

CHAPTER : III

RELIGION

Section : I

ŚAIVISM

The following topics are discussed in the first section :

- (1) Bird's eye view
- (2) Meaning of Śivaliṅga
- (3) Schools of Śaivism
- (4) Lord Śiva
- (5) Liṅga (Phallus) Worship

1. Bird's eye view : Origin and development of Śiva-worship from the Vedic period :

Before discussing the nature of the Śivaite religion in the LP, it would be proper to take a short bird's eye view of Śiva-worship from the ancient times. The name Śiva is rarely found in the RV. Scholars trace the origin of the deity Śiva to the Vedic God Rudra. Macdonell¹ holds that Rudra of the RV is the earlier form of Śiva. R.G. Bhandarkar² also thinks that the conception of Śiva must have been developed from the Rgvedic God Rudra.

In the RV, Rudra is described as possessing weapons which slay cows and men³. He is prayed to keep these away from cattle and men and protect them⁴. When cattle go unharmed, Rudra is represented as Paśupa⁵ or the protector of cattle. He is also prayed to keep all people from illness⁶. He is spoken of as possessing healing remedies⁷, and as the best of physicians.⁸

As generally considered, the vedic ~~and~~ God Rudra was not only God of terror. According to the hymns addressed to Rudra, that of bestowing prosperity and that of destroying - suffering. He is conceived to be a benevolent deity when he confers wealth and welfare, and to be a wrathful deity when he punishes evil-doers. Rudra's twofold nature as a wrathful and malevolent deity and as a benevolent deity when appeased is vividly depicted and fully developed in the RV.

There are many indications in the RV that go to prove that Rudra of the RV is the Śiva of the later times. He is described as Paśupati. His form as described in the RV is almost the same as his image in the later times. He is called Kapardin. He is indicated as the destroyer by his name Rudra⁹. In the RV even the term Śiva appears used in apposition to Rudra¹⁰. The Rgvedic Rudra exhibits more of the traits of the Rudra-Śiva of later times than have generally been allowed. In one hymn, for instance, the term Vṛṣabha is applied to him five times, and he is called the doctor of doctors, Īśāna, Yuvan, Ugra, etc.¹¹. He carries the bow and arrows and wears necklaces of all sorts and is followed by his hosts. In one of the

stanzas of this hymn also occurs the term Kumāra. Thus most of the stuff from which Śaiva legends take their rise is apparently as old as the oldest part RV. Though Śiva as a deity is unknown to the RV, there can be no manner of doubt that the Vedic Rudra has furnished the foundation for Śaivism as we know it¹². Bhandarkar¹³ thinks that even in the RV Rudra is raised to Supreme power.

The character of Rudra as Śiva is fully developed in Śatarudriya, which occurs both in the Taittirīya-saṁhitā and the Vājasaneyi-saṁhitā¹⁴. Here all the epithets peculiar to Śiva are found. Such as Śaṅkara, Śaṁbhū, Īśāna, Īśa, Bhava, Śarva, Ugra, Soma, Paśupati, Nīlakaṇṭha, Nīlagrīva, Girīśa, Mahādeva, Maheśvara, Śitikaṇṭha, Śipivīṣṭa, Nīlāloṇita, Mr̥ḍa and Pinākin. Here his office as chastiser of criminals and sinners comes to be more dreaded.

In the Atharvaveda Rudra is raised to a higher position. Many names are given him, the prominent among which are Bhava, Śarva, Bhūtapati, Mahādeva, Ugra and Īśāna. A study of these names shows that the double character of Rudra, the destructive and the beneficent, is still maintained. Bhava and Śarva are treated as two distinct deities and spoken of as ruling over two-footed and four-footed beings¹⁵. Bhava and Śarva are invoked to launch the lightning against the doer of wickedness¹⁶. They are called Bhūtapati (the lord of spirits) and Paśupati (the lord of beasts)¹⁷. They are ^{reverenced} ~~reverenced~~ as being in their domains in the sky and in the middle regions¹⁸.

A wish is expressed that the arrows of Bhava, Śarva and Rudra, who is Paśupati (the lord of beasts) may be always propitious (sadāsiva)¹⁹. Savitr is called Aryaman, Varuna, Rudra and Mahādeva²⁰. All the stars and moon are under Rudra's control²¹. The Gods made Bhava the archer, the protector of the Vratyas or out-casts, in the intermediate space of the eastern region, Śarva of the southern region, Paśupati of the western region, Ugra of the northern region, Rudra of the lower region, Mahādeva of the upper region and Īśana of all the intermediate regions²².

In the Brāhmanas, that succeed the Vedas, the terrific side of Rudra's nature comes to be stressed and his beneficent nature is a little obscured. The people considered him capable of punishing even the gods when they violated any established moral code.

In SB²³ and KB²⁴, Rudra is mentioned as the son of Uṣas; and after he was born, Prajāpati gave him as he grew up, eight names, seven of which are the same as those given above from the AV, and the eighth is Āsani or the thunderbolt. Of these eight names, four-Rudra, Śarva Ugra and Āsani, are indicative of the destructive energy and the other four, viz. Bhava, Paśupati, Mahādeva or Mahādevah and Īśana, of its benignant counterpart.

In the Gopatha Brāhmaṇa Śiva takes the place of Rudra. This is really significant of the predominance of the name Śiva as a deity, over Rudra for the first time. In Śg Rudra comes to

be considered an object of terror and his good beneficent nature gradually comes to be forgotten. Rudra is thought of in this Brāhmaṇa as a kind of evil spirit roaming about from place to place and the sacrificer is, therefore, requested to place for him cakes on the ways and cross ways, etc.²⁵

The Brhadāranyaka Upaniṣad mentions all vedic gods and generally attaches the original characteristics of these old deities (I.4.11,17). It recognises Indra, Varuna and Rudra as powerful gods but seeks to find an explanation of how they were so powerful by saying that these rulers among the gods derived their might from Brahmā's superior form of "Kṣātrahood".

The chāndogyopaniṣad, does not give, on the other hand, such prominence to the vedic deities. Rudra is not mentioned at all therein. In it Indra learns with great pains the meaning of Brahman from Prajāpati. ²⁶

There is almost a total neglect of vedic gods in the Taittirīyopaniṣad, except the bare mention of their names in the Śāntipāṭha, the opening hymn of invocation. In other Upaniṣadas also no attention is paid to vedic gods. On the contrary there seems a feeling developed that the gods were unworthy of the honour paid them previously. For example in the Kenopaniṣad Vedic gods Agni, Vāyu and Indra are belittled as being quite powerless before Brahman, the universal spirit, which they were unable to understand.

In Prasnopaniṣad Rudra, as a form of Prāṇa, is stated here as the protector. Thus Rudra attains a high position here and is a manifestation of the Parabrahman, which by implication

means Śiva, because Rudra later is Śiva's Saṃhāramūrti.

In the Śvetāśvataropaniṣad, Rudra-Śiva attains the highest position as Parabrahman, which He ever retains afterwards in Śaivism. Here Śiva-Rudra is altogether different from the Rudra of the Brāhmanas where his terrible nature was stressed. Here he is the one great Lord of the Universe. It is stated that He rules all the worlds. He alone is at the time of projection and reabsorption of the Universe. Those that know this attain immortality. Rudra alone exists. He rules all the worlds with his powers of rulership. He stands opposite all creatures; and after creating them ^{he} ~~in~~ protects them and frown at the end of time. Having an eye on every side and a face on every side, having an arm on every side and a foot on every side, the one god blows (the belows) with hands and wings, creating the heaven and the earth. He who is the source and origin of the gods the ruler of all, Rudra, the great seer, who of old created the golden germ, may be endow us with clear intellect²⁷. In short Rudra-Śiva is raised to the status of the Supreme God-head and is invested with a personality perceived and acknowledged by all. Bhandarkara²⁸ also thinks that Rudra-Siva was alone, in the field as the Supreme God, and the germs of Bhakti or love, which manifested themselves at the time were directed towards him.

In the Atharvasiropaniṣad Rudra's position as the Supreme Being or personal Brāhman is fully vindicated by means of a story that once Gods went to Rudra and asked him who he was. He told them that he alone was, is and will be and none

other. He said he was everything, eternal and non-eternal, manifest and unmanifest, the east and west, etc. he was man and woman, he was Sāvitrī, Gāyatrī and so forth. After enumerating so many things that he was and impressing on their minds, that he was the universal all-pervading Brāhman he disappeared. The gods thereafter raised their hands praised him in sentences in which Rudra was said to be identical with such a variety of things that showed his being the Universal Supreme Being. He is identified with Omkāra to which epithets expressive of divine attributes have been given. The epithets are said to be the attributes of Rudra and are explained etymologically why they are so attributed to Rudra and identical with him. But one thing, that strikes is that there is no mention of Śiva, though other names of Śiva like Mahēśvara and Īśāna are mentioned. Gauri comes to be mentioned in it. It is worthy-noticing at the same time that the derivation of Rudra is given²⁹.

So far as the characteristics and technical terms of Śaivism are concerned Bhasmadhārana is alone mentioned, as the thing to be practised to attain Mukti, Paśupāśavimokṣana, which is peculiar to Śaiva or Paśupata sect. Except for these two, no more information about the practices and tenets of the religion are available. Hence it seems that Śaivism was still in making during the times of this Upaniṣad and had not fully developed in all its technicalities.

It is that the idea of the pre-vedic deity Rudra-Śiva gradually developed from the Vedic times into the theistic

Parabrahman in the Upanisads and finds its fullest vindication in the Atharvasiras at last.

Development of Saivism in later times upto the 12th century A.D.:

The vedic period was followed by the sūtra period when the Śrauta and Grhya sūtras were composed. A sacrifice called sūlagava is mentioned in most of the Grhyasūtras. A bull is sacrificed to Rudra to appease him³⁰. The rite should be performed beyond the limits of a village, and its remains should not be brought into it, which rule sufficiently indicates the inauspicious character of the rite. This sūlagava sacrifice should be performed in a cow-shed when a cattle disease has to be averted, In PG³¹ the names uttered in throwing the oblations are the wives, Indrānī, Rudrānī, Śavānī and Bhavānī.

Directions are given in PG³² to render obeisance to Rudra and pray for safe conduct when traversing a path coming to a place where four roads meet, crossing a river, getting into a ferry-boat entering a forest, ascending a mountain, passing by a cemetery or by a cow-shed and such other places. Similarly HG³³ directs that a traveller should adore Rudra by repeating the specific formula given by him, when he comes to the crossing of four roads or to a heap of cattle-dung, when serpents creep, and when he is overtaken by torando, or is entering a river, or comes to a variegated scene, sacrificial site or an old large tree. Bhandarkar³⁴ thinks that, in the time of the Grhyasūtras, Rudra was still a terrible god, who had to be appeased.

In Rāmāyana, Rāma, it is said to break the bow of Śiva, as a wager laid down by Janaka to marry his daughter Sītā. This shows that Śiva was the deity worshipped even by some Aryans.

After Sītā was carried away by Rāvana, Rāma had to go to Lāṅkā to gain back his beloved Sītā. On the shores of the sea Rāma worshipped the Līṅga of Śiva, known even to this day as the Setubandha Rāmesvara, one of the twelve celebrated Jyotirlingas of India.

Rāvana himself was a great devotee of Śiva and always carried with him a golden Līṅga for his worship. He placed the Līṅga in the midst of a pedestal of sand and worshipped it. Pillai³⁵ states that by his austerities and penances for years he obtained boons from Śiva, as longevity and a broad bright sword, which gave him victory.

During the times of Mahābhārata, the cult of Bhakti or devotion to either Śiva or Viṣṇu as deities had taken firm root in the land. The nature of Śiva as shown by the accounts given in the Mahābhārata is that He was a powerful God. Though an impetuous and wrathful deity he was generous and bountiful when propitiated and would stint in no boons to be given to his sincere devotees. If anybody desired to have something, he was sure to have his desires fulfilled when Śiva was appealed to. He has all the attributes of the Supreme God head and is represented as betaking himself to yogic practices or contemplation at times, even though he delighted in the company of his wife, Pārvatī.

In the Āraṇyakaparvan Arjun is said to have gone to the Himālayas and practised austere penance there for obtaining Pāsupatāśra from Śiva. Śiva appears there with his wife Pārvatī, disguised as a Kirāta, in order to test the sincerity of Arjun's devotion. A great fight takes place between them and Arjuna is over powered in the end and he lies down on the ground. Arjuna then prays Śiva and worships him on the altar. When flowers were put on the head of Śiva, they appeared to have been put on the head of the Kirāta. Arjuna makes out that the object of his adoration and fight was Śiva Himself, who being quite pleased with the devotion of Arjuna offers him all he desired, whereupon Arjuna asks for the weapon presided over by Pāsupati (Pāsupatāśra) that possessed the power of destroying all formidable enemies (Chaps. 38-40).

In chapters 80-81 of the Dronaparvan Kṛṣṇa and Arjuna are said to have gone to the Himālaya and seen Śaṅkara at his dwelling. They fall at his feet and praise him as being the unborn, the creator of the universe and the unchangeable. They thus propitiated him and asked for the Pāsupata weapon. They were directed to go to a lake, where the Astra was placed. When they went there they saw two venomous serpents, which, however, assumed the forms of a bow and an arrow on seeing them and were taken away by Arjuna.

Thus we can say that Śaivism had become a predominant religion in the epic age. Śiva had come to be looked upon as the bestower of all kinds of boons and gifts, for which he was sought after with devotion by the aspirants of the boons and

gifts. He was the greatest Yogi and excelled all gods in power and penance.

Next come the Purāṇas. Śiva Purāṇas, maintain that Śiva is the Parabrahman and the highest of gods whom it was impossible even for Viṣṇu and Brahmā to understand well. In the Purāṇas Śiva the Parabrahman, in his theistic form is said to reside in the Kailāsa mountain practising penance there, probably to set an example for the beings to follow. He is said to reside there with his consort Pārvatī, who is his Śakti or inscrutable power. He leads a conjugal life at his pleasure in the company of Pārvatī, the daughter of the Himālayas. Various stories of his exploits of destroying the Tripura and the demons, Andhaka, Śāmbha, Nikumbha, Jalandhara and Mahiṣa are elaborated. The imports of the various names of Śiva, such as Tripurāri, Dhūrjatī, Nilakantha, Śrīkantha, Śitikantha and so forth, is given by means of stories.

Śiva has no genuine incarnations like those of Viṣṇu, yet his worshippers have propounded in their sectarian zeal that Śiva has 28 incarnations contemporary with the 28 Vyāsas, and their names Śveta, Damana, Sutāra, etc. are mentioned in the Vāyu, Śiva and Liṅga Purāṇas.

Śiva is worshipped as Paśupati, the lord of cattle, beneath whom all the gods and creatures ranked as mere cattle. This cult of Paśupati is called the Pāsupata cult, which is highly commended in the Śaiva Purāṇas and reprobated in others. The Purāṇas record the Pāsupata religion, the general name of

all Śaiva sects and its principles and practices in the form of Linga worship. In them Śaivism finds its fullest and widest expression in all its aspects and details.

Definite historic mention of Śaivism :

The end of the Kushan rule synchronizes with the rise of the Bhāra Śivas. Roughly their rise is to be dated about 150 A.D. The Bhāra Śivas adopted lord Śiva as the presiding deity of their empire. Śiva was the iṣṭa devatā. We find Śiva everywhere in the Bhāra Śiva period. The Bhāra Śiva rule was marked by Śiva asceticism. They have no grandeur, except the grandeur, of their severe and austere undertaking. They ignore the imperial coinage of Kuśānas and revert to the old Hindu coinage. They assume no grandeur like the Guptas. Like Śiva they have a self-imposed non-richness. Like Śiva they give and not partake.

The Vākātakas succeeded the Bhāraśivas and their dynasty came into existence about a century before Samudragupta's conquest. Their kingdom (248 A.D. - 284 A.D.) developed into an empire (284 A.D. - 348 A.D.) Though most of the achievements in Hindu revival are to be credited to the Bhāraśivas, the maintenance of that free inheritance for fifty years with further progress is to be attributed to Vākātakas who carried on the policy of the Bhāraśivas.

Śaivism in Śrī Harsa's reign :

Later in the seventh century in the reign of Śrī Harsa Var-

ghan Śaivism was in a flourishing condition, as may be known from the elaborate description of Bhairavācārya in Bāṇa's Harsacarita. It furnishes another land mark in the history of Śaiva asceticism³⁶. "The history of Mattamayūra sect in the Haihaya kingdom of Tripurāri mark another stage in the same line"³⁷. "The chinese traveller Hiuen Tsiang in the middle of the seventh century mentions the Pāsupatas twelve times in his book. In some places he says that there were temples of Mahesvara at which the Pāsupatas worshipped; in one or two temples, he says, they resided. And at Benares he found about ten thousand sectaries who honoured Mahesvara, besmeared their bodies with ashes, went naked and tied their hair in knots. These and those who lived in temples must have been like the Bairgis, or ascetics, of modern times, who had given up the world; But probably the others mentioned by him were the followers of the Pāsupata faith who lived the ordinary life of householders. The many temples of Śiva constructed by early cālukyas and the Rāstrakūṭas and the Kailāsa and other cave temples at Ellorā excavated by the latter, contain no indication of their being intended for any specific Śaiva sect, and therefore, they may be regarded as pointing to the diffusion of the general worship of Śiva in Maharashtra from the seventh to the tenth century."

Śaivism in South India :

During the first eleven centuries of the christian era śaivism prospered in South India and made tremendous progress to the complete routing of Jainism and Buddhism. The latter was uprooted and driven out of the land, as it was done in the

Northern India in the times of Bhāra Śivas and Vākātakas. During this period Jainism had come down to South India and had such thorough hold on some people that Śaivism and Vaiṣṇavism were in the background. Besides, some kings had not only espoused the cause of Jainism, but were Jains themselves. However, Śaivism re-asserted itself gradually and spread like wild fire under the advocacy of Śaiva teachers and under the intense Bhakti cult of 63 Nāyanārs of Śaiva saints.

In the South India the Pallavas like the Bhārasīvas and the Vākatakas in Northern India, had made Śaivism their state religion. According to Jayaswal, the Pallavas ruled from 295 A.D. to 360 A.D. He³⁸ states that, "they established Śaivism as the state religion in the south as the Vākātakas did the same in the North".

During this period literature about Śaivism as the state religion in the South as the Vākātakas did the same in the North".

During this period literature about Śaivism came to be written in the Tamil language. The earliest and the most authoritative book on Śaivism was Tirumandirum of Tirumullar, who was himself one of the 63 Nāyanārs. But Śaivism has a few references made to it in the earlier Tamil literature, called the Sāṅgam literature. This literature is mostly of love and war and is divided into two broad groups as Puram and Aham. It is, therefore, not possible to make an estimate based on the literature of the progress in religion and religious thought. However, from occasional references and incidental allusions, some information

can be collected about Śaivism from the literature. Thus in a Puram stanza there is a reference to the destruction of the three castles, the blue neck, the moon on the head and an eye on the forehead, which is clearly about Śiva. So also in a poem called Pura Nānūru, it is said that "³⁹The one veda classified as four vedas and understood by means of the six Vedāṅgas is ever on the tongue of Śiva of fully cultivated understanding and high mottled locks. The point worthy of notice here is that the Veda (which according to tradition came out of its own accord, and not from the mouth of anybody) is described as abiding for ever in the tongue of Śiva. He alone therefore is fit to reveal the veda, or make it known to the world. Again, any one uttering the veda, necessarily, utters the word of Śiva. Such a conception can originate only from one who regards Śiva as the highest god. Thus it is evident that the poet (Āvūr Mūlam Kilār) was a believer in Śaivism".

In Maṇimekalāi, an excellent Tamil work by Sattanār, the superiority of Buddhistic philosophy to the philosophies of other religions is established. Maṇimekalāi is only a story of a girl who becomes a nun and enters into an enquiry of "which philosophy is superior to which else". In the course of her inquiry she goes to a Śaiva-vādin. The current views on Śaivism are found in a nut-shell. Nārāyaṇa⁴⁰ stated that the two lights (the sun and the moon), the doer and the five elements constitute the basis from out of which human beings are made by combination of life and body. He who does this is

constituted of Kailas; his nature is to create beings as an act of play and He destroys them and thus gets rid of their sufferings; and He, besides whom there is no one else, such a one is my god".

Saivism during the period of Nayanars :

It is during the period of 63 Nayanars that Saivism flourished and became firmly rooted in the land so as to get better of Buddhism and Jainism which came into conflict with Saivism; with the result that both these religions were completely routed. Buddhism disappeared from the land, Jainism remained the religion only of a small minority as is seen now. Of the sixtythree Nayanars four Nayanars, namely, Tirumular, Sambandar, Appar or Vagasa and Sundarar or Sundarmurti are great writers and have written very authoritative books on Saivism. Tirumular is the earliest and greatest of all and his work "Tirumandirum" is the most authoritative and exhaustive in the treatment of Saivism. Next come Sambandar and Appar who were contemporaries of ten other Nayanars. Sundarmurti comes last; and eight other Nayanars were his contemporaries. Some Nayanars seem to be contemporaries of Tirumular also, as Tirumular severely condemns those that speak ill of Adiyaras or devotees of Siva, who were thought by Nayanars as much worthy of worship as Siva himself. Some became Nayanars merely because they referred and adored Saiva devotees and gave them food or anything that the devotees required.

The dates of Tirumular (circa 400-600 A.D.) Sambandar and A.

Appar (circa 650 A.D.) and Sundarar (circa 800-825 A.D.), based on some reliable data, have been determined. But it is not possible to do so in the case of other Nāyanārs. However, it can be said that they lived during the period of six centuries from 4th to 9th century A.D.

