

विंशोऽध्यायः

Chapter 20

Sources for worship of Śiva

सूत उवाच

अथ रुद्रो महादेवो मण्डलस्थः पितामहः ।

पूज्यो वै ब्राह्मणानां च क्षत्रियाणां विशेषतः ॥ १ ॥

Sūta said—

Rudra, Mahādeva and the Grandsire, are lodged in a *maṇḍala* and are adorable by Brāhmaṇas, Kṣatriyas and the Vaiśyas.

वैश्यानां नैव शूद्राणां शुश्रूषां पूजकस्य च ।

स्त्रीणां नैवाधिकारोऽस्ति पूजादिषु न संशयः ॥ २ ॥

The Śūdras can avail of the performing of the worship through the priest. The ladies are not authorised to worship Śiva. There is no doubt about it.

स्त्रीशूद्राणां द्विजेन्द्रैश्च पूजया तत्फलं भवेत् ।

नृपाणामुपकरणार्थं ब्राह्मणैर्विशेषतः ॥ ३ ॥

The *pūjā* which is performed through the excellent Brāhmaṇas, is beneficial for the - Śūdras. The Brāhmaṇas and the rulers should get the *pūjā* of Śiva performed for the benefit of others

एवं संपूजयेयुर्वै ब्राह्मणाद्याः सदाशिवम् ।

इत्युक्त्वा भगवान् रुद्रस्तत्रैवांतरधात्स्वयम् ॥ ४ ॥

In this way, the worship of Śiva should be got performed through the Brāhmaṇas. Thus

speaking, lord Rudra disappeared at once from the scene.

ते देवा मुनयः सर्वे शिवमुद्दिश्य शङ्करम् ।

प्रणेमुश्च महात्मानो रुद्रध्यानेन विह्वलाः ॥ ५ ॥

Getting overwhelmed with devotion, all the gods offered their salutation to lord Rudra.

जगुर्यथागतं देवा मुनयश्च तपोधनाः ।

तस्मादभ्यर्चयेन्नित्यमादित्यं शिवरूपिणम् ॥ ६ ॥

धर्मकामार्थमुक्त्यर्थं मनसा कर्मणा गिरा ।

Thereafter, all the ascetics and the sages returned to their respective abodes in the same way as they had arrived. Therefore, lord Śiva should be adored like the sun always for achieving *dharma*, riches, *kāma* (fulfilling of the desires) and salvation.

ऋषय ऊचुः

रोमहर्षण सर्वज्ञ सर्वशास्त्रभृतां वर ॥ ७ ॥

व्यासशिष्य महाभाग वाहेयं वद सांप्रतम् ।

शिवेन देवदेवेन भक्तानां हितकाम्यया ॥ ८ ॥

वेदात् षडङ्गादुद्धृत्य सांख्ययोगाच्च सर्वतः ।

तपश्च विपुलं तप्त्वा देवदानवदुश्चरम् ॥ ९ ॥

अर्थदेशादिसंयुक्तं गूढमज्ञाननिदितम् ।

वर्णाश्रमकृतैर्धर्मैर्विपरीतं क्वचित्समम् ॥ १० ॥

शिवेन कथितं शास्त्रं धर्मकामार्थमुक्तये ।

शतकोटिप्रमाणेन तत्र पूजा कथं विभोः ॥ ११ ॥

स्नानयोगादयो वापि श्रोतुं कौतूहलं हि नः ।

The Ṛṣis said—

O Romaharṣaṇa, you are the foremost among those who cherish all the scriptures. O omniscient one, O highly blessed disciple of Vyāsa, now speak out the auspicious doctrine of fire and the sacred scripture thereof, recounted by Śiva for the achievement of virtue, wealth, love and salvation. It was mentioned by Śiva – the lord of the Devas,

with a desire for the welfare of devotees. After performing an elaborate penance, the like of which is difficult to be fractured even by the Gods and Dānavas, he extracted his doctrine from the Vedas, the six ancillary treatises, as well as from the system of philosophy *i.e.* *Sāṃkhya Yoga*. It extends to a hundred crores of verses. It is quite meaningful and contains behest. It is a great hidden secret and decries ignorance. In some respects, it agrees with the orthodox religion based on the four castes and stages of life. In some respects, it is antagonistic to it. There is a doctrine, as to how to worship the lord? How is the sacred ablution of *yoga* performed? We are eager to hear about it.

