally ate roots and fruits and were devoted to pranayama. They were proud about Shiva and devoted to performing dhyana on Shiva. Destroying the sprouts of the poisonous tree of samsara, they readied themselves to proceed to Shiva's supreme city. If a person accepts them as virtuous and constantly worships Shiva, he proceeds to sayujya with Shiva. There is no need to think about this."""""

Chapter 432-8.2(10) (Devotion to Shiva)

"Krishna said, "O illustrious one! O Indra among Mall yogis! O ganeshvara! O lord among sages! O one who is Shadanana's[1949] equal! O ocean of every kind of jnana! O guru! You are actually Parameshvara, in the form of a maharshi, having taken an avatara to sever the bonds of men. Other than you, there is no one in this universe, deva or danava, who possesses such supreme sentiments and knows the truth about Shiva. It is as if the wielder of Pinaka is directly emerging from your mouth. Having drunk the amrita of jnana about Shiva, my mind is not satisfied. He is the creator of the entire universe. Seated on the lap of Bhagavan, her husband, what did Parameshvari ask him?"""""

""Upamanyu replied, "O Krishna! You have asked an appropriate question and I will answer accurately. You possess an auspicious mind and are Bhava's devotee. Immersed in divine dhyana, along with Devi, Mahadeva went to the divine and supreme mountain of Mandara, where there were beautiful caves. Devi's beloved friend was Shubhavati, with a pleasant smile. She affectionately brought agreeable and blossoming flowers. Deva, supreme among devas, placed Devi on his own lap and ornamented her with those flowers and became full of joy. The ladies from the inner quarters and Indras among ganas, who served in the inner quarters, decorated Devi, the Ishvari of all the worlds, with divine ornaments. With whisks in their hands, they served Devi and Deva Maheshvara, her husband, who was the lord of all the worlds. Mahesha and Maheshi engaged in agreeable conversations, to save men in the world and those who seek refuge with Shiva. Finding an appropriate moment, Maheshvari of all the worlds asked her husband, Maheshvara of all the worlds. Devi asked, 'Mortals are foolish in their intelligence. How can they bring Mahadeva under their control? They are incapable of controlling their atmans and have not cleansed their atmans."""""

""Ishvara replied, 'If there is no devotion, I cannot be brought under control through karma, austerities, japa, postures, jnana, or other means.

[1949] Kartika's.

Whatever be the cause, if men have faith in me, I can be brought under control, touched, seen, worshipped and spoken to. If a person desires to bring me under control, he can accomplish it through devotion. Shraddha leads to the dharma of the respective varnas and protects it. If a human follows the dharma of his varna and ashrama, that develops faith in me, not anything else. Every kind of siddhi can be accomplished through the dharma of the ashramas. Following my command, Brahma stated this earlier. With many kinds of rites, this is known as the grandfather's dharma. This is expensive, requires efforts and does not lead to great fruits. However, through the great dharma of devotion, one can obtain what is difficult to get. All the varnas can obtain this by seeking refuge with me alone. Through this happy path, they obtain dharma, artha, kama and moksha. I have again reorganized the conduct of the varnas and ashramas and have said that all the varnas must have devotion towards me. I have instructed that only those who have faith in me are entitled to observe the rites, not others. I have instructed and described the path of seeking refuge in me. Through my favours, a person is then freed of impurities, maya and Pashas. He is able to reach my city, from which, a return [1950] is extremely difficult. This is my supreme dharma and having obtained me, they are freed from maya. Whether one follows, or does not follow, the dharma of the varnas, if a person follows what I have said about devotion and seeking refuge in me, he raises himself up. He gets what is difficult to obtain, possessing more than crores and crores of qualities. This is greater than what is obtained by following the dharma of varnas. O auspicious one! In all the manvantaras that have passed, spanning thousands of generations, I have had avataras as Yogacharyas. O Sureshvari! However, those who do not possess intelligence and those who are not my devotees, find it extremely difficult to access this vijnana of generations. Therefore, one should make efforts to resort to devotion. If a person makes efforts elsewhere, there is great harm. There is a great weakness, delusion, blindness and dumbness. If a person acts in that way, he is expelled from the path of liberation."""""""

"""""""O Sureshvari! My eternal dharma has four parts-jnana, kriya, charya and yoga. [1951] Jnana is said to be knowledge about Pashu, Pasha and Pati. Under the instruction of a guru, following the six paths for purification is said to be kriya. I have laid down the rules for the varnas and ashramas, and within that, the dharma of good conduct through worship. This is described as charya. If a person follows the path indicated by me, immersing his mind in me and restraining any other kind of conduct, this is described as yoga. O Devil Purifying the consciousness is superior to many horse sacrifices. It bestows emancipation, something that is difficult for those who are attached to material objects to obtain. Yoga is said to be non-attachment and destruction of former sins, by conquering the category of senses through yama and niyama. Jnana results from non-attachment and yoga follows from jnana. There is no doubt that a person who knows yoga, even if he has fallen, is emancipated. The following activities must always be practiced-compassion, non-violence, accumulation of jnana, truthfulness, avoidance of theft, belief, faith, restraint of the senses, studying, teaching, performing sacrifices for one's own self, performing sacrifices for others, dhyana, devotion towards Ishvara, constant pursuit of jnana and good conduct.

[1950] As in, rebirth in samsara.

[1951] Charya is conduct, interpreted as daily worship. These are the four parts of sadhana followed by a bhakta. Charya leads to salokya, kriya leads to samipya, yoga leads to sarupya, and jnana leads to sayujya.

A brahmana who follows these attains siddhi in jnana yoga. Within a short period of time, he obtains vijnana and also achieves yoga. O beloved! Through the fire of jnana, a person who possesses jnana burns this body down in an instant. Through my favours, a person who knows about yoga casts aside the bonds of karma. Karma can be both auspicious and inauspicious. However, both are impediments to emancipation. Therefore, by engaging himself, a yogi will cast aside both good deeds and wicked ones. When one undertakes karma in pursuit of the fruits of karma, this is an impediment, not karma in itself. Therefore, one should cast aside the fruits of karma. O beloved! At first, a person should worship me externally, through karma yajna. He will then engage in jnana yoga and thereafter, pursue yoga. Embodied beings who know my true nature through karma yajna, regard a clod of earth, a stone and gold as equal and do not worship me further. However, a best among sages is my devotee. He controls himself and is engaged in yoga. He is a yogi who pursues jnana yoga, obtaining sayujya. There are varnas who resort to me, though their minds still retain attachment. They possess the rights and are worthy of performing jnana, charya and kriya."""""

"""""My worship has two types-known as external and internal. The learned know that the worship can take three forms, in thoughts, words and deeds. Virtuous worship is also said to be of five types in the due order, austerities, karma, japa, dhyana and jnana. When external worship is performed, it is known to others. In that way, what is known to one's own self is described as internal worship. A mind that is only devoted to me is spoken of as a true mind, not any mind. Speech that is only about my name is true speech, not other kinds of speech. A body that possesses my signs, and is marked with Tripundra and other things, and is devoted to my worship, is a true body, and not any kind of body. My worship is known as karma. External sacrifices and other things are not spoken of in this way. Drying up the body for my sake represents austerities. Other kinds of hardships are not held to be that. Japa is practice with the panchakshara mantra or Pranava, or practice in performing dhyana on Rudra, not studying the Vedas and other things. Dhyana is thinking about my form, not samadhi for some other purpose. Vijnana is knowledge about the meanings of my agama texts and not the meanings of other things. The mind is often attached to an external or internal object. O Devi! Devotion to the tattvas should first be fixed by focusing on these. Internal worship is one hundred times superior in qualities to external worship. This is because external worship has the possibility of being tainted by the glances of mixed varnas.[1952] It should be known that internal purity is purity. External purity is not spoken of as purity. If a person does not possess a pure atman, he is not pure, but impure. External or internal worship must be full of right sentiments. O Devil If the sentiments are missing, that is deception. I am pure. What will the rites men perform do for me? I only accept the internal or the external when sentiments exist. O Devi! Kriya performed with sentiments is my eternal dharma. Performed in thoughts, words or deeds, it should be indifferent towards the fruits. O Devi! When one resorts to me with fruits in mind, this is inferior in nature. If fruits are desired and those do not materialize, the person abandons me. O unblemished one! However, even if a person desires fruits and has his mind fixed on me, in accordance with his sentiments, I do grant him fruits.

[1952] The text doesn't actually use the word varna. It only uses the word mixed, which may also mean mixed practices. But in view of the word glances, it probably does mean mixed varnas.

But there are those who do not desire fruits. Nevertheless, they are devoted to me. Subsequently, I bestow the desired fruits on these devotees, and they are loved by me. As a result of their earlier samskaras, [1953] there are those who do not think about the absence or presence of fruits. Helplessly, they seek refuge in me. It is held that I love them the most. In truth, having obtained me, they do not get anything more. O Parameshvari! Their supreme gain is that they have obtained me. As a result of my favours, their sentiments are devoted to me. This forces the fruit of supreme nirvana being bestowed on them. There are other great-souled ones who vest their minds in me. Those have the right to speak about my dharma say that such people display eight signs-affection towards my devotees; approval of my worship; worshipping me on their own; using the body to perform acts for me; devotion to listening to my accounts; transformation in the voice, eyes and movements of the limbs when they hear about me; constantly remembering me; and seeking refuge in me. If these eight signs exist in a mleccha, [1954] he is like an Indra among brahmanas, an intelligent sage, or a learned mendicant. I do not love a person who knows the four Vedas as much as a shvapaka who is devoted to me. One can give to him and receive from him. He should be worshipped, as if he is me. If a person devoutly worships me leaves, flowers, fruits and waters, I am not destroyed for me, nor is he destroyed for me.'"

Chapter 433-8.2(11) (Jnana about Shiva)

“Ishvara said, 'O Deveshi! O Devi! O beloved! I lwill now tell you about the rights my devotees, the best among learned brahmanas, possess, in accordance with the dharma of varnas-bathing thrice a day; rites with the sacred fire; worship of the lingam in the proper order; donations with Ishvara in mind; constant compassion towards everyone; truthfulness; contentment; belief; non-violence towards all beings; modesty; faith; studying; yoga; teaching; expounding commentaries; brahmacharya; listening; [1955] austerities; forgiveness; purity; the right to wear a tuft of hair, sacred thread, headdress and upper garment; not eating forbidden food; wearing bhasma and rudraksha; worshipping on auspicious days, especially chaturdashi; following the norms and drinking brahmakurcha[1956] every month; worshipping me, especially bathing me; not giving up all the rites; not giving up devotion; avoidance of tainted food, especially yavaka [1957] and avoidance of liquor or smell of liquor in naivedya. These traits are generally true for all varnas, but particularly for brahmanas. Ten signs are also particularly indicated for yogis-forgiveness; tranquility; contentment; truthfulness; not indulging in theft; brahmacharya; inana about me; non-attachment; wearing bhasma; and avoiding association with others. Those is the ashrama of vanaprastha should also observe these. They should survive on alms and only eat during the day. All those who are brahmacharis should never eat at night. In particular, for kshatriyas and vaishyas, I have not recommended teaching, performing sacrifices for others and acceptance of gifts. For those who resort to my dharma, the duties for kings are protecting all the varnas;

[1953] Cleansing, such as former karma, in this life, or in an earlier life.

[1954] Mlecchа can loosely be translated as barbarian but means someone who does not speak Sanskrit.

[1955] Obvious to auspicious accounts.

[1956] Brahmakurcha is a kind of penance, where one survives on panchagavya on a specific auspicious day, such as the day of the full moon.

[1957] Inferior barley.

killing enemies in battle; chastising wicked birds and animals and punishing wicked men; distrust towards everyone; trust towards those who are my yogis; intercourse with women at the right time; protecting the army; always using spies to find out about the conduct of people; always bearing arms; and wearing armour smeared with bhasma. Tending to cattle, trade and agriculture are spoken of as the duties for vaishyas. Dharma for shudras is said to be the service of the other varnas, constructing gardens for me and seeking refuge in my kshetra. A grihastha should have intercourse with a wife he has married in accordance with dharma. Those in brahmacharya and vanaprastha and mendicants must observe brahmacharya. The eternal dharma for women is to serve the husband and not anything else. O fortunate one! If the husband engages her in this way, she can worship me. If a woman abandons serving her husband and follows some other vrata, that woman will go to hell. There is no need to think about this. I will speak about the eternal dharma for those who do not have a husband-vows; donations; austerities; purity; sleeping on the bare ground; eating only at night; brahmacharya; constant bathing with water and bhasma; peacefulness; silence; forgiveness; following the norms in apportioning shares; [1958] and following the norms and fasting and worship on asthami, chaturdashi, ekadashi and pournamasi in particular. O Devil O beautiful one! I have thus briefly stated the duties of those who are in ashramas and are devoted to me, brahmanas, kshatriyas, vaishyas, mendicants, brahmacharis, those in vanaprastha and grihasthas. This is also the eternal dharma of shudras and women. O Deveshi! Dhyana on me should always be performed, using the mantra with the six aksharas. I have stated the substance of the meaning of dharma, as stated in all the Vedas.""'"'

"""There are men in this world who voluntarily assume bodies. As a result of their former samskaras, they are excellent in sentiments. Like water on a lotus leaf, they are not touched by sin, whether they are attached, or not attached, to material objects. They possess vijnana about my atman and are purified, with a sense of discrimination. As a result of my favours, they are pure and find it grievous to follow the rules of the ashramas. There is nothing that they should do and nothing they should not do. They need not be devoted to samadhi. Since they are like me, there are no norms for them, about what they should do and what they should not do. Since I am complete, there is nothing for me to accomplish. In that way, there is no doubt that they have nothing to accomplish. For the welfare of my devotees, they have assumed human forms and sentiments. They have been dislodged from Rudra's world. But there is no doubt that they are Rudras. Brahma and the others act in accordance with my instructions. In that way, they are the ones who engage other men. They follow my commands and are full of sentiments towards me, possessing exceedingly great virtues. Even if they cast their glances, all sins are destroyed. This is evident from the signs of what happens. Men who are full of sentiments towards me obtain extensive fruits. They possess the insight of foresight. Their bodies may tremble, and they may sweat. They may shed tears. Their throats may choke, and their voices may be distorted. Since they are suffused with bliss, such incidents occur repeatedly and suddenly. All these apparent transgressions are signs. Accordingly, through the signs, such excellent men can be recognized as superior, middling or inferior. When it comes into contact with a fire, iron is no longer merely iron. Similarly, as a result of my presence, they are no longer only men. They possess mortal bodies, with hands, feet and other things.

[1958] Such as of inherited property.

But their dharma is that of Rudras and a learned man knows that they are not ordinary. Those who are foolish in intelligence show disrespect to such men, thereby giving up their lifespans, prosperity, good lineages and good conducts and heading for hell. Other than my position, the positions of Brahma, Vishnu and the lord of the gods are destroyed, though they are great-souled. Such prosperity should be understood to be impure, ordinary and human. Those who are seeking a position that is beyond the gunas, cast aside positions characterizing those who are lords of gunas. What is the need to speak a lot? Whatever be the sadhana used, fixing the mind on me is the only means of ensuring welfare."""""

"""Upamanyu continued, "For the welfare of the universe, the lord Shrikantha, Shiva, the paramatman, stated this substance about the essential meaning of jnana. The Vedas, all the sacred texts, Itihasa, Puranas and extensive explanations about knowledge represent this accumulation of vijnana. This collection speaks about six subjects-jnana, what is to be known, what must be done, who has the right to do it, the sadhana and the objective. Jnana is whatever has been learnt from the guru. Pasha, Pashu and Pati are what should be known. The worship of the lingam is what must be done. A devotee has the right to do this. Shiva's mantra is the sadhana. The objective is equality with Shiva. If one knows the meaning of these six subjects, one is said to be omniscient. According to one's wealth, one must first be devout in pursuing karma yajna. After the external worship of Shiva, one should pursue internal worship. If a great-souled person does not pay any heed to good merits from the external, but has love for the internal, he should not undertake any karma associated with the external. Shiva's devotee, who has Shiva in his atman, is satisfied with the amrita of jnana. O Krishna! There is nothing for him to do, external or internal. Therefore, he gradually casts aside external and internal tasks. He uses jnana to see what should be known and then casts aside jnana too. If the mind is not single-mindedly focused on Shiva, what is the point of performing karma? If the mind has that single-minded focus, what is the need for karma? Therefore, gradually, one no longer performs external or internal karma. In whatever way possible, one immerses one's mind in Shiva. Those who have fixed their minds on Shiva are virtuous ones with steady intelligence. They obtain supreme nivritti, in this world and in the next world. In this world, siddhi can be obtained through the mantra 'Namah Shivaya'. Therefore, for superior and inferior prosperity, this is what must be grasped."""""

Chapter 434-8.2(12) (Greatness of Panchakshara Mantra)

‘‘‘‘Shri Krishna said, "O supreme maharshi! O omniscient one! O great ocean of every kind of jnana! I wish to hear the truth about the greatness of panchakshara mantra."""”

Upamanyu replied, "I am incapable of speaking about the greatness of panchakshara mantra in detail, even if I speak for one crore years. Therefore, I will narrate it briefly. Listen. Both the Vedas and the Shiva agama texts speak about the mantra with six aksharas, [1959] For Shiva's devotees, this is the means to understand every kind of meaning. There are a limited number of aksharas. But it is excellent and captures the essence of the Vedas, conferring emancipation. The expression has Shiva in its atman and obeys his command. There can be no doubt that it ensures siddhi.

[1959] Namah Shivaya has five aksharas. With AUM added, there are six aksharas.

It is full of many kinds of divine siddhis and delights the minds of people. It is certain that the deep meaning of this expression represents Parameshvara. This mantra can be easily pronounced through the mouth and is famous for capturing every kind of meaning. O omniscient one! All embodied beings should utter 'Namah Shivaya'. The first mantra, with six aksharas, is the seed of every kind of learning. Its great meaning is extremely subtle and should be known to be like the seed of a banyan tree. In the mantra with one akshara, 'AUM', Shiva, who goes everywhere, is established. The divinity is the one who is beyond the three gunas. He is omniscient and is the lord who does everything. In the due order, the five subtle brahmanas, Ishana and the others, are established in the mantra 'Namah Shivaya', each present in one akshara. Thus, in the mantra with six aksharas, Shiva and the bodies of the five brahmanas are present in subtle form. Following their natures, the word and the object of the word are both directly present. The object is the immeasurable Shiva, and the mantra is said to be the expression that expresses him. The expression and the expressed are both present and neither has a beginning. This is because the function of this terrible ocean of samsara is without a beginning. Shiva, who is without a beginning, is established and he is the one who frees from samsara. A medicine is the antidote to a disease, and he is a natural antidote. Shiva is described as the antidote to all the taints of samsara. Had the lord of the universe not existed, everything would have been covered in darkness. Prakriti is insentient and Purusha is ignorant. Pradhana and an atom [1960] are also insentient. Without being instructed by intelligence as a cause, they are themselves incapable of creating. Instructions are about dharma and adharma, bondage and liberation, and reflection. Without an omniscient entity, the first creation of beings would not have occurred. Without a physician, a diseased person is miserable and suffers. In that way, Sadashiva is complete, omniscient and without a beginning. He is the lord who saves men from the ocean of samsara. The lord is without a beginning, a middle and an end. His innate nature is sparkling. The Shiva agama texts know Shiva to be omniscient and complete. Therefore, the mantra expresses him. He is the one who is said to be expressed. If one understands that the mantra represents supreme Shiva, one becomes a siddha. This is said to be jnana about Shiva, the supreme destination. Shiva is expressed through the mantra with six aksharas, 'AUM Namah Shivaya'. This is an expression that properly indicates Shiva. It has Shiva in its atman and is not a meaningless statement. He is omniscient and is complete in every possible way. Shiva is naturally sparkling. He is the one who shows his favours to the worlds. Why should be speak something that is false? If a person's nature is tainted by the gunas, only then will he behave in this way. He is not touched by fruits and is complete. This is the omniscient one who speaks. Falsehoods are uttered by those who are grasped by taints like attachment and ignorance. Such taints do not exist in Ishvara. How can he speak something that is contrary? Shiva is omniscient and is not known to possess any taints. Therefore, there is no doubt that his sparkling words are true. Hence, a learned person must have faith in Ishvara's words. Depending on good deeds and wicked ones, a person who has charming words uttered by excellent and serene sages, for the no faith in him, proceeds downwards. There are extremely purpose of obtaining heaven and emancipation. These should be known to be excellent sayings, [1961] There are words spoken out of attachment, hatred, falsehood, rage, desire and thirst. When uttered, such expressions are said to be a reason for proceeding to hell.

[1960] Paramanu.

[1961] Subhashitam.

There can be polished, gentle and charming words, driven by attachment and uttered by those who are ignorant. They are a cause for hardship in samsara. However, there are also expressions that are not urged by attachment and similar things. They may not be charming to hear. However, if they lead to welfare, there is no doubt that they should be regarded as extremely beautiful. There are many mantras. But there is none to equal the sparkling mantra uttered by Shiva, the omniscient one. The Vedas, the Vedangas and the sacred texts exist in the mantra with six aksharas. There is no mantra that is equal to it, or superior to it. Seven crore major and minor mantras exist in this single mantra. As if on a thread, the mantra with six aksharas strings them together. There is jnana about Shiva and there are many kinds of learning that capture it. Everything stated in them, is briefly enunciated in the mantra with six aksharas, as if on a thread. What is the need for many mantras and many extensive sacred texts, when 'AUM Namah Shivaya' is established in one's heart? Everything studied and heard, and every rite performed, is firmly established in 'AUM Namah Shivaya'. Therefore, this mantra must be practiced. If 'Namah', followed by the three aksharas of 'Shivaya', exists on the tip of a person's tongue, his birth is successful. If a person faithfully performs japa with the panchakshara mantra, regardless of whether he is antyaja, a worst among men, foolish or learned, he is freed from the cage of sins. When asked by Devi, Paramesha, the wielder of the trident, said this for the welfare of all mortals, especially brahmanas."""""

Chapter 435-8.2(13) (Greatness of Panchakshara Mantra Continued)

‘‘Devi said, 'Kali yuga is a polluted period, impossible to traverse and impossible to conquer. The world is shrouded in the inauspicious and turns away from dharma. The good conduct of varnas and ashramas decays and a calamity presents itself. Rights are full of uncertainty, and everything is adverse. Since the progression from guru to shishya vanishes, the instructions are lost. O Mahehsvara! Through what means are you devotees emancipated?"""""'

"""""Ishvara replied, 'Men who are my devotees cleanse their atmans by seeking refuge with the supreme learning of the panchakshara mantra in their hearts and are liberated-even though they may be tainted in thoughts, words and deeds, even if they no longer remember the smriti texts, even if they are polluted and ungrateful and even if they criticize and are deceitful in nature. They may be greedy, with crooked minds, but their minds are immersed in me. My panchakshara mantra is learning that enables a person to cross over the fear of samsara. O Devi! I have promised the world that my devotee will be freed through this knowledge, even if he happens to be fallen."""""

"""Devi asked, 'If a mortal person has fallen, he is not deemed worthy of karma. If he performs the karma of karma yoga, he goes to hell. In that case, how can a fallen person be liberated through this knowledge?'"

“Ishvara replied, 'O beautiful one! What you have said is indeed true. Now hear from me about a mystery that has been kept a secret so far. If a fallen person is so deluded that he

uses a mantra other than panchakshara mantra to worship me, there is no doubt that he goes to hell. There are those who subsist on water, subsist on air and observe other vratas to make themselves suffer. They cannot reach my world through those vratas. If a person uses panchakshara mantra to worship me even once, he goes to my region. Such is the power of the mantra. Therefore, crores of austerities, sacrifices, vratas and niyamas are not equal to worship with panchakshara mantra. If a person worships me with panchakshara mantra, he is liberated from the Pashas of bondage. He is emancipated. There is no need to think about this. Whether he uses a mantra to Rudra or does not, as long as he worships me even once with panchakshara mantra, a man is freed, even if he happens to be foolish. O Devi! If a person devoutly worships me with shadakshara or with panchakshara, along with brahmanga, [1962] he is liberated. Whether a person is fallen or is not fallen, irrespective of whether he has obtained me or has not obtained me, when he conquers his rage and worships me with this mantra, he becomes my devotee. Obtaining me possesses qualities that are one crore times more than the qualities of not obtaining me. O Devi! Therefore, to obtain me, one should worship me with this mantra. Having obtained me, if a person possesses qualities like friendliness and brahmacharya and devoutly worships me with this mantra, he obtains my sarupya. What is the need to speak a lot? All devotees possess the right to panchakshara mantra. Therefore, it is the best. It is because of the powers of panchakshara mantra that the worlds, the Vedas, the maharshis, eternal dharma, devas and the entire universe are established. When dissolution arrives, all mobile and immobile entities are destroyed. Everything merges into Prakriti and dissolves. O Devi! I am the only one who is established then. There is no second, anywhere. At that time, all the Vedas and sacred texts are established in panchakshara. Protected by my Shaktis, they do not confront destruction. Through Prakriti and differences in the atman, creation proceeds afresh from me. Gunas that had withdrawn themselves inside, manifest themselves again. At the time, the divinity Narayana assumes a form that is full of maya. In the midst of the waters, he lies down on a couch that is made by a serpent. The grandfather, with the five faces, was born from the lotus. He wished to create the three worlds. But he was without an aide and was incapable. In the beginning, through his mental powers, the infinitely energetic one created ten sons. To enhance their siddhis, the grandfather spoke to me. "O Maheshvara! Please bestow Shakti on my sons." At the time, he entreated me in this way. I assumed five faces and in the due order, uttered the five aksharas to the one born from the lotus. The grandfather of the worlds used his five faces to accept these. He understood me, Maheshvara, to be the one who was expressed through that expression. Having learnt the different techniques of application, Prajapati became a siddha with that mantra. He bestowed the mantra and the accurate meaning of the mantra on his sons. They obtained this jewel of a mantra directly from the grandfather of the worlds. Instructed by him about the path, they wished to worship me."""""""

"""""On Meru's summit, there is the beautiful mountain named Munjavat. It is prosperous and loved by me. It is always protected by my devotees. Eager to create the worlds, they tormented themselves through fierce austerities there, subsisting on air. They did this for one thousand divine years. Beholding their devotion, I immediately showed myself before them. To make the creation of the worlds prosper, I told those noble ones everything about its

[1962] Brahmanga means the part that is the brahman. Here, this clearly indicates AUM.

application-rishi, chhanda, kilaka, bija-shakti, devata, nyasa in six limbs and digbandha,[1963] Realizing the greatness of the mantra, the rishis engaged in austerities and the creation of devas, asuras and humans flourished in a proper way. I will now recount the supreme learning about the nature of this mantra. "Namah" must be stated at first, followed by "Shivaya". This learning about panchakshara mantra is present in all the Upanishads. This is the eternal seed for everything, for every kind of being. It expresses me and was first uttered from my mouth. The goddess of this mantra has a complexion like that of molten gold. Her breasts are thick and peaked. She possesses four arms and three eyes, with the crescent moon on her head. Her hands are like lotuses. She is amiable and her hands are in the varada and abhaya mudras. She possesses every auspicious sign and is adorned with every kind of ornament. She is seated on a white lotus and her hair is dark blue and curly. There are five coloured discs of rays around her-yellow, black, smoky, golden and red. She is separately ornamented with bindu and nada, which must be separately worshipped. Bindu is in the form of the crescent moon and nada has the form of the flame of a lamp. O one with the beautiful face! The second askhara is the bija. This is the seed of the mantra. The fourth akshara has a long vowel and the fifth akshara is mentioned as Shakti. [1964] O one with the beautiful face! The rishi's name is Vamadeva and the chhanda is pankti, [1965] I, Shiva, am the devata of this mantra. O beautiful one! In the due order, the letters are said to represent the rishis Goutama, Arti, Vishvamitra, Angiras and Bharadvaja. In general, chhandas are gayatri, anushtup, trishtup, brihati and viraj and devas are Indra, Rudra, Hari, Brahma and Skanda. O one with the beautiful face! My five faces are stated to be their places, starting with the east, moving upwards, with "Na" and so on. The first, second and fourth aksharas are pronounced in an udatta accent, the third is anudatta and the fifth is svarita, [1966] This is known as the fundamental learning about Shiva, Shiva's sutra and panchakshara. It is known under other names too. This mantra to Shiva is my great heart. "Na" is spoken of as my head, "ma" as my tuft of hair, "shi" as my armour, "va" as my eyes and "ya" as my weapon. At the end of the varnas, one should utter their accompaniments-namah, svaha, vashat, hum, voushat and phat. [1967] While the foundational mantra remains the same, the fifth varna can be embellished by the twelfth vowel sound. [1968] Using this mantra and through japa, oblations and other things, depending on differences in thoughts, words and deeds, a devotee should worship us. There will be variations according to wisdom, time, sacred text used, intelligence, capacity, wealth, use of yoga and inclination. O Devil However, whoever does this anywhere and at any time, as long as the worship is full of devotion, it conveys him to emancipation.

[1963] These are components of any mantra. Rishi is the sage who composed it, chhanda the metre in which it is composed and devata the deity to whom the mantras is dedicated. Kilaka (meaning pin) is the inner aksharas of a mantra, digbandha means protection of the directions and nyasa is performed in six limbs, one for each askshara. Bija-shakti is the power of the bija (the seed mantra).

[1964] There are many different kinds of symbolism associated with 'Namah Shivaya'. For example, Na = earth, ma = water, shi = fire, va = air and ya = space.

[1965] Literally, a collection of five, doubled as ten. Pankti also means a row, though it should be of only five or ten people. Panchakshara mantra has five aksharas, so it fits the etymological definition of pankti. A classic pankti chhanda will have five lines, each with ten aksharas.

[1966] Udatta is a high-pitched accent and anudatta is a low-pitched one. Svarita is between the two.

[1967] Various exclamations, with symbolic meanings.

[1968] This is extremely difficult to understand. Perhaps the idea is that instead of नमः शिवाय, शिवाय नमः is acceptable, with the visarga being the twelfth vowel sound.

O beautiful one! As long as the mind is devoted to me, whether something is done in the right order or in the reverse order, it is loved by Shiva. Nevertheless, in all the sacred texts, I have created some rules, so that my devotees are not utterly helpless. Therefore, I will first state the auspicious procedure of receiving this mantra. Without this, japa fails. With it, it is successful."""""""

Chapter 436-8.2(14) (Greatness of Panchakshara Mantra Continued)

"Ishvara said, 'O one with the beautiful face! Even Lif japa is performed to obtain instructions, if it is performed in the absence of instructions, kriya, shraddha and dakshina, it is fruitless. If there are successful instructions and successful kriyas, with dakshina and devotion towards me, the great fruit of siddhi is obtained through this mantra. One should approach a guru, a brahmana acharya who knows the truth. He must possess virtuous qualities and must be devoted to japa, dhyana and yoga. With pure sentiments, one must make efforts to satisfy him, placating him in thoughts, words and deeds. The brahmana must make every kind of effort to worship the acharya. If he possesses the wealth, he must devotedly present the guru elephants, horses, chariots, jewels, fields, houses, ornaments, garments, grain and riches. If he desires siddhi for himself, he must not be deceitful in the matter of wealth. After this, he must submit himself and everything he possesses to the guru. In this way, following the norms and according to capacity, he must serve the guru without any deception. In the course of time, he will receive the mantra and jnana from the guru. If he is pleased with the worship, the guru will allow the shishya to reside with him for a year, serving him without any ahamkara. On an auspicious day, he will be made to bathe and fast. So that he is purified, he will again be bathed with a pot that is full of ghee, water sanctified through the use of mantras and other pure articles. He will be ornamented and wear excellent garments. He will wear fragrances, garlands, garments and ornaments. Auspicious benedictions will be uttered and brahmanas will be worshipped. An auspicious spot will be chosen along the shore of an ocean, the bank of a river, in a cow pen or temple or in a pure place within the house. The time and tithi must be such that they ensure siddhi, free of all taints and with an auspicious conjuction of nakshatras. Showing him favours, the guru will follow the norms and bestow jnana on him. Extremely pleased in his mind, the guru will utter the letters carefully, with the right sound. Having uttered, he will ask the shishya to follow and repeat the excellent mantra. He will state, "Let everything be auspicious for you. Let everything be beautiful. Let everything be pleasant." In this way, having bestowed the mantra on him, the guru will issue the subsequent instructions."""""""

