

अष्टादशोऽध्यायः

Chapter 18

The auspicious Pāśupata vrata

देवा ऊचः

य एष भगवान् रुद्रो ब्रह्मविष्णुमहेश्वराः ।
स्कन्दश्चापि तथा चेद्रो भुवनानि चतुर्दश ।
अश्विनौ ग्रहताराश्च नक्षत्राणि च खं दिशः ॥१॥

भूतानि च तथा सूर्यः सोमश्चाष्टौ ग्रहास्तथा ।

प्राणः कालो यमो मृत्युरमृतः परमेश्वरः ॥२॥

भूतं भव्यं भविष्यच्च वर्तमानं महेश्वरः ।

विश्वं कृत्स्नं जगत्सर्वं सत्यं तस्मै नमोनमः ॥३॥

The Devas said—

Lord Rudra himself represents Brahmā, Viṣṇu and Maheśa. He is Skandha, Indra, all the fourteen *Lokas*, Aśvinī, planets, stars, constellations, the sky, all the ten directions, the goblins, the sun, the moon and the eight planets. He is the life, the tune of Yama or death as well. He is the past, present and future, which are created by himself. He is the universe as well as the truth, salutation to him.

त्वमादौ च तथा भूतो भूर्भुवः स्वस्तथैव च ।

अन्ते त्वं विश्वरूपोऽसि शीर्षं तु जगतः सदा ॥४॥

O lord, you are the beginning of the universe, besides being *Bhūrbhuvah* and *Svah*. Ultimately, you are the universal form, you are the highest place of the universe.

ब्रह्मैकस्त्वं द्वित्रिधार्थमधश्च त्वं सुरेश्वरः ।

शांतिश्च त्वं तथा पुष्टिस्तुष्टिश्चाप्यहुतं हुतम् ॥५॥

विश्वं चैव तथाविश्वं दत्तं वादत्तमीश्वरम् ।

कृतं चाप्यकृतं देवं परमप्यपरं ध्रुवम् ।

परायणं सतां चैव ह्यसतामपि शङ्करम् ॥६॥

You are the complete Brahman, you are in two as well as in three forms. You are underneath, besides being the lord of the gods. You are tranquillity, support and contentment. The *homa* which is performed in the fire or that which has not been done, represents you. You are visible as well as invisible. You are the giver as well as the non-giver. You are *Īśvara* as well as *Kṛta* (accomplished). You are accomplished as well as unaccomplished. You are surely *Parā*

(beyond). You are what has been bestowed as well as that which has not been bestowed. You are surely *Parā* as well as *Aparā*, or in other words you are senior to the gods as well as junior to them. You are the final goal of the good as well as the bad people. You are Śaṅkara as well.

अपामसोममृता अभूमागन्म

ज्योतिरविदाम देवान्।

किं नूनमस्मान्कृष्णवदरातिः

किमु धूर्तिरमृतं मर्त्यस्य॥

एतज्जगद्धितं दिव्यमक्षरं सूक्ष्ममव्ययम्॥८॥

We people consume the Soma juice and became imperishable. We people can reach the flame but cannot reach the gods. In reality, what harm can the enemies cause to us? Is the death a substitute for eternalship? This form of Śiva is beneficial for the universe. It is divine, imperishable, subtle and beyond change.

प्राजापत्यं पवित्रं च सौम्यमग्राह्यमव्ययम्।

अग्राह्यणापि वा ग्राह्यं वायव्येन समीरणः॥९॥

सौम्येन सौम्यं ग्रसति तेजसा स्वेन लीलया।

तस्मै नमोऽपसंहर्त्रे महाग्रासाय शूलिने॥१०॥

It is auspicious and beautiful. It is beyond control as the wind is beyond the control of anyone. It is unchanging. It can be grasped by mind just as the wind is grasped by the gaseous things. It sportily swallows the gentle by gentle refulgence of its own. Salutation to the trident-bearing lord who puts a stop to everything and grabs everything.

हृदिस्था देवताः सर्वा

हृदि प्राणे प्रतिष्ठिताः।

हृदि त्वमसि यो नित्यं

तिष्ठो मात्राः परस्तु सः॥११॥

शिरश्चोत्तरतश्चैव पादौ दक्षिणतस्था।

यो वै चोत्तरतः साक्षात्स ओंकारः सनातनः॥१२॥

The deities are stationed in the heart, in the vital breath. You are the one who is always present in the heart of every one in the form of *mātras*. You are beyond them. Your head faces north and the feet are to the south. You are directly linked to north. You are eternal *Omikāra*.

