

APPENDIX : IA Brief Synopsis of the LiṅgapurāṇaPŪRVABHAGAChapter : I

The sage Nārada went to Naimiṣa after worshipping Śiva, in all the holy centres. The residents of Naimiṣa honoured him and offered a befitting seat. He accepted the seat and discussed with them the narrative of the Liṅgas. At the very same time, the intelligent sūta who was well-versed in the Purāṇas came to Naimiṣa for offering homage to the sages. The residents of Naimiṣa greeted him duly and requested him to recount the Purāṇa containing the glory and greatness of the Liṅgas. The Sūta after bowing to Śiva, Brahmā, Viṣṇu, Vyāsa, bowed down to the Supreme lord in order to recount the Liṅga Purāṇa (1-24).

Chapter : II

Formerly the excellent Liṅga Purāṇa was composed by Brahmā, the great soul. It was based on the events that happened in the Iśānakalpa, and originally it contained a crore of verses among a hundred crore that comprised all the Purāṇas. The Purāṇas were abridged into four hundred thousand verses by Vyāsa in the different Manvantaras. Later in the beginning of Dvāpar, they were classified into eighteen parts, beginning with Brahmāṇḍa among which the LP ranks as the eleventh. The number of verses in this Purāṇa, is eleven thousand.

At the outset the creation of Pradhāna is mentioned, then the primary and secondary creation and then the origin of the cosmic egg etc. is described. He who after knowing the gist recites it, is liberated from sins. He goes to the world of Brahmā (I.56).

### Chapter: III

The non-characterized one is the root of the characterized. The manifest Prakṛti is the characterized, while Śiva is the non-characterized, but the characterized (Prakṛti) is said to be related to Śiva. The non-characterized, devoid of smell, colour, etc. is Śiva, who is stable and everlasting. While the Pradhāna or Prakṛti is endowed with smell etc. It is the source of origin of the universe. It is the physical body of the worlds; it has originated from the non-characterized, of its own accord. From them took shape, the trio of the important deities. The universe is pervaded by Śiva.

At the time of creation, mahat was evolved; the mahat when presided over by Puruṣa enters the unchanging, unmanifest Pradhāna and effects the creation of the manifest. Out of mahat evolved sattvika ahaṁkāra, rājas ahaṁkāra and tāmas ahaṁkāra. The subtle elements are sound, touch, colour, taste, and smell. For the purpose of perceiving sound and the rest there are five organs of sense and five organs of action. Mind (which is also a sense) belongs to both categories. (These eleven senses evolve out of ego). The constituents of creation beginning with mahat (intellect) and ending with Viśeṣa (earth) generate the cosmic

egg, whence Brahmā arose like a water-bubble. He alone is Rudra and Viṣṇu pervading the universe. These worlds are within that cosmic egg and this universe is within it. Lord Maheśvara is the sole agent for this creation, sustenance and dissolution. In creation he is endowed with rajas, in sustenance with sattva and with tamas in dissolution. He alone possesses the subtle nature in due order. He is the first creator of all beings, their protector and annihilator. So lord Maheśvara is the overlord of Brahmā. He is also known as Śiva, Sadāśiva, Bhava, Viṣṇu and Brahmā, Since he is all. (I-39).

#### Chapter : IV

The period of the duration of the Prakṛta creation is said to be a day of Brahmā. There is a similar period constituting the night. The lord effects creation during day time and dissolution during the night. He has neither a day nor a night (as we understand the terms). The time duration by-day and night is used in a secondary sense. During the (so called) day all the Vikṛties - the Viśvedevas, the Prajāpatis and the sages stay by. During the night all of them dissolved. They are produced again at the end of the night. A day of His constitutes our Kalpa, His night too similarly another Kalpa. There are fourteen Manus by the time a thousand sets of four yugas come to a close.

The duration of a yuga is calculated according to the divine reckoning. The first yuga is named Kṛta; thereafter comes Tretā and then Dvāpara and Kali. A little over seventyone

sets of four yugas constitute a kalpa (of Brahmā) . During Brahmā's night the creatures perish ; at the end of the night they are created again. (I-63).

#### Chapter:V

Ignorance originated from the self-born Brahmā is in five forms : darkness (Tamas), infatuation (Moha), the great infatuation (Mahāmoha), gloominess (Tamisra) and blinding gloominess - (Aṇḍhatāmisra). This creation of Brahmā which is enveloped by ignorance is declared to be primary. From this creation emerged the immovables (plants, mountains, etc.) He considered this creation incapable of causation. He thousand<sup>ght</sup> of creating yet. While he thus meditated, his neck turned horizontally.

At first the horizontal creation named Tiryaksrotas emerged from him; the next was urdhyasrotas chiefly characterized by goodness. Then came Arvaksrotas, after that Anugraha and lastly Bhūtādi. The first creation of Brahmā is known as Mahat, the second of Tanmātrās as Bhautika, the third of the sense-organs as Aindriya; the fourth of the immovables as mukhya; the fifth of animals as Tiryagyoni, the sixth of God as Daivika, the seventh of mankind as Mānusa, the eighth of emotions as Anugraha; the ninth of Kumāras as Kaumārya. These are Prākṛit and Vaikṛta creations. (I-54)

Then comes the description of the nine sons of Brahmā; twentyfour daughters of Dakṣa, episode of Satī and the progeny of Dharma. (I-55)

Chapter : CVI

Rudra is the supreme and un<sup>u</sup>allied soul who can assume physical bodies when he wills. The lord bestows happiness on all living mercifully and without strain. He has, therefore, acquired the title 'Saṅkara. He is the all-pervading soul who bestows blessings upon the person who, out of the fear of worldly existence has resorted to yoga whereby he has become detached eschewing worldly activities and pleasures. It is through his grace that the confluence of knowledge and detachment takes place.

There are twenty eight crores of hells from ghora to Māyā where the sinners are tortured, if they do not seek refuge in Him. He is the support of all living beings. He is unchanging. He is the lord of the worlds. He is Puruṣa, the great Ātman. He is often invoked and often enlogied. He is often named Kāla Rudra when he assumes Tamoguna and Brahmā when he assumes Rajoguna and Viṣṇu when he assumes Sattvaguna. When devoid of attributes, he is called Maheśvara (1-31).

Chapter : VII

By virtue of Śiva's grace, knowledge arises and yoga functions through knowledge. By dint of yoga, liberation is effected, and everything is achieved through his grace.

Sūta gives an account of 28 Vyāsas, 14 Manus and 112 disciples of Yogesvara. The disciples of Yogesvara are devotees of Paśupati (1-55).

### Chapter : VIII

The knowledge of all topics that arises in the soul is called yoga. Yoga indicates the region where the Supreme Lord dwells. For the attainment of that region, knowledge is the cause, and this knowledge comes through his grace alone. One should abstain from sensual activities and burn sins by means of perfect knowledge. The achievement of yoga will be possible only to one who has restrained the activities of his sense-organs. Eight means have been mentioned for the achievement of yoga. They are Yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhārnā, dhyāna and samādhi.

Proper place for yogic practice is essential. The way of meditation is described and lastly we get the description of the lord (I.110).

### Chapter : IX

Obstacles to yogic practice take shape in ten different ways. They are : (1) lethargy, (2) ailment, (3) negligence, (4) doubt, (5) unsteady mind, (6) lack of faith, (7) illusion (8) misery, (9) dejection and (10) indulgence in sensual pleasures.

To the devotee who practices yoga excessively endowed with zeal, the obstacles subside but other impediments in the form of siddhis begin to appear. The siddhis are six : Pratibhā, Śravaṇā, Vartā, Darsanā, Āsvāda and Vedanā. These siddhis if

avoided initially when their potency is very little, lead to better results.

In this world there are 64 qualities present in the body. Among these, the gupasargic qualities should be eschewed.

The knower of the yoga can perceive thousands of images of devas and their splendid aerial chariots. One should steadily adhere to the yoga pertaining to lord Śiva (1-67).

#### Chapter: X

In this chapter we get the characteristics of a sādhu. Also we get the definitions of some words - Ācārya, Dharma, Adharma, Śrauta, Smārta, Dāna, Nyāsa, etc.

The benefits of devotion to the five faces of Śiva and to His liṅga form are also described. (1-53).

#### Chapter : XI

Here is the description of the origin of the Sadyojāta form of Śiva. (1-11).

#### Chapter : XII

Here is the description of the Vamadeva form of Śiva (1-15).

#### Chapter : XIII

Here is the description of the origin of the Tatpuruṣa form of Śiva. (1-21).

Chapter: XIV

Here is the description of the Aghora form of Śiva (1-13).

Chapter : XV

Brahmā eulogised the supreme lord in the form of Aghora. Lord Aghora said to him that he assuming that form of Aghora destroys all kinds of sins.

Then we get the description of the period for repetition of Aghora for different sins, the procedure for repentance and a list of sinners who become liberated from sins. (1-32).

Chapter : XVI

Here is the description of the origin of Īśāna form of Śiva (1-39).

Chapter : XVII

It is stated that Pradhāna is Liṅga and lord Śiva is its substratum.

Once there was a terrible fight between Brahmā & Viṣṇu regarding superiority of each one. At that time a brilliant Liṅga appeared in front of Brahmā and Viṣṇu. To test that fiery Being Brahmā went up assiduously and Viṣṇu went lower and lower after assuming the form of a boar. But they could not reach the root of the Liṅga. They then bowed to lord Śiva and eulogised. Delighted by their eulogy, the lord stationed himself into the divine Liṅga after assuming the form of sound. The form of sound of the lord is nicely narrated (1-9).