सूत उवाच

पुरा सनत्कुमारेण मेरुपृष्ठे सुशोभने॥ १२॥
 पृष्ठो नंदीश्वरो देवः शैलादिः शिवसंमतः।
 पृष्ठेयं प्रणिपत्यैवं मुनिमुख्यैश्च सर्वतः॥ १३॥
 तस्मै सनत्कुमाराय नदिना कुलनदिना।
 कथितं यच्छिवज्ञानं शृण्वंतु मुनिपुंगवाः॥ १४॥

Sūta said—

Formerly, Nandiśvara – the son of Śilāda, the lord of Gaṇas, besides being a favourite of Śiva, was asked thus by Sanatkumāra on the peak of the Meru mountain. After bowing down to him, the foremost of the sages, put the same question to him. O prominent sages, you may now listen to the doctrine of the perfect knowledge narrated to Sanatkumāra who delighted his race.

शैवं संक्षिप्य वेदोक्तं शिवेन परिभाषितम्।
 स्तुतिनिन्दादिरहितं सद्यः प्रत्ययकारकम्॥ १५॥
 गुरुप्रसादजं दिव्यमनायासेन मुक्तिदम्।

This doctrine relating to Śiva is the gist of what is contained in the Vedas or is defined by Śiva himself. It is devoid of prayers and

rebuked, is capable of giving immediate conviction. As a result of the grace of the elders and preceptors, it is a divine doctrine which bestows emancipation without much efforts.

सनत्कुमार उवाच

भगवन्सर्वभूतेश नंदीश्वर महेश्वर॥ १६॥
 कथं पूजादयः शंभोर्धर्मकामार्थमुक्तये।
 वक्तुमर्हसि शैलादे विनयेनागताय मे॥ १७॥

Sanatkumāra said—

“O Śailādi, how is the worship of Śiva to be performed for the realisation of virtue, love, riches and *mokṣa*? It would be quite appropriate for you to reveal the same to me, since, I have approached you with all the humility at my command.

सूत उवाच

संप्रेक्ष्य भगवान् नंदी निशम्य वचनं पुनः।
 कालवेलाधिकाराद्यवदद्दत्तां वरः॥ १८॥

Sūta said—

On hearing the words of Sanatkumāra, lord Nārāyaṇa – the most excellent among eloquent ones, mentioned the opportune moments, occasions, necessary qualifications for practicing thus.

शैलादिरुवाच

गुरुतः शास्त्रशैवमधिकारं ब्रवीम्यहम्।
 गौरवादेव संज्ञेषा शिवाचार्यस्य नान्यथा॥ १९॥
 स्वयमाचरते यस्तु आचारे स्थापयत्यापि।
 आचिनोति च शास्त्रार्थानाचार्यस्तेन चोच्यते॥ २०॥

Śailādi said—

I shall mention the necessary qualifications as revealed by the preceptors and the spiritual texts. The names of the Śaiva preceptors or the propounders of the Śiva doctrine is based on his gravity and not

otherwise. He is also called *Ācārya* because he practices the doctrine himself, stabilises the others in the use of those doctrine, and collects the topics mentioned in the scriptural texts.

तस्माद्देवदार्थतत्त्वज्ञमाचार्यं भस्मशायिनम् ।
 गुरुमन्वेषयेद्भक्तः सुभगं प्रियदर्शनम् ॥ २१ ॥
 प्रतिपन्नं जनानंदं श्रुतिस्मृतिपथानुगम् ।
 विद्ययाभयदातारं लौल्यचापल्यवर्जितम् ॥ २२ ॥
 आचारपालकं धीरं समयेषु कृतास्पदम् ।
 तं दृष्ट्वा सर्वभावेन पूजयेच्छिववद्गुरुम् ॥ २३ ॥

A true devotee should reach for an *ācārya* having the ability of being well-versed with the principles contained in the Vedic passages. He should be one lying down with his body smeared with ashes. He must be graceful and pleasing in appearance. He must feel the necessity of remaining delightful among the people at large. He should be the follower of the path of *Śrutis* and *Smṛtis*. He should be one who bestows fearlessness by means of his learning. He should be free from instability and should not be too talkative. He should follow the code of conduct, besides being patient of noble conduct and a follower of the Śaiva tradition. Finding such a preceptor – a person with utmost devotion, he should be adored like Śiva himself.

आत्मना च धनेनैव श्रद्धावित्तानुसारतः ।
 तावदाराधयेच्छिष्यः प्रसन्नोऽसौ यथा भवेत् ॥ २४ ॥

The disciple should worship him in accordance with his faith and financial capacity. He should serve him physically, besides offering monetary gifts. He should continue to serve him till he is pleased.

सुप्रसन्ने महाभागे सद्यः पाशक्षयो भवेत् ।
 गुरुमान्यो गुरुः पूज्यो गुरुरेव सदाशिवः ॥ २५ ॥

When the highly revered sage is pleased, the bondages of the disciple shall be removed at once. The preceptor should be honoured and worshipped. The preceptor equates lord Sadāśiva himself.