"""""Having received the mantra and the permission from the guru, he will control himself. Stating the mantra first, he will take a sankalpa to perform japa every day. As long as he lives, every day, he will perform japa one thousand and eight times. If a person is single-minded in this way and does not pursue anything else, he attains the supreme objective. If a person lovingly performs japa four hundred thousand times and restrains himself, eating only at night, he is known as a Pourashcharanika, [1969] Having completed

[1969] Purashcharana is the repeated recitation of a mantra, undertaken to obtain siddhi through a mantra. Pourashcharanika is a person who does this.

purashcharana, if a person continues to perform japa every day, there is no one on earth who is his equal. Having become a siddha, he bestows siddhi on others. Having bathed, he must sit down in an auspicious spot, binding his mind to pleasant subjects. In his heart, he will think of you and me. He will think of his own guru. When he sits down, he will face the north or the east. He will be single-minded and silent. He will purify the five tattvas that are subject to scorching and deluge. He will perform nyasa with the mantra and make his body successful. He will control his prana and apana breath and perform dhyana on our two images. He will remember the learning the respective place, the form, the rishi, the chhanda, the devata, the bija-shakti and the expression. Remembering these, he will perform japa with panchakshara mantra. Those who are accomplished about the meanings of the agama texts say that japa in the mind is the best. That done in an inaudible voice is middling. When the words are spoken out, that is worst. The best devata is Rudra, Vishnu is middling and Brahma is worst as a devata. This is described as the order. When the aksharas are uttered in high, low or medium pitches, clearly articulated or not articulated, the words of the mantra are spoken out aloud. This is described as japa with the words spoken out. When the tongue throbs and there is a slight utterance, which may or may not be heard by others, this is spoken of as an inaudible voice. When the array of aksharas is only in the mind and one thinks about the meanings of letters and words, this is known as japa done in the mind. When the words are spoken out, if the quality is one, the quality of japa with an inaudible voice is one hundred and the quality of japa performed in the mind is said to be one thousand. When it is sagarbha, 1970 the benefits become one hundred times more. Japa with pranayama is said to be sagarbha. In the beginning, or at the end, even agarbha pranayama is praised. After performing pranayama forty times, he must understand the meaning of the mantra and remember it. If he is unable to do it that many times, he will perform japa as many times as he can. He can perform pranayama five or three times, agarbha or sagarbha. But sagarbha is praised. Japa with dhyana is said to be one thousand times better than sagarbha. In this way, one of the five types [1971] of japa should be performed, according to capacity."""""

"""There are many ways of counting the number of times japa has been done. Using the fingers is one. It is known that eight times that number can be counted by lines, ten times that number by sons who are alive, [1972] one hundred times that number by using conch shells or jewels, one thousand times that number by using coral, ten thousand times by using crystal, one hundred thousand times that number by using pearls, one million times that number by using the seeds of lotuses and one crore times that number by using gold pieces. However, by using knots of kusha grass or rudraksha, it is said that one can count an infinite number of times. When japa is performed with a string of rudrakshas that has thirty beads, wealth is obtained; with twenty-seven beads, nourishment is obtained; with twenty-five beads, emancipation is obtained; and fifteen beads bestow the fruits of abhichara.

[1970] Pranayama with a mantra is known as sagarbha. Without a mantra, pranayama is vigarbha (the text uses the word agarbha).

[1971] Probably meaning aloud, in an inaudible voice, silent, sagarbha and agarbha, that is, without counting dhyana.

[1972] Since fingers can count up to ten, it is implied there are one hundred sons.

When the thumb is used to count, this bestows emancipation; it should be known that the index finger destroys enemies; the middle finger bestows wealth; and the ring finger ensures peace. If there are one hundred and eight beads, the string is supreme among all those that are excellent. A string with one hundred beads is excellent, fifty makes it middling. Fifty-four rudraksha beads are also described as best. In this way, japa must be performed with such strings of beads and no one else must see. In an act of japa, the little finger is said to be inauspicious and should be avoided. For japa, the thumb must be used, in combination with the other fingers. If japa is performed without the thumb, it is fruitless. Compared to japa performed at home, it is known that japa performed in a cow pen is one hundred times more efficacious. In a sacred forest or garden, the efficacy is one thousand times more. On a sacred mountain, it is ten thousand times more; and along the banks of a river, it is said to be one hundred thousand times more effective. In a temple, it said to be one crore times more; and in my presence, it is infinitely more efficacious. Japa is praised in the presence of the sun, the fire, the guru, the moon, a lamp, near water and in the presence of brahmanas and cattle. Facing the east is desirable. Facing the south is for those practicing abhichara. If one faces the west, wealth is obtained. If one faces the north, it is known there will be peace. When the mantra is uttered in the presence of the sun, the fire, brahmanas, devas, gurus or others, one must not turn one's face away from them. One should not wear a headdress or a jacket. One must be humble. The hair must not be dishevelled, and the throat should not be covered. One must never perform japa when one is lamenting, or when one is impure and has not purified oneself. Anger, intoxication and sneezing these three must be avoided. One should not spit or yawn. The task of japa must not be performed when dogs, or those who are inferior, can see. After performing achamana, you and I must be remembered. He can also look at the stellar bodies and perform pranayama. Japa must not be performed without a seat, while lying down, while walking or standing up, on the road, in an inauspicious spot or in the dark. The legs must not be stretched, and one should not be seated in the posture of a cock. [1973] It must not be done astride a vehicle or a bed, nor when one is overcome by worries. If he is capable, he should perform many japas. If incapable, he should perform as many japas as he can. What is the need to speak a lot? Listen to my succinct words."""""""

"A pure person with good conduct obtains benefit through japa and dhyana. Good conduct is supreme dharma. Good conduct is supreme wealth. Good conduct is supreme learning. Good conduct is the supreme destination. A man devoid of good conduct is censured in the world. He is not happy in the world hereafter. Therefore, good conduct must be followed. The Vedas and the sacred texts, state recommended karma, for those who follow the Vedas. This is good conduct. Nothing else constitutes good conduct. Those who follow good conduct are spoken of as virtuous. The foundation of good conduct is said to be belief. If a person is distracted and does not believe, he will deviate from good conduct. A person who constantly believes will never be censured. Therefore, one should believe. Belief is said to represent the view that happiness and misery are respectively obtained through good and bad deeds, in this world and in the next one. O beloved! I will tell you about another secret that should be kept a secret. This must never be spoken about, especially to a non-believer, an animal, a person devoid of good conduct, a person who has fallen down, or an antyaja. In kali yuga, other than panchakshara mantra, there is nothing that can save. Irrespective of whether a person is pure or impure, if he uses the mantra when he is walking, standing, or undertaking any other work he wills, it will not be successful.

[1973] Kukkutasana (the posture of a cock/rooster) is a known asana for yoga.

If a man does not possess good conduct and has not been purified along the six paths, if he has not been instructed by a guru, this mantra will not be successful. However, in every case, if the person is full of great devotion towards me, this ensures siddhi. There should be no doubt that this is not the case with other mantras. O beloved! For this mantra, one should not pay too much of attention to lagna, tithi, nakshatra, day of the week and conjunctions. This is always awake, never asleep. This great mantra never harms anyone. This mantra is susiddha, siddha or sadhya. [1974] When instructed by a guru who is a siddha, it becomes susiddha. When instructed by a guru who is not a siddha, it is merely siddha or sadhya. However, even if it has been instructed by a guru who is not a siddha, if there is great devotion towards me, both the mantra and the guru become siddha. Other mantras have an issue about who possesses the rights. Therefore, a learned person should abandon those and resort to the supreme learning, the panchakshara mantra itself. If other mantras become siddha, it isn't necessarily true that this mantra will become siddha. But if this great mantra becomes siddha, all others will also be siddha. O Maheshvari! When other devas are obtained, I am not necessarily obtained. However, when I am obtained, all of them are obtained. The norm is the same for mantras. The use of this mantra is completely neutral about the class one has been born into. Hence, it doesn't have a taint that other mantras possess. Nevertheless, it should not be used for minor fruits, or suddenly used against insignificant adversaries. It possesses great strength.'"""""

"Upamanyu concluded, "In this way, for the welfare of the universe, Mahadeva, the wielder of the trident, himself spoke about the rules for panchakshara mantra to Mahadevi. If a person devoutly chants this, or controls himself and listens to it, he is freed from all sins and proceeds to the supreme destination."

Chapter 437-8.2(15) (Greatness of the Guru)

“Shri Krishna said, "O illustrious one! O lord! You have spoken about the greatness of the mantra and the method of its use, as stated in the shruti texts. I now wish to listen to the excellent account about Shiva's samskara. When speaking about acceptance of the mantra, it was mentioned a bit and it shouldn't be forgotten."""""

""Upamanyu replied, "I will indeed tell you about the supremely sacred samskara, which destroys all sins. This was stated by Shiva himself. A man who is properly authorized performs worship and other things. It is known as samskara, because following the six paths, the person is purified. When vijnana is bestowed, the bondage of Pashas withers away. Therefore, samskara is also spoken of as diksha.[1975] As instructed by Shiva, the paramatman, in the Shiva agama texts, the process of diksha has three components-Shiva, Shakti and the mantra. As soon as one sees the guru, touches him or converses with him, the Pashas wither away. This is spoken of as Shambhu's diksha and it is divided into two parts, depending on whether it severs all bonds or severs only milder ones. When nivritti is instantaneous, this is held to be superior diksha.

[1974] In this context, siddha means perfected, established or successful. Susiddha makes it even more so. Sadhya is something that can become perfected, established or successful, but is in the realm of the potential.
[1975] Diksha is initiation and the etymological root is to give (da) knowledge that destroys (kshi).

When the man continues to live, but his sins are cleansed, this is the milder form of diksha. In the process of Shakti diksha, jnana enters the shishya's body. Using his insight of jnana, the guru uses the path of yoga to accomplish this. In the process of mantra diksha, kriyas are performed in a pit within a mandala, prepared earlier. The guru should do this externally, slowly and even more slowly. In the process of Shaktipata, [1976] favours should be shown to the shishya. In brief, its foundation is the following of Shiva's dharma. If Shakti does not descend, if purity is not generated, if there is no learning and if Shiva's conduct is not followed, there is neither emancipation, nor siddhi. Therefore, one should observe the signs for Shaktipata. Through jnana and kriya, the guru must purify the shishya. If an evil-minded person is deluded and acts in a contrary way, he will be destroyed. Therefore, the guru must make every kind of effort to test the shishya. When there are signs of Shaktipata, enlightenment is possible. Supreme Shakti assumes the form of enlightenment. The signs of enlightenment and bliss are evident through internal changes. For example, there can be trembling. The body hair can stand up. The voice, the eyes and other limbs may behave in an unnatural way. The guru must test these signs in the shishya. He can do this in the course of Shiva's worship, or through those he associates with. The shishya must also test the merit of the guru. He must make every kind of effort to behave reverentially towards the guru. It is said that the guru is Shiva and Shiva is the guru. Whether it is the guru or whether it is Shiva, both are there for purposes of knowledge. Shiva is knowledge and knowledge is the guru. Whether one worships Shiva, knowledge or the guru, the fruits are identical. All devas and all mantras are present in the guru. Therefore, every effort must be made to accept his commands with a bowed head. If he desires his welfare, he must not even think of transgressing the guru's commands. If a person obeys the guru's commands, he obtains the wealth of jnana. Whether he is walking, standing, sleeping, eating or performing some other task, in the guru's presence, he must do everything after taking his permission. In his guru's house or his presence, he must not sit wherever he wishes. Since the guru is like a deva, his house is like the temple of a deva. If he associates with sinners, because of that sin, he will fall down. In contact with fire, gold loses its impurities. In that way, as a result of the association with the guru, a man gives up his sins. When a pot of ghee is placed near a fire, the ghee melts. In that way, in the acharya's presence, sins dissolve. A kindled fire burns down, regardless of whether the kindling is wet or dry. Similarly, if the guru is satisfied, sins are instantly burnt down. In thoughts, words and deeds, he must never anger the guru. If he is enraged, the lifespan, prosperity, jnana and kriya can be burnt down. If there is cause for him to be angered, sacrifices, yamas and niyamas are unsuccessful. There is no need to think about this. A man must never speak any words against the guru. In his great delusion, if he says any such thing, he will proceed to Rourava hell. If an intelligent man desires his welfare, in thoughts, words and deeds, he must make efforts to follow his guru's instructions and not indulge in any falsehood in this connection. Whether he has been specifically instructed or not, he must always do what brings pleasure and benefit to the guru. Whether in his presence or in his absence, he must carry out his tasks. Such good conduct, devotion and a constantly ready mind make the guru love the shishya, who then becomes worthy of Shiva's dharma."""""

[1976] Literally, Shaktipata is descent of Shakti, infused into the shishya by the guru. The degree to which this can be done depends on the guru's capability and the shishya's receptivity.

"The guru must possess qualities and be wise. He must be capable of illuminating the supreme bliss. He must be attached to Shiva's tattvas, which bestow emancipation. He must not be otherwise. The tattva generates understanding and leads to supreme bliss. A person who knows the tattva can indicate the path to bliss. The benefit cannot be conferred by a person who possesses only the name and not the knowledge. Two boats can carry each other across. Two rocks cannot carry each other across. Thus, if the guru is one who is a guru only in name, emancipation will also be in name. Those who know the tattva are liberated and can liberate others. If a person lacks the tattva, how will he accept understanding about the atman? A person who cannot accept emancipation is spoken of as a Pashu. When urged by a Pashu, nature as a Pashu does not go away. Thus, one should seek out a person who knows the tattva and is liberated, because he can liberate. He must possess all the auspicious signs and must know all the sacred texts. He must be knowledgeable about the means for every kind of mode. A person who does not know the tattvas will fail. If a person's feelings and intelligence flow from the tattvas, as soon as one looks at him, supreme bliss is generated. Hence, one should seek an association with a person who can generate understanding and bliss. An intelligent man will choose him as a guru, not someone else. The shishya must be humble in conduct and the guru must be worthy and skilled. A person who desires emancipation must serve him until knowledge has been obtained. When the knowledge has been obtained, he will remain there, serving him devotedly and following the tattva. The tattva must never be ignored or cast aside. If no bliss or enlightenment is experienced even after a year, the shishya must seek refuge with another guru. Though he seeks refuge with another guru, he must never dishonor his former guru, his former fellow shishyas, his former guru's sons, or those who have urged him to seek enlightenment. He must approach a brahmana who is accomplished in the Vedas. He must worship the guru, who is wise, pleasant in his limbs and charming to behold. He must be someone who grants freedom from every kind of fear, with his mind full of compassion. In thoughts, words and deeds, he must make efforts to satisfy him. Until he is pleased, the shishya will continue to worship him. When he is pleased, the shishya's sins are instantly destroyed. Therefore, depending on one's riches, one must devotedly give the guru wealth, jewels, fields, homes, ornaments, garments, vehicles, beds and seats. If one desires the supreme destination, one must not be deceitful in the matter of riches. He is the father, the brother, the lord, the relative, the friend, the colleague, wealth and happiness. Therefore, everything must be given to him. After offering all this, he must touch water and offer himself and everything he possesses. He must always remain obedient to him. Taking his instructor to be Shiva, he has offered himself up to him. When an embodied being becomes like Shiva, there is no rebirth for him. When a shishya seeks refuge with him, the guru must test him for a year, if he is a brahmana. A kshatriya must be tested for two years and a vaishya for three years. He will issue instructions to give up objects and even one's own life. The instructor will treat them differentially and not impartially. Superior shishyas will be given inferior tasks and inferior ones will be given superior tasks. When they are scolded and beaten, if they are not miserable, they are worthy, controlled and pure, deserving the rites of Shiva's samskara. The determination of the sacred texts is that brahmanas who are devoted to Shiva must be non-violent, compassionate, constantly active, alert in their minds, without pride, intelligent, devoid of rivalry, pleasant in speech, upright, mild, pure, humble, steady in intelligence and pure in conduct. They must possess such good conduct in thoughts, words and deeds. Following the norms, they can then be purified and bestowed understanding. On their own, women do not possess the rights to rites connected with Shiva's samskara. They can do so if instructed by the husband and if they possess devotion towards Ishvara. In a similar way, a

woman without a husband must seek the son's permission. With the father's permission, a maiden obtains the right. These paths are not recommended for mortal shudras, especially those who have fallen down, and those born as mixed varnas. However, if such a person is full of natural devotion for Shiva, the supreme cause, there is a recommended means of purification. Sins can be cleansed by offering padodaka. [1977] If a brahmana has been born through an anuloma marriage, [1978] his purification will be undertaken following the path indicated for this mother's family. If a maiden has been engaged by her father in Shiva's dharma, she should be given in marriage to someone who is a devotee, not to someone who is opposed. If she is given in marriage to someone who is adverse and deluded, she should try to make her husband understand. If she is unable to do so, she should abandon him and undertake the rites of dharma in her mind. Though she was devoted to her husband, Atri's wife [1979] abandoned her husband, supreme among sages. She performed austerities dedicated to Shankara, the likes of which had never been performed before. She [1980] was not engaged to do this by her guru. Nevertheless, she performed austerities, worshipped the divinity Narayana and obtained the Pandavas as her husbands. Since a woman is not independent, she does not suffer from taints if she pursues the supreme objective and follows Shiva's dharma. This only shows the respect shown to Shiva's instructions. What is the need to speak a lot? Anyone who seeks refuge with Shiva and is subservient to his guru, goes through samskara. Differences in the actual samskara do not matter. If wisdom is generated, if there is mental samskara by following the path of yoga, a person is never defeated. The secret kriyas for samskara, stated from the guru's mouth, after the pit in the pavilion, cannot be spoken about in detail and have been mentioned briefly."""""

Chapter 438-8.2(16) (The Shishya's Samskara)

""Upamanyu said, "An auspicious day and a pure spot, free of many taints, must be chosen. Following the rules, [1981] the place must first be cleaned. In the proper way, the ground must be tested for smell, colour and taste. Following what has been stated in the sacred texts on arts and crafts, [1982] a pavilion must be constructed there. An altar must be constructed in the middle. Starting with Ishana's direction, in the due order, eight pits must be dug in the eight directions. The chief pit must be dug in the west. Alternatively, only a single beautiful pit, the main one, can be dug in the west. The place must be decorated with many kinds of canopies, standards and garlands. A mandala, with auspicious signs, will be drawn in the centre of the altar. The powder used for the mandala will be red and made out of gold, so that it is worthy for purposes of invoking Ishvara. If there is a lack of riches, shali and nivara[1983] rice can be crushed and mixed with sindura. The mandala can be the length of one hand or two hands. It can be white or red.

[1977] Water (udaka) left after the feet (pada) of a deity, or a guru have been washed.

[1978] In an anuloma marriage, the husband has a higher varna. In a pratiloma marriage, the wife has a higher varna.

[1979] Anasuya.

[1980] Droupadi.

[1981] These rules/pledges are part of initiation/consecration and are known as samaya.

[1982] Shilpashastra.

[1983] Wild rice.

The pericarp of the lotus must be the length of one hand or eight fingers. The filaments will be half that length and the remaining space will be filled with eight petals. If the size of the lotus measures the length of two hands, the filaments will be double in size. Another beautiful and excellent diagram must be drawn to the north-east of the earlier mandala, the length of one hand or half that size. Vrihi, other kinds of rice, sesamum and flowers will be sprinkled on this and all of it covered with kusha grass. A pot, with all the auspicious signs, must be prepared. This can be made out of gold, silver, copper or clay. It will be filled with fragrances, flowers, akshata, kusha and durva grass. With a piece of white thread, two new pieces of cloth will be tied around the neck. This will be filled with sanctified water, durva grass and other objects and covered. The pot, another pot filled with water, a conch shell and a wheel must be placed. Except for the thread, all the others can be substituted by petals of lotuses. [1984] The seat for the universal destroyer will be conceived on the northern petal of the lotus and the pot filled with water, with sandalwood paste mixed, will be placed in front of it. As has been indicated in earlier cases, the other pot will be sanctified with mantras and placed to the east of the mandala. Having done this, following the norms, Isha's great worship will be undertaken. This can be also done along the shores of an ocean, on the banks of a river, in a cow pen, on a mountain, in the home, or in any other beautiful spot. Everything will be done, as has been indicated earlier, with the exception of constructing the pavilion."""""

"""Having created the mandala and the level ground for the fire, with a pleasant face, the guru will enter the chamber where the worship will be performed. Everything that is auspicious will be invoked and Mahesha's great worship will be undertaken in the centre of the mandala. Shiva will again be invoked and worshipped in Shiva's pot. He will face the west and meditate on Ishvara, who protects the sacrifice. The vessel representing the universal destroyer is to the south and Isha, the lord of weapons, will be worshipped in this. Accomplished in the use of mantras, he will perform nyasa of the mantras in the sanctified pot. He will display all the mudras and use mantras to perform the sacrifice. The excellent instructor will then offer oblations into Shiva's fire. All around the main pit, other brahmanas will offer oblations. It is recommended that the number of oblations offered by them should be half or one-fourth of the number of oblations offered by the excellent instructor in the main pit. Others, devoted to studying, will chant stotrams or auspicious benedictions. Others devoted to Shiva will perform japa in the proper way. Following the proper norms, assistant priests will worship, dance, sing, play musical instruments and engage in other auspicious acts. The instructor will pronounce auspicious benedictions and again worship Shankara. He will pray to the divinity, with the desire that the shishya should be shown favours. 'O divinity! O lord of devas! Please enter my body. O ocean of compassion! O lord of the universe! Please show me your compassion and free me.' Having done this, the instructor receives the required permission. The shishya, who has only eaten havishya, will be brought. He must have eaten only once or fasted. He must have bathed and performed the morning rites. He will perform japa with Pranava and meditate on the divinity.

[1984] This is a difficult shloka to understand, and the translation given may not be entirely right. We have translated bhringara as pot and vardhani as the second pot filled with water. Shankha is naturally conch shell and chakra has been translated as wheel. This is clear enough. The role of lotus petals, as substitutes or otherwise, is not clear. Astraraja has been translated as the universal destroyer.

The child will be made to sit on a seat made out of darbha grass, facing the north. This will be in front of the mandala, towards the western or southern door. He will be seated, raising his hands up in salutation. The guru will stand, facing the east. Displaying mudras, he will sprinkle his head with water from the vessel meant for sprinkling. Chanting mantras, he will strike the shishya's eyes with a bunch of flowers and bind them with a new piece of silk cloth. The guru will then make the shishya enter the mandala through the door. Having entered, he will worship Shambhu and perform pradakshina thrice. He will render an offering of flowers, mixed with gold, to the lord. Facing the east or facing the north, he will then prostrate himself on the ground, like a rod. As was the case earlier, the instructor will recite the basic astra mantra and sprinkle his head with water, removing the blindfold over his eyes. Having seen the mandala again, he will join his hands in salutation and prostrate himself before the lord. The guru, Shiva's acharya, will make the shishya sit on a seat made of darbha grass, to the south of the mandala and on his left. He will worship Mahadeva and place his auspicious hand on his head. His hand is full of Shiva's energy and Shiva's knowledge. Chanting Shiva's mantras, the instructor will perform nyasa on the shishya's head and all over his body. The shishya will prostrate himself on the ground before the instructor, who is Ishvara's form. The shishya will be seated, as was the case earlier. Following the norms, he will offer three oblations into Shiva's fire. He[1985] will touch his head with the tips of darbha grass. In this way, his own knowledge enters him."""""

"""""Prostrating himself before Mahadeva, he will perform nadisandhana. [1986] The exit of prana will be performed in accordance with the paths indicated in Shiva's sacred texts. Entering the shishya's body, he will remember and chant the mantras for water rites. [1987] With the main mantra for water rites, he will offer ten oblations. In the due order, chanting the ancillary mantras, three oblations will be offered. For the sake of a prayashchitta, the instructor will then offer complete oblations. [1988] Knowledgeable about mantras, he will then use the foundational mantra to offer ten oblations again. Worshipping the lord of devas again, the instructor will then perform achamana properly. Following the norms, he will raise the shishya from his own jati. If he has been born as a vaishya, he will first be raised up to the status of a kshatriya and then raised up to the status of a brahmana. If he has been born as a kshatriya, the instructor will raise him up to the status of a brahmana. In either case, the shishya will then be raised up to the status of Rudra. If he has been born as a brahmana, he will be directly raised up to the status of Rudra. The instructor will then sprinkle and strike the child, treating his atman as his own atman. He will then remember Shiva's atman. As has been mentioned before, there is a wind that sparkles like a flame in the nadi. Using the mantra for rechaka, the guru will draw this out. When this has emerged, he will enter the shishya's nadi, and through that, his heart. Having entered, he will remember the consciousness, which is like a blue dot. He will think of this, sparkling and blazing in its own energy. Having grasped this, he will use samhara mudra[1989] and using the mantra for puraka, fill up the nadi, thereby making the two atmans one. Using kumbhaka and rechaka, he will take this and place it in the shishya's heart.

[1985] The guru.

[1986] A rite of initiation. Literally, this means the union/fusion of the nadis (channels of energy).

[1987] Since the physical body does, metaphorically, and sometimes even literally.

[1988] Purnahuti, an oblation offered with a full ladle.

[1989] The mudra indicating destruction.

He will touch him and give him the sacred thread that has been obtained from Shiva. He will then offer three oblations, followed by a complete oblation."'"'

"""""The shishya will be seated on an excellent seat that is to the south of the divinity. The seat will be covered with kusha grass and flowers. He will clasp his hands together and sit facing the north. It is recommended that the guru should himself be seated in svastikasana[1990] on an excellent seat, facing the east. Along with auspicious sounds, he will then recite the great mantras. The instructor will take the pot that has been filled with water and meditating on Shiva, sprinkle the shishya's head. Wiping off the water, he will make him bathe and don white garments. After performing achamana and ornamenting himself, the shishya will join his hands in salutation and go to the pavilion. As was the case earlier, the guru will make him sit down on a seat spread with darbha grass. Performing kara-nyasa, he will worship the divinity in the mandala. In his mind, the instructor will meditate on the divinity. Mentioning Shiva's name, he will take bhasma in his hands and smear the child with this. After this, Shiva's acharya will perform all the rites connected with burning and the deluge and perform nyasa of the Matrikas. The instructor will meditate on Shiva, seated on the shishya's head. Following the norms, he will invoke Shiva there and worship him mentally. He will join his hands in salutation and pray, 'O divinity! Always remain here.' Having submitted this, he will remember Shambhu's radiant energy. Having worshipped Shiva, he will obtain Shiva's permission. Very softly, he will whisper Shiva's mantra, which represents Shiva's atman, in the shishya's ear. He, in turn, will join his hands in salutation and with a concentrated mind, listen to this mantra. Following the instructions of Shiva's acharya, the shishya will slowly recite it. Accomplished in mantras, the instructor will instruct him about the Shakti in the mantra. He will make him recite it comfortably and instruct him about auspicious benedictions. He will briefly explain the meaning of the mantra to him, about identity between the expression and the person being expressed. He will instruct him about Ishvara's form and also instruct him about the asanas of yoga. Having obtained the guru's permission, in the presence of Shiva's fire and the guru, the shishya will devotedly recite the words for diksha. 'It is better to give up my breath of life and better that my head is severed than to eat without worshipping the three-eyed Bhagavan. As long as there is delusion and hardship, he is the one who will constantly give. Until then, full of devotion, I will worship the divinity.' This is the pledge taken by a person who takes to Shiva's path. Having obtained the right, he will remain under his guru's control and carry out his instructions. Thereafter, the guru will perform kara-nyasa and gather bhasma with his own hands. He will give this to the shishya, along with the main mantra and a rudraksha, over which, mantras have been pronounced. If possible, he will give him an image of the divinity, whose form is mysterious. He will also give him everything required for worship, oblations, japa, dhyana and sadhana. Having obtained the permission from the instructor, and not otherwise, with a great deal of respect, the shishya will accept these from Shiva's acharya. He will lower his head and devotedly accept everything from the acharya. He will preserve these and worship Shambhu in his home, or in a matha. 1991 After this, the instructor will teach him about good conduct for Shiva's devotees, depending on his devotion, faith and wisdom. He must lower his head and accept everything stated, everything informed and everything described by Shiva's acharya, including the pledge.

[1990] An asana in yoga, seems similar to padmasana, but the positions of the legs/heels are different.

[1991] Matha is an ascetic's hut, though it can also be a monastery or seminary.

When the instructor's command is received, not because of his own wishes or because someone else instructs him, he should understand, read and listen to Shiva's agama texts. The process of samskara and the pledge have been described briefly. For men, this is the supreme sadhana for reaching Shiva's city itself."""""

Chapter 439-8.2(17) (Rules for Diksha as Shiva's Devotee)

""Upamanyu said, "After this, considering how worthy the shishya is, the guru will purify him according to the six paths, which free from every kind of bondage. In brief, these six paths are stated to be Kala, Tattva, Bhuvana, Varna, Pada and Mantra. The learned say that the path of Kala consists of Nivritti and other Kalas. In their five respective forms, these five Kalas pervade the paths. The path of Tattva is said to be from Shiva's tattvas to the earth. Their number is said to be twenty-six and they are both pure and impure. The path of Bhuvana is described as starting with Adhara and ending with Unmana. [1992] Without getting into sub-divisions, there are sixty of these. The path of Varna is said to be fifty letters, which have forms as Rudras. The path of Pada is said to have many varieties. The path of Mantra is above all the others and is pervaded by the supreme knowledge. Shiva is not counted in the tattvas, because he is the leader of tattvas. Similarly, the leader of mantras is not counted in the path of Mantra. The path of Kala pervades, and the other paths are pervaded. A person who does not know the tattvas does not deserve to be purified through these paths, nor a person who does not know the nature of these six paths. A person who does not know what pervades and what is pervaded, is incapable of knowing the nature of the paths, just as he does not know what pervades and what is pervaded. A person who has comprehended this properly can purify through the paths. As in the earlier case, the pit and the mandala must be prepared. To the east, the mandala for the pot must be prepared, with a size that is thelength of two hands. Having bathed and performed the daily rites, Shiva's acharya must enter the mandala, along with the shishya, and worship Shambhu, as was the case earlier. Using excellent rice that measures at least one adhaka, payasam must be prepared for the lord. Half of that will be offered as naivedya and the remaining half kept for oblations. If the mandala has been prepared earlier, with many colours, the instructor must place five pots. There will be one each for each of the directions and one in the centre. He will be accomplished in the kalpa rituals. Invoking the five brahmanas and uttering the basic mantra, starting with 'Namah' and ending with 'ya' [1993] and including bindu and nada, he will perform the rituals. Ishana will be invoked in the pot at the centre, Purusha to the east, Aghora to the south, Vamadeva to the north and Sadyojata to the west. He will perform the rites for protection and display the mudras. Having invoked mantras over the pots, as was the case earlier, he will offer oblations into Shiva's fire. Half of the payasam was set aside as oblations. His will be offered as oblations and the remainder set aside for the shishya to eat. As was the case earlier, after the water rites and mantras, a complete oblation will be offered, with the showing of lamps. In the ritual with the lamp, using the lamp, three oblations will be offered, with the mantra 'AUM hum Shivaya phat svaha'. With each mantra, one should meditate on the blazing form of the image. Three brahmana girls were asked to spin three white pieces of thread, one each.

[1992] Bhuvana is a world and there are layers of these, in a hierarchy. The number of worlds varies from text to text.

[1993] Namah Shivaya.

These will be tied together and the shishya's tuft of hair bound with this. When the shishya stands upright, the thread should hang downwards, from the top of his head to the big toe on his feet. Sushumna will be symbolically united with this thread. Accomplished in mantras, he will display the mudra for peace and use the basic mantra to offer three oblations, invoking consciousness in the shishya's presence. [1994] As was the case earlier, he will strike the shishya's heart with flowers. Consciousness will be invoked within a lotus with twelve petals. The thread of consciousness will be joined with the thread and protected by the armour of astra mantra. Covering the thread, he will then think of the shishya's body. The three threads are bonds, representing objects of pleasure and enjoyment. He will think of the body giving rise to senses and material objects. Space and the elements are forms of the Kalas, Shantyatita and the others. With the word 'Namah', their names will be mentioned, and they will be joined to the thread. Alternatively, as was the case earlier, the bija mantras can be used. He will contemplate the pervasive impurities in the tattvas and the pervasive nature of Kalas in the impurities. Offering oblations, he will ignite the Kalas. He will strike the shishya's head and the thread on his body. Pronouncing the mantra, he will decorate the thread with Shantyatita-pada. In the due order, he will start with Shantyatita-pada and end with Nivrittti-pada. After this, three oblations will be offered insidethe mandala and Shiva worshipped. The shishya will be made to sit to the south of the divinity, with his face towards the north, on darbha grass spread out inside the mandala. After oblations have been offered, the guru will give the remaining charu to the shishya. Mentioning Shiva's name first, the shishya will eat what has been given to him by the guru. He will then perform achamana twice and chant Shiva's mantra. In the other mandala, the guru will give him panchagavya. Remembering Shiva, he will drink this devoutly, performing achamana twice. As was the case earlier, the shishya will now be made to sit in the third mandala. He will be given a twig, possessing the characteristics mentioned in the sacred texts, for cleaning his teeth. Facing the north or the east, the shishya will control his speech. While seated, he will clean his teeth with its soft tip. He will then wash his hands and cast the twig aside. Performing achamana, he will remember Shiva. When instructed by the instructor, he will join his hands in salutation and enter Shiva's mandala. If the guru happens to see the twig, which has been cast aside, towards the north-east, west or in front, this happens to be auspicious. Otherwise, it is inauspicious. If it is seen in an inauspicious direction, the guru must pacify the taint by using the basic mantra and offering one hundred, fifty or twenty-five oblations. He will approach the shishya and whisper Shiva's japa into his ear. The shishya will be made to sit to the south of the divinity. At night, the shishya will lie down on pure darbha grass, over which, a cloth that has not been washed has been spread and which has been sanctified with mantras. His head will face the east and he will meditate on Shiva. The thread has already been tied to his tuft of hair. The unwashed piece of cloth will also be tied to his tuft of hair and using the mantra for protection, the guru will cover him up. All around him, three lines will be made with bhasma, sesamum and mustard seeds, protected by astra mantra. Oblations to the guardians of the directions will be offered outside. After lying down in this way, the shishya will not eat anything else. When he gets up in the morning, he will tell the guru about any dream he has seen."""""

[1994] To make the meanings of these terse shlokas clear, we have taken some liberties.