The lives of 63 Nāyanārs have been outlined by saint Sundar in his Tiruttondattogai, in which the author sings of the Nāyanārs. The lives were later elaborated in Periya Puranam by Sekkilar, who lived about the end of the eleventh century, A.D., the Puranam gives detailed information about the Nāyanārs and devotional activities and is, therefore, the main source of knowledge of the Nāyanārs. The main features of the Nāyanār's period are as follows :

- (1) It was the age of Bhakti or sincere devotion to the God head Śiva, who was alone the saviour of the Bhaktas.
- (2) It was mainly the age of caryā or Dāsamārga.
- (3) It was the age of Cosmopolitan spirit that pervaded the religion.
- (4) It was the age of miracles.
- (5) It was the age of Śivabhaktas and Śivayogis wandering about the country and receiving reverence and adoration from Śaivas.
- (6) It was the age when no distinction was made of sex. Females were not excluded but considered equally entitled to religious practices.

- (7) It was the age of hostility and conflict with Jains and Buddhas.
- (8) It was the age of Āgamic culture when the Āgamic rites had been practised and when the Āgamas and their teachings were reconciled with the vedas and their teachings, and both were considered equal and one.

(i) Saivism, a pre-vaishnava religion :

Saivism is earlier than Vaisnavism is evident from the fact that Śiva was the deity of the Pre-Aryan people, the Dravidians; While Viṣṇu was not so. The Mohenjo Daro and Harappa finds definitely prove that Saivism existed before the arrival of the Aryans in India; and the inscriptions found at the sites and read and interpreted by father Heras, remove all doubts about the existence of Saivism in pre-historic times. The Linga worship and the characteristic attributes of Śiva, like the three eyes, the trident, the snake, the axe, etc., found in the inscriptions prove definitely that Śiva was worshipped by the Indian people before the influx of the Aryans. But no such attributes peculiar to Viṣṇu having been found out in the information available at present of the Dravidian Religion, it is clear that Viṣṇu was not a pre-Aryan deity.

During the time of Upaniṣads, the principle ten or twelve Upaniṣads, Viṣṇu is scarcely mentioned except in Kathopanīṣad. While Śiva is mentioned as Parabrahman in kenopanīṣad and is made the theistic Parabrahman in Śvetāśvataropanīṣad. From the

Brāhmanic story of Tripurasamhāra elaborated in Mahābhārata, Karnaparva, it can be easily seen that Viṣṇu was not as prominent as Śiva or Brahmā in the period of Brāhmanas or Upanisads.

Bhandarkar⁴² states that "Rudrasīva was a deity whose worship was common to all Aryans and who was not at first a sectarian god, he was in charge of the field before the Vaiṣṇava or Vāsudevic deities came to contest his supremacy".

(ii) The meaning of Śivaliṅga :

The origin of the liṅga and its worship has been a subject of great controversy. Some⁴³ associate the liṅga-cult with that of the phallus. Some⁴⁴ hold that the liṅga-worship originated from the aborigines of India and some⁴⁵ that the association of the principles of liṅga with the worship of Śiva-Rudra was alien to the Aryans. Several scholars⁴⁶ have repudiated these views. It has also been said⁴⁷ that the worship of the tree was later preserved in the form of a stump of the tree, which was later replaced by a stone pillar, which took the final shape as the liṅga. According to those who do not accept the phallic symbolism of the Śivaliṅga, the concept of liṅga is said⁴⁸ to have had its origin from the hymn in the AV, sung in the praise of the skambha or pillar. Among the scholars who have examined the phallic theory and canvassed the vedic origin may be mentioned C.V.Narayana Iyer, author of Origin and Early History of Śaivism in South India (pp.49-58)⁴⁹.

What then is the Liṅga? What is the meaning of the symbol?

It is amorphous representation of Śiva and the least anthropomorphic, as maintained by A.K.Kumarswamy⁵⁰ who says, "The Liṅga is not properly an instance of sex symbolism, it is probably not of phallic origin but derived from the stūpa, and is now regarded as the highest emblem of Śiva, because the least anthropomorphic. True sex symbolism in Indian Art or literature assumes two main forms. The conception of the relation of the soul to God expressed in terms of the passionate adoration of a woman for her lover and the representation of the energetic power (śakti) of a divinity as a feminine divinity".

(iii) Schools of Śaivism :

The prominent characteristic of the Śaivas from its very inception was that they discarded the vedic form of worship, of performing sacrifices to the deities representing the forces of nature, and their worship was mainly Arcāṇ and Dhyāna of the deity, the cosmic principle. We now proceed to see when the worshippers formed into a distinct sect, which in course of time developed into various sects.

A sect is a religious body or denomination, in which distinct religious doctrines and principles are formulated and which as a distinct religious philosophy and common forms of worship that distinguish one particular sect from another, either of the same religion or another religion.

In the Vāyu Purāṇa (Ch.23) and the LP (Ch.24) it is said that, Maheśvara told Brahmadeva that when Vāsudeva the best of Yadus, would be born of Vāsudeva, he would incarnate himself as a Brahmacārin by the name of Lakulin at a place, called Kāyāvatar or Kāyāvarohana, and that Lakulin would have four pupils of names Kusika, Garga, Mitra and Kaurusya these would be Pāsūpatas, for their following the religion of Paśupati; that they would sprinkle their bodies with ashes and would in the end go to the world of Rudra, after preaching Maheśvara Yoga.

Bhandarakar⁵¹ narrates the following sects. (i) The Pāsūpata system (ii) The Śaiva system (iii) Kāpāla and Kālamukha sects (iv) Kāśmīr Śaivism and (v) The Vīraśaiva or Liṅgāyata sect.

(1) The Pāsūpata system :

The five topics mentioned by Śaṅkara and explained by his commentators are these : (1) Kārya, or effect, which is Mahat and the rest produced from Prādhāna; (2) Kāraṇa, or the cause which is Īśvara or Maheśvara and also Pradhāna; (3) Yoga, which is absorption in meditation or the muttering of the syllable om, contemplation, concentration etc.; (4) Vidhi, bathing (in ashes) at the three points of time, i.e. the beginning, the middle and the end of the day, and rest upto Gudhacaryā, i.e. incognito movement; (5) Duhkhānta, which is final deliverance. This is amplified by Mādhava in the section on the Pāsūpata sect.

(2) The Śaiva system :

There are three principles : (1) the lord (pati); (2) the individual soul (paśu), and (3) fetters (Pāśa); and the whole system has four Pādas, or parts, which are knowledge (vidyā), action - (kriyā), meditation (yoga) and conduct or discipline (caryā). The first part contains an explanation, of the nature of the individual soul (Paśu), fetters (Pāśa) and God (Īśvara) and determines the importance of formulas (Mantresvara). This leads to initiation (Dīksā), which is necessary for the acquisition of the highest object of life. The second part contains an explanation of the process of initiation (Dīksāvidhi), which is of many forms and has many parts. The third part explains meditation, or concentration along with its subsidiary processes. The fourth teaches discipline, or conduct, consisting in doing what is prescribed and avoiding what is not prescribed, Without this Yoga is not possible.

(3) Kāpāla and Kālamukha sects :

Rāmānuja tells us under II.2.35 or 36 that the Kāpālikas maintain that a man who knows the essence of the six marks (Mudrikā) and who is skilful in their use, attains the highest bliss by concentrating his mind on the soul seated on the female organ. The six marks are (1) a necklace, (2) an ornament, (3) an ear-ornament, (4) a crest jewel, (5) ashes, and (6) the sacred thread (Yajñopavīta). He whose body bears these marks is free from transmigration. The Kālamukhas hold that the

following are the means for the attainment of desires concerning this world and the next : (1) eating food in skull; (2) besmearing the body with the ashes of a dead body; (3) eating the ashes; (4) holding a club; (5) keeping a pot of wine; and (6) worshipping the god as seated there in. A bracelet of Rudrākṣa, one string of matted hair on the head, a skull, besmearing the body with ashes, and such other things are mentioned in the Śaiva sacred books.

(4) Kashmir Śaivism :

The Kashmir Śaivism has two branches, the Spanda Śāstra and the Pratyabhijñā Śāstra. The authorship of the first is attributed to Vasugupta and his pupil Kallāta. The two principle works of the system are the Śivasūtram or Śivasūtrāṇi and the Spandakārikās which are fiftyone verses only.

The followers of the Spandaśāstra (school) boldly deny the necessity of God's having a prompting cause, such as karman, or a material cause, like the Pradhāna, for the creation of the world. Neither do they admit that he is himself the material cause, as the Vedāntasūtra's maintain, nor do they think that some principle of illusion, such as Māyā, generates appearances which are false. God is according to them independent and creates merely by the force of his will all that comes into existence. According to this system the individual soul is identical with the supreme soul. But the former does not perceive this identity on account of his impurity.

The founder of the Pratyabhijnā school of Kashmir Śaivism was Somananda, the work written by whom is called Śivadr̥ṣṭi. But the principal treatise of the school was composed by his pupil Udayakāra.

The doctrines of the creation of the world and of the relations between the individual and supreme souls set forth by this school are the same as those maintained by the preceding one. But the way of the perception of the identity is recognition according to this system. There is an Upanisad text⁵² from which it follows that everything shines when He shines and that everything becomes perceptible by ^{His} this light, and thus our knowing power is the same as God's and everything outside of us becomes an object of knowledge by his illumining power. The individual soul does not feel the bliss of godly nature, though he is himself God, because he is not aware that those attributes which belong to the divine nature exist in him. But when he is led to believe by his preceptor that he possesses them, i.e. when by his instructions he is enabled to recognise God in himself, then it is said that the serene bliss dawns upon him. The spanda school mentions the dawning of the form or vision of Bhairava, or God, while this maintains that recognition of oneself as God is the way.

According to Mādhava, these two systems do not enjoin restraint of the breath, concentration, and all that course of fantastic external and internal conduct or discipline which the other schools prescribe as essential. These two schools apparently cut themselves off from the old traditional Śaivism

which gradually developed itself into the ghastly Kāpālism or Kālamukhism and hence the epithet Pāsupata or Lakula cannot be applied to them in any sense.

(V) The Vīraśaiva or Lingāyata Sect :

The foundation of this sect is generally attributed to Basava, who was the son of Mādrīrāja, a Brāhmaṇa supposed to be of the Ārādhyā sect. His story is given in the Basavapurāṇa published in 1905, at Poona. From this story it by no means follows that he founded the sect by settling its doctrines and founding what may be called a church. He, however, appears to be a strenuous supporter of the sect. In the beginning of the Basavapurāṇa, Nārada is represented to have gone to Śiva and told him that on earth there were devotees of Viṣṇu, followers of the sacrificial religion, Jainas and Buddhists, but that there were no devotees of his. He mentions Viśveśvarārādhyā, Paṇḍitarādhyā, Ekorāma, the great yogin and others as having flourished from time to time and established Śivabhakti, but there is none now. Śiva thereupon told his Nandin to become incarnate on earth for the promotion of his religion and the furtherance of the cause of Vīraśaivas.

The Vīraśaiva creed was reduced to a shape by the Ārādhyas, who must have been men of learning and holy living and the subsequent reformers, such as Basava, gave it a decidedly uncompromising and anti-Brāhmaṇical character. And thus these two sects of the Vīraśaiva faith came into existence. The doctrines of this school are as follows :

The one, Highest, Brahman, characterised by existence (sat), intelligence (cit), and joy (Ānanda), is the essence of Śiva (Śivatattva) and is called ^Sthala. Then are given explanations as to why it is called sthala, two of them based upon an artificial etymology. In the supreme Brahman, or the essence of Śiva, Mahat and other principles exist and are eventually resolved into it. In the first existence the universe, arising from Prakṛti and Puruṣa and to it, it returns at the end; therefore it is, called sthala. (The first part stha signifies sthāna or standing and the second part 'la' signifies laya, or resolution). That name is given to it also because it is the support of the whole moveable and immovable world and holds all powers, all luminaries and all souls. It is the resting place of all beings, of all worlds, and of all possessions. It is the highest place to be attained by those who seek the highest happiness and therefore it is called the only and non-dualistic sthala (position).

By the agitation of its innate power (śakti), that sthala comes divided into two : (1) Liṅgasthala, (2) Aṅgasthala, Liṅgasthala is Śiva or Rudra, and is to be worshipped or adored, while the Aṅgasthala is the individual soul, the worshipper or adorer. In the same manner, the śakti, or power, divides herself into two by her own will, one of the parts resorting to the individual soul and being called Bhakti or devotion. ^{to Śiva and being called Kālā and the other resorting} Śakti, or power, has got a certain susceptibility which leads it to action and entanglement with the world, while

Bhakti is free from that susceptibility and turns away from action and from the world and leads to final deliverance.

The ¹sakti or power makes one an object of worship, while Bhakti makes one a worshipper; therefore, the former exists in the Liṅga or ¹Śiva, and the latter in the Aṅga or individual soul. Eventually, by this Bhakti, there is a union between the soul and ¹Śiva.

The Liṅga is ¹Śiva himself, and not a mere external emblem of him. The Liṅgasthala is divided into three : (1) Bhāvaliṅga, (2) Prāṇaliṅga, and (3) Iṣṭaliṅga. The first is without any parts (kalā) and is to be perceived by faith. It is simple sat (existence), not conditional by space or time, and is higher than the highest. The second is to be apprehended by the mind and has parts and is without parts. The third has parts and is apprehensible by the eye. This confers all desired (iṣṭa) objects and removes afflictions; or it receives its name because it is worshipped (iṣṭa) with care. The Prāṇaliṅga is the intelligence (cit) of the supreme soul and iṣṭaliṅga, the joy. The first is the highest principle, the second is the subtle form, and the third, the gross form.

The belief of the ¹Vīrasaiva school that the original essence of ¹Śiva divided itself by its own innate power into Liṅga or God, and Aṅga, or the individual, and under the influence of other powers the essence became the creator of the world, shows that the doctrine of that school is that the rudiment of the creation exists, in God himself in the shape

of his power, but this power is not unreal. This doctrine, therefore resembles that of Rāmānuja.

(4) Lord Śiva :

Lord Śiva

The LP says that He is defined as ātman (soul) because he attains the sense objects (āp to attain), because he takes up (ā + dā to take up) the sense objects and because he swallows up (ad to eat) the sense objects. He is called Rsi because he goes everywhere. He is sarīrin because he is its (body's) lord. He is called svāmin because he possesses everything. He is called Bhagavāna because he possesses Bhaga (loveliness excellence, fortune, glory). He is called Śiva because he is devoid of impurities. He is called Purama because he is distinguished and eminent. Since he protects he is called om. He is called sarvajña because he knows everything - perfectly. He is sarva because he is identical with all. He divides himself into three and functions, in the three worlds. By means of three forms he creates, swallows and protects. Since he is primordial he is called "Adideva". He is called Aja because he is not born. Since he protects people he is known as Prajāpati. Since he is the greatest among Devas, he is called Mahādeva. He is omnipresent and not subservient to Devas. Hence, he is Īśvara. He is Brahma because he is massive. He is called Bhuta because of existence. Since he is single he is called Kevala. Since he lies down in the soul, he is called Puruṣa. He is known

as self-born because he has no beginning and he is prior to all. Since he is worthy of worship, he is called yajña. He is kavī because he can see what is beyond the sense organs. He is kramana because he has access to all. He is Pālaka because he protects all. Being born at the outset he is Agni (fire). He is called Hiranyagarbha because he is the cause of origin of all golden things and also because he is born of golden egg. (I.70.96-106).

He is the supreme lord. His body is sabda-Brahman. He is the revealer (prakāśaka) of the sabda-Brahman. His limbs are the letters (Varnāvayava) ; characteristics are unmanifest (Avyantalakṣana). He manifests himself in diverse ways (Bahudhā sthitam) (I.1.19). He is constituted by the letters a, u, m (Akāroḥkaramakāra); He is gross (sthūla) as well as subtle (sūkṣma). He is greater than the greatest (parātpara) ; he has the form of om (omkārarūpa); his face is the R̥gveda (R̥gvaktra); tongue is the sāmaveda (Sāmajhvāsamanvita)(I.1.20); throat is Yajurveda (Yajurveda Mahāgrīvā); and heart the Atharvaveda (Atharva Hṛdayaṁ) ; he is the lord beyond Pradhāna and Puruṣa (Pradhānapuruṣātīta); he is devoid of birth and death (Pralayotpattivarjit) (I.1.20); he is called Kālarudra, Brahmā and Viṣṇu when he assumes tamoguna, rajoguna and sattva-guna respectively. (I.1.22; I.6.30); He is Mahesvara when devoid of all the gunas (Nirgunatve) (I.1.22). He is the origin of Brahmā (Ajodbhava) (I.1.23); He assumes the form of

the Liṅga (Liṅgarūpīn) merely for the sport (Līlārthaṁ) of creation, sustenance and annihilation of the universe (I.1.24).

He is unsullied soul (Niṣkalātmā) (I.6.21) and the supreme soul (Mahātmā) (I.6.14). He can assume physical bodies when he wills (svecchādhṛta śarīrin) (I.6.21).

He is Īśāna, Mahādeva (I.16.6); He is lord of learning (Sarvavidyānāṁ) and of living beings (Sarvabhūtānāṁ) (I.16.7); He is Sadāśiva (I.16.8), sadyojāta (I.16.9; I.10.47); He is overlord of Brahmā (Brahmādhīpati) (I.16.8) and is Brahman in the form of Brahmā (Brahmarūpīn) (I.16.8; I.16.13). He is lord of Devas. (I.16.9; I.16.16).

He represents oṃkāra in a physical form (oṃkāramūrti); (I.16.9). He is unborn (Abhava); the source of birth (Bhava); who are not beyond the worldly existence (Nātibhava); source of worlds (Bhavadbhava) and deity of great lustre (Mahādyuti) (I.16.10).

He is vāmadeva (I.6.11; I.6.14). He is the eldest (Jyestha) the granter of boons (varāda), the reckoner of time (kalana); the lord of the mind (vikaraṇa) a religious student (varnīn); the strength of the strong (Balināṁ balaṁ); he is devoid of organs and their functions (vikarana) (I.16.11-12).

He is the suppressor of Bala (Balapramathana), strong (Balin), overlord of living beings (Sarvabhūteśvara) and the suppressor of living beings (Bhūtānāṁ damana) (I.16.13).

He is the impeller of the mind ([~]Mano[~]manah) (I.16.14); Rudra, the bestower of boons (Varadarudra) and the slayer of Kāla (Kālahantā) (I.16.5). He is known as Śiva, Sadāsiva, Bhava, Viṣṇu and Brahmā since he is all. (I.3.37-38). The universe is pervaded by Śiva (I.3.7).

He, the supreme lord is both the seed (Bīja) and the womb (yonī) as well as the seedless (Nirbīja). Being seedless he becomes seed (Bīja), the cause of the universe (I.3.9). The universe is pervaded by Śiva (I.3.7). He is the support of all living beings (Āsrayah Sarvabhūtānām), Unchanging (Avyaya) (I.6.29; I.38.5); the lord of the worlds (Jagataṁ Pati); he is often invoked (Parūhūtaṁ) and often enlogised (Parūṣṭutaṁ) (I.6.29). He is the overlord (Vibhu), the creator of the worlds (Lokadhātā) (I.13.4). There is another greater power pertaining to Śiva. It is not understood even by Viṣṇu (I.9.51). He is the Supreme God (Paramesaḥ); the lord of the universe (Jagannātha) the lord of the ~~the~~ Omnipresent (sarvaga); he is the lord of Viṣṇu and Brahmā as well as the entire universe Viṣṇu was born of the left side of Śiva, while Brahmā was born of his right side (I.36.2-3).

He is the increaser of nourishment (pustivardhana) of all the divine creations beginning with Mahat and ending ~~the~~ with Viśeṣa, of Viṣṇu, Brahmā, Sages, Indra and Devas (I.35.21b-23). He is the cause of bondage and liberation. (Bandhamokṣakarah) (I.35.25). He is the chief deity of the vedic hymns (Vedamantra-pradhāna); he has hundred tongues (Śatajihvāh); this entire universe is born out of his body whether it be of the past,

present or future, whether it be mobile or immobile; whatever man does out of ignorance or knowledge is done by lord himself through his yogic *Mayā* (I.31.41-43).

He is *Nīlālohita*, *Dhurjatī* and *Parmesvara* (I.29.6). He alone is the creator (*kartā*) and sustainer (*Bhartā*). He is greater than *Brahmā*. He has created *Brahmā*. He is one who is above and greater than the universe itself. Just as children are not born without their parents, so also the three worlds are not born without Siva and his consort. (I.28.9-11).

Siva is the supreme lord (I.28.22). The sages declare that the subtle body of the lord is inexpressible. The vedas declare "From his the three worlds recede after failing to reach him along with mind. He also who realizes the bliss of the Brahman eschews fear from any quarter. (I.28.18-19)⁵³.

He is a deity of holy rites (*suvrata*) of infinite splendour (*Anantatejas*). He is the sower of the seed. He is excellent ^{penis} ~~penis~~ deserving worship (*sumendhrāyārcya*). He is of dry and arid semen (*Ruksaretasa*) of honour (*mānya*) and worship (*pūjya*); he is unfathomable and the lord of *jivas*. He is naked (*vyoma cīrāmbara*) and the lord of all created beings (I.21.2-5).

He is the lord of the vedas, the *smṛtis*, activities, charities, substances, yoga and *sāṃkhya*; the lord of sages who are bound together by the polarstar (*Dhruva*^{nī} ~~baddhānām~~ *Rsīnām*) (I.21.6-7). He is the lord of stars, planets, thundering sound of lightening, thunderbolt and clouds; he is the lord of great oceans and their islands; mountains and their continents;

the rivers and rivulets; medicinal herbs and plantations; maintenance; Pārvatī and her eternal associate; rasas, jewels and the units of time-day, night, fortnights, months, seasons, He is the lord of number, aparāṇḍha, parāṇḍha, purāṇas and creation; the vyaṇtars, yoga, fourfold creation, infinite vision, all occupations and universe (I.21.6-16).

