

Index of write ups notes of Vedic Mathematics of Dr. S. K. Kapoor

09

Shiv Sahestranam stotram organization

TABLE OF FREQUENCIES OF TCV VALUES OF ONE THOUSANDS NAMES

S. No	S. N (F)	FF
1	918	5
2	305	6
3	554	6
4	42	7
5	147	7
6	423	7
7	84	8
8	596	8
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10	520	9
11	736	9
12	834	9
13	876	9
14	144	10
15	238	10
16	285	10
17	317	10

18	397	10
19	576	10
20	608	10
21	770	10
22	841	10
23	146	11
24	812	11
25	1	12
26	32	12
27	112	12
28	150	12
29	218	12
30	263	12
31	267	12
32	369	12
33	490	12
34	506	12
35	622	12
36	836	12
37	893	12
38	9	13
39	260	13
40	276	13
41	277	13
42	444	13
43	449	13

44	780	13
45	897	13
46	993	13
47	2	14
48	89	14
49	156	14
50	278	14
51	315	14
52	588	14
53	615	14
54	896	14
55	917	14
56	957	14
57	58	15
58	66	15
59	91	15
60	182	15
61	195	15
62	284	15
63	360	15
64	385	15
65	570	15
66	600	15
67	641	15
68	753	15
69	769	15

70	936	15
71	999	15
72	90	16
73	102	16
74	123	16
75	148	16
76	160	16
77	169	16
78	170	16
79	225	16
80	287	16
81	314	16
82	355	16
83	394	16
84	457	16
85	464	16
86	469	16
87	488	16
88	601	16
89	655	16
90	659	16
91	693	16
92	754	16
93	785	16
94	788	16
95	808	16

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99	86	17
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101	149	17
102	161	17
103	201	17
104	247	17
105	291	17
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112	776	17
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119	140	18
120	153	18
121	266	18

122	362	18
123	380	18
124	404	18
125	475	18
126	590	18
127	844	18
128	877	18
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139	220	19
140	227	19
141	275	19
142	286	19
143	307	19
144	458	19
145	476	19
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147	522	19

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155	792	19
156	855	19
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160	998	19
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163	92	20
164	110	20
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166	217	20
167	239	20
168	240	20
169	245	20
170	312	20
171	344	20
172	392	20
173	451	20

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176	630	20
177	653	20
178	791	20
179	793	20
180	794	20
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189	69	21
190	104	21
191	155	21
192	216	21
193	222	21
194	223	21
195	232	21
196	237	21
197	270	21
198	299	21
199	372	21

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222	226	22
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224	279	22
225	325	22

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232	530	22
233	560	22
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235	692	22
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242	945	22
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245	115	23
246	122	23
247	209	23
248	214	23
249	215	23
250	236	23
251	262	23

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255	393	23
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257	412	23
258	445	23
259	484	23
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262	525	23
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265	627	23
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270	734	23
271	782	23
272	815	23
273	839	23
274	885	23
275	899	23
276	959	23
277	57	24

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283	257	24
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355	320	26

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373	892	26
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381	135	27

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383	178	27
384	199	27
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577	479	33
578	518	33
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588	888	33

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640	651	35

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655	308	36
656	341	36
657	378	36
658	400	36
659	413	36
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661	532	36
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663	593	36
664	628	36
665	665	36

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670	755	36
671	772	36
672	779	36
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682	384	37
683	386	37
684	459	37
685	472	37
686	487	37
687	507	37
688	578	37
689	583	37
690	696	37
691	698	37

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693	883	37
694	951	37
695	972	37
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697	228	38
698	282	38
699	324	38
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701	497	38
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706	632	38
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712	991	38
713	11	39
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715	63	39
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717	97	39

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722	302	39
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727	686	39
728	728	39
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756	235	41
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760	585	41
761	679	41
762	705	41
763	733	41
764	786	41
765	866	41
766	894	41
767	990	41
768	24	42

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772	456	42
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774	500	42
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776	626	42
777	722	42
778	760	42
779	762	42
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782	806	42
783	875	42
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793	898	43
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798	435	44
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803	691	44
804	718	44
805	750	44
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832	674	46
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838	68	47
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840	83	47
841	125	47
842	173	47
843	186	47
844	297	47
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846	643	47

847	735	47
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853	221	48
854	269	48
855	391	48
856	428	48
857	439	48
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861	612	48
862	621	48
863	799	48
864	846	48
865	867	48
866	902	48
867	961	48
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869	411	49
870	797	49
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872	987	49

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874	610	50
875	658	50
876	710	50
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880	283	51
881	328	51
882	800	51
883	811	51
884	869	51
885	879	51
886	205	52
887	366	52
888	663	52
889	713	52
890	765	52
891	886	52
892	261	53
893	540	53
894	130	54
895	184	55
896	333	55
897	453	55
898	678	55

899	929	55
900	954	55
901	645	56
902	943	56
903	70	57
904	250	57
905	298	57
906	671	57
907	984	57
908	466	58
909	636	58
910	712	58
911	895	58
912	933	58
913	322	59
914	349	59
915	697	59
916	928	59
917	15	60
918	25	60
919	509	60
920	591	60
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922	318	61
923	842	61
924	930	61

925	470	62
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927	675	62
928	680	62
929	159	63
930	197	63
931	635	63
932	707	63
933	952	63
934	354	64
935	756	64
936	829	64
937	838	64
938	915	64
939	65	65
940	550	65
941	809	65
942	872	66
943	969	66
944	219	67
945	477	67
946	810	67
947	908	67
948	334	68
949	706	68

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951	761	68
952	953	68
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954	708	69
955	944	69
956	346	70
957	452	70
958	584	70
959	709	70
960	523	71
961	553	71
962	949	71
963	39	72
964	213	72
965	537	72
966	751	72
967	804	72
968	857	72
969	947	72
970	948	72
971	582	73
972	272	74
973	958	74
974	398	75

975	889	75
976	1000	75
977	862	76
978	882	76
979	527	77
980	564	78
981	873	78
982	16	79
983	204	79
984	648	80
985	747	81
986	968	82
987	166	83
988	624	83
989	801	83
990	330	84
991	721	84
992	934	84
993	715	85
994	339	86
995	508	86
996	534	86
997	406	87
998	976	89
999	995	89

1000	573	98
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S.No	TCV VALUES	FREQUENCY
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3	7	3
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6	10	9
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9	13	9
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29	33	24

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62	66	2
63	67	4

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86	90	0
87	91	0
88	92	0
89	93	0
90	94	0
91	95	0
92	96	0
93	97	0
94	98	1

ARTIFICES 5 TO 97

ARTIFICE 5:

1. Number value 5 is of number 5.
2. Number value 5 is parallel to 5-space.
3. 2-space has 5 geometries range.
4. Square (hyper cube 2) has 5 versions.
5. 5-space is of solid dimensional order.
6. 5-space plays the role of origin of 4-space.
7. 5-space plays the role of transcendental boundary of 12 components of 6-space.
8. 5-space plays the role of transcendental dimension of 7-space.
9. 5-space accepts 4-space as boundary.
10. 5 basic roles of 5-space permits depiction along 5x5 grid format as follows:

1	2	3	4	5
2	3	4	5	6
3	4	5	6	7
4	5	6	7	8
5	6	7	8	9

11. Hyper cube 5 is a four folds manifestation layer (3, 4, 5, 6).
12. Manifestation layer 3, 4, 5, 6 extents as a five folds transcendence range 3, 4, 5, 6, 7 of summation value 25.
13. Dimensional frame of 5-space is a set up of 5 solid dimensions.
14. Hyper cube 5 is of 11 versions parallel to 11 geometries range of 5-space.
15. Numeral 5 is of middle placement of 9 numerals range 1, 2, 3, 4, 5, 6, 7, 8, 9 of ten place values systems of format parallel to format of creative boundary of 10 components of 5-space.
16. Difference value of synthesis of 5 linear dimensions and of five spatial dimensions is '5'.
17. In fact, the difference value of synthesis of 5 dimensions of order N from that of synthesis of 5 dimensions of order N+1 is '5' for all values of N.
18. Pentagon 5 is the print out of hyper cube 5.
19. Internal diagonal of pentagon construct internal pentagon concentric with the outer pentagon and none of the internal diagonals passes through the centre and this process continuous ad-infinitum making it that center is not reachable by the internal diagonals.
20. Transcendental lord Shiv is the over lord of 5-space.
21. Transcendental lord Shiv is a five head lord with triple eyes in each head.
22. Idol of lord Shiv is of format features parallel to the format feature of hyper cube 5.
23. 6-space plays the role of origin of 5-space.
24. Outward and inward expansion along the format of hyper cube 5 is of 6-space format.
25. Artifices of number value 5 run parallel to the dimensional frame of 5-space.
26. Sadhakas fulfilled with intensity of urge to glimpse and imbibe the transcendental values of 5-space shall permit the transcending mind to continuously remain in prolonged sitting of trans and to transcendence through the format of four folds manifested creation.
27. It would be a blissful exercise to tabulate formulations of transcendental code value 5.

28. Vedic systems simultaneously chase transcendental domain by parallel processing steps of Yoga Nishta and Sankhya Nishta.
29. Yoga Nishta presumes the existence of values and artifices of number 5 while Sankhya Nishta presumes the existence of 5-space domain frame within its dimensional frame.



NUMBERS 5 TO 97

Numbers	Values and Features
5	<ol style="list-style-type: none"> 1. Prime 2. 5 geometries of 2-space 3. 5-space domain.
6	<ol style="list-style-type: none"> 1. First perfect number 2. Hyper cube 2: (0, 1, 2, 3) 3. Six boundary components of 3-space
7	<ol style="list-style-type: none"> 1. Prime 2. 7 geometries of 3-space 3. 7-space domain.
8	<ol style="list-style-type: none"> 1. $8 = (4, 2, 2, 0)$ as split of domain-4
9	
10	<ol style="list-style-type: none"> 1. Hyper cube 3: (1, 2, 3, 4) 2. Ten boundary components of 5-space. 3. Transcendence range (0, 1, 2, 3, 4) of
11	<ol style="list-style-type: none"> 1. Prime 2. 11 geometries of 5-space
12	<ol style="list-style-type: none"> 1. $12 = (5, 3, 3, 1)$ as split of domain-5
13	<ol style="list-style-type: none"> 1. Prime 2. 13 geometries of 6-space
14	<ol style="list-style-type: none"> 1. Hyper cube 4: (2, 3, 4, 5) 2. Boundary components of 7-space
15	<ol style="list-style-type: none"> 1. Transcendence range 1, 2, 3, 4, 5 2. Value of dimensional frame of 5-space
16	<ol style="list-style-type: none"> 1. $16 = (6, 4, 4, 2)$ as split of domain-6
17	<ol style="list-style-type: none"> 1. Prime 2. 17 geometries of 7-space 3. Placement value of northern hemisphere
18	<ol style="list-style-type: none"> 1. Hyper cube 5: (3, 4, 5, 6) 2. Boundary components of 9-space.

19	<ol style="list-style-type: none"> 1. Prime 2. 19 geometries of 9-space. 3. Placement value of southern hemisphere
20	<ol style="list-style-type: none"> 1. Transcendence range (2, 3, 4, 5, 6) 2. Synthesis value of a pair of transcendence ranges of zero order 3. Transcendental code value of formulation Ved. 4. $20 = (7, 5, 5, 3)$ as split of domain-7
21	<ol style="list-style-type: none"> 1. $21 = 1+2+3+4+5+6$, parallel to format of Sathapatya measuring rod of 6-space.
22	<ol style="list-style-type: none"> 1. Hyper cube 6: (4, 5, 6, 7) 2. 22 visargas
23	<ol style="list-style-type: none"> 1. Prime 2. $23 = (3+5)+(3 \times 5)$
24	<ol style="list-style-type: none"> 1. $24 = (8, 6, 6, 4)$ as split of domain-8
25	<ol style="list-style-type: none"> 1. Transcendence range (3, 4, 5, 6, 7) 2. Transcendental code value of formulation Bhudhi.
26	<ol style="list-style-type: none"> 1. Hyper cube 7: (5, 6, 7, 8) 2.
27	<ol style="list-style-type: none"> 1. $2+3+4+5+6+7$, parallel to format of Sathapatya measuring of spatial order.
28	<ol style="list-style-type: none"> 1. Second perfect number 2. TCV of Formulation Brahm 3. $28 = 1+2+3+4+5+6+7$ which is parallel to format of linear order Sathapatya measuring rod of 7-space. 4. $28 = (9, 7, 7, 5)$ as split of domain-9
29	<ol style="list-style-type: none"> 1. Prime 2. Domain split values (1, 2, 5, 12, 29, ...)
30	<ol style="list-style-type: none"> 1. Hyper cube 8: (6, 7, 8, 9) 2. Transcendence range (4, 5, 6, 7, 8) 3. Transcendental code value of formulation Samhita
31	<ol style="list-style-type: none"> 1. Prime 2. Synthesis value of pair of transcendence ranges of linear order $(1+2+3+4+5)+(1)+(1+2+3+4+5)$
32	<ol style="list-style-type: none"> 1. $32 = (10, 8, 8, 6)$ as split of domain-10
33	<ol style="list-style-type: none"> 1. $33 = 3+4+5+6+7+8+9$, parallel to format of Sathapatya measuring rod of solid order
34	<ol style="list-style-type: none"> 1. Hyper cube 9 :

	(7, 8, 9, 10) 2.
35	<ol style="list-style-type: none"> 1. Transcendence range (5, 6, 7, 8, 9). 2. Pairing (35, -35) and (35, 53). 3. (-35): Synthesis value of pair of transcendence ranges of (-5 order). 4. $35 = 2+3+4+5+6+7+8$, parallel to Sathapatya measuring rod of unity state of spatial order.
36	<ol style="list-style-type: none"> 1. $36 = 1+2+3+4+5+6+7+8$ of format of Sathapatya measuring rod of 8-space of linear order. 2. $36 = (11, 9, 9, 7)$ as split of domain-11
37	<ol style="list-style-type: none"> 1. Prime 2.
38	<ol style="list-style-type: none"> 1. Hyper cube 10 : (8, 9, 10, 11) 2.
39	<ol style="list-style-type: none"> 1. $39 = 4+5+6+7+8+9$, parallel to format of Sathapatya measuring rod of creative order.
40	<ol style="list-style-type: none"> 1. Transcendence range (6, 7, 8, 9, 10) 2. 40 coordinates fixation of creative boundary of 5-space. 3.
41	<ol style="list-style-type: none"> 1. Prime
42	<ol style="list-style-type: none"> 1. Synthesis value of a pair of transcendence ranges of spatial $(2+3+4+5+6)+(2)+(2+3+4+5+6)$ 2. Hyper cube 11 : (9, 10, 11, 12) 3. $42 = 3+4+5+6+7+8+9$, parallel to Sathapatya measuring rod of unity state of solid order.
43	<ol style="list-style-type: none"> 1. Prime
44	<ol style="list-style-type: none"> 1. $44 = 2+3+4+5+6+7+8+9$ of format of Sathapatya measuring rod of 8-space of spatial order.
45	<ol style="list-style-type: none"> 1. Transcendence range (7, 8, 9, 10, 11) 2. $45 = (1+2+3+4+5+6+7+8+9)$, parallel to format of Sathapatya measuring rod of 9-space of linear order 3. $45 = 5+6+7+8+9+10$, parallel to format of Sathapatya measuring rod of transcendental order. 4.
46	<ol style="list-style-type: none"> 1. Pairing (46, -46), and (46, 64).

	<ol style="list-style-type: none"> 2. (-46) is synthesis value of a pair of transcendence ranges of order (-6). 3. Hyper cube 12: (10, 11, 12, 13)
47	<ol style="list-style-type: none"> 1. Prime
48	
49	<ol style="list-style-type: none"> 1. $49 = 4+5+6+7+8+9+10$, parallel to Sathapatya measuring rod of unity state of creative order.
50	<ol style="list-style-type: none"> 1. Hyper cube 13 : (11, 12, 13, 14) 2. 50 coordinates fixation of creative boundary of transcendental domain 3. Transcendence range (8, 9, 10, 11, 12)
51	<ol style="list-style-type: none"> 1. $51 = 6+7+8+9+10+11$, parallel to format of Sathapatya measuring rod of self-referral order. 2.
52	<ol style="list-style-type: none"> 1. $52 = 3+4+5+6+7+8+9+10$ of format of Sathapatya measuring rod of 8-space of solid order.
53	<ol style="list-style-type: none"> 1. Prime 2.
54	<ol style="list-style-type: none"> 1. Hyper cube 14 : (12, 13, 14, 15) 2. $54 = 27+27$, parallel to 27 Nakshatras for each hemisphere. 3. $54 = (2+3+4+5+6+7+8+9+10)$, parallel to format of Sathapatya measuring rod of 9-space of spatial order
55	<ol style="list-style-type: none"> 1. Transcendence range (9, 10, 11, 12, 13) 2. Summation value ($1+2+3+4+5+6+7+8+9+10$) parallel to the format of Sathapatya measuring rod of 10-space.
56	<ol style="list-style-type: none"> 1. $56 = 5+6+7+8+9+10+11$, parallel to Sathapatya measuring rod of unity state of transcendental order.
57	<ol style="list-style-type: none"> 1. $57 = 7+8+9+10+11+12$, parallel to format of Sathapatya measuring rod of unity state order. 2.
58	<ol style="list-style-type: none"> 1. Hyper cube 15 : (13, 14, 15, 16)

	2. $58 = 29+29$, with value 29 being the transcendental code value of formulation Brahma, over lord of 4-space.
59	1. Prime
60	1. Transcendence range (10, 11, 12, 13, 14) 2. 60 coordination fixations of transcendental boundary of 6-space. 3. $60 = 4+5+6+7+8+9+10+11$ of format of Sathapatya measuring rod of 8-space of creative order.
61	1. Prime
62	1. Hyper cube 16: (14, 15, 16, 17) 2. $62 = 31+31$ with value 30 parallel to 31 structural components of hyper cube 3 (cube)
63	1. $63 = 8+9+10+11+12+13$, parallel to format of Sathapatya measuring rod of natural order. 2. $63 = 6+7+8+9+10+11+12$, parallel to Sathapatya measuring rod of unity state of self-referral order. 3. $63 = (3+4+5+6+7+8+9+10+11)$, parallel to format of Sathapatya measuring rod of 9-space of solid order
64	
65	1. Transcendence range (11, 12, 13, 14, 15) 2.
66	1. Hyper cube 17: (15, 16, 17, 18) 2.
67	1. Prime
68	1. $68 = 5+6+7+8+9+10+11+12$ of format of Sathapatya measuring rod of 8-space of transcendental order.
69	1. $69 = 9+10+11+12+13+14$, parallel to format of Sathapatya measuring rod of Brahman order
70	1. Hyper cube 18: (16, 17, 18, 19) 2. Domain split value 70: (1, 2, 5, 12, 29, 70) 3. $70 = 7+8+9+10+11+12+13$, parallel to Sathapatya measuring rod of unity state of unity order.

	4. Transcendence range (12, 13, 14, 15, 16)
71	1. Prime
72	1. $72 = (4+5+6+7+8+9+10+11+12)$, parallel to format of Sathapatya measuring rod of 9-space of creative order.
73	1. Prime
74	1. Hyper cube 19: (17, 18, 19, 20) 2.
75	1. Transcendence range (13, 14, 15, 16, 17) 2. Synthesis value of a pair of transcendence ranges of order 5 3. $75 = 10+11+12+13+14+15$, parallel to format of Sathapatya measuring rod of Par Braham order.
76	1. $76 = 6+7+8+9+10+11+12+13$ of format of Sathapatya measuring rod of 8-space of self-referral order.
77	1. $77 = 8+9+10+11+12+13+14$, parallel to Sathapatya measuring rod of unity state of natural order.
78	1. Hyper cube 20 : 2. (18, 19, 20, 21) 3.
79	1. Prime
80	1. Transcendence range (14, 15, 16, 17, 18) 2. $80 = 8 \times 10$ is parallel to 80 cubes coverage of entire creative boundary of transcendental domain.
81	1. $81 = 11+12+13+14+15+16$, parallel to format of Sathapatya measuring rod of Rudra order. 2. $81 = (5+6+7+8+9+10+11+12+13)$, parallel to format of Sathapatya measuring rod of 9-space of transcendental order.
82	1. Hyper cube 21 : (19, 20, 21, 22) 2.
83	1. Prime
84	1. $84 = 9+10+11+12+13+14+15$, parallel to Sathapatya measuring rod of unity state of Brahman order. 2. $84 = 7+8+9+10+11+12+13+14$ of format of Sathapatya measuring rod of 8-space of unity state order.

85	1. Transcendence ranges (15, 16, 17, 18, 19) 2.
86	1. Hyper cube 22: (20, 21, 22, 23) 2.
87	1. $87 = 12+13+14+15+16+17$, parallel to format of Sathapatya measuring rod of Aditya order
88	
89	1. Prime
90	1. Hyper cube 23: 2. (21, 22, 23, 24) 3. Transcendence range (16, 17, 18, 19, 20) 4. $90 = (6+7+8+9+10+11+12+13+14)$, parallel to format of Sathapatya measuring rod of 9-space of self-referral order.
91	1. $91 = 10+11+12+13+14+15+16$, parallel to Sathapatya measuring rod of unity state of Par Brahm order
92	1. $92 = 8+9+10+11+12+13+14+15$ of format of Sathapatya measuring rod of 8-space of natural order.
93	1. $93 = 13+14+15+16+17+18$, parallel to format of Sathapatya measuring rod Dhraav order.
94	1. Hyper cube 24: (22, 23, 24, 25) 2.
95	1. Transcendence range (17, 18, 19, 20, 21) 2.
96	
97	1. Prime

CLASSIFICATION OF NUMBERS 1 TO 1000

Numbers	Factors
1	
2	*
3	*
4	2^2
5	*
6	2×3
7	*
8	2^3

9	3^2
10	2×5
11	*
12	$2^2 \times 3$
13	*
14	
15	3×5
16	
17	*
18	
19	*
20	4×5
21	
22	
23	*
24	
25	5×5
26	
27	
28	
29	*
30	$2 \times 3 \times 5$
31	*
32	
33	
34	
35	5×7
36	
37	*
38	
39	
40	5×8
41	*
42	
43	*
44	
45	$5 \times 3 \times 3$
46	
47	*
48	
49	
50	$2 \times 5 \times 5$
51	
52	
53	*
54	

55	5x11
56	
57	
58	
59	*
60	12x5
61	*
62	
63	
64	
65	5x13
66	
67	*
68	
69	
70	2x5x7
71	*
72	
73	*
74	
75	3x5x5
76	
77	
78	
79	*
80	16x5
81	
82	
83	*
84	
85	5x17
86	
87	
88	
89	*
90	2x3x3x5
91	
92	
93	
94	
95	5x19
96	
97	*
98	
99	
100	2x2x5x5

101	*
102	
103	*
104	
105	
106	
107	*
108	
109	*
110	
111	
112	
113	*
114	
115	
116	
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121	
122	
123	
124	
125	
126	
127	*
128	
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131	*
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134	
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137	*
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139	*
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149	*
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151	*
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157	*
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163	*
164	
165	
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167	*
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169	
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171	
172	
173	*
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176	
177	
178	
179	*
180	
181	*
182	
183	
184	
185	
186	
187	
188	
189	
190	
191	*
192	

193	*
194	
195	
196	
197	*
198	
199	*
200	
201	
202	2x101
203	
204	
205	
206	2x103
207	
208	
209	
210	
211	*
212	
213	
214	2x107
215	
216	
217	
218	2x109
219	
220	
221	
222	
223	*
224	
225	
226	2x113
227	*
228	
229	*
230	
231	
232	
233	*
234	
235	
236	
237	
238	

239	*
240	
241	*
242	
243	
244	
245	
246	
247	
248	
249	
250	
251	*
252	
253	
254	2x127
255	
256	
257	*
258	
259	
260	
261	
262	2x131
263	*
264	
265	
266	
267	
268	
269	*
270	
271	*
272	
273	
274	2x137
275	
276	
277	*
278	2x139
279	
280	
281	*
282	
283	*
284	

285	
286	
287	
288	
289	
290	
291	
292	
293	*
294	
295	
296	
297	
298	2x149
299	
300	
301	
302	2x151
303	3x101
304	
305	
306	
307	*
308	
309	3x103
310	
311	*
312	
313	*
314	2x157
315	
316	
317	*
318	
319	
320	
321	3x107
322	
323	
324	
325	
326	2x163
327	3x109
328	
329	
330	

331	*
332	
333	
334	2x167
335	
336	
337	*
338	
339	3x113
340	
341	
342	
343	
344	
345	
346	2x173
347	*
348	
349	*
350	
351	
352	
353	*
354	
355	
356	
357	
358	2x179
359	*
360	
361	
362	2x181
363	
364	
365	
366	
367	*
368	
369	
370	
371	
372	
373	*
374	
375	
376	

377	
378	
379	*
380	
381	3x127
382	2x191
383	*
384	
385	
386	2x193
387	
388	
389	*
390	
391	
392	
393	3x131
394	2x197
395	
396	
397	*
398	2x199
399	
400	
401	*
402	
403	
404	4x101
405	
406	
407	
408	
409	*
410	
411	3x137
412	4x103
413	
414	
415	
416	
417	3x139
418	
419	*
420	
421	*
422	2x211

423	
424	
425	
426	
427	
428	4x107
429	
430	
431	*
432	
433	*
434	
435	
436	4x109
437	
438	
439	*
440	
441	
442	
443	*
444	
445	
446	2x223
447	3x149
448	
449	*
450	
451	
452	4x113
453	3x151
454	2x227
455	
456	
457	*
458	2x229
459	
460	
461	*
462	
463	*
464	
465	
466	2x233
467	*
468	