Chapter 440-8.2(18) (Purification Following the Six Paths)

“Upamanyu said, "After bathing and completing "U other rites, instructed by the acharya, he will go near Shiva's mandala and join his hands in salutation. As was the case on the preceding day, everything will be done, ending with the binding of the eyes, but excluding the worship. The guru will then show him the mandala. With his eyes bound, the shishya will scatter flowers. The guru will mention the names of the places where the flowers have fallen. As was the case earlier, he will be taken to the garlanded mandala. The guru will worship Ishana and offer oblations into Shiva's fire. If the shishya has had a bad dream, the taint must be pacified. Using the basic mantra, one hundred, fifty or twenty-five oblations must be offered. The thread tied to the hair must be loosened and made to hang down, as was the case earlier. Using the Kala of Nivritti, Adhara must be worshipped. Offering oblations, the lord of speech must be worshipped. He will prostrate himself before the lord of speech and Sati, who pervades Nivritti. Within the mandala, he will worship the divinity and offer three oblations. The symbolic rite of the child being born simultaneously as ever kind of living species will be performed. He will undertake the other rites of striking and sprinkling the shishya's body. He will take his atman and place it in the lotus with twelve petals. Using the basic mantra and the mudras indicated in the sacred texts, the acharya will mentally unite the atman with every kind of living species simultaneously. There are fourteen kinds of species-eight species of devas, five inferior species and humans. The child's intelligence will be made to simultaneously enter all these. Following the norms, he will take the shishya's atman and deposit it in the goddess of speech. So that this impregnation happens, he will worship the divinity and prostrate himself before him. He will offer oblations and complete the process after remembering him. The rites of being born, following past karma, uprightness, disposing of enjoyment and obtaining supreme pleasure will be performed in this way. To obtain liberation from birth and accomplish the object of cleansing all enjoyment, the excellent instructor will offer three oblations and pray to the divinity. The body possesses inauspicious signs because of enjoyment and material objects. The body must be purified and the shishya freed from the three Pashas. [1995] These severe Pashas are severed, and he is freed from bondage. In this way, the shishya's consciousness is made completely clean. A complete oblation is offered, and Brahma worshipped in the fire. Offering three oblations, he will instruct him about Shiva's command. 'O grandfather! This one is proceeding to Shiva's supreme destination. As a result of Shiva's great command, let there be no impediments for him.' Stating this and worshipping him, [1996] he will release him. He will next worship Mahadeva, offering three oblations. Nivritti has purified the shishya's atman. As was the case earlier, he will take it, raise it and merge it in the atman of the thread. He will next worship the lord of speech. Offering three oblations, he will prostrate himself and release him. [1997] With Nivritti done, he will merge it with the Kala of Pratishtha. The merging will be done with simultaneous worship and the offering of three oblations. In this way, he will think of the shishya's atman entering Pratishtha. Having invoked Pratishtha, he will perform everything, as has been stated earlier.

[1995] Sahaja (those which last from the beginning, until liberation), agantuka (resulting from senses and objects of the senses) and sumsargika (resulting from association between the first two impurities).

[1996] Brahma.

[1997] Mahadeva.

He will think of the pervasive goddess of speech as pervading everything, with her face resembling the disc of the full moon. As was the case earlier, everything will be completed. He will inform Vishnu about the command of Shiva, the paramatman. With Vishnu's visarjana, he will perform everything for Vidya. As was the case earlier, he will think of Vidya's union with Pratishtha. In the due order, he will think of the god and goddess of speech pervading everything. As was the case earlier, he will offer a complete oblation into the blazing fire and conclude this part. He will then perform the worship and other things in accordance with the Nilarudra Upanishad. According to the method mentioned earlier, following Shiva's command, this rite will be concluded. To suck out any darkness in austerities, he should then resort to Shanti. Resorting to the Kala of Vidya, he will behold its pervasiveness. As was the case earlier, he will invoke the lord of speech in his own atman. He resembles the rising sun and illuminates the ten directions. Having completed the rites, as was done previously, he will invoke and worship the divinity Maheshvara. He will offer oblations and instruct his[1998] mind to obey Shiva's commands. Releasing Maheshvara, he will complete the rites for the other Kalas. Having ended with the Kala of Shantyatita, he will behold the pervasiveness. He will think of the lord of speech pervading his own atman. He resembles the disc of the firmament. As was the case earlier, he will end with a complete oblation. Completing everything in accordance with the injunctions, he will worship Sadashiva. He will instruct him[1999] about the command of Shambhu, who is infinite in his deeds. As was the case earlier, he will think of Shiva stationed on his head. Having worshipped the lord of speech and prostrating himself before him, he will release him. As was the case earlier, he will sprinkle the shishya's head with auspicious water."""""

"""""He will think of Shantyatita and the others dissolving into Shakti's tattva. She is supreme and is beyond the six paths. She pervades the six paths. He will think of Shiva's Shakti, whose resplendence resembles that of one crore suns. He will bring the shishya, who is as pure as crystal, in front of her. Following the path indicated in Shiva's sacred texts, he will wash the pair of scissors. Along with the thread, the instructor will cut off the tuft of hair. It will be placed in cow dung. The tuft of hair will then be offered as an oblation into Shiva's fire. He will use the basic mantra, ending with voushat, and wash the pair of scissors and his hands again. The shishya's consciousness will be returned to his body. The child will bathe and perform achamana, benedictions being pronounced over him. He will be made to enter the mandala, where he will prostrate himself, like a rod. In case there have been any transgressions during the worship, the proper rites of purification will be performed. Using a mantra for the one who is spoken about, three oblations will be offered. There may also have been transgressions in uttering the mantras. For purifying these, mantras will be uttered in a barely audible voice, three oblations offered and the lord of devas worshipped. He will next chant the mantras in his mind and offer three oblations. Along with Amba, Shambhu will be worshipped inside the mandala. The guru will offer three oblations and joining his hands in salutation, pray. 'O Bhagavan! Through your favours, the purification has been performed, following the six paths. That being done, let him proceed to your undecaying abode.' After this, he will do whatever has been done earlier, starting with the fusion of nadi and ending with a complete oblation. The elements will be purified. The mobile and the immobile, the hot and the cold, will be purified.

[1998] The shishya's.

[1999] The shishya.

The rite of purifying the elements will be performed by meditating on the single one who pervades everything. Having severed the knots of the elements and their presiding deities, he will unite the elements with the supreme Shiva and perform japa on him.

The body will be purified and burnt, flooded with drops of nectar. Having thus purified his body, he will establish his atman along the path. Right at the beginning, he will perform nyasa of Shantyatita Kala, which pervades the paths, on the child's pure head. Shanti will be on the face, Vidya between the throat and the navel, Pratishtha extending up to the knees and the nyasa of Nivritti will be below this. He will then think about these. With Shiva in the atman, the bija mantras will be used like a string to perform the nyasa. He will realize and invoke the divinity in the lotus of the heart and worship him. The guru will hope that Shiva will always remain steadily in the child's presence. He will infuse the child with Shiva's energy and good qualities. He will offer three oblations and say, 'Be pleased and grant him anima and the other qualities.' He will pray for the existence of qualities-omniscience, contentment, understanding that is without a beginning and an end, constant Shakti, self-ruling capacity and infinite powers. He will take the divinity's permission and meditate on the lord of devas in his heart. In the due order, he will sprinkle the shishya with water from the pots, Sadyojata and the others. As was the case earlier, he will make the shishya sit down and worship Shiva. Having obtained Shiva's permission, he will bestow on him knowledge about Shiva and bhasma. Starting with 'AUM' and ending with 'Namah', he will perform samputa. [2000] Knowledge of Shakti is just this, the union of Shiva and Shakti. He will instruct him about the name of the rishi, the chhanda, the divinity, the nature of Shiva and Shivaa, the worship, Shambhu's avarana and asana. He will again worship the lord of devas and inform Shiva, 'May everything that I have performed be accomplished properly.' Along with the shishya, the guru will prostrate himself on the ground before the divinity, like a rod. He will prostrate himself before the radiance, blazing like a fire inside the mandala. In the due order, he will then worship all the assistant priests who deserve to be worshipped. Depending on his wealth, he will serve the assistant priests and the ritvijas. If he desires welfare for himself, he should not be deceitful in the matter of riches."""""

Chapter 441-8.2(19) (Samskara of the Sadhaka)

“Upamanyu said, "After this, I will tell you about the one known as sadhaka. When speaking about the greatness of the mantra, I will also tell you how his samskara is performed. As was the case earlier, the divinity will be instated in the pot within the mandala and worshipped. When oblations have been offered, the shishya will be brought to the ground where the mandala has been constructed, but without his headdress. The excellent instructor will perform all the rites mentioned earlier, with one hundred oblations, ending in a complete oblation, and water rites, using the basic mantra and water from the pots. As was the case earlier, he will light a fire and perform the earlier rites. Sprinkling him, as he did earlier, he will bestow the excellent mantra on him. In the due order, he will impart the extensive knowledge to him. Placing flowers and water in the child's hands, he will bestow knowledge about Shiva on him.

[2000] Samputa is a means of tying a bija to a mantra, indicating the unity between Shiva and Shakti. AUM hrim Namah Shivaya is an example, with the bija of brim indicating Shakti.

'In this world and in the next world, through the favours of Parameshthi and through this great mantra, may you obtain every kind of siddhi as fruits.' Saying this, Shiva's guru will worship the divinity and obtain his permission. He will instruct the sadhaka about the sadhana used for Shiva's yoga. Hearing the guru's instructions, the sadhaka will first learn its application and then use the mantra as sadhana. The use of the basic mantra as sadhana is known as purashcharana. This is known as purashcharana because this has to be done before any application. If he desires emancipation, he should not use the mantra as sadhana excessively. If it is not used in this way, it bestows what is auspicious, in this world and in the next one.The day must be auspicious. The spot must be auspicious. The time chosen must not suffer from any taints. He must first bathe, so that his teeth and nails are sparkling white, and perform the daily rites. He must decorate himself with fragrances, garlands and ornaments that are available. His headdress, upper garment and all other garments must be white. He must choose a temple, his home or some other charming spot that he has been used to earlier. He must control himself and be seated on a seat, in an asana. Following the path spoken about in Shiva's sacred texts, he must make his body worthy of Shiva. He will worship the divinity, the lord of devas, Ishvara Nakulishvara. He will offer a naivedya of payasam and in the due order, complete the rites of worship. He will prostrate himself before the divinity and obtain permission from his mouth. He will then perform japa on Shiva, one crore times, five million times, two and a half million times, two million times or a million times. He will eat the payasam, which should not have too much of salt or an acid taste. He should always be non-violent, forgiving, serene and controlled. If payasam is not available, he will eat fruits and roots. These are also recommended for Shiva and are therefore special and get progressively better. Any food that he eats must be consecrated with mantras-charu, grains of saktu, yavaka, vegetables, milk, curd, ghee, roots, fruits and water. Especially when he is engaged in sadhana, when he is eating, he must be silent. If he is capable and is not distressed, he must always bathe in a river where the water flows towards the east or towards the west. Devoted to his vrata, he will purify the water by pronouncing the mantra over it, one hundred and eight times. He must always perform water rites and offer oblations into Shiva's fire. This must be done with seven, five or three articles of worship, or with ghee. If a sadhaka is devoted to Shiva and devoutly follows Shiva's path in this way, there is nothing in this world, or in the next world, that he cannot obtain. Alternatively, with single-minded attention, he can perform japa with the mantra every day. He must not eat until he has done this sadhana with the mantra one thousand times. In such a case, there is nothing that is impossible for him to obtain and nothing that is inauspicious. Having obtained learning, prosperity and happiness in this world, he obtains emancipation. When this sadhana is used, whether in a nitya or a naimittika rite, he should first bathe with water and bhasma and then perform japa with the mantra. He will wear a pure sacred thread and tuft of hair and a ring of kusha grass on his hand. He will wear Tripundra and rudraksha and perform japa with panchakshara mantra."'"'

Chapter 442-8.2(20) (Special Samskara)

""Upamanyu pamanyu said, said, "If the shishya has observed Pashupata vrata, he can also be consecrated as an acharya, not otherwise. As was the case earlier, a mandala will be created and Parameshvara worshipped. As was the case earlier, five pots will be placed, in the directions and in the centre. Nivritti will be placed in the pot to the east, Pratishtha to the west, Vidya to the south, Shanti to the north and Shantyatita in the centre. After the rites for

protection, dhenu mudra will be displayed. As was the case earlier, mantras will be pronounced over the pots, ending with a complete oblation. The instructor will make the shishya enter the mandala, without wearing a headdress. Starting with the water rites, as was the case earlier, mantras will be recited. As was the case earlier, the lord of devas will be worshipped, and his permission taken. For the purpose of abhishekha, the shishya will be made to sit on the seat. When all this has been done, using mantras, nyasa of the five Kalas will be done on the shishya's body. Bound in this way, the shishya will be offered to Shiva. Starting with the Nivritti pot and ending with the pot in the centre, in the due order, the shishya will be sprinkled with the auspicious water. The instructor will place his auspicious hand on the child's head. Full of sentiments about Shiva, will instruct him as a Shivacharya.[2001] He will be ornamented and worshipped, inside Shiva's mandala. One hundred and eight oblations will be offered, followed by a complete oblation. He[2002] will worship the lord of devas again, prostrating himself on the ground, like a rod. Joining his hands in salutation above his head, the guru will inform Shiva. 'O Bhagavan! Through your favours, I have made him an instructor. O divinity! Please command him and shower your divine compassion over him.' Having requested this, along with the shishya, he will prostrate himself again. Shiva's guru will worship Shiva and Shiva's divine agama texts. Taking Shiva's permission again, the instructor will take the book, which describes Shiva's jnana, in both his hands and give it to the shishya. He will lower his head and accept it, placing this book of knowledge on the seat meant for knowledge. When it has been placed there, in the recommended way, he will worship it. The guru will then give him royal insignia, since a person who has obtained the status of an acharya is also worthy of obtaining a kingdom. As was the case earlier, he will then instruct him about the injunctions, as stated in Shiva's sacred texts and as revered by people. Following the signs cited in Shiva's sacred texts, he must carefully examine the shishya. When the samskara has been done in this way, the instructor will give him Shiva's jnana. The shishya will be instructed about everything-ease, purity, forbearance, compassion, lack of desire, lack of jealousy and the exalted position. Shiva will then be released from the mandala and the assistant priests will worship Shiva's pots, fire and other things. If the guru and his companions perform more than one samskara simultaneously, it is recommended that everything should be done twice. Pots for purification along the paths must be prepared and everything undertaken for samskara and abhisheka. Worshipping Shiva, purification along the paths will be performed. After everything has been completed, the divinity will be worshipped again. After the water rites, using mantras, oblations will be offered into Ishvara's fire. Symbolically, the mantra will be placed in the shishya's hands, and the ceremony completed. Alternatively, in the due order, the entire samskara can be done by the guru using mantras alone, purifying along the paths and performing abhisheka. It is recommended that purifying along the paths, using Shantyatita and the other Kalas, should be performed on the basis of three tattvas. These three tattvas are described as Shiva, Vidya and the nature of the atman. Shiva emerged from Shakti, Vidya emerged from Shiva and the atman emerged from Vidya. Shiva pervades the path of Shantyatita. Vidya pervades the next path. All the remaining paths, in the due order, are pervaded by the atman. It is held that Shambhu is difficult to obtain. However, there are learned people, accomplished in the meanings of Shiva's sacred texts. Having used Shakti to go through samskara, they have obtained what they desired.

[2001] Shiva's acharya.

[2002] The guru.

O Krishna! I have thus told you everything about the rites known as samskara. They are of four types. [2003] What else do you wish to hear?"""""

Chapter 443-8.2(21) (Nitya and Naimittika Rites)

""Krish rishna said, "O illustrious one! I wish to hear about the following of Shiva's ashrama, the nitya and naimittika rites mentioned in Shiva's sacred texts."""""

""Upamanyu replied, "He must get up from his bed in the morning and meditate on the divinity, along with Amba. Thinking about the tasks that need to be done, when the sun rises, he will emerge from his house. He will perform the necessary tasks in a secluded spot where there are no obstructions. Cleaning himself according to the norms, he will clean his teeth. When a stick for cleaning the teeth is not available, or on days like ashtami, he will rinse his mouth with water twelve times and clean himself in this way. After doing achamana in the recommended way, he will bathe in water from a river, a natural canal, a pond or at home. The objects for bathing will be placed on the bank and external impurities washed off in this way. Mud will be smeared over the body. After bathing, cow dung will be smeared on the body. Having bathed, he will discard his clothing and wash it. Thinking of himself as a king, after the bath, he will don a pure garment. When washing off the dirt, a brahmachari, an ascetic or a widow should not use fragrances. Nor should they use a twig for cleaning the teeth. After this, he will bind his tuft of hair and the sacred thread, entering the water. Performing achamana, he will submerge himself in the water thrice. Immersing himself in Soumya, he will remember Shiva and Shakti and perform japa with the mantra. When he gets up, he will sprinkle water over his body, five or three times, using the horn of a cow, along with darbha grass, the leaf of a palasha tree, the leaf of a lotus or his two hands. If he is bathing in a garden or inside his house, at the time of submerging himself in the water, he will pour water over himself from a pot. Using mantras, he will sprinkle himself. If he is incapable of bathing himself in water, he will take a pure and wet piece of cloth and wipe himself from head to feet, using this. Alternatively, he can only take the auspicious path known as Agneya. This is spoken of as the bath where one submerges oneself in thoughts about Shiva. Starting with achamana and ending with a sacrifice to Brahma, he will follow the traditions of his own order and offer himself up to the divinity. He will perform dhyana on Mahadeva, inside the mandala, and worship him, following the norms. He will offer Shiva arghya, in his form as the sun. Alternatively, following the norms of his own order, he will clean his hands and perform kara-nyasa or nyasa over his entire body. He will take white mustard and water in his left hand. Using the basic mantra and a clump of kusha grass, he will sprinkle water over himself. Using the mantra 'apo hi shtha', [2004] he will use his left nostril to smell the remaining water and think of the divinity. He will offer an arghya and through his left nostril, he will symbolically take the dark impurities out from his body and think of them as having been reduced to stone. He will perform special water rites for devas and rishis. Following the norms, he will offer arghya to bhutas and ancestors.

[2003] In these sections, samskara should be taken as diksha. The four types are through kriyas, varnas, Kalas and knowledge.

[2004] 11.50 of Vajasaneyi Samhita. This is dedicated to water. 'O water! You will give us the energy, so that we can find great happiness' and so on.

With only a handful of red sandalwood paste mixed with water, he will draw a beautiful circular mandala on the ground and ornament it with red powder. After this, he will worship Bhanu, along with the avaranas. If he desires happiness and success, he will use the mantra 'khakholkaya' [2005] He will again create a mandala and worship it and its parts. He will place a golden vessel there. This will measure one prastha, with prastha defined as in Magadha. This will be filled with fragrant water, red sandalwood paste, red flowers, sesamum, kusha and akshata. Alternatively, if one follows the path of water alone, it can be filled with durva grass and water. He will sink down on his knees on the ground and prostrate himself before the divinity within the mandala. He will place the pot on his head and offer an arghya to Shiva. Or using the basic learning, he can take water in the cup of his hands, along with darbha grass. This will be symbolically thrown up into the air, to Shiva in his form as the sun. As was the case earlier, he will again clean his hands and do kara-nyasa, realizing Shiva in his form of the five brahmanas, from Ishana to Sadyojata. He will take bhasma and touch his limbs with this. Uttering a mantra to the one who ends the day, in the due order, he will touch his face, his heart, his genital organs and his feet. Using the basic mantra, he will touch all his limbs and wear a different garment. Having worn it, he will perform achamana twice and with the mantra, sprinkle water over himself eleven times. Having sprinkled water over himself and having worn the garment, he will perform achamana twice and remember Shiva. Using the mantra, he will again perform kara-nyasa. With the bhasma, mixed with fragrant water, he will draw a Tripundra on the forehead and the line should be straight and clear. It can be square, or in the shape of a circle or semi-circle, or a dot. Just as he has drawn Tripundra on the forehead, he must use bhasma to draw a similar mark on his arms, head and chest. Dusting all the limbs with bhasma is not the same as Tripundraka. Therefore, without the dusting, one should draw Tripundra. Rudraksha must be worn on the head, around the neck, in the ears and on the hands. A rudraksha with a golden hue is auspicious. One should not wear one that is broken or inauspicious in any other way. For benefit, the three varnas, brahmanas and others, should respectively wear beads that are yellow, red and black. If these are not available, one should wear and adorn oneself with whatever is available. Nevertheless, an inferior varna should not wear one meant for a higher varna. A higher varna can wear one meant for an inferior varna. An impure person must never wear rudraksha. According to capacity, everyone must bathe at the time of the three sandhyas, the time of the two sandhyas, or once a day, performing the rites and worshipping Parameshvara. He must bind his mind to a conception of the divinity seated on a beautiful seat. When he performs dhyana on Deva or Devi, he must face the north or the east. Starting with Shveta and ending with Nakulisha, he must prostrate himself before the gurus and the shishyas, [2006] He will again prostrate himself before Shiva and perform japa with his eight names-Shiva, Maheshvara, Rudra, Vishnu, Pitamaha, Samsaravaidya, Sarvajna and Paramatman. These are the eight. Or he can perform japa with Shiva's name alone, doing it eleven times. To pacify an illness, he should perform dhyana on a mass of energy on the tip of his tongue. Washing his hands and feet, he will apply sandalwood paste to them. Washing his hands, as he did earlier, he will do kara-nyasa."""""

[2005] A mantra to Surya, versions of which exist in many texts, including Garuda Purana. 'The sun is the meteor that burns in the sky' and so on.

[2006] As mentioned in Chapter 431-8.2(9).

Chapter 444-8.2(22) (Nitya and Naimittika Rites Continued)

“Upamanyu said, "Nyasa is said to be of three "Upay and Laya [2007] Sthiti ya is for grihasthas, Utpatti is for brahmacharis, and Laya is for mendicants and those who have resorted to the forest. Laya is also for women without husbands, while those with family members should perform Sthiti. Utpatti nyasa is also said to characterize those who are maidens. The procedure from the thumb to the little finger is spoken of as Sthiti nyasa. From the right thumb to the little finger on the right hand is Utpatti nyasa. The reverse order is described as Samhriti. In the due order, along with bindu and starting with 'Na', the varnas must be fixed on the fingers. Shiva's nyasa will be done on the palms and the ring fingers. After this, using astra mantra, nyasa of the weapons will be done in the ten directions. The five Kalas, Nivritti and the others, in the form of the five elements, along with the presiding deities of the five elements and their signs, will be fixed in the heart, the throat, the palate, between the eyebrows and Brahmarandhra. One will conceive of them as bijas, in the seeds of the joints. To purify these, he will perform japa with panchakshara mantra. He will control the breath of prana and using astra mantra and astra mudras, follow the qualities and numbers and cut off the knots of the elements. His breath of prana will be urged up, through sushumna nadi. It will emerge through Brahmarandhra and be united with Shiva's energy. After this, the body will be dried up with the wind and burnt with the fire of destruction. The wind will gather the Kalas upwards and dissolve them. He will abandon his burnt body and touch the Kalas and the ocean. The body will be flooded with amrita and remain in its natural place. Alternatively, he can dissolve and burn without using the category of Kalas. He can flood with amrita, and it will be reduced to ashes. The body will only be full of Vidya and will assume the form of the flame of a lamp. The atman, which emerged from Shiva, will be united with Brahmarandhra. He will meditate on the atman having entered the body, in the lotus within the heart. The body, which is full of Vidya, will again be sprinkled with a shower of amrita. Purifying the hands, he will perform kara-nyasa. After this, he will perform Mahamudra and undertake deha-nyasa, [2008] Following the path indicated by Shiva, he will perform anga-nyasa. He will then do nyasa of the varnas in the feet, the joints and other parts. Nyasa will be done in six limbs and has six parts. Therefore, starting with the south-east and following the due order, he will bind the directions. Alternatively, he can only do nyasa of five limbs, starting with the head. Nyasa of the six limbs can also be undertaken without purifying the elements. Briefly, this is the way the body and the atman are purified. When he is full of sentiments about Shiva, he will worship Parameshvara."""""

"The detailed rite of nyasa should only be undertaken by those who have the time and those whose minds are not confused. The first is Matrika nyasa, while the second is Brahma nyasa. The third is Pranava nyasa, followed by Hamsa nyasa. The fifth is known as Indriya nyasa and the panchakshara mantra is used for this. In this way, the rites of worship can be one, or many.

[2007] Literally, preservation, origin and dissolution. Laya nyasa is also described in the text as Samhriti nyasa.

[2008] Deha-nyasa is the same as anga-nyasa. The text says Mahat mudra. But we have taken this as the asana (posture) of Mahamudra, which is not quite a mudra using only the hands.

The nyasa of the varnas happens in the following way, with a progressive placement-अ in the head; nyasa of आ in the forehead; इ and ई in the two eyes; 3 and ऊ in the two ears; ऋ and ॠ in the two cheeks; ऌ and ॡ in the two nostrils; ए and ऐ in the two lips; ओ and औ in the two rows of teeth; in the tongue;: in the palate; nyasa of the क array [2009] of letters is done in the five joints of the right hand; nyasa of the च array of letters is done in the joints of the left hand; ट array and त array are done in the two legs and thighs; प and फ are done on the two sides; ब on the back; भ in the navel; nyasa of म is done in the heart; the nyasa from य स is done in the seven dhatus, है is done in the cavity of the heart; and क्ष is done between the two eye-brows. Following the path, nyasa of the fifty Rudras, in the form of the varnas, is done in this way. Nyasa of the five brahmanas is then done in the limbs, from the face onwards. In the due order, kara-nyasa may, or may not, be done. The brahmanas will be thought of in the head, the face, the heart, the genital organs and the feet. After this, in the due order, Ishana's five Kalas are fixed in the five directions, starting above and ending with the west. Thereafter, Purusha's four Kalas are thought of in the four directions, starting with the east. Aghora's eight Kalas are fixed in the heart, the throat, the two shoulders, the navel, the stomach, the back and the chest. After this, Vamadeva's thirteen Kalas are thought of in the anus, the penis, the thighs, the knees, the calves, the buttocks, the waist and the sides.[2010] Those who are accomplished in the Kalas undertake the nyasa of the thirty-eight Kalas progressively in this way, in the hands, the feet, the nose, the head and so on. After this, uttering Pranava, he will do Pranava nyasa in the two arms, the elbows, the wrists, the sides, the stomach, the calves, the feet and the back. A person accomplished in nyasa will do Pranava nyasa in this way. As instructed in Shiva's sacred texts, he will next do Hamsa nyasa, dividing Hamsa's bija in the eyes, the two nostrils, the two arms, the two eyes, the forehead, the nose, the two armpits, the two shoulders, the two sides, the two hips, the two feet and the two heels. After completing Hamsa nyasa, he will do nyasa in five limbs, using panchakshara mantra. If one follows the path mentioned earlier, a status as Shiva is generated. A person who has not obtained a status as Shiva should not use Shiva's mantra. A person who has not obtained a status as Shiva should not worship Shiva, perform dhyana on Shiva, or obtain Shiva. Therefore, one must assume Shiva's body and give up thoughts as a Pashu. Shiva's karma must be undertaking while thinking, 'I am Shiva."""""

"""Some follow karma-yajna; others follow tapo-yajna; still others follow japa-yajna, dhyana-yajna and jnana-yajna. These are described as the five kinds of yajna. Those engaged in tapo-yajna are superior to those engaged in karma-yajna, those engaged in dhyana-yajna are superior to those engaged in japa-yajna and so on, becoming successively better. Jnana-yajna is better than all the others. Karma-yajna is divided into two types, with desire and without desire. If a person has desires, even when he has enjoyed those desires, he is addicted to desires and is born again. When undertaken without desires, such a person enjoys himself in Rudra's world. After enjoyment, he is dislodged and is born as a person who engages in tapo-yajna. There is no doubt about this.

[2009] Varga.

[2010] There are two of some of these, including the buttocks. Words are missing from the text, and we have incorporated those missing words from Chapter 371-7(6).

The ascetic also enjoys objects of pleasure. Having enjoyed, he is dislodged and is born as a human on earth, who is devoted to japa and dhyana. The specialty of a person devoted to japa or dhyana is that, because of these, within a short period of time, he obtains jnana and sayujya with Shiva. An embodied being who follows karma-yajna without desire can also be emancipated, according to Shiva's command. However, a person who possesses desire will be in bondage. Therefore, out of the five, one should be devoted to dhyana-yajna and jnana-yajna. If a person possesses dhyana and jnana, he crosses over the great ocean of worldly existence. Dhyana-yajna involves being free of taints like violence and purifying one's mind as sadhana. In terms of fruits of objects of pleasure and emancipation being obtained, it is the best. In a king's palace, many people are seen outside, engaging in various acts. They do not obtain a great share in the fruits. This is exactly what happens with the body of a person pursuing dhyana-yajna. He is capable of seeing Ishvara's subtle form. Those who are engaged in gross acts only see the clay, the wood and other things. Those devoted to dhyana-yajna do not accept a divinity made of stone and clay. Shiva is inside the atman. If a person does not realize and obtain this Shiva within, and ignoring this, worships something external, he is like a man who gives up the fruit in his hand and licks his elbow. Dhyana is generated from jnana. Jnana is again generated from dhyana. Emancipation results from both of these. Hence, one should be devoted to dhyana. One should worship Deva and Devi in dvadashanta, in the head, the forehead, between the eyebrows, the tip of the nose, the face, the throat, the heart, the navel or in any eternal spot. With the mind immersed in devotion, they can also be worshipped outside. They can be constantly worshipped in a lingam one has constructed, depending on one's wealth. They can be devoutly worshipped in the fire or on the ground. Parameshvara can be worshipped both inside and outside. A person who performs the internal worship may, or may not, perform the external one."""",

Chapter 445-8.2(23) (Explanation on the Mode of Worship)

‘‘""Upamanyu explanation pamanyu said, "I will briefly add an to the mode of worship. In Shiva's sacred texts, Shiva spoke about this to Shivaa. The internal worship ends with the rite that involves a fire. An external worship can be performed when the internal worship has been completed. But the external worship may, or may not, be done. In one's mind, one must think of objects and purify them. The person must meditate on deva Vinayaka and following the rules, worship him. In his mind, a learned person will think of proper seats for Nandisha and Suyasha, to the south and to the north. Using the asanas of yoga and other things, they will be worshipped. With the three tattvas, they will be seated in a sparkling posture of padmasana. Above them, he will perform dhyana on Shiva, along with Amba. He is enchanting in every possible way. He possesses all the auspicious signs, and his entire body is auspicious. He possesses every kind of prosperity and is adorned with every possible ornament. His face, hands and feet are red, and his smiling face is like the moon, or a kunda flower. He resembles pure crystal, and his three eyes resemble blossoming lotuses. He possesses four arms and a handsome body. He wears the beautiful digit of the moon. Hara's hands are in the varada and abhaya mudras and he wears the hide of an animal. His necklace and bangles are made out of serpents and the handsome extremity of his throat is blue. There is nothing that can be compared to him, and his followers and companions are with him. He will then think of Maheshvari to his left. Her complexion is like that of the petals of a blue lotus that has bloomed. Her eyes are broad and large. Her face is like the full moon and her hair is dark blue and curled. She resembles the petals of a blue lotus, and the half-

moon is on her crest. Her breasts are extremely round, thick, peaked and soft. Her waist is slender, and her hips are broad. Her garment is fine and yellow. She is adorned in every kind of ornament and there is a radiant tilaka mark on her forehead. Nets of many kinds of colourful flowers adorn her hair. In every possible way, her qualities are similar to his and her face is slightly lowered, because of bashfulness. In her right hand, she holds a dazzling golden lotus. She is seated on an excellent seat and her other hand rests on a staff. She is the one who severs Pashas, and her form is that of sachhidananda. In this way, he will meditate on Deva and Devi, seated on an excellent and auspicious seat. Full of devout sentiments, he will worship them with flowers and every other kind of upachara. He can also conceive the lord's embodied form, as the ones known as Shiva, Sadashiva, the supreme Maheshvara, as one presiding over the twenty-six principles, or as the one known as Shrikantha. He can also perform mantra nyasa on his own body. This embodied from of Shiva is supreme and is beyond notions of existence and non-existence. Performing dhyana on the external form and having worshipped, he will then withdraw his intelligence. He will then mentally think of offering oblations, kindling and ghee in his navel. Between his eyebrows, he will meditate on Shiva, in the form of the pure flame of a lamp. This kind of yoga, immersed in dhyana, is auspicious, whether performed with a reference to the limbs, or independent of them. Until the fire rites are over, all the procedures are the same. [2011] Alternatively, after having completed all the procedures of the mental worship in the due order, he can worship the divinity in the form of a lingam, in the fire, or on the ground."'"'

Chapter 446-8.2(24) (Shiva's Worship according to the Sacred Texts)

‘Upamanyu said, "Using the basic mantra, the place for worship will be purified by sprinkling it with water mixed with fragrances and sandalwood. Flowers will be scattered over it. The armour of astra mantra will be used to shroud it from all impediments. When all the directions have been protected in this way, the ground will be prepared for the worship. Darbha grass will be spread over the place. All the vessels and the articles for worship will be purified by sprinkling water. There are four vessels that must be purified in this way the vessel for sprinkling, the vessel with arghya, the vessel with padya and the vessel with achamaniya. After they have been examined, auspicious water must be sprinkled over them. All the auspicious articles that are available must be placed there-jewels, gold, silver, fragrances, flowers, akshata, fruits, sprouts, darbha grass and many other sacred articles. The water for bathing and drinking must be especially fragrant, cool and agreeable and flowers and other articles must be placed in it. The padya will have ushira and sandalwood mixed in it. Powdered jati, kankola, karpura, the root of vata and tamalaka[2012] will be specially sprinkled in the water for achamaniya. All the vessels can have cardamom seeds, camphor and sandalwood. The vessel for arghya will have tips from the blades of kusha grass, akshata, barley, vrihi, sesamum, ghee, white mustard, flowers and bhasma.