He is the source of origin of sacred lores and the overlord of holy rites (I.21.17). He is the source of origin and the overlord of mantras, pitrs and the individual souls, He is the deity of the righteous speech (I.21.18-19). He is without magnitude; identical with all; immortal; huge in front; without illusions; full and satisfied; difficult of access and representing anger, His physical body is capable of being known and not known. He is powerful brave, speedy, deity behind sandy soil, behind current of water; he is stationed extended and stretched. He is the intelligent potter; the crescent moon on the forehead. He is of great conscious and alertness; satisfied; bestower of favours; forbearing one, having self-control ^{and} ~~at~~ adamantine body (I.21.49-53).

He is ^{of} deformed dress (Vikrtveṣa); ruthless and unforgiving (krūra and Amarsana) He is a protector; illuminated and devoid of attributes (Anirguna). He is fond of the elegant, beautiful, adorned with a crest-jewel. He is minutest of the minute (I.21.69-70). He is a sub^hmanine fire; favourably disposed towards the Brāhmanas, and is adored by the society (Śiṣṭapūjita). He has made sacrifice the everlasting treasure of the Devas.

He is beginningless and maker of the worlds at the time of first creation (I.21.82-85).

Bhūh, Bhuvah, Svah, Mahah, Jana, Tapas, Satya, Pātāla, the crores of hellish seas, stars, planets, the sun, the moon, the polar, star, the seven sages (Great Bear) and those going about in aerial chariots - All these abide by his grace. All these are created by him. He is always stationed in the form of samastī (the collective whole). He is the soul of soul. (I.45.2-4).

The sun is the creation of rains. He is Śiva. He alone is the splendour, power and strength. He is fame himself. He is the eye, ear, mind, Mṛtyu, soul, Manyu, the quarters, the interstices, truth, order, discipline, wind, firmament, planets, the guardians of the quarters; Viṣṇu, Brahmā, Rudra and Mahesvara himself. (I.54.62-64). He is thousand rayed deity. He has eight hands, a body of semi-female (Ardhanārīvapuh) and three eyes. He is the overlord of Dēvas. It is due to his favour that rain of various kinds occurs. (I.54.65-66). He is beyond Prakṛti and Puruṣa. He is the greatest soul. (I.70.2). He takes up a single body, two bodies, three bodies and then many bodies. He creates and destroys these bodies (I.70.92). He creates and destroys bodies of different shapes, activities, forms and names. Since he assumes these different forms, he is called Tringuna. When divided into four, he is called caturvyūha (I.70.94-95).

He has stationed himself alongwith his consort satī for the benefit of the worlds. He is Paramesvara, Rudra, and Pasupati. Formerly the three cities were burned by him. By his brilliance, Devas became Pasus (individual souls). (I.70.345-346) He is perpetual, he is the twentyseventh principle; he is the lord of all the immortal beings in the universe; he is the support of the universe. He alone is the lord of all Devas. He is the benefactor of all. He has made distinction between Devas and daityas (I.71.50-51). He is permanent, infinite and unmanifest. (I.71.97). He is Kālarudra, Prācetas, Rudra and Nīla Rudra (I.71.100).

He is perpetual goal; primordial, endless (I.71.101). He is a leader of Brāhmanas and favourably disposed towards the Brāhmanas (I.71.102). The wise call him sat. (I.71.104). He is everything that is seen, heard, stationed or born; his hands, feet, eyes, heads and mouths are everywhere. He has ears all round. (I.71.106-107). He resembles ten million suns in refulgence; he is similar to ten million moons in brightness; he is on a par with ten million fires that blaze at the time of dissolution (I.71.100).; He is the essence of the śrutis. He alone protects the daityas, devas, bhūtas, the mobiles, and immobile beings. All are deluded by his Māyā (I.71.113-114).

He has fifty crores of forms (I.72.123). He is the trinity vasatkāra (I.72.127). He is pure, renowned, devoid of impurities; the destroyer of the wicked. He is five faced, ten armed, possessed of fifteen organs of senses, decked in all ornaments and resembling pure crystal and is accompanied by umā; he is

quiescent, all pervasive, stationed above all in the Padmāsana posture (I.82.2-4). He adopts anybody as he chooses, He has neither bondage nor liberation (I.87.4).

The worlds viz. Bhūh, Bhuvah, Svah, Mahah, Jana, Tapas and Satya, the innumerable cosmic eggs constitute the body of the lord. Mobile and immobile beings who recide in the seven continents on the mountains, in the forests and oceans, and in the layer of winds and in other worlds also are born from the parts of the lord. Rudra is a ^{small} all. All living beings are born of Rudra (I.87.18-23). Though devoid of Liṅga, he is stationed in the Liṅga. (I.19.5).

He has three eyes; he is the holder of the excellent trident; he is the bestower^w of the pleasure; he is fire-god and the great Ātman. He is bull-emblemed; he is the lord of Ganas; He is kālā armed with a staff and a noose in his hands (I.31.39-40). He is the destroyer of Dakṣa's sacrifice (I.22.2). He is the creator of the world. He is lotus-eyed (I.22.12) He is of great arms; his eyes are the sun, moon and fire. He is seated in a gemest throne along with the goddess and the six faced deity Kārtikeya (I.48.22). The moon is the left eye of the lord and the right eye of the lord is the sun himself (I.59.45). He is Dhanⁿvin (one with a bow), Śulin (the trident bearing); Gadin (one with an iron club); Halin (one with plough-share as weapon); Cakra (one with discus); Varmin (one with coat of mail); the perpetual destroyer of the activities of Daityas (I.95.48).

He is Mayaskara (the bestower of happiness) (I.95.37); Midhustama (the best among those who grant wishes) (I.94.41); Tāra (of the form of pranava) (I.95.42). He is Dandēśvara (lord with the staff or rod of punishment); Muṇḍisvara (lord with skulls) (I.95.45). He is Hṛsṇa (short one), Dīrgha (lone one) Vāman (dwarf), fierce being (I.95.46). He is Bhīma (terrible), the foremost among the annihilators; he can kill from far (I.95.47). He is vāmarūpa (of charming features) and vāmanāstra (I.95.49).

In the Dvāru forest episode he is described in a strange way. Such as, he has three eyes and two hands. He is nude and dark in complexion. He is extremely handsome. He smiles and sings with seductive play of his eye brows, thereby creating feelings of love in the hearts of women. He is destroyer of cupid; the lord of extremely handsome features. He is a deformed features, black-red in colour. The chaste women follow him with great enthusiasm (I.29.9-12).

He assumes the form of a boar and lifts the earth submerged in the water. He lifts it up and places it as before together with all the rivers, rivulets and ocean. With great effort he makes the earth even. He gathers to gathers all the mountains, burned by fire on the earth. He establishes the four worlds, bhuh, etc. as before. He, the lord creator, then decides to create everything a fresh. (I.4.61-63).

He is naked; he bears the trident; dissolves the universe; he is handsome; he is an axe to the tree of the universe; he is

with terrifying face; he is formless one; one of the form of the universe; he embraces the elephantine face of his son Gaṇeśa; he is Rudra; is in the form of Yajamāna. He is bowed by all; he bows to his Ātman; he is one with blue tuft. He is with poison in his neck. He is blue-necked; he applies the ash from the cremation ground all over the body (I.32.1-4). Lust, fury, greediness delusion, arrogance and harrassment and all living beings mobile and immobile are burned by the fire originating from him. People are unable to reach the extremities (I.32.12-16).

He is possessed of good qualities; he goes to impassable places; his feet are resorted to by good men; his belly contains the wide-firmament; necklace shines on his chest; ten quarters are the ten arms; his neck has great girth and extent; it is adorned with golden threads (I.21.71-74).

He is propitiated by Brahmā, sages and Devas by penance, for the sake of his incarnation (I.42.11). By the curse of lord Śiva, the thousand hands of Bāṇa were cut off by Kṛṣṇa (I.69.79). After reducing the entire host of the Asuras to ashes in crores and hundreds of crores, Mahādeva pierced Andhaka with his trident (I.93.11-12). Mahesvara wears curved fang (Daṁṣṭrā) as his ornament (I.94.32).

There is nothing separate from him. He is both eternal and non-eternal. He is Brahmā as also the lord of Brahmā. He is the quarters as well as the intermediary directions. He is Prakṛti

as well as Puruṣa. He is Tristup, Jagatī and Anustup metres of prosody. He is the omnipresent Truth, the tranquil one. He is the threefold sacrificial fire, the preceptor as well as preceptorhood. He is the cow, the cavity. He is always preceptible in impenetrable depth. He is the eldest and best of all the principles. He is the water, the lord of waters. (II.17.11-15).

He is the Rgveda, Yajurveda, Sāmaveda and the Atharvaveda; the secret of all the vedas, the mantra, the Itihāsa, the Purāṇa, the Kalpa (science of rituals) as well as the kalpanā (imagination). He is the imperishable and perishable. He is the middle and beyond it; he is the exterior and interior. He is the brilliant light as well as darkness. He is forgiveness, calmness, forbearance. He is Brahmā, Viṣṇu and Mahesvara. He is the cosmic intellect, ego, subtle elements and the sense-organs. (II.17.15-19).

Eight Forms :

The concept of the eight forms of Śiva is very ancient and is associated with the cult of Paśupati. These forms are (1) Śarva, (2) Bhava, (3) Īśāna, (4) Rudra, (5) Ugra, (6) Bhīma, (7) Paśupati and (8) Mahādeva. They are mentioned in Śatapatha and Sāṅkhāyana Brāhmanas, Sūtras, etc.⁵⁴

The ^eTower Ins. invokes Śiva who manifests himself in eight forms⁵⁵. The Harsha stone inscription set up by a Pāñcārthika enloguises the mountain Harsha where Śiva in eight forms, the

guardians of eight siddhis, resides⁵⁶. These eight forms of Śiva are mentioned in a number of inscriptions of India and greater India⁵⁷.

Śiva's eight forms are referred to in the LP. He is described as Aṣṭatanu (I.83.53). These eight forms are : ether, earth, wind, fire, water, priest, the sun and the moon. Without these the world has no existence. It is evident that the gross world consisting of the mobile and immobile beings is the gross body of Rudra. These eight are the cosmic forms of the lord. (I.28.15-17). The word Aṣṭamūrti is also used in the LP (II.13.29; II.13.36).

1. The Sun :

The solar form of the lord that has twelve aspects and is worthy of worship and is identical with Devas. The digit named Amṛta belonging to the lord in the form of the Sun is beneficial to this world as one enlivening the living beings. They drink it always. The rays named candras belonging to Dhūrjati of the form of the sun, create shower of snow for the growth of the medicinal herbs. The rays named sukla belonging to the lord in the form of the sun create heat which is the cause of maturity and ripeness of plants as well as grains. The ray named - Harikeśa, belonging to the lord in the form of the sun is the cause of development and nourishment of the stars. The ray named Viśvakarman nourishes Budha (Mercury). The ray Viśvavyāsa is the nourisher of Śukra (venus), the ray samyadvāsu is the nourisher of Mars. The ray Arvāvasu develops Brhaspati (Jupiter)

always. The ray svarāt nourishes śanaīścara (saturn) by day and night. The ray susumnā develops the moon always. (II.12.7.17).

2. Soma :

The form named soma belonging to Śaṅkara is the material cause of the universe. It is the most excellent among the bodies in all living beings. It is stationed in the form of the nectarine digit in sixteen parts. It nourishes clusters of medicinal herbs for the purity of the souls of all embodied beings. This form is called Bhavānī. When lord Śiva of the lunar form is stationed as the individual soul, the sweet Māyā (Prakṛti) which is the sole protector of all the worlds withdraws herself. (II.12.18-27).

3. Yajamāna :

The physical form Yajamāna (the sacrificer priest) belonging to Śiva nourishes by day and night all the deities by means of Havyas and all the Pitṛas by means of kavyas. It propitiates the mobile and immobile beings by means of the shower of waters caused by the sacrificial offering. (II.12.28-29).

4. Water :

The water that is within and without the universe and the water that is within the physical body of all living beings constitutes the great physical (watery) form of lord Śiva. The nectar like water of the rivers and the streams and the ubiquitous^u water of the oceans constitute the physical form of the consort of Umā (II.12.30-31).

5. Fire :

The fire that is situated within and without the universe and in the body of the sacrifice constitutes his physical form. It is in the bodies of living beings for their welfare. Its fortynine sub-divisions are cited by those who know the Vedas. The lord's physical body in the form of the sacrificial fire carries Havya to Devas. The fire used by the twice-born for Homas carries kavya to the Pitrs. Those who are conversant with the vedas and the ancilliary texts speak about these and worship them. (II.12.33-37).

6. Wind :

The wind that is within and without the universe, and the wind that is stationed in the bodies of living beings constitute the powerful body of Śiva. There are different types of winds such as Prāṇa, etc., Nāga, Kūrma, etc., Āvaha, etc., These are the different forms of the sole lord Isāna. (II.12.37-38).

7. Ether :

The ether, that is within and without the universe as well as that stationed in the bodies of living beings constitutes the powerful body of lord Śiva (II.12.39).

8. Earth :

The earthly form of Śiva has the entire Brahman for it is the presiding deity. It is considered competent to sustain all living beings mobile and immobile. (II.12.40).

The five elements are evolved out of the five physical forms of Īśa. These together with the moon, sun and Ātman are called the eight cosmic forms of Śiva. The Ātman is his eighth physical body. It has another name that of Yajamān. This form (i.e. ātman) is stationed in the bodies of all mobile and immobile beings. The leading sages call the Ātman as Dikṣita (one initiated). It is the body of Śiva and is called Yajamāna as well. (II.12.42-45).

Description of the wives and children of the eight bodies :

Vikṣi is the wife of Śarva in the form of Viśvambharā. Aṅgaraka is their son.

Umā is the wife of Bhava in the form of water. Venus is their son.

Svāhā is the wife of Paśupati in the form of the fire. The six-faced lord is their son.

Śivā is the wife of Īśāna in the form of the wind. Manojaya is their son.

Suvarcalā is the wife of the lord Rudra in the form of the sun. Śanaicara (saturn) is their son.

Rohini is the wife of lord Mahādeva in the form of the moon. Budha (mercury) is their son.

Dikṣā is the wife of the lord Ugra in the form of Yajaman and Śāntāna is their son. (II.13.4-18)⁵⁸.

According to Upādhyāya⁵⁹ these are vedic names. Śiva names are taken from the vedas, but the duty of the purāṇa is to

show their relation with different images.

The five Brahmanas (Pañca Brahmanas) :

The Pañcabrahman forms of Śiva i.e. Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta are described in the LP (II.14.2. ff) . Śrī-kanṭha-pañca-mukh mentioned in the Cintra Prasasti was same as the pañca-mukh form representing Sadyojāta, Tatpuruṣa Vāmadeva, Īśāna and Aghora. It may be noted that the Pāsupata sūtras are divided in five sections each dealing with one of these five forms⁶⁰.

1. Īśāna :

The first form of Śiva is Īśāna. He is Kṣetrajña, the knower of the field and the enjoyer of Prakṛti that is worthy of being enjoyed (II.14.6). He is the greatest lord and is stationed in all living beings in the form of the sense-organ ear. (II.14.11). It is said that Īśāna is stationed in all the bodies of living beings in the form of the organ of speech (II.14.16). The sages and Devas mention that lord Īśāna is the lord of living beings, that he is of the subtle form of sound and is the cause of firmament and also the wonderful entity in the form of firmament (II.14.21; II.14.26).

The LP states that Brahmā began to meditate with a desire for sons. Then Sarasvatī of universal form and loud sound manifested herself. The universe constituted her garlands, garments, sacred, thread and turban. The mother of the universe with universal scents and long lips manifested, herself. Brahmā meditated on lord Īśāna resembling pure crystal and bedecked

in all ornaments. (I.16.3-6).

(2) Tatpuruṣa :

The second form of Śiva is Tatpuruṣa. That is identical with Prakṛti as the residence of the supreme soul. (II.14.7). He is stationed in the bodies of the embodied beings in the form of the sense-organs of touch. (II.14.12). Learned men say that he is in the form of the organ of action, the hands. (II.14.17). Leading sages say that he is the subtle form of touch and is the cause of the wind. (II.14.22). The wise know that lord Tatpuruṣa, is the wind, in view of his pervading all the worlds (II.14.27).

The LP (I.Ch.13) narrates that Tatpuruṣa was a boy of great splendour, wearing yellow robes. He was a youth with the body smeared with yellow scents. He wore yellow garlands and dress. He had long arms, a golden sacred thread and yellow turban.

(3) Aghora :

It is the third form of Śiva. It is the physical form pertaining to the cosmic intellect and it has eight ancillary parts beginning with Dharma. (II.14.8). Learned say that he is stationed in the eyes in the bodies of all living beings. (II.14.13). Those who know the truth say that Aghora is stationed in the bodies of all living beings in the form of the organ of action, feet. (II.14.18). Persons conversant with the vedas say that the terrible lord Aghora in the subtle form of Rūpa is the cause of the fiery element (II.14.23). Those who know

the meaning of the vedic texts speak of the noble-souled Aghora as having the form of the fire worshipped by all. (II.14.28).

The LP (I.Ch.14) narrates that he had black colour but he was refulgent with his brilliance. He had great prowess. He wore black garments, black turban, black sacred thread, black crown and black garlands. He had black unguents on his body.

4. Vāmadeva :

It is the fourth form of Śiva. It pervades everything in the form of ego. (II.14.9). It is known as firmly established in the sense-organ tongue in the parts of the embodied beings. (II.14.14). Sages say that Vāmadeva is stationed in the bodies of all living beings in the form of the organ of action, the rectum. ((II.14.19). Those who know the real principles say that the well-known lord Vāmadeva being in the subtle form of Rasa is the cause of the waters. (II.14.24). Sage mention him to be pleasing to the mind. (II.14.29).

The LP (I.Ch.12) narrates that he was a boy of great splendour. He was adorned in red ornaments. He wore red garlands and clothes. His eyes were red. He was valorous.

5. Sadyojāta :

It is the fifth form of the lord. It is stationed in all embodied beings in the form of the mind (II.14.10). It is stationed in the bodies of all living beings in the form of the

senseorgan of smell. (II.14.15). Those who are conversant with the vedic and scriptural texts say that it is stationed in the bodies of all living beings in the form of the organ of generation. (II.14.20). Others say that it is the cause of the earth element in the subtle form of smell. (II.14.25). Wise men know that lord Sadyojāta is in the form of earth. He is the preceptor of the world. He is the sole great sustainer of the universe consisting of the mobile and immobile beings. (II.14.30). The LP (I.Ch.11) narrates that he was a boy with a tuft was born unto him. He was called Śvetalohita.

In this description while describing the greatness of these forms special attention is paid to the description of the form of Aghora and his worship⁶¹.

Ardhanārīśvara form :

Śiva is described as Ardhanārīśvara in the LP (I.41-43; I.70.325); I.5.28). The significance of the Ardhanārīśvara form of Śiva, one part Śiva himself and the other part, Śakti, is explained as a manifestation of Śiva and Śakti in the form of the male and female principles. Śiva himself being the liṅga and Śakti being the pedestal. (I.99.6-8)⁶². This half-male and half-female form of lord Śiva is most popular in ancient sculpture⁶³. The concept has its basis in the Puruṣa-Prakṛti doctrine of the Sāṃkhya philosophers⁶⁴. Everything masculine is Puruṣa born of his body. Everything feminine is goddess Prakṛti born of his body. (I.13.4)⁶⁵. Kālidāsa also refers to this form in his Mālvikāgnimitram (I.1) and in him

Kumārasaṁbhava (I.50). Puspadanta has also referred to the Ardhanārīśvara form in his Śivamahimnastotra (verse.23).

Tāṇḍava dance of Śiva :

There was a demon Daruka. He obtained a boon that he could be killed only by a woman. He afflicted the devas and the three worlds and was destroyed by Pārvatī by assuming the form Kālī (Kālakanthī). In order to propitiate goddess Kālī, lord Śiva performed the tāṇḍava dance at dusk, along with the ghosts and leaders of goblins. After enjoying the dance of Śiva very much, Parmeśvarī danced in the midst of ghosts, happily along with yoginīs. (I.106.1-28).

Somāskanda :

The form of Somāskanda represents the form of Śiva with his consort Umā (Pārvatī) and Skanda, the progeny of the two. This form is referred to in the LP for worship (I.74.27 and I.76.2-3). Somāskanda is among the earliest forms of Śiva depicted in sculptures - beginning with the representation in the Pallava caves⁶⁶.

Numerous Rudras :

A conception of Śiva as numerous or innumerable is as old as the Yajurveda, where we find the Śatarudrīya saying "Ye cemān rudra abhito dikṣu sritah sahasraso" (I.7).

The LP has a reference to the manifestation of numerous Rudras (I.6.11). Śiva himself is said to be multiplying himself

- like himself out of himself; asṛjat rudrān, anekān nīlālohitān
ātmanastu samān.

The Forms associated with the destruction of the Demons :

Gajāntaka⁶⁷, the form in which Śiva kills a demon who appears as an elephant (I.76+29), Jālandharāntaka⁶⁸, killing the demon Jālandhara (I.76.46), which story is described later (I.97), and Tripurāntaka⁶⁹, the destroyer of the three demons of the three cities (I.76.52), which story is also described (I.71-72), are referred to while describing the installation of the images of the different forms of Śiva.

The story of Śiva as the destroyer of the demon Andhaka is also narrated⁷⁰ (I.93).

The Tripura episode is described by Puṣpandanta in Śivamahimnastotra (verse.18).

Forms representing Śiva as transcending Time and Death :

Mṛtyuñjaya :

The Mṛtyuñjaya⁷¹ form of Śiva is referred to in the LP (I.30) while describing the story of the sage Śveta. Śiva manifested before the sage and subdued the lord of death (yama), who was to claim the sage according to his fate. The more popularly known story of Śiva as the subduer of Mṛtya is associated with Mārkaṇḍeya. But a persual of the story of Śveta

shows that it is merely a replica of the better known Mārkaṇḍeya story.