ओंकारो यः स एवेह प्रणवो व्याप्य तिष्ठति।

अनंतस्तारसूक्ष्मं च शुक्लं वैद्युतमेव च॥१३॥

परं ब्रह्म स ईशान एको रुद्रः स एव च।

भवान्महेश्वरः साक्षान्महादेवो न संशयः॥१४॥

What is *Omikāra*, is *Praṇava* itself pervading everything. You are the Infinite being (*Tāra*), the subtle being (*Sūkṣma*) and refulgence called *Vaidyuta* pertaining to lightning, the great Brahman; you represent Īśāna, Rudra, Maheśvara – the great Deva.

ऊर्ध्वमुत्रामयत्वेव स ओंकारः प्रकीर्तितः।

प्राणानवति यस्तस्मात् प्रणवः परिकीर्तितः॥१५॥

Omikāra is the one which uplifts. *Praṇava* is *Omikāra* because it protects the vital breaths.

सर्वं व्याप्नोति यस्तस्मात्सर्वव्यापी सनातनः।

ब्रह्मा हरिश्च भगवानाद्यंतं नोपालब्धवान्॥१६॥

तथान्ये च ततोऽनंतो रुद्रः परमकारणम्।

यस्तारयति संसारात्तार इत्यभिधीयते॥१७॥

The eternal lord pervades everything. Hence, he is known as all pervasive. Rudra, the greatest cause, is infinite because neither Brahman nor Viṣṇu or others could trace out his beginning on the end. He is the one who redeems from the ocean of the worldly existence and is called *Tāra*.

सूक्ष्मो भूत्वा शरीराणि सर्वदा ह्यधितिष्ठति।

तस्मात्सूक्ष्मः समाख्यातो भगवान्नीललोहितः॥१८॥

Lord Nīlalohtia is subtle and always stays in the heart in the bodies. He is therefore called *Sūkṣma* or subtle.

नीलश्च लोहितश्चैव प्रधानपुरुषान्वयात्।

स्कन्दतेऽस्य यतः शुक्रं तथा शुक्रमपैति च॥१९॥

He is of both blue and red colour, since both Pradhāna and Puruṣa merge in him. Since the semen flows from him, he is known as *Śukla*.

विद्योतयति यस्तस्माद्वैद्युतः परिगीयते।

बृहत्त्वादबृंहणत्वाच्च बृहते च परापरे॥२०॥

तस्मादबृंहति यस्माद्धि परं ब्रह्मेति कीर्तितम्।

अद्वितीयोऽथ भगवांस्तुरीयः परमेश्वरः॥२१॥

Since he is refulgent, he is known as Vaidyuta. He is supreme Brahman because of his gigantic nature (*Bṛhattvat*) or because he smells up (*Bṛnhāṇatvat*). The lord without a second is the fourth being. He is Parameśvara.

ईशानमस्य जगतः स्वर्दृशां चक्षुरीश्वरम्।

ईशानमिद्रसूरयः सर्वेषामपि सर्वदा॥२२॥

ईशानः सर्वविद्यानां यत्तदीशान उच्यते।

यदीक्षते च भगवान्निरीक्ष्यमिति चाज्ञया॥२३॥

आत्मज्ञानं महोदेवो योगं गमयति स्वयम्।

भगवांश्चोच्यते देवो देवदेवो महेश्वरः॥२४॥

We call him Īśāna – the heavenly and lordly eye of the universe. The wise such as Indra and others adore Īśāna, on all occasions. The one who is the lord of lores is known as Īśāna. What the lord views and causes others to see with his behest, what should be seen, is knowledge of the soul. The great lord himself makes people attain *yoga*. Lord Maheśvara – the lord of the Devas is therefore called Bhagavān.

सर्वल्लोकान्क्रमेणैव यो गृह्णाति महेश्वरः।

विसृजत्येव देवेशो वासयत्यपि लीलया॥२५॥

It is the great lord Maheśvara who groups the world duly. He is the lord of the Devas, creates everything and resides in them sportily.

एषो हि देवः प्रदिशोऽनुसर्वाः

पूर्वो हि जातः स उ गर्भे अंतः।

स एव जातः स जनिष्यमाणः

प्रत्यङ्मुखास्तिष्ठति सर्वतोमुखः॥२६॥

This lord is present in all the quarters. He is the one who is born initially and then enters into the foetus. He is the *Om* who is born or the one who will be born. O men of inferior sight, he stands with his faces all round.

उपासितव्यं यत्नेन तदेतत्सद्भिर्दृश्यम्।

यतो वाचो निवर्तते ह्यप्राप्य मनसा सह॥२७॥

He should always be adored. The unchanging lord from whom the words recede after not reaching him along with the mind.