[2011] Irrespective of external or internal worship.

[2012] Jati is jasmine, kankola is the ashoka tree, karpura is camphor and tamalaka is the tamala tree. For the trees, powdered bark is used.

The vessel for sprinkling will have kusha, flowers, barley, vrihi, the root of vata, tamalaka and bhasma. Mantras will be pronounced over each vessel, and they must be externally protected with the armour. After this, they must be protected with astra mantra and dhenu mudra displayed. All the articles used in the worship must be sprinkled with water from the vessel used for sprinkling. The basic mantra must be used for sprinkling, and they must be purified according to the procedures. If vessels are not available, the vessel used for sprinkling can be used in all the rites. The excellent sadhaka will use water from this general vessel to perform arghya and other rites."""""

"""""Following the norms, deva Vinayaka will be worshiped with food articles. Nandi, the lord of the inner quarters, will be worshipped towards the south, next to the door. He resembles a golden mountain and is adorned with all the ornaments. The crescent moon is his diadem. He is amiable and possesses three eyes and four arms. The lord holds mriga, a blazing trident and a fierce cane. His face resembles the lunar disc and even the face of a monkey. His wife, Suyasha, the daughter of the Maruts, will be worshipped next to the northern gate. She is devoted to her bows and devoted to massaging Amba's feet. Having worshipped, he will enter Parameshthi's abode. He will worship the lingam with flowers and other objects. A pure and sanctified flower will be placed on the head. With a flower in his hand and according to his capacity, he will perform japa with the mantra. The mantra will be used to sanctify. Chanda will be worshipped in the north-east and a garland offered. After this, in the due order, seats will be thought of, for Adhara and the others. Adhara Shakti is auspicious, with a dark complexion. He will meditate on her form, standing on the ground. Ananta's coiled form is just in front of her. He is white and his five hoods seem to lick the sky. Just above him, there is a seat, in the form of a lion with four feet. These feet are dharma, jnana, non-attachment and glory. They are in four directions, starting with the south-east[2013] and their complexions are white, red, yellow and black. Adharma and the others are in four directions, starting with the east and ending with the north. Their bodies will be conceived as resembling the rajavarta jewel.[2014] Above these, there is a seat, made out of a white and sparkling lotus. It has eight petals, said to represent the eight qualities, anima and the others. The filaments are Vama and the other Rudras, accompanied by Vaamaa and the other Shaktis. The seeds are the other Shaktis, Manonmani and the others. The pericarp is non-attachment, and the stalk is jnana about Shiva. With Shiva's dharma in his atman, he will think of three circles at the end of the pericarp. The three tattvas are there in the three circles, with their respective seats. Above these seats is a seat spread with a colourful covering. He will think of this divine and radiant seat, consisting of pure knowledge. Displaying separate mudras, he will perform the rites of avahana, sthapana, nirodha, nirikshana and namaskara. [2015] Thereafter, he will offer padya, achamaniya, arghya, fragrances, flowers, incense, lamps and betel leaves and bathe Shiva and Shivaa. Alternatively, he can think of a unified figure, with the seat combined with the image, incorporating all the brahmanas. Along with Devi, he will invoke Shiva, the supreme cause. The divinity resembles pure crystal. He does not move, and he does not decay. He is the cause behind all the worlds.

[2013] South-east, south-west, north-west and north-east.

[2014] Rajavarta is a kind of diamond, but not of superior quality.

[2015] Respective rites of invocation, instating, restraining, beholding and obeisance.

He is supreme and pervades all the worlds. He is established inside and outside. He is smaller than an atom[2016] and greater than the greatest. If devotees make efforts, they can see Ishvara, who has no decay. The divinity cannot be seen by Brahma, Indra, Vishnu, Rudra and the others. He is the essence of the Vedas. The learned have said in the shruti texts that he is incomprehensible. He is without a beginning, a middle and an end. He is the physician for the disease of worldly existence. This is known as Shiva's tattva, established to ensure auspiciousness to the universe."""""

""The excellent lingam can be devoutly worshipped with five kinds of upachara. Shiva is the paramatman and this is Mahesha's image as a lingam. At the time of bathing it, auspicious sounds of 'Victory' must be chanted. The lingam must be bathed with panchagavya, ghee, milk, curd, honey, powdered roots, the essence of fruits, sesamum, mustard, saktu, seeds of barley, approved powder of black gram and pure water. After bathing, it will be smeared with a paste. To take away any bad smells, it must be rubbed with bilva leaves. The lingam must again be bathed and served with upacharas like fragrant amalaka and turmeric paste. The lingam will again be cleaned with water and bilva leaves. After bathing, it will be sprinkled with fragrant water, water with kusha grass and flowers in it or water with gold and jewels in it. In the due order, mantras must be pronounced. If some articles are impossible to obtain, whatever is available must be used. Full of devotion, one can only use water sanctified with mantras to bathe Shiva. The water can be poured from a pot, a conch shell, the vessel for sprinkling water, or kusha grass or flowers held in the hand. Mantras must be recited at the time of the bathing. For bathing the divinity, Shiva, the lord of devas, the names of Pavamana, Rudra, Nila and Tvarita must be used. Lingasuktam, suktams from Atharvashiras Upanishad and hymns from Rig Veda and Sama Veda about Shiva and the five brahmanas must be used. [2017] Pranava must be used. Since the two are similar, there is no particular differences in procedures between bathing Deva and bathing Devi. The rites for bathing Deva must be observed first and the rites for bathing Devi thereafter. This is in accordance with the command of the lord of devas. When Arddhanarishvara is worshipped, there is no particular order in which the rites must be followed. This is true of upacharas used for the lingam, or elsewhere. When abhisheka of the lingam has been done, it must be wiped with a fragrant and pure piece of cloth. A garment and sacred thread must be offered. Padya, achamaniya, arghya, fragrances, flowers, ornaments, incense, lamps, naivedya, water for drinking and a mouth freshener must be offered. Achamaniya and a mouth freshener must be offered again. An auspicious and excellent crown, ornamented with every kind of jewel, must be offered. Ornaments, many kinds of sacred garlands, a fan, a whisk, an umbrella made of palm leaves and a mirror must be offered. After performing nirajana, there must be all kinds of auspicious sounds-singing, dancing and chants of 'Victory'. An auspicious vessel will be used, made of gold, silver, copper or clay. This will be filled with lotuses, seeds, flowers, curd, akshata and cow dung. There will be a nandyavarta, [2018] representing the shrivatsa mark, the svastika sign, a mirror, a vajra, the symbol of a fire and so on. Eight lamps will surround it and an excellent lamp will be placed in the centre. One will think of the nine Shaktis, Vaamaa and the others, and worship them there.

2016 Anu.

2017 Lingasuktam and the hymn to the five brahmanas are from Taittiriya Aranyaka.

2018 A mystical diagram. There is also a flower with that name. In this context, the diagram seems more apt.

For protection, the astra mantra will be used to provide a kavacha in every direction. Displaying dhenu mudra, both hands will be used to raise the vessel. Instead of the vessel, five lamps can also be used in the due order. There will be four lamps in the four directions, with one in the centre. Alternatively, a single lamp can also be used. Raising the vessel, in the manner of pradakshina, the devotee will use the basic mantra and make it circle around, above the lingam, thrice. Arghya will be offered and fragrant bhasma applied to the top of the lingam. Tendering an offering of flowers, the gifts will be offered thereafter. Water for drinking will be offered, followed by achamaniya. Betel leaves, with the five fragrances, [2019] will be offered. Everything must be sprinkled with water from the sprinkling vessel. Arrangements must be made for singing and dancing. Thinking of the presence of Shiva and Shivaa in the lingam, he will perform japa on Shiva and Shakti. He will perform pradakshina, prostrate himself and offer his atman. He will humbly submit whatever act he wishes to be performed. With his hand displaying the appropriate mudras, he will offer arghya and flowers from the cup of his hands. After this, seeking forgiveness, he will give the divinity permission to leave, but think of him in his mind. In times of extreme difficulty, the offerings are limited to starting with padya and ending with a mouth freshener. Alternatively, full of devotion, one can only offer flowers. Even that deed, performed with devotion, is sufficient for achieving supreme dharma. As long as he lives, he must not eat without worshipping Shiva first. If he acts wilfully and commits the sin of eating, there is no salvation for him. If he has eaten because he has been distracted, he should vomit it out. He must bathe and worship Deva and Devi twice. Fasting, he must chant Shiva's name ten thousand times, also observing brahmacharya. On the next day, according to capacity, he must gold and other objects to a devotee of Shiva's, in Shiva's name. He will then purify himself through a great act of worship.""'

Chapter 447-8.2(25) (Shiva's Worship according to the Sacred Texts Continued)

“Upamanyu said, "There are other things about the worship that I have not mentioned, because I was scared of losing the thread. I will now mention those briefly, not in detail. After offering the lamps, but before offering the oblations, when the time for nirajana has arrived, he should worship the avaranas, starting with Ishana and ending with Sadyojata. In the first avarana, he should perform japa of Shiva and Shivaa, using a mantra to Rudra and ending with astra mantra. The foundations of these avaranas are said to be in the north-east, the east, the south, the north, the west, the south-east, the south, the south-west, the west and the north-west, followed by the north-east and the four directions. This will be done with a combination of mantras. Or, using astra mantra, the entire worship can be performed within the heart. Outside, Shakra will be worshipped by a learned person in the east, Yama will be worshipped in the south, Varuna in the west, the lord of riches in the north, Isha in the north-east, Anala in the south-east, Nirriti will be worshipped in the south-west, the wind god in the north-west, Vishnu in the south-west and Vidhatri in the north-east. Vajra and the other weapons will be worshipped outside the lotus.

[2019] For example, camphor, cardamom, betel nut, nutmeg and kakkola (an aromatic berry, Cocculus Indicus).

The forms of the guardians of the worlds that are famous in the worlds will be worshipped in the due order. The deities of all the avaranas will be comfortably seated, with their hands joined in salutation, looking towards Deva and Devi. This is the way one should meditate on them. When worshipping the deities of all the avaranas, he will address them and use the word 'Namah'. He will bend down in the due order and worship them with flowers. Along with the avarana, the foundation of the avarana must also be worshipped. Yoga, dhyana, japa and oblations can be internal or external. The oblations offered can be of six types-pure rice, rice mixed with mudga, payasam, a mixture of curd, molasses and a flow of honey. Other than this, there can be many kinds of side dishes too. Lumps of jiggery can be mixed with curd, or there can be excellent churned curd. The best of food can include apupas and succulent fruit. Extremely cool water, with red sandalwood paste and flowers in it, can be given to drink. A piece of areca nut can be given, lightly touched with cardamom juice. Betel leaves can be given, mixed with khadira. [2020] White and golden colours are auspicious and are recommended. The powder of white rocks can be used, but it should not be rough or tainted. Camphor, kankola and fresh jati flowers are auspicious. Unguents can be of sandalwood and that made from the base of the wood is better. Kasturi, [2021] kumkuma and the juice of mrigamada can be used. The flowers must be fragrant, sacred and auspicious. For worshipping Shiva, those with no smell, those with a foul smell, those which are polluted and tainted and those which have fallen down on their own should not be used. The garments offered must be soft and laced with gold. As ornaments, bangles that shimmer like lightning are distinguished. In every direction, the place must be made fragrant with the essence of camphor, aloe, sandalwood, incense and flowers. Incense that has been mixed with sandalwood, aloe, camphor, powdered guggula, ghee and honey is praised. If lamps are constantly lit with fragrant ghee obtained from a kapila cow, mixed with camphor, this is praised. Panchagavya and sweet milk, curd and ghee obtained from a kapila cow are loved by Shambhu, for drinking and for bathing. The auspicious seats should be made out of ivory, studded with gold and jewels. The spreads must be colourful. The beds must be beautiful and comfortable, with high and low pillows made out of soft cotton. For bathing and drinking, water from rivers that flow towards the ocean is the best. It must be cool and must be strained with a piece of cloth. The beautiful umbrella must resemble the moon, decorated with dazzling pearls. The beautiful and divine handle must be of gold, studded with the nine jewels. The two whisks must be soft and delicate, polished with gold. They will resemble two swans and the handles will be embellished with jewels. The mirror must be pleasant and will be smeared with divine unguents. It will be studded with jewels all around it and decorated with garlands. The conch shell will make a deep sound and its complexion will be like that of a swan, the moon, or a kunda flower. The mouth, back and sides will be embellished with gold and jewels. The kahalas [2022] must be beautiful and must make many kinds of sounds. They will be made out of gold and will be decorated with pearls. One should make efforts to arrange for many kinds of drums-bheri, mridanga, muraja, timiccha, [2023] pataha and others. There sounds must resemble the roar of the ocean. All the vessels and pots must be beautiful. One should try to ensure that all the stands are made out of gold.

[2020] A kind of tree, Acacia catechu.

[2021] Musk. However, mrigamada also means musk. It is therefore possible that kasturi means hibiscus and not musk.

[2022] Kahala is a kind of musical instrument and can be both a drum and a horn.

[2023] Timiccha is an unusual name, there is no known drum with that name.

Mahesha Shiva is the paramatman and his abode must be constructed like a king's residence, with all the characteristics mentioned in shilpashastra. There will be lofty walls and turrets that resemble mountains. The planks of the doors will be made out of gold, studded with many jewels. There must be hundreds of pillars, made out of molten gold. The excellent canopy will be decorated with pearls and the gates will be decorated with coral. The top of the mansion will have domes like pots, resembling divine crowns. The tops must be ornamented and marked with the sign of the king of weapons. [2024] In every direction, the residence will be surrounded by mansions, fit for kings to reside in, with lofty terraces. The royal roads will be ornamented. There will be excellent places to assemble and wait, in the directions and the sub-directions. Inside and outside, there will be greatly ornamented walls. There will be thousands of excellent women, skilled in singing and dancing. There will be many men, accomplished in playing on veenas and flutes. It will be guarded by brave warriors, with elephants, horses and chariots. There will be many gardens full of flowers and many excellent lakes. In every direction, there will be many dazzling ponds. There will be brahmanas who know the truth about the Vedas and Vedanta, accomplished in the sacred texts about Shiva. They will be devoted to Shiva's ashrama and will show the signs indicated in Shiva's sacred texts. They will be serene and prosperous, with smiling faces and always engaged in virtuous conduct. They will serve the glorious Shiva Maheshvara."""""

"""""In this way, according to one's capacity, one should build Shiva's temple for external worship. It can be made out of stone, ivory, wood, brick or only clay. The divinity's residence should be in a sacred forest or mountain or along the banks of a river. The worship can also be performed in some other auspicious spot or even at home. Whether one is rich or poor, one must use one's capacity, without any deception. The articles used must be earned through legitimate means and must be devoutly offered to the divinity. Even if the earning has not been legitimate, if one worships Shiva with devotion, the lord comes under the devotee's subjugation, and nothing suffers. If the objects have been earned through legitimate means, but the worship is without devotion, no fruits are obtained. Devotion is the only thing that matters. According to one's wealth, if one does this for Shiva, whether the expense is great or little, the fruits obtained by a wealthy person and a poor one are identical. If a man with limited means is urged by devotion, he can obtain a greatness that a person without devotion cannot obtain. If a person is devoid of devotion, but offers up everything he possesses to Shiva, he doesn't obtain the fruits. Devotion is the only thing that matters. If one lacks devotion towards Shiva in one's atman, through fierce austerities and great sacrifices, it is said that one cannot go to Shiva's divine city. O Krishna! This is the most secret of all secrets about Maheshvara. A devotee with devotion towards Shiva is emancipated. There should be no doubt about this. Japa with Shiva's mantra, dhyana, oblations, sacrifices, austerities, learning, donations, studying-there is no doubt that all these lead to such sentiments. Even if a man lacking in sentiments does everything, he will not be liberated. If a person with sentiments does nothing, even then he will be emancipated. One thousand chandrayana vows, one hundred Prajapatya vows and months of fasting amount to nothing for Shiva's devotee. In this world, men who are not devotees torment themselves through austerities in caves of mountains, seeking trifling objects of pleasure. Because of his sentiments, a devotee is freed. Sattvika sentiments lead to that kind of emancipation.

[2024] Obviously, a trident.

Therefore, yogis are engaged in karma based on sattva. Those who are overwhelmed by rajas perform rajas karma that leads to siddhi. Asuras and rakshasas are full of tamas guna. They worship Isha for the sake of objectives in this world. There are other men who are like them. Whether one bases oneself on sattva, rajas or tamas sentiments, as long as one resorts to worship with devotion, one obtains what is auspicious. The boat of devotion has been constructed to save a person from the ocean of sin. Therefore, if a person is full of devotion, what will he do with rajas and tamas? O Krishna! If an antyaja, an inferior person, a foolish person or a fallen person, seeks refuge with Shiva, he is worshipped by all gods and asuras. Therefore, one should make every kind of effort to devoutly worship Shiva. A person lacking in devotion does not obtain any fruits. O Krishna! I will tell you a great secret. Listen to my words. This is the extremely certain determination of those who know the Vedas and the sacred texts and have reflected on them."""""

Chapter 448-8.2(26) (Accompaniments to Worship)

""Upamanyu said, "A person who has killed a brahmana, a drunkard, a thief, a person who has violated his guru's bed, a person who has killed his mother, a person who has killed his father, a person who has killed a hero and a person who has killed a foetus as long as he devoutly worships Shiva, the supreme cause, even without mantras, within a period of twelve years, he is duly freed from all those sins. Therefore, even a fallen man must make every kind of effort to worship Shiva. He should be no one else's devotee. He should subsist on food obtain through begging and conquer his senses. Even if he has committed a major sin, if he devoutly worships the lord of devas with the panchakshara mantra, he is freed from that sin. There are others who observe vows of hardship, subsisting on water and subsisting on water. Through those vows, they cannot reach Shiva's world. If a person uses the panchakshara mantra to devotedly worship Shiva even once, as a result of the power of Shiva's mantra, he goes to Shiva's abode. Thus, crores of austerities and sacrifices in which all one possesses is given as dakshina, are not equal to worshipping Shiva's image. Whether a person is bound or fee, if he devotedly worships with the panchakshara mantra, he is spoken of as a devotee. There is no need to think about this. If a man worships Shiva once, with or without Rudra's suktam, even if he is a fallen person or a foolish one, he will be liberated. If a person is Shiva's devotee and has conquered rage, and if he worships the divinity with the mantra from the suktam or with the mantra that has six aksharas, he may get something, or he may get nothing. In this case, it is no doubt better to get something than to get nothing. He is freed and becomes part of the Hamsa that is the brahman. Therefore, full of devotion, one should constantly use the mantra from the suktam and worship Shiva. This should be done once a day, twice a day, thrice a day or constantly. Those who worship Mahadeva are known as Maheshvaras themselves. If a person does not possess jnana and does not worship Bhagavan Shiva, for a long period of time, he will be submerged in this ocean of misery that is samsara. Life as a human is difficult to get. Having obtained it, if a foolish person does not worship Shiva, his birth is futile, since it is not for the cause of liberation. Life as a human is difficult to get. Having obtained it, if a person worships the wielder of Pinaka, his birth is successful. Such excellent men accomplish their objectives. There are those who are full of devotion towards Bhava, their minds are prostrated before Bhava. They seek to remember Bhava. They have no share in miseries. They possess beautiful mansions, women radiant with ornaments and wealth until they are satisfied. These are the fruits of following the procedures and worshipping Shiva. Those who

desire great pleasure and kingdoms in the world of the gods also wish for Hara's lotus feet all the time. Those who discard everything else and single-mindedly devote themselves to Shiva obtain good fortune, beauty, handsomeness, a spirited nature, sentiment moist with renunciation, valour and fame in the world. All this is obtained through worshipping Shiva. Therefore, if a person desires welfare for himself, he should follow the procedures and worship Shiva. Life passes fast. Youth passes fast. Diseases approach quickly. Hence, one should worship the wielder of Pinaka before death arrives and before age incapacitates. One should worship Shankara before the senses atrophy. In the three worlds, there is no dharma that is equal to that of worshipping Shiva. Knowing this, one must carefully worship Sadashiva. If he is worshipped in a palace,[2025] rites can also be performed near the gate and behind a screen, with offerings also made to his companions. There must be constant festivities. After offering oblations to him, they must also be offered to his companions. In the palace, in the due order, offerings must be made to his companions. He must emerge from the palace with the sound of musical instruments and stand facing the north. He will offer flowers, incense, lamps, food and water, standing on a great seat and facing the north. Food and other things must first be offered to the divinity. Everything that is left must then be offered to Chanda. Having offered oblations in the proper, the rest of the worship will be completed. When this has been done according to the procedures, he will use a mantra and undertake japa. As has been said by Shiva in his instructions, there must be constant festivities. There will be a large metal vessel, decorated with a red lotus. The divine Pashupata weapon will be invoked there and worshipped. That vessel will be placed on Shiva by an ornamented brahmana. He will use astra mantra to do nyasa on his body and hold a shining torch. Outside the palace, the family members will make auspicious sounds, dancing and singing and using lamps and standards. Not too fast and not too slowly, the devotee [2026] will perform three pradakshinas. After performing the three pradakshinas, he will return to the great seat. The person performing the sacrifice will enter again and stand near the door, joining his hands in salutation. He will take the vessel inside and take his leave from astra mantra. In the earlier way, he will again perform pradakshina. Offering eight flowers, he will complete the worship."""""

Chapter 449-8.2(27) (Fire Rites)

'Upamanyu said, "I will now tell you about the fire rites, performed in a pit, on the ground, on an altar, in an iron vessel or in a new and auspicious clay vessel. The fire must be taken following the rules and thereafter, consecrated. After this, Mahadeva will be worshipped there and the rites of offering oblations observed. The pit will measure the length of two hands, but even the length of one hand is possible. The altar and the mandala should be in the form of a circle or a square. The pit will extend downwards and will measure four angulas or two angulas. A lotus with eight petals will be drawn in the centre. The navel of the altar should be two vitastis high. [2027] In the middle finger, the distance between the first joint and the central joint is said to be one angula and twenty-four such angulas constitute a kara.[2028]

[2025] There is a typo in the text, which reads prasaada, not praasaada. We have corrected it.

[2026] The text is not very clear. The pradakshina is presumably performed by the devotee, who is the owner of the palace, and not by the family members or the brahmana with the vessel.

[2027] 1 vitasti = 12 angulas.

[2028] Kara means hand, so does hasta. Usually, this measure is referred to as hasta.

There should be three, two or one mekhalas. [2029] The beautiful altar will be made out of soft clay, in the shape of the leaf of an ashvattha tree or the lower lip of an elephant. It will be in the centre, to the west or the south of the mekhala. Below the fire, there will be a passage that gently slopes downwards. Immediately in front of the pit for the fire, there should be a gap in the mekhala. There are no rules about the height of the altar. It can be made of clay or sand. The mandala will be cleaned with cow dung and water. Nothing is said about the dimensions of the bowl of the altar. The pit must be of clay and the altar must be cleaned with cow dung and water. The vessel must be washed and heated. Other articles must be sprinkled with water. Following the norms practiced by one's own order, lines must be drawn in the pit. The bed for the fire must be sprinkled with water and covered with darbha grass and flowers. All the objects required for worship and oblations must be collected. Anything that needs to be washed must be washed. Anything that needs to be sprinkled will be purified through sprinkling. A jewel 2030 or wood can be used to kindle the fire. Or it can be brought in a vessel from outside, from the house of a learned brahmana. Above the pit, the fire will be made to do three pradakshinas, reciting Vahni's bija mantra. It will then be placed in the bed for the fire, through the passage, or directly from the front."""""

"""""When everything near the pit has been arranged in this way, a discriminating person will sit down in front of the fire and think of the fire that is inside him, in the form of a spark of a flame. He will think of that fire emerging in the form of a disc and merging with the external fire. Knowledgeable about mantras, he will use the basic mantra and following the norms of his own order, perform anvadhana, ending with ajya-samskara. [2031] Slightly to the side and to the south, he will worship Shiva's image. Using ghee and mantras, he will perform nyasa and display dhenu mudra. The ladles can be made of metal, but should not be made out of bronze, iron or lead. Following the smriti texts and shilpashastra rules, they can be made out of wood allowed in sacrifices. The leaves used of the brahmavriksha tree[2032] should be raised in the middle and should not have any holes in them. These leaves will be rubbed with darbha grass, heated over the fire and sprinkled with water, consecrated according to the supreme rishis of his own order and uttering Shiva's name first. For success in the fire rites, oblations must be offered with eight bija mantras. Seven of these bija mantras are bhrum, stum, brum, shrum, pum, dhrum and drum and they indicate the respective seven tongues of the fire. [2033] The tongue in the middle is said to have three flames with multiple forms. The one in the south-east is red; in the south-west, it is held to be black or radiant. There are some tongues that are barren and the radiance of each possesses qualities that reflect the name. [2034] In the due order, the respective bija mantras will be chanted, ending with 'Svaha'. The names of each of the tongues will be mentioned and oblations offered to each, with the respective mantra for each tongue.

[2029] Mekhala is a girdle, in the form of a circle. Here, concentric rings are meant.

[2030] Using it like a lens.

[2031] Anvadhana is the rite of placing fuel/kindling in a sacred fire, ajya-samskara is the act of consecrating the ghee.

[2032] Palasha or udumbura (fig) tree.

[2033] Bija mantras have multiple symbolic interpretations. In one interpretation, bhrum is for Mangala, stum for Brihaspati, brum for Surya, shrum for Shukra, pum (actually prum) for Rahu, dhrum for Shani and drum for Chandra. The missing eighth, brum, is for Budha.

[2034] The usual names of the seven tongues are Kali, Karali, Manojava, Sudhumravarna, Sphulingini, Vishvarupi and Devi.

Three oblations will be offered in the centre, reciting, 'Ram vahneyeti svaha'. The rite of sprinkling will the done with ghee or kindling. When this is done, it becomes Shiva's fire, and he will think of it as Shiva's seat. The divinity Shiva will be invoked there, in his Arddhanarishvara form, and worshipped. After showing the lamp, sprinkling will be done, and oblations of kindling offered. The kindling will be from the palasha tree, or other trees permitted for sacrifices. Each twig will be twelve angulas in length. They should not be crooked and should not have dried up on their own. They should be symmetric, without holes in them, and the bark should remain. Ten angula lengths are also permitted, or the length of the little finger. The length of a pradesha [2035] is also permissible. When these are not available, anything is acceptable as kindling. The oblation of ghee must be offered with a leaf that has the shape of a blade of durva and is four angulas long. After this, cooked rice that is the size of a rudraksha bead will be offered. If available, fried grain, mustard, barley, sesamum and food, lehya and peya soaked in ghee must be offered. Depending on the capacity of the person offering the oblations, ten, five or three oblations can be offered. Even one oblation is sufficient. Ghee must be offered with a ladle. Kindling can be offered with a ladle or with the hand. When oblations are offered at a tirtha by a rishi, they become divine. If many articles are not available, a single article can be devoutly offered as oblation. In the case of a prayashchitta, uttering mantras, three oblations will be offered. When the oblations are over, the ladle will be filled with the ghee that is left. The ladle will be placed upside down and a flower placed on it. This will be covered with darbha grass. Through the roots of the darbha grass, a stream of oblations, with drops that are the size of barley seeds, will flow. He will end by chanting 'voushat'. He will perform a complete oblation and sprinkle, as was the case earlier. He will symbolically dismiss the divinity and preserve the fire."""""

"Having been collected, the fire will be placed in the navel of the altar and worshipped every day. The fire can also be brought following the methods mentioned in Shiva's sacred texts. It has been born from the womb of the goddess of speech. It will be consecrated in the proper way and worshipped. Performing anvadhana again, kindling will be placed around the fire and covered with a piece of cloth. The vessels will be placed in pairs and Shiva worshipped thereafter. When the vessel for sprinkling has been consecrated, all the other vessels will be sprinkled with water. The vessel for arghya will be filled with water and placed in the north-east. When the ghee has been consecrated, the ladles will be purified. For rites like garbhadhana, pumsavana and simantonnayana, [2036] the fire will be thought of as having been born afresh and separate oblations will be offered. One will meditate on Agni having been born in the following form-with three feet, seven hands, four horns and two heads; with a tawny complexion like honey, with three eyes, matted hair and the moon on the crest; with red garments and unguents, adorned with garlands and ornaments; with every auspicious sign, with a sacred thread and three girdles; infinite in strength, with a shruk and a shruva in the right hand; [2037] and with a club, a fan made of palm leaf and the vessel with ghee in the

[2035] When the hand is stretched, the distance from the tip of the thumb to the tip of the little finger.

[2036] There are thirteen samskaras or sacraments. The list varies a bit. But one list is vivaha (marriage), garbhalambhanalgarbhadana (conception), pumsavana (engendering a male child), simantonnayana (parting the hair, performed in the 4th month of pregnancy), jatakarma (birth rites), namakarana (naming), chudakarma (tonsure), annaprashana (first solid food), keshanta (first shaving of the head), upanayana (sacred thread), vidyarambha (commencement of studies), samavartana (graduation) and antyeshti (funeral rites).

[2037] Both shruk and shruva are sacrificial ladles, shruk is like a bowl with a handle, shruva resembles a spoon.

other hand. Jatakarma will be performed in this way. Thereafter, the umbilical cord will be severed, and purification rites connected with birth performed. For a naming ceremony, oblations must first be offered into Shiva's fire. Visarjana of the parents, upanayana and all the samskara rites until the last day will be performed in this fashion. Consecration will involve offering a flow of ghee as oblation, with Agni as the one who purifies. After this, sprinkling will be done with the bija mantra of 'Ram'. In the due order, Brahma, Vishnu, Shiva, Isha, the guardians of the world and the weapons surrounding them will be worshipped. When this has been accomplished with incense, lamps and other things, the successful devotee will take the fire out. He will again collect the ghee and the other objects that were used. He will invoke Deva and Devi and think of their seats in the fire, worshipping them and ending with a complete oblation. After the fire rites, he will follow the norms approved for his own ashrama and offer himself to Shiva. For a person who follows Shiva's ashrama, there is no other ritual."""""

"""""The bhasma from Shiva's fire, or from the fire of an agnihotra or marriage ceremony, will be collected. It must have matured and must be pure and fragrant. The cow dung should be from a kapila cow, collected by the hand before it has fallen down on the ground. It should not be too moist, too hard, dry or with a foul smell. If it is collected after it has fallen down on the ground, the upper and lower bits must be avoided. Made into balls, it must be offered into Shiva's fire, while reciting the basic mantra. The bhasma collected must be white, avoiding bits that have been burnt too much or burnt too little. After reducing it to a powder, it will be kept in a receptacle meant for bhasma. This can be made of metal, wood, stone or clay. However, one can also think of some other beautiful and pure receptacle for the bhasma. The bhasma is like wealth and must be kept in a pure, auspicious and even spot. It should not be given to someone who is not worthy. It should not be flung down in an inauspicious place. It should not be touched with limbs that are inferior. [2038] It should not be ignored, and one should not jump over it. When the bhasma has been collected, reciting mantras, it must be used at the times mentioned earlier, not at other times. It should not be given to an unworthy person. The bhasma must be collected before the divinity has been ritually dismissed. When the lord of subjects has departed, the bhasma becomes terrible bhasma. When the fire rites have been completed, following the methods mentioned in Shiva's sacred texts or the methods of his own order, oblations must be offered. In the mandala, which has been smeared properly, nyasa will be down of Vidya's seat. Vidya's sheath will be instated and in the due order, worshipped with flowers. Within the mandala, in front of Vidya's seat, the guru's seat will be thought of. After having created this excellent seat, he will worship the guru with flowers and other articles. Thereafter, those who deserve to be honoured must be worshipped and the hungry must be fed. He will then comfortably eat his own pure food. For the sake of purifying himself, he will eat what has been left of the naivdeya to the divinity. He should not lack in faith and eat out of greed. Nor should he eat what has been offered to Chanda. The rules about fragrances, garlands and other articles are similar. At the time, a discriminating person will not form the view, 'I am Shiva. [2039] After eating and performing achamana, he will meditate on Shiva in his hear, chanting the basic mantra. He will spend the remaining time listening to accounts about Shiva from the sacred texts. When the first part of the night is over, he will perform wonderful worship of Shiva and Shivaa and think of a beautiful bed for them.

[2038] Such as unwashed.

[2039] The implication seems to be that he should not behave as he wills.

In his mind, he will offer foods, garments, unguents, garlands made of flowers and other articles and perform all the acts in an agreeable way. Purifying himself, he will lie down at the feet of Deva and Devi. The householder will sleep there only with his wife, not with anyone else. When he wakes up in the morning, he will recite the first matra. [2040] In his mind, he will prostrate himself before the undecaying divinity, along with Amba and the ganas. Depending on the place and the time, he will complete his ablutions. Then, according to his capacity, he will blow on a conch shell and make other divine sounds, so as to wake up Deva and Devi. At that time, he will worship Shiva and Shivaa with fragrant flowers and start the rites mentioned earlier."""