Nīlālohita :

The LP describes the origin of Śiva as Nīlālohita ^{from Brahmā} who ^{who was contemplating on Śiva in the lotus in his heart. The Nīlālohita who} had His origin from the heart of Śiva inside the heart of Brahmā, manifested through the forehead of Brahmā. Though the Puruṣa (Nīlālohita) was dark in colour (nīta). He became red (lohita) because of his contact with fire (I.41.25-27).

Gangadharan⁷² states that according to an explanation Nīla might refer to the blue colour of the neck due to the poison. He drank, Lohita may refer to the brown or ruddy colour of the matted locks. Another explanation is that 'lohita' or red refers to Devī who is one half of His body in the Ardhanārīśvara form.

Pasupati :

The LP describes the entire beings in the universe as the flock (paśu) and Śiva as the lord of the flock (Paśupati). Paśupati frees those beings from bondage (Pāśa), who follow the Pāsupatavrata (I.73.10-11; I.80.57; II.9.11-12).

Kāmadahana⁷³ :

The story dealing with how Indra attempted to make use of Kāma to disturb the penance of Śiva and Kāma was burnt down by Śiva is well-known. This is described in the LP (I.101.25-41). It is interesting to mention here that the LP adds that Rati,

wife of Kāma was assured by Śiva that she would be united with Kāma again, in his birth as son of Vāsudeva (Kṛṣṇa).

Dakṣayajñahan :

The story of Śiva being described as the destroyer of the sacrifice performed by Dakṣa is well-known. The LP describes this story in I.Ch.100.

Other forms of Śiva :

The LP describes the following forms of Śiva (I.Ch.76).

The Ekapādamūrti (form with one leg) with four arms, three eyes and having the trident (I.76.8) denoting the Ardhanārīśvara form of Śiva; the Yajñeśa (lord of the sacrifice) with three feet, seven arms, four horns and two heads i.e. of the form of Agni (I.76.15), as riding the bull (Vṛṣārūḍha) (I.76.17); with Nandin (I.76.19); in the dancing pose (I.76.22); in the nude form, white in colour, having three eyes, having the serpent as the girdle and bearing the skull in the hand i.e. the Bhikṣātan mūrti (I.76.27-28); the dancing figure clad with the skin of different animals bearing different objects, grey-coloured, red-eyed and three-eyed and bearing Gajāśura (I.76.29-33); in the form of Nakulīśvara (or Lakulīśvara) described as an avatar of Śiva (I.76.38-39); in a form smeared with sacred ashes and wearing a garland on the head (I.76.41-42); in the forms of bearing Ganges on the head (Gaṅgādhara) and having the crescent on the head (Candrasekhara) and Sukhāsanamūrti (I.76.55-58) in the form of the liṅga with the figure of Candrasekhara at the centre (I.76.59).

In the worship of Śiva, the LP describes the Tryambaka form possessing five faces, ten arms and of the colour of a pure sphatika and decorated with ornaments (I.27.2-3).

Manifestations of Śiva :

Some of the Śaivite Purāṇas like Vāyu⁷⁴, Kūrma⁷⁵ and ŚP⁷⁶ mention - twentyeight manifestations of Śiva. The LP for its part mentions and describes at two different places (I.7.29-35 and I.24.13-133) these different manifestations. While the first list in the LP gives the following names -Śveta, Sūtāra, Madana, Suhotra, Kaṅkana, Lokākṣi, Jaigīṣavya, Dadhivāhana, Rṣabha, Muni, Ugra, Atri, Subālaka, Gautama, Vedasīras, Gokarna, Guhāvāsin, Śikhaṇḍa-bhṛt ('dhrka), Jatāmālin, Atṭahāsa, Dāruka, Lāṅgalī, Mahākāyamuni, Śulin, Dandīn (Mundīśvara), Sahisṇu, Somaśarman and Na (La) kulīśa. The second list gives a few variant readings : Damana, Kanika, Vālin and Śveta in the place of Madana, Kaṅkana, Subālaka and Mahākāyamuni in the first list. It may be noted that all the names refer to sages, saints and yogins who have a place in the tradition of the development of śaivism.

The Vāyu has Damana, Subotrin, Kaṅka, Lokākṣi and Tridhāman instead of Madana, Suhotra, Kaṅkana, Logākṣi and Muni in the first list in the LP.

The Kūrma has the following names : Lokākṣi, Bhṛgu, Atisama, Vālin, Vedadarsin, Mahāyamo, Muni and Dindī in the place of Logākṣi, Muni, Atri, Subālaka, Vedasīras, Mahākāyamuni, Dandī, Mundīśvara in the first list in the LP. (I.7.29-35).

The ŚP, Śatarudra section (4.6-48; 5.1-51) reads Damana Kaṅka, Lokākṣi, Bali and Śveta in the place of Madana, Kankana, Logākṣi, Subālaka and Mahākāyamuni in the first list in the LP.

The ŚP, Vāyaviya section (II.9.2-6) has Kaṅka, Laugākṣi, Sūpalaka, Śikhaṇḍin, Mahākāla and Śaiviṣṇu or Sahiṣṇu - instead of Kankana, Logākṣi, Subālaka, Sikhaṇḍabhṛt, Mahākāyamuni and Sahiṣṇu in the first list in the LP.

The LP specifies the particular places or spots, where Śiva manifests in the above forms; śveta in the chāgaleya mountain in the Himālayas. (I.24.13); Muni at the Bhrugutuṅga mountain (I.24.49); Ugra at the place where the Ganges enters the plains (also called the Haridvāra) (I.24.52). Atri at the Naituka or Haimaka forest (I.24.56), Vālin at the Vālakhilyāśrama on the Gandhamādan ranges of the Himālayas (I.24.60). Gautama in the line of Aṅgirasa at a place that would know as the Gokarna forest (I.24.73), Guhāvāsin at the Mahālaya on the Himālayas (I.24.77). Śikhaṇḍin at the Sikhaṇḍi mountain in the Himālayas (I.24.87), Jātāmālin at the Jātāyu mountain in the Himālayas. (I.24.92), Atṭahāsa at the Atṭahāsa mountain in the Himālayas (I.24.96), Dārūka at the Devadāru forest (I.24.101) Laṅgalī at Varanasi (I.24.104), Śveta at the Kālāñjara mountain (I.24.108-109), Śūlin at Naimiṣa (I.24.112), Sahiṣṇu at Bhadrāvata (I.24.118), Somasarman at Prabhāsa (Saurashtra), (I.24.112), Lakulī at Kayāvtāra (Kayārohana) (I.24.130).

Among these names of the 28 manifestations of Śiva, two, namely Guhāvāsin, the 17th and Lakulīśa or Nakulīśa, the 28th require more attention.

Guhāvāsin :

The LP states that Śiva manifested as Guhāvāsin at the Mahālaya in the Himālayas. This manifestation of Śiva is associated with his namesake - who was the head of the line of - ascetics and who propagated the doctrines of Saivasiddhanta⁷⁷.

Dāruvana or Devadāruvana with which Guhāvāsin is associated, is given in the LP (I.24.100-101) as the place of the 21st manifestation of Śiva in the form of Dārūka.

Nakulīśa or Lakulīśa :

Lakulīśa is the twenty-eighth manifestation of Śiva. There are many references to this name in the Sanskrit literature and inscriptions⁷⁸. The LP states that Kāyavatāra was the place of his origin (I.24.130). He appears as a brahmācārī and has the power to enter the dead body. His disciples are described as the Pāsupata (I.24.133), Nakulīśa, - Pāsupata system is one of the three darśanas described by Mādhava in the Sarvadarśanaśaṅgraha⁷⁹.

Worship of Lord Śiva :

By his worship Devas attained immortality; Brahmā and Viṣṇu attained their status. Without his worship no one can attain perfection in this world. (I.71.53).

The fruit of the worship of Śiva is pleasant and charming abodes, divine ornaments, women and riches till one is satisfied (I.73.24). Even after striking and destroying all living beings, and after burning this entire universe if one worships the only God Virūpākṣa (i.e. Śiva), one is never tarnished with sins. (I.73.26-27).

A man who practises music and dance and worships the lord attains the abode of Gandharvas (I.79.6). The base man attached to women and yearning for fame attains the abode of the moon by worshipping the lord. A person afflicted by pride and arrogance, worshipping Rudra, shall attain the abode of soma. By worshipping the lord by means of Gāyatrī verses one shall attain the world of Prajāpati. By worshipping by means of Pranava one attains the abode of Brahmā or Viṣṇu. By worshipping the lord with faith even for once, the devotee attains the world of Rudra and rejoices along with the Rudras. (I.79.7-9).

Mental Worship :

The Aṣṭāṅgayoga is described (I.8.1-75), while explaining the mode of contemplation (dhyāna) (I.8.76-115), śloka (109-110) mention a path, called 'kanyasa'. The word 'kanyasa' is explained by the commentary as "kam mastakam nyasyatenena kanyasaḥ". Obviously the text describes the three kinds of Prāṇāyāma-Recaka, Pūraka and Kumbhaka. The obstacles in the practice of yoga, the five kinds of yoga-mantra, sparsa, bhāva, abhāva and mahāyoga (II.55.7-17), the merits of practising yoga are

described. (I.9, 56-66; 90.1-6). Of these mantrayoga is well known. Sparsayoga, relates to the control of breath by Pūraka, Rechaka and Kumbhaka and steadying, oneself in Kumbhaka. Bhāvayoga is the melting of all faculties - external and internal, withdrawl and being immersed in the thought of the form of Śiva. Abhāvayoga is the state of the mind in which even the image of Śiva is not present and the consciousness is in its own pure nature. The last, the mahāyoga is a further transcendental state of the effulgence of the ātman in its full manifestation. The LP goes into further details of the various aspects of the yoga as the nāḍīs, siddhis, etc. (I.86.80-84); 88.16-30) The three states of existence - jāgrt svapna and susupti and the three kinds of grief - ādhyātmika, ādhibhautika and ādhidaivata are also described. (I.86.67-79).

Temple worship :

The LP mentions the three types of temples Nāgara, Drāvida and Vesara and the different types of Vimānas. (I.77.7-23). It then points out the merits of doing different services at a Śiva temple - renovation of a dilapidated temple or parts of a temple (I.24.25) service at the temple for one's livelihood (I.26.8) cleaning the temple and its premises at least if one cannot afford to build a temple (I.30-32). One's death in the proximity of a Śiva temple or living by the side of a Śiva temple if one's feet are maimed are also commended (I.77.34; 77.43-47). The LP also speaks high of making certain donations like lamps etc. to temples. (I.79.27-31).

We have a description of the relative merits of Visiting a temple, entry into it, touching (sparsana) and going round the deity (pradaksina), bathing the deity with water, milk, curd, honey, ghee or sugar, bathing in the waters of the well, tank or river in the vicinity of the temple of Śiva (I.77.48-59). Doing pradaksina of a temple thrice and propitiating Śiva daily are also commended. (I.77.66-67).

The purification of a temple of Śiva is to be done with filtered water - (Vastraputataya) (I.78.1-7; 12-13). In this case too, great stress is laid on ahimsa in avoiding death of some living beings in water.

The LP discountenances the killing of any being for propitiating Śiva. On the other hand the use of flowers for Śiva worship is commended. The LP also prohibits the killing of women as offering which may refer in particular to the practices of Vamācāra Śaiva sects like Kāpālikas (I.78.17-20). Then those indulging in the left-hand practices are also pointed out as Paśandins unfit to be touched with.

We have a description of the proportions of the līṅga to be worshipped. It must be endowed with all the prescribed features. It should be of the size of the thumb, circular having eight or sixteen sides, with the base double the size of the līṅga or the equal size and the gomukhi or the protrusion of the side by which ablution water flows out is to be one-third. The measurement of the veditā or the pedestal should be three times and it should be round or square or sexagonal or triangular

(I.31.11-19). Then follows the details of the worship liṅga from bathing with water onwards.

It is mentioned elsewhere that the different gods and other beings worshipped liṅgas made of different materials (I.74.2-11).

There are mainly six kinds of liṅga made of stones, precious stones, minerals, wood, earth and perishable materials (kṣanika)- there being 4, 7, 8, 16, 2 and 7 in the respective kinds giving rise to a total of 44 kinds.

Of these six kinds, liṅgas made of precious stones yield prosperity (śrīprada). Stones - all perfections (Sarvasiddhi), minerals - wealth, wood-enjoyment, earth - all perfections. The stone liṅga, is by far, the best and liṅga made of minerals is of medium value. (I.74.13-18).

Materials of Worship :

Besides the Bhasma and the different flowers used in the worship of Śiva described under Pāsupata-vrata, the LP mentions the use of the following flowers and leaves in the worship of Śivaliṅga as one of the sixteen offerings:

Padma, nīlotpal, rājīva, nandyāvarta, mallikā, campaka, jātipuspa, bakula, karavīra, śamipuspa, br̥hat, merut, muttā, agastya, apāmārga, kadamba and bilva (I.79.15-17). In another context the LP mentions the use of the following flowers and leaves in addition to the above : Kusa, Karpūra, Jāti, Utpala (I.27.35-36), Śrīpatra (I.81.26) and Śvetarka and Karnikāra (I.81.35-36). The LP describes at another place

that different gods reside in the different flowers : Lakṣmī in Bilva, Ambikā in nīlotpala, sanmukha in utpala, Śiva in padma (Śrīpatra). Brahmā in svētārka, Medhas in Karnikāra, Gaṇādhyaṁsa in Karvīra and Nārāyaṇa in baka (I.81.29-30).

The other materials used in the worship are : ghee (ghṛta) milk, curd, pure water, sandala, reṇanā (I.79.13-14), guggulu, kṛṣṇāguru, svētāguru (I.81.32-4) and jāti, bahumūla (satāvarī) and kaṅkṣāla (I.27.13). The following are offered to the deity - five kinds of dhūpa, pāyasa, suddhāṇṇa and mudgāṇṇa (five or six kinds) (I.79.18-20).

The relative merits of the use of rudrākṣa and other materials as aids in the Pañcākṣarajapa has already been pointed out under worship of Śiva above.

Worship in Specially Drawn Motifs (Mandalas)

In the chapters describing the different practices associated with Śiva worship, the LP mentions some diagrams being drawn.

(1) With powers resembling the colours of the precious stones and invoking Śiva with associate deities in the diagram (I.77.67-73); (2) a lotus figure drawn with flour of grains (I.77.73-74); (3) a lotus figure with twelve arcs drawn with powders and the worship of sun-god in the middle surrounded by other planets (I.77.74-76); (4) in a similar diagram with six arcs the worship of the goddess (Ambikā) representing the Prakṛti being surrounded by the different tattvas (I.77.76-80), which are known as prākṛtamandala and lastly the worship of Śiva

with His consort placed in the middle of a figure of quadrangle decorated with various articles (I.77.82-89).

The second part of the LP mentions the worship of different gods in a mandala (19.6 ff).

Lord Siva's Grace :

Through his grace knowledge takes place (I.6.24; I.7.4) Virtue, detachment and prosperity are the result of his blessing (I.6.25). Everything is achieved through his grace (I.7.4).

Perfect knowledge is the descrimination between the sentiment and the insentiment. Lord Siva, bestows his grace on him who is endowed with such perfect knowledge (I.10.29). By his grace one attains Dharma, riches and salvation. The details of his grace one can describe even in ten thousands of years. (I.9.66-67). By his grace one becomes immortal. (I.35.16). By his grace Viṣṇu assumed the physical body (I.69.54). Without his grace Viṣṇu, Brahmā, Daityas, Sages cannot do anything (I.71.50). By his grace liberation takes place in a trice. The creature is liberated, thanks to the grace of lord, even when he is in the womb or when he is born, or when he is a boy, young man or an old man. By his grace every living being is liberated whether it is oviparous or a plant or one born of sweat (I.85.15-17).

Persons deserving the grace of lord Siva are : those who desire to be liberated, who have conquered self, the twice born,

the virtuous, who have attained sādhnās, the noble souled, kind and merciful; the ascetics, who have renounced the world, who are detached and endowed with perfect knowledge, the three kinds of donors who have subdued senses, who speak truth, who are liberated endowed with yogic practice, conversant with srutis and smrtis and who do not come into clash with the śāstric injunctions. (I.10.1-3).

(5) Linga (Phallus) worship :

The linga-origin of the concept and worship :

In conformity with its name, the LP devotees~~/~~ great attention to the description of the form liṅga, the origin of the liṅga-worship and the merits of the worship of the liṅga. The origin of the liṅga is discussed above (Vide Ch.III, Sect.I, Meaning of Śivaliṅga).

The concept of linga as found in the LP :

The word 'liṅga' is used in many senses. . The most important and fundamental meaning of the word is a mark or symbol. Even in respect of the meaning phallus, it means only a mark; the meaning of a mark distinguishing one sex from another as a further derivation of the primary meaning. In its usage all over Sanskrit literature this primary meaning has always been kept in view even when applied to a form Śiva. It is this primary meaning that is predominatly kept in view, as seen from its occurrence in different places in Vāyu, Kūrma, Liṅga and Śiva purāṇas.

The LP (I.Chap.3) states regarding the līṅga. The word līṅga is used here in the sense of a visible symbol. And the absolute form of Śiva which is beyond all visible forms is therefore called alīṅga (that which has no visible symbol) and as the basis of any later manifestation of any visible form (līṅga). The first manifestation for the absolute (alīṅga) is the Prakṛti or Pradhāna or Avyakta as it is called in Sāṅkhya. The primordial matter from which all other categories evolve is therefore the first līṅga. Above that Śiva is the ultimate principle without quality, eternal, indestructible without quality, eternal, indestructible (aguna, dhruva, aksaya) whereas the līṅga, the visible mark possesses the qualities of smell, etc. and has come into being from the alīṅga, Śiva Prakṛti as source of further līṅgas or manifest forms like the twenty-six principles (cf. LP I.28.7-9) is the māyā of Śiva, the alīṅga. Of the Trinity, Brahmā represents the seed (bīja), Viṣṇu the receptacle (yoni) and Rudra the seedless (from whom the seed has come out) (nirbīja) (without a cause) who is the cause of the universe (bīja). The personal forms of deities like the Trinity therefore belong to the realm of the līṅga. Above the līṅga and the alīṅga, and all the manifest form (mūrtis), Śiva is the ultimate substrator. (I.3.1-15).

The Sūtasamhitā Yājñavalkya khanda adhyāya 28 also says "Everything is Śiva's līṅga, but strictly speaking there is no līṅga for Śiva; Śiva is Himself His own līṅga"⁸⁰.

The LP (II.Ch.17 ff) describes the story of the manifestation of Śiva as Līṅgodbhava. The name līṅga is by common knowledge

applied to a form of Śiva which is mid-way between the abstract and the concrete, a form which consists of nothing more than a column pervading the entire universe and devoid of any other features. It is in this form that Śiva is worshipped in the *sanctum sanctorum* of all Śiva temples. The primary image, in any Śiva temple (*mūlasthāna*) is of this form. Such an abstract conception of the Supreme Being is already found in the *Sūkta* of the *skambha* of *Atharvaveda* X.7.

The story of the manifestation of Śiva in the *Līṅodbhava* form, is described in Chapter 17 ff. The conversation between *Brahmā* and *Viṣṇu* developed into a dispute about their relative superiority. At that time an effulgent and endless column of fire arose before them. *Brahmā* assumed the form of a *haṁsa* and set out to find its top and *Viṣṇu* took the form of a boar to find the bottom of the column. Neither of them could succeed, in their attempts. The sound of 'om' emanated from the column. Then the two realized that the column of fire stood before them was a manifestation of Śiva to remind them of their own real positions. In a different context the LP mentions the efforts of *Brahmā* and *Viṣṇu* to find the top and bottom of the column. (II.18.16).

The reference to the *Līṅodbhava* form occurs in stotras like the *Śivamahimnastotra*⁸¹ of *Puṣpadanta* and the *Śivānandalahari*⁸² of *Śaṅkara*.

It is significant that in an inscription⁸³ of *Rājārāja* I of *Tanjore*, the *Līṅodbhava* form of Śiva is referred to as

Līṅgapurānadeva, i.e. the god of the Līṅgapurāna.

Rājasekhara, the dramatist, who belonged to the 9th-10th century, mentions in his Bālarāmāyana second act, the Līṅgodbhava form as well as the other forms of Śiva.

The Purāṇic Legends on the Origin of the Līṅga-worship :

The Vāyu (55.1-68) narrates briefly the Līṅgodbhava account, the details being same as found in the LP with only difference that the LP account is longer than that of Vāyu.

The MP (60.4) refers to the Līṅgodbhava, while describing the Saubhāgyasāyanavrata in the section on vratas.

The Śp (II.1.5-10) has the same account as in the LP. The account in the Brahmāṇḍa Purāṇa (II.26) is just a short version of that in the LP.

It has been⁸⁴ shown by S.N.Roy that the chronological and historical analysis of the Paurāṇic legends on the līṅga-worship makes it possible to divide the legend into four groups:

(1) Those⁸⁵ which give simply the idea underlying the story out of which it appears to have been subsequently shaped.

(2) Those⁸⁶ which depict the story, refer to the emergence of the cosmic līṅga, but do not actually refer to the līṅga-worship.

(3) Those⁸⁷ which give a much detailed picture of the story and bring out in clear terms the worship of the līṅga. But reference to the līṅga as the creative organ associated with Śiva is not made in them.

(4) There are yet others⁸⁸ in which the original story is considerably transformed.

On the basis of the above analysis, it is held⁸⁹ that the *lingopāsana* had not been recognised upto the period of the composition of the *Vāyu*, *Brahmāṇḍa* and *Matsyapurāṇas*. The reference to *Bānāsura*'s adoration of the LP found in the MP (188.56) is considered⁹⁰ to be a later addition.