तदग्रहणमेवेह यद्वाग्वदति यत्नतः।

अपरं च परं वेति परायणमिति स्वयम्॥२८॥

What the organ of speech utters laboriously is without grasping him. Irrespective of his being *Para* or *Apara*, he is the greatest refuge.

वदन्ति वाचः सर्वज्ञं शङ्करं नीललोहितम्।

एष सर्वो नमस्तस्मै पुरुषः पिङ्गलः शिवः॥२९॥

The organs of speech call him omniscient Nīlalohtia. The tawny-coloured Śiva is the Puruṣa. Salutation to him.

स एष स महारुद्रो विश्वं भूतं भविष्यति।

भुवनं बहुधा जातं जायमानमितस्ततः॥३०॥

He is the great Rudra and is the whole universe in the past, present and future, in many ways, here and there.

हिरण्यबाहुर्भगवान् हिरण्यपतिरीश्वरः ।

अंबिकापतिरीशानो हेमरेता वृषध्वजः ॥ ३१ ॥

The lord is gold-armed or is the lord of gold. He is the consort of Umā. The bull-bannered lord is gold-semened.

उमापतिर्विरूपाक्षो विश्वसृग्विश्ववाहनः ।

ब्रह्माणं विदधे योऽसौ पुत्रमग्रे सनातनम् ॥ ३२ ॥

प्रहिणोति स्म तस्यैव ज्ञानमात्मप्रकाशकम् ।

तमेकं पुरुषं रुद्रं पुरुहूतं पुरुष्टुतम् ॥ ३३ ॥

बालाग्रमात्रं हृदयस्य मध्ये

विश्वं देवं वह्निरूपं वरेण्यम् ।

तमात्मस्थं तेऽनुपश्यन्ति धीरास्तेषां

शांतिः शाश्वती नेतरेषाम् ॥ ३४ ॥

The lord has odd eyes. He is the creator of the universe. The universe is his vehicle. It is he who created Brahmā as his eternal son and gave him perfect knowledge revealing the *Ātman* to him. Those who perceive Rudra as the sole Puruṣa after invoking and after eulogising him, having the form of fire, the excellent Deva in the middle of the heart, the lord stationed in the *Ātman* and having the size of the tip of hair, are self-possessed and courageous. The everlasting tranquillity belongs to him and none else.

महतो यो महीयांश्च ह्यणोरप्यणुरख्ययः ।

गुहाया निहितश्चात्मा जंतोरस्य महेश्वरः ॥ ३५ ॥

The lord is greater than the greatest and the one who never changes. He is smaller than the smallest atom and is concealed in the cavity of the heart of the living beings.

वेश्मभूतोऽस्य विश्वस्य कलमस्थो हृदि स्वयम् ।

गह्वरं गहनं तत्स्थं तस्यांतश्चोर्ध्वतः स्थितः ॥ ३६ ॥

He is the abode of the universe and is stationed in the lotus like heart. Since the cavity is deep within, the lord is lodged deep within as well as the above.

तत्रापि दहं गगनमोकारं परमेश्वरम् ।

बालाग्रमात्रं तन्मध्ये ऋतं परमकारणम् ॥ ३७ ॥

Omākāra Parameśvara is of the size of the tip of the hair. It is in the centre of the subtle cavity of the heart. He is *Rta* – the eternal law, the greatest cause.

सत्यं ब्रह्म महादेवं पुरुषं कृष्णपिंगलम् ।

ऊर्ध्वरितसमीशानं विरूपाक्षमजोद्भवम् ॥ ३८ ॥

He is the truthful Brahman. He is the Puruṣa of dark tawny colour. He is Virūpākṣa of sublimated sexuality. He is *Īśāna* – the source of origin of Brahmā.

अधितिष्ठाति योनिं यो योनिं वाचैक ईश्वरः ।

देहं पञ्चविधं येन तमीशानं पुरातनम् ॥ ३९ ॥

He is *Īśāna* presiding over the fivefold physical body. He is *Īśvara* alone, who occupies the *yonī*.

प्राणेष्वंतर्मनसो लिङ्गमाहुर्य-

स्मिन्क्रोधो या च तृष्णा क्षमा च ।

तृष्णां छित्त्वा हेतुजालस्य मूलं

बुद्ध्यार्चित्यं स्थापयित्वा च रुद्रे ॥ ४० ॥

It rests in the *prāṇas* and is termed as the *liṅga* of the mind in which live the anger, passion and forgiveness. Removing the desire which is root of the worldly attraction, one is established in Rudra and should concentrate on wisdom.