469	
470	
471	3x157
472	
473	
474	
475	
476	
477	
478	2x239
479	*
480	
481	
482	2x241
483	
484	
485	
486	
487	*
488	
489	3x163
490	
491	*
492	
493	
494	
495	
496	
497	
498	
499	*
500	
501	3x167
502	2x251
503	*
504	
505	5x101
506	
507	
508	4x127
509	*
510	
511	
512	
513	
514	2x257

515	5x103
516	
517	
518	
519	3x173
520	
521	*
522	
523	*
524	4x131
525	
526	2x263
527	
528	
529	
530	
531	
532	
533	
534	
535	5x107
536	
537	3x179
538	2x269
539	
540	
541	*
542	2x271
543	3x181
544	
545	5x109
546	
547	*
548	4x137
549	
550	
551	
552	
553	
554	2x277
555	
556	4x139
557	*
558	
559	
560	

561	
562	2x281
563	*
564	
565	5x113
566	2x283
567	
568	
569	*
570	
571	*
572	
573	3x191
574	
575	
576	
577	*
578	
579	3x193
580	
581	
582	
583	
584	
585	
586	2x293
587	*
588	
589	
590	
591	3x197
592	
593	*
594	
595	
596	4x149
597	3x199
598	
599	*
600	
601	*
602	
603	
604	4x151
605	
606	6x101

607	*
608	
609	
610	
611	
612	
613	*
614	2x307
615	
616	
617	*
618	6x103
619	*
620	
621	
622	2x311
623	
624	
625	
626	2x313
627	
628	4x157
629	
630	
631	*
632	
633	3x211
634	2x317
635	5x127
636	
637	
638	
639	
640	
641	*
642	6x107
643	*
644	
645	
646	
647	*
648	
649	
650	
651	
652	4x163

653	*
654	6x109
655	5x131
656	
657	
658	
659	*
660	
661	*
662	2x331
663	
664	
665	
666	
667	
668	4x167
669	3x223
670	
671	
672	
673	*
674	2x337
675	
676	
677	*
678	6x113
679	
680	
681	3x127
682	
683	*
684	
685	5x137
686	
687	
688	
689	
690	
691	*
692	4x173
693	
694	
695	5x139
696	
697	
698	

699	3x233
700	
701	*
702	
703	
704	
705	
706	
707	7x101
708	
709	*
710	
711	
712	
713	
714	
715	
716	4x179
717	3x239
718	
719	*
720	
721	7x103
722	
723	3x241
724	4x181
725	
726	
727	*
728	
729	
730	
731	
732	
733	*
734	
735	
736	
737	
738	
739	*
740	
741	
742	
743	*
744	

745	5x149
746	
747	
748	
749	7x107
750	
751	*
752	
753	3x151
754	
755	5x151
756	
757	*
758	
759	
760	
761	*
762	6x127
763	7x109
764	4x191
765	
766	
767	
768	
769	*
770	
771	3x257
772	4x193
773	*
774	
775	
776	
777	
778	
779	
780	
781	
782	
783	
784	
785	5x157
786	6x131
787	*
788	4x197
789	3x263
790	

791	7x113
792	
793	
794	
795	
796	4x199
797	*
798	
799	
800	
801	
802	
803	
804	
805	
806	
807	3x269
808	8x101
809	*
810	
811	*
812	
813	3x271
814	
815	8x163
816	
817	
818	
819	
820	
821	*
822	6x137
823	*
824	8x103
825	
826	
827	*
828	
829	*
830	
831	3x277
832	
833	
834	6x139
835	5x167
836	

837	
838	
839	*
840	
841	
842	
843	
844	4x211
845	
846	
847	
848	
849	3x283
850	
851	
852	
853	*
854	
855	
856	8x107
857	*
858	
859	*
860	
861	
862	
863	*
864	
865	5x173
866	
867	
868	
869	
870	
871	
872	8x109
873	
874	
875	
876	
877	*
878	
879	3x291
880	
881	*
882	

883	*
884	
885	
886	
887	*
888	
889	7x127
890	
891	
892	4x223
893	
894	6x149
895	5x179
896	
897	
898	
899	
900	
901	
902	
903	
904	8x113
905	5x181
906	6x151
907	*
908	4x127
909	9x109
910	
911	*
912	
913	
914	
915	
916	
917	7x131
918	
919	*
920	
921	3x307
922	
923	
924	
925	
926	
927	9x103
928	

929	*
930	
931	
932	4x233
933	3x311
934	
935	
936	
937	*
938	
939	3x313
940	
941	*
942	6x157
943	3x281
944	
945	
946	
947	*
948	
949	
950	
951	3x317
952	
953	*
954	
955	5x191
956	4x239
957	
958	
959	7x137
960	
961	
962	
963	9x107
964	4x241
965	5x193
966	
967	*
968	
969	
970	
971	*
972	
973	7x139
974	

975	
976	
977	*
978	6x163
979	
980	
981	9x109
982	
983	*
984	
985	5x197
986	
987	
988	
989	
990	
991	*
992	
993	3x331
994	
995	5x199
996	
997	*
998	
999	
1000	

VALUES FREQUENCIES FORMAT CHASE

FIRST VALUE

1. First value is '5'.
2. It is of frequency '1'.
3. Formulation is 'यशः'.
4. This formulation (यशः) is a composition of a pair of syllables (i)(य), (ii)(शः).
5. Pair of syllables (i)(य), (ii)(शः) are of pair of transcendental code values (2, 3).
6. One may have a pause here and take note that parallel to pair of values (2, 3) are (spatial order, solid order).
7. One may have a pause here and take note that 4-space is of a spatial order, while 5-space is of a solid order.
8. One may further have a pause here and take note that 5-space plays the role of origin of 4-space.
9. It would be a blissful to comprehend and imbibe the values and features of transcendental phenomenon of transcendence of solid order from origin of 4-space and its superimposition upon the spatial order of 4-space domain.
10. One may have a pause here and to permit the transcending mind to glimpse and imbibe these values and features.
11. Location of 5-space has origin of 4-space is the unique location of 5-space.

SECOND VALUE

1. Value '6' is the second value of the range of transcendental code values range 5 to 91 of transcendental designation / names of transcendental lord Shiv preserved as Shiv Shastra Naam Stotram.
2. 6-space plays the role of origin of 5-space.
3. The transcendence of 6-space from 5-space domain makes a transcendence split format of 5-space domain as (5, 6, 5).
4. One may have a pause here and take note that this phenomenon marks the presence of 5-space and parallel to it, frequency of occurrence of value 5, as '2'.
5. One may have a pause here and to permit the transcending mind to glimpse and imbibe the values and features of this phenomenon and parallel frequency '2' for value '6'.
6. One way to glimpse this phenomenon is that the origin of 5-space domain in 6-space permits two folds approach of reach from the pair of end points of the range 5, 6, 5.
7. Further it also gives rise to a reach from the middle (value 6) (origin) to either end (value 5).

THIRD VALUE

1. Third value is '7'.
2. 7-space domain split phenomenon takes us to quadruple values (7, 5, 5, 3).
3. One may have a pause here and take note that 7-space is of transcendental order (5-space as dimension of 7-space) and 5-space is of solid order (3-space as dimension of 5-space).

4. This reach sequentially takes form unity state 7-space to transcendental order 5-space and ahead to 3-space as dimension of dimension of 7-space.
5. It would be a blissful exercise to visit triple formulation of transcendental code value 7 each off transcendental designations (names formulations of lord Shiv) (i) (ईशः) (ii) शाखः, (iii) (खगः).
6. Formulation (ईश) is a composition of a pair of syllables (i)(ई), (ii)(श) of transcendental code values pair (4, 3).
7. One may have a pause here and take note that split of 3-space domain leads us to quadruple values (3, 1, 1, -1) of summation value '4'.
8. Formulation (शाख) as well is a composition of two syllables (i)(शा), (ii)(ख) of transcendental code values pairs (4, 3).
9. Formulation (खग) as well is a composition of a pair of syllables (i)(ख), (ii)(ग) of transcendental code values pairs (3, 4).
10. One may have a pause here and to permit the transcending mind to visit and revisit above triple formulations and to comprehend and imbibe these values and features.
11. One may have a pause here and take note that values quadruples (0, 1, 2, 3) of frequency of transcendental code values 0, 1, 2, 3 is parallel to four folds manifestation layer (0, 1, 2, 3) of hyper cube 2.

FOURTH VALUE

1. Fourth value is '8'.
2. It is of frequency '2'
3. One may have a pause here and take note that value 4 as 4-space domain leads to domain split spectrum of quadruple values (4, 2, 2, 0) of summation value '8'.
4. One may have a pause here and take note that take note that summation value of quadruple spatial dimension is '8'.
5. One may have a pause here and to permit the transcending mind to glimpse and imbibe these values and features. ■

NOTE:

1. First quadruple value (5, 6, 7, 8) lead to frequencies quadruple values (1, 2, 3, 2). And, second quadruple value (5, 6, 7, 8) lead to frequencies quadruple value (4, 2, 2, 0) of summation value 8.
2. One shall have a pause here and to glimpse these values and features of values and their frequencies.
3. One may have a pause here and take note that formulation Devta is of transcendental code value 26.
4. And, formulation Akash is of transcendental code value '8'.
5. It would be a blissful to glimpse and imbibe values and features of interrelationship of formulation pair (Devta, Akash). ■

FIFTH VALUE

1. Fifth value is '9'.

2. Its frequency is '6'
3. 4-space has 9 geometries range and parallel to it are 9 versions of hyper cube 4.
4. One may have a pause here and take note that 9th versions of hyper cube 9 is free of its entire boundary.
5. One may have a pause here and take note that the solid boundary structures space outside 4-space as slid order dimensional domain (5).
6. One may have a pause here and to permit the transcending mind to glimpse and imbibe these values and features.
7. Further, it also would be blissful to take note that number value 5 is the fifth numeral of middle placement of 9 numerals range of 10 place value systems.
8. It would be a blissful to take note that 4-space is a spatial order space with 5-space as origin.
9. Still further, 2-space is of 5 geometries range and is parallel to there are 5 versions of square (hyper cube 2).
10. It would be a blissful exercise to have a pause here and to permit the transcending mind to glimpse and imbibe the coordination of spatial dimension with transcendental origin of creator space.
11. One may have a pause here and take note that 5-space as origin gets interlinked with 6-space as dimension.
12. 4-space plays the role of dimension of 6-space.
13. Quadruple value (1, 2, 3, 4) leads to 5 factors.
14. Further as that, 6 points range covers five gaps.
15. Further as that, values range 1, 2, 3, 4, 5, 6, 7, 8, 9 accepts organization as (1, 2, 3, 4) and (5, 6, 7, 8, 9).
16. Further it also accepts organization as 1, 2, 3, 4) and (6, 7, 8, 9).
17. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe these values and features.
18. Five formulations of transcendental code values ranges are (सारः, प्रभाकरः, अज्ञेयः, शुचिः, सारः, अर्थः).

■

SHIV SHASTARNAM STOTRAM

1. Sadhakas fulfilled with intensity of urge to glimpse and imbibe the values and virtues of Vedic Mathematics Science & Technology shall sit comfortably and to permit the transcending mind to be face to face with the transcendental organization format of shiv shastarnam stotram.
2. Shiv shastarnam stotram is a scripture of one thousand formulations of transcendental domain presided by transcendental lord Shiv.
3. These formulations avail values and formats of letters of devnagri varanmala, and as such, sadhakas shall, first of all acquaint themselves with the organization format of devnagri varanmala itself.
4. Each letter of devnagri alphabet has its specific placement within the organization format of devnagri alphabet itself. And, this placement fixes its number value and parallel geometric format features. These values, as such, may be accepted as transcendental code values of individual letters and the same come to be as under:

Devnagri Alphabet (देवनागरी)

Nine vowels

अ इ उ ऋ लृ ए ओ ऐ औ
1 2 3 4 5 6 7 8 9

5 x 5 Varga consonants

क ख ग घ ङ
1 2 3 4 5
च छ ज झ ञ
2 3 4 5 6
ट ठ ड ढ ण
3 4 5 6 7
त थ द ध न
4 5 6 7 8
प फ ब भ म
5 6 7 8 9

Anthstha letters:

य र ल व
1 3 5 7

Ushmana letters:

श स ष ह
2 3 6 9

Yama letters

9 10 11 12 13 14 15 16



5. For coverage of values of transcendental domain, ten thousands letters are being availed which gives rise to five thousand syllables (padas) and the same work out one thousand transcendental formulations (names of lord shiv).
6. Reach at values range of one thousands is of features of triple perfect number '6, 28, 496'. It also is of the feature of '168 primes'.

ORGANIZATION FEATURES

1. Letters range 1 to 10000.
2. Syllable range 1 to 5000
3. Word formulation 1000
4. TCV values range 33436
5. Shalokas range 132
6. Names groups (4, 5, 6, 7, 8, 9, 10, 11) / '60'
7. TCV values range (5 to 89) / except 54, 88
8. First formulation TCV value 12
9. Last formulation TCV value 75
10. Vishnu Shatotram TCV value '54'
11. Last formulation flow value '88'.
12. 'Shiv Shastarnam stotra' TCV value 75
13. Formulation Shiva TCV value 12.
14. Formulation Shatotram TCV value 29
15. 'Shiv Shatotram Stotram' TCV value 84.
16. $1000 = 1+999$
17. Smallest quadruple digit number = 0001.
18. Biggest triple digit number = 999
19. $132 = 11 \times 12$
20. $132 = 1+131$
21. Syllable range 2, 3, 4, 5, 6, 7, 8, 9, 10
22. TCV value frequency range 1 to 36 except 11, 12, 26, 29
23. Ganita Sutra text letters '36'
24. Formulation Ek Tattu TCV value '29'.
25. Domain split spectrum flow (1, 2, 5, 9, 12, 29, 70, 169, ...).
26. Double digit number of 5 place values are $4 \times 6 = 24$.

TRANSCENDENTAL DOMAIN

FEATURES

1. Number value 5
2. Hyper cube 5
3. 5-space
4. Value 25 (of ten place value system) is value 100 of 5 place value system.
5. Grid 5x5 accommodate transcendence range of linear, spatial, solid, creative of transcendental order transcendence range along the grid 5x5 with total summation value $125 = 5^3$.
6. Cube as synthetic set up of eight sub cube is a set up of 125 structural components.

7. As set up of 64 cubes as such shall be leading to $8 \times 125 = 1000$ structural Components.
8. Total structural Components of 64 cubes = $64 \times 31 = 1984$.
9. Synthesis of 64 cubes leads to a set up of $31 \times 64 = 1984$ structural Components.
10. Synthesis of 64 cubes leads to a structural set up of 985 structural Components.
11. In the above synthesis process 999 structural Components get absorbed.
12. It is this phenomenon which is a transcendental phenomenon being re-manifested by Shiv Shastranam Stotram.

CALCULATIONS OF ABSORPTION OF 999 STRUCTURAL COMPONENTS

1. Cube is a structural set up of 31 structural Components.
2. Of these 31 structural Components, four of them are because of three dimension and fourth origin.
3. Remaining 27 structural Components are: 8 corner points, 12 edges, 6 surfaces and 1 volume.
4. When two cube synthesis, one of the surface plate of 9 structural Components (4 corner point, 4 edges, 1 surface), get absorbed.
5. As such, a pair of cube on synthesis leads to $27 + 18 = 45$ structural Components.
6. Now when third cube is synthesis along with said pair of cubes already synthesized, it adds only 18 structural Components.
7. Fourth cube will add only 12 structural Components.
8. This way quadruple cube on synthesis will yield $27 + 18 + 18 + 12 = 75$ structural Components.
9. Fifth and sixth cube will contribute $18 + 12 = 30$ structural Components.
10. 7th and 8th cube will contribute $12 + 8 = 20$ structural Components
11. With it, the set up of 8 cube will result into a set up of 125 structural Components.
12. Likewise, if 64 structural Components are synthesized it will lead to $27 + 18 + 18 + 18 = 81$ structural Components as first row.
13. The second, third and fourth row will contribute $18 + 12 + 12 + 12 = 54$ structural components each.
14. It will make a set up of $81 + 3 \times 54 = 81 + 162 = 243$ structural Components for the first floor of four rows of four cubes each.
15. The second floor will contribute for its first row $(18 + 3 \times 12) = 54$ Components.
16. Second, third and fourth row of second floor will contribute $12 \times 3 \times 8 = 36$ structural Components each. With it, the second floor will be a set up of $54 + 3 \times 36 = 162$ structural Components.
17. Likewise, second, third and fourth floor yield contribution of 162 structural Components each making total contribution of all the 3 floors namely of second, thirdly and fourth floor as of 486 structural Component being 3×162 . With it, the total set up of all the four floor will be a set up of $243 + 486 = 729$ structural Components.

18. These together with $64 \times 4 = 256$ structural Components of three dimensional frames of four Components each will add another 256 structural Components and with it, the total set up of 64 cubes of four floors of four rows of four cube each will become a set up of 985 structural Components.
19. However, 64 cubes with 31 structural Components of each cube is a set up of $64 \times 31 = 1984$ structural Components.
20. With it, the synthesis as a set up of 985 structural Components result into absorption of $1984 - 985 = 999$ structural Components.
21. Value 999 is the value of biggest number of triple digit of ten place value system.
22. These 999 values are the values which are being re-manifested by lord Vishnu as values of transcendental domain presided by lord Shiv.
23. These values are the virtues of lord Shiv as 'Maheshwara'.
24. Formulation Maheshwara is of transcendental code value 39 which is parallel to transcendental code value of Surya Parkash.
25. Flow value becomes $39 + 13 = 52$
26. Value 52 makes a reflection pair with value 25.
27. Value 25 is parallel to the transcendental code value of formulation Vishnu.
28. Value 25 is the order of a transcendence range 25, 26, 27, 28, 29'.
29. One may have a pause here and take note that dimension value '25' with origin value '29' makes the value 54 which is parallel to transcendental code value of Vishnu stotram.



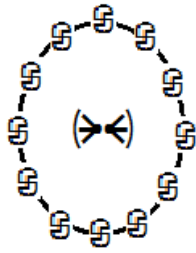
TRANSCENDENTAL NAMES

13 TO 24

13	चन्द्रमौलिः	=3+16+18+7	44
14	विश्वम्	=9+19	28
15	विश्वम्भरेश्वरः	=9+10+18+9+10+4	60
16	वेदान्तसार- संदोहः	=13+8+13+5+4 +13+13+10	79
17	कपाली	=2+7+9	18
18	नीललोहितः ।	=12+6+12+11+5	46
19	ध्यानाधारः	=10+10+9+4	33
20	अपरिच्छेद्यः	=1+6+5+11+8	31
21	गौरीभर्ता	=11+7+9+8	35
22	गणेश्वरः	=4+13+10+4	31
23	अष्टमूर्तिः	=1+10+15+6	32
24	विश्वमूर्तिः	=9+10+15+6	40

TRANSCENDENTAL DOMAIN

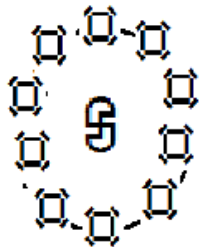
1. Lord Shiv (शिव) is transcendental lord.
2. Lord Shiv is over lord of transcendental space (5-space).
3. Transcendental domain is 5-space domain.
4. 5-space content lump manifests as transcendental domain.
5. Transcendental domain is domain fold of hyper cube 5, the representative regular body of 5-space.
6. Hyper cube 5 is a four folds manifestation layer (3, 4, 5, 6) / (3-space as dimension, 4-space as boundary, 5-space as domain and 6-space as origin).
7. 5-space plays the role of transcendental boundary of 12 components of self-referral domain (6-space).



8. Space outside 6-space is 7-space.
9. 7-space is of transcendental order (5-space) plays the role of dimension of 7-space.
10. Surya (सुर्या) (Sun) is a 6-space set up.
11. Dhruv (ध्रुव) (Pole Star) is a 7-space set up.
12. Dimensional frame of 7-space is a set up of 7 transcendental dimensions (5-space as dimension).
13. With it, 7 streams of transcendental content (5-space content), fulfill the space (7-space) around 6-space.
14. With it, there emerges an organization of 12x7 structural organizations.
15. These 84 structural components manifest format of 12 transcendental designations (names) of transcendental domain values packages presided by transcendental lord.
16. First set of 12 transcendental designations be revisit as first structural flow format.
17. Now, as second step, are to be chased transcendental names 13 to 24 of transcendental code values range (44, 28, 60, 79, 18, 46, 33, 31, 35, 31, 32, 40).

HYPER CUBE 5

1. Hyper cube 5 is a set up of transcendental domain enveloped within creative boundary (4-space as boundary) of ten components.



2. One may have a pause here and take note that hyper cube 5 is of 11 versions, parallel to 11 geometries range of 5-space.
3. Within creator's space (4-space), these 11 versions of hyper cube 5 get fixed in terms of $4 \times 11 = 44$ coordinates.
4. One may further have a pause here and take note that creative boundary of 10 components of hyper cube 5 gets fixed in the terms of $10 \times 4 = 40$ coordinates.

5. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe these values and features of manifestation of creative boundary of 5-space and emerging range of geometries of 5-space and versions of hyper cube 5.
6. Further, in the light of this phenomenon, one shall sequentially visit and glimpse the values and features of the range of 12 transcendental designations (names) 13 to 24 of range of transcendental code values (44, 28, 60, 79, 18, 46, 33, 31, 35, 31, 32, 40).

VALUES PAIR (44, 40)

1. Parallel to values pair (44, 40) are the transcendental code values pair (44, 40), the end pair of transcendental code values range (44, 28, 60, 79, 18, 46, 33, 31, 35, 31, 32, 40) of transcendental names (13 to 24).

NUMBER VALUE 44

1. Value 44 is parallel to 44 coordinates fixation of 11 versions of hyper cube 5, parallel to 11 geometries range of 5-space.
2. One may have a pause here and take note that the 11th versions of hyper cube 5 is a transcendental domain free of its whole of creative boundary.
3. One may further have a pause here and take note that 5-space plays the role of origin of 4-space.
4. Further as that, release of 5-space origin from 4-space domain makes a split range of values (4, 5, 4).
5. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe these values and features.
6. One may further have a pause here and take note that a pair of creative dimensions (4, 4) synthesis value (6).
7. One may further have a pause here and take note that 6-points range lead to 5 gaps set up.
8. One shall sit comfortably and to glimpse and imbibe these values and features.

TRANSITION TO VALUE 28

1. Value 28 is the value of second perfect number (28).
2. Number value 28 accepts five proper divisors namely (1, 2, 4, 7, 14) of summation value $1+2+4+7+14 = 28$.
3. Value 44 accepts organization as $44 = 16+28$.
4. Value 28 accepts organization as $28 = 12+16$.
5. One may have a pause here and take note that 6-space domain leads to domain split spectrum quadruple values (6, 4, 4, 2) of summation value $6+4+4+2 = 16$.
6. Further, 5-space domain split spectrum quadruple values (5, 3, 3, 1) lead to summation value $5+3+3+1 = 12$.
7. One shall sit comfortably and to permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe these values and

features and to imbibe the values and features of transition from value 44 to value 28.

8. One may further have a pause here and take note that formulation Brahm (ब्रह्म) is of transcendental code value 28.
9. Formulation Jeev (जीव) is of transcendental code value 16.
10. The formulation Yoga (योग) is of transcendental code value 12.
11. Transition from value 28 to value 60.
12. Transition from 5-space as domain to 5-space as boundary is a transition from 11 versions of hyper cube 5 to transcendental boundary of 12 components of self-referral domain (6-space).
13. One may have a pause here and take note that transcendental boundary of 10 components gets fixed in terms of $12 \times 5 = 60$ coordinates.
14. One may have a pause here and to permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the fixation of transcendental boundary of 12 components of self-referral domain in terms of $12 \times 5 = 60$ coordinates.
15. One shall visit and revisit the above transition features.

NUMBER VALUE 79

1. Value 79 accepts re-organization as $79 = 60 + 19$.
2. Value 19 is the placement value of southern hemisphere of our solar universe.
3. Further, value 19 is the transcendental code value of formulation Dhruv (ध्रुव).
4. Still further value 19 accepts re-organization as $19 = 2 \times 9 + 1$ which is parallel to 19 versions of hyper cube 9 which are parallel to 19 geometries of 9-space.
5. One may have a pause here and take note that hyper cube 9, the representative regular body of 9-space is of 7-space in the role of dimension of 9-space.
6. One may have a pause here and take note that value 79 constitutes a reflection pair with value -79.
7. Further value 79 also constitutes reflection pair value 97.
8. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe the values and features of such pair of pairing and the relationship of (i) 7-space as dimension of 9-space and -9-space as dimension of -7-space
9. One may further have a pause here and take note that formulation Sapt (सप्त) which accept simple English rendering '7' is of transcendental code value 14 which accepts re-organization as $14 = 2 + 3 + 4 + 5$, a four folds manifestation layer 2, 3, 4, 5 of spatial order.
10. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe the above values and features.
11. It would be a blissful exercise to chase transition from value 60 of 60 coordinate fixation of transcendental boundary of 12 components of self-referral domain, to the reach at Dhruv (ध्रुव).

NUMBER VALUE 18

1. Value 18 is of middle placement of a pair of values (17, 19) of placement of northern hemisphere of our solar universe.
2. One may have a pause here and take note that our solar universe is of the format of 6-space.
3. Further as that, 6-space plays the role of origin of 5-space.
4. One shall have a pause here and to permit the transcending mind to continuously remain in glimpse and imbibe these values:
 - (i) Value 18 is of middle placement of values range 17, 18, 19.
 - (ii) Value 18 accepts organization as $18 = 3+4+5+6$, which is parallel to four folds manifestation layer 3, 4, 5, 6 of hyper cube 5 with 6-space as origin.
 - (iii) One shall sit comfortably and to glimpse the reach of value 18 as of middle placement of values pair of 17, 19, with value 19 as transcendental code value Dhruv (ध्रुव).