Chapter : XVIII

This chapter describes the importance of Śiva in the words of Viṣṇu (1-42).

Chapter : XIX

The supreme lord delighted with Viṣṇu and Brahmā. Brahmā was born from the right side of the Supreme lord and Viṣṇu from the left.

Viṣṇu asked a boon "May our devotion to you remain perpetual and unswerving". Then Viṣṇu bowed to the lord and said that their controversy had borne splendid fruits since lord came there to remove the same.

Lord Śiva told him to protect the world and Brahmā. Thus saying the lord vanished there itself. Ever since then the worship of the Liṅga was well established in the world. The great goddess is the altar for the Liṅga. The Liṅga is the great lord himself. Liṅga is so called because everything gets dissolved in it. The brāhmaṇa who reads this narrative of Liṅga in the presence of the Liṅga image attains Śivahood. (1-17).

Chapter:XX

How Brahmā had His origin at the navel lotus of Viṣṇu is narrated here. (1-97).

Chapter : XXI

In this chapter we find the eulogy of Lord Śiva by Viṣṇu and Brahmā (1-91).

Chapter : XXII

Lord Śiva told Viṣṇu to ask a boon. Viṣṇu requested him to grant his devotion for him. Lord Śiva granted it. Then the lord vanished there itself. Brahmā performed terrible penance with a desire to create. Even as he performed this penance, nothing resulted. After a great deal of time, his misery turned into anger. From the eyes, drops of tears fell down. From those drops of tears, huge poisonous snakes appeared. On seeing the snakes Brahmā censured himself. Originating from anger and fury a sever loss of sense overwhelmed him. Out of the distress resulting from his lose of sense, he lost his life. From the body of Brahmā, the eleven Rudras sprang up crying, out of sympathy and mercy. They became known as Rudras due to their crying. The Rudras and the prāṇas are identical with each other. The prāṇas are stationed in all living beings. The lord Śiva granted him life again. After obtaining life, lord Brahmā saluted lord Śiva. By means of Gāyatrī he perceived him as identical with the universe. (1-28).

Chapter : XXIII

In Śvetakalpa lord Śiva assumed the form Sadyojāta. In the lohita kalpa the lord was known as Vāmadeva. At that time Gāyatrī was glorified as a cow and was known as Brahmānī. In the Pīta kalpa the lord was yellow in colour and Gāyatrī was also yellow in body. In Kṛṣṇa kalpa the lord was black in colour and Gāyatrī was also black in colour.

Then we get the description of four varṇas, eight worlds, soma juice and the greatness of Gayatrī (1-51).

#### Chapter : XXIV

In this chapter we find the characteristics of incarnations in the course of twentyeight sets of four yugas in due order, beginning with Maṇu and ending with Kṛṣṇa.

Emphasis is given on meditation, Pāsūpata yoga and Liṅgapūjā. (1-150).

#### Chapter : XXV

In this chapter we find the procedure of ablution and ācamana for worship of Liṅga-form. (1-29).

#### Chapter : XXVI

In this chapter we get the description of the procedure of invoking Gayatrī after completion of ablution and ācamana. Then the procedure of invoking of the sages, the pitṛs and Devas and their tarpana is described.

Similarly, the devotee should perform the five sacrifices. Brahmajājña is explained in detail. After Brahmajājña the devotee should perform three ablutions. (1-34).

#### Chapter : XXVII

The procedure for the worship of the liṅga is narrated here. (1-54).

Chapter : XXVIII

In this chapter we get the description of the Mental worship of Śiva, the ~~he~~number of Tattvas and the importance of the Agent (lord). (1-33).

Chapter : XXXIX

In this chapter we find the description of the episode of the Dāruvana<sup>1</sup>, the episode of Sudarśana<sup>1</sup> and the procedure of renunciation and becoming an ascetic. (1-83).

Chapter : XXX

The story of devotion of Śveta to Śiva is narrated here. (1-37).

Chapter : XXXI

After narrating the episode of Sudarśana and Śveta to the sages of Dāruvana, Brahmā explained the supremacy of lord Mahesvara<sup>1</sup>. Then the sages of Dāruvana worshipped Śiva in the above manner and obtained His grace. (1-40).

Chapter : XXXII

The sages of Dāruvana eulogised the lord Śiva <sup>by</sup> ~~of~~ various names. (1-16).

Chapter : XXXIII

After hearing the praise of the sages, the lord said that the brāhmaṇa who reads or listens to the hymn or narrates to the

brāhmanas shall attain leadership among his attendants. Then the lord said that everything feminine is goddess Prakṛti born of his body and everything masculine is Puruṣa born of his body. Thus the creation is through both of these. Hence no one shall censure the naked ascetic who is devoted to him; who expounds Brahman but who behaves like children and mad people. After hearing these words the sages bent their heads to lord and began the ablution of lord Śiva. They eulogised lord Śiva and of the delighted lord asked them to choose their boons (1-24).

#### Chapter : XXXIV

Agni carries what is consigned to it by way of Homa. Since it rests in the world, the universe consisting of the mobile and immobile beings is often burned by it. Everything reduced to ashes becomes excellent and sacred. With ashes soma attains power and rejuvenates living beings. He who performs the rite of oblation into the fire, is liberated from sins due to the virtue of ashes which constitute power.

The word Bhasman is derived from bhās to shine, bhāste shines or from causal of V bhū to cause to reach, bhāvayate; or from bhakṣa to eat, bhakṣati; since it devours all sins it is called Bhasman.

Then it is stated that one should be devoid of delusion, passion and the defects of tamas and rajas in his character. Understanding that things of the world are subject to decay and destruction one shall always be devoted to the yoga of Paśupati.

The deformed and dirty persons are worthy of worship and should not be censured. Leading brāhmanas whether handsome or dirty should also be worshipped. They may be leading yogins. (1-31).

#### Chapter : XXXV

Here is described the story<sup>2</sup> of the king Kṣupa and the sage Dadhīca. In course of time, incidentally a dispute arose between Kṣupa and Dadhīca as to who was the better - a Kṣatriya or a Brāhmana. Kṣupa said that the king holds the physical body of the eight guardians of the quarters. Hence he was Īsvara and so he should not be dishonoured. On hearing the opinion of Kṣupa, <sup>the great sage Dadhīca struck Kṣupa</sup> on the head with his left fist, believing in his own supremacy as a Brāhmana. But the powerful Kṣupa hit Dadhīca with his thunderbolt. Dadhīca fell on the ground. Out of sorrow he remembered sage Bhārgava. Bhārgava came there and by his yogic power he stitched the body of Dadhīca who had been struck by the thunderbolt. Then, on the advice of Bhārgava, Dadhīca propitiated Śiva and with His blessings overpowered Kṣupa. The story is further continued in the next chapter (1-35).

#### Chapter : XXXVI

Kṣupa, being defeated propitiated Viṣṇu and said that he was insulted by Brāhmana Dadhīca in the assembly and he wished to defeat that Brāhmana Dadhīca by the help of Viṣṇu. Viṣṇu understood that Dadhīca was indestructible. Viṣṇu remembered the incomparable prowess of Śiva. Then Viṣṇu explained Kṣupa

that after attaining lord Śiva, Brāhmanas have nothing to fear. Still he will make an effort to win Dadhīca. But the effort of Viṣṇu to instil fear in Dadhīca and to conquer him proved meaningless. The defeated Viṣṇu bowed to the sage and went away. Kṣupa was extremely afflicted and dejected. He honoured and adored Dadhīca and prayed that what had been committed by him due to ignorance may be excused. On hearing the words of the king *Brāhmaṇa Dadhīca blessed the king.* The place of this event is known as the holy centre, Ṣthānviśvara. (1-80).

#### Chapter : XXXVII

Śilāda performed a penance. Lord Indra asked him to choose boons. Śilāda wished for a son devoid of death and not born of a womb. He requested him to accept a son like himself.

Śilāda had a doubt in his mind. He asked Indra how it can be possible that Brahmā was born of an egg, was born of a lotus and also was born of Mahesvara. Secondly, Dakṣāyaṇī was the grand-daughter of Brahmā since Dakṣa was the son of the lotus born deity. How then can Brahmā be her son?

Indra said that after pondering over all things the supreme lord created Brahmā. In the Meghavāhana Kalpa, Viṣṇu became a cloud and bore the the supreme lord Śiva itself. Then Brahmā obtained from Śiva a similar favour as Viṣṇu, approached Viṣṇu and devoured Him and later released Him through the eyebrows. Then lord Śiva manifested before them and blessed them. (1-40).

### Chapter : XXXVIII

In the beginning of the chapter, we find the importance of lord Śiva, narrated by lord Viṣṇu to Brahmā. The supreme lord Śiva is omnipresent. He is the lord and refuge of Viṣṇu and Brahmā both as well as of the entire universe. Viṣṇu was born of the left side of Śiva and Brahmā of his right side. The sages observed Viṣṇu and said that he was Pradhāna, the Prakṛti, the Avyakta and the Aja. They called Brahmā the Puruṣa.

Then Viṣṇu assumed the form of a Boar and lifted up the earth submerged under the water and he re-established it as it was originally. (1-16).