संवत्सरत्रयं वाथ शिष्यान्विप्रान्परीक्षयेत् ।
 प्राणद्रव्यप्रदानेन आदेशैश्च इतस्ततः ॥ २६ ॥

The preceptor should test the Brāhmaṇa disciples for three years by deputing them here and there, giving them articles to enable them to sustain themselves.

उत्तमश्चाधमे योज्यो नीच उत्तमवस्तुषु ।
 आकृष्टास्ताडिता वापि ये विषादं न यांति वै ॥ २७ ॥
 ते योग्याः शिवधर्मिष्ठाः शिवधर्मपरायणाः ।
 संयात धर्मसंपन्नाः श्रुतिस्मृतिपथानुगाः ॥ २८ ॥
 सर्वद्वंद्वसहा धीरा नित्यमुद्युतचेतसः ।
 परोपकारनिरता गुरुशुश्रूषेण रताः ॥ २९ ॥
 आर्जवा मार्दवाः स्वस्था अनुकूलाः प्रियंवदाः ।
 अमानिनो बुद्धिमंतस्त्यक्तस्पर्धा गतस्पृहाः ॥ ३० ॥
 शौचाचारगुणोपेता दम्भमात्सर्यवर्जिताः ।
 योग्या एवं द्विजाः सर्वे शिवभक्तिपरायणाः ॥ ३१ ॥
 एवंवृत्तसमोपेता वाङ्मनःकायकर्मभिः ।
 शोभ्या एवंविधाश्चैव तत्त्वानां च विशुद्धये ॥ ३२ ॥

The excellent disciple should willingly perform even the meanest task and the base person shall be engaged in the loftiest ones. In case, they do not resent scolding on having been beaten, they could be treated as the most deserving disciples. The following types of Brāhmaṇas become the deserving disciples. Those who are learned in the Śaiva doctrines, those who are devoted to the holy rites pertaining to Śiva, who are religious-minded and are self-restrained, those who follow the path of *Śrutis* and *Smṛtis*, who endure all the struggles, who are self-possessed and perpetually preserving mental

restrain, who are engaged in rendering help to others, who are devoted to the service of the preceptors, who are tender-hearted, healthy and straightforward, who are loyal and faithful, who speak pleasing words, who are humble and not arrogant, who are intelligent and without rivalry and covetousness, who are endowed with the qualities of cleanliness and adherence to the conventions, who are free from egoism and maliciousness and who are engaged in the devotion of Śiva. Such persons who are endowed with disciplined conduct should be further sanctified for the purity of principles.

शुद्धो विनयसंपन्नो मिथ्याकटुकवर्जितः ।
गुर्वाज्ञापालकश्चैव शिष्योऽनुग्रहमर्हति ॥ ३३ ॥

A disciple, who is pure at heart, is richly endowed with the quality of humility. Who has discarded falsehood and use of harsh words and who obeys the command of the preceptor, he deserves to be blessed.

गुरुश्च शास्त्रवित्प्राज्ञस्तपस्वी जनवत्सलः ।
लोकाचाररतो ह्येवं तत्त्वविन्मोक्षदः स्मृतः ॥ ३४ ॥

The preceptor who is conversant with the scriptural texts, besides being intelligent, is favourably disposed towards the common man, who performs penance regularly, who is engaged in practising the accepted worldly conventions and who is aware of basic principles, is best suited for achieving *mokṣa*.

सर्वलक्षणसंपन्नः सर्वशास्त्रविशारदः ।
सर्वोपायविधानज्ञस्तत्त्वहीनस्य निष्फलम् ॥ ३५ ॥

He may possess all the excellent qualities, may be expert in the knowledge of sacred texts, fully conversant with all the means and modes, but when devoid of the real truth, all other noble qualities shall be of no use for him.

स्वसंवेद्ये परे तत्त्वे निश्चयो यस्य नात्मनि ।
आत्मनोऽनुग्रहो नास्ति परस्यानुग्रहः कथम् ॥ ३६ ॥

In case, he lacks the decisive knowledge of the soul, which is self-evident and a great principle, he is not blessed himself. Then how can he bless others?

प्रबद्धस्तु द्विजो यस्तु स शुद्ध साधयत्यपि ।
तत्त्वहीने कुतो बोधः कुतो ह्यात्मपरिग्रहः ॥ ३७ ॥

The Brāhmaṇa who is enlightened, is pure and is competent in establishing the task. But where can there be the enlightenment in a person who has no principles? Where can there be comprehension of self?

परिग्रहविनिर्मुक्तास्ते सर्वे पशवोदिताः ।
पशुभिः प्रेरिता ये तु सर्वे ते पशवः स्मृताः ॥ ३८ ॥

All those, who are devoid of comprehension, are *Paśus*. All those who are incited by *Paśus* are also spoken as *Paśus*.