NUMBER VALUE 46

1. Number value 46 makes a reflection pair, firstly with value (-46), and secondly as with 64.
2. Values range (-46, -35, -24, -13, 02, 9, 20, 31, 42, 53, 64) is 11 steps long range of transcendental bed of Sathapatya measuring rod.
3. It would be a blissful to glimpse placement of value 46 along the transcendental bed of Sathapatya measuring rod.
4. It would further be blissful to take note that value 46 accepts re-organization as $46 = 28+18$.
5. Further, it is also blissful to take note that value 46 accepts organization as $46 = 23+23$, while value 23 accepts organization as $23 = (3+5)+(3 \times 5)$

NUMBER VALUE 33

1. Value 33 is structurally very rich.
2. Organizationally value 33 avails same digit value 3 for its both placements.
3. It is of a format parallel to that of a three dimensional frame synthesized as a pair of 3 dimensional frames of half dimensions.
4. Further, value 33 accepts organization as $33 = 18+15$, which is parallel to values range 1 to 18 having 15 additional factors making a range of all factors of values 1 to 18 being 33.
5. Value 33 makes a pair with 31 as of (31, 33) being of (dimension, domain) format while value 31 is of transcendental bed placement of Sathapatya measuring rod.

NUMBER VALUE 31

1. Value 31 is the synthesis value of a pair of transcendence ranges of linear order.
2. It would be a blissful to take note that value 31 is parallel to transcendental code value 31 of formulation Nivriti (निवृत्ति).
3. Further as that, value 31 is parallel to the range of 31 structural components of cube (hyper cube 3).

NUMBER VALUE 35

1. Value 35 makes a reflection pair firstly with value -35, and secondly with value 53.
2. It would be a blissful to chase placement of value 35 along the transcendental bed of Sathapatya measuring rod.
3. It would be a blissful to take note that value 35 accepts organization as $35 = 5 \times 7$, which is parallel to the value of dimensional frame of 7-space constituted by 7 transcendental dimensions (5-space as dimension).
4. One shall sit comfortably and to permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe these values and features.
5. It would be a blissful to take note that formulation Udigaith (उदगीथः) of transcendental code value 35.

VALUES PAIRS 31, 35

1. Values pair 31, 35 is end pair of values of transcendence ranges 31, 32, 33, 34, 35.
2. It would be a blissful to glimpse and imbibe the transcendental phenomenon of synthesis of a pair of transcendence ranges linear order with in transcendental dimensions of unity state (7-space).

NUMBER VALUE 32

1. Number accepts re-organization as $32 = 2^5$ which is parallel to the frequency of reach at value 6 from choices of values range 1, 2, 3, 4, 5, 6.
2. It would be a blissful to take note that $32 = 16+16$ is parallel to the summation value of a pair of dimensional frames of 4-space with 5-space as origin.

NUMBER VALUE 40

1. Value 40 is the value of 40 coordinate fixation of the creative boundary of 10 components of transcendental domain.
2. It would be blissful to take note that Yajur Ved Samhita is a scripture of 40 chapters.
3. It would further be blissful value 40 accepts re-organization as $40 = 28+12$ which is parallel to summation value of values four of hyper cube 5 and hyper cube 6 together.
4. It is very blissful that 40th chapter of Yajur Ved Samhita is a scripture of 18 Mantras.
5. One shall sit comfortably and to permit the transcending mind to continuously remain in prolonged sitting of trans and to face to face with sequential values and features of transcendental designations 13 to 24 in continuity of values and features of transcendental designations 1 to 12 of transcendental domain presided by lord Shiv.

FURTHER BLISSFUL CHASE

1. Sadhakas fulfilled with intensity of urge for proper insight and appropriate enlightenment shall sequentially chase each transcendental designation formulation in the sequence and order of the letter availed for the composition of these formulations.



TRANSCENDENTAL NAMES

25 TO 36

25	त्रिवर्गस्वर्ग- साधनः ।	=7+9+6+11+ 6+5+8+9	61
26	ज्ञानगम्यः	=12+9+4+11	36
27	दृढप्रज्ञः	=10+7+7+11	35
28	देवदेवः	=12+8+12+8	40
29	त्रिलोचनः	=7+12+3+9	31
30	वामदेवः	=9+10+12+8	39
31	महादेवः	=10+11+12+8	41
32	पटुः	=6+6	12
33	परिवृढः	=6+5+11+7	29
34	दृढः ।	=10+7	17
35	विश्वरूपः	=9+10+9+6	34
36	विरूपाक्षः	=9+9+7+8	33

TRANSCENDENTAL BASE

1. Vedic systems bring us face to face with 'transcendental base' of Sathapatya measuring rod.
2. Sathapatya measuring rod is presided by lord Vishnu.
3. Measure of Sathapatya measuring rod is presided by Lord Brahma.
4. Transcendental base of Sathapatya measuring rod is presided by lord Shiv.
5. 6-space is of 13 geometries range of the format of 13 steps long bed of synthesis values of a pair of transcendence ranges of orders (-7, -6, -5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5).
6. It leads to synthesis values range (-57, -46, -35, -24, -13, -2, 9, 20, 31, 42, 53, 64, 75).
7. One may have a pause here and take note that values (-17) pair with value (57).
8. Values range (57, 58, 59, 60, 61) is the transcendence range and quadruple values (61, 62, 63, 64) make a manifestation layer.

9. Value 64 accepts organization as $64 = 31+33$ with values pair (31, 32) being of (dimension, domain) format, while value 31 is along the transcendental base of values ranges (-57 to 75).
10. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe these values and features of the transcendental base of 9 steps long range from (-57 to 31).
11. It would be a blissful to take note that 6-space is of 13 geometries range while 4-space is of 9 geometries range.
12. Sathapatya measuring rod is a synthetic set up of hyper cubes 1 to 6.

VALUES PAIR (61, 33)

1. Organization $61 = 33+28$ brings us face to face with the value 28 which is parallel to transcendental code value 28 of formulation Braham.
2. Value 61 is the transcendental code value of transcendental designation (त्रिवर्गस्वर्ग. साधनः) with transcendental name no. 25.
3. Value 33 is the transcendental code value of transcendental designation (विरूपाक्षः) with transcendental name no. 36.
4. As such, values and virtues of transcendental designations numbers 25 to 36 may be glimpsed along the transcendental base of values range (-57 to 75)

NUMBER VALUE 36

1. Value 36 accepts organization as $36 = 6 \times 6 = 6^2$.
2. One may have a pause here and take note that all 35 double digit numbers of 6 place value systems get accommodated along 5×7 grid format:

01	02	03	04	05
10	11	12	13	14
15	20	21	22	23
24	25	30	31	32
33	34	35	40	41
42	43	44	45	50
51	52	53	54	55

3. One may have a pause here and take note that 5×7 grid format leads to value 35 which is parallel to value of dimensional frame of 7-space of 7 transcendental dimensions (5-space as dimension of 7-space).
4. 10 place values 36 is triple digit value 100 of 6 place value systems.

NUMBER VALUE 35

1. Number value 35 is parallel to transcendental code value 35 of formulation Udigiath 0.
2. One shall have a pause here and to permit the transcending mind to glimpse and imbibe these values and features.

NUMBER VALUE 40

1. Value 40 is parallel to $8 \times 5 = 40$ coordinates fixation of solid boundary of eight components of creator's space (4-space) with transcendental origin (5-space) as origin of 4-space.
2. It would be a blissful to take note that 5-space is a solid order space.
3. Dimensional frame of 5-space is a set up of 5 solid dimensions.
4. It would be a blissful to glimpse and imbibe values and features of fixation of solid boundary of 4-space with transcendental origin in terms of 40 coordinates.

NUMBER VALUE 31

1. Value 31 is the synthesis value of a pair of transcendence ranges of linear order.
2. One may have a pause here and take note that within spatial order 4-space of solid order transcendental origin, there happens a transcendental phenomenon of synthesis of a pair of transcendence ranges of linear order of value 31 parallel to the range of 31 structural components of the set up of cube with in hyper cube 3.

NUMBER VALUE 39

1. Organization $39 = 3 \times 13$ is parallel to the coordination of 13 edged cube within 4-space with solid order (dimension) of transcendental origin (5-space origin).

NUMBER VALUE 41

1. Values pair (39, 41) is of the format of dimension, domain).

NUMBER VALUE 12

1. Value 12 is parallel to 12 components of transcendental boundary of 6-space.

2. One may have a pause here and take note that originally value 12 has been the transcendental code value of very first transcendental designation (Shiv) and now at 32nd designation, the value has marks its occurrence again.
3. One may have a pause here and take note that this re-occurrence has taken place after 31 designations.
4. With it, one may revisit value 31 for its appreciation as a value of as synthesis value of transcendence range of linear order.

NUMBER VALUE 29

1. Value 29 is parallel to the transcendental code value 29 of formulation Brahma, over lord of 4-space.
2. Further as that, values pair 12, 29 are parallel to domain split spectrum at 4th and 5th split steps: (1, 2, 5, 12, 29, ...).

NUMBER VALUE 17

1. Value 29 accepts organization as $29 = 12+17$.
2. Value 17 is the value of placement of northern hemisphere of our solar universe.

NUMBER VALUE 34

1. Value 34 accepts organization as $34 = 7+8+9+10$ which is parallel to four folds manifestation layer 7, 8, 9, 10 of hyper cube 10.
2. One may have a pause here and take note that quadruple values 7, 8, 9, 10 brings us face to face with organization format of a pair of concentric circle and quadruple values (7, 10), get placement on the diameter of the outer circle, while values pair 8, 9 get placement along the diameter along the inner circle.
3. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe above organization format for value $34 = 17+17 = (7+10)+(8+9)$, as manifestation layer 7, 8, 9, 10 of hyper cube 9.

NUMBER VALUE 33

1. Value 33 is structurally very rich and same accepts format of three dimensional frames as a synthetic set up of a pair of 3 dimensional frames of half dimensions.
2. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe these values and features of this range of 12 transcendental designations number value 26 to 36.

FURTHER INSIGHT AND ENLIGHTENMENT

1. Sadhakas fulfilled with intensity of urge to acquire further insight and enlightenment about these transcendental designations shall chase these designations letter wise and in the sequence and order of letter availed for individual designations formulations as per the values and formats of respective individual letters.



TRANSCENDENTAL NAMES

37 TO 48

37	वागीशः	=9+7+3	19
38	शुचिसत्तमः	=5+4+4+9+10	32
39	सर्वप्रमाण-संवादी	=4+10+7+11+8+13+9+10	72
40	वृषाड.कः	=11+8+7	26
41	वृषवाहनः ।	=11+7+9+10+9	46
42	ईशः	=4+3	7
43	पिनाकी	=6+10+5	21
44	खट्वाड.गी	=3+3+9+12	27
45	चित्रवेषः	=4+6+13+7	30
46	चिरंतनः	=4+13+5+9	31
47	तमोहरः	=5+16+10+4	35
48	महायोगी	=10+11+8+7	36

DOMAIN SUPERIMPOSED UPON DIMENSION

1. Transcendental domain is of solid order.
2. Transcendental domain is a 5-space content lump.
3. Solid order is a 3-space content lump.
4. Solid order set up as such becomes a set up of 5-space domain superimposed upon 3-space domain with creator's space (4-space) which is of a spatial order there happens a domain split phenomenon.

5. Domain split phenomenon leads to a set up of quadruple entities, of which first entities remains the start with domain itself.
6. Second and third entities are the pair of entities of order of dimension of the start with domain.
7. And fourth entity is of the order of dimension of dimension of the start with domain.
8. Let start with domain be N-space domain.
9. Domain split phenomenon of N-space domain as such will lead to quadruple entities:
 - (i) First entity be N domain itself.
 - (ii) Second and third entity being a pair of entities of order (N-2).
 - (iii) Fourth entity is the domain of order (N-4).
10. For $N=3$, the quadruple entities will be:
 - (i) First entity of 3-space domain
 - (ii) Second entity of 1-space domain
 - (iii) Third entity of 1-space domain
 - (iv) Fourth entity of (-1) space domain.
11. One may have a pause here and take note that 1-space plays the role of dimension of 3-space.
12. And, (-1-space) plays the role of dimension of 1-space and dimension of dimension of 3-space.
13. One may have a pause here and take note that superimposition of 3-space domain upon 1-space dimension makes it of values pair (3, 1) of summation value 4.
14. However, superimposition of 1-space domain upon (-1-space dimension) makes it a set up of values pair (1, -1) of summation value 0.
15. One may further have a pause here and to permit the transcending mind to glimpse and imbibe above values and features of reach at values pair (4, 0) of superimposition of domain upon dimension at the level of dimension and further at the level of dimension of dimension of 3-space domain, which otherwise, itself as well is playing the role of dimension of 5-space.
16. One shall further have a pause here and to visit and revisit above phenomenon in respect of 3-space domain in the role of dimension of 5-space and further in respect of 4-space as dimension of 6-space.
17. It is this simultaneous phenomenon of 3-space as dimension of 5-space and 4-space as dimension of 6-space which deserves to be comprehended well for its proper appreciation to acquire proper insight and to attain appropriate enlightenment about the existence phenomenon of our solar universe in which earth is moving around its own axis, as well as, simultaneously, earth is also revolving around sun. And, simultaneously, moon is parallel revolving in this space interconnected with the axis of the earth.
18. One may have a pause here and take note that within creator's space, a dimensional frame, may it be of zero, linear, spatial or solid order, the same splits into a pair of dimensional frames of half dimensions of same order but in opposite orientations.
19. One shall further have a pause here and to take note that the transition and transformation of a line into circumference, as such splits pair of orientation of line and get re-integrated in such a way that the orientation along circumferences of a

pair of semicircle despite being of opposite orientation make an integrated format for continuously progressive coverage along it.

20. One shall sit comfortably and to permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe these values and features of phenomenon of superimposition of domain upon dimension.

VALUES PAIR (19, 17)

1. Values pair (19, 17) is parallel to placement of southern hemisphere and northern hemisphere) of our solar universe.
2. Values pair (19, 17) is of the format of (domain, dimension).
3. Superimposition of domain values 19 upon dimension value 17 leads to summation value 36.
4. Value 36 is the set up of a pair of digits of reflection pair script feature (in Devnagri script).
5. This format is parallel to the format of split of a three dimensional frame into a pair of three dimensional frame of half dimensions of opposite orientations.
6. Values pair 19, 36 is parallel to transcendental code values pair of transcendental designation formulations of transcendental names number 37 and 48.
7. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe these values and features and to sequentially glimpse further range of values (19, 32, 72, 26, 46, 7, 21, 27, 30, 31, 35, 36)
8. One may have a pause here and take note that first half of this range of values (19, 32, 72, 26, 46, 7) is of features that 2 values of them are odd while remaining 4 are even values.
9. However in case of second half of range (21, 27, 30, 31, 35, 36), 2 values of them are even while remaining four are odd.
10. One shall sit comfortably and to glimpse and imbibe these values and features.

FIRST HALF RANGE

1. First half range values are (19, 32, 72, 26, 46, 7).
2. The end pair of values of this half range (19, 7) brings us face to face with their organization as $(2 \times 9 + 1, 2 \times 3 + 1)$ as 19 geometries range of 9-space and 7 geometries range of 3-space.
3. One may have a pause here and take note that value pair (9, 3) are of the format $(3^2, 3^1)$.

SECOND HALF RANGE

1. Second half range is of values (21, 27, 30, 31, 35, 36).
2. The end values pair (21, 36) brings us face to face with re-organization $(1+2+3+4+5+6, 6 \times 6)$.

3. One may have a pause here and take note that organization $21 = 1+2+3+4+5+6$ is parallel to the format of Sathapatya measuring rod synthesized by hyper cubes 1 to 6.
4. Organization 6×6 is parallel to split of 11-space domain (parallel to transcendental bed range) leads to domain split spectrum quadruple value (11, 9, 9, 7) of summation value 36.
5. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe above values and features.

MIDDLE QUADRUPLE VALUES OF FIRST HALF RANGE

1. Middle quadruple values of first half range (32, 72, 26, 46).
2. One may have a pause here and take note that:
 - (i) $32 = 2^5$ is parallel to 32 frequencies of summation value 6 reached at by options from values range 1, 2, 3, 4, 5, 6.
 - (ii) $72 = 12 \times 6$ is parallel to fixation of transcendental boundary of 12 components of self-referral domain by 12×6 coordinates with in 6 dimensional frames.
 - (iii) Value 26 accepts re-organization as $26 = 5+6+7+8$, which is parallel to four folds manifestation layer 5, 6, 7, 8 of hyper cube 7 with 5-space as its dimension.
 - (iv) Value 46 makes a pair with value (-46) as well with value (64).
It would be a blissful exercise to take note that the transcendental bed of Sathapatya measuring rod is the range of value from -46 to value 64.

MIDDLE QUADRUPLE VALUES OF SECOND HALF RANGE

1. Middle quadruple values of second half range are (27, 30, 31, 35).
2. These quadruple values sequentially bring us face to face with four folds manifestation layer (27, 28, 29, 30) and transcendence range (31, 32, 33, 34, 35).
3. It would be a blissful exercise to sequentially chase it as a Brahman range format of values range 27 to 35.
4. One may have a pause here and take note that value 27 accepts re-organization as $27 = 3^3$ which is parallel to the format of 27 Nakshatras organization within a 3 dimensional frame of half dimensions of solid order.
5. Value 35 accepts organization as 5×7 which is parallel to the value of dimensional frame of 7-space of 7 transcendental dimensions.

FURTHER INSIGHT AND ENLIGHTENMENT

1. Sadhakas fulfilled with intensity of urge for further insight and enlightenment shall sit comfortably and to permit the transcending mind to continuously remain in prolonged sitting of trans and to remain face to face with the sequential values and

formats of letters avails by the individual formulation of transcendental designations. ■

Introduction to the Siva Purana

The Siva Purana tells how the Supreme Being as Siva created the universe and incarnated in various ages to spread righteousness, knowledge, and devotion among humanity. The worship of Siva involves chanting the Aum Namah Sivayah mantra with rudraksa prayer beads, realizing the divine presence in the Siva Linga, and smearing the body with bhasma holy ash. The ultimate goal is for the devotee to merge in Siva consciousness through yoga meditation. The Siva Purana, composed by Veda Vyasa, describes events over 5000 years ago and goes all the way back to the original creation. Modern materialistic man tends to dismiss the Purana stories as child-like tales of Indian mythology. The agnostic rationalist argues that these are mere legends of the past whose fiction is proven by the apparent fact that there are no visible incarnations or manifestations of the Supreme Being in today's modern age. But the stories of the Supreme Being Siva meeting with and blessing humanity do not end when the last chapter of Veda Vyasa's Siva Purana is read.

The story of Siva is eternal and continuous with humanity. In the eleventh century, Sekkizhaar following in the footsteps of Veda Vyasa, composed the Periya Puranam. This great Tamil devotional classic tells of 63 Nayanmars or devotees of Lord Siva, who underwent many sacrifices until they attained realization of the adorable form of Siva manifesting directly before their eyes. Even today Lord Siva is appearing concretely and affecting the lives of those souls who are pure in heart. All the stories of the Siva Purana are meant to inspire the spiritual aspirant to follow the path of yoga and attain union with God. The eternal role of Lord Siva is that of the guru who teaches meditation to lead the spiritual aspirant to Self Realization.

Siva is God who draws us within. He has three spiritual forms in Indian culture. Siva sits on Mount Kailasa in silent meditation. He is the king of yogis and the original teacher of spiritual science. The message of Siva for the spiritual seeker is to become one with Siva's consciousness by meditating within to experience the Absolute. When the Absolute is realized in meditation, all ties with the world of name and form are broken. Siva is always living in bliss because he knows that it is in the inner silence that God's presence manifests. Siva is always in Samadhi

and his realization of the Divine light is represented in India as the Linga. The Linga is the symbol of God beyond human form. The Linga represents the disc of the soul's radiant eternal divinity. In the highest stages of meditation, God transforms himself from the personal blessing deity into the absolute light. When the spiritual seeker follows the path of Siva through yoga mediation, he becomes one with Siva's consciousness and realizes God as light and bliss. Siva's bliss form in Indian culture is represented as the cosmic dancer, the great Nataraja. Siva dances in ecstasy in the bliss of the heart of the realized yogi who has experienced Samadhi. How can Siva have the form of a meditating yogi, a Linga, and a cosmic dancer? That is Siva's mystery which only the yogi who becomes absorbed in meditation can solve and experience. Siva is very compassionate because by his example he is always teaching mankind that the highest joy in life only comes by seeking to find God's presence within. So the mission of Siva in the forms of the meditator, the Linga, and the Nataraja dancer is to draw man's soul within and thus merge in God's light and presence. Hence the goal of the Siva Purana is to awaken man's soul by worship of the Supreme Being as Siva in order to attain union with God through yoga meditation.

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SHIV PURAN

Introductory

The Shiva Purana has twenty-four thousand shlokas. These are divided into six samhitas or sections. The names of the sections are jnana samhita, vidyeshvara samhita, kailasa samhita, sanatkumar samhita, vayaviya samhita and dharma samhita. Each samhita is further subdivided into chapters (adhyaya). Jnana samhita has seventy-eight chapters, vidyeshvara samhita sixteen, kailasa samhita twelve, sanatkumar samhita fifty-nine, vayaviya samhita thirty and dharma samhita sixty-five.

The Shiva Purana was recited by Vedavyasa's disciple Romaharshana, alternatively, Loma-harshana.

Romaharshana and The Other Sages. There were many sages who lived in a forest named naimisharanya. One day, these sages accosted Romaharshana and said, Romaharshana, you are blessed. You have taught us a lot, but we are still not satisfied. You have had the fortune of studying under Vedavyasa and there is nothing that you do not know, past, present or future. Tell us about Shiva, we do not know very much about Shiva. Romaharshana replied, I will relate to you that which you want to know. And I am not going to make anything up. Many years ago, the sage Narada had wanted to find out about Shiva from his father, Brahma. Whatever Brahma had instructed his son. I am going to relate to you.

Brahma

At the beginning of creation, there was nothing in the universe. The universe was not there either. It was only the brahman (divine essence) which was everywhere. The brahman was neither hot nor cold, neither thick or thin. It had no beginning and no end.

There was water everywhere. Lord Vishnu manifested himself in his great form and slept on the water. While Vishnu was sleeping, a lotus flower (padma) sprouted from his navel. It had many petals and its stem shone like a thousand suns. From the cells of the lotus Brahma was born. He began to wonder, There seems to be nothing around except for this lotus. Who am I? Where did I come from? What am I supposed to do? Whose son am I? Who made me?

Brahma thought he might find the answers to these questions if he explored the lotus a bit. Perhaps he ought to try and find the centre of the lotus. Brahma descended down the stem of the lotus and wandered around for a hundred years. But he could not find the flower's centre. He then decided that he might as well go back to the cell from where he had been born. But despite wandering around the stem for another hundred years, Brahma could not find the cell. By

then he was so tired that he gave up and rested.

Suddenly he heard the words, Brahma, perform tapasya (meditation).

Brahma meditated for twelve years. When the twelve years were over, the four-armed Vishnu appeared before Brahma. In the four hands Vishnu held a shankha (conch shell), a chakra (a bladed discus), a gada (mace) and a padma. Brahma didn't know who this person was and he asked, Who are you?

Vishnu didn't directly answer the question. Instead, he replied, Son, the great Lord Vishnu has created you.

Who are you to call me a son? demanded Brahma.

Can't you recognize me? came the reply. I am Vishnu. It is from my body that you have been created.

But Brahma was not convinced. He began to fight with Vishnu.

The Linga

While they were thus engaged in fighting, a shining linga (Shiva's image) arrived on the scene. It seemed to have no beginning or end.

Vishnu said, Brahma, let us stop fighting. There is a third being here now. What on earth is this linga? And where did it come from? Let us try and find out what this is. You adopt the form of a swan (hamsa) and go up. I shall adopt the form of boar (varaha) and go down. Let us try and find the extremities of this linga.

Brahma agreed. He became a white swan and flew up. Vishnu became a white boar and went down. They looked for four thousand years, but could not find the end of the linga. So they returned to where they had started off from and began to pray. They prayed for a hundred years. After the hundred years were over, the sound of om was heard and a being with five faces and ten arms appeared before them. This was Mahadeva or Shiva.

Vishnu said, It is good that Brahma and I have been fighting. It is because of our fight that you arrived.

Shiva replied, We are all three parts of the same entity and have been divided into three. Brahma is the creator. Vishnu is the preserver and I am the destroyer. There is another being named Rudra who will be born from my body, but Rudra and I are really one and the same. Let Brahma create now.

Shiva disappeared and Brahma and Vishnu gave up their forms of a swan and a boar.

Creation

There was water everywhere. In the water, Vishnu created a huge egg (anda). He then himself entered the egg in his huge form.

Meanwhile, Brahma started to pray. From the powers of his meditation he created several sages (rishis). Kardama, Daksha and Marichi were among them. Marichi's son was Kashyapa. Daksha had sixty daughters and thirteen of them were married to Kashyapa. The children of Kashyapa and these daughters became adityas (gods), daityas (demons), danavas (demons), trees, birds, snakes, mountains and

creepers. Thus was the world populated.

A being named Rudra, who was none other than Shiva himself, was also born from Brahma. Rudra lived on Mount Kailasa. Daksha's daughter Sati was married to Rudra.