Section : 2

RELIGIOUS PRACTICES

The following topics are discussed in this section :

- (i) Vratas
- (ii) The different penances and practices : Jayābhiseka.
- (iii) Dīkṣā in Śiva-worship.
- (iv) Dāna
- (v) Devatā-Pratiṣṭhā
- (vi) Liṅga-Pratiṣṭhā; Installation of Aghoreśa.
- (vii) Places of Pilgrimage.

(i) Vratas :

Vrata is one of many Sanskrit words, the use and history of which extend over several thousand years⁹¹. In the great St. Petersburg Dictionary the word vrata is derived from the root 'vr' (to choose)⁹². According to Rangaswami vrata is synonymous with "vow"⁹³. By a vow a person brings himself under obligation to God, or to a specific deity. A vow is in a sense a conditional promise to a higher power. This is the sense of a vow in most religions, and is roughly akin to vrata in Dharma⁹⁴.

The LP deals with the following vratas :

(1) Umāmaheśvaravrata :

Hemādri states that a virgin who wishes a good husband in this birth and in other birth, should perform this vrata with vidhi⁹⁵. In vratakhanda⁹⁶, Hemādri quotes from the LP a vrata known as Bhavanīvrata. These quotations by Hemādri are found in the description of Umāmaheśvaravrata given in the LP. (I.84.15, 17 and 18a).

The LP states that a golden image of Umāmaheśvara is made. It is endowed with an umbrella, cāmar and ornaments. The deity is worshipped for a year maintaining oneself on the oblation (havisya) only, taken on the full-moon ~~on~~ new moon days on the eighth or fourteenth days of the dark fortnight. At the end of a year, the image is taken to the temple in a specially made chariot and dedicated to temple. The vrata is concluded by feeding the Brāhmanas (I.84.3-8).

The LP gives alternative in the above worship, the image of the deity being replaced by the trident (śula) (I.84.11). As the women have no liberty to do the vrata themselves, everything should be got done by them through their husbands (I.84.16).

Then follows an account of the worship of different articles in different months and donation of these articles to temples (I.84.22ff).

In the month of Mārgaśīrṣa, a well decorated image of a bull (24-25), in Pūṣya, (a trident (śula) (26), in Magha, a chariot (ratha) (27-28), in Phālguna, an image of the deity made

of gold, silver or pearl (28-29), in caitra, images of Śiva, Bhavāni and Kumāra made of copper (30-31) or a Kubera or Rājata class of temple made of gold housing the images of Īśvara, Umā and Gaṇeśa studded with precious stones (32-33), are worshipped and given to a Śiva temple. In Vaiśākha the vrata known as Kailāsavrata is done. In Jyestha, an image of Liṅgamūrti along with Brahmā and Viṣṇu as well as the figures of a swan and boar made of copper (35-38a), in Āṣāḍha, a model of a house provided with all the household articles including a pestle and mortar and the image of Śiva placed inside the house being bathed with ghee (38b-46a), in Śrāvaṇa offer of a heap of sesame (tilaparvata) provided with canopy (vitāna), banner (dhvaja) and cloth to Śiva (46b-48a) in Bhādrapada, a heap of rice (śālīparvata) provided as above (48b-50a), in Āśvayuja offer of a heap of grains along with golden cloth and the worship of Śiva (50b-51) are the observances for the other months.

The succeeding verses describe the Mahāmerudāna (64) which consists of making a small scale replica of the Meru mountain containing all grains, minerals and having four peaks, covered with canopy and umbrella in which an image of Śiva is placed along with other gods and is worshipped (52-65).

In Kārtika, an image of Umā endowed with all ornaments is installed along with gold and copper and images of Śiva, Viṣṇu and Brahmā depicting the divine marriage of Śiva and Umā are made (66.70).

(ii) Naktavrata :

This is a divarātrivrata and therefore has to be performed

on a tithi that covers both day and night⁹⁷. The LP states that alms collected by begging are superior to fasting, food obtained without requesting anyone for it (i.e. ayācita) is superior to alms, nakta is superior to ayācita, therefore one should subsist by nakta method; eating haviṣya food, bath, truthfulness, small intake of food, offering oblations into fire, and sleeping on the ground, these six should always be observed by one who takes a meal only at nakta (I.83.10.12-13)⁹⁸.

Kane states that the proper time (mukhya kāla) for nakta is after the stars are seen, other times being gauna. Nakta has two meanings, one primary viz. period of time and the other figurative or secondary viz. taking food at nakta time⁹⁹.

Benefits of the observance of the following are explained Naktavrata on the 8th and 14th days in both the fortnights and worship of Śiva (I.83.3-5); Kṣīradhārāvrata, subsisting on milk on the 1st and 5th days in both the fortnights for two months. (I.83.6).

The general rule is that one should sleep on the floor and maintain himself with rice, wheat and milk while doing the Naktavrata. (I.83.13 and 15).

We have then an account of the mode of observing the Naktavrata each month mainly on the 8th and 14th and the full-moon days maintaining oneself on different kinds of food and the benefits of such observances (I.83.14-54).

(iii) Pāsupatavrata :

The LP abounds in materials intended for the followers of the Pāsupata system of the Śaivas. The words paśu, pāśa and paśupati mean the flock, bondage and the redeemer from the bondage. Those who worship Paśupati (Śiva) in the prescribed way are the Pāsupatas. Pāsupatavrata is the most important mode of worship for them.

The main act in the Pāsupatavrata is purifying the body by smearing the sacred ashes (Bhasma) (I.73.16-18; 86,48). The merits of using the Bhasma is repeatedly pointed by the LP (I.33.6-8) (I.34.16-26; II.18.56-64). The Bhasma is the energy (vīrya) of Śiva (Bhasmanā mama vīryeṇa mucyate sarvakilbiṣaiḥ) (I.34.4), and is capable of bringing good and destroying one's sins (I.34.5).

Besides commending the use of Bhasma the LP criticises those who ridicule the use of Bhasma (I.33.6-10). The Bhasma is purified with the mantras "Jyotissūrya" in the morning and "Jyotiragni" in the evening and such a Bhasma is used for Bhasmasnāna (smearing the body with the ashes) in the daily practices (I.26.34-36). The use of Bhasma is a must in the observance of the Pāsupatavrata (I.88.92a; I.89.22a and I.73.29).

This vrata¹⁰⁰ is to be done for twelve years, twelve months or twelve days (I.80.49-50), on account of which it is also known as Dvādasaliṅgavrata (I.81.4). The vrata is done commencing from the month of caitra, onwards. Hemādri¹⁰¹ has quoted this

material from the LP as well as the Vyapohanastava occurring in the next chapter (Ch.82). This stava is addressed to all the gods and the verses end with the words, 'me pāpam vyapohatu' meaning 'let my sins be destroyed'.

The LP describes the Pāsūpatavrata in the Uttarbhāga also (II.18.34-44). These are based on the Atharvasiropāṇiṣad. The LP first describes briefly and explains then the details about the different materials used in the worship.

A liṅga on considerable size is made (kṛtvā akaniyāsam liṅgam) and bathed with sandal water. After doing homa, the liṅga is ~~was~~ placed in the figure of lotus that is drawn on a sphaṭika base and studded with precious stones. The liṅga is worshipped with thousand white or red lotuses, blue lilies, sveta arka, karnikāra, karavīra and baka along with the recitation of the Gāyatrīmantra. The LP emphasizes that Śrīpatra, is to be used for worshipping Śiva in the Hemanta season. Hemādri¹⁰² has explained Śrīparvata as kamala (lotus). The other parts of worship like offering gandha, dhūpa, etc. are done along with the recitation of the sadgojāta and other mantras (I.81.9-13). Different kinds of dhūpas are mentioned here. (I.81.14 ff). The special offering consists of a mixture of barely, rice and pulse boiled (mahācaru) (I.81.18).

The Liṅgas made of different precious stones are worshipped in different months : Vajra (Vaiśākha), markata (Jyesthā) ,

mauktika (Āśāḍha), nīla (Śrāvāna), padmarāga (Bhādrapada), gomedaka (Āśvina), pravāla (Kārtika), Vaidūrya (Mārgaśīrṣa), puṣparāga (Pusya), Sūryakānta (Māgha), sphaṭika (Phālguna) (I.81.19-22). If precious stones are not available, gold or silver or any other material may be used. (I.81.23 ff). The Śrīpatra (Kamala) and bilvapatra are commended for use in the worship (29ff). The articles to be offered as naivedya are 'suddhāṇṇa, mudgāṇṇa, pāyasa, mahācaru with ghee and side dishes and milk. (I.81.38-41).

The vrata is done on the full-moon day in all the months, fasting on the full-moon day or new-moon day. At the end of a year a cow is given as gift, a bull is let loose (vr̥ṣotsarga) and brāhmanas learned in the vedas are fed (I.81.45-48). The merits of performing this vrata is pointed out at the outset (I.81.5-8), and also repeatedly in the LP (e.g. I.7.53); I.24.134-138; I.92.8 and I.108).

(2) Different Penances and Practices : Jayābhiseka :

The LP describes the modes of penances undertaken by the sages of Dāruvāna for propitiating Śiva. It is stated in that episode that the sages adopted different postures and wore different garments while doing the penances. (I.31.23-25).

While describing the dharmas of the four successive yugas, the LP mentions the practices of the Pāṣandas or heretics who exhibit asceticism only in their attire (I.40.27-34). and resort reprehensible practices. The Pāṣandas are noted to be

touched and one should not converse with them (I.78.21-22).
Their practices are criticised (II.6.54-57).

The Paśupata ascetics are given an exalted position
(I.23.5-10; 34.26-27).

In the chapter (I.90) describing the atonements for the sins committed by the ascetics, the following are mentioned: Sāntapana (I.90.8); Kṛccha (I.90.8); Candrāyana (I.90.14) and Kṛccharātikṛccha (I.90.17). While describing the purificatory observances, the LP describes bhaikṣya (food taken as alms) in detail. The articles which may be accepted as bhaikṣya are gruel made of barely or rice (yavāgu), buttermilk (taktra), milk, cooked fruit or root (Phalamūlādi pakṣa), grains oil-cakes or flour (Kānapinyākasaktavaḥ). One who observes bhaikṣya in the aforesaid manner and also maintains on the drops of water falling from the tips of Kuśa grass once in a month is commended. (I.89.12-21).

Jayābhiseka :

It is intended for warding off untimely death and also securing victory over enemies in battles.

A shed is to be erected. Nine fires are to be established. There are to be many apartments or enclosures in the hall. There are to be 49 rows. A lotus of the size of the palm with 8 petals and the pericarp is to be drawn. Dharma, jñāna, vairāgya and aisvarya are to be consecrated in the four corners along with the pranava.

After all the worship of Śiva and the Śaktis are over, the king is to be seated. The king is then bathed with the water of the pots with the recitation of Rudrādhyaṃya and Śaiva mantras. Homas have to be done again 108 times and a golden talisman tied on his hand along with holy ashes with the Tryambakamantra. He is to be given another bath with sacred waters with Rudra mantras. The mantra, homa and the bath are to be repeated. The king himself is to perform some of the homas. Alongwith mantras shouts of victory is to be addressed when he is being bathed. His battle drum, umbrella, etc. are to be consecrated. The king is to be decorated with the crown and is then to offer the fees to the priests who conducted the consecration and also the devotees of Śiva and Yogins with gold and other presents. All the victory of the gods over the demons were due to this Jayābhiseka. The Jayābhiseka brings not only the victory but deliverance from sins and also dire diseases like consumption and leprosy. (II.27).

(3) Dīksā in Śiva Worship :

The LP states that a person well-versed in vedic lore and a bhasmaśayin (i.e. a Pāśupata ascetic) must be chosen as the preceptor (II.20.20-22). Such a person must be held as Śiva Himself. According to the means of the pupil, the preceptor must be satisfied by the pupil with gifts and services. When the preceptor is pleased, the felters (pāśa) of the pupil are destroyed (II.20.23-25). The LP then describes the mode of testing the pupil before imparting knowledge. (II.20.28-34).

The LP emphasises the certain qualities of a preceptor. He must be a learned person, who treads the path of righteousness and knows the truth and is endowed with all good traits. Only one who knows the truth himself is capable of making others know the same (II.20.35-41).

It suggests an alternate way of imparting knowledge to the pupil by purifying the tattvas. In this context the LP mentions the Śādhvasuddhi. The six adhvas as read in the LP are mantra, pada, varṇa, bhuvana, tattva and kalā (II.20.46-47).¹⁰³

After describing the requisites of a preceptor & pupil the LP describes the mode of initiation (dīkṣāvidhi).

At a pre-examined place, Śiva is invoked with His attendant deities in a specially drawn figure of a lotus in a circle (maṇḍala) and is worshipped (II.21.1-30). The cooked food (caru) is got ready. Half of it is offered as nivedana to the deity. The other half is offered as oblation in the fire. The offering is then given to the pupil. He is also given the pancagavya, the five things extracted from a cow. The sacred ash is besmeared over his body. Keeping him covered with cloth, the thread is put on his body and the Gāyatrīmantra is chanted in his ears. Oblation to fire is done with cooked food (caru). The pupil is made to sit on the darbha grass and contemplate on Śiva. After fasting that day, the next day the pupil whose eyes are covered by cloth is led before the deity and made to put handful of flowers over the deity. Mantra on which the flowers fell, is the dīkṣāmantra for him (II.21.31-43).¹⁰⁴

The covering over the eyes is removed and the pupil is allowed to look at the deity in the mandala. He is made to sit on the kusa grass facing the southern face of the deity. The purification of the tattvas is done again followed by worship and offer into fire (homa). Holy waters are sprinkled over the pupil. (II.21.44-77). The ~~LP~~ ^{LP} ha

The LP has despised the killing of animals and women for being offered to Śiva (I.78.15-17). The LP has also prohibited the repetition of the Pancākṣaramantra in a place where blood has fallen (raktabhūmyam khatvāyāṁ na japet jāpakastahā (I.85.161). But later on in a different context, the recommends the use of blood of animals in the course of preparing a spell (II.52.11-12)¹⁰⁵.

(4) Dāna (Gifts) :

Manu states that the principal aspect of religious life in Kaliyuga was gift¹⁰⁶. Gifts of various kinds and donors have been highly enlogised in the Rgveda. There are dānastutis (enlogies of gifts) in RV. I.125. The objects of gifts were cows¹⁰⁷, horse¹⁰⁸, camels¹⁰⁹, young damsels¹¹⁰, etc. in RV.

What constitutes gift (dāna) according to śāstra has been discussed from very ancient times. Kane¹¹¹ states that dāna consists in the cessation of ones ownership over a thing and creating the ownership of another over that thing and this occurs when the other accepts the thing, which acceptance may be mental or vocal or physical.

There are six aṅgas (constituent elements) of dāna, as stated by Devala,¹¹² viz. the donor, the donee, 'sraddhā (charitable attitude), the subject of gift which must have been acquired by the donor in a proper way, a proper time and a proper place.

Three types of gifts are described in the BG :Sāttvika, Rāja-sika and Tāmasika¹¹³. According to GDS¹¹⁴ gifts of gold, cows, clothes, horses, land or food are helpful in removing sins.

Gifts of certain kinds are called Mahādānas. According to the AP¹¹⁵ the Mahādānas were ten, viz. gifts of gold, horses, sesame, elephants, maids, chariots, land, house, a bride, and a dark-brown (kapilā) cow. The Mahādānas are, enumerated as sixteen¹¹⁶ in the LP (II.ch.28ff), Kane¹¹⁷ states that the sixteen mahādānas are : Tulāpuruṣa (weighing a person against gold or silver which is then distributed among brāhmanas) , Hiranyagarbha, Brahmāṇḍa, Kalpavṛkṣa, Gosahasra, Kāmadhenu (or Hiranyakāmadhenu), Hiranyāśva, Hiranyāśvaratha (or simply Aśvaratha), Hemahastiratha (or simply Hastiratha)Pancalāṅgala, Dharādāna (or Hemadharādāna), Viśvacakra, Kalpalatā (or Mahākalpa-), Saptasāgara, Ratnadhenu, Mahābhūtaghata.

Kane¹¹⁸ marks that the names are somewhat different in the LP. The names of these Mahādānas (of some atleast) go back to centuries preceding the christian Era. The LP deals with the following gifts : Tulāpuruṣa, Hiranyagarbha, Tilaparvata, Suksmatilaparvata, Suvarṇamedinī, Kalpapādapa, Gaṇeśeśa , Hemadhenu, Lakṣmī, Tiladhenu, Gosahasra, Hiranyāśva,

Kanyā suvarnavr̥sa, Gaja, Lokapālāṣṭakam and Viṣṇu.

1. The mode of the charitable gift of Tulāpuruṣa (II.16-96) :

The Tulāpuruṣa is very frequently spoken of in the Epigraphic records¹¹⁹. The LP gives general directions also about time and the construction of the pandal (mandap) required in making this mahādāna. The LP states that during the auspicious occasions such as eclipses (grahanā diṣu kāleṣu) etc., a splendid raised Mandapa or Kūta (peak-like projecting mound) shall be erected in a holy spot. The extent of the Mandapa, etc. shall be twenty, eighteen or sixteen Hastas. A vedi (altar) extending to nine Hastas, eight Hastas or seven Hastas shall be made in the middle.

The scale (tulā) shall be beautiful and shall have twelve (joining) supporting ropes. The devotee shall dig nine square sacrificial pits all round. The main kunda shall be between the east and the north-east. The sacrificial pits may be square or triangular in shape. The sacrificial pits shall be made in the shape of the vagina of women. They shall be semicircular, triangular, circular or hexagonal. The triangle shall be in the form of a lotus. It may have eight angular points also. The bare ground also shall be used. The enclosure shall have four entrances and bedecked with four festoons. There shall be the eight elephants of the quarters. It shall be surrounded by garlands of Darbha grass. The eight auspicious articles shall be procured. There shall be splendid canopy above.

Over the vedikā a mystic diagram shall be drawn with the auspicious materials eight in number bedecked with the auspicious tender sprouts and scattered with flowers and fruits. Incense and lights shall also be used.

After performing the prescribed rites in detail even while the Homas are being performed, the king shall be made to mount the scale in the balance that is to the east, repeating the Rudrādhyaṃya mantras. The king shall be made to sit there for twenty four minutes. The sacrificer shall repeat the mantra called Rudra Gāyatrī. For the period of a Ghatikā or half of it or still half of it, he shall be seated. The intelligent devotee shall sit with concentration. He shall hold the Darbha and face the west (Vārunam). The king is richly adorned with all ornaments. He holds the sword and the iron club khetaka. The Punyāha rite shall be performed by brāhmanas who are masters of the vedas and the ancillaries repeating the word "svasti" in the beginning and in the end. There shall be auspicious shouts of victory and chanting of the vedic mantras, splendid vocal music as well as instrumental accompanied by dances. All these shall add beauty and splendour to the ceremony. He shall place the gold to the north^e side till the ^{scales} ~~scholars~~ of the balance become equal. All the following articles that had been worn at the beginning of the holy rite viz. two clothes, the turban, the earring, the splendid necklace round the neck, the ring that adorns the finger, and the ornament round the

wrist shall be given to devotee who regularly performs the Paśupata rite and who smears Bhasman all over his limbs. All the ornaments mentioned before, along with the turban and clothes shall be given to those who perform the rites. The learned men shall give a cloth to cover all these along with a monetary gift of hundred gold coins or half of that or still half of it. To all the yogins he shall give gold coins severally. He shall give all the divine materials used for the sacrifice, to the chief preceptor. To the other ascetics he shall give a gold coin each.

The gold pieces on the balance shall be dedicated to Śiva. The palace, Maṇḍap, rampart, ornaments, gold, flower, drum, sword and the case for the sword shall be formally dedicated to Śiva. Whatever remains, the intelligent devotee shall give unto the preceptor and particularly to those who have smeared their bodies with Bhasman. All the prisoners in the jail shall be released. He shall perform the ablution of the lord with a thousand Kalāśas. The lord shall also be duly bathed with ghee or milk, or curds. The ablution may be performed with Brahma-kūrca (cow's urine) or pañcagavya.

(ii) Hiranyagarbha (II.29) :

The preliminary procedure about the maṇḍapa, the time, place, the materials, the puṇyāhvācana, the invocation of the lords of quarters is the same in this and the other mahādānas as in Tulāpurusa. The donor should then bring forward a golden kunda (basin or vessel). 72 fingers high and 48 broad and having the shape of a muraja (tabor) but looking like the

interior surface of a golden lotus (with eight petals). The golden vessel (it is called Hiranyagarbha) should be placed on a heap of sesame. Then the golden vessel is to be addressed with paurāṇic mantras, identifying it with Hiranyagarbha (the creator) (RV.X.121.1-10). He should then enter the golden vessel, sit facing the north, hold in his hands golden images of Brahmā and Dharmarāja and hold his head for five breaths between his knees (to stimulate the position of the foetus in the mother's womb). The guru then repeats on the golden vessel the mantras of garbhādhāna, puṁsavana and sīmantonayana (and mentally revolves the other procedure of these); the guru thereafter makes the donor rise out of the golden vessel to the accompaniment of auspicious music. Then the remaining ² twelve saṁskāras are performed symbolically on the donor, who repeats, the mantra to Hiranyagarbha and says 'formerly I was born from my mother but only as a mortal now being born of you I shall assume a divine body.' Then the donor, seated on a golden seat, is bathed with the mantra 'devasya tvā' and he distributes the golden vessel among the guru and other priests.

(iii) Tilaparvata (II.30.1-13) :

This rite shall be performed on a beautiful level plot of ground. After duly worshipping the staff fixed on the bare ground without an altar it shall be sprinkled with water. The staff shall have the length of ten palms of hands. After sprinkling the staff with water, ^{the} brāhmaṇa devotee shall put gingelly seeds over it. He shall water that spot with Pāṇcagavya.