### Chapter : IXL

There are four yugas. First comes kṛtayuga. Tretā comes next. Thereafter Dvāpar and Tisya (Kali) yugas.

Sattvaguna signifies Kṛtayuga. Meditation is the greatest activity in Kṛta Yuga. Four thousand divine years constitute Kṛtayuga.

Rajas signifies Tretā; Yajna is the greatest activity in it. It extends to a period one fourth less than Kṛta.

Rajas-cum-tamas signifies Dvāpara. worship is the main activity in Dvāpara. It extends to half of the duration of kṛta.



Tamas signifies Kali. Pure charitable gift is the main activity in the Kali age. In Kali dharma perishes altogether.

There are eighteen Purāṇas - narrated by Vyāsa, viz. Brāhma, Pādma, Vaiṣṇava, Śaiva, Bhāgavata, Bhaviṣya, Nāradiya, Mārkaṇḍeya, Āgneya, Brahma-vaivarta, Liṅga, Vārāha, Vāmana, Kūrma, Mātsya, Garuḍa, Skanda and Brahmāṇḍa.

#### Chapter:XL

In Kali age men are excited by tamoguna. They do not hesitate to kill ascetics. They are always tormented by jealousy. In kali age there is always carelessness, illness, hunger, fear and terrible suffering from drought. There is also opposition from and among the different parts of the country. Śruti is not considered as an authority. Men resort to sinful activity. People are sinful, irritable and narrow-minded. They misbehave. Greedy and wicked subject, born in kali utter falsehood. They are engaged in evil desires, evil study and misleading scriptural texts. In kali sūdras claim kinship with Brāhmanas through their learning, through interdining and sharing seats and beds. Kings become mostly sūdras and they harass Brāhmanas.

When the yuga has come to a close and the period of junction too has arrived, the chastiser of the wicked people will rise up in order to kill all the bad living beings. He will be born in the family of the Moon. He will be called Pramiti by name.

Seventy one cycle of four yugas constitute a manvantara.

What happens in one set of four yugas is repeated in the other cycles of four yugas in the same manner and at the same time as well as in the same order. (1-100).

### Chapter : XLI

In the beginning of the chapter, we have a description of how <sup>1</sup>Siva withdrew into His self, the creation of Brahmā - such as fire, wind, etc. and how Brahmā did penance on <sup>1</sup>Siva.

Realising Brahmā's desire, the lord pierced through the middle of Brahmā's forehead. ~~Saying he was of Brahmā's forehead.~~ Saying he was his son, he then became male-cum-female in his form. The lord with half-female body became his son. Then the lord burnt Brahmā. Thereafter, for the purpose of the flourishing increase of the worlds the lord adopted the yogic path and enjoyed his own prosperous semi-Mātrā, Parames<sup>1</sup>varī. He created Viṣṇu and Brahmā in her. The lord of the universe created the <sup>1</sup>Pāsupata missile too. Hence Viṣṇu and Brahmā were born of the part of Mahādevī. Thus Brahmā, who was the egg born, and the lotus-born was born also of the body of the lord. Then it is mentioned that each one of the three gods created the other two in the different kalpas. Then Brahmā thought that the world was full of misery and he abandoned the activity of creation. He remained in samādhi for ten thousand years. Then Brahmā installed the great lord <sup>1</sup>Siva in his heart. The lord then came out of Brahmā by piercing through his forehead. Brahmā eulogise the lord by means of the Nāmāstaka. After eulogising thus, Brahmā looked at the great lord. The great lord stood with the eight

forms spread all round.

In the next creation, Brahmā could not get success. So he abandoned his life. Thereafter, Rudra in the form of Prāṇa appeared through the mouth of lord Brahmā. The lord became Ardhanārīśvara. He divided himself into eleven parts and settled down there. After creating Umā, etc. the lord stood in front of lord Brahmā, who was the soul of all but was now lying dead. Lord Mahesvara granted him vital airs. Then Brahmā bowed down to the lord and requested him to release him from the bondage of worldly existence.

In the end of the chapter, Indra said Śilāda that in all the world it is difficult to get a person who is not born of a womb and who is not born of a womb and who is deathless. Even the lotus-born deity has death. But if Śiva is pleased, a son not born of a womb and devoid of death is not difficult to get. Then Indra went away. (1-64).

#### Chapter : XLII

Śilāda propitiated Mahādeva. He delighted the lord by means of penance. Lord Śiva was delighted at the penance of the sage. He approached him and said that he will give him an omniscient son who has mastered all the scriptural topics. Bowing down to the lord, Śilāda said that he wished for a son not born of a womb and devoid of death. Lord Śiva spoke to Śilāda that he will become his son, not born of a womb, by the name Nandin. After saying thus the lord vanished there itself.

All the Gods and devas celebrated the birth of Nandīśvara. After eulogising the boy his son, Śilāda said that he was most fortunate person and also said that neither Devas nor Dānavas were equal to him since that Nandin was born in the sacrificial ground for the sake of his welfare. (1-38).

#### Chapter : XLIII

After bowing down to Mahesvara Śilāda went back to his hut along with Nandīśvara. There Nandīśvara eschewed his divine form and assumed a human shape. His divine memory was obliterated for some unknown reason. On seeing that he had assumed human form, his father became extremely miserable. Then he performed his post-natal and other holy rites. Śilāda taught him the Vedas Āyurveda, Dhanurveda etc. when the boy completed seventh year, two excellent divine sages Mitra and Varuna came to his hermitage to see him. On seeing him they ~~and~~ said that though Nandin has mastered all the scriptural topics, he is short-lived. His life does not extend beyond a year.

On hearing these words Śilāda and his father lost consciousness. They lamented. Nandīśvara was afraid of death. He meditated on lord Śiva. Lord Śiva appeared there and said that there is no reason for fear. After explaining the nature of the world, the lord touched him with his splendid hands and said that alongwith his father and friends he will be unageing and deathless. He will be devoid of pain and misery. He will be chief of Ganas and will be at His side for ever and will be endowed with great yogic power.

Then lord Śiva created Pancanada, viz. Jatodakā, Trisrotas, Vṛṣadhvani, Svarṇodakā and Jambūnādī. Then lord Śiva said to Umā that he was going to crown lord Nandīśvara as the lord of goblin and will call him the leader of the Ganas. (1-53).

#### Chapter: XLIV

As soon as Śiva remembered, the leaders of Ganas came there. The lord suggested them that Nandīśvara was their son, he was the lord of all chiefs and was a prosperous brāhmaṇa, their leader <sup>and</sup> ~~an~~ commander-in-chief. Hence they should crown him as their lord and commander-in-chief, as the great lord of yogas. Thus directed by the lord, the chieftains of the Ganas agreed to the same, by saying "so be it" and thereafter began to gather all the requisites.

When all gods and assembled Nandīśvara's abhiṣeka was performed by all the gods. His marriage too was performed at the behest of parmeṣṭhin. His wife was the gentle lady named Suyasā, the daughter of the Maruts. (1-49).

#### Chapter : XLV

Here is the description of the seven nether worlds and the beings inhabiting them. (1-23).

#### Chapter : XLVI

The earth consists of seven continents. It is full of rivers and mountains. It is surrounded by seven oceans all round and embellished by them. The seven continents beginning with

the inner one are Jambū, Plakṣa, Śālmālī, Kuśa, Kraunca, Śaka and Puṣkara. Lord Śiva is present in all the seven continents. The seven oceans in order are those having (1) bring water, (2) sugarcane juice, (3) wine, (4) ghee, (5) curds, (6) milk, and (7) sweet water. In all these oceans the glorious lord Śiva assumes the form of water and sports with the waves along with the Ganas.

The grand sons of Svāyambhuva Manu were all very strong. They were the heroic sons of Priyavrata (son of Svāyambhuva Manu and Śatarūpā) and they are reputed to be ten, viz. Āgnidhra, Agnibāhu, Medhā, Medhātithi, Vasu, Jyotiṣmān, Dyutiṣmān, Havya, Savana and Putra. Priyavrata crowned seven of them as kings over the seven continents. He made Āgnidhra the lord of Jambūdvīpa and Methātithi the king of Plakṣadvīpa. He crowned Vapuṣmān the king of Śālmālī, Jyotiṣmān the king of Kuśadvīpa, Dyutiṣmān the king of Krauncadvīpa. Havya the lord of Śakadvīpa. He made Savana the overlord of Puṣkara. These continents were divided into seven varṣas.

In the five continents beginning with Plakṣadvīpa and ending with Śakadvīpa, the Dharma was promulgated in accordance with the division of four castes and four stages of life. In these five dvīpas, happiness, span of life, handsome features, strength and dharma were their individual characteristics respectively. The characteristic common to all the five continents was that the subjects there were all perpetually engaged in the worship of lord Siva. (1-49).

### Chapter : XLVII

King Priyavrata crowned his eldest son Āgnidhra as the king of Jambūdvīpa, He was an ascetic and a great devotee of Siva. He had nine sons. viz. Nābhi, Kimpuruṣa, Harivarsa, Ilāvṛta, Ramya, Hiranman, Kuru, Bhadrāśva and Ketumāla. They were given the sub-continent in order as Hema, Hemakūta, Naisadha, Meru, Nīlācala, Sveta, Sṛṅgavarṣa, Malayavan and Gandhamādana. These are the nine sub-continent in brief. After crowning his sons as the kings in those sub-continent, Āgnīdhara became engaged in penance.