But Daksha and Rudra did not like each other. Daksha arranged a yajna (sacrifice) and he did not invite Rudra to attend this sacrifice. Although Sati was not invited either, she went to attend the ceremony. But Daksha insulted her so much that Sati gave up her life in protest. This so angered Rudra that he sent his companions to destroy the sacrifice, disrupt the ceremony, and kill all the gods who had gone to attend it. This was done. But Rudra was subsequently pacified and brought the dead gods back to life. The sacrifice was completed. Sati herself was reborn as the daughter of the mountain Himalaya and his wife Menaka. She was known as Parvati and she was again married to Rudra or Shiva.

Tarakasura

There was an asura (demon) named Tara. Tara's son was Taraka.

Taraka wished to defeat the gods. He therefore went to a place named Madhuvana and began to perform very difficult tapasya. He gazed at the sun and stood there with his arms raised. He stood on one leg and that too, only on the toes of his feet. A hundred years passed. For those hundred years, Taraka drank only water and had no food to eat. For the next hundreds, he gave up that also and lived only on air. A hundred years were spent in performing tapasya inside water, another hundred years on earth and a hundred years more inside fire. For a hundred years he performed tapasya upside down, standing on his hands. And for yet another hundred years, he hung upside down from the branches of a tree.

The meditation was so difficult that Brahma was pleased. He appeared before Tarakasura and said, I am pleased with your tapasya. What boon do you want?

If you are pleased, replied Tarakasura, grant me two boons. The first boon should be that no one created by you should be as strong as me. The second boon should be that I should be killed only by Shiva's son.

Shiva at that point of time had no sons. Sati had died and although she had been reborn as Parvati, she had not been married to Shiva.

Brahma granted Tarakasura the two boons. The demon went to a city named Shonitapura and began to live there. All the other demons made Tarakasura their king. Thanks to the boon. Tarakasura was so strong that he easily defeated the gods. He conquered the three worlds and drove the gods out of heaven. He stole all their belongings and employed the gods as his servants.

The despondent gods went to Brahma and asked him to find a solution to the Tarakasura problem.

I can't, said Brahma. It is because of my boon that the demon has become so powerful. Besides, my boon says that Tarakasura can only be killed by Shiva's son. Shiva has got to have a son. He is now performing tapasya in the Himalaya

mountains. Parvati is also in that region. Do something so that these two fall in love with each other and marry.

The Burning of the God of Love

The gods decided to follow Brahma's advice. But how could it be ensured that Shiva and Parvati fell in love with each other? The king of the gods was Indra and the god of love was Kandarpa or Madana.

Indra summoned Kandarpa. You have to help us, said Indra. There is no other way out. Shiva is performing tapasya in the Himalayas. Parvati is also in the region. Make sure that the two fall in love. That is your job.

Kandarpa went to the place where Shiva was meditating. And as soon as the god of love appeared, the place took on the traits of a spring which was perennial. Flowers bloomed and bees buzzed among the flowers. Cuckoos sang and fragrant breezes started to waft through the forest. Shiva tried to concentrate on his meditation. But he kept getting distracted.

While all this was going on, who should arrive there but Parvati? She was so beautiful that Shiva was smitten with love for her. Parvati also seemed to like Shiva.

But life is never simple. Shiva was, after all, Shiva. He realized that something was wrong. How could his meditation have been disturbed? How was it that the season seemed to be spring although it had no business to be spring? When Shiva glanced around, his eyes fell on Kandarpa who was hiding. He realized that it was Kandarpa who was responsible for all this mischief.

Shiva was angered. He had a third eye in the middle of his forehead. From this third eye flames sprouted and these flames burnt Kandarpa to ashes.

Kandarpa's wife was Rati. When Rati saw that her husband had been burnt to ashes, her grief knew no bounds. At first she lost consciousness. When she recovered, she lamented, Woe is me. What is going to happen to me? My husband, my love, where have you gone?

The gods and Rati sought out Shiva. They explained that it had been no fault of Kandarpa's. He had been asked to disturb Shiva's tapasya because of the Tarakasua problem. What would happen to Rati now?

Shiva replied, What has happened has happened. Nothing can be done about Kandarpa now. He will eventually be born in the city of Dvaraka as Krishna's son Pradyumna. Rati will then be reunited with Kandarpa. But till such time, let her simply wait.

The gods dispersed, still despondent. The matter of Shiva and Parvati's marriage had not progressed at all.

Parvati's Tapasya

But Parvati had fallen in love with Shiva and she didn't know what she could do about it. She thought of Shiva all the time.

One day the sage Narada came and told her, Shiva is only pleased with

tapasya. Without tapasya, even Brahma and the other gods do not get to see Shiva. Why don't you perform tapasya?

Parvati decided to do what Narada had asked her to. She asked her parents for permission. Her father agreed with alacrity. Although her mother Menaka was not at all keen that Parvati should perform difficult tapasya, she too eventually agreed.

Parvati gave up her jewellery and handsome clothes. She wore deerskin instead. There is a peak in the Himalayas known as Gouriskikhara. It is there that Parvati went for her tapasya. The meditation was very difficult. During the monsoon Parvati meditated while seated on the ground. In the winter she meditated under the water. Wild beasts dared not harm her. All the gods and sages assembled to see this wonderful tapasya. The gods and the sages also began to pray to Shiva. Lord, can't you see that Parvati is performing difficult tapasya? They asked. No one has meditated like this before. No one will meditate like this in the future. Please grant her what she wants.

Shiva adopted the form of an old brahmana (the first of the four classes) and appeared at Parvati's hermitage. Parvati welcomed the old man and worshipped him with flowers and fruits.

Why are you meditating? asked the brahmana. What is it that you want?

I wish to have Shiva as a husband, replied Parvati.

You are indeed stupid. Said the brahmana. That is like giving up gold for a piece of glass or giving sandalwood for mud. Does anyone give up the water of the Ganga and drink water from a well instead? Marry one of the gods instead, go and marry Indra. Shiva is a stupid fellow. He has three eyes and five faces. His hair is matted and his body is smeared with ashes. He wears snakes as garlands. He is always accompanied by ghosts, He has no clothes and no wealth. No one knows who his parent are. He lives in the forest and his throat is blue with poison. I think you are making a big mistake. Forget about Shiva and don't waste your life.

The brahmana's words angered Parvati. It is you who are stupid, she said. You don't know a thing about Shiva. He is the lord of everything. You have insulted Shiva and cursed me that I made the mistake of worshipping you. You are again going to say something nasty about Shiva. But before you can do that, let me go away. I shall not stay to hear Shiva insulted.

As Parvati was about to depart, Shiva adopted his own form and said, Where are you going? I thought that you were praying for me. You can't forsake me now. I am not going to let you go. Ask for a boon.

Please marry me according to the prescribed rites, replied Parvati.

Shiva agreed and Parvati returned home.

The Marriage

Shiva called the seven great sages (saptarshis) and asked them to go to Himalaya as his messengers. The message was that he wished to marry Himalaya's daughter Parvati. Himalaya was delighted to see the sages and even more delighted to learn that Shiva wanted to marry Parvati. A date was fixed for the marriage.

The day of the marriage dawned. Gandharvas (singers of heaven) sang and apsaras

(dancers of heaven) danced. All the gods came to Kailasa to accompany Shiva on the procession. Himalaya had also got ready. He had built many gates in front of his house and had placed flags on them. The beauty of Himalaya's residence at that time is impossible to describe. When the procession arrived at the residence, Parvati's mother Menaka rushed out.

Let me see Shiva, she exclaimed. Let me see my son-in-law. My daughter Parvati has performed tapasya to obtain Shiva as a husband. He must be exceedingly handsome.

The first person Menaka saw was Vishvvasu, the king of the gandharvas. Vishvvasu was very handsome and, at first, Menaka thought that this was Shiva. But when she was told that this was only a singer who entertained Shiva, she thought that Shiva would be more handsome. Then her eyes fell down on the handsome Kubera, the god of wealth, and she thought that this had to be Shiva. Kubera was more attractive than Vishvvasu. But Menaka was told that this was not Shiva either. Then came Varuna, more attractive than Kubera. But this was not Menaka's son-in-law. Nor was her son-in-law the great god Yama, handsomer than Varuna. The handsome gods Indra, Surya and Chandra passed by. But Narada told Menaka that these were not Shiva, they were simply Shiva's servants.

Menaka's joy knew no bounds. If these were the servants, what was the master going to be like? She mistook Brahma, Vishnu and Brihaspati for Shiva, and each time Narada told her that she was wrong. Where then was Shiva? Finally Shiva came and Narada pointed him out to Menaka. At the sight of her son-in-law, Menaka fell unconscious.

Shiva was surrounded by ghosts on all sides. The faces were fierce, their complexions were dark and they made a tremendous racket. Shiva himself rode on bull. He had three eyes, five faces and ten arms. He was smeared with ashes and the moon adorned his forehead. He was dressed in a tiger's skin and a garland of skulls hung around his neck. No wonder Menaka fainted.

When she recovered, she began to lament. She scolded Himalaya, Narada and Parvati for her misfortune. Brahma, the other gods, and the sages tried to pacify Menaka. But to no avail.

I will not permit my daughter to be married to Shiva, Menaka said. I will give her poison instead. I will throw her into a well and kill her. I will chop her up into pieces with a weapon. I will hurl her into the sea. I will kill myself. I will get Parvati married to someone else. Not to Shiva.

Parvati resolved, I shall not marry anyone other than Shiva. Is a jackal a fit replacement for a lion?

Vishnu then tried to pacify Menaka. But this did not succeed either. Finally Narada asked Shiva to display his beautiful form and Shiva obliged. This form is exhibited only to those who are very faithful to Shiva. Everyone was charmed by this beautiful form, even Menaka. His body shone like a thousand suns and a crown sparkled on his head. His clothes glittered and the lustre of his jewels put the stars to shame.

Menaka begged forgiveness for her foolishness and now there were no further obstacles to the marriage. Under Brahma's supervision, the marriage ceremony took place and Shiva and Parvati returned to Kailasa.

Kartikeya

Shiva and Parvati's son was Skanada or Kartikeya. When the baby was very small, it got lost in some reeds. Six princesses discovered the baby in the reeds and each wanted to bring up the baby as her own son. All of them finally cooperated in bringing up the baby. These princesses were the Krittikas and the boy came to be known as Kartikeya.

The gods got to know from Narada that Kartikeya had been brought up by the Krittikas. They came and appointed Kartikeya their general. The army of gods then invaded Tarakasura's city Shonitapura. A terrible fight raged for ten days. The gods completely decimated the demons and Kartikeya killed Tarakasura.

After the victory celebrations were over, Kartikeya was restored to his parents.

Tipura

Tarakasura had three sons named Vidyumali, Tarakaksha and Viryavana. These three began to perform tapasya. For a hundred years they meditated standing only on one leg. For a thousand more years they lived on air and meditated. They stood on their heads and meditated in this posture for yet another thousand years.

Brahma was pleased at this difficult tapasya. He appeared before them and said, What boon do you want?

Make us immortal, answered Tarakasura's sons.

I can't make you immortal, replied Brahma. I don't have the power. Ask for something else instead.

Very well, then, said Vidyumali, Tarakaksha and Viryavana Grant us the following. Let three forts be made. The first will be of gold, the second of silver and the third of iron. We will live in these forts for a thousand years. At the end of the thousand years, the forts will become one. This combined fort will be called Tripura. And if anyone can then destroy Tripura with only a single arrow, that shall be the death destined for us.

This rather unusual boon Brahma granted. There was a danava named Maya who was very good at building work. Brahma asked him to build the forts. The golden fort was built in heaven, the silver one in the sky and the iron one on earth. Tarakaksha got the golden fort, Viryavana the silver one and Vidyumali the iron one. Each of the forts was as big as a city and had many palaces and vimanas (spaces vehicles) inside.

The demons populated the three forts and began to flourish. The gods did not like this at all. They first went to Brahma, but Brahma said he could not help them. After all, the demons had got Tripura thanks to his boon. The gods then went to Shiva for help. But Shiva said that the demons were doing nothing

wrong. As long as that was the case, he did not see why the gods were so bothered. The gods then went to Vishnu. Vishnu's suggestion was as follows. If the problem was that the demons were doing nothing wrong, the solution was to persuade them to become sinners.

Out of his powers Vishnu created a man. This man's head was shaven, his clothes were faded and he carried a wooden water-pot in his hands. He covered his mouth with a piece of cloth and approached Vishnu.

What are my orders? he asked Vishnu.

Let me explain to you why you have been created, replied Vishnu. I will teach you a religion that is completely against the Vedas. You will then get the impression that there is no svarga (heaven) and no naraka (hell) and that both heaven and hell are on earth. You will not believe that rewards and punishments for deeds committed on earth are meted out after death. Go to Tripura and teach the demons this religion, which they are dislodged from the righteous path. Then we will do something about Tripura.

The being did as he had been asked to. He and four of his disciples went to a forest that was near Tripura and began to preach. They were trained by Vishnu himself. Therefore, their teachings were convincing and they had many converts. Even the sage Narada got confused and was converted.

In fact, it was Narada who carried news of this wonderful new religion to king Vidyumati.

King, he said, there is a wonderful new teacher with a wonderful new religion. I have never heard before. I have got converted.

Since the great sage Narada had got converted. Vidyumati also accepted the new religion. And in due course, so did Tarakaksha and Viryavana. The demons gave up revering the Vedas, they stopped worshipping Shiva's linga.

Vishnu and the other gods then went to Shiva and began to pray to him. When Shiva appeared, they told him that the demons had now become evil and should be destroyed. They had even stopped worshipping Shiva's linga.

Shiva agreed to destroy Tripura. Vishvakarma was the architect of the gods. Shiva called Vishvakarma and asked him to make a suitable chariot, bow and arrow. The chariot was made entirely out of gold. Brahma himself became the charioteer and the chariot was speedily driven towards Tripura. The gods accompanied Shiva with diverse weapons.

By then a thousand years had passed so that the three forts had become a single Tripura. Shiva instilled a divine weapon known as pashupata into his arrow and shot it at Tripura. The arrow burnt up Tripura into ashes in a split second.

While the celebrations were going on, the shaven-heads religious teachers arrived. What are we supposed to do now? they asked.

Brahma and Vishnu told them to go and live in the desert. The last of the four eras was kaliyuga and in kaliyuga, evil would reign supreme. When kaliyuga arrived, they were to come back and begin their teaching afresh.

Sita and the Ketaki Flower

Romaharshana told the assembled sages, It is easy to please Shiva. But Shiva must never be worshipped with a ketaki or a champaka flower.

Why, what is wrong with these flowers? asked the sages.

Let me tell you about the ketaki flower first, replied Romaharshana.

Rama's father Dasharatha asked Rama to spend fourteen years in the forest. So Rama went to the forest with his brother Lakshmana and his wife Sita. The three of them started to live on the banks of the river Falgu. News reached the forest that Dasharatha had died in their absence and a shraddha (funeral) ceremony had to be performed for the dead king.

Rama sent Lakshmana to a nearby village to get the necessary ingredients. Time passed and Lakshmana did not return. Rama then went to get the ingredients and look for Lakshmana. But Rama too did not return. It was almost noon and the ceremony had to be performed before noon. In desperation, Sita decided to perform the ceremony herself. She went and bathed in the Falgu river and lit an earthen lamp. She then made the offerings (pinda) to the dead ancestors herself. Immediately, a voice was heard. Sita, you are blessed, it said. We are satisfied. In utter amazement Sita watched some disembodied hands appear in the air to accept the offerings.

Who are you? Asked Sita.

I am your dead father-in-law, answered the voice. The funeral ceremony has been successful. I have accepted your offerings.

But Rama and Lakshmana are going to believe me, said Sita. They will never believe that such disembodied hands appeared out of thin air to accept the offerings.

They have to, answered the voice. You have four witnesses. The first is the Falgu river. The second is the cow over there. The third will be the fire. And the last one will be the ketaki bush.

Rama and Lakshmana returned and said, Cook the food quickly. There is very little time left. We have to complete the funeral ceremony before noon.

Sita told them what happened, and naturally, the two brothers did not believe her. They made fun of her and suggested that she was lying. Sita called upon her four witnesses, but each denied that it had seen anything. Without arguing any further, Sita cooked the food and Rama made offerings to his ancestors.

A voice was then heard from the sky. Why are you calling us again? it said. Sita has already satisfied us.

I refuse to believe that, said Rama.

Indeed, it is true, retorted the voice. Ask the sun god.

The sun god confirmed that everything had happened just as Sita had said it had. Rama and Lakshmana were ashamed that they had doubted Sita and were also impressed with the power of her virtue. But Sita cursed the four false witnesses. She cursed the Falgu river that it would henceforth only flow underground. She cursed the ketaki flower (*pandanus odoratissimus*) that it would never be accepted by Shiva as an offering. She cursed the cow that its mouth would henceforth become impure. It had, after all, lied with its mouth. The hind

sections of the cow would however continue to be pure. And finally Sita cursed the fire that it would consume everything indiscriminately.

That is the reason why a ketaki flower must never be used to worship Shiva.

Narada and the Champaka Tree

Nor must a champaka flower be used.

In the land of Gokarna there was a temple dedicated to Shiva. Narada decided that he would go and visit the temple. On the way, he saw a flowering champaka tree and stopped to admire it. A brahmana came there to pluck flowers from the tree. But seeing that Narada was there, the brahmana refrained from plucking any flowers.

Where are you going? asked Narada.

The brahmana lied and replied, To beg some alms.

Narada went to the temple. Meanwhile, the brahmana plucked flowers from the champaka tree and placed them in a basket that he covered up well. Narada met the brahmana again on his way back from the temple.

Where are you going now? He asked the brahmana.

The brahmana lied again, Home, he said, I could n't get any alms.

Narada's suspicions were aroused. He went to the champaka tree and asked, Has that brahmana plucked any flowers?

What brahmana? replied the tree. I don't know of any brahmana. No one has plucked any flowers.

Narada went back to the temple and discovered fresh champaka flowers lying there on top of the Shiva linga. There was another devotee praying there. Narada asked him, Do you know who came to worship with these champaka flowers?

Yes, I do, replied the devotee, It is an evil brahmana. He worships Shiva every day with champaka flowers. Thanks to Shiva's blessings, he has completely brainwashed the king and has secretly been stealing the king's wealth. He also oppresses other brahmanas.

Narada asked Shiva, Why do you encourage such evil?

I am helpless, replied Shiva. I cannot resist it if someone worships me with champaka flowers.

Just then, a brahmana woman came running with her tale of woe. Her husband was crippled. But they had managed to get some money from the king so that their daughter could be married. They had also received a cow from the king. But the evil brahmana was claiming that half of whatever they had received was his. It was due to his good offices that the king had been so generous, he was saying. The evil brahmana had already appropriated half of the money. But how was a cow to be divided?

Narada then decided that something needed to be done about the champaka tree and the evil brahmana. Apart from everything else, the champaka tree was a liar. Narada cursed the champaka tree that its flowers would never be accepted by Shiva as an offering. He cursed the evil brahmana that he would be born as a

rakshasa (demon) named Viradha. But the brahmana had been a devotee of Shiva. So the curse was qualified by the stipulation that Viradha would be killed by Rama and would then again become a brahmana.

Ganesha

The door to Parvati's place was guarded by two of Shiva's companions, Nandi and Bhiringi. But Parvati's companions, Jaya and Vijaya, didn't like this at all. They thought that there should be a guard who would be answerable to Parvati rather than to Shiva. It was Parvati's place, not Shiva's. Moreover, Shiva was in the habit of walking in at awkward moments, and Nandi and Bhiringi never stopped Shiva. Jaya and Vijaya asked Parvati to do something about this.

Parvati took some clay of a pond and fashioned the clay into a very handsome son. She dressed the son in beautiful clothes and jewellery. He was named Ganesha. Parvati told Ganesha, You are my son. Stand at the gate and do not allow anyone to enter.

Ganesha picked up a rod and began his duty as sentry. Parvati went to have a bath.

Soon Shiva turned up with his companions. Where are you going? asked Ganesha. You cannot pass. My mother is having her bath.

I am Shiva, answered Shiva.

Who is Shiva? retorted Ganesha. I don't know of any Shiva. You cannot go in. Shiva tried to ignore Ganesha and enter, but Ganesha started to beat Shiva with the rod. Shiva then asked his companions to remove this upstart. But they only got thrashed by Ganesha in the process. Nandi tried to grasp one of Ganesha's legs and Bhiringi the other. But Ganesha uprooted a wooden door and beat them so hard that they fled. The gods and the sages all came to see what the uproar was about.

Shiva told Brahma, Why don't you try to pacify that creature?

Brahma advanced to reason with Ganesha. But Ganesha didn't know Brahma; he thought that this was another one of Shiva's companions. He therefore grabbed Brahma and tore off Brahma's beard by the handful. Brahma fled in pain.

This had become a matter where Parvati felt her pride to be at stake. So she kept Ganesha supplied with weapons. The gods attacked Ganesha with all sorts of weapons. He drove them back.

Vishnu told Shiva, This fellow can only be killed with some trickery. Otherwise, he seems to be invincible.

Ganesha flung a mace at Vishnu and hurt him considerably. He struck down Shiva's bow with another mace. Vishnu and Ganesha then began to fight, with the sudarshana chakra being used by Vishnu and maces by Ganesha. While this duel raged, Shiva crept up stealthily from behind and cut off Ganesha's head with his trishula (trident). This was the trickery that Vishnu had planned for.

When Parvati learnt of Ganesha's death, her ire was roused. She got ready to destroy the universe and everyone was alarmed. Narada was sent to Parvati as a messenger. He was to try and pacify Parvati. But Parvati agreed to relent only if

two conditions were satisfied. The first condition was that Ganesha should be brought back to life. The second condition was that Ganesha should be accepted as a god and should enjoy all divine rights.

These conditions were readily accepted. Ganesha's headless body was cleaned and bathed. But the head could not be found. It had been lost in the heat of the battle. Shiva sent his companions out with the head of the first living being that they saw. This happened to be an elephant with one tusk. The elephant's head was stuck onto Ganesha's body and Brahma, Vishnu and Shiva combined their powers to bring back life to the dead body.

Shiva accepted Ganesha as his son. He also made Ganesha the lord of all his companions, the ganas. That is why the elephant-god is called Ganapati. It was also decreed that worship to any god would be useless unless it was preceded by prayers to Ganesha.

Chaturthi tithi is the fourth lunar day. Krishnapaksha is that part of the lunar fortnight during which the moon wanes. Since Parvati created Ganesha in the month of Kartika and on chaturthi tithi in Krishnapaksha, that is the day on which Ganapati is worshipped.

Ganesha and Kartikeya Quarrel

Shiva and Parvati had two sons, Ganesha and Kartikeya. Both sons wanted to get married. And Shiva and Parvati found it difficult to decide who should be married first. The other one was bound to feel hurt. Both the sons were equally dear to them.

They decided to have a test. They called Ganesha and Kartikeya to them and said, We have devised a competition. Both of you have to travel around the world and return here. Whoever returns first will be married first. That should be fair and square.

As soon as these words were out, Kartikeya dashed out on his journey. But Ganesha tarried and pondered. He realized that this was a task that was impossible for him to accomplish. He found it difficult enough to travel a couple of miles.

Ganesha found a solution. First, he bathed. Then, he made Shiva and Parvati sit on two seats. He worshipped them and circled them seven times. After he finished circling them. Ganesha said, Now please make arrangements for my wedding.

What do you mean, exclaimed Shiva and Parvati. Didn't you hear what we said? We asked the two of you to travel around the world and come back. You'd better hurry. Kartikeya has already left. If you don't take care, he will beat you to it.

But I have already been round the world seven times, replied Ganesha. Haven't I circled the two of you seven times? The Vedas say that circling one's parents is the same thing as circling the world. If you do not wish to argue that the Vedas are wrong, then you have to agree that I have circled the world seven times.

Shiva and Parvati could not very well argue that the Vedas were wrong. They therefore had to accept Ganesha's logic. Arrangements were made for his wedding. Vishvarua, the son of Kashyapa, had two daughters named Siddhi and

Buddhi. These two were married to Ganesha with a lot of fanfare. Ganesha and Siddhi had a son named Laksha and Ganesha and Buddhi had a son named Labha.

Kartikeya returned to Kailasa after traveling around the world and discovered that Ganesha was already married and was already the proud father of two children. He heard the entire story from Narada and felt that he had been cheated. He decided that he would no longer live with his parents. He also decided that he would never marry. That is the reason why Kartikeya is called Kumara, someone who is married.

Kartikeya began to live on Mount Krouncha. Shiva goes to visit him there on the day of the newmoon (amavasya) and parvati goes to visit him on the day of the moon (purnima).

Linga

A linga is an image of Shiva. There are several lingas. Whichever is the place where devotees congregate, there Shiva manifests himself in the form of a linga.

However, there are twelve important lingas and these are known as jyotirlingas are Somanatha, Mallikarjuna, Mahakala, Omkara, Kedara, Bhima-shankara, Vishvanatha, Trymbaka, Vaidyanatha, Nagesha, Rameshvara and Ghushnesha.

Nandikeshvara Tirtha

A tirtha is a place of pilgrimage. At a tirtha named Nandikeshvara, there is a famous Shiva linga.

In a city named Karnaki there used to live a brahmana. He left his two sons with his wife and went to visit the city of Varanasi. It was then learnt that the brahmana had died in Varanasi. His widow brought up her sons and eventually married them off. She became old and it was time for her to die. But death would not come. It seemed to the sons that their mother was hankering after something and would not die until her wish had been satisfied.

Mother, they asked, What is it that you want?

I have always wanted to visit the tirtha of Varanasi, the mother replied. But now I am going to die without ever visiting the place. Promise me that when I am dead, you will take my ashes to Varanasi and throw them into the river Ganga there.