The learned devotee shall draw the mystic diagram all round. New cloth shall be spread over the ground and beautiful flowers shall be scattered. Bhāras of gingelly seeds shall be piled up there. If the pile of gingelly seeds is higher than the staff by a Danda, it shall be glorified as the excellent one. No mound shall be made shorter in height than the staff. It shall be wrapped with new cloth all round and duly worshipped. After fixing sadya and others he shall worship them in accordance with the injunctions.

The deities shall be duly installed in all the eight quarters. Each of the deities shall be duly made with three golden pieces. The monetary gift shall be offered. The homa also should be performed.

The worship of Śiva shall be performed by means of thousand kalāśas. One shall have the vision of Umāpati, the lord of Devas seated in the middle of the mound of the gingelly seeds. The devotee shall worship the lord of the chief of Devas surrounded by the guardians of the quarters, seated in the middle of the mound of gingelly seeds. After performing the rite of worship in accordance with the injunctions, the lord shall be ritualistically discharged. The devotee shall give away the mountain of gingelly seeds as present unto a brāhmaṇa, well versed in the śrutis but poor. Thus, the rite of gift of a mountain of gingelly seeds is described.

(iv) Sukṣmatilaparvata (II.31.1-6) :

The mode of gifting the Sukṣmatilaparvata can be performed

at any time when the materials have been gathered. The ground is scrubbed and cleaned with cowdung. Clothes are spread over it. The intelligent devotee shall deposit three Bhāras of excellent gingelly seeds in the middle of the clothes. He shall make an eightpetalled lotus with pericarp and filaments. It shall be made with ten gold coins. The lotus shall be fixed in the middle of the gingelly seeds. The idol shall be placed in the middle of the lotus. After duly propitiating the lord he shall worship Vāma and others. The form of śakti shall be made of gold with three gold pieces. The Nyāsa rite shall be performed. Vighneśas shall be installed all round (in the order of the quarters), beginning with the east). The Vighneśas shall be made with the quantity of gold. They shall be duly worshipped with scents and fragrant flowers and other materials in accordance with the injunctions.

(v) Suvarnamedinī (II.32.1-7) :

The rites of japa, homa, worship, charitable gift and ablution etc. shall be performed through sages in the place and on occasions in the kunda or in the Mandala.

The figure of the earth shall be made with a thousand golden coins. It shall be divine in form with a single hand, beautiful and splendid. It shall be surrounded by mountains and shall contain the seven islands, oceans, etc. as well as all the holy centres with the mountain Meru in the middle. Or the island (Jambūdvīpa with the nine divisions) with the nine khandas shall be depicted in the middle. As before all rites

shall be performed in the mystic diagram in the middle of the altar. One-seventh of the thousand gold coins shall be given to a devotee of Śiva as a gift in accordance with the śāstric injunctions. He shall worship lord Śiva with the thousand water pots and other articles. This excellent charitable gift is called Suvarṇa Medini Dāna.

(vi) The mode of gifting the Kalpapādapa (II.33.1-9) :

The kalpa tree shall be made in replica with a hundred gold coins. It shall have all the branches. Strings of pearls shall be suspended from the branches. The tender sprouts shall be depicted by means of illustrious emerald stones. The new shoots of the tree shall be depicted by the devotee by using coral. He shall beautify the branches all round by means of rubies depicting the fruits. The root shall be depicted by using diamonds; the tip of the tree by Vaidūrya (Lapis lazuli) and topaz. The bulbous root shall be depicted by the Gomedaka gem. The platform round the tree shall be depicted by the solar or the lunar stone or by crystals. The width of the tree including the eight branches and the height of the tree shall be one cubit. The devotee shall place the Liṅga as its root. It shall be surrounded by the guardians of the quarters. The tree shall be placed on the Maṇḍala in the middle of the altar. The devotee shall then assiduously worship lord Īśāna and the guardians of the quarters. Japa, homa and other rites shall be performed. Then the devotee shall dedicate the tree to the lord or ^{offer} after it to yogins or to persons

who smear their bodies with Bhasman. The king will become an emperor.

(vii) The mode of gifting 'Anesesa' (II.34.1-5) :

After worshipping the lord of the chiefs of Devas surrounded by the guardians of the quarters, the devotee shall make the idols of Visveśvaras as enjoined by the scriptures, with ten gold coins. They shall be bedecked in all the ornaments. He shall worship them in accordance with the injunctions. He shall perform Homas, in the eight kundas in the eight quarters, according to the way of five coverings and the traditional style. He shall worship seven Brāhmanas and a virgin girl in the north. All the mantras shall be repeated (mantras for the propitiation of all gods in the form of idols) and the gifts shall be offered alongwith their respective mantras in order. By giving a gift thus one is undoubtedly liberated from all sins.

(viii) The mode of gifting the golden cow (II.35.1-11) :

The form of the cow shall be made in gold using a thousand, five hundred, two hundred and fifty or hundred gold coins. It shall be endowed with all attributes. The form of the cow shall have beautiful hoofs and endowed with all divine characteristics. At the tip of the hoof a diamond shall be fixed. Ruby stone shall be placed with on the horn. A divine pearl shall be fixed in between the eye-brows. The four udders shall be made by means of Vaidūrya. The splendid tail shall be made by

means of Vaidūrya. The splendid tail shall be made by means of blue gem. In the place of the teeth a splendid topaz shall be fixed. After making the mother cow the devotee shall make a splendid calf. The calf shall be made by means of ten golden coins. It shall be beautiful by means of all gems. After drawing the mystic diagram in the middle of the altar, the devotee who knows all principles shall place the cow in its middle alongwith the calf. With a pair of clothes he shall wrap the cow alongwith its calf.

He shall worship the cow and the calf by repeating the Gāyatrī mantra. He shall perform the Homa duly in accordance with the injunctions relating to the single fire. Using sacrificial twigs or ghee in accordance with the injunctions, he shall perform the remaining rites. After bathing the Liṅga with ghee, etc., the worship of Śiva shall be performed. After touching the splendid cow with Gāyatrīmantra, it shall be dedicated to Śiva. Thirty gold coins shall be given in gift.

(ix) The mode of giving Lakṣmī (II.36.1-9) :

The rites should be performed ⁱⁿ the mystic diagram over the altar in the Mandapa. The replica of Śrīdevī shall be made with unparalleled beauty and endowed with all characteristics. It shall be made of gold by means of a thousand, five hundred, two hundred and fifty or one hundred and eight gold coins. The devotee shall then place Lakṣmī embellished with all ornaments in the Mandala. He shall worship Viṣṇu on the bare ground to the right hand side of Lakṣmī. After worshipping

Sures'varī by means of Śrīsūkta in accordance with the injunctions, he shall worship Viṣṇu by means of Viṣṇu Gāyatrī. After duly propitiating the goddess he shall perform the Homa.

After performing the Homas with the sacrificial twigs the devotee shall perform Homa with ghee. Each of these Homas shall be separately performed hundred and eight times through excellent brāhmanas. The sacrificer shall be called to spot in the eastern quarter and the goddess shall be pointed out to him. He shall then prostrate on the ground like a staff. After bowing to Viṣṇu, he shall, worship Śiva stationed there. A twentieth of the cost of the idol is considered to be the due Dakṣiṇā. Half of that should be given to others in the manner they deserve. Then the devotee, particularly the yogin, shall perform the Homa of Śiva.

This rite causes the increase of prosperity.

(x) The mode of gifting the golden cow along with gingelly seeds (II.37.1-16) :

The devotee shall perform the worship of Śiva in the west of the Mandapa. In front of it, in the middle of the ground he shall draw the diagram of a splendid lotus. The excellent gold lotus shall be wrapped in cloth and placed in its middle. He shall cause the gingelly flower to be made and put the gold lotus therein. After worshipping the deity by means of scents etc., he shall cause eleven brāhmanas to sit in the northern quarter of lotus. They shall be duly

worshipped with scents etc. He shall then give the brāhmanas clothes to wear and upper cloth to cover themselves. A turban as well as a pair of ear-rings to embellish themselves should also be given to each.

The devotee shall give a gold ring to the brāhmanas duly. He shall then spread eleven pieces of cloth in front of them. Gingelly seeds and other articles shall be placed on those clothes separately. A bell-metal vessel of hundred pails shall be split into eleven parts and given to the brāhmanas - along with a sugar cane tree stamp. The devotee shall cause the horns of the cow to be made in gold with two gold coins. The hoofs shall be made of silver consisting two gold coins. After giving all these severally the devotee shall place them amongst the gingelly seeds. He shall repeat the eleven Rudra mantras and offer these to Rudras. In the eastern side of the lotus he shall seat twelve brāhmanas and worship them. Then he shall perform all the rites, repeat the twelve Āditya mantras and offer the materials to them. Then he shall seat sixteen brāhmanas on the southern side of the lotus. The idol shall be dedicated by means of Vighnesa mantras.

All these rites shall be performed in due order by the sacrificer. It is enough if he ^a makes over the gifts unto the Rudras or Ādityas. The idols, etc. shall be given in accordance with the extent of one's wealth. The kings shall perform the rites of offering pādya etc. as well Dakṣiṇā shall be offered in the form of an ornament consisting five gold coins.

(xi) The mode of offering thousands cows as gift (II.38.1-9) :

The devotee shall collect together a thousand splendid cows endowed with good qualities along with their calves. He shall worship eight among them in accordance with the scriptural texts. Each of the horns of these shall be covered with as much gold as there is in a gold coin. The hoofs shall be covered with silver. The neck shall be tied round with a gold coin suspended from it. A splendid diamond shall adorn the ears. These shall be dedicated to Śiva and gifts shall be offered severally to the brāhmanas; each being given ten gold coins, or five, two and half or one and a quarter gold coins or one niska in accordance with one's wealth. Or gold coins alone shall be offered. A pair of good clothes shall be offered to the brāhmanas.

The cows should be propitiated and given as gifts. They must be beautiful. After giving the gift duly the devotee shall worship lord Śiva. Thereafter, he shall repeat the excellent hymn of cows precisely : "Cows are continuously in front of me : Cows are behind me. Cows are always in my heart. I stay in the midst of cows".

The devotee repeats this hymn, circumambulates the cows and offers them to deserving brāhmanas.

The devotee who does like this is honoured in the heavenly world for as many years as there are hairs on the cows offered.

(xii) The procedure for the gift of golden horse (II.39.1-9):

With the gold of a thousand and eight gold coins ^{or} of a hundred and eight gold coins the devotee shall make image of a horse with all the characteristics and having all ornaments. It shall have the five auspicious marks (Panca-kalyāṇa-Sampannam). It shall be of divine shape and form. It shall be endowed with all characteristics and shall have all the limbs and all the weapons. It shall be like the excellent vehicle of Indra. After placing the horse endowed with all attribute in the middle of the Mandapa the devotee shall consider it to be on a par with Uccaiśśravas and worship it with devotion. To the east of it a brāhmaṇa who has mastered the vedas shall be made to sit. He shall be worshipped as he is Indra. He shall be given five gold coins. That horse shall be given to a devotee of Śiva. After making the gift of the golden horse the devotee shall worship the preceptor also in accordance with the extent of his wealth or he shall be given five gold coins. The devotee shall delight the wretched, the blind the miserly, the helpless children, old men, lean and sick ones by giving them food. In particular, he shall feed the brāhmaṇas.

The man who performs this holy rite of giving away the gold horse enjoys the pleasure of Indra for a long time. He attains great prosperity.

(xiii) The mode of gifting a virgin (II.40.1-7) :

The devotee talks to the parents & buys a virgin endowed with all characteristics and devoid of all defects. He gives

much wealth to the parents and take possession of her. She is bathed and robed in a fresh and splendid cloth. She is bedecked in all ornaments. She is then worshipped with scents and fragrant garlands. She is then given in marriage to a brāhmana well-versed in the śrutis or to an ascetic, a religious student who has learned the vedas. The devotee shall observe the omens properly. He shall consider the lineage, the star of birth etc. of the virgin and the religious student, he shall consider the mental inclination of both and worship them assiduously. He shall give men slaves and women slaves, riches, ornaments, fields, money, grains, garments. He is honoured in the world of Rudra as many hundred years as there are hairs in the bodies of the progeny of that girl.

(xiv) The gift of the golden bull (II.41.1-10) :

The devotee shall make the form of a bull with a thousand or five hundred or two hundred gold coins or even with hundred and eight gold coins. He shall make the bull in the form of Dharma. The Pundra (sectarial mark) shall be made on the forehead with crystals in the shape of the crescent moon. The hoof shall be made of silver; the neck of ruby and the hump of Gomedaka gem. The circular rope for the bells shall be tied round the neck. It shall be made wonderfully exquisite by means of gems.

There the bull-emblem shall have tinkling bells and bangles. The devotee then instals the leading bull on the Maṇḍala above the altar on the occasion. The bull shall face the west. At the outest the devotee shall worship the bull-bannered Īśvara

seated on the bull. The devotee shall worship the leading bull by means of the *Vṛṣa Gāyatrī* and bow down to it with great concentration :

"We know the bull with the sharp-edged horns. We meditate on one with the virtue constituting the feet. Hence, may the bull urge and guide us".

For increasing virtue, the devotee shall worship the bull with this mantra. According to the extent of one's affluence one shall perform Homa by means of ghee, cooked rice and other things. The bull shall be worshipped and given to the *brāhmanas*, or to *Śiva*. *Dakṣiṇā* should be in accordance with one's capacity. He who devoutly performs the excellent charitable gift, of bull shall become a flower of *Śiva* and rejoice along with him.

(xv) The mode of gifting an elephant : (II.42.1-6) :

The devotee shall make an image of an elephant endowed with all good characteristics out of gold or silver with a thousand, five hundred or two hundred and fifty gold coins. It shall be embellished with all characteristics. It shall be dedicated to the lord, at the time, or it shall be offered to *Śiva* on the eighth day. After worshipping *Śiva*, it should be given to a poor *brāhmaṇa* who is well versed in *śrutis* and who maintains the sacred fire. It shall be given keeping *Śiva* in view. He who performs this holy rite of gift with devotion of *Śiva* shall stay in heaven for a long time and then become a king and lord of elephants.

(xvi) The mode of gifting the eight guardians of the

Quarters (II.43.1-11) :

The devotee shall worship Śiva in the middle of the Mandala above the altar at the time, in due order. In the quarters and the interstices the bare ground shall be covered with sand. Fresh cloth shall be spread and eight brāhmanas, made to sit facing Śiva. They shall be masters of the vedas and the ancillaries; they shall have conquered the senses, be born of noble families. The devotee shall worship them with divine scents, fragrant flowers and good incense. They shall be duly honoured by means of clothes and ornaments repeating the mantras of the Lokapālas.

At the outset he shall perform Homa in the fire beginning with the east, repeating the mantras of the Lokapālas. Homa shall be performed gradually by mean of sacrificial twigs and ghee. The preceptor, shall duly perform Homa and then call the sacrificer. He shall adorn the brāhmanas with ornaments and give them wealth, severally repeating the respective mantras. A fee of ten gold coin is decent. The seat shall be made with ten gold coins for each one of them separately. The rite of ablution of Śiva shall be duly performed there. Monetary gifts shall be given in accordance with one's capacity. The learned man who performs the rite of the guardians of the quarters with devotion shall remain in the worlds of the guardians of the worlds for a long time and shall become an emperor.

This is a secret rite bringing about all riches and destructive of all enemies. It guards one's own hand. It causes increase in progeny, in divine elephants and horses. It is holy and conducive to the welfare of cows and brāhmanas.

(xvii) The mode of gifting Viṣṇu (II.44.1-9) :

In the Mandapa, in the middle of the kuṇḍa or on the bare ground in the presence of Śiva, the devotee shall out of affection worship Viṣṇu and the lotus-born deity by means, of the following mantras alongwith the Pranava duly uttered.

"We know Nārāyaṇa. We meditate on Vāsudeva. Hence, may Viṣṇu urge and guide us".

"Svāhā unto Brahmā the old brāhmaṇa to the creator of the universe, to Śiva, to the Hari Svāhā, Vauṣaṭ and Vaṣaṭ".

After worshipping in accordance with the injunctions he shall perform Homa. All materials shall be offered for Homa, by two priests in accordance with the injunctions. There shall be two Rtviks who have mastered the Vedas through a preceptor. With them in view, the devotee shall give monetary gifts to the brāhmanas. One hundred and eight gold coins to each of them separately is decent. Garments, ornaments and other adornments shall accompany the gift. Though the preceptor is one he represents the glorious Brahmā, Viṣṇu and Mahesvara. They shall be given the gift separately. The brāhmanas shall be fed. Worship of Śiva shall be performed beginning with ablution, etc. in due order¹²⁰.

(5) Devatā-pratiṣṭhā (Consecration of an image in a temple).

The subject of gifts naturally leads on the topics of pratiṣṭhā and utsarga (foundation of temples and dedication of wells, tanks, parks, etc. for the benefit of the public). Kane¹²¹ states that there are special chapters in the purāṇas on the consecration of the image of Viṣṇu or Śiva or the Liṅga. The worship of god can be done in two ways, viz. without any outward symbol and with a symbol. The first is achieved by a prayer and offering oblations into fire, the second by means of images.

(6) Liṅga pratiṣṭhā (Installation of Liṅga) :

The LP states that the whole world is identical with the Liṅga. Everything is founded on the Liṅga (II.46.13). Everything beginning with Brahmā and ending with an immobile thing is founded on the Liṅga. Hence one shall eschew everything, instal the Liṅga and worship it. (II.46.20-21).

The Liṅga shall be made with great assiduity in accordance with the injunctions. A Liṅga shall be made of rock. It shall be identical with Brahmā, Viṣṇu and Śiva. It may be made of gold studded with jewels or of silver or copper. It shall have its pedestal and the exit for water. The top portion shall be sufficiently wide. The devotee shall clean Liṅga along with the pedestal and then devoutly instal it. The pedestal of the Liṅga is goddess Umā and the Liṅga is Maheśvara himself. By worshipping these two, the lord and the goddess are worshipped (II.47.6-9).

After worshipping it he shall install the Liṅga in the middle of the holy centre in the seat of Śiva. The Liṅga shall then be wrapped in cloth, Darbha, grass, etc. Eight pots with the guardians of the quarters as their deities shall be placed in a circle with Darbha grass bundle inserted into each of them. Akṣata grains shall be put into the pots and they shall be tied with threads of various colours. Svastika and other auspicious signs shall be drawn over them. The thunderbolt and other weapons shall be represented therein; they are then to be covered with cloth, and installed round the Liṅga by repeating the Īśāna mantra. The canopy above shall be fumigated with incense and lamps. Cloths are spread with the pictures of the emblems of the guardians of the quarters and their vehicles such as elephant, buffalo, etc. The devotee shall tie all round, the place garlands of Darbha grass, with all their characteristic marks and woven into various beautiful forms. He shall then keep it within water along with incense and lights for five days, three days, or only for a single night. He shall spend this period studying the vedas, performing dances and singing auspicious songs or playing on Vinā and other instruments to the accompaniment of tingling of small bells. The sacrificer shall have mental concentration and be free from excitement. After taking it out he shall meditate on the Svastika. The Liṅga shall then be placed in the Mandapa endowed with characteristics. There shall be nine pits all round endowed with their characteristics marks. The eight auspicious articles called Aṣṭamaṅgalas shall be spread there. There shall be the eight emblems of the

guardians of the quarters. The pits carrying auspicious signs, shall be placed in the directions beginning with the east. The chief pit shall be made in the north-east oblong in shape. Or five pits made into one and a bare spot of ground shall constitute one unit. They shall be endowed with the paraphernalia and requisites of the sacrifice and ornaments used in the worship of Śiva. In the middle of the altar there shall be a great bed bedecked in gold. A five-wicked lamp shall be kept nearby. The bed shall be covered with a white cloth. After arranging these he shall place the idol of the lord thereon. He shall place the Liṅga with its head towards the east. He shall place it duly repeating Īśānamantra. After performing the rite of Ratnanyāsa (fixation of jewels) he shall place the kalāśa (water-pot) above. ((II.47.14-27)).

The Liṅga shall be wrapped all round by two cloths and the Darbha grass. After doing the Ratna nyāsa the nine śaktis, vāmā, etc. shall be fixed. The nine precious stones accompanied by gold, pañcagavya and all kinds of grains shall be placed on the rock. One shall instal the Brahmaliṅga by repeating Śivagāyatrī. One shall instal the unchanging Śiva by repeating the Pranava alone. He shall fix the Brahmā portion of the lord with the mantra beginning with Brahma jagnānam.¹²² He shall fix the Viṣṇu portion with Viṣṇu Gāyatrī. He shall fix śarva in the pedestal consisting of the three Tattvas by means of Pranava with the mantras "Namah Śivāya" , "Namohamsa Śivāya" or by reciting the Rudrādhyāya after scrubbing śarva (i.e. the Liṅga). He shall instal the kalāśas all round by means of

vedic mantras (II.47.28-33).

He shall place them in the middle of the altar. He shall fix Śiva in the middle and the goddess Śivā in the southern pot. He shall place skanda in the pot intended for him or he shall instal Brahmā in the pot pertaining to skanda and Viṣṇu in the pot pertaining to Īśa. It shall be wonderfully decorated or he shall fix the body of Brahmā in the pot pertaining to Śiva. The Brāhmanas are briefly - Śiva, Mahesvara, Rudra, Viṣṇu and Pitāmaha. These Hṛdaya etc. and the mother goddess shall be fixed in the middle of the altar in accordance with the injunction (mentioned before). He shall fill the Vardhani (an instrument of cutting in the form of sword) vessel with scented water and instal goddess therein. He shall place gold, silver and jewels in the pot pertaining to Śiva. The Vidyasvaras shall be fixed in the Vardhani assiduously by reciting the Gayatri and ancillary mantras. He shall fix Ananta, Īśa and other Devas in the pots pertaining to the quarters and filled with Brahmakurca (cow's urine). The mantra begins with Pranava and ends with Namah. He shall cover with a fresh cloth each of the eight pots. He shall put gold, jewels, etc. in the pots of Visvesvaras. Homas should be performed in the order of the faces (of Śiva) with Gayatri and ancillary mantras. The rites ending with "Jaya" and "Svīṣṭa" shall be performed. Water shall be sprinkled all round from Sivakumbha, Vardhani, those belonging to Viṣṇu and Brahmā, the Brahmā portion particularly the vessel belonging to Pitāmaha. He shall sprinkle Paramesvara with water from the pots of Vidyasvaras. He shall fix all the mantras

with concentration and worship after performing the rite of ablution.