The intelligent Nābhi he got a son of Merudevī, Rṣabha by name who was a great king adored by all Kṛtriyas. A heroic son Bharat was born to Rṣabha. The country ruled by Bharat was known by the name - Bhāratavarṣa. Bharat's son was the virtuous Sumati. (1-25).

### Chapter : XLVIII

In the middle of the Jambū Dvīpa is the great mountain Meru. It is the most excellent among the mountain, having many peaks full of jewels. It is reputed to be eighty-four thousand yojans in height.

There are eight cities at the different sides of this mountain, Such as Amrāvātī, Tejasvinī, Vaivasvatī, Śuddhāvātī, Mahodayā, Yaśovatī, Kṛṣṇavarṇā and Gandhavātī.

There are the abodes of Brahmā, Viṣṇu and Mahēśa - as well as others on it. It is full of siddhas, yakṣas, Gandharvas, sages and the four kinds of living beings. (I-35).

#### Chapter : II

The extent of the Jambūdvīpa is given here. Then the description of the mountains, near Meru is given. Such as Nīla, Śveta, Śrīṅgin, Jāṭhara, Devakūṭa, Nīṣadha, Hemakūṭa, Himavata, Mālgavān, Gandhamīdana, Kimpuruṣa, Harivarsa, Ilāvṛta, etc. There are four lakes also, viz. Arunoda, Mānasa, Sitoda and Mahābhadrā (1-69).

#### Chapter : L

In this chapter we find the description of the abodes of Indra, Garuḍa, Nīlāloḥita, Vasus, Siddhas, the Ādityas, Āsvins, Yakṣas, Guha, etc.

The residence of lord Śiva along with Umā is in the cave of mountain Śrīkanṭha. (1-21).

#### Chapter : LI

In this chapter we find the description of the following places (1) Bhūtavana, (2) Kailāsa, (3) the banks of the river Kanakanandā and (4) Rudrapurī. (1-31):

#### Chapter : LII

The auspicious river Gaṅgā of holy waters circumbulates the mountain Meru. With its waters agitated by the wind and by its own velocity, the river flows down on all the four inner peaks



of the Meru. After going beyond on the mountain partially it enters the great sea at the behest of lord Śiva.

Then we get the description of the persons occupying the nine sub-continent, Their colour, span of life, diet and other things have been mentioned. Then we find the description of the mountains and their inhabitants. (1-51).

#### Chapter : LIII

In this chapter we get the description of the seven Dvīpas, viz. Plakṣa, Śālmālī, Kuśadvīpa, Kraunca, Śāka, Puṣkara-eastern half and western portion. There are seven mountains in the Dvīpas beginning from Plakṣa to Śāka. All the seven Dvīpas are surrounded by oceans severally and there are seven oceans in all.

Then we have the extent of the different worlds, viz. Bhū, Bhuvaṇ, Svar, Mahas, Janas, Tapas and Brahma.

Beneath the seven nether worlds are the crores of hells. They are twentyeight in number beginning with Ghora and ending with Māyā.

Since Pradhāna is present every where within each of these Cosmic Eggs, there are fourteen worlds in all sides as well as above and below. The cause of their creation is lord Śiva himself. The eight-bodied Śiva is present in all the eggs. The mistress of the eight bodied Śiva is the divine Prakṛti. Mahā, etc. are his progeny: all the Paśus (individual souls) who identify themselves with their bodies are His servants. The lord Śiva is infinite. He is devoid of beginning and end. He is the

Puruṣa. He is identical with the seven principles beginning from Pradhāna. His body is Pradhāna itself, having sixteen limbs. He himself is Mahesvara and Aṣṭatanu. It is due to the power of His command that the earth is held steady. So also the mountains, clouds, oceans, luminaries, Devas beginning with Indra, those who go about in the aerial chariots as well as the mobile and immobile beings.

Then, at the end of the chapter, there is an episode of Yakṣa, who turned in the form of Umā Haimavatī. (1-62).

#### Chapter : LIV

Here is the description of the path of the Sun in the southern and northern parts of the globe.

Then it is stated that the clouds are of different kinds viz. Kāṣṭhāvāhas, Vairincyas and Pākṣas. When Kāṣṭhās (sacrificial wigs) soaked in ghee come into contact with fire, smoke is generated (and this smoke forms the clouds). The origin of the second type of clouds is from the exhaled breath of Brahmā. The origin of the third type of clouds is from the wings of mountains chopped off by Indra. The different clouds behave differently. (1-43).

#### Chapter : LV

The chariot of the sun is described here.

The particular Āditya presiding over the Sun's chariot each month from Caitra to Phālguna is given.

Devas, the sages, the serpents, the Gandharvas, the Apsarases, the Grāmanīs, the Yātudhānas - all there twelve in number. The deities nourish and develop the sun by their splendour. The sages eulogise the sun by the hymns of the vedas. The Gandharvas and the Apsarases worship him by their music and dance. The Grāmanīs, Yakṣas and Bhūtas hold the reins; the serpents bear the sun and yātudhānas follow him; Vāṅkilyas lead the sun to his setting place after surrounding him at the time of his rise.

Thus the sun moves ahead, quickly in a single-wheeled chariot drawn by seven green imperishable horses. He whirls day and night in his chariot which has a single wheel. He traverses in heaven over the seven continents and oceans with the help of seven groups. (1-82).

#### Chapter : LVI

In this chapter we get the description of the chariot of the moon. Then, how the sun develops and nourishes the Moon, is shown. (1-18).

#### Chapter : LVII

Here is the description of the nature of the chariots of the other planets viz. Budha, Śukra, Bhauma, etc.

Then we find the description of the duration of Sun's light on the earth in the different seasons of the year and the positions of the planets in relation to that of the sun. (1-39).

Chapter: LVIII

Lord Brahmā crowned the sun as the overlord of planets and crowned some (Moon) as the lord of constellations and medicinal herbs. Similarly we find the description of coronation of Varuṇa, Yakṣa, Viṣṇu, Pāvaka, Dakṣa, Indra, Prahlāda, Dharma, Nirṛti, Rudra, Nandin, Vīrabhadra, Vīṇāyaka, the goddess Umā, Himavata, Airāvata, Lakulīśa, etc. (1-17).

Chapter : LIX

In the beginning of this chapter we get the description of the creation of fire. Then it is stated that there are three types of fire, viz. Vaidyuta, Jāthara and Saura.

The twelve Ādityas (Suns) are Indra, Dhātṛ, Bhaga, Pūṣan, Mitra, Varuṇa, Aryaman, Aṁsu, Vivsvān, Tvaṣṭṛ, Parjanya, and Viṣṇu. Varuṇa is the sun in Māgha; Pūṣan in the Phālgun. In the month of Caitra Aṁsu is the sun. Dhātṛa is the sun in Vaiśākha. In Jyestha Indra is sun. In Āśāḍha, the sun is Aryaman. Vivasvān is the sun in Śrāvaṇa. In Bhādra the sun is Bhaga. Parjanya is the sun in Āsvina. Tvaṣṭṛu is the sun in Kārtika. In Mārgaśīrṣa Mitra is the sun and Viṣṇu is the sun in Pausa.

It is said that the moon, stars and planets are all born of the sun. The moon is the lord of constellations and the left eye of the lord. The right eye of the lord is the sun himself. (1-45).

Chapter: LX

Here is the description of the nature of the other five planets, and the importance of the sun.

Seven rays, that are the source of origin of the planets are the most excellent ones among the thousand rays. They are Susumna, Harikeśa, Viśvakarman, Viśvavyacas, Samnaddha, Sarvāvasu and Svarāt (1-26).

Chapter : LXI

The disc of the moon is of the nature of dense water. The disc of the sun is white and is of the nature of dense fire. Devas reside in constellations, sun and planets. They live everywhere in these abodes in all the manvantars. Hence the planets are abodes named after their respective planets.

Then we have a description of the abode of these planets.

It should be noted that the planets beginning with Bhārgava are known as star-planets (i.e. planets resembling stars). Persons who are affected by afflictions from their birthday stars are liberated from that defect by devotion to their respective planets. Among all the planets the first one is Āditya (Sun). Among the star-planets is Śukra, among the Ketus is Dhumaketū, Dhruva is the first among the planets distributed in all the four quarters. Among constellations the first is Śrāvīṣṭha. Among the Ayanas is Uttrāyana. Among the five years the first is Saṁvatsara.

The causes from the decision in regard to the validity concerning the luminaries are five viz. the eye, scripture, water, the written document and calculation (1-63).

Chapter : LXII

Here is the story of how Dhruva, son of king Uttānapāda, attained the position of a star. (1-42).

Chapter : LXIII

In the beginning of this chapter we find the description of Dakṣa's sons. Then we get the description of the Visvedevas, Vasus, Rudras, Ādityas, serpents, Rakṣas, Pulastya and Vasistha.

Thus these mental sons of Brahmā are known on the earth. These blessed ones are the supporters of the spiritual legacy. Their descendents are well-known. They are competent to support even the three worlds. They are born of the families of divine sages. Their sons and grandsons are hundreds and thousands. The three worlds are pervaded by them in the same manner as by the rays of the sun. (1-95).

Chapter: LXIV

In this chapter we find the story of Śakti. Śakti was a son of Vasistha and was devoured by a Demon. His posthumous son Parāśara resolved to destroy the demons but gave up his decision on the advice of Vasistha. (1-123).