तस्मात्तत्त्वविदो ये तु ते मुक्ता मोचयंत्यपि ।
संवित्तिजननं तत्त्वं परानंदसमुद्भवम् ॥ ३९ ॥

Therefore, the liberated souls can surely redeem others. The principle which produces the perfect cognition originates from his greatest bliss.

तत्त्वं तु विदितं येन स एवानंददर्शकः ।
न पुनर्नाममात्रेण संवित्तिरहितस्तु यः ॥ ४० ॥

Only the one well understanding the truth could be a guide towards the bliss and not the one who is a preceptor only in name but is devoid of cognition.

अन्योऽन्यं तारयेन्नैव किं शिला तारयेच्छिलाम् ।
येषां तन्नाममात्रेण मुक्तिर्वै नाममात्रिका ॥ ४१ ॥

Can a rock redeem another rock? Therefore, with perfect cognition only, one can achieve salvation.

योगिनां दर्शनाद्वपि स्पर्शान्द्राषणादपि ।

सद्यः सञ्जायते चाङ्ग पाशोपक्षयकारिणी ॥४२॥

The command that causes the destruction of bonds is born instantaneously by sight and the touch of a *yogī* or even by conversing with him.

अथवा योगमार्गेण शिष्यदेहं प्रविश्य च ।

बोधयेदेव योगेन सर्वतत्त्वानि शोध्य च ॥४३॥

Or the preceptor may enter the physical body of the disciple by means of his *yogic* practices and enlightens him by means of his *yogic* powers, after well-understanding all the entities.

षडर्धशुद्धिर्विहिता ज्ञानयोगेन योगिनाम् ।

शिष्यं परीक्ष्य धर्मज्ञं धार्मिकं वेदपारगम् ॥४४॥

ब्राह्मणं क्षत्रियं वैश्यं बहुदोषविवर्जितम् ।

ज्ञानेन ज्ञेयमालोक्य कर्णात् कर्णागतेन तु ॥४५॥

दीपादीपो यथा चान्यः सञ्चरेद्विधिवद्गुरुः ।

भौवनं च पदं चैव वर्णाख्यं मात्रमुत्तमम् ॥४६॥

कालाध्वरं महाभाग तत्त्वाख्यं सर्वसंमतम् ।

भिद्यते यस्य सामर्थ्यादाज्ञामात्रेण सर्वतः ॥४७॥

The threefold purity— mental, physical and verbal is ordained by the path of knowledge. The preceptor shall test the disciple, be sure of his piety, virtue as well as his knowledge. He must test him to find out whether he is devoid of faults or he is a *Brāhmaṇa*, *Kṣatriya* or a *Vaiśya*. The preceptor shall whisper from the ear to ear from the knowledge shown and perceive what he has known. The preceptor's line shall thus be perpetuated duly as in the case of lamps, where one lamp is lighted from another (without the loss of light of any one of them). O highly blessed one, what are called the *tattvas*, are comprised of *Bhauvanam*, *Pada*, *Varṇākhyam*, *Mātram* and

Kālādhvaram. Only the one who cuts across these *tattvas*, can realise *siddhi* and salvation by means of his own *jñāna-śakti* or will power through the mercy of the preceptor.

तस्य सिद्धिश्च मुक्तिश्च गुरुकारुण्यसंभवा ।

पृथिव्यादीनि भूतानि आविशंति च भौवने ॥४८॥

शब्दः स्पर्शस्तथा रूपं रसो गंधश्च भावतः ।

पदं वर्णाख्यं विप्र बुद्धीन्द्रियविकल्पनम् ॥४९॥

कर्मेन्द्रियाणि मात्रं हि मनो बुद्धिरतः परम् ।

अहङ्कारमथाव्यक्तं कालाध्वरमिति स्मृतम् ॥५०॥

पुरुषादिविरिञ्च्यंतमुन्मनत्वं परात्परम् ।

तथेशत्वमिति प्रोक्तं सर्वतत्त्वार्थबोधकम् ॥५१॥

अयोगी नैव जानाति तत्त्वशुद्धिं शिवात्मिकाम् ॥५२॥

The elements beginning with earth are included in *Bhuvanam*. Sound, touch, colour, taste and smell are *Padma* due to their common characteristics. O *Brāhmaṇa*, *Varṇākhyam* connotes the different varieties of the sense organs. The *Mātram* stands for the organs of activity. The mind, intellect, ego and the unmanifest are known as *Kālādhvaram*. The *unmanatva* is meant for the principles beginning with *Puruṣa* and ending with *Brahmā*. *Īśatva* is greater than the greatest. This is the meaning of all the *tattvas*. One who is not a *yogī*, cannot know the real nature of the *tattvas*, which is the nature of *Śiva* himself.

इति श्रीलिङ्गमहापुराणे उत्तरभागे शिवस्य पूजायाः

साधनानि नाम विंशोऽध्यायः ॥२०॥