We will, said the sons. You can die in peace.

The mother died and the sons performed her funeral ceremony. Then the eldest son, Suvadi, set out for Varanasi with his mother's ashes. The way was long and he stopped to rest and spend the night in a brahmana's house.

A cow was tied in front of the house and it was time for milking. Suvadi saw that when the brahmana tried to milk the cow, the calf would not permit the milking and kicked the brahmana. The brahmana then hit the calf with a stick. The brahmana went away after the milking. But Suvadi was still there and he heard the cow tell her calf, I am distressed that the brahmana struck you. Tomorrow I am going to gore the brahmana's son to death.

Next day, the brahmana's son came to do the milking. The cow gored him with

horns so that he died. But this meant that the cow had committed the sin of killing a brahmana. Immediately, because of the sin, the white cow turned completely black.

The cow left the house. Suvadi followed, amazed at this strange sight. The cow went to the banks of the river Narmada, to the place named Nandikeshvara. She bathed in the river and became white once again. This meant that the sin of killing a brahmana had been completely washed away. Suvadi marvelled at this and realized what a powerful tirtha Nandikeshvara was.

He was about to leave for Varansi after bathing in the river himself, when he was accosted by a beautiful woman.

Where are you going, Suvadi? asked the woman. Throw your mother's ashes in the river here. This is a far greater tirtha than Varanasi.

Who are you? asked Suvadi.

I am the river Gangaa, came the reply.

The woman vanished and Suvadi did as he had been bidden. As soon as he had done this, his dead mother appeared in the sky and told him that she was immensely gratified. She would now go straight to heaven.

Nandikeshvara is a wonderful tirtha because a brahmana woman named Rishika had earlier performed very difficult tapasya there to please Shiva.

Atrishvara Tirtha

There was a forest named Kamada. It did not rain there for a hundred years. The leaves dried up and the dwellers of the forest started to suffer.

The sage Atri decided that he would meditate to try and bring the rains. Atri's wife was Anasuya and she thought that she might as well perform tapasya together with her husband. Both of them started to pray to Shiva and it was very difficult to decide whose tapasya was the more difficult. Fifty-four passed and they meditated without eating or drinking anything.

Atri's meditation was finally over and he felt thirsty. He therefore asked his wife to go and fetch some water so that he might quench his thirst. While Anasuya was going to fetch the water, the river Ganga appeared before her.

I am pleased with your tapasya, said Ganga. What boon do you desire?

If you are pleased with me, replied Anasuya, please make a pond here and fill the pond with your water.

Ganga obliged. Anasuya filled her water-pot from the pond and brought the water to her husband. Atri drank the water and found that it was far tastier than the water they were used to. When he asked Anasuya why this was so, she told him what happened. Both husband and wife came back to the pond. Anasuya had earned a lot of punya (store of merit) thanks to her tapasya. Ganga agreed to stay on provided Anasuya handed over to Ganga whatever punya she had acquired in one year of tapasya. This condition Anasuya agreed to.

Meanwhile, Shiva appeared and offered to grant Anasuya a boon. Anasuya desired the boon that Shiva would always be present in that forest. Shiva consented.

This sacred place is known as Atrishvara tirtha.

Chandra and Somanatha

Twenty-seven of Daksha's daughters were married to the moon-god Chandra. One of these wives was named Rohini and Chandra loved Rohini more than he loved the other wives. The other wives felt neglected and they complained to their father. Daksha repeatedly warned his son-in-law to devote himself equally to all twenty-seven wives. But Chandra was in no mood to listen.

Daksha thereupon cursed Chandra that he would gradually fade away. Chandra didn't know what to do. He went and sought advice from Brahma and Brahma told him that the only recourse was to pray to Shiva. Chandra went to Prabhasa tirtha and made a linga on the banks of the river Sarasvati. He prayed to Shiva for six months.

At the end of the tapasya Shiva appeared before Chandra and offered to grant him a boon. Chandra explained what the problem was.

Well, said Shiva, Daksha's curse cannot be entirely ignored. Let us have a compromise. During krishnapaksha you will wane. And during shuklapaksha (the bright part of the lunar fortnight) you will wax. That should satisfy everybody.

Chandra was delighted. The linga to which Chandra prayed is Somantha, the first of the jyotirlingas. Shiva is always present at that tirtha.

Mallikarjuna

What about the second jyotirlinga. Mallikarjuna?

You already know that Kartikeya felt cheated when Ganesha got married. He decided that he would not live with Shiva and Parvati any longer, and began to live on the mountain Krouncha.

Parvati was miserable that her son had left her. She sent gods, sages, gandharvas and apsaras to bring her son back. But Kartikeya would not return. Shiva and Parvati then went to visit Kartikeya themselves, but Kartikeya would not let them get too close.

Shiva and Parvati started to live at a place that was about six miles away from where their son was living. They are always there, so as to be near their son. This place is known as Mallikarjuna.

Dushana and Mahakala

The third of the jyotirlingas is Mahakala.

The city of Avanti is on the banks of the river Kshipra (Shipra).

A brahmana named Vedapriya used to lived in the city of Avanti. He used to worship Shiva everyday and he had brought up his four sons to do the same. These sons were named Devapriya, Priyamedha, Suvrita and Suvrata.

Not very far away, on a hill named Ratnamala, there used to live an asura named Dushana. Dushana was evil, he could not stand the idea of the Vedas being read

and the religion prescribed in them followed. He went about destroying this righteous religion wherever he could. Dushana got to know that in the city of Avanti there lived four brahmanas who followed the righteous religion and worshipped Shiva. These were Devapriya, Priyamedha, Suvrita and Suvrata. Their father Vedapriya had died by then.

Dushana and his cohorts came and attacked the city of Avanti. They threatened to kill the four brahmanas, but the brothers were not at all perturbed. They continued to pray to Shiva. They bowed in obeisance before the linga.

Suddenly a tremendous sound was heard and a pit appeared in the ground in front of the linga. Shiva himself appeared in this pit. Dushana was burnt into ashes from the force of Shiva's roar. And Shiva put all of Dushana's soldiers to flight.

The brahmanas prayed that Shiva might always be present at that place and Shiva agreed. This is the place that is known as Mahakala.

Vindhya and Omkara

The fourth of the jyotirlingas is Omkara.

Narada had once gone on a visit to the mountain Vindhya. Vindhya worshipped Narada. But because Vindhya was slightly proud, he also said. I am full of all the desirable objects that one can think of.

Perhaps, replied Narada. But Mount Sumeru is superior to you, because the gods are always there.

Vindhya decided to become the equal of Sumeru. He began to pray to Shiva. For six months he prayed. When Shiva appeared, Vindhya desired that Shiva might always be present there so that he might become the equal of Sumeru.

The linga that Vindhya worshipped as called Omkara.

Naranarayana and Kedara

The fifth of the jyotirlingas is Kedara. In one of Vishnu's incarnations, he revealed himself as the two sages, Nara and Narayana. These two sages prayed for a long time in the hermitage known as vadrikashrama. Near this hermitage there was a peak of the Himalayas named Kedara.

After the two sages had prayed to Shiva for a very long time, Shiva appeared and said, I don't understand why the two of you worshipping me. It is you who should be worshipped. But since you have been praying to me, let me grant you a boon.

Nara and Narayana desired that Shiva should always be present in the form of a linga on the peak Kedara.

Bhimashankara

The sixth of the jyotirlingas is Bhimashankara.

You know about Rama and Ravana from the Ramayana and you also know that Rama killed not only Ravana, but also his brother Kumbhakarna.

A rakshasa woman named Karkati used to live on the mountains named Sahya. Karkati had been married to Kumbhakarna and her son was named Bhima. One day, Bhima asked Karkati, Mother, whose son am I? Why do we live alone in this forest?

Karkati said, Let me tell you my sad story. I used to be married to the rakshasa Viradha. But Rama killed Viradha. Later on, Kumbhakarna came and married me here and you were born. Kumbhakarna had promised to take me to Lanka. But he was killed by Rama and I never got to see Lanka. That is the reason we live here alone. We have nowhere else to go.

Bhima was very sorry to hear this story. He resolved to avenge himself on Vishnu because he knew that Rama had been an incarnation of Vishnu. For a thousand years he prayed to Brahma with his hands raised up to the sky. When Brahma appeared, Bhima wished for the boon that he might become very strong. This boon Brahma granted.

The first target of Bhima's attention was the king of Kamarupa. The king's crime was that he was devoted to Vishnu. Bhima attacked the king, stole all his belongings, conquered his kingdom and imprisoned him and his wife. He then proceeded to conquer the rest of the world.

In their prison, the king and his wife started to pray to Shiva. This news was brought to Bhima by the rakshasa guards and Bhima decided to kill the king. He found the king praying before a Shiva linga. When Bhima raised his sword to cut off the the king's head, Shiva appeared from the linga and repelled the sword with his trident. Bhima flung a spear at Shiva, but this too was driven back by the trident. Whatever weapon was used by Bhima, Shiva's trident destroyed them all. Finally, Shiva killed Bhima and all his rakshasa cohorts.

The gods were gratified and they craved that Shiva might always remain in the place in the form of the linga.

Vishvanatha and Varanasi

The seventh of the jyotirlingas is named Vishvanatha and it is located in the city of Varanasi or Kashi.

Varanasi is a very sacred place. Brahma himself performed difficult tapasya there. So difficult was the tapasya that Vishnu shook his head in disbelief. When Vishnu shook his head, a jewel (mani) fell down from Vishnu's ear (karna). The place where the jewel fell is known as Manikarnika and it is a famous tirtha.

Varanasi is not destroyed when the rest of the world is destroyed. Shiva himself raises it on the point of his trident and protects it while destruction rages all around. When the world is re-created. Shiva replaces Varanasi to its appointed place.

Shiva and Parvati once went to visit Brahma. Brahma began to chant hymns in

Shiva's praise with all of his five mouths. One of the mouths however made mistakes in the pronunciation of the hymns. This angered Shiva and Shiva severed the offending head with a gaze of his third eye. But this effectively amounted to the killing of a brahmana and Shiva committed a crime. The severed head therefore got stuck to Shiva's back and would not come off, no matter where Shiva went. But when Shiva arrived in Varanasi, the head fell off his back. Shiva realized that Varanasi was a special place and he resolved that he would always be present there.

Goutama and Trymbaka

Towards the south of the country there was a mountain named Brahmaparvata. There the sage Goutama and his wife Ahalya performed tapasya for ten thousand years. While they were meditating, there were no rains in the forest for a hundred years and there was a shortage of water. Living beings died from the drought. Goutama prayed to Varuna, the god of the ocean and the rain. Varuna appeared and offered to grant a boon.

Please grant the boon that it might rain, said Goutama.

I can't do that, replied Varuna. That is beyond my powers. Ask for something else instead.

Then let us have a pond in the forest that will always be full of water, said Goutama.

This was within Varuna's powers and the pond was created. The other sages also began to use water from this pond. Normally, Goutama sent his disciples to fetch water. But the disciples complained that the wives of the other sages did not let them take the water. So Ahalya herself started to fetch the water. The wives of the other sages annoyed and pestered Ahalya, but she never reacted. These wives then complained to their husbands about Ahalya and Goutama. At first the sages did not listen, but eventually, they were convinced that Ahalya and Goutama were wicked. They therefore sought to devise a plan so that these two might be punished. They began to pray to Ganesha.

When Ganesha arrived, the sages said, Please grant us the boon that Goutama and Ahalya might be banished from the hermitage.

Although Ganesha realized that this was an unfair boon, he decided to grant it because he realized that the sages and their evil wives needed to be punished.

Goutama had some fields of paddy and grain. Ganesha adopted the form of a lean and starving cow and began to eat up the crop. Goutama tried to drive away the cow with a blade of grass. But as soon as he struck the cow with the blade of grass, the cow fell down and died. This was a terrible calamity. It was the killing of a cow.

The other sages banished Goutama and Ahalya from the hermitage. They had to set up an ashrama (hermitage) that was a fair distance away. The other sages completely disassociated themselves from Goutama and Ahalya. Goutama began to think of ways of performing prayashchitta (penance) for the crime that he had committed. The other sages told him that he would first have to travel around the

world. After that, he would have to pray very hard for an entire month. The next task was to circle Brahma-parvata a hundred times and bathe in a hundred pots of water. This would complete the penance. All this Goutama and Ahalya did. They also prayed for a long time to Shiva.

Shiva appeared before them and offered them a boon. Goutama desired the boon that the river Ganga might always be present in the hermitage. Ganga said that she would agree subject to the condition that Shiva and Parvati were also always present in the hermitage. Parvati and Shiva agreed to do this. This established Trymbaka, the eighth of the jyotirlingas. The river Ganga which flowed there came to be known as the Godavari. So Trymbaka is on the banks of the Godavari.

What happened to the evil sages and their wives? Goutama asked that they might be pardoned. They performed penance by circling Brahma-parvata one hundred and one times, and begged forgiveness from Goutama and Ahalya.

Ravana and Vaidyanatha

The ninth of the jyotirlingas is named Vaidyanatha.

Ravana, the king of the rakshasas, meditated in the Himalayas so as to please Shiva. First he prayed on Mount Kailasa, but Shiva did not appear. He then went to a place named Vrikshakhandaka which was a little towards the south. He prayed there, but Shiva did not appear. Ravana next dug a pit in the earth and started to pray inside the pit. He established a Shiva linga inside the pit. Shiva still not appear.

Ravana therefore decided that he would immolate himself. Ravana, as you know, had ten heads. He lit a fire and severing his heads, began to offer them one by one to the fire. When nine of the heads had thus been offered, Shiva appeared.

Enough is enough, said Shiva. What boon do you want?

Please grant me the boon that I may be very strong. And please restore my nine heads, replied Ravana.

These boons Shiva granted and the place where Ravana prayed is known as Vaidyanatha.

The gods were not at all happy that Ravana had become so strong. They were afraid that the rakshasa might start to oppress them. They therefore sent Narada to create some mischief. Narada met Ravana and asked him why he was looking so happy. Ravana related the story of the boon.

Boon, exclaimed Narada. Who believes in Shiva? Let me see if you can lift up Mount Kailasa. If you can do that, I shall indeed believe that you have become strong.

Incited by Narada, Ravana returned to Kailasa and lifted up the mountain. As the mountain shook, Shiva and Parvati were disturbed. Shiva cursed Ravana that soon a being would be born who would kill Ravana. This being was of course Rama, Vishnu's incarnation.

Nagesha

The tenth of the jyotirlingas is named Nagesha.

There used to be a rakshasa name Daruka. His wife was named Daruki. They lived in a forest on the banks of the western sea. Parvati had granted Daruki the boon that wherever Daruki went, the forest would follow.

Using this forest as a base, Daruka and Daruki began to oppress the world. They destroyed the yajnas and killed all the righteous people. In desperation, the survivors went to a powerful sage named Ourva. They told Ourva that he alone could save the world from the depredations of these rakshasas. Ourva cursed the rakshasas that if they committed any violence on earth, they would immediately die.

As soon as the gods got to know about this curse, they attacked the rakshasas. The demons were in a fix. If they did not fight with the gods, they would be slaughtered. But if they fought with the gods, they would die because of Ourva's curse. They decided that they would go and live in the ocean. Thanks to the boon that Daruki had received from Parvati, the entire forest was also submerged in the ocean and became the home of the rakshasas.

There the rakshasa lived. They did not return to earth. But they imprisoned and killed any people who travelled in boats across the ocean.

In this fashion, they once captured a vaishya (the third of the four classes) who was devoted to Shiva. The vaishya set up a linga in the prison and began to pray to Shiva. When the rakshasas saw this, they attacked him with weapons so as to kill him. This vaishya was named Supriya. Shiva gave Supriya a pashupata, a divine weapon associated with Shiva. With this the vaishya killed many demons. The remaining rakshasas were saved by Parvati's intervention.

The linga that Supriya worshipped is Nagesha.

Rama and Rameshvara

The eleventh of the jyotirlingas is named Rameshvara.

Ravana had kidnapped Sita and Rama looked for her everywhere. He was aided in his search by the monkeys. The search brought them to the shores of the ocean.

While Rama was trying to decide how to cross the ocean, he felt very thirsty. He therefore asked the monkeys to fetch him some water. But when the water was brought, Rama realized that he should not drink the water without first praying to Shiva.

Rama constructed a linga and worshipped it with many fragrant flowers. Such were the powers of Rama's prayers that Shiva, Parvati and their companions appeared before Rama. Shiva blessed Rama and Rama requested him to stay in that place forever. It is this linga, on the shores of the ocean, that is known as Rameshvara.

Ghushna and Ghushnesha

The twelfth and last of the jyotirlingas is named Ghushnesha.

To the south, there is a mountain named Deva. A brahmana named Sudharma used to live there. His wife was called Sudeha. Husband and wife were righteous and regularly prayed to the gods. They had only one reason for complaint: they had no son. Sudeha was especially disturbed at this. Other women tended to insult her because she had no son.

Sudharma decided to conduct an experiment. He plucked two flowers and offered them in front of a sacred fire. He mentally associated one of the flowers with having a son and asked his wife to choose a flower. Unfortunately, his wife chose the flower that was not associated with having a son. From this Sudharma concluded that they were not going to have a son and he did his best to console Sudeha. But Sudeha refused to be consoled, she was miserable.

Why don't you marry again? asked Sudeha. Perhaps you will then have a son. Marry my niece Gushna.

No, replied Sudharma. You love her now because she is your niece. But if she does indeed have a son, you will become jealous and will come to hate her.

Sudeha convinced her husband that this would never happen. So Sudharma married Ghushna.

Every day, Ghushna made a hundred and one lingas out of clay and worshipped them. When the day's prayers were over, she immersed the lingas in a pond. When one lakh lingas had thus been worshipped, Ghushna gave birth to a handsome boy. Shiva had taken pity on Sudharma and Ghushna.

But when the son was born, Sudeha's nature changed. As her husband had warned her, she felt jealous. She thought that Gushna got more important and she was treated like a maid. In the middle of the night, Sudeha slew the boy with a knife and threw the dead body into the pond. This was the pond where the lingas had been immersed.

As was her wont, Ghushna got up in the morning and began to worship a linga. Blood was discovered on the bed, the boy could not be found and everyone raised the alarm. But Ghushna was not distracted by this racket and did not leave her prayers. Shiva was so impressed with Ghushna's devotion that he restored her son back to life. He also wished to kill the evil Sudeha with his trident, but Gushna begged for her aunt's life and Shiva spared Sudeha. Ghushna's act of forgiveness so impressed Shiva that he wished to grant Ghushna another boon, apart from restoring her son.

Ghushna desired that Shiva might always be present in a linga near the pond. This is known as Ghushnesha.

Arjuna and Shiva

Duryodhana robbed the Pandavas of their rightful share of the kingdom in a game of dice. As a result of this, the Pandavas had to spend many years in the forest. While they were in the forest, Vedavyasa came to visit the Pandavas. Vedavyasa told them that they should pray to Shiva. But since Arjuna

was the best suited amongst the Pandavas for worshipping Shiva, Vedvyasa taught Arjuna a special mantra (incantation). Then he asked Arjuna to go to Mount Indrakila and pray to Shiva there. Mount Indrakila was on the banks of the river Bhagirathi.

Arjuna went to Mount Indrakila. He made a linga out of clay and started to pray to Shiva. The news of Arjuna's wonderful tapasya spread everywhere. Arjuna stood on one leg and continually chanted the mantra that Vedavyasa had taught him.

Suddenly, Arjuna saw a boar. Arjuna thought that this fierce boar might have come to distract him from his tapasya. Alternatively, it might be a relative of the several demons that he had killed and therefore might wish him harm. Thinking this, Arjuna picked up his bow and arrow and let fly an arrow at the boar. Meanwhile, Shiva had decided to subject Arjuna to a test and he had also arrived at the spot disguised as a hunter. When Arjuna shot an arrow at the boar, so did Shiva. Shiva's arrow struck the boar in its hindquarters and Arjuna's arrow struck the boar in its mouth. The boar fell down dead.

A dispute started between Arjuna and the hunter about who had killed the boar. Each claimed it for his own. They began to fight. But whatever weapons were hurled by Shiva were easily repelled all of Arjuna's weapons. When all the weapons were exhausted, the two started to wrestle.

After the fight had gone on for a while, Shiva gave up his disguise of a hunter and displayed his true form to Arjuna. Arjuna was ashamed that he had been fighting with the very person to whom he had been praying.

Please forgive me, said Arjuna.

It is all right, replied Shiva. I was just trying to test you. Your weapons have been like offerings to me, you are my devotee. Tell me, what boon do you desire?

Arjuna wanted the boon that he might obtain glory on earth. Shiva gave Arjuna his pashupata weapon. This was such a divine weapon that its possession made Arjuna invincible.

Sudarshana Chakra

Sudarshana chakra (a bladed discus) was Vishnu's weapon. Vishnu received this wonderful weapon as a result of Shiva's grace.

Many years ago, the demons oppressed the gods and the gods went to Vishnu for deliverance. Vishnu said that the demons were so powerful, that he would first have to worship Shiva if something was to be done about the asuras. Vishnu went to Mount Kailasa and began to pray to Shiva. He chanted many mantras, but there was no sign of Shiva. Shiva has a thousand names and Vishnu next started to chant these names. Each day he chanted the thousand names and offered a thousand lotus flowers to Shiva.

Shiva decided to test Vishnu. One day, he stole a lotus flower from the thousand that were to be offered. When Vishnu realized that there was one lotus flower less, he gouged out his own eye and offered it in place of the missing lotus flower. Shiva was now pleased and appeared before Vishnu. He offered to grant

Vishnu a boon.

You know that the powerful demons have been oppressing the gods, said Vishnu. I need a weapon to fight the demons with. Please give me a weapon.

Shiva then gave Vishnu the sudarshana chakra. And with this weapon, Vishnu killed the demons.

Shiva's Thousand Names

When the sages heard this story, they said, Romaharshana, what are these thousand names of Shiva that you have mentioned? Relate them to us.

Romaharshana obliged. For convenience, let us list out these thousand names in a hundred groups of ten each.

(1) Shiva, Hara, Mrida, Rudra, Pushkara, Pushpalochana, Arthigamyā, Sadachara, Sharva, Shambhu.

(2) Maheshvara, Chandrapida, Chandramouli, Vishva, Vishvamareshvara, Vedantasara-sandoha, Kapali, Nilalohita, Dhyanaadhara, Aparicchēdya.

(3) Gouribharta, Ganeshvara, Ashtamurti, Vishvamurti, Trivargasvargasadhana, Jnanagamya, Dridaprajna, Devadeva, Trilochana, Vamadeva

(4) Madadeva, Patu, Parivrida, Drida, Vishvarupa, Virupaksha, Vagisha, Shuchisattama, Sarvapramanasamvadi, Vrishanka.

(5) Vrishavahana, Isha, Pinaki, Khatvanga, Chitravesha, Chirantana, Tamohara, Mahayogi, Gopta, Brahma.

(6) Dhurjati, Kalakala, Krittivasah, Subhaga, Pranavatmaka, Unnadhra, Purusha, Jushya, Durvasa, Purashasana.

(7) Divyayudha, Skandaguru, Parameshthi, Paratpara, Anadimadhyanihdhana, Girisha, Girijadhava, Kuberabandhu, Shrikanatha, Lokavarnottama.

(8) Mridu, Samadhivedya, Kodandi, Nilakantha, Parashvadhi, Vishalaksha, Mrigavyadha, Suresha, Suryatapana, Dharmadhama.

(9) Kshamakshetra, Bhagavana, Bhaganetrabhida, Ugra, Pashupati, Tarkshya, Priyabhakta, Parantapa, Data, Dayakara.

(10) Daksha, Karmandi, Kamashasana, Shmashananilaya, Suksha, Shmashanastha, Maheshvara, Lokakarta, Mrigapati, Mahakarta.

(11) Mahoushadhi, Uttara, Gopati, Gopta, Jnanagamya, Puratana, Niti, Suniti, Shuddhatma, Soma.

(12) Somarata, Sukhi, Sompapa, Amritapa, Soumya, Mahatejah, Mahadyuti, Tejomaya, Amritamaya, Annamaya.

(13) Suhapati, Ajatashatru, Aloka, Sambhavya, Havyavahana, Lokakara, Vedakara, Sutrakara, Sanatana, Maharshi.

(14) Kapilacharya, Vishvadipti, Vilochana, Pinakapani, Bhudeva, Svastida, Svastikrita, Sudhi, Dhatrihdama, Dhamakara.

(15) Sarvaga, Sarvagochara, Brahmasrika, Vishvasrika, Sarga, Karnikara, Priya, Kavi, Shakha, Vishakha.

(16) Goshakha, Shiva, Bhishaka, Anuttama, Gangaplavodaka, Bhaya, Pushkala, Sthapati, Sthira, Vijitatma.