Chapter 450-8.2(28) (Nitya and Naimittika)

“Upamanyu said, "After this, I will tell you about the nitya and naimittika rules, as described along the path of Shiva's sacred texts, for those who follow Shiva's ashrama. This must be performed every month in the two pakshas, on ashtami and chaturdashi and the respective parva days. [2041] It must also be performed when the ayanas change, at the time of vishuva sankranti and especially, when there is an eclipse. At these times, depending on capacity, a great puja must be performed. Every month, he must follow the rules and prepare brahmakurcha. Having fasted, he will bathe Shiva and drink what is left. If a person has committed a great sin, like that of killing a brahmana, drinking brahmakurcha saves him from that. There is nothing else that is superior. In the month of Pousha, when Pushya nakshatra is in the ascendant, the lord's nirajana must be done. In the month of Magha, when the nakshatra known as Magha is in the ascendant, he must donate ghee and a blanket. In the month of Phalguna, when Uttara Phalguni is in the ascendant, he will start a great festival. In the month of Chaitra, when Chitra is in the ascendant and on pournamasi, he will perform the dola festival. In the month of Vaishakha, when Vishakha is in the ascendant, he will create a great temple made out of flowers. In the month of Jyeshtha, when the nakshatra known as Mula is in the ascendant, he will offer a pot filled with cold water. In the month of Ashadha, when Uttara Ashadha is in the ascendant, pavitraropana will be done. [2042] In the month of Shravana, natural mandalas will be drawn. In the month of Proshthapada, [2043] when the nakshatra Shravishtha is in the ascendant, this will also be done. In the month of Proshthapada, when Purva Ashadha is in the ascendant, pastimes with water will be arranged. In the month of Ashvayujya, [2044] when Shatabhisha is in the ascendant, payasam and newly harvested rice will be donated and fire rites performed. In the month of Kartika, when there is a conjunction of Krittika, one thousand lamps must be given. In the month of Margashirsha, when Ardra is in the ascendant, Shiva must be bathed with ghee. Those who are incapable of engaging in these activities at these times will go to a place where a great worship is being performed and worship him there. Such auspicious rites of bathing, worship, japa, dhyana, oblations and donations are especially praised when the mind is covered with dejection, there is evil conduct, the person has seen a nightmare or an evil portent, or when the person faces a great difficulty.

[2040] An indirect way of stating AUM.

[2041] Here, parva days mean amavasya and pournamasi.

[2042] Pavitra is a sacred thread and pavitraropana means investiture with a sacred thread.

[2043] The same as Bhadrapada.

[2044] Ashvina.

Such tasks, which possess qualities, should be preceded by purashcharana, If Shiva's fire is extinguished, it must be kindled again. If a person is constantly engaged in this way in pursuing Sharva's dharma, Maheshvara grants him emancipation within a single life. In this way, if a person performs other nitya and naimittika rites, he goes to Shrikantha's divine abode. For hundreds of crores of kalpas, such a man enjoys great objects of pleasure there. When he is dislodged from there, he goes to the worlds of Uma, Kumara, Vishnu, Brahma and Rudra. Residing there for a long period of time, he enjoys the objects of pleasure that have been mentioned. Thereafter, he ascends upwards, beyond these five regions. With jnana about Shrikantha, he goes to Shiva's city. If a person performs half the number of rites, he goes up and down twice. It is only after this that he obtains jnana and sayujya with Shiva. There may be a person who performs only one-fourth of the stipulated rites. When he gives up his body, he heads upwards to beyond two worlds, the end of the cosmic egg and the unmanifest. He reaches the worlds of Purusha and Rudra, the husband of the daughter of the king of mountains. He enjoys many kinds of objects of pleasure for many thousands of yugas. When his good merits are exhausted, he is born on earth in a great lineage. However, because of his former samskaras, the immensely radiant one gives up the dharma of a Pashu and is devoted to Shiva's dharma. As a result of the power of that dharma, he performs dhyana and goes to Shiva's city. Having enjoyed many kinds of objects of pleasure there, he goes to Vidyeshvara's world. Along with the Vidyeshvaras, he enjoys many kinds of objects of pleasure. Thereafter, he returns once, either inside the cosmic egg, or outside it. There, he obtains jnana about Shiva and supreme devotion. As a result of resorting to Shiva's dharma, he does not return again. Just as a person's mind can be addicted to material objects, a person can be extremely devoted to Shiva too. In that case, whether he follows Shiva's dharma or does not, he will be emancipated. He may return once, twice or thrice, but eventually, he will not return. He then becomes a Chakravarti, with a rite to follow Shiva's dharma. Therefore, using whatever reason possible, one should seek refuge with Shiva. If a person desires his own welfare, his mind should turn towards Shiva's dharma, and he should make efforts in pursuing that. However, we will not make efforts to force anyone, through whatever reason. Our nature is such that force, and excessive debates do not appeal to us. The dharma appeals to others because of the power of their good merits and samskara. It is because of the samskara that they do not suffer from impurities. Because of these natural qualities, they do not forget anything. Therefore, if a person desires welfare for himself, he should follow Shiva's dharma."'"'

Chapter 451-8.2(29) (Kamya Rites)

“Shri Krishna hna said, "O illustrious one! From your Shri mouth, I have heard about nitya and naimittika rites, as stated by Shiva for those who seek refuge with him, and these are in conformity with the shruti texts. For those who have a right to follow Shiva's dharma, I now wish to hear about kamya rites. You should now tell me about those."""""

""Upamanyu replied, "Some yield fruits in this world. Some yield fruits in the other world. For both this world and for the next world, there are five types. Some rites are in the form of karma, some rites are in the form of austerities. Some rites are in the form of japa and dhyana, some involve everything. Those that are in the form of kriya are different from those that involve oblations and donations. Those who possess all the Shaktis are successful, not others. Shakti represents the command of Shiva Mahesha, the paramatman. Hence, a

brahmana who obeys the command must undertake kamya rites. I will now speak about kamya rites, which yield fruits in this world and in the next one. Shiva's rites are internal and Maheshvara's rites are external. But, in this world, there is no difference between Shiva and Maheshvara. Therefore, there is no difference between those who follow Shiva and those who follow Maheshvara. Men who are devoted to jnana-yajna seek refuge with Shiva and are Shiva's followers. Those engaged in karma-yajna on earth are described as Maheshvara's followers. Those devoted to Shiva perform internal rites, while those devoted to Maheshvara perform external rites. When I speak about the rite, there is no difference in its application. In the proper way, the ground must be tested for smell, colour and taste. It should be a desirable spot, covered by a canopy, to protect it from the sky. The surface of the ground must be smeared properly, so that it resembles the surface of a mirror. Following the path indicated in the sacred texts, the eastern part will be prepared first. The dimensions of the mandala will be one hasta or two hastas. A sparkling lotus with eight petals will be drawn, along with its pericarp. Depending on what can be collected, this will be done with powdered jewels or gold. It will be extremely beautiful, with the five avaranas. The Siddhis will be thought of in the petals and the Shaktis in the filaments. In the due order, the eight Rudras, Vamadeva and the others, will be in the petals, starting in the east. Non-attachment will be in the pericarp and the nine Shaktis in the seeds. Shiva's dharma will be in the tuber that is the root and jnana about Shiva will be in the stalk. The discs for the fire, the sun and the moon will be above the pericarp. Beyond this, will be Shiva, Vidya and the atman, known as the tattvas. These are held to be the three supreme tattvas. Above this, there will be a seat of bliss, adorned with many kinds of flowers. He will be worshipped with the five avaranas and along with Amba. He is pleasant, resembling pure crystal, with a cool radiance. His matted hair, decorated with a crown, resembles a circle of lightning. His garment is made out of tiger skin and his lotus face seems to be smiling slightly. His soles, palms and lips resemble the petals of a red lotus. He possesses all the auspicious signs and is adorned in every kind of ornament. He holds excellent and divine weapons and is smeared with divine fragrances and unguents. He possesses five faces and ten arms, and the crescent moon adorns his crest."""""

"The face towards the east is amiable, with a radiance resembling that of the rising sun. His three eyes are like lotuses and the crescent moon is on his crest. The face towards the south is beautiful and radiant, resembling a blue cloud. The eyebrows are furrowed and terrible. The three eyes are tinged with red circles. His teeth are cruel. He is unassailable, with quivering lips. The face towards the north resembles coral, with blue hair. The three eyes are charming, and the moon is an ornament on his crest. The face towards the west is like the full moon, with three bright eyes. He wears the crescent moon, and the pleasant and charming face has a gentle smile. The fifth face is like crystal and sparkles with the crescent moon. It is extremely pleasant and there are three dilated and radiant eyes. On the right, he holds a trident, a battle axe, a vajra, a sword and blazing fire. On the left, he holds a naga, an iron arrow, a bell, a noose and a blazing goad. Nivritti is up to the thigh, Pratishtha up to the navel, Vidya up to the throat and Shanti up to the forehead. The supreme Kala, known as Shantyatita, is above this. His body consists of the five Kalas, which pervade the five paths. He is the ancient divinity, known as Purusha, with Ishana as the crown. Aghora is the heart, Vamadeva represents Maheshvara's private parts, and the feet are Sadyojata. His image has thirty-eight parts. Ishana is full of the Matrikas and is full of the five brahmanas. He is said to be pervaded by Aumkara, with the Shakti of Hamsa. Iccha Shakti is seated astride the circle of his lap. The Shakti known as Jnana is on the right and the Shakti known

as Kriya is on the left. Sadashiva's form is Vidya, identified with the three tattvas. The image must be conceived using the basic mantra and all the parts gradually combined into one. Until the arghya is offered, he must be worshipped properly, using the basic mantra. In his embodied form, Shiva is with the supreme Shakti. Mahadeva, devoid of notions of existence and non-existence, must be invoked in that way. Maheshvara must be worshipped in the form of the five brahmanas. Along with the Matrikas, Brahma constitutes the sixth. In the due order, he will use Pranava to worship Shiva, along with Shakti, ending with a mantra for peace and other mantras from the Vedas. Alternatively, one can worship the supreme divinity, Shiva, alone. The worship of the five avaranas will be done in the due order, starting with padya and ending with a mouth freshener. However, the divinity will not be sent away."""

Chapter 452-8.2(30) (Kamya Rites Continued)

“Upamanyu said, "On either side of Shiva and Heramba [2045] and Shanmukha, respectively on the right and the left, using fragrances. In the first avarana, he will then worship the brahmanas all around, starting with Ishana and ending with Sadyojata, along with their Shaktis. In the due order, the six limbs, heart and others, of Shiva and Shivaa will be worshipped, starting in the south-east direction. The eight Rudras, Vamadeva and the others, may or may not be worshipped, along with their Shaktis, starting from the east in the due order. O descendant of the Yadu lineage! I have spoken about the first avarana. I will speak about the second avarana. Listen faithfully and lovingly. Ananta will be worshipped on the petal that is in the eastern direction and his Shakti will be on his left. Along with his Shakti, Sukshma will be worshipped on the petal that is in the southern direction. Along with his Shakti, he will worship the supreme Shiva on the petal that is in the western direction. In that way, Ekanetra will be worshipped on the petal that is in the northern direction. After this, Ekarudra and his Shakti will be worshipped on the north-eastern petal. Trimurti and his Shakti will be worshipped on the south-eastern petal. Shrikantha will be worshipped on the south-western petal, with his Shakti on his left. In that way, Shikhandisha will be worshipped on the north-western petal. Thus, the Chakravartis are worshipped in the second avarana. The eight images are worshipped in the third avarana, along with their Shaktis. This is progressively done in the eight directions, starting with the east. In the due order, these eight images are Bhava, Sharva, Ishana, Rudra, Pashupati, Ugra, Bhima and Mahadeva. Thereafter, the eleven images, Mahadeva and the others are worshipped, along with their Shaktis. These eleven are said to be Mahadeva, Shiva, Rudra, Shankara, Nilalohita, Ishana, Vijaya, Bhima, Devadeva, Bhavodbhava and Kapardisha and they are with their Shaktis. The worship of the first eight will occur in the due order, starting with the south-east. Devadeva will be worshipped on the eastern petal. Bhavodbhava will be thought of in the north-east or the south-east, and Kapalisha [2046] will be in the centre, between them. In this avarana, he will worship Vrishendra in the east, Nandi in the south, Mahakala in the north, Shastri in the south-east or in the petal that is to the south of the Matrikas, Gajasya [2047] on the south-western petal, Shanmukha on the western petal, Jyeshtha on the north-western petal, Gouri in north and Chanda in the north-east.

[2045] Ganesha.

[2046] Kapalisha and Kapardisha refer to the same form. However, Kapalisha is more commonly mentioned.

[2047] With the face of an elephant, Ganesha.

Munindra, the bull, will be worshipped between Shastri and Nandisha. Pingala will be worshipped to the north of Mahakala. Bhrignishvara will be worshipped in between the grouping of Shastris and the grouping of Matrikas. Virabhadra will be worshipped in between the Matrikas and Vighnesha. Devi Sarasvati will be worshipped in between Skanda and Vighnesha. Shri will be worshipped at Shiva's feet, between Jyeshtha and Kumara. Mahamoti will be worshipped in between Jyeshtha and Ganamba. Devi Durga will be worshipped in between Ganamba and Chanda. All of Shiva's followers will also be in this avarana. He will control himself and perform japa and dhyana on the ones known as Rudra, Pramatha and Bhuta, along with their Shaktis, and on Shivaa's excellent friends. This is the way worship takes place in the third avarana. Outside this, he will meditate on the fourth avarana and worship it. Bhanu will be worshipped on the eastern petal, the one with four faces on the southern, Rudra on the petal that is towards the west and Vishnu on the petal that is in the northern direction. There are separate avaranas for each of these four divinities. Following the six paths, the blazing limbs of the Shaktis, Dipta and others, must be worshipped. They are Dipta, Sukshma, Jaya, Bhadra, Vibhuti, Vimala, Amoghya and Vidyuta. In the due order, they are all around, starting with the east. In the due order, the four images will be worshipped in the second avarana, starting from the east and ending in the north. Their Shaktis will be worshipped after that. In the east, Visvasvat's forms are extended as Aditya, Bhaskara, Bhanu, Ravi, Arka, Brahma, Rudra and Vishnu and there are such extensions in the south too. Bodhini is in the west and Apyayini in the north. After performing nyasa in Ishana and the others, Usha, Prabha, Prajna and Sandhya will be worshipped in the second avarana. In the due order, Soma, Angaraka, [2048] Budha, supreme among intelligent ones, Brihaspati, extensive in intelligence, Bhargava, [2049] the store of energy, Shanaishchara, Rahu and Ketu, the smoky and fearful one, must be worshipped all around, in the fifth avarana. Alternatively, the twelve Adityas can be worshipped in the second avarana and the twelve rashis in the third avarana. On the outside, the categories of seven will be worshipped all around, that is, seven of each category-rishis, devas, gandharvas, pannagas, apsaras, gramanis, [2050] yakshas, yatudhanas, horses and valakhilyas, in the form of chhandas. After Divakara has been worshipped in the third avarana, the Brahmas will be worshipped in all three avaranas. Hiranyagarbha will be worshipped with his face towards the east, Viraja towards the south, Kala in the western direction and Purusha towards the north. Hiranyagarbha is the first Brahma, and he resembles a lotus. Kala has the complexion of jati or collyrium.[2051] Purusha resembles crystal and possesses the three gunas, sattva, rajas and tamas. In the due order, these four are established in the first avarana. In the second avarana, and starting from the east, Sanatkumara, Sanaka, Sananda and Sanatana will be worshipped all around, in the due order. After this, the Prajapatis will be worshipped in the third avarana. The first eight will be worshipped in the east and the other three will be worshipped subsequently, also in the east. The famous Prajapatis are Daksha, Ruchi, Bhrigu, Marichi, Angiras, Pulastya, Pulaha, Kratu, Atri, Kashyapa and Vasishtha. Along with them, in the due order, their wives will also be worshipped. They are Prasuti, Akuti, Khyati, Sambhuti, Dhriti, Smriti, Kshama, Sannati, Anasuya, the mother of devas [2052] and Arundhati. All of them are devoted to their husbands.

[2048] Mangala, Mars.

[2049] Shukra, Venus.

[2050] Gramanis are leaders, typically, of villages. Here, they are leaders of ganas.

[2051] Jati is a kind of jasmine. But since collyrium is mentioned, here, jati might mean nutmeg.

[2052] Aditi.

They are glorious and beautiful to behold, always engaged in worshipping Shiva. The Vedas will be worshipped in the first avarana, Itihasa and Puranas in the second avarana. All the different kinds of learning that follow the Vedas, the Dharmashastras being the most important, will be worshipped all around, in the third avarana. Other than the Vedas, starting in the east, other texts can be worshipped all around as one pleases, divided into groups of eight or four. After Brahma has been worshipped in this way in the three avaranas in the south, Rudra will be worshipped in the west, along with the avaranas. Brahma and the six parts are described as his first avarana. The second avarana is of Vidyeshvara. No difference is described for the third avarana. The four forms are worshipped in the due order, starting in the east."""""

"""""The divinity possesses all the three gunas. The one known as Shiva is worshipped in the east. Brahma, the creator, possesses rajas. In the form of Bhava, he is worshipped in the south. Hara, the destroyer, possesses tamas, and is worshipped as Agni in the west. Vishnu is full of sattva and creates happiness. He is worshipped as Mrida, the lord of the universe, in the north. In this way, Shiva, who possesses Shambhu's twenty-six parts, is worshipped in the west. Thereafter, Vaikuntha is properly worshipped in the north. In the first avarana, Vasudeva is worshipped in the east, Aniruddha in the south, Pradyumna in the west and Samkarshana in the north. They can also be worshipped in pairs. The auspicious first and second avaranas have been spoken about. In the third avarana, on the eastern side, Matsya, Kurma, Varaha, Narasimha, Vamana, Rama, [2053] the other Rama, you Krishna and Ashvamukha will be worshipped. The weapon known as Narayanastra will be worshipped in the south. Panchajanya will be worshipped in the west and Sharnga bow in the north. [2054] The supreme Hari, who is known as the universe, is worshiped in this way in the three avaranas. Images are made of Mahavishnu and Sadavishnu and worshipped. In this way, the four forms of Vishnu are worshipped as the four vyuhas, [2055] In the due order, their four Shaktis are then worshipped. Prabha is worshipped in the south-east, Sarasvati in the south-west, Ganambika in the north-west and Lakshmi in the north-east. Thereafter, Bhanu's forms and Shaktis are worshipped. Next, the lords of the worlds are worshipped in the same avarana. They are Indra, Agni, Yama, Nirriti, Varuna, Vayu, Soma and Kubera. Ishana is worshipped thereafter. In this way, following the rules, worship occurs in the fourth avarana. Subsequently, Mahesha's weapons are worshipped outside. The glorious trident is worshipped in the north-east, the great Indra's vajra in the east, the battle axe in the south-east, the arrow in the south, the sword in the south-west, the noose in the west, the goad in the north-west, Pinaka in the north and the terrible Kshetrapala is worshipped in the west. In this way, worship is undertaken in the fifth avarana, inside and outside. All these deities are worshipped in this way outside the fifth avarana. Along with the large bull, the Matrikas are worshipped in the fifth avarana, to the east. After this, in every direction, those born as divine species are worshipped-those who travel in the sky, rishis, siddhas, daityas, yakshas, rakshasas, Ananta and other Indras among nagas, nagas born from their lineages, dakinis, bhutas, vetalas, pretas, Bhairava leaders, others who have been born in many species and reside in the nether regions, rivers, oceans, mountains, forests, lakes, pashus, birds, trees, worms, those born as inferior species, men born in many kinds of wombs,

[2053] Parashurama. This is a listing of Vishnu's ten avataras, omitting Buddha. Ashvamukha means Kalki.

[2054] Vishnu's conch shell and bow respectively.

[2055] Vishnu's four vyuhas are Vasudeva, Samkarshana, Pradyumna and Aniruddha.

mrigas, other worlds that are inside the egg, crores of cosmic eggs, innumerable worlds that exist outside the egg and their lords, the Rudras who stand in the ten directions and hold up the worlds, everything that has emerged, the Shakti who is beyond, everything that exists and can be expressed in words, the sentient and the insentient. All these severally stand along the sides of Shiva and Shivaa, their hands joined in salutation. When they are worshipped, they will be thought of in this way. With a slight smile on their lips, they will always look at Deva and Devi, full of affection. Having completed the worship of avaranas in this way, he will again worship the lord of devas, so that any agitation is pacified."""""

""He will be worshipped by uttering panchakshra mantra. After this, he will offer a naivedya to Shiva and Shivaa. This will be a pure great and beautiful charu, similar to amrita, and offered with side dishes. When it is prepared with thirty-two adhakas, this is the best. When it is prepared with less than one adhaka, this is the worst. According to his capacity, he must faithfully prepare the naivedya and offer it. He must then offer water to drink and betel leaf and accompaniments. After undertaking nirajana, the rest of the worship will be completed. One should try to ensure that the objects of pleasure offered are excellent. One should be full of devotion and there should be no deception in the matter of wealth. The virtuous say that kamya rites performed by those who show deception, those who are indifferent and those who leave it incomplete in any way, do not bear fruits. Therefore, one should not be indifferent, or leave it incomplete in any way. When this is done, kamya rites are successful in yielding the fruits one desires. Having completed the worship in this way, he must prostrate himself before Deva and Devi. With his mind full of devotion, he must thereafter chant a stotram. After the stotram, he should perform japa with the panchakshara mantra more than one hundred and eight times. An eager person will do it more than one thousand times. Thereafter, in the due order, he must worship learning and the guru. As is appropriate, full of respect, he must worship the assistant priests. He will then take ritual leave from the lord of devas, along with his avaranas. Along with all the other articles, the mandala should be given to the guru. Alternatively, everything can be given to Shiva's devotees, or placed in Shiva's or Shivaa's kshetra. After worshipping the deities of the avaranas in the proper way, the divinity must be worshipped, and oblations offered into Shiva's fire. This rite is famous in the three worlds under the name of Yogeshvara. In the world, there is no other sacrifice that is superior to this. In this world, no other accomplishment yields fruits like this one, in this world or in the next world. One cannot clearly determine, 'These are the fruits.' It is excellent in benefits and is therefore the best sadhana. But this much can be said. If a person worships in this way, he obtains the fruits obtained from a chintamani jewel. [2056] Nevertheless, this should not be performed for insignificant fruits. If a person seeks something trivial from a great person, he only demeans himself. However, whether one desires great fruits or minor ones, when performed, the karma and its fruits should be directed at Mahadeva. Hence, a discriminating person will perform this rite for something that cannot be obtained from others, like defeating an enemy, conquering death, whether those fruits have been seen or are unseen. When great sins are committed, there is great fear from diseases, famines and other calamities. It should be performed to pacify those. What is the need to speak a lot? Maheshvara has said that this is his own weapon, and it should be used by Shiva's devotees to counter great calamities. Therefore, a great-souled person knows that there is nothing that is as great as this as a saviour.

[2056] A jewel that bestows everything desired.

If one engages in the karma with this thought, one obtains what is auspicious. If a person controls and purifies himself and only reads this stotram, [2057] he obtains one-eighth of the fruits. If a person thinks about it, and fasting on a parva day, ashtami or chaturdashi, reads it, he obtains half the fruits. If a person thinks about it, seeking out the truth, observes vratas on parva and other days and performs japa with this stotram for a month, he obtains all the fruits."""""

Chapter 453-8.2(31) (Shiva's Great Stotram)

""Upamanyu said, "Following the path of the five avaranas, there is a stotram that concludes the sacred karma of Yogeshvara. I will tell you about it."""""

""Victory to you. O one who is the single protector of the universe! Victory to you. O Shambhu! O one who is naturally charming! O one whose nature is that of eternal consciousness! You are far beyond the impurities of prapancha. The state of your tattva is beyond the approach of thoughts and words. Your body is naturally sparkling. Victory to the one whose activities are enchanting. Your great Shakti is equal to your own atman. Victory to the one who is an ocean of pure gunas. You possess infinite beauty. Victory to the one whose form is unmatched. You are the store of undisputed greatness. Victory to the one who is favourable and full of auspiciousness. You are without blemish. You are without support. Victory to the one who rises up without a cause. You are incessant and supreme bliss. Victory to the one who is the cause behind nivritti. Victory to the one who possesses extreme and great prosperity. Victory to the one who is a store of great compassion. Victory to the one who is self-ruling and is everything. Victory to the one whose affluence is beyond parallel. Victory to the one who surrounds the great universe. Victory to the one who is not enveloped by anything. Victory to the one who is superior to everything. Victory to the one who has no superior. Victory to the wonderful one. Victory to the one who is not inferior. Victory to the one who is not harmed. Victory to the one who is without decay. Victory to the immeasurable one. Victory to the one who is without disease. Victory to the one who is without sentiments. Victory to the one who is without dirt. O mighty-armed one! O one with great substance! O one with great qualities! O one with great narratives! O one with immense strength! O one with great maya! O one with a great flavour! O one with a great chariot! I prostrate myself before the supreme divinity. I prostrate myself before the supreme cause. I prostrate myself before Shiva, the serene one. I prostrate myself before the one who is the most auspicious. The entire universe, with gods and asuras, is under your subjugation. Therefore, who possesses the capacity to transgress a command that has been laid down by you? Then again, people always seek refuge with you. I bow down, seeking your favours. Please grant them to me. Victory to Ambika. Victory to the mother of the universe. You pervade the entire universe. Victory to the one whose prosperity is not surpassed. Victory to the one whose image is unmatched. Victory to the one who is beyond words and thoughts. Victory to the one who shatters anything that destroys intelligence. Victory to the one who is devoid of birth and old age. Victory to the one who is superior to anything that is superior to Kala.

[2057] The stotram will be stated in the next chapter.

Victory to the one who is established in many procedures. Victory to the one who is Vishveshvara's beloved. Victory to the one who is worshipped by all the gods in the universe. Victory to the one who extends the universe. Victory to the one whose divine limbs are auspicious. Victory to the one who is the lamp of auspiciousness. Victory to the one whose conduct is auspicious. Victory to the one who bestows auspiciousness. I prostrate myself before the one whose form is an accumulation of supreme and auspicious qualities. In truth, the universe originated from you. Indeed, it dissolves into you. Without you, even Ishvara is incapable of bestowing fruits. O Deveshi! Right from birth, this person has sought refuge with you. Therefore, this is your devotee. Please satisfy his wishes. Sadashiva possesses five faces and ten arms. His appearance is like that of pure crystal. His body consists of the varnas, the brahmanas and the kalas. The divinity is sakala and nishkala. Sadashiva is Shantyatita. I am full of devotion towards Shiva. I have devotedly worshipped him. May he grant me the welfare I wish for. Iccha Shakti, known as Shivaa, is seated on Sadashiva's lap. She is the mother of all the worlds. Please grant me my wishes. Devas Heramba and Shanmukha are the beloved sons of Shiva and Shivaa. They are full of sentiments about Shiva. They are omniscient. They partake of amrita, jnana about Shiva. They are content and full of affection towards each other. They are always honoured by Shiva and Shivaa. These two devas are always honoured by Brahma and the other gods. They are always ready to save all the worlds. According to their will, from their portions, they assume many avataras. I have always worshipped them, along the sides of Shiva and Shivaa. With their command being important, let them grant me what I wish for. Sadashiva resembles pure crystal. He is known as Ishana. His image is such that his head rises up into the firmament. Shiva is the paramatman. I have been engaged in worshipping Shiva. He is serene and Shantyatita. He is established in sacrifices. He is the bija of panchakshara mantra. He has five Kalas. Along with Shakti, I have worshipped him in the first avarana. He is the sacred and supreme brahman. Let him grant me what I wish for. He resembles the rising sun. He is known as the ancient Purusha. On the east, Shiva's face is Parameshthi. In his form as Shanti, he is established in the wind. I have been engaged in worshipping Shambhu's feet, the first among Shiva's bijas, with four Kalas. With devotion, I have worshipped him in the east, along with Shakti. He is the sacred and supreme brahman. Let him grant me what I wish for. Aghora's form is terrible. He resembles a mass of collyrium. He is the divinity's southern face, engaged in worshipping the feet of the lord of devas. He is astride the region of Vidya and is in the midst of a circle of fire. He is the second of Shiva's bijas and has eight Kalas. I have worshipped him to the south of Shambhu, along with Shakti. He is the sacred brahmana in the centre. Let him grant me what I wish for. The one known as Vamadeva wears an excellent garment, resembling kumkuma powder. He is established in the region of Pratishtha and is Isha's northern face. He is established in a circle of water and is engaged in worshipping Mahadeva. He is the fourth of Shiva's bijas and has thirteen Kalas. Along with Shakti, I have worshipped him to the north of the divinity. He is the sacred and supreme brahman. Let him grant me what I wish for. The one known as Sadyojata is gentle in appearance and is as white as a conch shell, a kunda flower or the moon. He is Shiva's western face, engaged in worshipping Shiva's feet. He is in the region of Nivritti and is established in the earth. He is the third of Shiva's bijas and possesses eight Kalas. Along with Shakti, I have worshipped him to the west of the divinity. He is the sacred and supreme brahman. Let him grant me what I wish for. The auspicious forms of Shiva and Shivaa are fixed in my heart. With their command being the most important, let them grant me what I desire. There are the images in Shiva and Shivaa's tufts of hair. Honouring the commands of Shiva and Shivaa, let them grant me what I desire. Shiva's sentiments exist in

Shiva and Shivaa's armour. Honouring the commands of Shiva and Shivaa, let them grant me what I desire. There are forms that exist in Shiva and Shivaa's eyes. Honouring the commands of Shiva and Shivaa, let them grant me what I desire, There are forms that exist in their weapons, constantly engaged in worshipping Shiva and Shivaa. Honouring the commands of Shiva and Shivaa, let them grant me what I desire. Following the commands of Shiva and Shivaa, let Vama, Jyeshtha, Rudra, Kala, Vikarana, Balavikarana, Balapramathana and Sarvabhutadamana and their eight Shaktis grant me what I desire. In the second avarana, I have worshipped Ananta, Sukshma, Shiva, Ekanetra, Ekarudra, Trimurti, Shrikantha and Shikhandaka, along with their eight Shaktis. As a result of the commands of Shiva and Shivaa, let them grant me what I desire."""""

""There are eight images, Bhava and the others, and their Shaktis. There are eleven images, Mahadeva and the others, along with their Shaktis. They are established in the third avarana. Honouring the commands of Shiva and Shivaa, let them grant me the desired fruits. Vrisharaja is immensely energetic. [2058] His bellowing is like the thunder of a large cloud. He resembles the summits of Meru, Mandara, Kailasa and Himalaya. He is adorned with a hump that resembles a peak with white clouds around it. He is adorned with hair that resembles large Indras among serpents. His face, horns and feet are red, and his eyes are almost red. All his limbs are thick and raised and he is radiant. His gait is beautiful. His signs are praiseworthy, and he is decorated with handsome and blazing jewels. He is loved by Shiva. He is devoted to Shiva. He is the standard and mount for Shiva and Shivaa. His body has been greatly purified by touching their feet. The glorious one is the king of cattle. The supreme and illustrious trident is his weapon. Honouring their commands, let him grant me what I desire. Nandishvara is extremely energetic. He is the son of the daughter of the Indra among mountains. He is constantly worshipped by devas, along with Narayana. Along with his companions, he is stationed as the gate to Sharva's inner quarters. He resembles Sarveshvara and is the one who crushes all the asuras. He has been chosen as the one who presides over all those who follow Shiva's dharma. He is loved by Shiva. He is devoted to Shiva. The trident is his supreme and glorious weapon. He loves those who seek refuge with Shiva and the devotees love him too. Honouring the commands of Shiva and Shivaa, let him grant me what I desire. Mahakala is mighty-armed and resembles another Mahadeva. Let him always protect those who seek refuge with Mahadeva. He is loved by Shiva. He is devoted to Shiva. He always worships Shiva and Shivaa. Honouring the commands of Shiva and Shivaa, let him grant me what I desire. He knows the true meanings of all the sacred texts. He is the chastiser. He is Vishnu's second body. His son is Mahamoha, who loves honey, flesh and asava. Regarding their commands as important, let him grant me what I desire. The seven Matrikas are Brahmani, Maheshi, Koumari, Vaishnavi, Varahi, Mahendri and Chamunda, terrible in valour. They are the mothers of all the worlds. As a result of Parameshvara's instruction, let them grant me what I wish for. His face is like that of a crazy elephant. He is the son of Ganga, Uma and Shankara. The firmament is his body, the directions are his arms. The sun, the moon and the fire are his eyes. Airavata and the other divine diggajas[2059] always worship him.

[2058] The text says vriksha (tree). This must be a typo and we have changed it to vrisha (bull), Vrisharaja meaning the king of bulls.

[2059] There are four elephants that dwell in the four directions. These are known as diggajas, the elephant (gaja) for a direction (dik).

