

place beyond that no one is aware of the fortunes of Śiva. Remaining outside, Nandiśvara always recites the *Pañcākṣara mantra*.

एवं गुरुक्रमाल्लब्धं नन्दीशाघ मया पुनः।

ततः परं स्वसंवेद्यं शिवेनैवानुभावितम्॥ ११९॥

In this way I procured the text of the conversation between Sanatkumāra and Nandiśvara, by means of the tradition of the preceptor and the disciple. The subject beyond this is to be known by himself, which could be attained by the grace of Śiva.

शिवस्य कृपया साक्षाच्छिवलोकस्य वैभवम्।

विज्ञातुं शक्यते सर्वैर्नान्यथेत्याहुरास्तिकाः॥ १२०॥

Those who believes in lord Śiva, are of the opinion that the real treasure of Śivaloka could be known only by the grace of Śiva himself and there is no other remedy for the same.

एवं क्रमेण मुक्ताः स्युर्बाह्या वै जितेन्द्रियाः।

अन्येषां च क्रमं वक्ष्ये गदतः शृणुतादरात्॥ १२१॥

With this sequence the Brāhmaṇas who had controlled this senses, were redeemed. Now I shall speak about the sequence of the other *varṇas* like Kṣatriyas and others you kindly listen to me with devotion.

गुरुपदेशाज्ञाप्यं वै ब्राह्मणानां नमोऽन्तकम्।

पञ्चाक्षरं पञ्चलक्षमायुष्यं प्रजपेद्विधिः॥ १२२॥

As per the advice of the preceptor, the Brāhmaṇas should add the word *namaḥ* (नमः) at the end of the *mantra* and should recite the *mantra* five lacs of time. This leads to the increase of the age.

स्त्रीत्वापनयनार्थं तु पञ्चलक्षं जपेत्युनः।

मन्त्रेण पुरुषो भूत्वा क्रमान्मुक्तो भवेद्बुधः॥ १२३॥

For the wiping off of woman-hood, one should recite the *mantra* five lacs of times. After achieving manhood, she gets redeemed.

क्षत्रियः पञ्चलक्षेण क्षत्रत्वमपनेष्यति।

पुनश्च पञ्चलक्षेण क्षत्रियो ब्राह्मणो भवेत्॥ १२४॥

A Kṣatriya should recite this *mantra* five lacks of times, then he is freed from duties of a Kṣatriya. By again reciting the *mantra* by five lacks of times more, he becomes a Brāhmaṇa.

मन्त्रसिद्धिर्जाप्यैव क्रमान्मुक्तो भवेन्नरः।

वैश्यस्तु पञ्चलक्षेण वैश्यत्वमपनेष्यति॥ १२५॥

By again reciting the same number of the *mantra*, one achieves the *siddhi* in the *mantra* and one gets free from reciting the *japam*. By performing the *japam* of the *mantra* five lacs of times, a Vaiśya is freed from *Vaiśyatya* or remaining as Vaiśya.

पुनश्च पञ्चलक्षेण मन्त्रक्षत्रिय उच्यते।

पुनश्च पञ्चलक्षेण क्षत्रत्वमपनेष्यति॥ १२६॥

By reciting the *mantra* for five lacs of times, it is called as *mantra-Kṣatriya*. By reciting further by five lacs of times his Kṣatriyahood is removed.

पुनश्च पञ्चलक्षेण मन्त्रब्राह्मण उच्यते।

शूद्रश्चैव नमोऽन्तेन पञ्चविंशतिलक्षतः॥ १२७॥

मन्त्रविप्रत्वमापद्य पञ्चाच्छुद्धो भवेद्द्विजः।

नारीवाथ नरो वाथ ब्राह्मणो वाथ एव वा॥ १२८॥

By further reciting the *mantra* by five lacks times more, he is called the *mantra-Brāhmaṇa*. In case a Śūdra adding *namaḥ* at the end of the *mantra*, recites the *mantra* by twenty lacs of times, then he achieves the position of a *mantra-Brāhmaṇa*. After reciting the *japam* by twenty lacs of times again, a Śūdra is turned into a pure Brāhmaṇa. Irrespective of the one, being a woman, man, a Brāhmaṇa or anyone else, all are purified with the reciting of this *mantra*.

नमोऽन्तं वा नमः पूर्वमातुरः सर्वदा जपेत्।

तत्र स्त्रीणां तथैवोह्य गुरुर्निर्दर्शयेत्क्रमात्॥ १२९॥

A sick person using the word *namaḥ* in the preceding or the following of the *mantra*, should recite it always. The preceptor should give the *mantra* to the women and the Śūdras, without *omkāra*.