Chapter : LXV

In this chapter we get the description of the solar race and the lunar race. One thousand and eight names narrated by Tandina are also mentioned here. (1-175).

Chapter: LXVI

The dynasty of Ikṣvāku is narrated here. All the kings of that dynasty worshipped lord Śiva and performed sacrifices according to the rules. The noble souls attained heaven.

The dynasty of Aila (Lunar race) is also narrated in this chapter.

Chapter: LXVII

As Yayāti's behest was not carried by Yadu and was treated with disrespect by Yadu, Turvasu, Druhyu and Anu; Yayāti decided that the kingdom should be given to Puru. His instructions were particularly honoured and carried out by Puru. He was his youngest son by whom his old age had been taken over. The sages also supported his decision. After crowning his son Puru in his kingdom, he directed other sons on different borders.

With the royal glory transferred to his sons and with the burden placed on his kins, the king became pleased. His mind was filled with delight. In this context, the great king Yayāti sung a song of renunciation and entered the forest accompanied by his wives. (1-27).

Chapter : LXVIII

The members of the family of the glorious yadu, are enumerated here. The dynasty of Jyāmagha also is narrated here. (1-51).

Chapter : LXXIX

The LP describes the Yādava line after Sāttvata in this chapter. Then we find the description of the birth of Kṛṣṇa in the Vāsudeva family, his victory over Kaṁsa, Bāṇa, Naraka and other episodes upto the end of Kṛṣṇa's life. (1-97).

Chapter : LXX

The great lord Śiva is stationed beyond Prakṛti and Puruṣa. He is the greatest soul. The unmanifest originated from that lord as the greatest cause. Thinkers on metaphysical reality call it Pradhāna or Prakṛti. Then we get the description of Guṇas, Mahat, Ākāśa, Agni, Tanmātrās, the organs of sense and activity; Cosmic egg.

The self-born deity has three conditions; in the capacity of Brahmā he is the fourfaced one; in the capacity of Kala, he destroys the world; in the capacity of Puruṣa, he is indifferent. The great lord creates, destroys bodies of different shapes, activities, forms and names, He is called Triguna, Caturvyūha, Ātman, Rṣi, Śarīrin, Swāmin, Viṣṇu, Bhāṇ, Śiva, Parama, Sarvajna, Sarva, Ādideva, Mahādeva, Īśvara, Bhūta, Kavi, Kramana, Pālaka, Āditya and Hiranyagarbha.

Varāha kalpa etc. is explained, In the boar from the lord approached the earth enveloped by water and quickly lifted it up. He made the earth level and then collected the mountains. He then divided the earth into seven continents, oceans and mountains. Thereafter he evolved the four worlds beginning with Bhūh.



Then we get the description of the various types of creation and the description of genealogy.(1-347).

Chapter : LXXI

The asura Tāra had three sons, viz. Vidyumālin, Tārakākṣa, & Kamalākṣa. They propitiated Brahmā and obtained the boon that the three cities founded by Maya and in which they moved about could be destroyed only if it is done so with a single arrow.

When the trio of cities grew up, the Daityas in the three worlds entered the three cities and became superior in strength. The cities were excellent. Devas including Indra were burned, by the fire of the set of three cities. The scorched Devas saluted lord Viṣṇu. He told them that for the destruction of of the three cities and for the prosperity of the three worlds, they should worship the lord Mahesvara with the Upasad sacrifice.

Viṣṇu performed the worship of the lord by means of Upasad sacrifice. Sitting there he saw thousands of goldilins. They bowed to him and halted. Lord Viṣṇu spoke to them to go to the three cities of Daityas, burn them, split them and swallow them and then return to the surface of the earth in the manner they had gone. Thereafter the groups of goblins entered the three cities and at the behest of the lord of Daityas, all the goblins were destroyed.

Then lord Viṣṇu found a new trick. He created obstacles in the holy rites of Daityas by means of his Māyā.

After practising penance Viṣṇu approached lord Śiva along with Devas and eulogised him. Lord Śiva said that he understood the task and also knew the power of the Māyā of Viṣṇu. Now He will cause the destruction of all those Daityas engaged in evil activities and will destroy the three cities as well.

Then we get the description of skanda and Nandī. Eulogised Nandī told the Devas to prepare a chariot, a charioteer, a bow and an arrow for lord Śiva to destroy the demons.(1-163).

#### Chapter : LXXII

The devine and cosmic chariot of lord Śiva was made by Viśvakarman. Śiva mounted the divine chariot wearing martial decorations. He was accompanied by the groups of Devas and he shook heaven and earth by his movements. Vināyaka forbade Devas as had not beenduly worshipped by Devas. But Devas later on worshipped him.

Then we get the description of the march. The groups of Devas, Siddhas, Bhūtas, Ganas, and their lords beginning, with Nandin followed Īsa, with their respective vehicles. "Be victorious" - this word was often heard from the followers, Reaching near the cities, Tripurāredana, brushed the string of the bow, pulled it as far as his ear and discharged the arrow. After burning the three cities in a moment the arrow that brought about the destruction of the Tripuras, came back to the lord of Devas, bowed to him and stood by. The three cities that contained hundred of crores of Daityas, on being burned by that arrow, shone like the three worlds burned by Śiva at the end of the

Kalpa. Brahmā eulogised lord Śiva (1-184).

Chapter : LXXIII

In the beginning of the chapter it is stated that lord Śiva in the Liṅga form should always be worshipped. Then we get the description of the Pāsūpatavṛata and the merits of the worship of Śiva. (1-29).

Chapter : LXXIV

Viśvakarman made liṅgas of sapphire, gold, brass, copper, bhasman, etc. and gave those liṅgas to Devas. Due to difference in the material, there are six types of Liṅgas. Their sub-divisions are fortyfour in number. Liṅgas are of numerous types. In brief, they are of nine types.

At the root of the Liṅga, Brahmā is stationed. Viṣṇu the lord of the three worlds, is stationed in the middle. Above is stationed Śiva, who is called Pranava. The pedestal of Liṅga is the great goddess having three Guṇas, the mother having three attributes. (1-30).

Chapter : LXXV

This chapter is full of philosophy. The physical body of lord Śiva is of three types. The first one is Niskala, the second one is Sakala-Niskala and the third one is sakala. Some worship in the heart, or in the Liṅga or in the fire. Some worship the Sakala form along with their wives and sons. Just as Śiva so also is the goddess. Just as the goddess so also is

Śiva. Hence people worship the deities with the consciousness of non-difference. They worship the twenty seven principles in the body as well as outside, in the mystic diagrams. Śiva is said to have assumed a form for the welfare of the world. (1-39).

#### Chapter : LXXVI

By making the idols of lord Śiva in different poses and installing it with devotion, how one attains oneness with Śiva is shown in this chapter. The benefits of worshipping him in different poses are also described here. (1-63).

#### Chapter : LXXVII

The abodes of Śiva are of various types. Such as Kesara, Nāgara, Drāvida, Kailāsa, Mandara, Meru, Nisadha, Himasaila, Nīlādrisikhara, Mahendra-saila and a golden temple set with gems.

If anyone repairs or rebuilds the old, fallen or broken temples and reconstructs them with doors, etc. or he repairs the mansion, he derives more benefit than even the original maker. The man who does some job in the temple of Śiva though it be for his sustenance undoubtedly goes to the heavenly world along with his Kinsmen.

The place within the radius of half a krośa from the Līṅga of Śiva is called Śiva-kṣetra (holy centre of Śiva). He who casts off his life (within that centre), shall obtain Sāyujya with Śiva. The same benefit is obtained in the following places also such as Rudrāvatāra, Nāravatāra, the holy Śrīparvata and its bounding line; Vārānasī, Kedāra, Prayāga, Prabhāsa,

Puskara, Avantī, Amareśvara and Vanīśailakāla.

He who cuts off his pair of legs and stays in the holy centre of Śiva, attains oneness with Śiva. The wells, tanks and lakes are Śivatīrthas. By taking his bath in those with devotion a man is liberated from brāhmaṇa-slaughter and other sins.

He who sees Śiva in the form of Liṅga at dawn attains a goal superior to all.

Then we get the description of Maṇḍala Pūjā, Ravi Maṇḍala and Prakṛti Maṇḍala. (1-105).

#### Chapter: LXXVIII

The importance of ahiṃsā is shown here. All divine holy rites should be performed by the purified waters for achieving the results in all rites. By using the unfiltered water one attains the same sin as by killing them. Householders adopt violent means always while sweeping or wiping, while using fire, threshing, pondering things or while fetching water. But one shall eschew violence. Non-violence is the greatest virtue to all living creatures. (1-26).

#### Chapter : LXXIX

The mode of worship of Śiva is described. By thus worshipping the lord one attains Sāyujya with Śiva (1-35).

Chapter : LXXX

In this chapter we find the visit of the Devas to lord Śiva on the peak of the Kailāsa. Brahmā, Viṣṇu, Yama, Indra, etc. also accompanied the Devas. The lord taught them the Pāsūpatavrata (1-60).

Chapter : LXXXI

In this chapter the holy rite of Paśupati pertaining to the Liṅga is explained. Its importance is also explained in detail. (1-58).

Chapter : LXXXII

Here is the auspicious hymn (Vyapohanastava) that dispels sins and bestows siddhis. This chapter contains that eulogy of five forms of lord Śiva, the great goddess Gaurī, Canda, the lord of all the Gaṇas, lord Nandin the elephant faced deity, skanda, etc. (1-120).