From his shattered temple, he exudes the musth of jnana about Shiva, [2060] He removes the impediments of the gods. He is the lord who creates obstructions for those who create impediments for gods and others. He is full of sentiments about Shiva. Honouring the commands of Shiva and Shivaa, let him grant me what I wish for. Shanmukha was born from Shiva. He is the lord who holds a spear and a vajra. The deva is Agni's son and is also the son of Aparna, [2061] Ganga was his mother and the large number of Krittikas were also his mothers. He is surrounded by Vishakha, Shakha and Naigameya. [2062] He defeated Indra, who made him the commander. He is the one who conquered Tarakasura. With his own energy, he pierced Meru and other excellent mountains. He resembles molten gold, and his eyes are like the petals of lotuses. He is Kumara and is cited as a great example for all young boys. He is loved by Shiva and is devoted to Shiva. He always worships Shiva's feet. Honouring the commands of Shiva and Shivaa, let him grant me what I wish for. Jyeshtha is supreme among those who grant boons. Honouring the commands of Shiva and Shivaa, let her grant me what I wish for. Ganambika is worshipped by the three worlds and resembles a meteor. To extend the creation of the universe, through Shivaa, Brahma requested her. She emerged from between Shivaa's eyebrows and divided herself into Dakshayani, Sati, Mena, Haimavati, Uma, Koushiki, the mother Bhadrakali, the mother Aparna and Patalaa. Rudrani, loved by Rudra, is always engaged in worshipping Shiva. Honouring the commands of Shiva and Shivaa, let her grant me what I wish for. Chanda is the lord of all the leaders of ganas and emerged from Shambhu's face. Honouring the commands of Shiva and Shivaa, let him grant me what I wish for. Pingala is the lord of ganas. The illustrious one is devoted to Shiva and is loved by Shiva. Honouring the commands of Shiva and Shivaa, let him grant me what I wish for. The one named Bhringisha is a lord of ganas. He is devoted to worshipping Shiva. Giving importance to the commands of his master, let him grant me what I desire. Virabhadra is immensely energetic and resembles snow, the kunda flower or the moon. He is loved by Bhadrakali and is always protected by the Matrikas. He severed the head of the sacrifice and the head of the evil-souled Daksha. He injured the limbs of Upendra and other devas. He is Shiva's follower and the illustrious one carries out Shiva's commands. Following the commands of Shiva and Shivaa, let him grant me what I wish for. Sarasvati emerged from words that flowed out of Mahesha's lotus mouth. She is devoted to worshipping Shiva and Shivaa. Let her grant me what I wish for. Lakshmi is established on Vishnu's chest and is always devoted to worshipping Shiva and Shivaa. Following the commands of Shiva and Shivaa, let her grant me what I wish for. Mahamati is engaged in worshipping Mahadevi's feet. Engaged by her, let her grant me what I wish for. The supreme Koushiki is astride a lion and is Parvati's daughter. She is Vishnu's sleep. She is the great maya. She is the one who crushed the great Mahisha. She killed Shumbha and Nishumbha. She loves honey, flesh and asava. Honouring her mother's command, let her grant me what I wish for. All those known as Rudras are like Rudra. Pramathas are known for their energy. Those known as bhutas are immensely valiant and are like Mahadeva in their radiance. They are always said to be without parallel. They are without the opposite pairs of sentiments and are not affected by the deluge. Along with their Shaktis and their followers, all the worlds show obeisance to them. They possess the capacity to create and destroy all the worlds. They are devoted to each other and follow each other in conduct.

[2060] The comparison is with an elephant in musth.

[2061] Parvati.

[2062] These are Skanda's brothers.

They are gentle towards each other and honour each other. They are always loved a lot by Shiva and exhibit Shiva's signs. While they are amiable in appearance, within, this appearance is mixed with traits of destruction. They are handsome but can also be malformed. They have many different forms. Honouring the commands of Shiva and Shivaa, let them grant me what I wish for. Devi's large number of friends are characterized by Devi's traits. They are with Rudra's daughters and many Shaktis. In Shambhu's third avarana, I have always worshipped them devoutly. Honouring the commands of Shiva and Shivaa, let them grant me what I wish for. Divakara, with a dazzling disc, is Mahesha's form. He is nirguna, though he is constrained by gunas. He is only gunas. He is without transformations. He is one, but generally engages in tasks. He is extraordinary in his deeds, engaging in creation, preservation and destruction. In this way, he is divided into three, four and five forms. Along with his followers, I have worshipped him in Shambhu's fourth avarana. He is loved by Shiva and is devoted to Shiva. He is engaged in worshipping Shiva's feet. Honouring the commands of Shiva and Shivaa, let him grant me what is auspicious."""""

"""""With his eight Shaktis, Divakara blazes in his six limbs. The sun's forms are Aditya, Bhaskara, Bhanu, Ravi, Arka, Brahma, Rudra and Vishnu. The Shaktis are Vistara, Sutara, Bodhini, Apyanini, Usha, Prabha, Prajna and Sandhya. From Soma to Ketu, all the planets are full of sentiments about Shiva. Honouring the commands of Shiva and Shivaa, let them bestow what is auspicious on me. Alternatively, there are twelve Adityas, twelve Shaktis, rishis, devas, gandharvas, pannagas, apsaras, gramanis, yakshas, rakshasas, asuras, the groups of seven categories, chhandas in the form of the seven horses and the valakhilyas. All of them worship Shiva's feet. Honouring the commands of Shiva and Shivaa, let them bestow what is auspicious on me. Brahma, the lord of the earth's circle, is a form of the lord of devas. With his sixty-four qualities and prosperity, he is established in his tattva of intelligence. He is nirguna, though he is constrained by gunas. He is only gunas. He is without transformations. He is established at the head of the ordinary devas. He is extraordinary in his deeds, engaging in creation, preservation and destruction. Having originated, he is divided into three, four and five forms. Along with his followers, I have worshipped him in Shambhu's fourth avarana. He is loved by Shiva and is devoted to Shiva. He is engaged in worshipping Shiva's feet. He is extraordinary in his deeds, engaging in creation, preservation and destruction. Honouring the commands of Shiva and Shivaa, let him bestow what is auspicious on me. Hiranyagarbha, the lord of the worlds, Virat, Kala, Purusha, Sanatkumara, Sanaka, Sananda, Sanatana, Daksha and other sons of Prajapati Brahma number eleven. Along with their wives, Dharma, Sankalpa and the others, they are engaged in worshipping Shiva. They are full of devotion towards Shiva. Honouring the commands of Shiva and Shivaa, let all of them bestow what is auspicious on me. There are the four Vedas, Itihasa, Puranas, Dharmashastras and many other kinds of learning, in conformity with the Vedas. They may seem to disagree with each other in meaning, but all of them are based on Shiva's nature and his feet. Honouring the commands of Shiva and Shivaa, let them bestow what is auspicious on me. Alternatively, there is Rudra Mahadeva, Shambhu's greatest form. He is the lord of the circle of fire. The lord possesses every kind of prosperity. He possesses Shiva's pride. He is nirguna, but also possesses the three gunas. Though he only has sattva, he also possesses rajas and tamas. He is without transformation but carries out many kinds of tasks. He is extraordinary in his deeds, engaging in creation, preservation and destruction. He severed Brahma's head and is his father, as well as his son. He is both the father and the son. He is the one who controls Vishnu. The lord always

shows favours and is the one who enlightened the two of them. [2063] Rudra is stationed both inside and outside the cosmic egg. He is the lord of both the worlds. He is loved by Shiva and is devoted to Shiva. He is engaged in worshipping Shiva's feet. Regarding Shiva and Shivaa's command as the most important, let him bestow the auspicious on me. In Brahma's six limbs, there are the eight who end with Vidyesha. There are four different forms. However, they start with Shiva and worship Shiva. They are Shiva, Bhava, Hara and Mridha. Regarding Shiva and Shivaa's command as the most important, let them bestow the auspicious on me. Alternatively, Vishnu is another one of Mahesha Shiva's forms. He is the lord of the tattva of water and is established in his unmanifest form. He is nirguna, but is only guna, predominantly based on sattva. He is proud and without transformation. He engages in the three general acts. [2064] He is extraordinary in his deeds and is distinct from the acts, creation and others. Born from the right side of the body, he rivals Svayambhu. He is the one who was first created by Brahma. However, he is also the one who created him. Vishnu is established inside and outside the cosmic egg, as the lord of both the worlds. He wields the chakra and destroys asuras. He is Shakra's younger brother. As a result of Bhrigu's curse, he manifested himself in ten forms. As a result of his own will, to protect the earth and remove her burdens, he assumed avataras. His strength is immeasurable. He possesses maya and uses his maya to delude the universe. He assumes the forms of Mahavishnu and Sadavishnu. He is always worshipped by devotees of Vishnu in the seat with the three images. [2065] He is loved by Shiva and is devoted to Shiva. He is always engaged in worshipping Shiva's feet. Regarding Shiva and Shivaa's command as the most important, let him bestow the auspicious on me. Hari's four forms are said to be Vasudeva, Aniruddha, Pradyumna and Samkarshana. His forms are Matsya, Kurma, Varaha, Narasimha, Vamana, the three Ramas, [2066] Krishna and Vishnu in his form as the one with a horse's face. The weapons are the chakra, Narayanastra, Panchajanya and Sharnga bow. Honouring the commands of Shiva and Shivaa, let them bestow the auspicious on me. Prabha, Sarasvati, Gouri and Lakshmi are full of sentiments about Shiva. Following the commands of Shiva and Shivaa, let them bestow the auspicious on me. Indra, Agni, Yama, Nirriti, Varuna, Vayu, Soma, Kubera and Ishana, the wielder of the trident-all of them are devoted to worshipping Shiva and are full of virtuous sentiments about Shiva. Honouring the commands of Shiva and Shivaa, let them bestow the auspicious on me. Deva and Devi's divine weapons are the trident, the vajra, the battle axe, the arrow, the sword, the noose, the goad and Pinaka, supreme among weapons. Always honouring the commands of Shiva and Shivaa, let them always protect me. The deva in the form of a bull is Surabhi's [2067] immensely strong son. He challenged the mare-headed subterranean fire. [2068] He is surrounded by the five bovine mothers. He has obtained the status of being the mount for Paramesha and Parameshi. Regarding their command as the most important, let him grant me my wishes. The five bovine mothers are Nanda, Sunanda, Surabhi, Sushila and Sumana and they are established in Shiva's world. They are always full of devotion towards Shiva and are devoted to worshipping Shiva. As a result of the commands of Shiva and Shivaa, let them grant me what I wish for. Kshetrapala is immensely energetic and resembles a blue cloud.

[2063] Brahma and Vishnu.

[2064] Creation, preservation and destruction.

[2065] This seems to suggest Jagannatha, Balabhadra and Subhadra.

[2066] Parashurama, Rama and Balarama. Horse's face is meant to indicate Kalki.

[2067] Divine cow, mother of all cattle.

[2068] Vadavanala.

His fangs and face are cruel.His red lips quiver and blaze. His red hair stands up. He is handsome, but his eyebrows are furrowed. His three eyes are tinged with red circles. The moon and serpents are his ornaments. He is naked and his hands hold a trident, a noose, a sword and a skull. He is terrible and is surrounded by Bhairavas, siddhas and yoginis. He is seated and present in every kshetra, protecting those who are virtuous. He is devoted to prostrating himself before Shiva. He is full of virtuous sentiments about Shiva. In particular, he protects those who seek refuge with Shiva like his own sons. Honouring the commands of Shiva and Shivaa, let him bestow what is auspicious on me."""""

"""""Talajangha and the others have been worshipped in the first avarana. Honouring the commands of Shiva and Shivaa, let those four protect me. Bhairava and the other surround him from all the directions. Showing deference to Shiva's command, let them show me their favours. Narada and other divine sages are worshipped by devas. There are Sadhyas, nagas and devas who reside in Janaloka. There are the residents of Maharloka, entitled to nivritti. There are saptarshis, along with those who are on vimanas. All of them are devoted to worshipping Shiva. All of them follow Shiva's commands. Honouring the commands of Shiva and Shivaa, let them grant me what I desire. There are four categories born as deva species-gandharvas, siddhas, vidyadharas and pishachas. There are others who roam around in the sky too. There are asuras, rakshasas and others who reside in the nether regions. There are Ananta and other Indras among nagas. There are birds, Vinata's son and others. There are kushmandas, pretas, vetalas, grahas and many other categories of bhutas. Like that, there are dakinis, yoginis and shakinis. There are kshetras, pleasure gardens, homes, tirthas, mansions, islands, oceans, large rivers, small rivers, lakes, Sumeru and other mountains, forests in every direction, pashus, birds, trees, worms, insects, mrigas, all the worlds, the lords of the worlds, cosmic eggs and their sheaths, diggajas of the ten radiant directions, varnas, padas, mantras, tattvas and their lords, Rudras who hold up the cosmic egg, other Rudras and their Shaktis and everything that has been heard, seen or deduced in the universe. Following the commands of Shiva and Shivaa, let them bestow everything desired on me. Supreme knowledge about Shiva frees from the bondage of being a Pashu. This is divine, with the five kinds of meaning. This is outside the purview of learning Pashus possess. There are sacred texts that speak of Shiva's dharma. There are other texts about dharma too. Those that speak about Shiva's dharma are texts about Shiva. There is the Purana, which is in conformity with shruti texts. There are other Shiva agama texts, divided into four categories, Kamika and the others. They are especially honoured by Shiva and Shivaa and have been worshipped by me. Let all of them grant me permission that I should accomplish my objective. Let everyone else make this karma undertaken by me fruitful. There are the instructors, starting with Shveta and ending with Nakulisha, along with their shishyas. There are their descendants, who have become gurus. In particular, there is my guru. Devoted to jnana and karma, they are Shivas and Maheshvaras. Let all of them grant me permission that this karma is successfully completed and is fruitful. There are all the ordinary brahmanas, kshatriyas and vaishyas. They know the truth about the Vedas and Vedangas. They are accomplished in all the sacred texts. There are men who follow samkhya, vaisheshika, yoga and nyaya. [2069] There are men who follow Surya, Brahma, Rudra, Vishnu and others. All of them are virtuous and distinguished, controlled by Shiva's commands. May all of them grant me permission in accomplishing this intended karma.

[2069] The six schools (darshana) were nyaya, vaisheshika, samkhya, yoga, mimamsa and vedanta.

There are those who follow the path of Shaiva Siddhantas. There are those who follow Shiva's Pashupata vow. There are those who follow Shiva's great vratas. There are others who are devoted to Shiva and follow the kapalika mode. [2070] They obey Shiva's instructions and as a result of Shiva's command, I have worshipped them too. Let all of them show me their favours and praise this rite, so that it is successful. There are those who are devoted to dakshina-jnana and those who follow paths beyond the dakshina one. [2071] There is no conflict with them. Using mantras, I only wish for what is best for me. However, let non-believers, deceivers, ingrates, those who follow darkness, heretics and great sinners maintain their distance from me. What is the need for long words of praise? Let all those who are believers show me their favours. Let the virtuous praise me and ensure everything auspicious. I prostrate myself before Shiva, along with Amba, to the original cause, along with his sons. In his form as the five avaranas, he envelopes prapancha."""""

""Upamanyu concluded, "After saying this, he will prostrate himself on the ground before Shiva and Shivaa, like a rod. Using the panchakshara mantra, he will perform japa at least one hundred and eight times. He will also perform japa with the mantra to Shakti and offer himself. Seeking forgiveness from Isha, he will complete the worship. This is an extremely sacred stotram, with Shiva and Shivaa in its core. It bestows everything that one wishes for. It is a means to accomplish objects of pleasure and emancipation. If a person controls himself and constantly hears it or chants it, he is swiftly cleansed of all sins and obtains sayujya with Shiva. Killers of cows, ingrates, slayers of heroes, killers of foetuses, those who kill people who seek refuge, those who violate the trust of friends and those who commit evil crimes like killing the mother or the father-by performing japa with this praise, all of them are freed from their sins. When there are bad dreams and great calamities that signify fear, if this is chanted, there will be good fortune. If a person bases himself on japa with this stotram, he obtains a long lifespan, freedom from disease, prosperity and everything else that he desires. If a person performs japa with this stotram, he obtains everything. This is described as the fruits of japa with this stotram when Shiva is not worshipped. When worship and japa are both done, it is impossible to describe the fruits. However, this much can be narrated about the fruits. When the divinity hears this, along with Ambika, he stations himself in the firmament. Therefore, along with Uma, the lord of devas must be worshipped in the sky. A person must stand, joining his hands in salutation, and chanting this stotram."""""

[2070] Literally, the vow (vrata) of the skull (kapala). There are variants of this, including some that are specific to tantra. The left hand holds a skull, used as a begging bowl for alms. The right hand holds a staff, with a skull at the top.

[2071] This can be interpreted as practices followed in the south (dakshina). Dakshina may also mean the right practice, as opposed to the left (vamachara), associated with tantra. Finally, it may also allude to worshippers of Shiva in his Dakshinamurti form.

Chapter 454-8.2(32) (Siddhi in This World)

“Upamanyu said, "O Krishna! I have spoken to ""U you about the karma that brings siddhi in this world and in the next one. This is a great aggregation of kriya, austerities, japa and dhyana. I will now tell you about what brings fruits in this world to men who are devoted to Shiva. This is the great aggregation of worship, oblations, japa, dhyana, austerities and donations. A person who knows about the meaning of mantras will first try to ensure success through mantras. He will see that such karma yields siddhi. There is nothing else that yields fruits. When a learned person witnesses the powerful siddhi ensured by a mantra, he will not rashly undertake any karma which works against those fruits. In this world, if he does something that is contrary, it is possible to be saved from it. After having examined its capacity, he should undertake a rite of atonement. If, out of delusion, a man does not undertake karma that yields fruits in this world, since he does not obtain the fruits, he becomes an object of ridicule. Having witnessed the fruits, if a person lacks in trust, he should never undertake the karma. He is deceitful and lacks in faith. A person who lacks in faith, does not obtain fruits. It is not the divinity's fault that the karma is fruitless, since it is evident that fruits are obtained by men who undertake it properly. A sadhaka who is accomplished in mantras can counter the obstacles. A person who trusts and has faith obtains the fruits. Alternatively, to obtain the fruits, he should practice brahmacharya and eat havishya, payasam or fruits in the night. Even in his thoughts, he must not commit prohibited acts like causing violence. He must always smear himself with bhasma, be pure and wear excellent garments. Having practiced good conduct in this way, he must seek out a favourable and auspicious day. He must choose a spot which possesses the characteristics mentioned earlier and decorate it with flowers and other things. The ground, measuring one hasta, will be smeared with cow dung. He will draw an auspicious lotus, blazing in its own energy. There will be eight petals and filaments, made out of molten gold. The pericarp in the centre will be ornamented with every kind of jewel. It must possess a stalk that is proportionate to its size. In that way, following the rules and using gold, he will fashion the root. In his mind, he will again carry out the entire sankalpa, anima and the others. Following the norms, he will establish a lingam and its pedestal, made out of jewels, gold or crystal and possessing the required characteristics. Along with Amba and the ganas, he will invoke the divinity there and worship him. The lord's embodied form of Maheshvara will also be thought of there. He is four-armed and four-faced, adorned in every kind of ornament. His garment is made out of tiger hide and his face seems to be smiling slightly. His hands are in varada and abhaya mudras and he holds an mriga and an axe. Alternatively, depending on what the thinker wishes, he can be thought of as eight-armed. In that case, a trident, a battle axe, a sword and the vajra will be in his right hand. In his left hand, there will be a noose, a goad, a club and a radiant naga. Each face will possess three eyes and resemble the rising sun. The face towards the east will be amiable and will possess a resplendence that is appropriate for the form. The face towards the south will be terrible to behold, resembling a blue cloud. The face towards the north will resemble coral and be decorated with blue locks of hair. The face towards the west will be amiable, resembling the full moon, with all the digits of the moon. The supreme Shakti Maheshvari will be seated on his lap. She is known as Mahalakshmi and as Shyama, who charms everyone. Having thought of the image in this form, he will gradually unify it. In this embodied form, he will then invoke the supreme cause and worship him. For the sake of bathing, he will think of panchagavya that comes from a kapila cow. In

particular, the panchamrita and the seeds must be complete. He will draw a mandala in the front and ornament it with the powder of crushed gems. He will again do nyasa of Ishana and the other pots in the pericarp. After that, all around, he will think of the pots for Sadyojata and the others. Starting in the east, and following the due order, there will be eight pots for Vidyesha and the others. As was the case earlier, they must be filled with water from the tirthas and tied with strings. Along with mantras and following the rules, sacred articles will be sprinkled. In every direction, this will be covered with a piece of silk cloth. All this nyasa will be done with mantras, the mantra for the tattvas being the most important. When the time for bathing arrives, Maheshvara will be bathed with panchagavya and other things, with auspicious sounds being made. Kusha will be sprinkled in the water. Gold and jewels will also be sprinkled in the water. In due order, fragrances, flowers and other articles will be offered, duly consecrated with mantras. Using mantras, these will be picked up[2072] and Maheshvara bathed with these. The act of worship will be undertaken with fragrances, flowers and lamps. The unguent should weigh more than one pala, [2073] but not more than eleven palas. Gold, jewels and auspicious and fragrant flowers will be used. There will be blue lotuses and lotuses and many bilva leaves. If available, red lotuses and white lotuses will also be used. The incense will be mixed with black aguru. The ghee will be mixed with camphor and guggula. The consecrated ghee used in lamps must be from kapila cows. The wicks must be soaked in camphor. The five brahmanas, the six limbs and the avaranas must be worshipped. The naivedya is a great charu, cooked in milk, with ghee and molasses. The water for drinking will be made fragrant with patala flowers, lilies and lotuses. The betel leaf must be prepared properly, with the five fragrances. In particular, the ornaments offered must be made out of gold and jewels. There will be colourful garments, fine and new. They must be beautiful to behold and will be offered along with singing and the playing of musical instruments. Japa with the basic mantra must be performed at least one hundred thousand times. A person who desires fruits will perform the worship once, twice, or thrice. For every object, the number of oblations offered must range between ten and one hundred."""""

"For rites like marana and ucchatana, [2074] Shiva must be conceived in his terrible form. For everything else, Shiva's lingam and Shiva's fire must be conceived as pleasant. Shambhu's rite must ensure peace and nourishment. In marana and similar rites, the shruk and the shruva must be of iron. For everything else, like peaceful rites, they must be made out of gold. When oblations are offered for conquering death, durva will be mixed with ghee and milk from cows and honey, the charu will be mixed with ghee or milk alone will be offered. For pacifying disease, sesamum, ghee, milk, or only lotuses will be used. A person wishing to eliminate great poverty and to ensure prosperity comes under control, will use oblations of jati flowers and ghee. A brahmana will perform akarshana with ghee and karavira flowers, ucchatana with oil and stambhana with honey. [2075] Mustard is used for stambhana and garlic for patana. Tadana is done with the blood of mules or camels or with both.

[2072] From the pots.

[2073] Measure of weight.

[2074] Marana is when one is using the rite to kill someone. Ucchatana is used to drive someone or something away.

[2075] Akarshana is a rite to attract others, while stambhana is a rite to immobilize others. Patana is a rite to bring others down, while tadana means striking others. Vidveshana means to cause hatred, while bandhana means to bind. Vashya means to bring someone under control.

For marana and ucchatana, rohi seeds [2076] and sesamum will be used. For vidveshana, the oil of langalaka[2077] will be used. Bandhana and stambhana of an entire army will be done with rohi seeds. In particular, kindling and articles for oblations must be mixed with red mustard. In oblations for abhichara rites, the oil must be extracted by hand, not using machines. Cotton seeds will be mixed with katuki [2078] and husk. In oblations used for abhichara rites, oblations must be mixed with mustard oil. Milk pacifies fever and bestows the fruit of good fortune. Oblations with honey, ghee, curd, milk and rice, or only with charu, yield every kind of success. For peace and nourishment, oblations must be offered with seven articles, kindling and others. Oblations for vashya and akarshana are special. Especially for vashya, akarshana and bestowing prosperity, bilva leaves must be used in oblations. This is also the case when one seeks to defeat an enemy. For rites of pacification, the kindling must be from palasha and khadira trees. For cruel rites, karavira and arka must be used. For rites involving war, one should use kindling with thorns. A tranquil person will especially undertake rites for peace and nourishment. A cruel person, angry at heart, will undertake abhichara rites. When there is great misery and no other counter is possible, it is only then that abhichara rites must be directed against an assassin. Abhichara rites must never be undertaken against the ruler of one's own kingdom. Even if a person is an assassin, in thoughts, words and deeds, he must never act against a believer, a revered person who is extremely devoted to dharma or a person who has sought refuge with Shiva. If a man engages in abhichara rites against the ruler of his own kingdom, or against a person who has sought refuge with Shiva, he will instantly fall down. If a person desires happiness for his own self, he must never use abhichara rites, or resort to any other kind of violence, against the ruler of his own kingdom or against Shiva's devotee. If marana and other rites are directed against anyone else, accompanied by repentance, there must be rites of prayashchitta. Whether a person possesses riches or does not possess riches, he must worship a Bana lingam, a Svayambhu lingam, a lingam set up by a rishi or a lingam that is in conformity with the Vedas. If these are not available and if a person is incapable of earning gold or jewels, he can use similar articles, or perform the worship in his mind. If he is capable in some parts and incapable in some parts, if he desires fruits, he should perform the worship in accordance with his capacity. When the karma is enacted and the fruits are not seen, the rite must be undertaken twice, or thrice. Under every circumstance, the fruits will be seen. In addition to the dakshina, whatever appropriate and excellent articles have been used in the worship, gold and jewels, must all be separately given to the guru. If he does not want them, they will be given to Shiva or Shiva's devotees. They should not be given to anyone else. If he seeks to accomplish the rite on his own capacity, without looking towards a guru, the procedures are the same. However, he should not accept the objects himself. But if a foolish person is driven by greed and accepts the excellent objects used in the worship for himself, he does not obtain what he desires. There is no need to think about this. However, he can accept the new lingam used in the worship for himself. If he accepts it, he must worship it every day himself or get it worshipped by others. If one performs the karma in the stated way, the fruits cannot but be obtained. Hence, why should there be any inducement to transgress from these?

[2076] A kind of seed, which might be safflower.

[2077] A kind of lily from the Colchicaceae family.

[2078] A bitter medicinal herb, Picrorhiza kurroa.

Nevertheless, I will describe the excellent siddhi that is instructed as being obtained through this karma. Even if he is attacked by enemies, suffers from many diseases and falls into the jaws of death and is helpless, he will be freed. An extremely miserly person will be revered and a person who possesses nothing will become like Vaishravana. [2079] A malformed person will turn into one who is desired, and an old man will become young. An enemy will become a friend. An adversary will instantly become a servant. Amrita that has become poison will be converted to amrita from poison. Solid ground will turn into an ocean and an ocean will become solid ground. A mountain will turn into a pit and a pit will become a mountain. A lake full of lotuses will turn into fire and fire will become a lake. A forest will turn into a garden and a garden will become a forest. An inferior animal will turn into a lion and a lion will play like an inferior animal. Desiring him, women will pursue him. Lakshmi will behave like a woman with good conduct. [2080] On her own, the goddess of speech will come to him. Fame will become like his courtesan. On its own, intelligence will approach him. His mind will become as needle-sharp as the vajra. His force will be like a strong wind. His strength will be like that of a crazy elephant. Any kriya and activities the side of the enemy attempts will be paralyzed. All the enemies, on the side of the foe, will become his well-wishers. Though alive, enemies and their relatives will become like corpses. A person suffering from calamity will find that the hardships have vanished on their own. Indeed, it will be as if he is immortal. Even if he does not take succulent food, it will be as if he partakes of medication every day. Even if he indulges in sexual intercourse every night, each time, it will seem to be new. He will be able to see everything that is inaccessible in the palm of his hand, like an amalaka fruit. As he wishes, the fruits of siddhi, anima and the others, will be available to him. What is the need to speak a lot? As siddhi, everything desired is obtained. When this karma is completed, there is nothing that cannot be obtained."""""

Chapter 455-8.2(33) (Karma for the World Hereafter)

“Upamanyu said, "I will now only tell you about the procedures for the world hereafter. There is no karma equal to it in the three worlds. It is extremely sacred and is performed by all devas, in particular-Brahma, Vishnu and Rudra; Indra and the guardians of the worlds; the nine planets, Surya and the others; Vishvamitra, Vasishtha and other maharshis who know about the brahman; Shveta, Agastya, Dadhicha and others like us, who have sought refuge with Shiva; Nandishvara, Mahakala, Bhringisha and other ganeshvaras; daityas and Shesha and other giant uragas who reside in the nether regions; and siddhas, yakshas, gandharvas, rakshasas, bhutas and pishachas. To obtain their own respective positions, all of them have practiced it. It is by following this procedure that all devas obtained their status as devas. Brahma obtained his status as Brahma and Vishnu obtained his status as Vishnu. Rudra obtained his status as Rudra and Indra obtained his status as Indra. It is through this procedure that Ganesha obtained his status as lord of the ganas. The lingam will be bathed with water, mixed with white sandalwood paste. Having worshipped Shiva and Shivaa with white blooming lotuses, the person will prostrate himself before them. He will devise a beautiful lotus seat, auspicious and full of every kind of fragrance.

[2079] Kubera.

[2080] That is, not leave him.

If he possesses wealth, according to his own capacity, he will make it out of powdered gold and gems. A small lingam will be placed in the centre of the net of filaments. It will measure as long as a finger. It will be beautiful and auspicious, with every kind of fragrance. It will be placed in the south and worshipped with bilva leaves. Aguru will be applied to the southern side and red arsenic on the west. Sandalwood paste will be applied on the north and yellow orpiment on the east. This will be worshipped with beautiful, colourful and fragrant flowers. Along with guggula, incense, black aguru and everything else will be offered. Soft and dazzling garments will be offered. Payasam mixed with ghee, and lamps with ghee, will be offered. After offering everything along with mantras, he must perform pradakshina. He must devoutly prostrate himself before the lord of devas. Praising him, at the end, he must ask for forgiveness. Every offering will be submitted to the lingam, offered to Shiva, along with mantras to Shiva. The devotee will seek refuge with Dakshinamurti. If a person constantly worships in this way, using five auspicious fragrances, he is freed from all sins and obtains greatness in Shiva's world. This excellent vrata is secret. It is the great vrata of worshipping Shiva's lingam. It can only be revealed to devotees and should not be disclosed to anyone. Shiva described this in ancient times and should be given to Shiva's devotees."""""

Chapter 456-8.2(34) (Delusion of Hari and Vidhatri)

"Upamanyu said, "The siddhi that can be obtained in this world through nitya and naimittika rites is described. However, all those can be instantly obtained by establishing his image as a lingam. All the worlds are full of lingam. Everything is established in lingam. Therefore, if a lingam is instated, everything is instated. It is through doing this that Brahma, Vishnu and Rudra are established in their own positions. How can anyone ignore the instatement of a lingam? When Shiva himself instated the Vishveshvara lingam, can one speak of any other reason for such an instatement? Therefore, for welfare in this world and in the next, every kind of effort must be made to establish Paramesha's image in the form of a lingam."""""

""Shri Krishna asked, "What is known as a lingam? Why is Maheshvara in the form of a lingam? How did he become a lingam? Why is Shiva worshipped in this form?"""""

""Upamanyu replied, "The unmanifest is known as lingam. The three gunas originate from there and dissolve into it. It is without a beginning and without an end. It is the cause behind the material in the universe. It is the basic Prakriti, consisting of maya and pervading the firmament. The universe, with its mobile and immobile entities, originated from it. Everything is of three types-pure, impure and a mixture of pure and impure. Shiva, Mahesha, Rudra, Vishnu and the grandfather originated from it. Following Shiva's command, the elements and the senses are born from it and dissolve into it. Thus, Shiva is known as the one with a form as lingam since he instructs the lingam. It can do nothing without the lord's command. It is on the basis of this that the universe originates and is dissolved. This is the reason the lingam, and not something else, is his form. Lingam is the body of Shiva and Shivaa since they preside over it. Therefore, along with Amba, Shiva is constantly worshipped in this form. Mahadevi is the seat of the lingam and Maheshvara himself is the lingam. When the lingam is worshipped, both of them are worshipped. However, their assuming a body in the form of lingam should not be understood as the supreme truth. Since they are pure, the body is only a means to worship them. It represents the supreme Shakti of Shiva, the paramatman. As a

result of Shakti's instruction, everything mobile and immobile originates. Even in one hundred years, one is capable of describing its greatness."""""

"""""In the beginning, Brahma and Narayana were also deluded by this. In ancient times, the three worlds were in a state of dissolution. Vishnu comfortably lay down on his bed in the water and slept happily. Travelling as he willed, Brahma, the grandfather of the worlds, went there. He saw Pundarikaksha [2081] sleeping, happy in his mind. Deluded by Shambhu's maya, the grandfather spoke to Vishnu. 'Who are you?' Saying this, full of intolerance, he struck Madhava and woke him up. He was struck by a sharp blow of the hand. Struck in this way, he immediately arose from his bed and saw Parameshthi. Though he was himself enraged, Hari addressed him in words what weren't angry. 'O child! Who are you? Where have you come from? Why are you agitated? Tell me.' He heard Vishnu's words, which indicated his qualities as a lord. Bound to rajas, Brahma spoke again. 'Why are you addressing me as a child? These are words used by a guru towards his shishya. Do you not know me as the lord? I have created prapancha. Dividing myself into three parts, I create, preserve and destroy. There is no one in the universe who is my creator.' Thus addressed, the undecaying Vishnu replied to Brahma. 'I am the original creator, preserver and destroyer. Formerly, you have taken an avatara from my undecaying limbs. Engaged by me, you have divided yourself into three parts and created the three worlds, creating, destroying and creating afresh. Have you forgotten Jagannatha Narayana, who is without ailments? You have directly chosen to slight me, your father. However, this is not your crime. My maya has confused you. As a result of my favours, this confusion will soon disappear. O one with four faces! Listen to the truth. I am the lord of all devas. I am the creator, preserver and destroyer. There is no lord who is my equal.' In this way, Brahma and Vishnu argued with each other. A great battle commenced between them. It was terrible and made the body hair stand up. Being bound to rajas and consequent enmity, they struck each other fiercely with their fists. Ishvara desired to destroy their pride and enlighten the two devas. Therefore, he assumed the form of a lingam and appeared between them. There were thousands of garlands of flames. The excellent lingam was immeasurable and without parallel. It did not suffer from decrease or increase, and it had no beginning, middle or end. Brahma and Vishnu were confused by those thousands of flames. They gave up their fighting and wondered, 'What is this?' When the two of them did not understand its nature, they prepared to determine its beginning and end. Brahma assumed the form of a swan, with wings on every side. With the speed of thought, or the wind, he made efforts to proceed upwards. In his pastimes, Narayana, whose atman is in the universe, assumed the form of a boar. It resembled a mass of collyrium, and he proceeded downwards. Vishnu swiftly proceeded downwards, and one thousand years passed. The boar could not see or determined the root of the lingam. For the same period of time, wishing to ascertain the end, the grandfather proceeded upwards. He was very exhausted. Unable to find the end, he started to fall downwards. Bhagavan Vishnu was also exhausted, and his eyes were agitated. With a great deal of effort, he quickly rose up from below. They returned and met each other, with surprise and shame in their eyes. Deluded by Shambhu's maya, they did not know what they should do and what they should not do. They stood behind the lingam, in front of it and along the sides. Prostrating themselves, they wondered, 'What is this?'"""""