साधकः पञ्चलक्षान्ते शिवप्रीत्यर्थमेव हि।

महाभिषेकनैवेद्यं कृत्वा भक्तांश्च पूजयेत्॥ १३०॥

After the completion of the five lacks of the *japam* of the *mantra* five lacs of times, then he should, in order to please lord Śiva, offer to the lord the *Mahābhiṣeka* and *naiveyda* and then he should adore the devotees of Śiva.

पूजया शिवभक्तस्य शिवः प्रीततरो भवेत्।

शिवस्य शिवभक्तस्य भेदो नास्ति शिवो हि सः॥

Śiva feels extremely pleased with the adoration of his devotee. There is hardly any difference between Śiva and his devotees because these devotees too become the form of Śiva.

शिवस्वरूपमन्त्रस्य धारणाच्छिव एव हि।

शिवभक्तशरीरे हि शिवे तत्परमो भवेत्॥ १३२॥

By embracing the *mantra* of Śiva, he becomes Śiva himself. The body of Śiva's devotee, turns like of Śiva himself.

शिवभक्ताः क्रियाः सर्वा वेदसर्वक्रियां विदुः।

यावद्यावच्छिवं मन्त्रं येन जप्तं भवेत्क्रमात्॥ १३३॥

तावद्वै शिवसान्निध्यं तस्मिन्देहे न संशयः।

देवीलिङ्गं भवेद्रूपं शिवभक्तस्त्रियास्तथा॥ १३४॥

The devotees of Śiva are aware of everything including all the methods prescribed in the Vedas. Whosoever might have recited the *Śivamantra* by any number of times, achieves nearness to Śiva with the same proportion. There is no doubt about it. The woman devotees of Śiva, achieves the form of *Devī-liṅga*.

यावन्मन्त्रं जपेद्देव्यास्तावत्सान्निध्यमस्ति हि।

शिवं सम्पूजयेद्धीमान्स्वयं वै शब्दरूपभाक्॥ १३५॥

Whatever be the number of the *mantras* recited by them, they achieve the nearness of the goddess *Bhagavatī* with the same proportion. The learned people who adore Śiva, become entitled to *śabda-rūpa* themselves.

स्वयं चैव शिवो भूत्वा परां शक्तिं प्रपूजयेत्।

शक्तिं वेरं च लिङ्गं च ह्यालेख्य मायया यजेत्॥ १३६॥

One should adore *Parā-śakti* (*Pārvatī*) conceiving, himself to be the form of Śiva. One should adore Śakti and one image of Śiva getting free from illusion.

शिवलिङ्गं शिवं मत्वा स्वात्मानं शक्तिरूपकम्।

शक्तिलिङ्गं च देवीं च मत्वा स्वं शिवरूपकम्॥ १३७॥

Śivaliṅga should be treated as the form of Śiva, the soul as the form of Śakti or Śaktiliṅga, than conceiving the goddess he should consider himself, as the form of Śiva.

शिवलिङ्गं नादरूपं बिन्दुरूपं च शक्तिकम्।

उपप्रधानभावेन अन्योन्यासक्तलिङ्गकम्॥ १३८॥

पूजयेच्च शिवं शक्तिं स शिवो मूलभावात्।

शिवभक्ताञ्छिवमन्त्ररूपकाञ्छिवरूपकान्॥ १३९॥

षोडशैरुपचारैश्च पूजयेद्विष्टमाप्नुयात्।

येन शुश्रूषणाद्यैश्च शिवभक्तस्य लिङ्गिनः॥ १४०॥

One should take Śivaliṅga as form of *nāda* and Śakti should be treated as the form of *bindu* or spot. Then *omkāra* should be taken as *liṅga* with Śakti, then on should adore Śiva and Śakti. One should also adore the devotees of Śiva who are believed to be the form of Śiva's *mantra* as well as Śiva; and by doing so such adoration is equated with the worship of Śiva by the sixteen methods (*upacāras*). The same reward can be achieved by adoring the *Liṅgāyata* devotees of Śiva.

आनन्दं जनयेद्विद्वान्छिवः प्रीततरो भवेत्।

शिवभक्तान्सपत्नीकान्यत्या सह सदैव तत्॥ १४१॥

पूजयेद्भोजनाद्यैश्च पञ्च वा दश वा शतम्।
धने देहे च मन्त्रे च भवनायामवञ्चकः॥ १४२॥

By doing so, the learned man feels comfortable and lord Śiva feels pleased. One should with his wife offer food to the Brāhmaṇa couples and adore them as well, who could be five, ten or a hundred in number. One should preserve the feeling of Śiva in his mind as well as the body, free from cheating.