एकं तमाहुर्वै रुद्रं शाश्वतं परमेश्वरम् ।

परात्परतरं वापि परात्परतरं ध्रुवम् ॥ ४१ ॥

He is called Rudra by the people of wisdom as well as the eternal and everlasting Parameśvara. He is surely greater than the greatest or is the greatest of all.

ब्रह्मणो जनकं विष्णो

वहेर्वायोः सदाशिवम् ।

ध्यात्वाग्निनां च शोध्याङ्गं

विशोध्य च पृथक्पृथक् ॥ ४२ ॥

पञ्चभूतानि संयम्य मात्राविधिगुणक्रमात्।

मात्राः पञ्च चतस्रश्च त्रिमात्रादिस्ततः परम्॥४३॥

एकमात्रममात्रं हि द्वादशांते व्यवस्थितम्।

स्थित्वा स्थाप्यामृतो भूत्वा व्रतं पाशुपतं चरेत्॥४४॥

Brahmā should meditate upon Viṣṇu, the fire god, the wind god as well as Paśupati who produces the gods. The performer should purify himself with fire. He should purify all his limbs separately. Controlling all the *Pañcabhūtas*, he shall be compressed in the order of their origin and qualities. At the outset, the *mātrās* shall be adored, then four, three and one in due order. Then the deity shall be meditated upon without any *mātrā* without stabilising him at the cerebrum. Becoming immortal thus, one should perform the Pāśupata rite.

एतद्व्रतं पाशुपतं चरिष्यामि समासतः।

अग्निमाधाय विधिवद्गुजः सामसंभवैः॥४५॥

Now, I shall mention the Pāśupata rite in brief. One shall concentrate properly with the sacred fire repeating the *mantras* from *Rk*, *Yajur* and *Sāman*.

उपोषितः शुचितः स्नातः शुक्लांबरधरः स्वयम्।

शुक्लयज्ञोपवीती च शुक्लमाल्यानुलेपनः॥४६॥

He should observe fast, remain pure after taking bath and wear white clothes, white sacred thread and white garlands. He should smear the white sandal paste over his body.

जुहुयाद्विरजो विद्वान् विरजाश्च भविष्यति।

वायवः पञ्च शुद्ध्यंतां वाङ्मनश्चरणादयः॥४७॥

श्रोत्रं जिह्वा ततः प्राणस्तथा बुद्धिस्तथैव च।

शिरः पाणिस्तथा पार्श्वं पृष्ठोदरमनंतरम्॥४८॥

जंघे शिश्नमुपस्थं च पायुर्मेढ्रं तथैव च।

त्वचा मांसं च रुधिरं मेदोऽस्थीनि तथैव च॥४९॥

शब्दः स्पर्शं च रूपं च रसो गन्धस्तथैव च।

भूतानि चैव शुद्ध्यंतां देहे मेदादयस्तथा॥५०॥

अन्नं प्राणे मनो ज्ञानं शुद्ध्यंतां वै शिवेच्छया।

हुत्वाज्येन समिद्धिश्च चरुणा च यथाक्रमम्॥५१॥

उपसंहृत्य रुद्राग्निं

गृहीत्वा भस्म यत्नतः।

अग्निरित्यादिना धीमान्

विमृज्याद्भानि संस्पृशेत्॥५२॥

He should perform *homa* free from *Rajoguṇa*. He should be freed from sins. The devotee should then repeat the mantra—“May the five vital airs be sanctified. Let the organs of speech, mind, feet etc. be purified. Let the ears, tongue, breath, intelligence, head, hands, sides, back, belly, calves, penis, vagina, rectum, scrotum, skin, flesh, blood, fat, bones, sound, touch, colour, taste, smell etc. Let these elements be sanctified together with the fat. Let, by the grace of the will of Śiva, the cooked rice, the vital airs, mind and perfect knowledge, be purified.” He should then perform the sacrifice with *ghee*, sacrificial twigs and *caru* offerings in due order. Thereafter, he should extinguish the Rudra fire and take *bhasma* appropriately. Repeating the *mantra*—“*Agni* etc.”, the intelligent devotee should wipe off his limbs and touch them.

एतत्पाशुपतं दिव्यं व्रतं पाशविमोचनम्।

ब्राह्मणानां हितं प्रोक्तं क्षत्रियाणां तथैव च॥५३॥

The Pāśupata is divine and conducive to liberation from bondage. It is beneficial to Brāhmaṇas as well the Kṣatriyas.

वैश्यानामपि योग्यानां यतीनां तु विशेषतः।

वानप्रस्थाश्रमस्थानां गृहस्थानां सतामपि॥५४॥

It is also beneficial to the appropriate Vaiśyas and particularly to the ascetics. It is also beneficial to those who have reached the stage of *Vānaprastha* or the forest dwellers, besides the noble householders.