[2081] Vishnu's name, one with eyes like lotuses.

Chapter 457-8.2(35) (Countering Hari and Vidhatri's Delusion)

“Upamanyu said, "Then, nada manifested itself man there and its attribute was sound. This was the akshara AUM, which is the brahman and also expresses the brahman. However, Brahma and Vishnu did not understand this, because their consciousness was concealed by rajas and tamas. The akshara then divided itself into four parts-the three matras of 'A', 'U' and 'M' and the subsequent half-matra. 'A' adhered itself to the southern side of the blazing lingam. 'U' was to the north and 'M' was in the centre. The sound of the half-matra was heard on top of the lingam. Pranava, the supreme akshara, divided itself in this way. The two devas did not understand anything about the purpose of this division. At this, the unmanifest Pranava went through a transformation and manifested its atman as the Vedas. 'A' became Rig Veda, 'U' became the undecaying Yajur Veda, Sama Veda originated from 'M' and nada became the shruti text of Atharva Veda. Briefly, Rig Veda established its meaning as rajas guna; Brahma's form, the first recipient in rites; his undecaying atman became the creator of the worlds; with the tattva of the earth; Nivritti in the path of the Kalas; Sadyojata in the five brahmanas; he was established in the lower part of the lingam; the bija behind the three kinds of causes; [2082] possessing the sixty-four qualities, [2083] prosperity, understanding; and anima and the others. In this way, the universe was pervaded by Rig Veda in ten aspects. After this, Yajur Veda established itself in ten aspects-as sattva guna; Vishnu's form, the first recipient in the rites; as the preserver of the worlds; in space; as the tattva in the three kinds of learning; Pratishtha in the path of the Kalas; Vamadeva in the five brahmanas; he was established in the centre of the lingam and came to be known as the womb of the three kinds of causes; and in the glory of Prakriti. Thus, Yajur Veda pervaded the universe. Next, Sama Veda established itself in ten ways-as tamas guna; Rudra's form, the first recipient in the rites; as the destroyer of the three worlds; in the tattva of the supreme Shiva; as Vidya in the Kalas; as Aghora in the five brahmanas; in the part of the lingam that is just above the pedestal; as the bija behind the three kinds of causes; and as the glory of Purusha. Thus, Sama Veda pervaded the universe. Thereafter, Atharva Veda divided itself-nirguna was its first aspect; next, Sadashiva, the direct embodiment of Maheshvara; Shiva, the paramatman, devoid of kriyas in all kriyas; as compassion towards beings, the one who frees creatures; and as the world that cannot be reached through words and thoughts. There is the world above, known as Unmana. [2084] Beyond that, is the super world, where he resides with Uma. Ishvara always resides in the world known as Soma, along with Uma. This world is above Unmana and a person who reaches it, does not return. Among the Kalas, Shanti and Shantyatita pervade. Among the five brahmanas, it is Purusha and Ishana. The excellent top of the lingam consists of nada. Nishkala Shiva is the only one who is invoked and worshipped there. Among the tattvas, bindu and nada are beyond Shakti. This is beyond the tattvas and in terms of its true meaning, is not held to be a tattva at all. This is beyond the three causes and beyond maya, the cause behind agitation. This is beyond Maheshvara and beyond the infinite pure knowledge. This is beyond all the Vidyeshvaras, beyond the intelligence that is Isha and beyond Sadashiva.

[2082] Creation, preservation and destruction.

[2083] These are 64 qualities of lordship, physical, behavioural and transcendental.

[2084] Plane of liberation presided over by Para Shakti.

This is beyond the divinity who consists of all the mantras, along with the three Shaktis. He is the one who five faces and ten arms. He is directly both sakala and nishkala. There is the region beyond bindu, beyond the half-moon and beyond the moon. This is beyond what is known as nada. This is beyond the lord of sushumna and the lord of brahma-randhra. This is beyond Para Shakti and beyond Shiva's tattva. He is Shiva, the supreme cause, who is himself without a cause. He is the one who supports all causes. He is the undecaying one, who meditates and is meditated on. He is established in the centre of the supreme firmament, established above the paramatman. He possesses every kind of glory. He is the lord of every kind of lord. He is beyond the prosperity of maya. He is beyond pure humans. He is beyond Para and Apara. He is beyond what should be discarded and what should be grasped. He is beyond pure comprehension. He is beyond pure knowledge and beyond Unmana. He is beyond what is greater than the greatest. He is beyond the supreme prosperity of Unmana. He is without a beginning and without a limit. He is not dependent on anyone. He cannot be crossed and is stable. These are the ten meanings [2085] in the shruti text of the Atharva Veda. Thus, the supreme text of Atharva Veda pervades the universe."""""

""'Rig Veda also stated, 'I have spoken of the state of wakefulness. Through this, I always ordain aham atmatattva. [2086] Yajur Veda also stated, 'I have spoken of the state of dreaming. It is through this, with Vidya or lack of Vidya in me, that objects of pleasure are known.' Sama Veda also stated, 'I have spoken of the state of sleep as pervading everything. This means Shiva and the nature of what I have spoken about is tamas. Atharva Veda also stated, 'I have spoken about turiya and the state that is beyond turiya. What I have spoken about is beyond the paths. Shiva, Vidya and the atman are spoken of as the three paths. The three gunas can be achieved through the three Vedas. However, anyone who aspires for the supreme state of nirvana, which is known as turiya and is beyond these paths, must purify them. He is nirguna and he is the one who purifies the paths. Nada measures both of them and what ends nada, is my atman. Therefore, Parameshvara is foremost and is independent of any meaning that exists in me. Every object that exists is a mixture of gunas, individually or collectively, sometimes with one guna predominating. This is spoken of as the meaning of Pranava. This single akshara, signifying the brahman, expresses every kind of meaning. Using this, Shiva first creates the universe. Hence, it is said that Shiva is Pranava and Pranava is Shiva. There is no great difference between the expression and what is expressed. Rudra is bereft of thoughts and cannot be reached through thoughts or words. They simply return. Through that single akshara, he is the one who is spoken about. Through that single and first akshara of "A", Brahma is spoken about. Through that single and second akshara of "U", Vishnu is spoken about. Through that single and auspicious akshara of "M", Rudra is spoken about. The one known as Brahma originated from Mahesha's right limb. The one known as Vishnu originated from his left limb. Nilarudra, also signifying Shiva, emerged from Shiva's heart. Brahma engages in creation. Vishnu deludes and is the preserver. Rudra is the one who destroys and constantly controls those two. Therefore, those three are spoken of as the causes behind the universe. Since he is the cause behind the three causes, Shiva is the supreme cause. Since rajas bound you in enmity, you did not comprehend this truth.

[2085] Unlike the others, for Atharva Veda, it is impossible to precisely count which ten are meant.

[2086] Aham atmatattva lists 31 tattvas-five elements, five tanmatras, five organs of action, five senses of perception, mind, ahamkara, intelligence, Prakriti, Purusha, Niyati, Kaala, Raga, Vidya, Kalaa and maya.

To enlighten the two of you, the lingam manifested itself between the two of you. That is the reason I am spoken of as AUM.' When Atharva Veda said this, Rig Veda, Yajur Veda, Sama Veda and thousands of their branches also endorsed this. However, though the Vedas stated this through their own mouths, those two felt that this was a dream and still did not comprehend. To enlighten them and take away their darkness of ignorance, everything spoken by the Vedas was written down on the lingam. Seeing that this was written down on the lingam, they were placated. The two devas were enlightened, and their minds became serene."""""

"""Brahma and Narayana got to know the nature of the divinity Virupaksha. They understood the nature of creation and dissolution and the six paths. He is the supreme refuge, the abode who is beyond Purusha. He is the brahman and there is no one who is superior to him. He is nishkala Shiva Ishvara. He is the eternal lord of prapancha, consisting of Pashus and Pashas. He is the ultimate and there is no fear in him. He is without decay, without increase or decrease. He pervades inside and outside, but he is without an inside or an outside. He is eternal and without any kind of excess. He doesn't possess any of the signs of the universe or the worlds. He is without any signs, and he cannot be ascertained. He cannot be reached through thoughts or words. His form is that of a single refulgence. He is serene, pleasant and constantly rises. He is an abode of everything that is auspicious, and his Shakti is similar in nature. They joined their hands in salutation above their heads. Scared, those two spoke. Brahma said, 'O divinity! Whether I know or whether I am ignorant, you are the one who created me in the beginning. If I have been confused, who is responsible for that offence? O lord! Even if I am ignorant, in your presence, who can fearlessly speak about what he should do and what others should do? O lord of devas! The dispute between the two of us has been wonderful. As a consequence of that, we have obtained the fruit of being able to prostrate ourselves at your feet.' Vishnu said, 'O divinity! I do not possess the words to praise a greatness of the kind that you possess. But remaining silent in the presence of a master is a transgression. This incident having occurred, it is also an opportunity to do what is right. In my ignorance, I may have said something. For that, I prostrate myself before you. Because of your maya, we forgot that you made us the causes. I have been deluded by ahamkara and have thus been chastised. O Ishvara! What is the point of submitting too much? I am extremely scared. You cannot be measured, yet I sought to measure you. You are spoken of as Mahadeva. You are the one who removes the afflictions of those who are terrified. O Shankara! Therefore, you should now pardon the transgression I have committed.' Thus, those two lords submitted this and Maheshvara was pleased. He showed his favours to the two devas. Smiling first, he replied to them. Ishvara said, 'O Vidhatri! O child! O Vishnu! O child! You have been deluded by my maya. As a result of ahamkara, both of you thought that you were the lords and were bound in enmity towards each other. Even when the dispute turned into a fight, you did not cease. The reason for your origin was the creation of subjects and that stopped. I wished to dispel the strength of your ignorance and the dispute between the two of you. I also wished to make you refrain from insolence and delusion. To make you withdraw, I indulged in this pastime of manifesting myself in the form of a lingam. Therefore, do not indulge in such disputes again and give up all your shame. Give up your jealousy and engage in your respective tasks. Earlier, along with my instructions, I gave the two of you all the samhitas of jnana, so that you might know about the nature of the real cause. The supreme panchakshara mantra, known as a string and a jewel among mantras, has also been given to you. I have instructed you about everything. But the two of you have forgotten. Therefore, along with my instructions, I am bestowing

everything on you again. Without these, the two of you will not be able to create or preserve.' Having told Narayana and the grandfather this, Mahadeva gave them the two of them the king of mantras, along with the samhita of jnana. They obtain Maheshvara's supreme, great and divine command, the jewel among mantras, with its great meaning, and all the Kalas. They prostrated themselves like rods at the feet of the lord of devas. They stood there, with their fear gone. They were overwhelmed with bliss. Meanwhile, a wonderful incident took place. As if by magic, Ishvara's lingam vanished, and they could no longer see it. Since the cause for love was no longer there, they lamented and exclaimed to each other, 'Was the incident actually true? However, thinking about Shambhu's unthinkable greatness, they lost their miseries. Supreme friendship was generated between them, and they embraced each other. As instructed, those two bulls among devas returned to their conducts in the universe. Since then, Shakra and all the other gods and asuras, rishis, nagas, men and women follow the rules and instate lingams, worshipping him."""""

Chapter 458-8.2(36) (Procedure for Installing a Lingam)

“Shri Krishna said, "O illustrious one! I wish "Shri ish to hear about the excellent procedure for installing Shiva's image in the form of a lingam and about what is recommended."""""

""Upamanyu replied, "He should choose a day in shukla paksha that is not unfavourable to him. He should make a lingam with dimensions that are in conformity with the path indicated in Shiva's sacred texts. Having selected an auspicious spot, following the rules, he should test the ground. Using ten kinds of upachara, the attributes must first be examined. With those ten kinds of upachara, Vinayaka must first be worshipped. When the place has been purified, the lingam must be taken to the chamber meant for bathing it. A golden rod will be dipped into a solution that has kumkuma and other articles. Following the signs indicated in shilpashastras, the place will be drawn and marked out. The lingam and its pedestal will be washed in water mixed with eight kinds of clay or five kinds of clay. [2087] It will then be purified with panchagavya. After worshipping it, along with the pedestal, it will be taken to a divine waterbody. Having taken it there, the lingam and its pedestal will be immersed in water. The place for immersion must be pure and adorned in every possible way. There will be a gate and a covering, surrounded by garlands of darbha grass. The eight diggajas will be thought of. There will be pots, indicating the eight guardians of the worlds. With eight auspicious objects, the guardians of the worlds will be worshipped. Using metal or wood, a seat in the shape of a lotus will be marked out. In its centre, an extensive area will be marked out for the pedestal. In the due order, Vibhadra and the other doorkeepers will be worshipped in the four directions. They are Samudra, Vibhadra, Sunanda and Vinandaka. The lingam and the pedestal will be bathed and worshipped. In every direction, it will then be tied with two pieces of cloth and kusha grass. It will then slowly be brought to the pedestal and made to lie down, immersed in water. The head of the lingam should face the east. The thread will be below, and the bottom of the lingam will face the west.

[2087] Usually, the list of five kinds of clay (mrittika) mentions bricks, red ochre, earth with salt, earth with ashes and earth from ant-heaps. With eight kinds of clay, one can add that from a cow pen, a stable and the royal palace. But the lists are not uniform.

Will all the auspicious signs, the lingam must be made to lie down there, for five or three nights or for one night. When this is over, as was the case earlier, it must be purified and worshipped. After it has been worshipped, it must be brought along a path that is full of festivities and brought to the place where it will rest. The place for it to rest will be created in the middle of the mandala. In due order, the lingam will be bathed in pure water and worshipped. On pure ground that has been smeared, a lotus will be drawn in the north-east. Shiva's pot will be purified, and Shiva will be invoked and worshipped there. Following the norms, a white lotus will be drawn in the middle of the altar. Chandika's lotus will be drawn to its west. The bed must be made out of silk cloth, woven cloth that has not been washed, flowers, or darbha grass. A golden flower will be placed on it. With all the auspicious sounds, the lingam will be brought there. Along with the pedestal, it will be bound in two pieces of red cloth and kusha grass and made to lie down, as was the case earlier. A lotus will be drawn in front. In the due order, on its petals, the pots of Vidyesha and the others will be placed. Shiva's pot will be in the centre. Around the three lotuses, excellent brahmanas will offer oblations. Starting with the east, all around, the eight images will be thought of. Alternatively, one can meditate and perform japa on four images in the four directions. Oblations will be offered to the four images, said to be Virinchi and others. The instructor will first oblations in the north-east, or in the west. For the main oblation, in the due order, seven objects must be used,[2088] Other brahmanas will offer half, or one quarter, the number of oblations offered by the acharya. Alternatively, the guru alone can offer the main and single oblation. He will first offer the complete oblation and then offer another one hundred and eight oblations with ghee. He will place his hand on top of Shiva's lingam and recite the basic mantra. With the seven objects, he will duly offer one hundred, fifty, or twenty-five oblations. After each oblation, he will repeatedly touch the lingam and the pedestal. When the complete oblation has been performed, he will duly offer dakshina. The hotris and the sculptor[2089] will be given half, or one quarter, of what has been given to the acharya. According to capacity, other assistant priests will be given half of this. After this, a bull will be made out of gold or kusha grass and placed in the pit. The brahmashila [2090] will be cleaned in clay mixed with water, panchagavya and again in pure water. After it has been cleaned, it will be smeared with sandalwood paste and placed in the pit. Mentioning the names of the nine Shaktis, kara-nyasa will then be performed. Following the norms instructed in Shiva's sacred texts, red orpiment, minerals, seeds, fragrances and herbs will be placed on top of the brahmashila."""""

"Using sap from trees, the lingam will be fixed on top of the brahmashila and left there. Using the basic mantra, it will be placed slightly to the north or the east. Remembering the basic mantra, it will then be fixed to the pedestal. It will be fixed, using the materials used for bonding and the place will be purified. An arghya of flowers will be offered and a screen drawn all around it. As is proper, sprinkling and other acts will be performed in front of the lingam. In the due order, the pots will be brought from the resting place. Using those ten pots, a great worship will commence. Remembering Shiva's mantra and chanting it, the thumb and the ring finger will be used to take water out from Shiva's pot.

[2088] Such as ghee, milk, curd, seeds, incense, petals and perfumed water. The list isn't uniform.

[2089] Of the lingam.

[2090] Kurmashila is the foundation stone for an image, brahmashila is the stone between the kurmashila and the pedestal (pindika). Brahmashila holds the lingam and the pedestal in place.

Accomplished in the use of mantras, he will perform nyasa in the centre and north-east of the lingam. In the due order, nyasa will be done of Shakti, Vidya and Vidyeshas. Shiva's water will be sprinkled on the lingam and at the base of the lingam. With water from the vessel for sprinkling, the lingam and the pedestal will again be sprinkled. After this, the foundation will be thought of. Having done nyasa of the five Kalas, he will remember the blazing lingam. Joining his hands in salutation and facing the north-east, he will invoke Shiva and Shivaa. He will remember Deva and Devi arriving, astride the king among bulls, a vimana, or stationed in the sky. He will be decorated in every kind of ornament and there will be all the auspicious sounds. On all sides, he will be surrounded by Brahma, Vishnu, Mahesha, Surya, Shakra, other devas and danavas, all their bodies wet with tears of joy and their hands joined in salutation above their heads. They will be praising him, dancing and chanting his names. With five kinds of upachara, the worship will be completed. After the five kinds of upachara, no other rites need to be performed. In every possible way, installing the lingam is the same as installing an image. When there is a reason to raise the lingam up, the devotee's eyes must be closed. When it is immersed in water, or laid down on a bed, the devotee must look downwards. When it is placed in a pot, the devotee must recite mantras and touch his heart. Before installing, it is said to be best to construct the temple first. Therefore, those have the capacity, should first construct the temple. The rites for installing should be observed thereafter. If he lacks the capacity, he should install the image, in the form of the lingam, first. Subsequently, depending on his capacity and qualities, he can construct Shiva's temple."""

"""I will again speak about the excellent norms for installing and worship in a home. A small lingam must be fashioned, but it should possess all the signs. It should be uttarayana and an auspicious day in shukla paksha. An altar must be created in an auspicious spot and as was the case earlier, a lotus must be drawn. The pot with padya must be placed in the centre and flowers and leaves strewn around it. Four pots will be placed all around, in the four directions. With the five bijas, nyasa of the five brahmanas will be undertaken. Displaying the mudras, they will be worshipped for protection. As was the case earlier, the image of the lingam will be purified with clay and water. It will then be place on an excellent seat towards the north, covered with flowers. A flower will be placed on top of the lingam, and it will be sprinkled with water from the vessel meant for sprinkling. Uttering words of 'Victory' first, it will then be worshipped again with flowers. Using the basic mantra and water from the pots, starting with Ishana and ending with Vidya, the lingam will be bathed. As was the case earlier, the five pots will then be worshipped. Every day, Devi and the three-eyed Deva must be worshipped there. Alternatively, along with the basic mantra, only a single pot can be used for the image. This will be placed inside the lotus and everything else will be performed, as was the case earlier. If the lingam has become extremely dirty, it must be cleaned and installed again. If it is dirty, it must be sprinkled. Only a lingam that is clean should be worshipped. When Bana lingams are installed, since they have already been cleansed by Shiva, this cleaning may, or may not, be done. Lingams seen to be like Bana lingams can also be installed, Svayambhu lingams and lingams established by devas or rishis. However, if there is no pedestal, a pedestal must be devised and sprinkled in the proper way. Unless Shiva is worshipped there, the installing should not take place. A lingam that has been burnt, weak or damaged, must be placed in a body of water. If it can still be joined, the joining must be done and the rites for installing followed. If the lingam is damaged, the divinity must be worshipped first. He will then be dismissed symbolically, but he will be retained in the heart, and the lingam disposed of, in the way mentioned. If the

worship has not been performed for a day, the duration of worship must be doubled as atonement. If the default is for more than two nights, there must be a great worship, followed by a rite of consecration. If the worship has been ignored for days that number more than a month, some say the installing must be done afresh. Others say that a rite of consecration will suffice. The rite of consecration is what has been mentioned before. The divinity is symbolically dismissed from the lingam, which is then bathed with water mixed with five or eight kinds of clay, milk, darbha grass and water. Uttering the basic mantra one hundred and eight times, water will be sprinkled from the vessel meant for sprinkling. Holding flowers and kusha grass, the hand will be placed on top of the lingam five times and the basic mantra must be chanted one hundred and eight times. Using the basic mantra, the lingam must be touched, from the top to the pedestal. A great worship must be undertaken, and the divinity invoked, as was the case earlier. If a lingam is not available, Bhagavan Shiva must be worshipped in Shiva's temple, in the water, in the fire, in the sun or in the sky."""""

Chapter 459-8.2(37) (Objective of Yoga)

“Shri Krishna said, "O illustrious one! You have spoken everything about jnana, kriya and conduct, mentioning the essence of the collections. I have heard. I now wish to hear about yoga, which is extremely difficult to obtain. Who has the right? What are its limbs? What are its procedures? What is the need? If a man practices yoga earlier, he can overcome death. He is capable of instantly obtaining success. He becomes great otherwise. What is the reason for this? What is the time period when it must be practiced? When should it be started? You should tell me the truth about all of this."""""

"Upamanyu replied, "O Krishna! You know the meanings of all questions and you have asked an appropriate question. I will progressively tell you everything. Control yourself and listen. All other activities must be restrained, and the mind must unwaveringly be fixed on Shiva. When one behaves in this way, briefly, this is yoga. However, yoga is said to be of five types-mantra-yoga, sparsha-yoga, bhava-yoga, abhava-yoga and maha-yoga, which is held to be greater than all the others. When the behaviour of the mind is not distracted, when one practices with mantras and brings it under control, and when one understands the meanings of the mantras that are uttered, this is said to be mantra-yoga. When this is spliced with pranayama, it is said to be sparsha-yoga. If pranayama is done without the use of mantras, it is described as bhava-yoga. When one thinks of the universe dissolving into his form and anything else that exists is not perceived, this is known as abhava-yoga. When one thinks of Shiva's nature alone, without it being restricted by any kind of form and when the mind and conduct are only on Shiva, it is spoken of as maha-yoga. When the mind is not attached to material objects that are seen or heard of, one has the right to practice this kind of yoga, not otherwise. All material objects possess taints and Ishvara is full of qualities. When a person possesses this kind of vision, the mind is constantly non-attached. Briefly, all kinds of yoga are ashtanga or shadanga. [2091] The learned say that the eight limbs of yoga are yama, niyama, svastika and other asanas, pranayama, pratyahara, dharana, dhyana and samadhi.

[2091] Yoga has eight elements-yama (restraint), niyama (rituals), asana (posture), pranayama (breathing), pratyahara (withdrawal), dharana (retention), dhyana (meditation) and samadhi (liberation or deep meditation). That's the reason the expression ashtanga (eight-limbed) yoga is used. Shadanga means six-limbed.

Briefly, the six limbs of yoga are asana, control of prana, pratyahara, dharana, dhyana and samadhi. Shiva's sacred texts and other Shiva agama texts, especially Kamika and the others, speak of separate signs for these. They are also mentioned in sacred texts of yoga and Puranas. The virtuous say that the yama component of yoga has five elements-non-violence, truthfulness, avoidance of theft, brahmacharya and not receiving from others. The five sub-divisions of niyama are purity, contentment, austerities, japa and attentiveness. The eight types of asanas are said to be svastika, padma, ardhendu, vira, yoga, prasadhita, paryanka and yatheshtha [2092] Prana is the breath of life in the body and ayama means to restrain it. This is said to be of three types, rechaka, puraka and kumbhaka. One of the nostrils is pressed with the finger and the breath from the stomach is exhaled through the other. This is known as rechaka. Through the other nostril, like bellows, the external air is then inhaled and fills up the body. This is known as puraka. When the internal air is not exhaled out and the external air is not inhaled in and one is as steady as a pot[2093] that has been filled up, this is known as kumbhaka. The three, rechaka and the others, must not be done too fast, or too slowly. A sadhaka who uses yoga must do this gradually. Practice of rechaka and the others must be done after purifying the nadis first and the instructions of yoga speak about an eventual exit. [2094] Restraint of the breath of life through pranayama is divided into four types, depending on the duration of time, measured in matras, from the shortest to the longest. The shortest lasts for twelve matras. [2095] The medium is double this and lasts for twenty-four matras. The superior is three times this and lasts for thirty-six matras. The pranayama that is beyond this leads to sweating and makes the body tremble. In this state of supreme bliss, the yogi may be flooded with bliss. His body hair may stand up and he may shed tears. He may speak excessively. Or his head will whirl, and he will fall down, senseless. When the fingers are snapped and circled around the knees, not too fast and not too slowly, this duration is described as a matra. One should know how to increase the number of matras, according to one's capacity. Pranayama must be undertaken after purifying the nadis first. Pranayama is said to be of two types, sagarbha and agarbha. When there is no japa or dhyana, it is agarbha. When these are used, it is sagarbha. Sagarbha pranayama is one hundred times more effective than agarbha. Therefore, yogis use sagarbha pranayama. The breath of life in the body can be conquered through pranayama. The different types of breath of life are prana, apana, samana, udana, vyana, naga, kurma, krikala. devadatta and dhananjaya. That which cause movement is known as prana. Food that is eaten is taken downwards by the air known as apana. Vyana diffuses the air through the limbs and makes all of them flourish. Udana is the air that agitates the inner organs. Samana is spoken of as the air that spreads it equally through all the limbs. The air used for belching is known as naga. Kurma is the air used when the eyes are closed. Krikala is known to be the air used for sneezing. Devadatta is the air used for yawning. Dhananjaya circulates everywhere and does not leave, even when the body dies."""""

[2092] Some of these postures, tures, like ardhendu, cannot be readily identified. Prasadhita may be a typo for prasarita and yatheshtha (as one pleases) is not a specific posture at all.

[2093] Kumbha means pot.

[2094] Of prana from the body, through the nadis.

[2095] Matra is the shortest period of time, time taken to pronounce a short vowel.

""When pranayama is practiced gradually, its success is proven. All the taints in the body are burnt down and the body is protected. When prana is properly conquered, the signs become evident. The quantity of urine, excrement and phlegm is reduced. One is able to eat a lot and becomes capable of holding one's breath for a long period of time. The body becomes light, and one can walk fast. There is enthusiasm and the voice becomes beautiful. All ailments are destroyed. There is strength, energy and beauty. Fortitude, intelligence, youth and amiability become steady. Austerities, rites to destroy sins, sacrifices, donations and vows, cannot achieve one sixteenth of what is achieved through pranayama. The withdrawal of all the senses is spoken of as pratyahara. Starting with the mind, the senses can be heaven. They can also be hell. Depending on whether they are restrained or are left unleashed, they lead to heaven or hell. Therefore, an intelligent person who desires happiness for himself will seek refuge in jnana and non-attachment. He will swiftly restrain the sense, which are like horses, and raise his atman up. Briefly, dharana means to fix the mind in a specific place. The place has to be Shiva alone and nothing else. When the mind is fixed in a spot for a specific duration of time and does not deviate from the spot at all, this is said to be a sign of dharana, not anything else. Through dharana, the mind is first made steady. When the mind becomes steady, the person should continue to practice dharana. The root word 'dhyai' means to contemplate. When the mind repeatedly contemplates Shiva and the mind does not deviate, this is spoken of as dhyana. The mind is fixed on the object of meditation and is freed from the distraction of thinking about other things. This flow is known as dhyana. Everything else is given up and it is Shiva, who ensures everything auspicious, alone. He is the supreme lord of devas, the object of meditation. The shruti text, Atharva Veda, says this. Thus, Shiva is the supreme object of contemplation and Shiva and Shivaa are in all beings. The sacred shruti and smriti texts state this. They go everywhere and are always awake. They are omniscient and assume many different kinds of forms. Those two are the constant objects of contemplation. It should be known that there are two reasons to practice dhyana. One is freed and develops faith. Once one develops faith, anima and the others follow. Those who know about yoga should know about four things before they practice yoga-the person performing dhyana, dhyana, the object of dhyana and the need for dhyana. It is said that a person performing dhyana must possess jnana, non-attachment, faith, forgiveness and constant enthusiasm. He must be without a sense of ownership. A person who is tired of japa, must perform dhyana. A person who is tired of dhyana, must perform japa. When japa and dhyana are united, a person swiftly obtains success in yoga. Dharana must be of the lotus with twelve petals. Dhyana fixes dharana in the lotus with twelve petals. Dhyana on the lotus with twelve petals is spoken of as samadhi. Samadhi is described as the ultimate stage of yoga. In a state of samadhi, wisdom pervades everything. Everything else fades away and becomes quietened. The person is as calm as the ocean. The form vanishes, but only the vision remains. This is described as samadhi. The object of meditation is seen in the mind and the vision is steady. A yogi in samadhi is described as a fire that has been extinguished. He does not hear anything. He does not smell anything. He does not speak anything. He does not see anything. He does not touch anything. He does not know anything. The mind does not conceive of anything. He does not pay heed to anything else. He is not bound by anything. He is like a piece of wood. When a person dissolves into Shiva in this way, this is described as samadhi. He is a lamp that does not flicker, because there is no breeze. An intelligent person will not waver and will be immersed in samadhi in this way. Thus, a yogi will proceed along the excellent path of yoga. All the obstacles and impediments will be gradually destroyed."""

Chapter 460-8.2(38) (Impediments in the Path of Yoga)

“Upamanyu said, "Along the path of yoga, there are said to be ten impediments for a man-laziness, serious ailments, distractions, doubt about the place, fickleness of mind, lack of faith, confusion in vision, sorrows, dejection of mind and attachment to material objects. For a yogi with a pure mind, laziness affects both the body and the mind adversely. Imbalance in constituents that make up the body lead to ailments. They can also result from tainted karma. Distraction results when a person does not think about the means for yoga. Doubt about the place occurs when one wonders, should it be this or that? Fickleness of mind is described as an inability to make it steady. Lack of faith means to embark on the path of yoga without possessing the right sentiments. Confusion in mind is described as mistaken beliefs. Sorrows are said to be of three types. When the minds of men suffer miseries as a result of ignorance, it is known as the adhyatmika kind. Adhibhoutika miseries affect the body. Adhidaivika miseries are the consequence of what a person has done earlier. Dejection of mind is said to result because a person is unable to free himself from wishes. As a result of attachment to material objects, many kinds of confusion and agitation result. When the impediments are pacified and a yogi continues to practice yoga, signs start to manifest themselves. These are divine in nature, indicating siddhi. These upasargas or signs are pratibha, shravana, varta, darshana, asvada and vedana. In accomplishing siddhi in yoga, these must be contended with. Pratibha is described as the ability to accurately visualize the subtle, the hidden, the past and the future, which is not yet clear. Shravana is the ability to hear all sounds, without making any effort. Varta is knowledge about the conduct of all embodied beings. Darshana is divine insight, without making any kind of effort. Asvada is described as an ability to savour divine tastes. Vedana is known as the ability to experience divine touch and experience fragrances that are divine in nature. Brahma and all the other lords of the worlds stand before him and give him many kinds of jewels. Many kinds of sweet words flow easily from his mouth. Divine women prostrate themselves before him and present him with all the divine medications and herbs. This is only a small part of the siddhi accomplished through yoga. However, when he sees this, his mind turns towards emancipation. 'Since I have seen this, moksha is also possible.' Relating to the earth, there are said to be eight qualities [2096] known as paishacha-being large; being thin; being a child; being old; being a youth; assuming many different kinds of forms; assuming the four different kinds of bodies;[2097] and collecting different kinds of fragrances, without being a part of the earth. There are said to be sixteen wonderful and extraordinary qualities associated with water-residing in the water; emerging from the ground; drinking up the ocean, as one wills and not suffering; an ability to see water in the world, wherever one wills and collecting and holding water in the palm, without using a pot or something similar; an instant ability to taste whichever flavour one wishes for; an ability to create other juices; an ability to assume three different kinds of bodies; and an ability to possess a body that is free of wounds. In addition, he possesses the eight qualities that relate to the earth. There are said to be twenty-four wonderful qualities associated with fire-an ability to create fire from the body; lack of fear about being scorched by heat; an ability to burn down the universe, without making an effort;

[2096] Siddhis.

