

चतुस्त्रिंशोऽध्यायः

Chapter 34

Praise of a *Yogī*

श्रीभगवानुवाच

एतद्द्वः संप्रवक्ष्यामि कथा सर्वस्वमद्य वै ।

अग्निर्ह्यहं सोमकर्ता सोमश्चाग्निमुपाश्रितः ॥ १ ॥

The lord Śiva said—

Today, I shall speak out to you the entire story. I am the god of fire. I am the creator of *Soma* (the moon). I happen to be *Soma* myself – the refuge of the fire.

कृतमेतद्ब्रह्मत्वग्निर्भूयो लोकसमाश्रयात् ।

असकृतत्वाग्निना दग्धं जगत् स्थावरजङ्गमम् ॥ २ ॥

The fire carries away whatever from *homa*, because of that, the presence of *Agni* is there in the world. The fire burns the entire mobile and immobile world.

भस्मसाद्विहितं सर्वं पवित्रमिदमुत्तमम् ।

भस्मना वीर्यमास्थाय भूतानि परिषिञ्चति ॥ ३ ॥

Everything is burnt to ashes by the fire. When ashes become pure, then *Soma* achieves energy from the ashes.

अग्निकार्यं च यः कृत्वा करिष्यति त्रियायुषम् ।

भस्मना मम वीर्येण मुच्यते सर्वकिल्बिषैः ॥ ४ ॥

One who pours offerings in the fire, he is

relieved of all the sins because the energy of the ashes is actually my energy.

भासतेत्येव यद्भस्म शुभं भावयते च यत् ।

भक्षणात् सर्वपापानां भस्मेति परिकीर्तितम् ॥ ५ ॥

The word *bhasman* is created of the root *bhās* which means shining, *bhāsate* or alternatively from the root *bhū* (to cause to reach), *bhāvayate* or from *bhakṣa* (to eat). Since it devours all sins, it is called *bhasman*.

ऋषमपाः पितरो ज्ञेया देवा वै सोमसंभवाः ।

अग्नीसोमात्मकं सर्वं जगत्स्थावरजङ्गमम् ॥ ६ ॥

The *Pitrs* drink fire; Devas drink Soma. The entire universe of the mobile and immobile beings is of the nature of Agni or Soma.

अहमग्निर्महातेजाः सोमश्रैषा महांबिका ।

अहमग्निश्च सोमश्च प्रकृत्या पुरुषः स्वयम् ॥ ७ ॥

I happen to be Agni of great splendour. This great Umā is Soma. I am this Agni and Soma in combination. I am Puruṣa as well as Prakṛti.

तस्मान्भस्म महाभागा मदीर्यमिति चोच्यते ।

स्ववीर्यं वपुषा चैव धारयामीति वै स्थितिः ॥ ८ ॥

Therefore, O blessed one, the ashes constitute my energy. I hold my virility in my body. This is a fact.

तदाप्रभृति लोकेषु रक्षार्थमशुभेषु च ।

भस्मना क्रियते रक्षा सूतिकाणां गृहेषु ॥ ९ ॥

Since the protection is offered by the ashes at inauspicious times and even while lying in chambers, it is resorted to for securing protection.

भस्मस्नानविशुद्धात्मा जितक्रोधो जितेन्द्रियः ।

मत्समीपं समागम्य न भूयो विनिवर्तते ॥ १० ॥

A person whose soul is purified with the application of ashes over his body, the one

who has conquered his body, the one who has overcome his anger and other sense organs, never returns coming in touch with me.

व्रतं पाशुपतं योगं कापिलं चैव निर्मितम् ।

पूर्वं पाशुपतं ह्येतन्निर्मितं तदनुत्तमम् ॥ ११ ॥

Pāsupata Yoga and Kapila's Sāmkhya Yoga have developed out of me alone. It was the excellent Pāsupata rite which emerged out of me.

शेषाश्चाश्रमिणः सर्वे पश्चात्सृष्टाः स्यंभुवा ।

सृष्टिरेषा मया सृष्टा लज्जामोहभयात्मिका ॥ १२ ॥

Thereafter, the four *āśramas* of life were caused to be made by Brahmā. The universe comprising of shame, confusion and fear was created by me. All the gods, sages and other human bodies were born naked.

नग्ना एव हि जायंते देवता मुनयस्तथा ।

ये चान्ये मानवा लोके सर्वे जायंत्यवाससः ॥ १३ ॥

इंद्रियैरजितैर्नग्नो दुकूलेनापि संवृतः ।

तैरेव संवृतैर्गुप्तो न वस्त्रं कारणं स्मृतम् ॥ १४ ॥

A person who is clad in costumes, but if the sense organs remain uncontrolled, then the person is as good as naked. But in case, the sense organs of a person are well controlled then, he in spite of his being naked, would be like a well clad person. Under such circumstances, the costumes are of no importance.

क्षमा धृतिरहिंसा च वैराग्यं चैव सर्वशः ।

तुल्यौ मानावमानौ च तदावरणमुत्तमम् ॥ १५ ॥

To practice forgiveness, patience, non-violence and *Vairāgya* (renunciation) and to treat honour and dishonour equally, serve as the best costumes for the body.