- (17) Vishayatma, Bhutavahana, Sarathi, Sagana, Ganakaya, Sukirti, Chinnasamshaya, Kamadeva, Kamapala, Bhasmoddhulita-vigraha.
- (18) Bhasmapriya, Bhasmashyai, Kami, Kanta, Kritagama, Samavarta, Nivritatma, Dharmapunja, Sadashiva, Akalmasha.
- (19) Chaturvahu, Durvasa, Durasada, Durlabha, Durgama, Durga, Sarvayudhavisharada, Adhyatmayoganilaya, Sutantu, Tantuvardhana.
- (20) Shubhanga, Lokasaranga, Jagadisha, Janardana, Bhasmashuddhikara, Meru, Ojasvi, Shuddhavigraha, Asadhya, Sadhusadhya.
- (21) Bhrityamarkatarupadhrika, Hiranyareta, Pourana, Ripujivahara, Bala, Mahahrada, Mahagarta, Vyali, Siddhavrindaravandita, Vyaghracharmambara.
- (22) Mahabhuta, Mahanidhi, Amritasha, Amritavapu, Panchajanya, Prabhanjana, Panchavimshatitattvastha, Parijata, Para-vara, Sulabha.
- (23) Suvrata, Shura, Brahmavedanidhi, Nidhi, Varnashramaguru, Varni, Shatrujita, Shatrutapana, Ashrama, Kshapana.
- (24) Kshama, Jnavana, Achaleshvara, Pramanabhuta, Durjneya, Suparna, Vayuvahana, Dhanurdhara, Dhanurveda, Gunarashi.
- (25) Gunakara, Satyasatyapara, Dina, Dharmaga, Ananda, Dharmasadhana, Anantadrishti, Danda, Damayita, Dama.
- (26) Abhivadya, Mahamaya, Vishvakarma, Visharada, Vitaraga, Vinitatma, Tapasvi, Bhutabhavana, Unmattavesha, Pracchanna .
- (27) Jitakama, Ajitapriya, Kalyanaprakriti, Kalpa, Sarvalokaprajapati, Tarasvi, Tavaka, Dhimana, Pradhanaprabhu, Avyaya.
- (28) Lokapala, Antarhitatma, Kalpadi, Kamalekshana, Vedashastrarthatattvajna, Aniyama, Niyatashraya, Chandra, Surya, Shani.
- (29) Ketu, Varanga, Vidrumacchavi, Bhaktivashya, Anagha, Parabrahm-amrigavanarpana, Adri, Adryalaya, Kanta, Paramatma.
- (30) Jagadguru, Sarvakarmalaya, Tushta, Mangalya, Mangalavrita, Mahatapa, Dirghatapa, Sthavishtha, Sthavira Dhruva.
- (31) Aha, Samvatsara, Vyapti, Pramana, Parmatapa, Samvatsarakara, Mantrapratyaya, Sarvadarshana, Aja, Sarveshvara
- (32) Siddha, Mahareta, Mahabala, Yogi, Yogya, Siddhi, Mahateja, Sarvadi, Agraha, Vasu.
- (33) Vasumana, Satya, Sarvapaphara, Sukirti, Shobhana, Shrimana, Avanmanasagochara, Amritashashvata, Shanta, Vanahasta.
- (34) Pratapavana, Kamandalundhara, Dhanvi, Vedanga, Vedavita, Muni, Bhrajishnu, Bhojana, Bhokta, Lokanantha.
- (35) Duradhara, Atindriya, Mahamaya, Sarvavasa, Chatushpatha, Kalayogi, Mahanada, Mahotsaha, Mahabala, Mahabuddhi.
- (36) Mahavirya, Bhutachari, Purandara, Nishachara, Pretachari, Mahashakti, Mahadyuti, Ahirdeshyavapu, Shrimana, Sarvacharyamanogati.
- (37) Vahushruta, Niyatatma, Dhruva, Adhruva, Sarvashaska, Ojastejodyutidara, Nartaka, Nrityapriya, Nrityanitya, Prakashatma.
- (38) Prakashaka, Spashtakshara, Budha, Mantra, Samana, Sarasamplava, Yugadikrida, Yugavarta, Gambhira, Vrishavahana.

- (39) Ishta, Vishishta, Shishteshta, Shalabha, Sharabha, Dhanu, Tirtharupa, Tirthanama, Tirthadrishya, Stuta.
- (40) Arthada, Apamnidhi, Adhishthana, Vijaya, Jayakalavita, Pratishtita, Pramanajna, Hiranyakavacha, Hari, Vimochana.
- (41) Suragana, Vidyasha, Vindusamshraya, Balarupa, Vikarta, Balonmatta, Gahana, Guha, Karana, Karta.
- (42) Sarvabandhavimochana, Vyavasaya, Vyavasthana, Sthanada, Jagadadija, Guruda, Lalita, Abheda, Bhavatmatmasamsthita, Vireshvara.
- (43) Virabhadra, Virasanavidhi, Virata, Virachudamani, Vetta, Tivrananda, Nadidhara, Ajnadhara, Tridhuli, Shipivishta.
- (44) Shivalaya, Balakhilya, Mahachapa, Tigmamshu, Badhira, Khaga, Adhirma, Susharana, Subrahmanya, Sudhapati.
- (45) Maghavana, Koushika, Gomana, Virama, Sarvasadhana, Lalataksha, Vishvadeha, Sara, Samsarachakrabhrita, Amoghadanda.
- (46) Madhyastha, Hiranya, Brahmavarchasi, Paramartha, Para, Mayi, Shambara, Vyaghralochana, Ruchi, Virinchi.
- (47) Svarbandhu, Vachaspati, Aharpati, Ravi, Virochana, Skanda, Shasta, Vaivasvata, Yama, Yukti.
- (48) Unnatakirti, Sanuraga, Paranjaya, Kailashadhipati, Kanta, Savita, Ravilochana, Vidvattama, Vitabhaya, Vishvabharta.
- (49) Anivarita, Nitya, Niyatakalyana, Punyashravanakirtana, Durashrava, Vishvasaha, Dhyeya, Duhsvapnanashana, Uttarana, Dushkritiha.
- (50) Vijneya, Duhsaha, Bhava, Anadi Bhurbhuvakshi, Kiriti, Ruchirangada, Janana, Janajanmadi, Pritimana.
- (51) Nitimana, Dhava, Vasishtha, Kashyapa, Bhanu, Bhima, Bhimaparakrama, Pranava, Satpatchachara, Mahakasha.
- (52) Mahaghana, Janmadhipa, Mahadeva, Sakalagamaparaga, Tattva, Tattavit, Ekatma, Vibhu, Vishvavibhushana, Rishi.
- (53) Brahmana, Aishvaryajanmamrityujaratiga, Panchayajnasamutpatti, Vishvesha, Vimalodaya, Atmayoni, Anadyanta, Vatsala, Bhaktalokadhrika, Gayatrivallabha.
- (54) Pramshu, Vishvavasa, Prabhakara., Shishu, Giriraha, Samrata, Sushena, Surashatruha, Amogha, Arishtanemi.
- (55) Kumuda, Vigatajvara, Svayamjyoti, Tanujyoti, Achanchala, Atmajyoti, Pingala, Kapilashmashru, Bhalanetra, Trayitanu.
- (56) Jnanaskandamahaniti, Vishvotipatti, Upaplava, Bhaga, Vivasvana, Aditya, Yogapara, Divaspati, Kalyanagunanama, Papaha.
- (57) Punyadarshana, Udarakirti, Udyogi, Sadyogi, Sadasanmaya, Nakshatramali, Nakesha, Svadhishthanapadashraya, Pavitra, Paphari.
- (58) Manipura, Nabhogati, Hrit, Pundarikasina, Shatru, Shranta, Vrishakapi, Ushna, Grihapati, Krishna.
- (59) Paramartha, Anarthanashana, Adharmashatru, Ajneya, Puruhuta, Purushruta, Brahmagarbha, Vrihadgarbha, Dharmadhenu, Dhanagama.
- (60) Jagaddhitaishi, Sugata, Kumara, Kushalagama, Hiranyavarna, Jyotishmana,

Nanbhutarata, Dhvani, Araga, Nayandyaksha.

(61) Vishvamitra, Dhaneshvara, Brahmajyoti, Vasudhama, Mahajyotianuttama, Matamaha, Matarishva, Nabhasvana, Nagaharadhrika, Pulastya.

(62) Pulaha, Agastya, Jatukarnya, Parashara, Niravarananirvara, Vairanchya, Vishtarashrava, Atmabhu, Aniruddha, Atri.

(63) Jnanamurti, Mahayasha, Lokaviragranti, Vira, Chanda, Satyaparakrama, Vyalakapa, Mahakalpa, Kalpaviriksha, Kaladhara,

(64) Alankarishnu, Achala, Rochishnu, Vikramonnata. Ayuhshabdapati, Vegi, Plavana, Shikhisarathi, Asamsrishta, Atithi.

(65) Shatrupreamathi, Padapasana, Vasushrava, Pratapa, Havyavaha, Vishvabhajana, Japaya, Jaradishamana, Lohitmatra, Tanunapata.

(66) Vrihadashva, Nabhoyoni, Supratika, Tamisraha, Nidagha, Tapana, Megha, Svaksha, Parapuranjaya, Sukhanila.

(67) Sunishpanna, Surabhi, Shishiratmaka, Vasanta, Madhava, Grishma, Nabhasya, Vijavahana, Angira, Guru.

(68) Atreya, Vimala, Vishvavahana, Pavana, Sumati, Vidvana, Travidya, Naravahana, Manobuddhi, Ahamkara.

(69) Kshetrajna, Kshetrapalaka, Jamadagni, Balanidhi, Vigala, Vishvagalava, Aghora, Anuttara, Yajna, Shreye.

(70) Nishshreyahpatha, Shaila, Gaganakundabha, Danavari, Arindama, Rajanijanaka, Charuvishalya, Lokakalpadhrika, Chaturveda, Chatrubhava.

(71) Chatura, Chaturapriya, Amlaya, Samamlaya, Tirthavedashivalaya, Vahurupa, Maharupa, Sarvarupa, Charachara, Nyayanirmayaka.

(72) Nyayi, Nyayagamyā, Nirantara, Sahasramurddha, Devendra, Sarvasastraprabhanjana, Munda, Virupa, Vikranta, Dandi.

(73) Danta, Gunottama, Pingalaksha, Janadhyaksha, Nilagriva, Niramaya, Sahasravahu, Sarvesha, Sharanya, Sarvalokadhrika.

(74) Padmasana, Paramjyoti, Parampara, Paramfala, Padmagarbha, Mahagarbha, Vishvagarbha, Vichakshana, Characharajna, Varada.

(75) Varesha, Mahabala, Devasuraguru, Deva, Devasuramahashraya, Devadideva, Devagni, Devagnisukhada, Prabhu, Devasureshvara.

(76) Divya, Devasuramaheshvara, Devadevamaya, Achintya, Devadevatmasambhava, Sadyoni, Asuravyaghra, Devasimha, Divakara, Vibudhagravara.

(77) Shreshtha, Sarvadevottamottama, Shivajnana, Shrimana, Shikhi-shriparvatapriya, Vajrahasta, Siddhakhadgi, Narasimhanipatana, Brahmachari, Lokachari.

(78) Dharmachari, Dhanadhupa, Nandi, Nandishvara, Ananta, Nagnavratadhara Shuchi, Lingadhyaksha, Suradhyaksha, Yogadhyaksha.

(79) Yugavaha, Svadharma, Svargata, Svargakhara, Svaramayasvana, Vanadhyaksha, Vijakarta, Dharmakrit, Dharmasambhava, Dambha.

(80) Alobha, Arthavit, Shambhu, Sarvahbutamaheshvara, Shmashananilaya, Tryksha, Setu, Apratimakriti, Lokottaras-futaloka, Trymbaka.

(81) Nagabhushana, Andhakari, Makhaveshi, Vishnukandharapatana, Hinadosha,

- Akshayaguna, Dakshari, Pushadantabhit, Dhurjati, Khandaparashu.
- (82) Sakala, Nishkala, Anagha, Akala, Sakaladhara, Pandurabha, Mrida, Nata, Purna, Purayita,
- (83) Punya, Sukumara, Sulochana, Samageyapriya, Akrura, Punyakirti, Anaymaya, Manojava, Tirthakara, Jatila.
- (84) Jiviteshvara, Jivitantakara, Nitya, Vasureta, Vasuprada, Sadgati, Satkriti, Siddhi, Sajjati, Kalakantaka.
- (85) Kaladhara, Mahakala, Bhuasatyapraryana, Lokalavanyakarta, Lokottarasukhalaya, Chandrasanjivana, Shasta, Lokaguda, Mahadhipa, Lokabandhu.
- (86) Lokanatha, Kritajna, Krittibhushana, Anapaya, Akshara, Kanta, Sarvasastrahadvara, Tejomaya, Dyutidhara, Lokagranti.
- (87) Anu, Shuchimita, Prasannatma, Durjjeya, Duratikrama, Jyotirmaya, Jagannatha, Nirakra, Jaleshvara, Tumbavina.
- (88) Mahakopa, Vishoka, Shokanashana, Trilokapa, Triloksha, Sarvashuddhi, Adhokshaja, Avyaktalakshana, Deva, Vyaktavyakta.
- (89) Vishampati, Varashila, Varaguna, Saramandhana, Maya, Brahma, Vishnu, Prajapala, Hamsa, Hamsagati.
- (90) Vaya, Vedha, Vidhata, Dhata, Srashta, Harta, Chaturmukha, Kailasashikharavasi, Sarvavasi, Sadagati.
- (91) Hiranyagarbha, Druhina, Bhutapa, Bhupati, Sadyogi, Yogavit, Yogi, Varada, Brahmanapriya, Devapriya.
- (92) Devanatha, Devajna, Devachintaka, Vishamaksha, Vishalaksha, Vrishada, Vrishavardhana, Nirmama, Nirahamkara, Nirmoha.
- (93) Nirupadrava, Darpha, Darpada, Dripta, Sarvabhutaparivartaka, Sahasrajit, Sahasrarchi, Prabhava, Snigddhaprakriti, Sahasrarchi, Prabhava, Snigddhaprakritidakshina, Bhutabhavyabhavannatha.
- (94) Bhutinashana, Artha, Anartha, Mahakosha, Parakaryaikapandita, Nishkantaka, Kritananda, Nirvyaja, Vyajamardana, Sattvavana.
- (95) Sattvika, Satyakirti, Snehakritagama, Akampita, Gunagrahi, Naikatma, Naikakarmakrit, Suprita, Sumukha, Suksha.
- (96) Sukara, Dakshinaila, Nandiskandhadhara, Dhurya, Prakata, Pritivardhana, Aparajita, Sarvasattva, Govinda, Adhrita.
- (97) Sattvavahana, Svadhrita, Siddha, Putamurti, Yashodhana, Varahabhringadhrika, Bhringi, Balavana, Ekanayaka, Shrutiprakasha.
- (98) Shrutimana, Ekabandhu, Anekakrit, Shrivatsalashivarambha, Shantabhadra, Sama, Yasha, Bhushaya, Bhushana, Bhuti.
- (99) Bhutakrit, Bhutabhavana, Akampa, Bhaktikaya, Kalaha, Nilalohita, Satyavrata, Mahatyagi, Nityashantiparayana, Pararthavritti.
- (100) Vivikshu, Visharada, Shubhada, Shubhakarta, Shubhanama, Shubha, Anarhita, Aguna, Sakshi, Akarta.

You will notice that a few of the names are repeated so that the total number of names do not quite add up to one thousand.

Shivarati Vrata

Shivaratri is the tithi (lunar day) on which Brahma and Vishnu had worshipped Shiva. A vrata is a special religious rite that is performed. A vrata observed on shivaratri (the night dedicated to Shiva) is particularly important. It brings undying punya. One stays up at night and prays to a linga. One also has to observe a fast.

There used to be a hunter named Rurudruha. He was not at all righteous. In fact, he was quite evil and cruel. He killed many deer and he was also a robber and thief. Naturally, Rurudruha knew nothing about shivaratri vrata.

But it happened to be shivaratri when the hunter's parents, wife and children felt very hungry. They asked Rurudruha to go and get some meat so that they might eat. The hunter went to the forest to kill deer, but could not find any. It was already evening and no game was to be seen. Rurudruha found a water-hole and decided that he would keep a vigil there. Sooner or later, some animal was bound to turn up. He climbed up onto a bilva tree that was by the side of the water-hole. And in case he should feel thirsty, he kept a pot full of water next to him. There he waited.

Soon a doe turned up to drink water. The hunter picked up his bow and arrow. When he did so, the tree shook and a few bilva leaves fell on a linga that was right under the tree. Bilva leaves are sacred to Shiva. Some water spilled from the pot and also fell on the linga. Rurudruha did not of course know this.

But the doe saw the hunter. Don't kill me right now, said the does. My children and husband are at home. Let me go and bid them farewell. When I return, you are welcome to kill me.

The hunter was in no mood to let the doe go. Does an animal return to be killed? But the doe took an oath and Rurudruha let her go.

After a short while, another doe turned up to drink water. The two does were sisters and both of them married to the same deer. As before, the tree shook and bilva leaves and some water fell on the linga.

The doe saw the hunter and said, Wait for sometime before you kill me. Let me say goodbye to my husband and children.

The hunter was reluctant to let the doe go. But the second doe also took an oath that she would return. So Rurudruha decided to wait.

After the doe had gone, the deer turned up to drink water. And when the hunter picked up his bow and arrow, bilva leaves and water again fell on the linga.

The deer said, Hunter, let me go now. I will come back and you can kill then. I wish to bid adieu to my two wives and children.

The deer also took on oath that he would return and Rurudruha let him go.

After some time had passed, the two does and the deer came to where Rurudruha was. Each said, Kill me and spare the others. They need to stay alive to look after the children. The baby deer had also accompanied their parents. They said, Kill us. We don't wish to stay alive when our parents are gone. The hunter was so surprised at these developments that the tree shook again. Bilva leaves and water fell on the linga.

Shiva now took pity on Rurudruha and removed all evil thoughts from his

mind. The hunter spared the deer. Shiva himself appeared before Rurudruha and said, From now on your name will be Guha. You will be so blessed that Rama will become your guest.

This story demonstrates that even if shivaratrivrata is performed unconsciously, great punya is obtained.

Vedanidhi

In the city of Avanti there used to be a righteous brahmana. He had two sons, Sunidhi and Vedanidhi. Vedanidhi was wicked.

The king of Avanti was so pleased with the brahmana that he gave him a golden bangle as a present. The brahmana took it home and gave it to his wife to store safely. There it was discovered by Vedanidhi. Vedanidhi stole the ornament and gave it to a dancing-girl.

It so happened that the king was watching a dance performed by the dancing-girl and he noticed the bangle on the girl's hand. He found out from the girl that the bangle had been given to her by Vedanidhi. He retrieved the bangle and called the brahmana. Do you remember the golden bangle that I had give you? said the king. Can you please return it to me? I need it.

The brahmana hurried home and asked his wife for the bangle. But it could not be found and they realized that it was Vedanidhi who had stolen it. Vedanidhi was banished from his parents' house.

He wandered around here and there and begged food so that he might eat. One day, he did not get any food at all. That day happened to be shivaratri. But Vedanidhi didn't know this. He saw several people going to Shiva's temple with all sorts of offerings, including food, in their hands. The evil brahmana thought that he might be able to steal and eat this food. He followed the devotees to the temple and waited till they should fall asleep.

When they did so, Vedanidhi crept up to the place where the offerings had been placed. This was right in front of the linga. It was very dark there and Vedanidhi could not see very well. A lamp was burning and the shadow of the lamp fell on the linga. Vedanidhi tore off a piece of cloth from his clothing and stuffed it into the lamp so that it might burn better. The flame rose and the shadow on the linga was removed.

But when Vedanidhi was about to steal the food, the devotees awoke. They gave chase to the thief and shot at him with arrows. These arrow struck Vedanidhi and he died.

Yama's messengers arrived and wanted to take the evil brahmana to hell. But Shiva's companions also arrived and they would not permit Vedanidhi to be taken to hell. The brahmana had fasted on shivaratri day, he stay awake at night and he had removed the shadow from the linga. These were acts of the faithful, even if they had been performed unconsciously. Vedanidhi's sins were all forgiven.

Chandrashekhara

Parvati once asked Shiva, Lord, tell me, why do you wear a crescent moon on your forehead? What is the story behind this?

Shiva told her the story.

Earlier, Parvati had been born as Sati, the daughter of Daksha. As Sati, she had been married to Shiva. Since Daksha insulted her husband Shiva, Sati gave up her life.

When Sati died, Shiva no longer found pleasure in anything. He began to live in the forest and started to perform tapasya. Such was the power of the tapasya that any trees or mountains that were near the place where Shiva was meditating used to be burnt into ashes. As Shiva moved from place to place, the earth started to burn and wither away. The gods were greatly alarmed at these developments. They went to Brahma to seek advice as to how the earth might be saved.

Brahma, said, Let us take the moon god Chandra with us and make a present of him to Shiva. Chandra's visage is so pleasing that Shiva may feel happy and pacified.

The gods placed Chandra in a pot of amrita (a life-giving drink). They also had another pot that was full of poison. With these two pots they went to Shiva and offered him the pots.

Brahma said, The gods have brought you two pots. Please accept them.

Shiva first accepted the pot that contained the amrita. As soon as he did this, the crescent moon came out and got fixed to Shiva's forehead. Next Shiva accepted the pot of poison and touched it with his middle finger. He touched his throat with the finger and the throat became blue. That is the reason why Shiva is known as Nilakantha, blue of throat. And because the moon is like a crown to Shiva. Shiva is called Chandrashekhara.

At the sight of the moon, Shiva was pacified.

The Ashes

Parvati said, I understand about the moon now. But why do you always smear ashes on your body? What is the reason for that?

Shiva told her the story.

There used to be a brahmana who was descended from the great sage Bhrgu. This brahmana began a very difficult tapasya. The tremendous heat of the summer made no difference to him. Nor was he disturbed by the downpour of the monsoon. He was only interested in meditating. When he felt hungry, he used to ask the bears, the deer, the lions and the jackals to fetch him some fruits. The wild beasts had lost all fear of him, they served him instead. Later on, the brahmana gave up eating fruits also. He ate only green leaves. And because leaves are called parna, the brahmana came to be known as Parnada. He performed tapasya for many years.

One day, Parnada was cutting some grass and his scythe slipped and sliced off his middle finger. Parnada was amazed to find that no blood issued from the severed joint. Instead, a sap like that which issues from plants came out. Parnada's vanity

knew no bounds. He realized that his was due to the fact that he had been living on green leaves for such long time. Parnada began to jump with delight.

Shiva decided that Parnada needed to be taught a lesson. He disguised himself as a brahmana and arrived before Parnada.

Why are you so happy? asked Shiva.

Can't you see? replied Parnada. My tapasya has been so successful that my blood has become like the sap of plants.

This sort of vantiy destroys the fruits of all tapasya, said Shiva. What have you got to be so proud about? Your blood has only turned into the sap of plants. What happens when you burn plants? They become ashes. I myself have performed so much tapasya that my blood has becomes ashes.

Shiva sliced off his middle finger and ashes came out of it. Parnada was impressed. He realized that there was nothing that he could be proud about; here was a far greater hermit than he. He asked Shiva who he was and Shiva then displayed his true form to Parnada.

Ever since that day, there have always been ashes on Shiva's body.

Nandi

There was a sage named Shilada. He once saw that his ancestors were being tortured in hell. When he tried to find out why this was so, he was told that htis was because Shilada did not yet have a son.

To obtain a son, Shilada began to pray to Shiva. He prayed for a thousand years. At the end of the tapasya, Shiva appeared and offered to grant Shilada a boon. Shilada wanted the boon that he might have a virtuous son.

A few days later, when Shilada was ploughing the land, he discovered a baby boy on the blade of theplough. The boy was as bright as the sun and the fire. Shilada was frightened and started to run away. But the boy called after him, Father, stop. Father, stop, A voice was then heard from the sky. This voice told Shilada that this was the son he had wanted. Since this son would make everyone happy, he was to be named Nandi.

Shilada brought nandi home to his mermitage. He taught his son the Vedas, the arts of the medicine and fighting, dancing and singing and several other sacred texts. All this Nandi mastered within fifteen days.

When nandi was seven years old, two powerful sages arrived in Shilada's hermitage. Their names were Mitra and Varuna. Shilada worshipped them and presented Nandi before them. The sages blessed Nandi with the words, Be learned, be faithful to your teacher.

Shilada said, Sages, why didn't you bless my son with a long life?

We couldn't, replied the sages. Your son is going to die when he is eight years old. That is written in his stars.

Shilada was crestfallen to hear this, but Nandi consoled his father. He promised his father that he would do something so tha this fate would have to be rewritten. He would pray to Shiva. And when he met Shiva, he would ask of him a boon.

Meeting Shiva, exclaimed Shilada. I had to meditate for a thousand years before I could get to meet Shiva. How do you expect to meet Shiva in the one year that is left to you?’

Wait and see, father, replied Nandi. Shiva is difficult to meet if you only perform tapasya or thirst for knowledge. The secret lies in faith and devotion. I will manage.

There is a river named Bhuvana. Nandi entered this river and began underwater prayers to Shiva. His efforts pleased Shiva so much that Shiva appeared before him.

What boon do you want? asked Shiva.

Please grant me the boon that I may be devoted to you, replied Nandi. I don’t want to be born, become old and die.

Shiva granted Nandi the boon that he and his father would get to live in Shiva’s residence in Shivaloka. Shiva’s companions are known as ganas. Shiva made Nandi ganapati, the chief of the ganas and retained him as a perpetual companion. Shiva also gave Nandi a wonderful garland to wear. As soon as he put this garland on, Nandi became resplendent with three eyes and ten hands.

Time

The smallest unit of time is nimesha. This is the amount of time it takes to blink. Fifteen nimeshas make one kashtha and thirty kashthas are one kala. Thirty kalas make one muhurta and thirty muhurtas are one day. Thirty days are one month. Each month is divided into two lunar fortnights, shukrapaksha and krishnapaksha. Six months are called an ayana. There are thus two ayanas in a year. Three hundred and sixty human years are equivalent to one year for the gods.

The lengths of the four yugas (eras) are defined in terms of years of the gods, not in terms of human years. There are four eras and their names are kritayuga or satyayuga, tretayuga, dvaparayuga and kaliyuga. Satyayuga lasts for four thousand divine years, tretayuga for three thousand, dvaparayuga for two thousand and kaliyuga for one thousand. This adds up to ten thousand divine years. The sandhyas and sandhyamshas are the intervening periods between the yugas and these add up to two thousand divine years. Thus, the four yugas taken together last for twelve thousand divine years.