Chapter : LXXXIII

Naktavrata (taking food only in the night) is described here. While performing this vrata, the devotee should observe the following instructions.

Non-violence, truthfulness, celibacy, forgiveness, mercifulness, three times ablution, Agnihotra, sleeping on the bare ground, etc. (1-54).

Chapter : LXXXIV

The description of the holy rite of Umā Mahesvara is given here in detail<sup>3</sup>. (1-72).

Chapter : LXXXV

How the five-syllabled Mantra (Namah Sivāya) imparted by five-faced deity to his sons, is explained in detail. Then the importance of the Mantra is shown.

The Nyāsa (fixing rite) is auspicious and conducive to the achievement of all siddhis. It is destructive of all sins too. Nyāsa is of three types; Utpatti, Sthiti and Samhāra respectively to be followed by a bachelor, house-holder and a recluse (yati).

Then follow the duties enjoined for the disciple and the preceptor. Then the importance of good conduct, japa, sacrifice and preceptor is shown.

Then the application and the purpose of the Mantra, and the mode of expiation is described. (1-231).

Chapter : LXXXVI

The mundane existence is twofold in accordance with one's rights and duties. In regard to men of deluded minds, the mundane existence is very terrible and burdensome. Creation is caused by ignorance due to defects of malice and attachment. It is certainly due to these that virtue and evil befall everyone. Due to the fault of ignorance and as a result of various Karmans

the individual soul adopts a body produced by six kośas. Many miseries are to be faced by the individual in the womb in the vaginal, passage, on the earth, in boy hood, in youth, in old age and in death. Devas and Daityas undergo misery due to their desire for mutual conquest. Even kings and Rākṣasas in the three world undergo misery.

In fact the Āsramas bring about only misery unto the different castes. People do not attain the Ātman through āsramas, vedas, yajnas, sāmkyas, vratas, severe penances, different kinds of charitable gifts, etc. But people with knowledge obtain it. Hence with all efforts one should perform the Pāsupata rite.

Then the importance of knowledge and the way of meditation is explained.(1-157).

#### Chapter : LXXXVII

Sanat, etc. asked Lord Śiva that if there is oneness, then how does he sport about with the goddess, the daughter of the Himvān and enjoy various pleasures. Lord Śiva explained the real nature of the relationship between Him and His consort.(1-25).

#### Chapter : LXXXVIII

In this chapter we get the description of the siddhis (Animā, etc.). Then it is stated that one's actions are responsible for the results he gets. In the end of the chapter the way to get free from this mundane existence is shown. (1-93).



Chapter : LXXXIX

Vratas and Niyamas are described. Then the mode of purification is explained.

One shall assiduously avoid conversing with a woman in her monthly course. The days of intercourse which are useful for the birth of a boy and of a girl are also described. (1-122).

Chapter : XC

The codes of conduct for the ascetics are described here.

By carnally approaching a woman the mendicant incurs sin and for that he will perform the kṛccha rite.

Stealing is also a sin. To remove it he shall perform Cāndrāyana for one year. Then kṛcchātikṛccha, prāṇāyāma, prajāpatya, etc. are narrated. (1-24).

Chapter : XCI

In this chapter the phenomena that indicate misfortune and even death is described. Then the characteristics of the attainment of Ōmkār are mentioned. In the end of the chapter we get a description of the greatness of worshipping lord Śiva. (1-76).

Chapter : XCII

There is a Liṅga Avimuktesvara at Varanasi. Liberation may be achieved at Prayāga or Varanasi. Avimukta is more

auspicious than even Prayāga, which is the foremost of all holy centres.

Goprekṣaka, Kailās, Kapilāhṛda Bhadratoya, Svarlīneśvara, Vyāghreśvara, Saileśvara, Saṅgameśvara, Madhyameśvara, Sukreśvara - By visiting all these holy centres a man is not born again in the world.

Then follows a description of the places where the worship of Śiva is meritorious. They are - Vaiśravaṇeśvara at Kuṇḍiprabha Āśāliṅga, Bileśvara, Rāmeśvara, Kuṇḍaleśvara, Tripurāntaka, Madhyameśvara, Amareśvara, Gocarmeśvara, Karmeśvara, Siddhavata, Ajabila, Śṛṅgātakeśvara, Mallikārjunaka, Rajeśvara, Gajeśvara, Kapoteśvara, Koṭīśvara, Śrīsaila, etc.

In the end of the chapter we find a description of the mode of worshipping Śiva. (1-190).

#### Chapter : XCIII

The leading Daitya named Andhaka attained great prowess by means of penance. He harassed the Devas, etc. They became frightened and entered Mandara. By their request lord Śiva visited there and pierced, Andhaka with his trident. Andhaka eulogised Śiva. The lord told him to choose a boon. The demon said that he craved for his devotion. The lord granted it. Then He made him as chief among His Ganas. (1-26).

#### Chapter : XCIV

Once Hirāṇyākṣa, the father of Andhaka, defeated all Devas.

He bound the earth and took it to Nether regions. He made it his prisoner. Devas including Brahmā were oppressed, struck and bound by Hiranyākṣa. They bowed down their heads to Viṣṇu and submitted to him the news about the imprisonment of the earth. On hearing this, lord Viṣṇu assumed the form of Yajñavarāha. With the tip of his curved fangs he killed Hiranyākṣa with other Daityas. He entered the nether regions and brought the earth out of the ocean and made her seated on his lap. Then Brahmā, accompanied by Indra and others eulogised Viṣṇu. Devas and the leading sages received on their heads the earth that had been uplifted by him. They eulogised the earth.

When Varāha the lord had gone back to milk ocean after leaving off the form of the boar, the earth shook again. The curved fangs of lord of Devas, pressed down by the weight of the earth fell down there. Lord Śiva, who casually went that way, saw that curved fang and took it up for his own embellishment. Lord Śiva kept it on his head as well as on his chest. Devas including Indra eulogised lord Śiva. (1-32).

#### Chapter : XCV

The son of Hiranyakṣipu was known by the name Prahlāda. He was conversant with virtue endowed with truthfulness, ascetism and intelligence. Ever since his birth he devoutly worshipped lord Viṣṇu. Hiranyakṣipu ordered him not to worship Viṣṇu. Still Prahlāda worshipped Viṣṇu. On knowing that his behest had been violated, Hiranyakṣipu said dānavas to kill

that wicked son. Due to grace of lord all the evil attempts of Hiranyakasipu, became futile.

In order to kill Hiranyakasipu, the lord assumed the form of the man-lion and manifested himself there itself. He killed Hiranyakasipu.

Even after the demon was killed, the wrath of Narasimha did not subside. The devas came to lord Śiva. The lord offered them fearlessness and said that he will kill him. The devas returned to their homes. Soon after lord Śiva assumed the form of a śarabha and approached the haughty Man-lion. The lord in the form of Śarabha took away his life and was worshipped by devas. From the form of a lion Viṣṇu assumed his original form and went away gradually. Lord Śiva also went away. (1-62).

#### Chapter : XCVI

The story of the previous chapter is described here in detail. Lord Śiva resolved to curb the powerful lord called Nṛsimha. For that purpose he remembered Vīrabhadra of great strength. The lord told him that a great terrible fear has cropped up untimely unto Devas. The fire of Nṛsimha is blazing. So Vīrabhadra should subdue him. Then he went to the place the Man-lion was present and requested him to withdraw that form. But lord Nṛsimha did not care to follow this advice. His words having failed, Vīrabhadra assumed the dreadful form of a śarabha and subdued Viṣṇu (Nṛsimha). Nṛsimha in his helpless

state eulogised Śiva with palms joined in reverence. After eulogising Śiva with hundred and eight names, Nṛsiṃha prayed again to the lord in the form of a śarabha. The delighted Man-lion thus submitted to Śiva. Then Vīrabhadra skinned off his body which was now left only with bone and then reduced him to a mere face. Devas eulogised Vīrabhadra.

The lord Vīrabhadra spoke to devas that Viṣṇu has merged into Śiva. That man-lion has been made to function by him who causes the annihilation of the universe. He should be worshipped and made obeisance to by those who desire to achieve his pleasure. (1-128).

#### Chapter ; XCVII

There was once an Asura born of the vast sheet of water (ocean). He was known by the name Jalandhara. It was by penance that he acquired his exploits. He defeated all the devas including Brahmā and Viṣṇu in battle. Then he determined to defeat lord Śiva. But he failed. Lord Śiva killed him. (1-43).

#### Chapter : XCVIII

Once a terrible fight ensued between Devas and the leading Asuras causing destruction to all living beings. On being pierced and hit by lances, iron, clubs, devas became extremely terrified and fled. They approached lord Viṣṇu and bowed down him and then narrated the incident. They said him that formerly, a terrible and sharp-pointed discus was evolved by lord Śiva, in order to kill Jalandhara. That weapon was the

only weapon by which demons can be killed. Lord Viṣṇu promised them to carry out their task in full.