भस्मस्नानेन दिग्धाङ्गो ध्यायते मनसा भवम् ।

यद्यकार्यसहस्राणि कृत्वा यः स्नाति भस्मना ॥ १६ ॥

तत्सर्वं दहते भस्म यथाग्निस्तेजसा वनम् ।

तस्माद्यत्नपरो भूत्वा त्रिकालमपि यः सदा ॥ १७ ॥

भस्मना कुरुते स्नानं गाणपत्यं स गच्छति ।

The application of ashes purifies the body. One who adores lord Śiva with devotion and in case, he after committing a thousand mistakes, applies ashes over the body, then with the application of the ashes, all his sins are reduced to ashes, in the same way as the fire reduces the forest to ashes. Therefore, a person who takes bath thrice a day, he achieves the position of Gaṇapati.

समाहृत क्रतून् सर्वान्गृहीत्वा व्रतमुत्तमम् ॥ १८ ॥

ध्यायांति ये महादेवं लीलासद्भावभाविताः ।

उत्तरेणार्यपंथानं तेऽमृतत्वमवाप्नुयुः ॥ १९ ॥

दक्षिणेन च पंथानं ये श्मशानानि भेजिरे ।

अणिमा गरिमा चैव लघिमा प्राप्तिरेव च ॥ २० ॥

इच्छा कामावसायित्वं तथा प्राकाम्यमेव च ।

ईशित्वं च वशित्वं च अमरत्वं च ते गताः ॥ २१ ॥

The people who after performing the *yajña*, perform the auspicious religious *vratas* and meditate on the great lord with devout feelings about the divine sports of the lord, attain immortality by passing through the noble northern path. Those who resort to the creation ground by means of the southern path, attain the eight perfections, viz., *Aṇimā*, *Garimā*, *Laghimā*, *Prāpti*, *Kāmāvaśāyitā*, *Prākāmya*, *Īśitva*, *Vaśitva*, besides immortality in the end.

इंद्रादयस्तथा देवाः कामिकव्रतमास्थिताः ।

ऐश्वर्यं परमं प्राप्य सर्वे प्रथिततेजसः ॥ २२ ॥

Indeed other Devas who had adopted the holy rite conducive to the realisation of all the desires, attained the greatest power and prosperity; all of them are well known for their resplendence and refulgence.

व्यपगतमदमोहमुक्तरागस्त-

मरजदोषविवर्जितस्वभावः ।

परिभवमिदमुत्तमं विदित्वा

पशुपतियोगपरो भवेत्सदैव ॥ २३ ॥

One shall be devoid of delusion, arrogance, passion and the defects of *tamas*, besides *rajas* in his character. Understanding that things of the world are subject to decay and destruction, one shall always be devoted to the yoga of Paśupata.

इमं पाशुपतं ध्यायन् सर्वपापप्रणाशनम् ।

यः पठेच्च शुचिर्भूत्वा श्रद्धधानो जितेन्द्रियः ॥ २४ ॥

सर्वपापविशुद्धात्मा रुद्रलोकं स गच्छति ।

ते सर्वे मुनयः श्रुत्वा वसिष्ठाद्या द्विजोत्तमाः ॥ २५ ॥

भस्मपाण्डुरदिग्धाङ्गा बभूवुर्विगतस्पृहाः ।

रुद्रलोकाय कल्पान्ते संस्थिताः शिवतेजसा ॥ २६ ॥

He should also meditate on the *vrata* of Paśupati Śiva which destroys all the sins. A person who reads this, being pure and faithful, having conquered the sense organs, shall become purified of all sins and shall achieve the world of Rudra. On hearing this, Vasiṣṭha and all other sages, besides the excellent Brāhmaṇas, smeared their bodies with ashes and were freed of all the desires. At the end of the *kalpa*, they started towards the world of Rudra.

तस्मान्न निंदा पूज्याश्च विकृता मलिना अपि ।

रूपान्तिश्च विप्रेन्द्राः सदा योगीन्द्रशङ्कया ॥ २७ ॥

Therefore, even the deformed and dirty persons are worthy of the worship of Śiva and should not be denounced. The leading Brāhmaṇas, irrespective of being beautiful or ugly, should also be worshipped. They could be the leading *yogīs*.

बहुना किं प्रलापेन भवभक्ता द्विजोत्तमाः ।

संपूज्याः सर्वयत्नेन शिववन्नात्र संशयः ॥ २८ ॥

It is no use talking much, the excellent Brāhmaṇa devotees of Śiva, should be worshipped by all means like Śiva himself.

मलिनाश्चैव विप्रेदा भवभक्ता दृढव्रताः ।

दधीचस्तु यथा देवदेवं जित्वा व्यवस्थितः ॥ २९ ॥

नारायणं तथा लोके रुद्रभक्त्या न संशयः ।

तस्मात्सर्वप्रयत्नेन भस्मदिग्धतनूरुहाः ॥ ३० ॥

जटिनो मुण्डिनश्चैव नग्ना नानाप्रकारिणः ।

संपूज्याः शिववन्नित्यं मनसा कर्मणा गिरा ॥ ३१ ॥

Even a dirty leading Brāhmaṇa could be the devotee of Śiva and steady in his rites. By devotion to Śiva, much could be achieved in the world in the manner of Dadhīca, who could conquer even Viṣṇu, the lord of the gods. Therefore, making all the efforts, the devotees with matted heads, censured heads or naked anchorites, with their bodies smeared with ashes, should always be worshipped like Śiva himself, mentally, physically and verbally.

इति श्रीलिङ्गमहापुराणे पूर्वभागे योगिप्रशंसानाम्

चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