In a kalpa (cycle), each of the four yugas occurs a thousand times. A kalpa has fourteen manvantaras (eras). In a manvantara, each of the four yugas thus occurs seventy one times. One kalpa corresponds to one day for Brahma. One thousand kalpas are one of Brahma’s years and eight thousand of Brahma’s years make one of Brahma’s yugas. One thousand such yugas make up one savana and Brahma lives for three thousand savanas. This period is known as a trivrita.

During each of Vishnu’s days, one Brahma is born and dies. And during each of Shiva’s days, one Vishnu is born and dies.

Daksha Yajna

The sages aid, Romaharshana, you have not told us the story of the quarrel between Daksha and Shiva which led to Sati's death. You have only mentioned it in passing. Tell us the story now.

Romaharshana related the following story.

Daksha's daughter Sati was married to Shiva. One day, the gods, the demons and the sages went to visit Shiva and Sati in the Himalyas. Daksha accompanied the other gods on this visit. When the gods arrived, Shiva was seated and did not get up. He showed no special honour to Daksha because Daksha happened to be his father-in-law. Daksha interpreted this as a sign of disrespect. He felt insulted.

Subsequently, Daksha arranged for a yajna and sent invitations to all his other sons-in-law and their wives. He did not invite Shiva or Sati. But Sati heard about the sacrifice and resolved that she would attend it, invitation or no invitation. In a beautiful vimana, Sati travelled to her father's house.

Daksha was not at all pleased to see Sati. In fact, he ignored her completely and devoted all his attention to his other daughters. When Sati wished to know the reason for this, Daksha told her that this was because of her husband, who happened to be a worthless fellow and did not deserve any respect. Hearing this, Sati gave up her life.

The mountain Himalaya had prayed that Sati might be born as his daughter. Sati was born as his daughter Parvati and married Shiva again. This story you already know.

Several years later, Daksha resolved to hold an ashvamedha yajna (horse sacrifice) in the Himalayas. The gods and the sages were all invited to this sacrifices, although Shiva was not amongst the invites. The sage Dadhichi did not like this slight to Shiva and he boycotted the yajna in protest.

Parvati heard about this sacrifice and she began to incite Shiva to do something. Shiva created a being named Virabhadhra. Virabhadhra shone with energy and he had thousands of mouths and eyes. His hair glistened like lightning and his hands were full of all sorts of weapons. When he spoke, it was like thunder. From his body, Virabhadra created a female demon named Bhadrakali.

What are our orders?, asked Virabhadra and Bhadrakali of Shiva.

Go and destroy Daksha's yajna, was the order.

To help them in their endeavour, Virabhadra created several other demons from parts of his body. All of them had a thousand arms and carried weapons. Virabhadra, Bhadrakali and these other demons headed for Daksha's sacrifice.

When they got there, they found that the sacrifice had already started and the sacred fire was burning. The sages were reciting hymns and the gods were watching. Musical instruments were being played. Virabhadra roared and the sound of the roar was so terrible that several of the gods began to run away. The earth shook with the sound of the roar. There were tidal waves in the ocean.

Daksha was frightened. But he summoned up courage and asked, Who are you and why have you come here?

We are Shiva's servants and we have come to take part in the sacrifice, replied

Virabhadra.

Virabhadra and the other demons then proceeded to burn down the structure where the sacrifice was being held. They tied up the priests and threw all the offerings away. With their weapons, they attacked the gods. Whatever resistance the gods tried to put up was taken care of by Virabhadra's trident and Bhadrakali's spear. The goddess Sarasvati lost her nose and the god Agni lost his arms. The sage Bhaga had his eyes gouged out and the sage Pusha lost all his teeth. Virabhadra sliced off Daksha's head and gave it to Bhadrakali, who proceeded to kick it around as one kicks a football. Thousand and thousands of gods died and the sacrifice became a battlefield.

Vishu tried to fight it out and he and Virabhadra shot arrows at each other. But one of Virabhadra's arrows struck Vishnu on the chest and he fell down unconscious.

Spurred on by Brahma, the gods began to pray to Shiva. These prayers pacified Shiva and he asked Virabhadra and Bhadrakali to refrain from causing any further damage.

Brahma asked, What about the gods who have been killed? Please bring them back to life,

Since Shiva's anger had been appeased, he restored life to the dead gods. Those who had lost parts of their anatomy got them back again. But what was to be done about Daksha? His head could not be found. A goat's head was therefore stuck onto Daksha's body. Thus restored to life. Daksha begged forgiveness of Shiva.

Parvati Becomes Gouri

There were two asuras named Shumbha and Nishumbha. They meditated a lot and pleased Brahma. Brahma thereupon gave them the boon that they could not be killed by males. Having obtained the boon, the two demons started to oppress the world. They drove the gods out of heaven and the gods went to Brahma so that a solution might be found to the problem.

Brahma went to Shiva. You have to help the Gods, he told Shiva. I have given Shumbha and Nishumbha the boon that they cannot be killed by males. Find a way so that a female is born out of Parvati's body. She will kill Shumbha and Nishumbha.

I will try, replied Shiva.

When Shiva next met Parvati, he addressed her as Kali. This angered Parvati, since kali means black or dark.

Why did you marry me if you thought I was so dark? she asked Shiva. Why do you pretend to love me? Cursed is the woman who is not loved by her husband. I am going to perform tapasya so that I may become fair. I am going to pray to Brahma.

Parvati went off to meditate. She meditated for many years.

There was a tiger which saw Parvati meditating. It was not a good tiger at all, but an evil one. It thought that Parvati would provide a good meal. It sat down in the front of Parvati to appreciate for a while the treat that was in store for it. Parvati

did not realize that the tiger was planning to eat her. She thought that it had sat down in front of her because it wanted to protect her from other wild beasts. She thought that the tiger was one of her devotees and she therefore entered the tiger's soul. As soon as she did this, all thoughts vanished from the tiger's mind. Now it was indeed one of her devotees.

Meanwhile, Brahma arrived to find out who Parvati was meditating. Parvati said that she wanted to become Gouri, that is, someone who was fair. She was sick and tired of being addressed as kali. Brahma granted the boon.

Parvati shed off all the dark cells (kosha) from her body became Gouri. From the cells emerged a dark-hued goddess named Koushiki. Parvati handed over Koushiki to Brahma. Endowed with weapons by Brahma, Koushiki killed Shumbha and Nishumbha.

Parvati returned to her husband as Gouri.

What happened to the tiger? Shiva turned him into a man and he was employed by Nandi as one of Shiva's guards. He was named Somanandi.

Upamanyu

The sage Vyaghrapada had a son named Upamanyu. When he was small, he wanted some milk from his mother. But he was not at all happy with the milk that his mother gave him. He complained that it did not taste like milk at all.

Naturally, said his mother. I did not give you milk. How can we afford milk? We are not rich. I powdered some rice and mixed it with water. That is what I gave to you as milk. Unfortunately, you have tasted milk in your uncle's house and you could make out the difference.

Upamanyu's mother began to cry. But Upamanyu consoled his mother. Don't cry, please, he said. I will pray to Shiva and get milk for myself.

His mother taught him the mantra that was to be used for praying to Shiva. She also taught him another mantra which would summon up a terrible divine weapon named aghorastra. This was just in case there was any danger.

Upamanyu went to the Himalayas and started to meditate. He lived only on air and chanted the incantation that his mother had taught him. He prayed in front of an earthen linga. Demons came to disturb his meditation, but Upamanyu paid no attention to them. Shiva himself was impressed by Upamanyu's difficult tapasya. But he thought that he would test Upamanyu first.

He arrived in front of Upamanyu in the disguise of Indra and asked, Upamanyu, what are you doing?

I am blessed that the king of the gods has arrived before me, replied Upamanu. I am praying to Shiva.

Shiva! Why pray to that useless fellow? asked Shiva.

Upamanu could not stand this insult to Shiva. He summoned up aghorastra by means of the mantra and let it loose at the person he thought was Indra. Shiva then manifested himself in his own form and aghorastra was repelled by Nadi, who had also turned up. Shiva himself taught Upamanu all sorts of sacred knowledge, and arrangements were made so that Upamanyu need never suffer from a lack of milk.

Krishna once came to meet the sage Upamanyu, many years after the milk incident. Upamanyu taught Krishna the words of wisdom that he learned from Shiva; he also taught Krishna to pray to Shiva. It was by praying to Shiva that Krishna obtained his son Samba. For sixteen months Krishna had to pray before Shiva appeared, to grant the boon regarding the son. Parvati also granted Krishna several boons.

Andhakasura

Shiva was once sitting on Mount Mandara. Paravati came up from behind, so that Shiva could not see her, and covered Shiva's eyes with her two hands. Shiva could not see and everything seemed to be dark to him. Parvati's hands sweated from the exertion and the sweat fell down on the ground. From this sweat, a dark and fierce creature was born and started to roar.

Parvati, said Shiva, What are you up to ? First, you cover up my eyes so that I can't see. Next, you roar so as to frighten me.

Not I, replied Parvati. See for yourself. I wonder where this creature has come from.

She removed her hands and Shiva saw the being in front of them. It is our son, said Shiva. It was born from your sweat when you covered my eyes. Since it was born when my eyes were in darkness, let it be called Andhaka.

Andhaka was born blind, as Shiva was effectively blind when Andhaka was born.

There was an asura named Hiranyanetra. (In other Puranas, this same asura is referred to as Hiranyaksha.) Hiranyanetra had no sons. He therefore began to pray to Shiva so that he might have a son. Shiva told Hiranyanetra that it was impossible for him to have a son. However, if he so desired, he could have their son Andhaka and bring him up as his own son.

Hiranyanetra gladly agreed to this.

Digresssions on Hiranyanetra and Hiranyakashipu

Hiranyanetra was very strong and powerful. He conquered the three worlds and drove the gods out of heaven. He even took the earth down to the underworld. In desperation, the gods prayed to Vishnu for deliverance.

Vishnu adopted the form of a boar (varaha) and went down to the underworld in search of Hiranyanetra. When he found the asura, he killed him with his sudarshana chakra. He also killed several other asuras with his boar's tusks. Then, he lifted up the earth with his tusks and replaced it where it should be. So far as Hiranyanetra's kingdom was concerned, Vishnu crowned Andhaka king there.

Hiranyanetra had a brother named Hiranyakashipu. This brother prayed to Brahma and obtained a boon that made him virtually impossible to kill. Armed with this boon, Hiranyakashipu conquered the three worlds and drove the gods out of heaven. The gods again started to pray to Vishnu for deliverance.

Vishnu adopted the form of a lion and entered Hiranyakashipu's captial. The lion

had a huge mane and sharp teeth and claws. The lion killed several asuras and this news was brought to Hiranyakashipu. He decided to kill the lion.

Hiranyakashipu had several sons, one of whom was named Prahlada. Prahlada alone thought that there was something fishy about the lion and about the way it had suddenly appeared. He thought that the lion might very well be Vishnu in disguise. Prahlada therefore tried to dissuade his father from fighting the lion. He first asked some of his soldiers to capture the lion, but they were all killed. Hiranyakashipu then himself attacked the lion with all sorts of weapons. But all the weapons were exhausted and the demon could do the lion no harm.

Finally, the lion grasped Hiranyakashipu and tore the asura's heart out with its claws.

This was the narasimha (half-man, half-lion) incarnation of Vishnu.

Having killed Hiranyakashipu, Vishnu crowned Prahlada king.

Andhaka Again

Andhaka had been crowned king in Hiranyanetra's kingdom. Prahlada and Andhaka's other cousins went to him and said, You are blind. What are you going to do with a kingdom? Give it to us. Our uncle made a mistake in accepting a blind son from Shiva.

Andhaka was very hurt at these nasty words. He went away to the forest and started to perform tapasya. He prayed to Brahma. For millions of years he stood on one leg, with his arms raised high, and prayed. No one since that day has been able to duplicate Andhaka's wonderful feat of meditation. He did not eat or drink at all. He chopped off parts of his body and offered it to the sacrificial fire. It came to such a pass that there was no more meat or blood left in his body. It had all been offered to the fire. He was just a skeleton. It was then that Brahma appeared before him and offered a boon.

Prahlada and my other cousins have taken over my kingdom, said Andhaka. Please grant me the boon that I may be able to see. Please also grant me the boon that I may not be killed by gods, demons, or humans, or even by the great Vishnu himself.

Brahma was in a fix. Earlier, many demons had asked for similar boons, but they had generally not mentioned Vishnu. So that, when the need arose, Vishnu had been able to kill them. But here was an asura who asking for the boon that even Vishnu would not be able to kill him. This would make him virtually immortal.

Everything that you have asked for is possible, replied Brahma. But all beings have to die. Indicate the circumstances under which you will die and the boons will be granted.

Since I have to die, said Andhaka, Let it be under the following conditions. If I ever wish to marry a beautiful woman who is like a mother unto me, let that be the hour appointed for my death.

This condition was better than nothing at all and Brahma granted Andhaka the

boons. Andhaka returned to his kingdom. When Prahala and the other cousins learnt that Andhaka had become so powerful because of the boons, they not only returned to him his kingdom, but theirs as well. Remember that Andhaka could now see.

The first thing that Andhaka did was to invade heaven. He defeated Indra and the other gods and made them pay taxes to the demons. Next he defeated the snakes (nagas), the gandharvas, the rakshasas, the yakshas (companions of Kubera) and the humans. Thus he began to rule over all the three worlds. For millions of years Andhaka ruled in this fashion. The religion of the Vedas suffered during this period, since Andhaka paid no attention to it.

Once Andhaka went to a visit to the Mount Mandara. The place was so beautiful that he made up his mind to live there. Three of Andhaka's generals were named Duryodhana, Vighasa and Hasti.

These three were exploring the environment of Mount Mandara when they came upon a cave. An ascetic was meditating inside the cave. He was dressed in the skin of a tiger, wore a garland of skulls, his hair was matted and he wore a crescent moon on his forehead. There was a beautiful woman near the ascetic. She was more beautiful than any other woman in the three worlds. The three generals concluded that this was the right wife for Andhaka.

When the generals came back to Andhaka and reported on what they had seen, the asura king said, What are you waiting for? Go to the ascetic and ask him for the woman.

Duryodhana, Vighasa and Hasti went back to the ascetic. You are only an ascetic, they said. You don't deserve such a pretty wife. Our master is the lord of everything and he is immensely rich. He is also handsome because of a boon received from Brahma. Give us this woman so that our master Andhaka may marry her.

Ask your master to come and take the woman himself, replied Shiva, for the ascetic, as you have already guessed, was none other than Shiva. And the beautiful woman was Parvati.

As soon as he heard this, Andhaka grasped his sword and came to fight with Shiva. The door to the cave was guarded by Nandi, and Andhaka first had to fight with him. Nandi easily defeated the asura and also defeated the asura soldiers who had accompanied their king. But Andhaka returned and again a fight raged with Nandi for five hundred years. Brahma, Vishnu, Indra and the other gods also came to help in the fight with the demons.

The general Vighasa was a very strong warrior. He opened his mouth wide and swallowed up all the gods, including Vishnu. So far, Shiva himself had not played any part in the fighting. But hearing what Vighasa had done, he ascended his bull and came out to fight. He killed Vighasa and rescued the gods from the asura's stomach. The asuras had a preceptor named Shukracharya who knew the art of bringing back dead beings to life. So Shukracharya moved around the battlefield, bringing back to life any demons that were killed. This was not helping the cause of the gods at all. Shiva's companions (ganas) captured Shukracharya and brought

him to Shiva. Shiva promptly swallowed up Shukracharya.

Soon all the demons were taken care of, with the exception of Andhaka. He continued to fight. Vishnu's mace could do him no harm and he only laughed at Indra's arrows. Some of the arrows did pierce the asura's body. But whenever drops of blood from his body onto the ground, asuras who were exactly like him in appearance were created from this blood. As a result, the battlefield was soon populated with thousands and thousands of Andhakas.

Shiva created a goddess known as Devi from his own body. Devi was appointed the task of drinking up the blood of the asuras before it could spill onto the ground. Thus aided by Devi, Shiva started to tackle the demons and soon there was only the original Andhaka left. Shiva flung a trident at him. The trident struck Andhaka on the chest and the asura king fell down dead.

When the war was over, Shukracharya prayed to Shiva and was released from Shiva's stomach.

Ruru

There was another demon who wanted to marry Parvati as well. His name was Ruru. He happened to see Parvati and decided that this was the woman who would be his wife. He began to perform tapasya so that his desire might be satisfied.

Brahma appeared before him and asked, Ruru, why are you performing such difficult tapasya? Can I offer you a boon?

That is a boon that not even I can grant you, said Brahma.

Brahma departed and Ruru continued with his meditation. This meditation was going on in a mountain named Malaya. And such was the power of Ruru's meditation that the mountain started to burn. The fires were so strong that even Shiva and Parvati had to run away from the mountain.

Lord, why are we running away? asked Parvati. Why don't you do something about the fire?

I can't, answered Shiva. This fire is on account of Ruru's tapasya and he is performing this tapasya so as to marry you. It is up to you to do something about Ruru.

Parvati decided that she would. While they were conversing, they saw a lion fighting with an elephant. Parvati slew the lion and skinned it. She wore the lion's pelt as clothing. Her hair became smeared with the lion's blood. Her appearance became terrible.

With a thunderous roar, Parvati went to where Ruru was. Ruru, she said. I have come. I am Parvati. I am the one you have been praying for. Now stop meditating.

Rubbish, replied the demon. Parvati is beautiful. Her face is like the moon, her hue is golden, and her arms are like lotus stems. Just look at yourself. Your looks are terrible. You can't be Parvati. You are lying. Go away, I don't want you.

Saying this, Ruru struck Parvati with a mace. Parvati was angry at this and she hit Ruru with her fists. The two fought, with Ruru flinging boulders and trees at the goddess. Parvati used her nails and her teeth to get at the demon. Ruru created

several other asuras from his body. In retaliation, Parvati created many goddesses known as shaktis from her body. The shaktis began to eat up the demons.

Ruru fled. But Parvati pursued him to the ends of the earth. He fled to heaven. Parvati followed him there. He fled to the underworld, but Parvati pursued him there as well. Finally, Ruru could flee no more. Parvati caught hold of him and tore off his head with her nails. She then drank the demon's blood. Parvati also skinned the demon.

Thus it was that Ruru was killed. On her return to Shiva, Parvati gave him the lion's pelt that she had so far been wearing and Shiva donned it. For her own clothing, Parvati put on Ruru's skin.

A False Parvati

Shiva had once gone on a visit to a city named Shonitapura. He was accompanied by many gandharvas and apsaras. Parvati was left behind in Kailasa and Shiva felt lonely without her.

He called Nandi and said, Go to Kailasa and ask Parvati to come here.

Nandi went to Kailasa and told Parvati that Shiva wanted her. Parvati said that this would take a little time, since she wanted to get ready first. Nandi went back and reported to Shiva what Parvati had said. Shiva waited for a little while, but Parvati did not come. He therefore sent Nandi again to Kailasa with the injunction that he should not come back without Parvati.

The apsaras meanwhile decided that they would play a trick on Shiva. One of them would disguise herself and pretend to be Parvati. An apsara named Chitrlekha agreed to do this. Another apsara named Urvashi disguised herself as Nandi. Other apsaras disguised themselves as companions of Parvati. So good were their disguises that it was impossible to detect them as being false.

The false Nandi then brought the false Parvati to Shiva and said, Parvati has come. Her companions, the other goddesses, have also come.

Shiva was delighted. He was not able to detect that this was a false Parvati. While they were having great fun, the real Parvati, the real Nandi and the real goddesses turned up and there was utter confusion. No one could tell the real ones from the false ones. Finally the mess was sorted out when the apsaras adopted their real forms.

Neither Shiva nor Parvati were angry at this practical joke.

Another False Parvati

This is an incident from the time when Parvati went away to do tapasya so as to become fair. Before going away to meditate, she called Nandi to her and said, My husband does not know the difference between real Parvatis and false ones. Keep careful guard at the gate and do not let any false Parvatis enter.

There was an asura named Adi. He performed tapasya and wanted a boon from Brahma which would make him immortal. Brahma refused to grant him this, but granted him the boon that Adi would be very strong. Happy with this boon, Adi

wandered around the Himalayas and discovered Nandi standing guard at the gate to Shiva's palace.

What are you doing here? the asura asked Nandi.

Nandi reported the conversation that had taken place with Parvati.

The demon went away. But he soon returned, this time disguised as Parvati. Lest Nandi not let him pass, he slithered through the gate disguised as a snake. And once inside the palace, he resumed his form of Parvati. He then went to meet Shiva. Shiva did not realize that this was a false Parvati and he came forward to embrace Adi. But no sooner had Shiva embraced him, than the asura adopted his own form and tried to kill Shiva. The two fought and Shiva killed Adi. But before dying, the asura played another trick.

He told Shiva, I have a brother who is stronger than me. He will return here in the form of Parvati and will kill you. This was a blatant lie. Adi had no brother.

The real Parvati returned after finishing her tapasya. But Shiva thought that this was demon disguised as Parvati. He created many beings from his body so as to kill Parvati. But Parvati also created many beings from her own body and these swallowed up Shiva's beings. When this had gone on thousands of times. Shiva realized that this must be the real Parvati.

Shiva and Parvati were united.

There were not more false Parvatis.

Yama's Story

The sage Sanathkumara was Brahma's son, Sanathumara had gone to visit Yama, the god of death. While they were conversing, a shining vimana brought a man to Yama who immediately stood up to honour the guest.

Yama worshipped him and said, I am honoured. I hope you had no problems on the way. The vimana will take you to Brahma's residence in Brahmaloaka.

After this guest had left, another shining vimana brought another guest who was also worshipped in similar fashion by Yama.

Sanatkumara was mystified at this. He asked Yama, Who are these two people? I have never heard of Yama worshipping anyone in such glowing terms. These two must be holy men indeed. They must have accumulated a lot of punya. Who are they? Tell me their stories.

Yama obliged.

There was a city named Vaidisha. The king who ruled there was named Dharapal. Nandi was cursed by Parvati that he would have to spend twelve years on earth as a jackal. His crime was that, when Parvati had gone to perform tapasya, Nandi had permitted a false Parvati to enter Shiva's palace. Nandi was born as a jackal. The jackal went to the confluence of the rivers Vitasta and Vetravati. There it set up a linga and prayed before it, going without food and water. After the twelve years passed, the jackal died and adopted a shining form. In this form, Nandi returned to Shivaloka.

King Dharapala had seen the jackal fasting and praying. He also witnessed its strange death. The king's wonder knew no bounds. He erected a temple in that

wonderful place. He brought several brahmanas to the temple and made them recite the Puranas there. When Dharapala died, it was decided that he would go to Brahmaloaka because of all this punya. This was the first guest who had come before Yama. Such are the wonderful virtues of worshipping Shiva and the Puranas.

What about the second guest? asked Sanatkumara.

The second guest used to be evil. He had never donated anything in his life. But he once heard the Puranas being recited and was completely converted. He arranged many recitals of the Puranas on his own and donated gold to the reciters.

This punya was going to take him to Brahmaloaka. Such are the wonderful virtues of hearing and reading the Puranas. Doing this is tantamount to worshipping Brahma, Vishnu and Shiva.

Shatanika and Shasranika

In the region named Jambudvipa, there used to rule a king named Shatanika. He was the best among warriors. But he was also very religious. He donated alms and treated his guests well. Every day, the brahmanas received gold and clothes from Shatanika. When Shatanika died, his son Sahasranika became king.

Sahasranika also ruled well and righteously. But he did not donate as much of alms to the brahmanas as his father used to. They took their complaint to the king and said, You do not give as much of alms to us as your father used to. Many brahmanas have already left your kingdom. So will the others, unless you increase the alms you give us.

I have indeed heard that the donation of alms to brahmanas brings punya, replied Sahasranika. I have also heard that all this punya takes one to heaven after death, until the time one has to be born again. Since my father accumulated all this punya by donating alms to brahmanas, he must be in heaven. You are all learned brahmanas. Why don't you tell me where my father is right now?

The brahmanas could not reply. They had no idea where Shatanika was. But later on, they met a learned sage named Bhargava. Bhargava was so powerful that the brahmanas were sure that he would be able to tell where Shatanika was. They begged Bhargava to help them. Bhargava was not very interested in helping the brahmanas. He was busy meditating and had no desire to waste his time on idle pursuits like finding out where dead people now were. But the brahmanas kept begging him and Bhargava eventually agreed.

The sun god himself led the way and, following the sun god, Bhargava went all the way to Yama's abode. It was a long distance away.

The sun god led Bhargava straight to where the twenty-eight crores of narakas (hells) were. The wailings of sinners who were being tortured could be heard. Before they could go any further, their way was barred by a brahmana.

Bhargava, said the brahmana, You owe me a coin for services rendered. You have not paid this and I am dead. Pay me the coin and only then can you proceed further.

I am not carrying any coins on me, replied Bhargava. When I return home, I will

collect a coin and bring it back to you. Now let me move forward.

Nonsense, said the brahmana. This is hell. Here payments are strictly on a cash basis. There is no question of paying up later. Pay or you shall not proceed. If you do not have any coins, why then, pay me one-sixth of all the punya that you have earned through your mediations.

Bhargava paid what was asked for and edged forward. He was successively stopped by a cowherd, a washerman, a tailor, a priest and a builder. To each of them Bhargava owed some money and they would not let him go until the debts were cleared. In each case, Bhargava parted with one-sixth of his punya so that he was left with none at all.

When these accounts were settled, the sun god led Bhargava to the hell where Shatanika was. Bhargava was bewildered to find such a righteous king as Shatanika in a hell. The king was hung upside down in a pot and was being boiled in oil.