The Dakṣiṇā shall be a thousand Panas at the most. Half of that or one-fourth of it shall be given to others if possible. Garments, fields, ornaments, cows and cash shall be given to the chief. A great festival shall be celebrated. Homa, Yāga and Bali shall be offered in due order for the duration of nine, seven or three days or even for one day. Homa shall be done daily after worshipping Śaṅkara. Homas on behalf of Devas, Bhāskara, etc. shall be done. They shall be daily worshipped within and without as also in the fire. He who installs the Liṅga in this manner becomes identical with Parmeśvara himself. By doing this Devas, Rudras, sages and the Apsarases shall be installed and worshipped by him. In fact, the three worlds of the nobile and immobile beings are being worshipped by him. (II.47.34-50).

Installation of Aghoreśa :

The installation of Aghoreśa is in accordance with the general injunctions regarding the Liṅga, with the distinction that it shall be accompanied by the Aghora mantra and its ancillaries.

The devotee shall perform the worship of the sacred fire. Homas shall be performed in the same manner as the worship, one thousand, five hundred, or hundred and eight times. Homas shall be performed with gingelly seeds mixed with curds, honey

and ghee. Homa performed with ghee, fried grain flour & honey dispels all miseries.

It is destructive of ailments. Homa with gingelly seeds bestows prosperity. A thousand Homas bring about great prosperity and a hundred Homas destroy ailments. (II.49.2-5).

(7) Places of Pilgrimage :

All religions laid great emphasis on the sacredness of certain localities and enjoin pilgrimages to them. It is considered to be one of the dharmas to be practised by man in his life.¹²³ The grandeur and sublimity of snow-capped mountains, of large life-sustaining rivers and of great forests easily impress the minds of almost all people and induce them to think that the supreme being is partially revealed in such surroundings¹²⁴.

It is to be expected that the pilgrimages in the Liṅga will cover Śivakṣetra. Varanasi of course leads the places. The greatness of Varanasi is touched at several contexts.

In the opening chapter, the LP refers to the arrival of Nārada at Naimiṣa after visiting Avimukta, (Varanasi), Candreśa, Gomayukeśvara, Goprekṣaka, Kedāra, Naimiṣa, Pāsupata, Śaileśa, Saṅgameśvara, Śukreśvara, Triviṣṭapa and Vighneśvara. These are all sacred spots within the bounds of Benares.

According to the LP the other, sacred places are : Avantī, Bhāskareśa, Kurukṣetra, Prabhāsa, Prayāga, Puṣkara, Śālanka, Vāṇīśelākula (I.17.37-40), Kanakhala is also mentioned. (I.100.7).

Among the rivers the Ganges in all her synonyms, Yamunā (I.40.61) and Varuṇā (Varaṇā) (I.92.87-89) are mentioned.

Varanasi derives its name from the confluence of the rivers Varuṇā (or Varaṇā) and Asi. It is also known as Avimukta as one gets free from his sins here. (I.92.143).

Section : 3PHILOSOPHY

The following topics are discussed in this section :

- (1) Śiva as a metaphysical entity.
- (2) Account of world creation.
- (3) Yoga - philosophy.
- (4) Pāsūpata yoga; Paśu, Pāśa and Paśupati.
- (5) Means of Liberation, Jñāna, and Bhakti-dhyāna.
- (6) Eschatology; Doctrines of transmigration and Karmavipāka; Heaven and Hell.

(1) Śiva as a metaphysical entity :

The supreme being, Brahman or Śiva of which the Trinity itself is a further manifestation, is described as manifesting in the form of the entire universe, the constituents of the universe being His different limbs and attire (I.75.7-8). The same idea is conveyed by the idea of Śiva in the forms of Aṣṭamūrti (II.12.7-40 and II.13.2-49). Whatever thing is seen in the world is a manifestation of Śiva (Śivātmaka). In fact the distinction in the world is only an illusion (I.75.24-27). Prakṛti is His consort and Puruṣa in His mark (līṅga). The beings are born from his different limbs. The clouds Puṣkara and Āvartaka are His hair. The winds had their origin from His sense of smell. The Śruti and smṛti are His gait (I.75.9-11) .

Śiva is the cause of creation, preservation and destruction (I.3.37-38 and 70.99-100).

Śiva's manifestation in this world is of three kinds - Sakala, nīskala and sakalanīskala. The sakala manifestation is the worship of in one's heart intended for the house-holder the nīskala one for the yogins and the sakalanīskala i.e. Śiva in the form of entire universe intended for those who have gained knowledge. (I.75.29-32).

Advaitic analogies bringing out the nature of the world as not being really different from Śiva are used in the course. His description e.g. the sea and the waves (Samudrasya^e vīcayah) (II.16.23), (Sātilormivṛndavat) (II.16.27), golden bracelet (Suvarṇakatakādivat) (II.16.28), earth and pot (Mṛtkumbha) (III.16.29), Sun's rays (Sūryakirāṇa) (II.16.30).

(2) Account of World creation :

As early as the Rgvedic period, it is observed that the vedic thinkers were not unmindful of the philosophical problems - of the origin and nature of the world"¹²⁵ and cosmogony (sarga) is the first topic in the definition of Purāṇa as pañcalakṣaṇa¹²⁶. Regarding world creation, it seems that the LP followed the following theories.

(i) Cosmic Egg theory :

The supreme lord Śiva is represented by the half-male and half-female form. At the advent of creation the male form enters into the womb of the female form and lays the golden seed therein.

The seed is of the nature of fire, the creative force and is permeated by a creative potency. According to the LP (I.20.73 ff) this creative energy is personified as Brahmā; the recipient of ~~personified as Brahmā; the recipient of the seed,~~ the foetus is named Viṣṇu while the sower of the seed is lord Śiva himself. Thus the half-man and half-woman form of the lord is both the efficient and the material cause of the universe.

The seed is sentient. When it enters into the womb it activates and gives impetus to the insentient Prakṛti. The Cosmic Egg is born, out of which is evolved the entire universe. In fact, both the insentient Prakṛti and the sentient principle belong to lord Śiva himself who out of sheer will and sportively too creates, dissolves and then re-creates and re-dissolves the universe. In this eternal process everything created in the feminine form is Prakṛti and everything masculine is Puruṣa. The half-man and half-woman body (ardhanārīśvara) of Śiva is responsible for the origin of creation by copulation. The creative force is of the nature of agni (fire) and its forty-nine forms (I.6.4; I.7.105) constitute the different forms of the supreme lord who in his qualified (sakala) state is characterised by three functions, viz. creation, sustenance and dissolution.

Sāṃkhyan Theory :

The constituents of Prakṛti, the material cause of the universe, are twenty three in number. They are (1) intellect (2) ego, (3-7) five subtle elements (8-12) five senses of action, (13-17) five senses of knowledge (18-22) five gross

elements and (23) the mind. The unevolved Prakṛti is called (24) Pradhāna. This set of twenty four principles is insentient and to this is added a threefold set of sentient beings viz. (25) Jīva (the individual soul), (26) Puruṣa (the cosmic soul) and (27) the Supreme soul, Siva (I.28.7-9). In this formulation Pradhāna, the twenty-fourth category is the source of twenty-three principles (mentioned above); Jīva, the twenty-fifth, is the knower of Pradhāna ; Puruṣa, the twenty-sixth has the perception of the two lower categories viz. Jīva and Pradhāna but he cannot bestow grace (I.17.109). Lord Mahesvara, the twenty-seventh (I.71.51; I.75.34), alone is omnipresent and is capable of bestowing grace.

Mythological Theory :

The Purāṇic cosmology divides creation into nine classes arranged in three groups : (1) Primary, (2) Secondary and Primary-secondary as follows :

<u>I Primary</u>	<u>II. Secondary</u>	<u>III. Primary-Secondary</u>
1. Intellect and ego	4. Insentient objects	9. Mind-born sons of Brahmā (I.5.5-8).
2. Subtle elements	5. Animals	
3. Gross elements	6. Divine beings	
	7. Human beings	
	8. Sentient feeling	

According to the LP this set of threefold creation-primary, secondary and primary-secondary was unable to create. The mind-

born sons of Brahmā remained celibate. Then out of his body Brahmā produced eleven sons; still the creation made no progress. Then Brahmā divided himself into two forms - one half a woman and the other half a man. In that half form of a woman he created a couple - Manu and Śatarūpā who obeyed the creator and began the work of creation. (I.5.9-15).

3. Yoga-Philosophy :

Introductory :

The LP contains three chapters viz. I.8, I.9 and I.91 dealing with the subject of yoga. The description of the terms here are similar to those in the Bhāṣya of Vyāsa on the Yogasūtras of Patanjali (pp.34-5 and 156).¹²⁷

The material on yoga in the LP can be studied under the following heads : (i) the Nature of Yoga, (2) the different stages of yoga - practice, viz. prāṇāyāna etc., (3) the Time and place for yoga-practice, (4) important details of practising yoga, (5) Lord Śiva and the sacred syllable "OM", (6) results of yoga-practices, (7) obstacles and portents, (8) Signs of approaching death (aristāni).

(i) The Nature of Yoga :

In the LP yoga is described as the knowledge of all topics that arises in the soul is called yoga. (I.8.3). Elsewhere it is described that 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. The most popular

definition given for yoga is restraining the functioning of the mind¹²⁸ (I.8.7).

(ii) Different stages of Yoga-practice :

The LP mentions eight stages of Yoga-practice viz. (i) yama (restraint), (2) niyama (observance), (3) āsana (posture), (4) prāṇāyāma (restraint of breath), (5) pratyāhāra (withdrawal of the senses), (6) dhāraṇā (retention), (7) dhyāna (meditation) and (8) samādhi (ecstatic trance).

Yama :

Abstention by way of austerity is called "yama". It is said to be five-fold, viz. (i) non-violence (ahiṃsā), (2) truthfulness (satya), (3) non-stealing (asteya), (4) celibacy (Brahmacarya) and (5) non-acceptance (aparigraha) (I.8.8-9)¹²⁹.

Niyama :

It is said to be of ten types viz. (i) cleanliness (śauca), (2) sacrifice (ījyā), (3) penance (tapas), (4) charitable gift (dāna), (5) study of the vedas (svādhyāya), (6) restraint on the organs of generation (upasthānigraha), (7) holy rites (vrata), (8) fast (upavāsa), (9) Silence (mauna) and (10) holy bath (snāna). According to some niyama means (i) absence of craving (anīhā), (2) cleanliness (śauca), (3) satisfaction, (tustī), (4) penance (tapas), (5) muttering of śiva's mantra (japa), (6) meditation (pranidhāna) on Śiva and (7) postures such as padmaka (I.8.29-31).¹³⁰

Āsana : Three 'āsanas' viz. svastikāsana, padmāsana and ardhasana are mentioned in the LP (I.8.86) but they are not described.

Prāṇāyāma :

It is defined as the restraint of the prāṇa and apāṇa. (I.8.46). It is claimed that the evils springing from the sense-organs are corrected by the cultivation of the breath-control. ¹³¹ It is threefold, viz. (i) slow (manda), (2) middling (madhya), (3) superior (uttama).

The slow (manda)¹³² consists of twelve moments (mātrā) which form one stroke or blow (udghāta). The middling consists of two strokes. The superior has three strokes¹³³. The three respectively generate sweating (prasveda), shivering (kāṃpana) and rising up (utthāna). When the following symptoms are seen the prāṇāyāna is excellent. The symptoms are : reeling due to drowsiness, horripilation, sensation of hearing some sound, pressing of one's own limbs, shivering, vertigo born of seating, fixation, absence of knowledge and unconsciousness (I.8.47-50).

Elsewhere it is stated that prāṇāyāna is of two types : sagarbha and agarbha¹³⁴. ~~It is pursued with japa, it is sagarbha¹³⁴. If it is pursued with japa, it is sagarbha; if without japa, it is agarbha, (I.8.51).~~

The prāṇāyāma is said to bring about four kinds of results, viz. (i) śānti, (2) praśānti, (3) dīpti and (4) prasāda. Śānti means the suppression of sins congenital or adventitious. Praśānti is a perfect restraint in speech. All round, all time brilliance is called Dīpti. Prasāda is the clarity of the mind, which is of four types. It is the clarity of the sense-organs of the intellect and the organic winds - prāṇa, apāṇa, samāna, udāna,

vyāna, nāga, kūrma, krkālā, devadatta and dhanāñjaya. The clarity of these winds is called prasāda (I.8.58-62)¹³⁵.

Pratyāhāra :

It means the withdrawal of the from their objects. By the help of pratyāhāra one destroys sins. (I.8.76).

Dhārnā :

It also helps in destroying sins. (I.8.76).

Dhyāna :

It is supposed to destroy the uncontrolled qualities¹³⁶. By meditating on the mundane objects as if they were poisonous, one destroys all ungodly qualities (I.8.76).

Samādhi :

By means of samādhi, the power of intellect is increased. (I.8.77).

The LP (I.8.77) states that the eight ancillaries of yoga should be practised only after securing the proper place for yogic practice.

(iii) The time and place for yoga-practice :

The yogic exercises should not be practised in the following place or circumstances :

Near the fire, within water, on a heap of dry leaves, in a place infested with creatures, in the cremation ground, in a dilapidated cowpen, in the four crossroads, in a place

~~infested with creatures, in the cremation ground, in a dilapidated cowpen, in the four crossroads, in a place full of noise, in a place generating fear, in a monastery, or the anthill, in an auspicious place, in a place inhabited by wicked men and in a place infested with mosquitoes.~~ One should not practise yogic exercises when there is some ailment in the body or when the mind is in dejection. (I.8.79-81 ab).

The devotee shall delightedly practise the ancillaries of yoga in the following places :

It should be a well protected place, auspicious and pleasing, or a cave in a mountain or shrine of Śiva, or a well guarded park or a forest, or a corner in one's own house devoid of people and animals. It should be scrupulously clean, well scrubbed, smeared with cowdung and rendered beautiful in diverse ways. It shall be spotlessly clean like the surface of a mirror. It shall be fumigated with black agallocom. Different kinds of flowers should be strewn all round. A canopy should adorn the whole place. It should be endowed with roots, fruits, tender sprouts, kusa grass and variegated flowers. (I.8.81-84).

(iv) Important details of practising yoga :

The practitioner of yoga should sit in a balanced posture. He should practise the ancillaries of the yogic exercises with delight in his mind. He should pay reverence to the preceptor lord Śiva, Goddess Umā, Vināyaka, the leading yogins and their disciples. He should practise the posture of svastika (a posture

of sitting practised by a yogin in which the toes are placed in the inner hollow of the ⁿkees), padma (a particular posture of the body in religious meditation) or ardhasana (the lotus half seat. It is also called siddhasana).

He should sit with the knees on a level or kneel on one of knees. Whatever the posture may be he shall sit steadily withdrawing his feet. He shall keep his mouth shut, eyes closed, chest projected in front. With his heels he should cover the testicles and the penis. With his head somewhat lifted up and the rows of teeth not touching each other, he should observe the tip of his nose. He shall not look at the quarters. He shall cover up his tamas by means of rajas and the rajas by means of sattva. Then stationing himself in the sattva, he shall practise meditation of Śiva. (I.8.87-90).

(v) The sacred syllable "OM" :

The subject of yogin's meditation is "OM" which designates Supreme Being (I.8.91). The LP explains the composition, meaning and efficiency of the sacred word "OM" as follows (LP.Ch.I.91) :

OM has three mātrās (units). The first mātrā is vidyuti (pertaining to lightning). The second is Tāmasī (having tamoguna). The third is nirguna (devoid of attributes). It covers up the imperishable Being. It should be known as Gāndhārī too, because it originates from the Gāndhāra note (the third of the seven primary notes of Indian Gamut).

The letter 'A' should be known as Aksara (imperishable); the letter 'U' is then along with it. Including the letter 'M', Ōmkāra becomes one with three mātrās. The letter 'A' is the Bhūloka ; the letter 'U' is Bhavarloka, the letter 'M' is Svarloka.

The syllable 'OM' consists of the three worlds, three vedas, three sacrificial fires, three steps of Viṣṇu, three scriptures, viz. R̥k, sāmans and yajur mantras. It should be known that they are really the three and a half mātrās. (I.91.51-52).

It is declared that the yogin identical with the Ōmkāra becomes identical with the imperishable Being. Pranava is the bow, Ātman is the arrow and Brāhman is the target. It should be pierced by one who does not err. (I.91.49-50).¹³⁷

(vi) Results of Yoga-practice :

After one has practised yoga for sometime, he begins to feel its beneficial reactions on his health, temperament, mental condition and powers of endurance.

Supernatural powers are also developed in the adept in Yoga. They are in all eight, viz. animā, garimā, laghimā, prāpti, kāmāvayitā, prākāmya, īsitva and vaśitva (I.24.20-21). The adept may sport in the sky, may utter the vedas or their subtle meanings, may compose verses based on the meaning of the vedic passage; in some places he may compose poems in the Dandaka or other metres in thousand ways. He may obtain knowledge of the cries of beasts and birds. Everything beginning with Brahmā and ending with the

immobile beings may become perceptible to him like myrobalan fruit in the palm. (I.9.57-60).

To the devotee who practises yoga excessively endowed with zeal, the obstacles subside but other impediments in the form of siddhis begin to appear. The siddhis are six : (i) pratibhā, (2) 'srāvaṇā, (3) vārtā, (4) darsanā, (5) āsvāda, and (6) vedanā. Pratibhā (keen intellect) is the disposition of the mind, resting on one's power of understanding. Buddhi (intellect) is the faculty of discrimination by which anything ^{able} knowledge is known. If one has knowledge of things subtle or hidden, far or near, past or future, at all times and places, that knowledge is called pratibhā. If the yogin is able to grasp without effort, the import of all words by merely hearing concealed or indistinct syllable, whether short, long or prolated that ability is called 'srāvaṇā. The perception of touch without actual contact is called vedanā (awareness). The ability to see divine forms, without effort is called darsanā. Āsvāda (appreciation) is the ability to test divine delicacies without strain. Vārtā is the intellectual perception of divine smells and subtle elements (I.9.17-20). These siddhis are avoided initially when their potency is very little, lead to better results (I.9.16).

(vii) Obstacles :

Obstacles (antarāyāḥ) 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.

Lethargy (*ālasyam*) means abstention from work due to the bulkiness of the body and mind. Ailments (*vyādhīdā*) originate from the ^lingalance of the constituent elements. They are the outcome of the defective previous schemes as well as of bad habits. Negligence (*pramāda*) constitutes omission to secure the means of yoga. Doubt (*saṁśaya*) is a double perception - "this or that". Unsteadiness (*anavasthiti*) is the instability to stabilize the mind. The mind remains unsteady due to its engrossment in mundane affairs even when the ground is achieved. Lack of faith (*asraddhā*) is the unemotional attitude towards the means of yoga. Illusion (*bhrānti*) is misconception of the mind as regards one's aim, the preceptor, right knowledge, good conduct and lord Śiva as also in the apprehension of self in non-self even when it is nearby. Misery (*dukhāni*) is threefold : spiritual (*ādhyātmika*), material (*ādhibhautika*) and divine (*ādhidaivata*). There is also a natural misery due to the agitation of the mind through the frustration of desires. When the mind is affected by *tamas* or *rajas* it is afflicted. The state of the mind at that time is called dejection (*Dauramanasyam*). Dejection should be eschewed by strict detachment from the material objects. When one can discriminate between what is worthy and what is not worthy but still stubbornly [~]clings to the unworthy, engrossed in diverse mundane affair (*Viśayeṣu yogatā*) his mind becomes fickle then. (I. 9. 1-12).

(viii) Signs of Approaching Death (*Ariṣṭāni*)

The LP says that the yogin should know the approach of his death by various signs so that he may anticipate it and may not

get disspirited. These signs are set out below in detail.