Then lord Viṣṇu duly installed the Liṅga on the splendid summit of the Himvān. Repeating the hymn called Tavṛita-Rudra and Rudrasūka he bathed the Liṅga and worshipped it with scents. It was charming in its flame-like form. He eulogised Śiva; worshipped him in the fire and bowed down to him. Repeating the thousand names in order he worshipped lord Śiva. In order to test Viṣṇu, Śiva hid one of the lotus - flowers intended for the worship. Viṣṇu surprised at that moment. After realising the loss of the flower Viṣṇu plucked out his eye and devoutly worshipped the preceptor of the universe. He worshipped him repeating the last name of the lord. Then lord Śiva descended from that zone of fire immediately and promised him to give the splendid discus Sudarsana. (1-195).

#### Chapter : XCIX

Umā is the mother of the universe. She is named Bhagā. She is the three fold pedestal of the deity in the form of Liṅga. Liṅga is the Lord himself. The creation of the universe is both of them. In view of the union of Liṅga and pedestal he became Ardhanārīśvara (lord with the form of a woman in one half). At the outset he created his son, Brahmā the four-faced lord. The lord Śiva saw Brahmā being born. The unborn lord requested the lord to divide himself. Then he created the goddess from the left side of his body as his befitting wife. That ancient splendid lady viz. Śraddhā became the daughter

of Dakṣa at the behest of the lord. At that time her name was satī. She resorted to Rudra alone as her husband. In course of time, she rebuked Dakṣa. The goddess then became the daughter of Menā.

It was due to the curse of Nārada that Dakṣa also was prompted to censure them. The haughty Dakṣa dishonoured the lord of Umā contemptuously. When satī came to know of this action of her father Dakṣa, by her yogic power she reduced her body to ashes. (1-20).

#### Chapter : C

The destruction of the sacrifice of Dakṣa by Śiva is described here in detail. Here is the description of the fight between Śiva and Viṣṇu. Lord Śiva succeeded in gaining victory over Dakṣa and the other gods who helped him. On being requested lord Śiva gave back their own respective bodies to those who were killed. (1-51).

#### Chapter : CI

Satī by her own will resorted to the body of Menā. By practising penance she was born as the daughter of Himvān. When she attained twelfth year she performed a penance. Lord Śiva was captivated by her penance.

In the meantime, there was an asura of great splendour, named Tāraka. He was the son of Tāra. Tāra conquered the three worlds consisting of the mobile and immobile beings. At the

outset he conquered Viṣṇu too. Then the devas went to Br̥haspati and narrated their pitiable condition and also said that due to the power of Tāraka their weapons became futile.

Thus requested by Indra, Br̥haspati approached lord Brahmā alongwith Indra and other leaders of Devas. Brahmā heard them and suggested a remedy that Satī should try to captivate the mind of lord Śiva by means of her beauty. Through their union lord skanda will be born who will sportingly kill the demon Tāraka. Though he will be only a small boy, he will kill Tāraka and protect devas.

Indra entrusted Kāma with the work of bringing about the union. (1-46).

#### Chapter : CII

Here is the description of the penance performed by Pārvatī and the pleasure of lord Śiva obtained by that penance. Then we find the arrangement by Himavat for the Svayamvara function of Pārvatī. In the end of the chapter Brahmā and other gods sing the glory of lord Śiva. (1-102).

#### Chapter : CIII

In this chapter the marriage of Pārvatī with Śiva in the presence of the other Gods and Sages is described.

After the marital rites with the goddess, the lord went to the divine city Varanasi. Umā asked him about the glory of that holy centre - Avimukta. Lord Śiva described the greatness



of Avimuktesvara. (1-81).

#### Chapter : CIV

Here we find the eulogy of lord Siva. In order to create Vighnesa, the leader of Ganas, for creating obstacles for daityas, this hymn is narrated by the devas. (1-29).

#### Chapter : CV

On hearing the request of Brhaspati, Lord Siva created the body of the leading Deva Ganesvara. The devas eulogised him. Vinayaka (Ganesvara) had the honour that He should be first worshipped by the people and before they worship the other gods. (1-30).

#### Chapter : CVI

There was a demon named Daruka. He obtained a boon that he could be killed only by a woman. Devas were extremely afflicted and hurt by Daruka. Parvati destroyed the demon by assuming the form of Kalakanthi (Kali). In order to quaff the fire of her anger, lord Siva assumed the form of a boy. On seeing the boy, the goddess took him, kissed him on his head and suckled him at her breasts. Alongwith her breast - milk the boy quaffed up her wrath also. (1-28).

#### Chapter ; CVII

Here is the story of Upamanyu. Upamanyu, was a poor boy.

He decided to worship lord Śiva. He performed penance. Lord Śiva arrived there and asked to choose boons. He chose boons with eyes devoid of Rajas Guṇa. He asked for devotion, faith and perpetual nearness to lord. The lord granted the boons. (1-64).

#### Chapter : CVIII

For obtaining sons lord Kṛṣṇa wanted to perform penance. He went to the hermitage of Upamanyu and saw that sage there. Upamanyu taught the Pāsupatavrata to Kṛṣṇa. By means of penance Kṛṣṇa saw lord Śiva at the end of a year. On seeing the lord he obtained a son known as Sāmba. (1-19).

#### Uttarabhāga :

#### Chapter : I

Formerly in the Tretāyuga, there was a certain brāhmaṇa named Kausika, who was perpetually engaged in singing sāmans and was devoted to Vasudeva. He had seven disciples. Once king Kalinga requested them to sing in praise of him. They replied that neither their tongues nor their words eulogise any one other than Viṣṇu. On realising the inclination of the king, Kāṇṁska and other brāhmans plugged one another's ears by means of wooden pikes. Also, they cut off the tips of their tongues with their own hand. Then the infuriated king banished them. They went to the north. In due course of time they courted death.

Lord Viṣṇu gave him (Kausika) chieftancy of all his attendants and valued his disciples also.

In the end of the chapter we find Tumburu's dance and the grief of Nārada. (1-82).

### Chapter : II

Lord Viṣṇu gave everything to Nārada and made him equal to Tumburu in due course of time. Nārada states that Viṣṇu may be pleased by singing His glory. (1-9).

### Chapter : III

Nārada was directed by a divine voice to approach an owl named Gānabandhu to acquire proficiency in music. Gānabandhu was staying on the mountain on the northern bank of the Mānasa lake. Nārada approached Ulūka. Ulūka asked him what it can do for him. Nārada narrated his own position and unhappiness, due to the incident of Tumburu. Ulūka told him the story of king Bhuvanēśa and how it learned music. Nārada learnt music from Gānabandhu.

Then Nārada comes into contact of Hāhā and Hūhu Gandharvas Jāmbavatī, Satyā, Rukminī and lord Kṛṣṇa. Lord Kṛṣṇa taught him the excellent art of music. Thereby the excellent sage surpassed Tumburu.<sup>4</sup> (1-112).

### Chapter : IV

In this chapter the characteristics of a Vaiṣṇava are described. Then it is stated that a devotee of Śiva is far

better than thousands of other devotees of Viṣṇu. (1-21).

#### Chapter : V

Ambarīṣa was a devotee of Viṣṇu. He was a son of Trisāṅku and Padmāvatī. He had a daughter renowned as Śrīmatī and endowed with all good attributes. She attained the age when she should be given in marriage. Once the two sages Nārada and Parvata came there. They expressed their wish to marry Śrīmatī. The king said that from them whoever will be chosen by his daughter, will marry with her. Then the sages went lord Viṣṇu individually and expressed their desire and Nārada requested him that Parvata's face must be like a monkey. Parvata also demanded the same thing. The girl did not choose any of them but a boy sitting middle of them was selected by her. He was lord himself. Both the sages became angry and went to lord Viṣṇu and narrated their flight. The lord consoled them and said that he was not knowing this. Yet whatever happened was proper.

Then the sages went to king Ambrīṣa and blamed him and cursed him that Darkness will attack him and for the same reason he will not know his ownself precisely. When the curse was uttered thus, a mass of darkness rose up. Thereupon, the discus of Viṣṇu appeared instantly on behalf of the king. Frightened of the discus the terrible darkness rushed against the two sages. The lord Viṣṇu stopped the discuss as well as the darkness with the desire to bless his devotees.

The two excellent sages who were rid of their fear bowed down to Viṣṇu and became devotees of Śiva. (1-159).

#### Chapter : VI

Here is an account of the creation of Alakṣmī. She was the elder sister of Lakṣmī<sup>5</sup>. (1-92).

#### Chapter : VII

In this chapter the importance of the twelve-syllabled Mantra is shown with the help of the episode of Aitareya. (1-33).

#### Chapter : VIII

The six syllabled mantra, viz. Om namah Śivāya connotes the entire meaning of all the vedic passages. This mantra is the means of achieving all objects.

Then the story of the wicked son of Dhūndhumūka is narrated and the importance of the five syllabled and the six syllabled mantra is shown. (1-36).

#### Chapter : IX

All creatures from Brahmā to the immovables are Paśus of the lord. They are subject to worldly existence. Since he is their lord, he is known as Paśupati. He binds souls by means of Māyā. He alone is their saviour on being served by the path of perfect knowledge.

The twenty-four principles are the bonds of Parmeṣṭhin. Śive alone binds Paśus by means of these twenty four bonds.

On being worshipped by Jivas <sup>1</sup>Siva alone releases them from the bonds. By service unto Parmesvara, the souls become devotees immediately.

Avidyā is described in detail and the greatness of lord <sup>1</sup>Siva is shown. In the end of the chapter the supreme being is narrated according to Yājñavalkya. (1-36).