शिवशक्तिस्वरूपेण न पुनर्जायते भुवि।
नाभेरधो ब्रह्मभागमाकच्छं विष्णुभागकम्॥ १४३॥

Then he, getting the form of Śiva-śakti is never born on earth again. Brahmā is lodged below the navel, while Viṣṇu is lodged above the neck.

मुखं लिङ्गमिति प्रोक्तं शिवभक्तशरीरिकम्।
मृतान्दाहादियुक्तान्वा दाहादिरहितान्मृतान्॥ १४४॥
उद्दिश्य पूजयेदादिपितरं शिवमेव हि।
पूजां कृत्वादिमातुश्च शिवभक्तांश्च पूजयेत्॥ १४५॥

The form of the face of Śiva's devotee is the form of *liṅga*. Those who are dead or those who have been cremated or even those who have not yet been cremated, for the sake of those, Śiva should be adored first of all and then the eternal mother Śakti should be adored. The devotees of Śiva should be adored thereafter.

पितृलोकं समासाद्य क्रमान्मुक्तो भवेन्मृतः।
क्रियायुक्तदशभ्यश्च तपोयुक्तो विशिष्यते॥ १४६॥

In this way the person reaching in *pitr-loka* is redeemed in due course of time. A Brāhmaṇa, engaged in *tapas* is considered to be greater than the ten Brāhmaṇas engaged in ordinary activities.

तपोयुक्तशतेभ्यश्च जपयुक्तो विशिष्यते।
जपयुक्तसहस्रेभ्यः शिवज्ञानी विशिष्यते॥ १४७॥

A Brāhmaṇa performing the *japam* is considered to be more important than a hundred Brāhmaṇas engaged in *tapas*. A Brāhmaṇa with *Śiva-jñāna* is considered to be better than a thousand Brāhmaṇas engaged in *japam*.

शिवज्ञानिषु लक्षेषु ध्यानयुक्तो विशिष्यते।
ध्यानयुक्तेषु कोटिभ्यः समाधिस्थो विशिष्यते॥ १४८॥

Among a lac of Brāhmaṇas with *Śiva-jñāna*, a meditating Brāhmaṇa is considered to be the best. Out of a crore of Brāhmaṇas engaged in meditation, one who is engaged in *samādhi* is considered to be the best.

उत्तरोत्तरवैशिष्ट्यात्पूजायामुत्तरोत्तरम्।
फलं वैशिष्ट्यरूपं च दुर्विज्ञेयं मनीषिभिः॥ १४९॥

By these methods, the superiority is gradually increased and by adoring them gradually, and the reward achieved for the same is unknown even to the learned people.

तस्माद्द्वै शिवभक्तस्य माहात्म्यं वेत्ति को नरः।
शिवशक्त्योः पूजनं च शिवभक्तस्य पूजनम्॥ १५०॥

Because of this, who could be aware of the glory of the devotee of Śiva. Indeed the adoration of a Śiva's devotee amounts to the adoration of Śiva and Śakti.

कुरुते यो नरो भक्त्या स शिवः शिवमेधते।
य इमं पठतेऽध्यायमर्थवद्भेदसम्मतम्॥ १५१॥

शिवज्ञानी भवेद्विप्रः शिवेन सह मोदते।
श्रावयेच्छिवभक्तांश्च विशेषज्ञो मुनीश्वराः॥ १५२॥

A person who adores Śiva, with devotion, he is himself turned to the form of Śiva and also achieves Śiva. The one who reads with meanings this chapter based on the Vedas, such a Brāhmaṇa, becoming a *Śiva-jñāni* remains happy with Śiva. O Sages, a Brāhmaṇa well-versed in the scriptures should narrate this chapter to the devotees of Śiva.

शिवप्रसादसिद्धिः स्याच्छिवस्य कृपया बुधाः॥ १५३॥

O Brāhmaṇas, (by doing so), he achieves the grace of Śiva, as well the success in all the walks of life.

इति श्रीशिवमहापुराणे प्रथमायां विद्येश्वरसंहितायां
प्रणवपञ्चाक्षरमन्त्रमाहात्म्यवर्णनं नाम सप्तदशोऽध्यायः॥ १७॥