The man who is not able to see Arundhatī (a constellation among the pleiades). Dhruva (pole star); the shadow of the moon and the Mahāpatha (Milky way) shall not live more than a year. He who sees the sun without rays and the fire, with rays will not live beyond the eleventh month. He who dreams that he vomits, passes urine and evacuates stools, in the form of gold and silver shall not live full ten months thereafter. He who sees a gold-coloured tree, the Gandharva city, (i.e. the hallucination of an imaginary city), ghosts and spirits shall live only for nine months. He who becomes stout or lean all of a sudden, i.e. he who thus moves away from his nature shall live only for eight months. He whose footprint appears split in front or behind in the dust or in mud lives only upto seven months. If a crow, or a dove, or a vulture or any other bird prey perches on one's head, one shall not survive six months. He who goes in a company of rows of crows or of a dust storm, he who sees his own shadow in a deformed state shall live only for four or five months. He who sees lightning in a spot that is not the sky & the lightening in the southern direction or he who sees the rainbow in the water shall live for only one or two months. If one is not able to see oneself either in water or in the mirror or if he sees it devoid of the head he will not live beyond a month. If the body emits the ordour of a dead body or of fat, his death is imminent. He will not live beyond a fortnight. If immediately after the bath the heart appears to dry up or smoke is seen coming out of the head, he will not live even for ten

days. If the bursting wind pierces the vital parts, if the hairs do not stand on their ends on being sprinkled with water, his death is imminent. If one dreams of going towards the southern direction in a chariot to which monkeys and bears are yoked and sings and dances in the meantime it should be known that death is imminent. If in the dream a singing dark-complexioned woman who wears black clothes leads a person to the southern direction, he will not live long. If a man sees a slit in his own neck in the dream, or dreams of a naked sramana (Buddhist recluse), death is imminent. "The person sinks into the ocean of mire upto the head", on seeing a dream like this, he ceases to live immediately. A person who sees ashes, burning coal, hairs, dry river and serpents in dream does not live for ten days thereafter. He who is beaten in dream by dark-complexioned hideous persons. Persons with arms lifted up or hit by stones, ceases to live immediately. If jackals howl directly at a person early in the ^{morning} meaning at sunrise, that person's days are numbered. If the heart is excessively pained immediately after the bath and there is a morbid sensitiveness in the teeth, one can say that he is sure to die. If a person is extremely frightened whether at night or during day time and is unable to perceive the smell of the lamp, one shall know that death is imminent. If one sees the rainbow at night or the cluster of stars during the day and is unable to see himself in the eyes of others, he ceases to live. If one of the eyes begins to water, if the ears are dislodged and if the nose becomes bent in dream the man is sure to die soon. If the tongue becomes black and rough, if the face becomes red like lotus, and

if the cheeks develop red fleshy swelling, his death is imminent. If a man with dishevelled hair were to come face to face in the southern direction, singing, laughing and dancing, his life ends with that. If the body is frequently pale, white in colour with the lustre of white clouds., or like white mustard, his death is imminent. If one dreams that camels and donkeys are yoked to chariots, they are inauspicious. If the chariot is seen going towards the southern direction he will cease to live. The following dreams indicate that death is imminent :

Any two of the previous portents occurring simultaneously, not hearing noise in the ear, not seeing lustre in the eye, falling into a pit, inability to rise up from the pit and closing of a door.

These are signs of imminent death : The eyes are turned, upwards, they are not steady, they are red, they revolve, there is dryness in the mouth, there is a hole in the umbilicus and the urine is excessively hot. The person is indeed in difficulties. Whether during day or night if a person is directly killed but he does not see the murderer his life is extinct. He will cease to live. If at the end of the dream, a man sees that he enters fire and does not remember it at all, his life ends with that. If a man sees his own white blanket as a black one, in the course of the dream or as a red one, his death is imminent. (I.91.2-35).

Yoga dhārnā :

If the portents are indicated in the body and that time of death has arrived, the intelligent man shall eschew sorrow and

dejection and treat it with difference. With cleanliness and purity he shall set off in the direction of east or north. He shall sit in a steady level ground in a secluded spot, devoid of creatures. He shall sit facing the east or the north and perform the rite of ācamana. He shall sit in the posture of svastika and bow to Mahesvara. The body, the head and the neck shall be erect like a lamp in a windless spot. He shall be steady without flickering. He shall not look at anything else while practising Dhārnā (Retention). The knower of scriptures shall practise yoga in the spot facing the northeast. He shall restrain lust, doubt, pleasure, happiness and misery mentally and only concentrate on clean meditation. He shall meditate on the nose, tongue, eyes, skin, ears and mind. He shall retain them in the intellect and chest. After realising the time and actions he shall retain these parts of the body in the groups perpetually. This retention of the twelve parts of the body is called yogadhārnā. The man shall perform hundred or fifty such Dhārnās on the head. If he becomes exhausted due to the practice of Dhārnā, the wind begins to function upwards. He shall fill the body with the wind along with the omkāra. The yogin indentifying himself with omkāra shall merge himself in imperishable being. He shall become imperishable thus. (I.91.36-45).

(4) Pāsūpata Yoga :

Yoga is one of the five subjects of discussion in the Pāsūpata system. But the Pāsūpatayoga described in the Purāṇas is different from that described in other sources.

While describing the course of action one has to follow after getting indication of one's impending calamity. The LP advises the practice of yoga contemplating on the syllable 'om'. The LP after MU¹³⁸ states that the Pranava (i.e. omkāra) is the bow and the ātman is the arrow and Brahman is the goal. (I.91.36-50). It declares at another place that tranquility is the greatest weapon (I.98.172).

While describing the Pāsūpatayoga¹³⁹ the LP explains the eight perfections (siddhis or aiśvaryas) as obtained by the practice of Pāsūpatayoga. The aiśvarya is also said to be of three kinds - sāvadya, nirvadya and sūkṣma which are explained further in the text. Sāvadya relates to the five elements, niravadya to the senses, mind and ego. The sūkṣma relates to the five tanmātrās, and the knowledge and perception of the different objects of the senses. This is followed by a detailed account of the different forms of the siddhis according to the three-fold classification. The final siddhi of the form of aiśvarya which is unimpeded (apratihata) leads to final salvation and forms the goal of Pāsūpatayoga. (I.88.8-31).

The LP states that one has to go alone after leaving off all people. One has to experience pleasure or pain all alone. When a person starts on his journey after death, none follows him as he goes ahead. The action performed by him follows him (I.88.62-63). Hence, one shall always be engaged in yoga and interested in meditation. (I.88.76). The bridge which takes one across is the Lord Himself within the heart of all beings in the form of a flame glowing on all sides. (I.88.77-81).

Non-injury (ahimsā) to beings is also insisted upon in the observance of Pāsupatayoga (I.89.7-11). In the description of services in the temples, practice of ahimsā is upheld (I.78.3-11).

Pāsu, Pāsa and Pāsupati :

The beings in the world are the flock (pāsu) and their redeemer is the lord who is known as pāsupati. Mukti is achieved by the practice of Pāsupatavrata by the flock (I.72.35-43) (II.9.11-12). The fetters (pāsa) which binds the beings are the ignorance (avidyā) or māyā, or the twenty-four tattvas (II.9.13-18) or the three qualities (II.9.21). By practising the Pāsupatayoga or vrata one gets release from the pāsa (I.92.8; I.24.133-138).

Means of Liberation :

Various ways have been recognised as means for the attainment of the Highest Reality either in its personal or impersonal aspects in Indian Philosophy. The pre-eminent means to attain the Highest Reality are the paths of action, knowledge and devotion. The LP narrates the following means of Liberation.

Jñāna :

The LP shows reverence towards Jñāna. The LP states that perfect knowledge (jñāna) originates from contact with the preceptor. (I.86.101) (I.86.115). It is uncontaminated by lust, hatred, false hood, anger, passion, covetousness and the like. It should be known as the bestower of salvation. Since the man has the impurity of ignorance he is contaminated. Salvation

takes place only when impurity is dispelled and not otherwise, even if one takes a crore of births. Without perfect knowledge neither merit nor demerit is destroyed. It is only by practice of perfect knowledge that the intellect of men becomes free from impurities. (I.86.101-104).

A yogin who is satiated with knowledge alone and who has eschewed all contacts with worldly objects has no further duty. If he has, he is no longer a knower of reality, Neither in this world nor in the other he has any duty, since he is a liberal soul. Hence, the knower of Brahman is the knower of the reality of perfect knowledge and perpetually engaged in the practice of perfect knowledge. He eschews the practice of all duties. He obtains perfect knowledge alone. If one who takes pride in his position in Varnāśrama (as Brāhmaṇa, ksatriya, etc.) takes pleasure in other things (other than Brahman) certainly he is deluded and ignorant even though he might have discarded anger. (I.86.105-108).

Ignorance is the cause of worldly existence and adoption of physical bodies means worldly existence. Similarly, perfect knowledge (jñāna) is the cause of salvation. The liberated man abides in his own Ātman. There is no doubt about this that wrath, etc. occur only when there is ignorance. ^wwrath, delight, covetousness, delusion, arrogance, virtue and evil, all these cause adoption of physical bodies. There is distress and pain only when there is body. Hence, the learned should ^seschew Avidyā (ignorance). Only if the yogin eschews Avidyā by means

of vidyā do anger, virtue, evil, etc. perish. If they perish, the Ātman is not united further with the physical body. He is liberated from mundan^e existence. He is devoid of the three types of miseries. (viz. Ādhyātmika, ādhibhautika and ādhidaivika) (I.86.109-114).

Knowledge (vidyā) is of two kinds Parā and Aparā. While Parā stands for the knowledge relating to the identity with the indestructible spirit, which is beyond the cognition of all our senses and is devoid of the worldly qualities, the Aparā stands for the scriptures and its constituents. Through the latter, the former is obtained. (I.86.50-58).

The LP describes the contemplation of Śiva in the inverted lotus in the heart above the navel. The three states of wakefulness, sleep and deep sleep (Jāgrt, svapna and susupti) and the different nādis are explained as identical with Śiva. (I.86.62ff).

Anāmaya (devoid of ailments), Amṛta (immortal), Akṣara (imperishable), Brahman, Parama Ātman, Parātpara (greater than the greatest), Nirvikalpa (devoid of doubtful alternatives), Nirābhāsa (devoid of fallacious appearances), Jñāna (knowledge); all these synonyms for perfect knowledge. (I.86.98-99).

Bhakti :

The LP briefly describes bhakti. (II.9.19-28). The root √bhaja from which the word 'bhakti' is derived, is used in the meaning of service. The beings are bound by Śiva with his noose (pāsa) in the form of the three qualities. By resorting to bhaktiyoga, the beings get release from bondage.

The word 'bhajana' means, of words, thought and action - which are, the repetition of pranava and other mantras, contemplation on the forms of God, doing prāṇāyāma and other things. The LP declares that Śiva alone can free us from bondage if we worship Him with devotion (II.9.26).

Dhyāna :

Dhyāna (contemplation on the Supreme Being) is placed on the same footing as jñāna (I.86.119). The LP states that Dhyānayajña (sacrifice in the form of meditation) is superior to thousands of Japayajñas. There is nothing greater than Dhyānayajña. Dhyāna (meditation) is a means of perfect knowledge. When the yogin stands firmly by equal elegance and sees through meditation when he is engaged in the Dhyānayajña, Śiva becomes manifest in him. (I.75.14-15).

While discussing the methods of Dhyāna, the LP states that at the outset meditation is laid down as Saviṣaya (having an object) and then Nirviṣaya (having no object). The leading yogin shall practise meditation in six ways viz. for the duration of two, four, six, ten, twelve and sixteen units of time in order. (I.86.119-120). At the outset he meditates on a form as resplendent as pure gold or like the burning coal without smoke, of yellow, red or white colours or having the lustre similar to that of a crore of lightening streaks. Or the meditator (in the nirvikalpa samādhi) keeps his mind assiduously stationed in the Brahmarandhra (cerebral orifice), He shall remember that it (the object of meditation) is neither white nor black

nor yellow. (I.86.121-123a). After fixing his mind, the meditator does not know anything else. The yogin does not know anything else. The yogin does not identify himself with anything else. He does not see all round nor smell nor hear anything. He has dissolved himself in his Ātman. He does not feel the touch of anything. He is then known as having acquired equal taste in everything. (I.86.125b-127a).

The meditator shall be non-violent, truthful in speech, and non-stealer. He shall by all means maintain celibacy and avoid gifts. He shall be stable in observing holy rites, contented, richly endowed in cleanliness and always, engaged in the study of the Vedas. He shall be devoted to lord and practise meditation as instructed by the preceptor. (I.86.123b-125a).

(6) Eschatology :

In LP (I.ch.91) various signs indicative of approach of death are specified. They are already mentioned under the discussion of yoga (Ch.3, section 3 (viii)) and hence they are not repeated here.

Doctrines of Transmigration and Karmavipāka :

The doctrines of transmigration and karmavipāka are very important in Indian Philosophy and the belief in them is noticeable even in modern times. In the Purāṇas it is found that these doctrines are taken for granted¹⁴⁰.

The LP states that lord Kṛṣṇa abandoned human form under the pretext of the arrow of the hunter Jaraka, and after blessing that hunter he returned to heaven. (I.89.86). Balarāma abandoned his human form and assuming that of śeṣa went to his heavenly abode. (I.89.88). Sanatkumāra, the son of Brahmā, eschewed the physical body of a camel at the bidding of Brahmā and by the grace of Rudra, he went to Nandin. (II.9.4-5).

The concepts of transmigration and of karmavipāka are inextricably mixed up in Indian thought from at least the ancient times of the Upaniṣads¹⁴¹. The general rule is that karma, whether good or evil, cannot be got rid of, except by enjoying or undergoing its consequences. The LP says that men are scorched by means of sins committed, by themselves. They shall attain misery or happiness according to the residue of their actions. (I.88.61). One has to go alone after leaving off all people. One has to experience pleasure or pain all alone. When he starts on his journey after death, none follows him as he goes ahead. The action performed by him follows him. They function thus in the realms of yama. When the treatment is against their liking they always groan loudly. Their bodies are dessicated by diversified tortures and surrounded by torments and agonies. The practice of what one repeatedly resorts to mentally, physically and verbally influences him. (I.88.62-65).

Kane observes that the teachings of the works on Karma-vipāka, though dismal and terrifying comes to this that no soul need be without hope, provided it is prepared to wait and undergo torments for its misdeeds, that it need not be appalled

by the numerous existences fore-shadowed in those works and that the soul may in its long passage and evolution be ultimately able to discover its true greatness and realise external peace and perfection.¹⁴²

Heaven and Hell :

The idea of heaven is clear from the Rgvedic times¹⁴³. Heaven was supposed to be a place of delights. The LP does not contain glowing description of heaven as are found in other works.¹⁴⁴ The LP states that the sun traverses in heaven (divi), the seven continents and oceans (I.55.82).

In the Rgveda there is hardly any clear reference to hell. The AV mentions Narakaloka¹⁴⁵. The Śat.Br. refers to the torments of hell¹⁴⁶. The TA refers to the four narakas¹⁴⁷. The Viṣṇu P. mentions the seven narakas¹⁴⁸. The Br.P. speaks of twentytwo narakas¹⁴⁹. The Bhg.P. and LP state that there are twentyeight hells¹⁵⁰. The PP states that there are one hundred and fifty hells¹⁵¹. The craze for multiplying narakas went so far that the Br.P., GP and LP declared that there were thousands lakhs and crores of, narakas¹⁵². The LP states that the man who commits sins on the earth, falls into hell after death. He may fall into the hells of Asipatravana and śālmālīchedana. There he may have to suffer being beaten, eaten or forced to partake of foetid blood. (I.88.58-59). The men are scorched by means of the sins committed by themselves. They shall attain misery or happiness according to the residue of their actions (I.88.60-61).

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Sāyana in Rudrabhāṣya.
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23. ŚB.VI.1.3.7.
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52. KU.5.15; ŚU.6.14; MU.2.2.10.
53. Cf.T.A. 8.4.1; TU 2.41, 9.1.
54. Pathak, V.S., Śaiva Cults in Northern India, p.17.
55. Trailokya sandhasilpī yastrivedīvākyasatkamih /
Nityaprayatnabodhecchā Soastamūrtisrīyeastu // vah //

IA, XVIII, p.210 f.

56. Aṣṭamūrtiryamadhyāso Sidhyaṣṭaka vibhuh svayaṁ /
Mahimābhūdharsyāsyā //

V.11, EI, II, p.120.

57. Devapaṭṭan prasasti of Śrīdhara

EI, II, p.439, V.2.

58. Cf. VP.ch.27.

59. Upādhyaya Baladeva, Purāṇa Vimarsa , p.479.

60. Pathak, V.S., Śaiva Cults in Northern India, p.18.

61. Gangadharan, N., Liṅga Purāṇa - A Study, p.63.

62. Vide ŚP II.1.3.

63. For Sculptural representation of this form see Gopinath Rao,
EHI, II.i.p.321 ff.

64. Shastri, J.L., The Liṅga Purāṇa, Vol.I, footnote 27.

65. Cf. Mbh. as quoted in ST.

Na padmāṅkā na cakrāṅkā na vajrāṅkā yataḥ prajā /
Liṅgaṅkā ca bhagaṅkā ca tasmād mahesvarī prajā //

66. On this form of Śiva see Gopinath Rao, EHI, II.i.pp.131-132.

67. See Gopinath Rao, EHI. II.i.pp.149-56.

68. Ibid., pp.182-91.

69. Ibid., pp.164-71.

70. Ibid., pp.192-94.

71. Ibid., pp.156-64.

72. Gangadharan N., *Liṅga Purāṇa - A Study*, pp.67-68.
73. See Gopinath Rao, EHI, II.i.pp.147-149.
74. VP. I. 23. 115-124.
75. KP. I. 53.
76. ¹SP. III. (Satarudriya) 4.6-48.
77. Cf. N. Gangadharan, *Ibid.*, p.71.
78. For details see Gangadharan N., *Ibid.*, pp.73-75.
79. ¹Anandāśrama edn.pp.60-66.
80. See Raghavan, V., ABORI, XXII (1941) Article on "The Sutasamhitā" p.247.
81. ¹Sivamahimnastotra 10.
82. ¹Sivānandalaharī. 23.
83. No.44 on a pillar of the west - enclosure.
See South Indian Inscription, Vol.II, p.177 and Introduction, p.31.
84. JOI,XVII, ii. pp.123-128.
85. Vis. P. I.2.21; MKP 46.17; Bhag.P.II.5.18 ff.
86. VP.55.21; Brahmāṇḍa II.26.1-165 and MP 60.4.
87. LP I.Chas.17-20; ¹SP II.i.Chap.7-10.

The liṅga is an indicative of an attribute of Śiva and the conception of the liṅga as the generative organ of Śiva seems absent in them.

88. Vama P. 6.58 ff. (Dāruvana episode)
89. Rai Siddhes'vari Nārāyaṇa, Paurāṇika Dharma Evaṁ Samāj, p.391.
90. Ibid., p.388.
91. Kane, P.V., History of Dharmasāstra, Vol.V, Pt.I, p.1.
92. Ibid.
93. Rangaswami, K.V., Kṛtyakalpataru, Vol.VI, Vratākāṇḍa, Preface, p.6.
94. Ibid., p.9.
95. Hemadri, Vratākhaṇḍa, II, pp.691-693.
96. Ibid., II. p.397.
97. Kane, P.V., History of Dharmasāstra, Vol.V, Pt.I, p.324.
98. Cf. Nārada Pūrāṇa (Uttar) 43.11-12.
99. Kane, P.V., Op.cit., p.341.
100. Ibid., p.341.
101. Hemadri, Op.cit., II. pp.197-202 and 202-12.
102. Ibid., p.199.
103. Some of these are also wrong in the text. See Paranjape V.V., Purāṇa, VI. 2, p.360.
104. Cf. Tantric Dikṣā, ABORI, XXXV, (1954) pp.10-19.
105. Cf. Paranjape, V.V., Purāṇa, VI.2.p.363; Article on "Līṅgapurāṇa tantrasāstraṁ ca"
106. MS I. 86.
107. RV. I.126.3.

108. RV. V.18.5.
109. RV. VIII. 5.37.
110. RV. VI. 27-8.
111. Kane, P.V., History of Dharmasāstra, Vol.II, pt. II., p.841.
112. Hemadri, Dānakhaṇḍa, p.14.
113. BG. 17. 20-22.
114. GDS 19-16.
115. AP. 209. 23-24.
116. Cf. MP Chap. 274-289; AP chap.210.
117. Kane, P.V., Op.cit., p.869.
118. Ibid., p.869.
119. Ibid., p.870.
120. The LP verses on gifts are an abridgement of the MP verses.
See Upadhyaya Baladeva, Purāṇavimarsa, pp.122-23. Cf.MP 81-91.
121. Kane, P.V., History of Dharmasāstra, Vol.II, pt.II, p.896.
122. TS. 4. 2. 8.2.
123. Viṣṇu Dharma Sūtra, II. 16-17.
124. Kane, P.V., History of Dharmasāstra, Vol.IV., p.561.
125. Radhakrishna, S., Indian Philosophy, Vol.I, p.99.
126. Cf. MP. 58.65.
127. Vide Paranjape V.V., Purāṇa, II. 1-2, pp.79-80.
128. Cf. Pāṇjāla Yogasūtra : Yogascittavṛtti nirodhah I. I.

129. Cf. Ibid., 2.30.
130. According to Pātanjala Yogasutra 2.30., five observances are : (1) Śauca (2) santosa (3) tapas, (4) svādhyāya and (5) Īśvara-pranidhāna.
131. See MS.6. 71-72.
132. The time of mātṛā is that of a winking and opening the eye-lids once, or that of a prosodial instant. The udghāta prāṇāyāma extends during twelve mātṛās or twelve prosodial instants. It is defined in the MKP 36.15 thus :
- Nimiṣomeṣaṇe mātṛā tato laghavrksare tathā /
Prāṇāyāmasya saṅkhyāarthah smṛto dvādaśamātṛakah //
133. Cf. MKP. 36. 13-14.
134. According to ST. Sagarbha is a variety of Kuṁbhaka that includes pūraka (inhaling) and recaka (exhaling) varieties of prāṇāyāma :
- Sagarbhah pūraka recaka sahitah agarbhah kevalah /
135. Cf. MKP. 30. 20-26.
136. See MS. 6-72.
137. Cf. MU. 2. 2. 4.
138. Cf. Op.cit.,
139. On the Pāsapatayoga in the LP, see Agrawala V.S., Purāṇa 1.2. pp.233-49.
140. Desai Nilesbhari Y., Ancient Indian Society, Religion and Mythology as depicted in the Mārkaṇḍeya-Purāṇa, p.183.

141. Kane, P.V., History of Dharmasāstra, Vol.IV, p.39.
142. Ibid., p.177.
143. RV. I. 35.6; VIII, 5-8; IX.11.39; X.107.2.
144. Vide Kane, P.V., Op.cit., p.165 f.
145. AV. XII. 4.36.
146. ŚB. XI. 6.1.4.
147. TA. I.19.
148. Vis. P. I.6.41.
149. Br. P. 214. 14-17.
150. Bhāg.P. V.26.6.; LP. I.53.44.
151. P.P. (Uttar Ch. 27).
152. Br.P. 215. 82-83; GP Pretakhanda, Ch.3.3.; LP. I.53.44.