#### Chapter : X

Lord <sup>1</sup>Siva is the controller of the sense organs and their subtle - elements. At the behest of lord <sup>1</sup>Siva the hand, the foot, the rectum, the ether, the wind, the fire, water, lord Visṇu, Varuna, Kubera, Āditya, Vasus, Asvins, Maruts, the Gandharvas, etc. perform their duties. (1-47).

#### Chapter : XI

Lord <sup>1</sup>Siva and His consort are the masculine and feminine forms of the one supreme Ātman respectively. The brāhmanas call Puruṣa as <sup>1</sup>Siva and Prakṛti as <sup>1</sup>Sivā.

Then the importance of the Liṅga is described. It is stated that one should worship the Liṅga if one wishes for eternal region. (1-41).

#### Chapter : XII

In this chapter we get the description of the eight cosmic forms of lord <sup>1</sup>Siva<sup>6</sup> (1-46).

Chapter : XIII

Lord Śiva in the eight forms with his wife and son is described respectively.<sup>7</sup> (1-73).

Chapter : XIV

The five great forms of Śiva are described here. They are Isāna, Tatpuruṣa, Aghora, Vāmadeva and Sadgojāta. (1-33).

Chapter : XV

The greatness of Śiva is described. There is nothing else other than Śiva. Then Nyāya, Sāṃkhya and Vedānta view is narrated. (1-26).

Chapter : XVI

By certain leading sages and preceptors Śiva is called Kṣetrajña, Prakṛti, Vyakta and Kālātman. Other forms of Śiva are also narrated in detail. (1-31).

Chapter : XVII

The importance of lord Śiva is described here. (1-24).

Chapter : XVIII

The importance of lord Śiva and the Pāsupatavrata is described here. (1-67).

Chapter : XIX

Lord Siva is stationed in the mystic diagram said in a

majestic tone. Devas and sages saw him in the company of Umā in the Mandala in front of them. Then in that posture the worship of the lord is described. (1-43).

#### Chapter : XX

Lord Śiva stationed in the mystic diagram is worthy of being worshipped by the brāhmanas, Kṣatriyas and Vaiśyas as well. For the sūdras the service rendered to a worshipper is enough.

Then the qualifications of the teacher and the taught are described. (1-52).

#### Chapter : XXI

The tantric worship of Śiva in a mandala is described. In the end of the chapter the importance of the worship of lord Śiva is narrated. (1-83).

#### Chapter : XXII

In this chapter we get the description of the method of worshipping the Sun. Then the Bāskala, the Mūla mantra and the Nyāsa are narrated. (1-85).

#### Chapter : XXIII

In this chapter we get the description of the mental worship of Śiva. One should worship the lord during the three sandhyās and perform the sacred rites in the fire in accordance with the one's capacity. The devotee shall at the outset perform Śivasnāna. He shall perform the rite of Nyāsa of the Mahāmudrā.



Then with the help of Aṅga mantras he will worship the lord. The Mūrti of Śiva is seated on the seat of red lotus. The Mūrti is meditated upon with Mūla mantra and the mantras of the Vedāṅgas, etc. Then he should worship the lord in the Liṅga also. (1-31).

#### Chapter : XXIV

This chapter contains the worship of the lord prescribed in Tantra. The worship of Śiva should be performed by Śivahasta. The rites of Ātmasuddhi, Sthānasuddhi, Dravyasuddhi, Mantrasuddhi, Liṅgasuddhi, etc. are described in this chapter. (1-41).

#### Chapter : XXV

The holy rites of fire pertaining to Śiva are described in this Chapter. (1-108).

#### Chapter : XXVI

The mantras in the meditation on Aghora are narrated. Then the worship of Aghora is described. (1-30).

#### Chapter : XXVII

Jayabhiseka rite is conducive to the victory over enemies and premature death. That is narrated in detail. Saubhadraṇyūha, etc. forty major groups, each marked with its characteristic signs are mentioned. (1-284).

#### Chapter : XXVIII

Salvation is obtained by means of holy rites and ~~by means~~

of ~~holy~~ rites and by means of perfect knowledge. Holy rites such as Tulādhīrohana (ascending the balance) and other holy charitable gifts are there. In this chapter Tulādāna is narrated. (1-96).

Chapter : XXIX

In this chapter the rite of Hiranyagarbha gift is narrated. (1-13).

Chapter : XXX

In this chapter the rite of Tilaparvatadāna (gift of a mountain of gingelly seeds) is narrated. (1-13).

Chapter : XXXI

A rite called Sūkṣmaparvata (subtle mountain) is narrated here. (1-6).

Chapter : XXXII

Suvarṇa Medinī Dāna (the charitable gift of golden earth) is narrated here. (1-7).

Chapter : XXXIII

The rite of gifting the Kalpa tree is narrated. (1-9).

Chapter : XXXIV

The rite called Gaṇeśeśa is narrated here. (1-5)

Chapter : XXXV

The procedure of the gift of a golden cow is narrated here. (1-11).

Chapter : XXXVI

The mode of gifting Lakṣmī is narrated here. (1-9).

Chapter : XXXVII

The mode of gifting the golden cow alongwith gingely seeds is narrated here. (1-16).

Chapter : XXXVIII

The mode of offering thousand cows as gift is narrated here. (1-8).

Chapter : LXX

The procedure for the gift of golden horse is narrated. (1-9).

Chapter : XL

The mode of gifting a virgin is narrated. (1-7).

Chapter: XLI

The rite of gifting a golden bull is narrated. (1-10).

Chapter : XLII

The mode of gifting an elephant is narrated. (1-6).

Chapter : XLIII

The mode of gifting the eight guardians of the quarters is narrated. (1-11).

Chapter : XLIV

The mode of gifting Brahmā, Viṣṇu and Mahēśa is narrated. (1-9).

Chapter : XLV

In this chapter the procedure of the Śrāddha rite for the living ones is narrated. The Jivacchrāddha shall be performed on a mountain, on the banks of a river, in a forest or in one's abode as also when death is imminent. When it is performed he is liberated even as he is alive.

The manner and order of the Śrāddhas, the order of those who deserve Śrāddha. Śrāddhas and the peculiarities of the Jivacchrāddha are narrated here. (1-94).

Chapter : XLVI

In this chapter the glory of the Liṅga is described. The whole world is identical with the Liṅga. Everything is founded on the Liṅga. Hence, one shall eschew every thing, instal the Liṅga and worship it. One shall pierce the cosmic egg - instantaneously by performing the rite of installing the Liṅga which acts like a large sword fixed to the path of good. The

devotee shall then go out. (1-21).

Chapter : XLVII

In this chapter, the method of installing the līṅga is described. (1-49).

Chapter : XLVIII

The mode of installing the other gods is described here. The Yāgakūṇḍas of Devas shall be fixed with their respective mantra and Devas installed and worshipped after the celebration of festivities in accordance with their injunctions. The worship of the sun shall be performed with five or twelve sacred fires. The kūṇḍas shall be circular in the form of a lotus; the kūṇḍa of Āmbā shall be triangular. Only one Varadhanī is ordained for all together. In all the rites relating to the śaktis the kūṇḍa shall be triangular in shape. The Gāyatrī of Śiva shall be used assiduously for all other deities since all of them are born out of the parts of Rudra.

The different gāyatrīs are narrated (viz. twenty two). In the end the installation of the palace is described. (1-50).

Chapter : XLIX

The installation of Aghoreśa is in accordance with the general injunctions regarding the Līṅga, with the distinction that it shall be accompanied by the Aghora mantra and its ancillaries. (1-16).

Chapter : L

The greatness of reciting the Aghoramantra is described. The rite of worshipping Aghora shall be performed when a very formidable and invincible enemy has arrived, or when one's entire army has been slain or when the battle has been waged. (1-50).

Chapter : LI

The Vajravāhanikā Vidyā is terrifying unto all enemies. It is described here. (1-18).

Chapter : LII

In this chapter we find the various applications of Sāvitrī mantra. (1-16).

Chapter : LIII

This is the rite of conquering death. The devotee performs a homa with ghee and gingelly seeds. (1-4).

Chapter : LIV

The greatness of the Tryāmbaka mantra is given here. With the Tryāmbaka mantra one shall worship the three-eyed lord of Devas in Bāna Liṅga or in a self-born Liṅga. Those who wish to prolong their lives and those who are conversant with the vedas shall worship Śiva with a thousand and eight white lotuses or a thousand red lotuses or a thousand blue lotuses. (1-35).

Chapter : LV

There are five types of Yoga, the first is Mantrayoga, the second is sparsa, the third one is Bhāva, the fourth is abhāva and the fifth is Mahāyoga which is the most excellent of all. All these yogas bestow powers of Animā, etc. and perfect knowledge.

Then the qualifications of the desciple and of preceptor are narrated.

Then the verses of the LP and the greatness of the LP is mentioned.

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1. Translated into German by W. John, ZDMG, 69 (1915), p. 539 ff.
2. See, Paranjape, V.V., Purāṇa IX.2, pp. 285-89.
3. Vide 'Vratas' under section II, Chapter III of this thesis.
4. Vide : V. Raghavan, "Music in the Liṅgapurāṇa", Journal of the Music Academy, XIX (1948), pp. 203-5.
5. Vide, Ch. IV, Section II of this thesis.
6. For detail see Ch. III, Section I (4), (Viz. Eight forms), of this thesis.
7. For detailed see Ch. III, Section I (4) (Viz. description of the wives and the children of the eight bodies).