[2097] Presumably, born from wombs, born from eggs, born from sweat and plants/trees. However, subsequently, the number becomes difficult to explain.

creating fire or water; holding fire or water in the hands; creating objects that have been burnt down earlier; cooking food in the mouth; and creating two kinds of bodies. In addition, he possesses the sixteen qualities associated with water. The wise know that there are thirty-two qualities associated with wind-with the speed of thought, an ability to instantly enter creatures; to hold heavy objects like mountains effortlessly; becoming heavy; becoming light; an ability to hold wind in the hand; create fire with the flick of a finger; make the earth tremble with the flick of a finger; and create a body only with fire. In addition, he possesses the twenty-four qualities associated with fire. There are said to be forty wonderful qualities associated with space and these are known as Aindra-being without a shadow; an ability to come and go, without being perceived by the senses; an ability to travel through the sky; an ability to obtain objects of the senses, as one desires; to cross over, beyond space; an ability to create space within one's own body; an ability to reduce space to a lump; and an ability to live without a body. In addition, he possesses the thirty-two qualities associated with wind. There are forty-eight extraordinary qualities associated with the mind, known as chandramasa-obtaining whatever is wished for; travelling as one wills; an ability to subjugate everyone; an ability to see everything that is secret; creating forms required for a task; an ability to control; an ability to be pleasant in appearance; and insight about samsara. In addition, he possesses the forty qualities relating to space. The wonderful and great qualities of being a proud Prajapati are said to be fifty-six-an ability to cut; an ability to strike; an ability to bind; an ability to free; an ability to seize all beings who are under the subjugation of samsara; an ability to show favours to everyone; an ability to conquer death; and an ability to conquer time. In addition, he possesses the forty-eight qualities of chandramasa. There are sixty-four extraordinary qualities known as Brahma-creation on the basis of resolution; saving on the basis of resolution; destruction on the basis of resolution; engaging the minds of all beings in their respective entitlements; creating dissimilarities between everyone; creating separate worlds; being an instrument of the auspicious; and being an instrument of the inauspicious. In addition, he possesses the fifty-six qualities of being a Prajapati."""

"""One should know that there are qualities beyond the grasp of intelligence. These are minor and ordinary powers, associated with the world and are known as Vaishnava. Only Brahma is capable of speaking about the others, not anyone else. Beyond this minor world is the world of Purusha. Beyond this world, with lordship over gunas, is Ishvara's world. Only Vishnu knows a little bit about that world, not anyone else. Using vijnana and supreme non-attachment, one should make efforts to restrain all these siddhis and their manifestations. If the mind gets attached to gunas and these manifestations of the impure, one will not be able to obtain the supreme and wonderful siddhi that grants freedom from fear and is desired by everyone. If a person casts aside the gunas, enjoyed by devas, asuras and kings, like a blade of grass, he can obtain the supreme siddhi of yoga. Alternatively, wishing to show favours to the world, the sage will wander around. As he desires, he will enjoy the gunas. Having enjoyed the objects of pleasure, he will proceed towards emancipation."""

""I will now say more about the application of yoga. Control yourself and listen. The time must be auspicious. The place must be auspicious, such as Shiva's kshetra or something else. It should be desolate, devoid of beings. There must be silence and no impediments. The place must be smeared well. It will be rendered pleasant, fragrant with fragrances and incense. Flowers will be scattered around and there will be a colourful canopy. There must be plenty of kusha grass, flowers, water, roots and fruits. It should not be near a fire or near a waterbody. There should not be piles of dry leaves. The place should not be infested with

gnats, mosquitoes, snakes and predatory creatures. The place should not be frequented by wicked animals, or evil people who cause fear. It should not be near a cremation ground, termite hill, a broken-down house, at a crossroad, on the banks of large and small rivers, the shores of the ocean or in the middle of the road. There should not be a run-down garden or cow pen. The place should not be harmful or condemned in any way. It should not be contaminated by undigested food, acidic vomit, urine or excrement. He should not practice when he has vomited, when he has eaten too much or when he is exhausted. He should not practice when his mind is burdened with grave thoughts or when he is extremely hungry or thirsty. He should not engage in yoga when his guru has asked him to carry out tasks. He must be restrained in food and pleasure. He must be restrained in exertion and tasks. He must be restrained in sleeping and waking up. Every kind of excessive exertion must be avoided, The seat must be soft and beautiful, extensive, level and pure. He should practice the asanas, svastikasana, padmasana and the others. In the due order, he must worship all those who are in the position of being his guru. His throat, head and chest must be straight. The eyes should not look up too much. The head should be raised a little and the teeth should not touch each other. The tongue will be placed at the tip of the teeth and must not move. The two heels will be used to protect the penis and the testicles. Without making a great deal of effort, the hands must be place sideways, on top of the thighs. The back of the right hand will be placed over the palm of the left hand. The back will be gradually straightened and the chest thrust forward a little. He must fix his glance on the tip of his nose and not look in any other direction. The movement of prana will be controlled, and he will be as still as a rock. He will think of Shiva and Amba within his own body, in the centre of the pedestal that is the lotus of his heart. He will worship them with dhyana-yajna. He will think of the lord at the root or tip of the nose, the navel, the throat, the palate, the opening in the middle of the eyebrows, at the door to the opening, in the forehead and in the head. As is proper, he will think of a supreme seat for Shiva and Shivaa. As per the norms, he will be thought of with an avarana and without an avarana, in a lotus with two petals, twelve petals or sixteen petals. Shiva can also be remembered in a decagon, hexagon or square. The lotus with two petals will be in the centre of the eyebrows and will be as brilliant as lightning. To the north and south of the lotus that is between the eyebrows, he will think of two petals, with hues resembling those of lightning. When those hues fade away, there will be a lotus with sixteen petals, representing the sixteen vowels. Starting from the east, from the root of the lotus, they will be conceived of in the petals. In the due order, the letters from क to उ are the leaves. [2098] The lotus possesses the complexion of the sun and within his own heart, he must meditate on it. In the due order, the letters from ड to फ have the complexion of cow's milk and are on the petals. The six lower petals of the lotus are the letter from ब to ल and these have the complexion of smoke, from a fire that is without coal. The letters from a to स are located on the petals of the lotus that is in the muladhara chakra and these are golden in colour. Depending on his inclinations, he will meditate on Deva and Devi as seated on any of these lotuses. However, the mind must be fixed. He will conceive of the lord in any form-the size of a thumb, sparkling, dazzling in every direction, pure as the flame of a lamp, along with his own Shakti, as the full moon, in the form of the lunar disc, in the form of a star, resembling an awn in nivara grain, as the stalk of a lotus, as round as a kadamba flower or in the form of a flake of snow.

[2098] There are inconsistencies in the way the letters are stated in the text, and we have corrected them.

As he wishes, he will meditate on the tattvas he wishes to conquer. He will think of the gross images, the lords of the tattvas, beginning with Brahma and ending with Sadashiva, the eight images, Bhava and the others, Shiva's gross form, as determined in Shiva's sacred texts, the terrible form, the serene form or the mixed form. Lords among sages, accomplished in meditation and not driven by a desire for fruits, have thought of all these forms. If one thinks of a terrible form, sins and ailments are destroyed. If one meditates on a mixed form, fruits take a long time. If one meditates on a pleasant form, the fruits do not occur instantly, but nor do they take too long. In particular, meditation on the amiable form leads to emancipation, peace and wisdom. There is no doubt that siddhis are gradually obtained."""""

Chapter 461-8.2(39) (Description of Shiva's Yoga)

"""Upamanyu said, "Some yogis are of the view that if one remembers the lord Srikantha and performs dhyana on him, all the siddhis are immediately obtained. To steady the mind, some perform dhyana on the gross form. A mind that is steady in the gross form eventually becomes steady in the subtle form. If one thinks of Shiva himself, all the siddhis are accomplished. Even when one meditates on other images, it is Shiva's form that should be thought of. Paying attention to the stability of the mind, he must repeatedly perform dhyana. In the beginning, this dhyana has a specific object. But subsequently, there is no specific object. There are virtuous ones who hold the view that there cannot be dhyana without an object. Some say that dhyana is nothing but a series of visions in the intelligence. However, there is also intelligence without any specific object. An example of dhyana with a specific object is when one meditates on the rays of the rising sun. When one meditates on the subtle, this is without a specific object and there is nothing that is superior to this. When dhyana is with a specific object, it has a sakara form for meditation. However, dhyana can also be nirakara and it is held that this has no specific object. Accordingly, it is also said that dhyana is nirbija or sabija. In the beginning, dhyana should be sakara and sabija. Finally, it can become nirbija, without a specific object. At the end, every kind of siddhi will be obtained through nirbija, without a specific object. When pranayama is successful, through the favours of Devi, one obtains shanti and the others-shanti, prashanti, dipti and prasada. When every kind of calamity is pacified, this is spoken of as shanti. When darkness vanishes, inside and outside, this is described as prashanti. When the inside and the outside are illuminated, this is known as dipti. When everything, all the causes inside and outside, is known to be healthy, this is described as prasada. As a consequence of prasada, the intelligence quickly becomes delighted and clear. After understanding four things, dhyata, dhyana, dhyeya and the need for dhyana, the dhyata will engage in dhyana. [2099] The mind must never be anxious and must always be full of jnana and non-attachment. A virtuous dhyata is said to be a person who possesses devotion and a cheerful mind. The verbal root, 'dhyai' is said to be mean contemplation. Hence, one should repeatedly think of Shiva. Even if the practice of yoga is slight, sins are destroyed, as long as, full of devotion, one meditates for a short while on Parameshvara. Dhyana is described as a state when the mind does not waver. The nature of the flow of intelligence is such that it provides support for dhyana. The virtuous say that the word dhyeya is used for Shiva himself, along with Amba.

[2099] Dhyata is the person who meditates, dhyana is the act of meditation and dhyeya is the object of meditation.

The need for direct dhyana on Shiva is said to be evident emancipation and complete acquisition of powers, anima and the others. Through dhyana, a person obtains both happiness and emancipation. Therefore, casting everything else aside, a man must engage in dhyana. Without dhyana, there can be no jnana. A person who is not a yogi cannot engage in dhyana. If a person possesses both dhyana and jnana, he crosses over the ocean of worldly existence. With a pleased and single-minded attention, jnana, free of all constraints, can only be achieved by yogis who practice yoga. With all their sins destroyed, their minds turn towards dhyana and jnana. When the intelligence suffers on account of sin, this is extremely difficult to obtain. Just a large and blazing fire burns down kindling, irrespective of whether it is wet or dry, the fire of dhyana instantly burns down auspicious and inauspicious karma. Even if the light of a lamp is weak, it destroys an extremely extensive darkness. In that way, even a slight practice of yoga destroys great sins. With devotion, if a person performs dhyana on Parameshvara even for a short while, there is no end to the great benefits he obtains. There is no tirtha equal to dhyana. There are no austerities equal to dhyana. There are no sacrifices equal to dhyana. Therefore, one should practice dhyana. Since they possess trust in their own atmans, yogis do not resort to tirthas full of water or images of devas made out of stone. Ishvara's gross images are made out of clay, wood and other things. Just as those are seen, yogis can directly see his subtle form. In a palace, a king loves those who serve in the inner quarters more than those who serve outside. In that way, Shambhu loves those who resort to dhyana more than those who engage in karma. In a king's palace, people who perform karma outside are not seen to obtain any great share in the fruits, as compared to those who work inside."""""

"""""In pursuance of jnana and yoga, if a person dies while he has made a little effort in following yoga, he goes to Rudra's world. Having experienced happiness there, he is born in a family of yogis. Having obtained jnana-yoga again, he crosses over samsara. A man who enquires about yoga obtains a destination not obtained by those who perform all the great sacrifices. Brahmanas who know the Vedas obtain fruits after performing crores of worships. Those same fruits are obtained merely by giving alms to a person who is following Shiva's yoga. There are fruits obtained through sacrifices, agnihotras, donations and oblations at tirthas. All those fruits are obtained by donating food to a yogi. Out of delusion, those who abuse Shiva's yogis and those who listen to them, go to hell and remain there as long as the earth lasts. A person abuses yogis only when a listener is present. Therefore, it is the view that a listener is also an extremely great sinner. However, those who constantly worship Shiva's yogis with devotion, obtain great objects of pleasure. At the end, they are united with Shankara. Therefore, men who desire objects of pleasure should worship Shiva's yogis. They must be given refuge, food, drink, beds and garments. The dharma of yoga cannot be crushed by sins that are like clubs. It should be known that against sin, yogis are as tough as the vajra. Like water on the leaf of a lotus, they are not touched by these torments. If a sage who is devoted to Shiva's yoga constantly resides in a country, that country becomes pure. What need be said about his own purity? Therefore, a discriminating person will give up everything else and practice Shiva's yoga, which destroys all miseries. A yogi who has accomplished siddhi and fruits in yoga can enjoy objects of pleasure. Alternatively, for the welfare of the worlds, he can constantly roam around wherever he pleases. Since he regards happiness resulting from material objects as insignificant, he may be full of non-attachment and may even stop yoga. Voluntarily, he may free himself from karma. On realizing that his death his imminent and on seeing evil portents, he may go to Shiva's kshetra and engage in yoga again. If he possesses perseverance, he may himself give up

his life while he resides there, even though he does not suffer from diseases. He may fast and offer his body as an oblation to Shiva's fire. In Shiva's tirtha, he may fling his body down into fathomless waters. He may follow the methods indicated in Shiva's sacred texts and give up his body. He will be instantly liberated. There is no need to think about this. He may be incapacitated because of disease and after seeking refuge in Shiva's kshetra, he may die there. Even then, there is no doubt that he will be liberated. Since a patient mind seeks to bring about death through fasting and other means, this kind of death is said to be in conformity with the sacred texts and is best. In the course of killing a person who criticizes Shiva, if a person is himself killed, since he has given up his life in this fashion, he is not born again. If a person is unable to kill a person who criticizes Shiva, but nevertheless gives up his own life, along with twenty-one generations of his family, he is instantly liberated. If a person gives up his life for Shiva's sake, or the sake of Shiva's devotees, among all those who follow the path of emancipation, there is no one who is equal to this man. Emancipation from the wheel of samsara becomes easier in this way. This is the best way. What else should one resort to? If a person dies after properly purifying himself according to the six paths, his funeral rites should not be performed the way they are undertaken for a Pashu. In particular, his sons need not observe rites of purification. The rites will be those recommended for those who follow Shiva's conduct and Shiva's learning. A pit will be dug in the ground and his body buried there. Or it will be purified by burning it in fire. Or it will be flung into Shiva's water. Or, like a piece of wood or stone, it will be cast aside. Nevertheless, if they wish to perform some rites for him, they should perform auspicious rites. For example, according to capacity, they should to Shiva's devotees and satisfy them. His wealth will be inherited by Shiva's devotees, not by his offspring. It must be given to Shiva's devotees, not to Pashus or to his offspring."""""

Chapter 462-8.2(40) (The Sages Go to the South of Meru)

“Shri Suta said, "Such was the knowledge that was formerly to the unmatched Yadava. Vayu imparted this jnana-yoga to the sages, who approached and prostrated themselves before him. Vayu vanished and through the air, left for his own abode. The sacrifice in Naimisha was over. When it was morning, all the stores of austerities got ready to perform the avabhritha[2100] rites. The delighted Devi Sarasvati followed the instructions of Brahma himself. She flowed in the form of an auspicious river that was full of tasty water. Seeing River Sarasvati, the minds of the sages were pleased. Having completed the sacrifice they had started, they went there to submerge themselves. They performed water rites for devas and others and offered water to Shiva and Shivaa. Remembering the earlier account, they left for Varanasi. Descending from the feet of the Himalayas, Bhagirathi flows in a southward direction. Bathing in the river, they proceeded along her bank. Reaching Varanasi, all of them were delighted. They bathed in Ganga, which flows in a northward direction there. They saw the lingam of Avimuktheshvara and worshipped in the proper way. When they were about to leave the spot, they saw a radiance in the sky. This was a mass of divine, great and wonderful energy, resembling one crore suns. As a result of its resplendence, it spread in all the directions.

[2100] Avabhritha is the most important final component of a sacrifice, characterized by the taking of a bath.

There were hundreds of sages who had obtained siddhi as a result of observing the Pashupata vow. Smearing bhasma over their limbs, they merged into this energy. [2101] When the great-souled ascetics merged into it, the energy instantly vanished. It was extremely wonderful. Witnessing this great wonder, the maharshis from Naimisha wished to know, 'What is this?' They went to Brahmavana."[2102] "Before they reached there, Pavana, who purifies the worlds, had already gone to Brahma, the creator of the worlds and source of the Vedas, and had told him about what he had done-how he had gone to Naimisha and how he had had a conversation with the great-souled ones; how he had turned their pure intelligence towards Shiva, Amba and Shiva's followers; and how the long sacrifice undertaken by those who had performed the sacrifice had been completed. Having informed this, he had left for his own city. When they reached the placed, a mutual contest was going on between Tumburu and Narada. They were singing and were engaged in other musical performances. Served by gandharvas and apsaras and comfortably seated, Brahma was the judge. While this was going on, the sages were refused entry by the gatekeepers. Outside Brahma's residence, they sat down along the sides. In singing, Narada was pronounced to be Tumburu's equal. Brahma Parameshthi gave Narada the permission that they should perform together. [2103] They gave up the mutual rivalry and became great friends. Surrounded by gandharvas and apsaras, Narada emerged from the residence, resembling the sun emerging from behind a mass of clouds. He wished to play his veena before Ishvara Nakulishvara. The sages, from six lineages, saw Narada, bull among sages. With a great deal of affection, they prostrated themselves before him and asked whether this was an opportune time to see the lord. [2104] He replied, 'Yes, this is the right time. Go.' Saying this, he left, and they were filled with great joy. The gatekeeper went and told Brahma that they had come. Granted permission, they entered the abode of the one who had been born from a lump that was an egg."

"Having entered, from a distance, they prostrated themselves on the ground before the divinity, like rods. Obtaining permission, they approached and stood around him. Seeing them there, the one who is seated on a lotus asked about their welfare. 'From what Vayu told me, I know about your account. What did you do after the wind god disappeared?' Thus asked by the lord of devas, the sages told him about what happened after avabhritha-the visit to Ganga's tirtha and bathing there, the journey to Varanasi, seeing the lingams established there by lords among gods, their sight and worship of Avimukteshvara lingam, their vision of the great mass of energy in the sky and how the energy vanished after the sages merged into it. They had thought about it and wished to understand the nature of what transpired. Prostrating themselves repeatedly, they told him everything. Hearing what the sages said, the four-faced creator of the universe shook his head slightly. He addressed them in a deep voice. 'In the next world, siddhi is awaiting you. You have worshipped the lord for a long time through a great sacrifice. He has shown you his favours. The signs indicate your prosperity. In Varanasi, you saw a resplendence in the sky. That energy indicates the lingam of the supreme Maheshvara himself.

[2101] As will become clear, these aren't the sages from Naimisha.

[2102] Literally, Brahma's forest.

[2103] As Tumburu's equal, Narada could now accompany him in playing and singing.

[2104] The text says Shambhu, which was corrected. The sages weren't there to meet Shiva. They were there to meet Brahma. Therefore, the text should say Prabhu, meaning lord.

The sages who merged followed the shruti texts and observed Pashupata vrata. They are faithful and have burnt down their impurities. They are well and have obtained liberation. Before long, you will also obtain liberation. The energy that was seen by you indicates this. As a result of destiny, that time has itself arrived before you. Go to the southern summit of Meru, frequented by devas. My son, the supreme sage Sanatkumara, is there. He is there, waiting for the arrival of Nandi, lord of bhutas. Earlier, Sanatkumara saw Parameshvara. However, he was ignorant and was tainted by lack of humility since he prided himself on being an Indra among yogis. Extremely fearless, he did not stand up and show other honours. As a result of this, Nandi became angry and changed him into a large camel. I grieved over this for a long period of time. I worshipped Deva and Devi and entreated Nandi. With a great deal of effort, I countered some of his sin. Sanatkumara got back his earlier form as a boy. Mahadeva smiled and spoke to the lord of ganas. "As a result of his insolence, he showed disrespect to me. O unblemished one! Therefore, tell him about my true nature. Do not take Brahma's eldest son to be foolish. Remind him and make him my shishya, so that he propagates jnana about me. Return after performing his abhisheka as one who presides over dharma." Thus addressed, the foremost among leaders of bhutas did all that. In those earlier times, he lowered his head and accepted the command. Hence, following my instruction, Sanatkumara is on Meru. To please the gana, he is performing extremely terrible austerities. Before the lord of ganas arrives, he will see all of you. Before long, Nandi will arrive there and please him.' Having instructed them in this way, the creator of the universe[2105] asked the sages to swiftly go to the southern part of Meru, to Kumarashikhara.""

Chapter 463-8.2(41) (Vyasa's Instruction)

Suta said, "There is a lake named Skandasara. [2106] It resembles the ocean. Its beautiful water is cool and sparkling, tasting like amrita. There are slabs of crystal all around it. In every direction, it is covered with blossoming flowers from all the seasons. There are lilies, lotuses and other flowers that resemble the stars. The waves are like clouds and it as if the sky has descended on earth. The stairs that lead down are inlaid with blue stones and are easy to use. The path downwards, through the stairs, is beautiful. The eight directions are charming. The sons of sages repeatedly go down there, to collect water and bathe. They wear white sacred threads, white garments and bark. Some have matted hair. Some have tufts of hair. Some shave their heads. They wear Tripundraka. Some are full of non-attachment. Some are incapable of smiling. They hold different kinds of auspicious vessels-pots, cups made out of lotus leaves and smaller pots. Others hold kamandalus in their hands. They collect water for themselves and for others and especially for devas. Every day, they also gather flowers. Some are sceptical about entering inside the water and stand on rocks. These sages possess good conduct, and their limbs are grey with bhasma. Here and there, on the rocks, the remnants of worship can be seen-sesamum, akshata, flowers and sanctified darbha grass.

[2105] The text says Vishvayogi. Vishvayoni (creator of the universe) sounds more natural, and we have amended the text.

[2106] Literally, Skanda's lake.

They go there to offer oblations to devas, rishis and ancestors and return. Every day, the brahmanas go there to render these offerings. At different places, the offerings and flowers are scattered by the wind. They offer arghya to Surya and the ground is covered with signs of worship. In some places where they immerse themselves, the leaders of elephant herds also submerge themselves in the water. In some places, thirsty stags, does and horses arrive to have a drink. In some places, people, peacock and excellent elephants descend to drink water. In some places, dazzling bulls rub their horns against the banks or engage with other bulls. In some places, there are beautiful karandavas. [2107] Other places resound with the calling of cranes. In some places, there are the calls of ruddy geese. In others, one can hear the buzzing of bees. There are those who go there to bathe and drink. There are others who live on the trees along the banks. The lake seems to lovingly welcome them and have a conversation with these creatures. There are cuckoos hidden in the tall branches. They call day and night and seem to be inviting those who suffer from the heat.""

"There is a kalpataru [2108] on the northern bank of the lake. There is an altar made out diamonds there, covered by soft antelope skin. Sanatkumara was seated there, having regained his earlier form as a boy. He had been immersed in samadhi and had just opened his eyes. The sages worshipped the one who is worshipped by Indras among yogis. On seeing him, the ones from Naimisha prostrated themselves and stood there. When welcomed and asked, they told him about the reason for their arrival. At that time, the tumultuous sound of a drum was heard in the sky. At that very instant, they saw a vimana that resembled the sun. Innumerable ganeshvaras surrounded it in every direction. There were large numbers of apsaras, and it was also surrounded by Rudra's maidens. There were the sound of mridangas and murajas. [2109] There were also the sounds of veenas and flutes. There were colourful bejewelled canopes, adorned with strings of pearls. It was surrounded by sages, siddhas, gandharvas, yakshas, charanas and kinnaras, engaged in singing and dancing and the playing of musical instruments. On a staff decorated with coral, there was a standard, marked with the sign of a bull. Because it resembled an excellent turret, that standard commanded a great deal of reverence. There was a divine throne in the centre of the vimana and Shilada's son was seated on it, along with the illustrious Suyasha, whose form resembled Shri's. He was being fanned by two whisks and an umbrella with a bejewelled handle, as pure as the moon, was held above his head. He possessed three eyes and his form resembled that of the lord who commands everyone. He had come to convey the inviolable command of the creator of the universe. It was as if Shambhu, who shows favours to everyone, was directly in front. He resembled the one who wields the trident as a weapon. He was the leader of Vishveshvara's ganas and was like a second Vishveshvara. He was capable of chastising the lords of the universe and also capable of showing them favours. He possessed four arms and a large body, and the crescent moon adorned him. A garland of serpents was around his neck and the moon was his ornament. He was the embodied form of glory, capability and action. It was as if the omniscient one, who bestows emancipation, had arrived.""

[2107] A kind of duck.

[2108] The same as kalpavriksha.

[2109] Both are types of drums.

"On seeing him, along with the rishis, Brahma's son rejoiced. He stood up, joined his hands in salutation and offered himself up to him. Meanwhile, the vimana reached the spot and he emerged. He prostrated himself like a rod before him. Praising him, he told him about the sages. 'Belonging to six lineages, they have performed an extremely long sacrifice in Naimisha. Instructed by Brahma and because of their former wishes, they have arrived here.' Hearing the words of Brahma's son, Nandi glanced at them and instantly severed their Pashas. He bestowed Shiva's dharma and Ishvara's jnana-yoga on them. Having done this, he returned again to the divinity's presence. Sanatkumara himself related all this to my guru, Vyasa. Vyasa told me. For your welfare, I have briefly narrated this to you. This is a jewel among Puranas. Following the earlier instruction, this knowledge must never be revealed to a person who is not Shiva's devotee, or to a non-believer. If a person does this out of delusion, he will go to hell. If a person follows this path, accepts it, reads it or hears it, he will always obtain happiness. This represents the three objectives of human existence, led by dharma. [2110] It always bestows nirvana. Following the path of the Purana, we have helped each other. Having achieved my objective, I will leave now. May everything always be auspicious for you.""

“Vyasa concluded, 'Suta pronounced his benedictions and departed. The sages completed an extremely great sacrifice in Prayaga. With kali yuga having arrived, the time and the land were polluted. They resided in Varanasi. Desiring to free themselves from all the Pashas of Pashus, they observed the Pashupata vow. They obtained a right to supreme understanding and samadhi. In earlier times, those unblemished ones achieved supreme nivritti. For welfare and out of affection, the Shiva Purana has now been completed. One should make efforts to read it and hear it. It should not be told to a non-believer, a deceiver, a person who lacks faith, a person who is not devoted to Mahesha or a person who does not fly the standard of dharma. Even if a person listens to it once, sins are reduced to ashes. A person lacking in devotion obtains devotion. For a person who possesses devotion, the devotion is increased. If a person listens to it again, virtuous devotion is obtained. When a person listens to it again, there is emancipation. Therefore, for those who desire emancipation, this must be repeatedly heard. After that, with a virtuous intelligence, one should follow the conduct mentioned in the Purana. There is no doubt that one will obtain supreme fruits. In ancient times, kings, brahmanas and excellent vaishyas did this seven times. Having done this, they obtained sight of Shiva. Full of great devotion, if a man listens to this, he enjoys all the objects of pleasure in this world. When the enjoyment is over, he obtains liberation. This Shiva Purana is greatly loved by Shiva. It bestows objects of pleasure and emancipation and is as revered as the Vedas. It enhances devotion. If one constantly narrates and hears Shiva Purana, along with Amba, his sons and his ganas, Shankara ensures the auspicious for him.'

This ends Uttara Bhaga.

This ends Vayaviya Samhita.

This ends Shiva Purana.

[2110] Artha and kama being the others.

Acknowledgements

T The corpus of the Puranas is huge-in scope and size. The Mahabharata is believed to contain 100,000 shlokas. The Critical Edition of the Mahabharata, edited and published by the Bhandarkar Oriental Research Institute (Pune), doesn't contain quite that many shlokas. But this still gives us some idea of the size of the epic. To comprehend what 100,000 shlokas mean in a standard word count, I'd like to point out that the 10-volume unabridged translation I did of the Mahabharata amounts to a staggering 2.5 million words. After composing the Mahabharata, Krishna Dvaipayana Vedavyasa composed the eighteen mahapuranas, or major Puranas. Or so it is believed. Collectively, these eighteen Puranas amount to 400,000 shlokas, meaning a disconcerting and daunting number of 10 million words.

After translating the Bhagavat Gita, the Mahabharata, the Harivamsha (160,000 words) and the Valmiki Ramayana (500,000 words), it was but natural to turn one's attention towards translating the Puranas. This is the daunting Purana Project, so to speak. (All these translations have been, and will be, published by Penguin India.) As the most popular and most read Purana, the Bhagavata Purana was the first to be translated (3 volumes, 500,000 words). The Markandeya Purana, another popular Purana (1 volume, 175,000 words), came next. This was followed by the Brahma Purana (2 volumes, 390,000 words) and the Vishnu Purana (1 volume, 175,000 words). That these translations were well-received was encouragement along the intimidating journey of translating the remaining Puranas and I am indebted to the reviewers of these various translations. There was some dislocation because of the Covid pandemic, but translation and publication has now resumed.

Which Purana should one choose to translate next? I have earlier remarked on coincidences that seemed to indicate the choice and guide the path. Most people have heard of Maha Shiva Ratri. Loosely, this translates as Shiva's great night. In determining auspicious days for worship, we follow the lunar calendar and lunar days (tithis). A lunar tithi does not exactly correspond to a solar day, which is why a tithi may change in the course of a single solar day. The lunar cycle is divided into shukla paksha (the bright lunar fortnight, when the moon waxes) and krishna paksha (the dark lunar fortnight, when the moon wanes). The former culminates in purnima or pournamasi, the night of the full moon. The latter culminates in amavasya, the night of the new moon. Chaturdashi (the fourteenth lunar tithi) in krishna paksha, the night preceding amavasya, is the night for worshipping Shiva, every month. Thus, there is a masika (monthly) Shiva Ratri, once every month. Of these twelve Shiva Ratris, one is special and is known as Maha Shiva Ratri. This falls in February or March of the Gregorian calendar. Depending on whether the lunar month is calculated as ending in amavasya or purnima, the month will be Magha or Phalguna. In 2019, the date happened to be 4 March. Covid had started its onslaught, but its virulence and vehemence had not been fully fathomed, in India or in the rest of the world.

Sadguru (Jaggi Vasudev) invited us (me and my wife) to the Isha Foundation for the Maha Shiva Ratri celebrations. As the celebrations went on throughout the night, before Adiyogi, it was an amazing, ethereal and mystical experience. When we returned, it was as if we had been permeated by Shiva. I was still completing the translation of the Vishnu Purana.

Covid's impact was still relatively muted and wherever we travelled, we seemed to be drawn to places with Shiva lingams, including the jyotirlingams.

'Which Purana are you going to do next?' asked my wife. 'Probably Matsya Purana', I remarked. She responded, 'Why don't you do one on Shiva? You have already done several associated with Vishnu and there is Devi in Markandeya Purana. Time for Shiva. I was reluctant. Among the Puranas associated with Shiva, the Shiva Purana is the most important. It is also a difficult Purana to translate, as the reader will discover while reading the translation. Contrary to popular impression, generally fewer people are familiar with Shaivite philosophy, Shiva's tattvas being a case in point, than with Vaishnava philosophy. The liturgy of worship, in this text, had several mantras that needed to be tracked down. Stated briefly, this is the most difficult Purana I have translated so far. With almost 25,000 shlokas (3 volumes, 675,000 words), this is also a relatively long Purana, as the reader will also discover.

As I have traversed the route of the Purana Project, my wife, Suparna Banerjee Debroy, has been a constant source of support and encouragement, providing the conducive environment required for the translation work to continue unimpeded. तया विना स्म नो याति नास्थितो न स्म चेष्टते। तया विना क्षममपि शर्म लेभे ना (3.2(21).27). Shiva Purana says this about Shiva's behaviour, vis-à-vis Sati. 'He didn't go anywhere without her. Without her, he didn't do anything. Without her, he did not obtain the least bit of peace.' भार्या मूलं गृहस्थास्य भार्या मूलं सुखस्य च। भार्या धर्मफलावापत्यै भार्या सन्तानवृद्धये। (3.3(54).64). Many texts have highlighted the role of a wife and the Shiva Purana also has a chapter on the dharma of a virtuous wife. 'For a householder, the wife is the foundation. The wife is the foundation for happiness. It is the wife who yields the fruits of dharma. The wife ensures that the offspring flourish. Suparna has been that and much more.

As I translated the Shiva Purana, through the second half of 2020 and 2021, Covid raged around us. We lost friends and acquaintances, near and dear ones. The entire family was affected by Covid, during the second phase. But it was as if Shiva's unseen hand guided and protected us. It was as if Shiva's unseen hand ensured the translation was completed.

only for me. Penguin India must also have thought about it several times, before going ahead with the Purana translations. Most people have some idea about the Ramayana and the Mahabharata. But the Puranas are typically rendered in such dumbed down versions that the readership has to be created.

The journey of translation hasn't been an intimidating one However, Penguin India also believed in the Purana Project, which still stretches into some interminable horizon in the future, almost two decades down the line. For both author and publisher, this is a long-term commitment. But the Bhagavata Purana, Markandeya Purana, Brahma Purana, Vishnu Purana and Shiva Purana have been completed. Brahmanda Purana, in 2 volumes, comes next. I am indebted to Penguin India. In particular, Meru Gokhale, Moutushi Mukherjee and Binita Roy have been exceptionally patient, persevering and encouraging.

The exceptional editing has ensured the final product is superior to what I delivered. These Purana translations have been brought alive by the wonderful cover designs and illustrations and I thank the illustrators and the designers.

Who should these three volumes of Shiva Purana be dedicated to? Who else but Sadguru, Jaggi Vasudev, who has brought all of us closer to Shiva.

Bibek Debroy
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