Bhargava asked Shatanika, What is all this? Why are you in hell? You had accumulated a lot of punya through your righteous deeds.

Not really, replied the king. I did donate a lot of alms, especially to brahmanas. But all the money for the alms came from taxing my subjects severely. So it brought no punya at all. Go and tell my son that punya is best acquired by associating with righteous people. And most important of all, tell him to pray to Shiva in the month of Chaitra and on chaturdashi tithi (fourteenth day of the lunar fortnight).

When Bhargava returned, he related what he had been told to Sahasranika. Sahasranika did not stop donating alms. But the money for such alms no longer came out of the royal treasury. The king worked as a labourer and used this money for the donation of alms. He also observed the vrata that his father had asked him to observe in honour of Shiva.

Parashurama

There was a king named Gadhi. His daughter was name Satyavati. Satyavati was married to the sage Richika.

Richika arranged for a spectacular sacrifice. Some rice pudding was obtained from the yajna and Richika gave it to his wife Satyavati. He said, Split this rice pudding into two halves. Eat half yourself and give the remaining half to your mother. Here, let me divide it. This is your half and that is your mother's. We are brahmanas. So we will have a son who will display the traits of a brahmana. Your father is a kshatriya and your mother will have a son who will behave like a kshatriya.

Saying this, Richika went off to meditate in the forest. But mother and daughter managed to mix up their halves. In the course of his meditations, Richika realized that Satyavati was going to give birth to a brahmana son who would display kshatriya traits. Through his powers, he managed to postpone this birth by a generation. So Satyavati gave birth to Jamadagni. It was Jamadagni's son Parashurama who exhibited all the kshatriya like characteristics.

Gadhi's son was Vishvamitra. Vishvamitra was born a kshatriya. But because of the mixing up of the rice pudding, Vishvamitra turned out to be brahmana-like.

There was a king of the Haihaya dynasty named Arjuna. He had a thousand arms. He had also obtained the boon that flaming fire itself would be perpetually present on the tip of his arrow. Whenever he shot an arrow, the fire from the tip of the arrow burnt up the target. In this fashion, Arjuna used to burn up villages, cities and forests. He once burnt up the hermitages of sages. And one of the sages cursed Arjuna that he would be killed by Parashurama.

Parashurama learnt the art of fighting from Shiva himself. While Parashurama was away learning how to fight, Arjuna arrived in Jamadagni's hermitage. Jamadagni had a wonderful cow (dhenu), known as a kamadhenu because it produced whatever objects one asked (Kama) from it. Using this kamadhenu, Jamadagni treated Arjuna and his entire retinue to a royal feast.

Arjuna asked Jamadagni to give him this cow, but the sage refused. Arjuna then asked his soldiers to forcibly take away the cow. But just as this was going on, Parashurama arrived. He killed Arjuna, slicing off Arjuna's thousand arms in the process.

Having disposed of Arjuna, Parashurama went off to meditate and pay another visit to Shiva.

Taking advantage of Parashurama's absence, Arjuna's sons invaded Jamadagni's hermitage. They killed Jamadagni. When Parashurama returned, he exacted vengeance for this evil deed. He killed Arjuna's sons. Since Arjuna and his sons happened to be kshatriyas, Parashurama also killed all the kshatriyas in the world. He did this not once, but twenty-one times over. Why twenty-one times? The reason was that there were twenty-one weapon-marks on the dead Jamadagni's body.

But killing was a crime and Parashurama had committed a sin. As penance, Parashurama donated cows and performed a lot of tapasya. He also arranged an ashvamedha yajna. All this did not prove to be atonement enough. To complete the penance, Parashurama sought the advice of the sage Kashyapa.

Kashyapa told him to perform the donation that is known as tulapurusha. A tula (or tuladanda) is a pair of scales. The person (purusha) who is performing the donation is placed on one side of the weighing scale. On the other side are placed objects like honey, clarified butter, molasses, clothing and gold. The weight of the objects being donated has to be equal to the weight of the person performing the donation. This is known as tulapurusha. Parashurama performed tulapurusha and was freed from his sin.

Hells

There are several hells. Each hell is earmarked for a specific type of sinner.

A killer of brahmanas, a false witness, a liar and a drinker of wine is sent to the hell named rourava. Shukara is for thieves and killers of cattle. Killers of kshatriyas and vaishyas are also sent there. Those who commit infanticide are sent to taptalouha. A person who insults his teacher or criticizes the Vedas goes to

taptakhala. Those who insult gods, brahmanas or kings are sent to krimibhaksha. Lalabhaksha is reserved for those who eat without offering food to the gods. A brahmana who eats what he should not goes to vishasana.

Sellers of wine are to be found in rudhirandha and killers of bees in vaitarani. Cheats are sent to krishna and destroyers of trees to asipatravana. A hunter of deer goes to vahnijvala, Agnimaya is for arsonists and sandamsha for those who fail to complete a vrata. If you accept your son as a teacher, you are sure to go to shvabhojana.

The punishment is strictly in proportion to the crime committed. But penance diminishes the severity of the sin. The best form of penance is prayer to Shiva. Even if one merely remembers Shiva, that is enough.

Geography

The earth is divided into seven regions (dvipas), The names of these regions are Jambudvipa, Plakshadvipa, Shalmalidvipa, Kushadvipa, Krounchadvipa, Pushkaradvipa and Shakadvipa. These seven regions are surrounded by seven seas. The names of the seas are Lavana, Ikshu, Sarpi, Dadhi, Dugdha, Jala, and Rasa.

Mount Sumeru is right in the middle of Jambudvipa. To the north of Sumeru are the mountains Nila and Shvetabhingi and to the south of Sumeru are the mountains Himavana. Hemakuta and Nishada. These mountains are full of all sorts of jewels.

Jambudvipa is divided into many parts (varshas). Right in the centre, where Mount Sumeru is located, is Ilavritavarsha. To the south of Sumeru are Bharatavarsha, Kimpurushavarsha and Harivarsha. To the north of Sumeru is Ramyakavarasha. Next to this is Hiranmayavarsha and further north is Uttarakuruvarsha.

The four major mountains in Ilavritavarsha are Mandara, Gandhamadana, Vipula and Suparshva. They are respectively to the east, south, west, and north of Sumeru. Bhadrashvavarsha is to the east of Sumeru and Ketumalavarsha is to the west. On the top of Mount Sumeru is Brahma's famous city. The holy river Ganga flows through the sky and divides into four. The names of these tributaries are Sita, Alakanada, Chakshu and Bhadra. Sita flows to the east of Sumeru, Nanda or Alakananda to the south. Chakshu to the west and Bhadra to the north.

Bharatavarsha is bounded by mountain ranges on the north and the sea on the south. Bharatavarsha is divided into nine parts. The names of eight of these parts are Indradyumna, Kaseru, Tamraparna, Soumy, Gabhastimana, Nagadvipa, Gandharva and Varuna. The ninth part is an island surrounded by the ocean. On the eastern side of Bharatavarsha live the kiratas, on the western the yavanas, on the southern the andhras and on the northern the turaskas.

The seven major mountains in Bharatavarsha are named Mahendra, Malaya, Sahya, Shuktimana, Riksha, Vindhya and Pariyatra. From each of these mountains several rivers flow.

Bharatavarsha is a sacred place. Only those who have accumulated punya over a

thousand human lives get to be born in Bharatavarsha. Shiva is always present here to offer salvation to the residents.

Astronomy

How far do the boundaries of bhuloka (earth) extend? These boundaries extend to the furthest points that can be lit up by the rays of the sun and the moon. Above the region of the sun is that of the moon. This is successively followed by the regions of Budha (Mercury), Shukra (Venus), Mangala (Mars), Brihaspati (Jupiter), Shani (Saturn) and the nakshatras (stars). Next comes saptarshiloka, the circle of the seven great sages (the constellation Ursa majoris). These regions beyond the earth are known as bhuvanloka. Beyond it is svarloka or svarga (heaven). Bhuloka, bhuvanloka and svarloka are destroyed in the destruction that comes at the end of a kalpa.

Regions which are further beyond are not destroyed at the end of a kalpa. The first of these regions is dhruvaloka, the circle of the Pole Star. Next come maharloka, janaloka, tapaloka and satyaloka. Including the earth, there are thus seven regions (lokas) that have been mentioned.

Under the earth is the underworld (patala). This is also divided into seven regions. Their names are patala, sutala, vitala, nitala, mahatala, agryasutala and rasatala.

Manvantaras

Each manvantara is ruled over by a Manu and there are fourteen manvantaras in any kalpa. The gods (devas), the seven great sages (saptarshis), and the Indra, change from one manvantara to another.

The first Manu was Svayambhuva. The names of the gods then were yama and the names of the seven sages were Marichi, Atri, Angira, Pulastya, Pulaha, Kratu and Vashishtha.

The second Manu was Svarochisha. The names of the gods then were tushita and the names of the seven sages were Agnidhra, Agnivaha, Medha, Medhatithi, Vasu, Jyotisvana and Dyutimana.

The third Manu was Uttama. The names of the gods then were rishabha and the names of the seven sages were the urjas. (The individual names of the sages are not given).

The fourth Manu was Tamasa. The names of the gods then were satya and the names of the seven sages were Gargya, Prithu, Agni, Janya, Dhata, Kapinka and Kapivana.

The fifth manu was Raivata. The names of the gods then were raibhya and the names of the seven sages were Vedavahu, Jaya, Muni, Vedashira, Hiranyaroma, Parjanya and Urddhavahu.

The sixth Manu was Chakshusha. There were five types of gods in the sixth manvantara and their names were adya, prasuta, ribhu, prithugra and lekha. The names of the seven sages were Bhrigu, Naha, Vivasvana, Sudharma, Viraja, Atinama, and Asashishnu.

The seventh manvantara is the manvanatara that is now going on. The seventh Manu is Vaivasvata. The names of the seven sages are Atri, Vashishtha, Bhavya, Kashyapa, Goutama, Bharadvaja and Vishvamitra.

The remaining seven manvantaras will come in the future.

The eight Manu will be Savarni. The Shiva Purana gets extremely confused here and it is not possible to make out clearly who the gods will be in the future manvantaras. But the names of the seven sages of the eighth manvantara are Viravana, Avanivana, Sumantra, Dhritimana, Vasu, Varishnu and Arya.

The nine Manu will be Rohita. The names of the seven sages will be Medhatithi, Vasu, Bhargava, Angira, Savana, Havya and Poulaha.

The tenth Manu will be Merusavarni. The names of the gods then will be dvishimanta and the names of the seven sages will be Havishmana. Pulaha, Sukriti, Ayomukti, Vashishtha, Prayati and Nabhara.

The eleventh Manu will be Brahmasavarni. The names of the seven sages will be Havishmana, Kashyapa, Vapushmana, Varuna, Atreya, Anagha and Angira.

The twelfth Manu will be Dharmasavarni. The names of the sages will be Dyuti, Atreya, Angira, Tapasvai, Kashyapa, Taposhana and Taporati.

The thirteenth Manu will be Rouchya. The names of the seven sages will be Kashyapa, Magadha, Ativahya, Angirasa, Atreya, Vashishtha and Ajita.

The fourteenth and last Manu will be Bhoutya. The names of the seven sages are not mentioned.

What about the gods of the seventh manvantara, the era that is now current? The gods now are forty-nine vayus, eleven rudras, two ashvinis, twelve adityas and eight vasus.

Vaivasvata Manu

The sages wished to know from Romaharshana the details of Vaivasvata Manu's birth.

The sage Kashyapa's son was Vivasvana or the sun. The sun was married to Tvashta's (same as Vishvakarma) daughter Samjna. Vivasvana and Samjana had three children, Vaivasvata, Yama and Yamuna.

Samjna could not however stand the strong energy of her husband, the sun. From her own body she created Chhaya, a woman who looked just like her. Samjna and Chhaya could not be distinguished from each other.

Samjna told Chhaya, Stay here and pretend to be Samjna. Look after my three children, Vaivasvata, Yama and Yamuna. I am going off to my father's house. Don't tell anyone that you are not Samjna.

I will do your bidding, replied Chhaya, But the moment someone grasps me by the hair, I will divulge the truth.

Samjna went to Tvashta's house. When she had spent quite some time there, her father got suspicious and wanted to know why she was not returning to her husband. Samjna therefore adopted the form of a mare and began to live in the kingdom that is known as Uttarakuru.

Meanwhile, the sun and Chhaya had a son named Savarni. It was clear that Chhaya doted on Savarni. In comparison, Yama felt neglected. Yama was still very young and in a fit of rage, he kicked Chhaya. Chhaya cursed Yama. Yama was very surprised at this, since no mother curses her own son. He went and reported it to the sun. The sun deduced that Chhaya could not be Yama's mother. He grasped Chhaya by the hair and the truth came out.

The sun then went to Tvashta in search of Samjna. It was discovered that Samjna had done all this because she could not bear the energy of her husband. Tvashta chiselled off some of the sun's energy so that his radiance become muted.

Learning that Samjna had adopted the form of a mare, the sun adopted the form of a horse. He went and met his wife. As horse and mare, they had two children. These were the twin gods known as the Ashvins. They were also called Nasatya and Dasra.

Vaivasvata Manu performed a yajna so as to have a son. From the sacrifice, a daughter Ila was born. Chandra's son Budha married Ila and they had a son named Pururava. This was the origin of the lunar dynasty which started with Pururva.

Later on, Vaivasvata Manu had nine sons. Their names were Ikshvaku, Shivi, Nabhaga, Dhrishnu, Sharyati, Narishyanta, Isha, Karusha and Priyavrata. These sons were the originators of the solar dynasty.

Epilogue

The assembled sages were gratified at Romaharshana having recited for them the Shiva Purana. They worshipped Romaharshana. But, warned Romaharshana, never divulge what I have told you, to those who are disrespectful or to those who do not believe in god.

Repeatedly, Shiva himself appears in order to bless his devotees. A person who donates the Shiva Purana, along with gold and a bull, gets to live for ever in Shivaloka.

Introduction to the Siva Purana

The Siva Purana tells how the Supreme Being as Siva created the universe and incarnated in various ages to spread righteousness, knowledge, and devotion among humanity. The worship of Siva involves chanting the Aum Namah Sivayah mantra with rudraksa prayer beads, realizing the divine presence in the Siva Linga, and smearing the body with bhasma holy ash. The ultimate goal is for the devotee to merge in Siva consciousness through yoga meditation. The Siva Purana, composed by Veda Vyasa, describes events over 5000 years ago and goes all the way back to the original creation. Modern materialistic man tends to dismiss the Purana stories as child-like tales of Indian mythology. The agnostic rationalist argues that these are mere legends of the past whose fiction is proven by the apparent fact that there are no visible incarnations or manifestations of the Supreme Being in today's modern age. But the stories of the Supreme Being Siva meeting with and blessing humanity do not end when the last chapter of Veda Vyasa's Siva Purana is read.

The story of Siva is eternal and continuous with humanity. In the eleventh century, Sekkizhaar following in the footsteps of Veda Vyasa, composed the Periya Puranam. This great Tamil devotional classic tells of 63 Nayanmars or devotees of Lord Siva, who underwent many sacrifices until they attained realization of the adorable form of Siva manifesting directly before their eyes. Even today Lord Siva is appearing concretely and affecting the lives of those souls who are pure in heart. All the stories of the Siva Purana are meant to inspire the spiritual aspirant to follow the path of yoga and attain union with God. The eternal role of Lord Siva is that of the guru who teaches meditation to lead the spiritual aspirant to Self Realization.

Siva is God who draws us within. He has three spiritual forms in Indian culture. Siva sits on Mount Kailasa in silent meditation. He is the king of yogis and the original teacher of spiritual science. The message of Siva for the spiritual seeker is to become one with Siva's consciousness by meditating within to experience the Absolute. When the Absolute is realized in meditation, all ties with the world of name and form are broken. Siva is always living in bliss because he knows that it is in the inner silence that God's presence manifests. Siva is always in Samadhi and his realization of the Divine light is represented in India as the Linga. The Linga is the symbol of God beyond human form. The Linga represents the disc of the soul's radiant eternal divinity. In the highest stages of meditation, God transforms himself from the personal blessing deity into the absolute light. When

the spiritual seeker follows the path of Siva through yoga mediation, he becomes one with Siva's consciousness and realizes God as light and bliss. Siva's bliss form in Indian culture is represented as the cosmic dancer, the great Nataraja. Siva dances in ecstasy in the bliss of the heart of the realized yogi who has experienced Samadhi. How can Siva have the form of a meditating yogi, a Linga, and a cosmic dancer? That is Siva's mystery which only the yogi who becomes absorbed in meditation can solve and experience. Siva is very compassionate because by his example he is always teaching mankind that the highest joy in life only comes by seeking to find God's presence within. So the mission of Siva in the forms of the meditator, the Linga, and the Nataraja dancer is to draw man's soul within and thus merge in God's light and presence. Hence the goal of the Siva Purana is to awaken man's soul by worship of the Supreme Being as Siva in order to attain union with God through yoga meditation.

2

Vidyeshvara Samhita of Siva Purana

Chapter 1 – The sages at a sacrifice in Prayaga meet Suta (Romaharsana), the Puranic disciple of Vyasa. The sages ask how sinful men, living in the Kali Yuga, can attain salvation.

Chapter 2 – Suta says that the Siva Purana contains the essence of Vedanta and dispels all sins.

Chapter 3 – Brahma tells the sages that Siva is the first Being who can only be realized by devotion. Siva devotion is through Sravana (listening), Kirtana (glorifying), and Manana (mental deliberation). Siva Purana describes Bhakti (piety and devotion), Jnana (wisdom), and Vairagya (non-attachment).

Chapter 4 – Brahma's son Sanat Kumara tells Vyasa that salvation is through the means of glorifying, listening, and deliberation about Siva.

Chapter 5 – Only Siva is with form and formless. Having both attributes, Siva is worshipped in the Linga and the embodied form. Other deities, not being Brahman, have no formless aspect. Siva showed quarreling Brahma and Vishnu his Linga form.

Chapter 6 – Brahma and Vishnu fight over who is superior. The devas visit Siva at Kailasa appealing for peace.

Chapter 7 – Siva assumes the form of a column of fire on the battlefield. Vishnu becomes a boar and searches its root below. Brahma becomes a swan and searches its top. Brahma falsely says he saw the top of the column of fire and that the Ketaki flower is his witness. Siva comes out of the column of fire and praises

Vishnu telling the truth and offers him worship among the general public equal to his own.

Chapter 8 – Siva creates Bhairava who cuts off Brahma's fifth head. Siva tells Brahma that because of his lie he will not be honored by the general worshipping public with a separate temple. Siva tells the Ketaki flower that because of her lie there will be no place for her in Siva's worship.

Chapter 9 – Brahma and Vishnu worship Siva as the Supreme Lord with holy consecrated articles. Siva says that he will bless those fasting and worshipping his Linga or embodied image on Sivaratri. Siva's original infinite column of fire will become finite for the sake of human worship. Linga confers worldly enjoyment and salvation. Only Siva has manifest and unmanifest forms. Siva is the Supreme Brahman.

Chapter 10 – Siva's five divine activities are creation, preservation, destruction, concealment, and grace. Creation is by earth, maintenance is by water, destruction is by fire, concealment is by wind, and grace is by sky. Siva's five activities are observed in the five elements. Siva has five faces to carry out these activities. Siva assigns creation to Brahma, preservation to Vishnu, destruction to Rudra, concealment to Mahesa, and liberation by Siva himself. Siva tells Brahma and Vishnu to recite Aum mantra to acquire knowledge of Him. The worship of the Linga form is superior to Siva's embodied form for those seeking liberation.

Chapter 11 – Two types of Lingas are the stationary and the mobile. The Pedestal is Parvati and the Linga is Siva. The devotee attains the region of Siva by offering water, food, obeisance etc. to the Linga. Siva accords benefit as befitting the endeavor put in. During meditation the repetition of Aum must be mental.

Chapter 12 – Siva has raised up temples and holy centers for the liberation of the residents of these localities.

Chapter 13 – It is the duty of everyone to get up early and meditate on God. While practicing the Aum mantra one shall fully realize the identity of the individual soul with the Supreme Brahman. One should meditate on God in the chakra centers concentrating on his identity with Brahman through Soham Japa. When one fully enjoys the pleasures by means of wealth acquired by virtuous means one comes to the stage of detachment. Bad conduct leads to misery and good conduct to happiness. A man must give others what they beg of him according to his ability, otherwise he will be indebted to that extent even in his next birth.

Chapter 14 – Ascetics have consigned the sacred fire to the Atman and their taking restricted food quantity is the sacrificial offering. The repetition of the mantras of the favorite deity accords the respective benefits of the day of the week. Poor men shall worship the deity with austerities and rich men by spending money. After enjoying the pleasures in heaven they are again reborn in the world.

Chapter 15 – The place where the mind is quite at home is the most excellent of all places. Persons of unflinching devotion to austerities and perfect knowledge, yogins and ascetics deserve holy worship since they quell others' sins. Only a person of purified soul can save others.

Chapter 16 – Clay idol worship is conducive to the attainment of desires. The sixteen forms of service to be observed are water, flowers, food, lamp, etc. By the worship of deities, the devotee attains the different regions. By the worship of Ganesa the devotee shall attain his wish in this world itself. Siva Linga Puja wards off births. The entire universe is pervaded by Siva as Nada, and Sakti as Bindu. The Linga is the fusion of Bindu and Nada and is the cause of the universe. Linga is the fusion of the symbols of Siva and Sakti.

Chapter 17 – The twofold pranava is subtle and gross. The subtle is Aum and the gross is Namah Sivayah. The subtle one syllable pranava is for the liberated living. Fourteen worlds are evolved out of the five elements. Beyond Brahma lokas, are Vishnu lokas, and beyond that are Saktilokas, and beyond are Sivalokas. Dharma has the symbolic bull shape. Liberation is realizing the nature of Atman. The devotee should worship both Siva and Sakti. In the body's lower part is Brahma, in the middle is Vishnu, and in the top is Siva.

Chapter 18 – The control and subjugation of nature is salvation. One should worship Siva, the creator of nature's wheel, for the cessation of the revolution of the wheel. Svayambhu self originated Linga comes out of the earth by Siva when the devas and the sages gladden Siva by their austerities. Ashes are to be smeared over the forehead as three parallel lines. The worship of Guru is worship of Siva. Liberation is quicker by the stationary Linga worship.

Chapter 19 – All mobile Lingas are a single whole, while stationary Lingas are of two pieces.

Chapter 20 – One should worship a clay Linga with water, flowers, mantras, etc. for worldly pleasures here and salvation hereafter. Siva accords benefits when he is propitiated with devotion.

Chapter 21 – By worshipping the Linga, man attains identity with Siva. All other rites can entirely be abandoned. There is no other means to save persons submerged in the ocean of worldly existence. The eight Siva manifestations to be worshipped with the eight cosmic bodies are Sarva in earth, Bhava in water, Rudra in fire, Ugra in wind, Bhima in ether, Isvara in sun, Mahadeva in moon, and Pasupati in sacrificer. Siva worship shall be performed facing the North. Siva must be worshipped with Tripundra (triple forehead ash lines), Rudraksha, and Bilvapatra leaves.

Chapter 22 – Food offered to Siva purifies one. The Bilva tree is the symbol of Siva.

Chapter 23 – Siva’s name, the ashes, and the Rudraksha beads are very holy because they destroy all sins.

Chapter 24 – Putting the Tripundra ashes in three horizontal parallel lines is necessary for those seeking salvation. A Sivayogin is outside the pale of caste and the life stage rites because of his conception “I am Siva”.

Chapter 25 – Rudraksha is a favorite bead of Siva and removes all sins. From Siva’s tear drops came Rudraksha plants.

3

Rudra Samhita:Section I – Srsti Khanda of Siva Purana

Chapter 1 – Mahesvara is Aguna (free from attributes). The trinity is born of Siva. Among them Mahesa when he has all the substrata of elements is Siva himself as distinct from Mahesa.

Chapter 2 – Indra sends Kamadeva to disturb the penance of Narada. Indra fears Narada will take away his kingdom. By Siva's grace, Kama the enemy of the sages' penance, failed to disturb Narada. Narada mistakenly thought he had conquered Kama on his own. Narada boasts of this to Siva, Brahma, and Vishnu.

Chapter 3 – Narada attends the voluntary wooing (Svayamvara) of a king's daughter in a city created by Vishnu's maya. Narada desires to marry King Silanidhi's daughter Srimati. Narada asks Vishnu for his divine form to attract Srimati to pick him as her husband. Vishnu gives Narada the face of a monkey. The real Vishnu comes in the guise of a king and Srimati puts the garland around his neck. Two of Siva's attendants tell Narada he has the face of a monkey. Narada curses them to become demons.

Chapter 4 – Narada goes to Vaikuntha and curses Vishnu to experience misery in a human form due to separation from a woman. (Rama incarnation has monkeys as his allies). Then Siva withdraws his Maya from Narada. Narada asks Vishnu to forgive him. Vishnu tells Narada to hymn Siva's names to destroy all sins and to become a Siva devotee.

Chapter 5 – Narada visits Siva's holy places. Narada meets two Siva attendants whom he cursed. Narada tells them that they will be born as two demons that will die at the hands of a manifestation of Siva. Narada worships Siva at Kasi (Benares). Narada visits Brahma and asks questions on Siva's nature. The trinity is born as parts of Siva. Mahesa has all the parts of Siva and is Siva himself.

Chapter 6 – At the time of the Great Dissolution (Mahapralaya) all objects are dissolved, all is darkness, voidness, and only the Sat-Brahman alone is present. That Being wished to create a second. The manifest form of the formless Being is Sadasiva (or Isvara). Isvara then created the physical form of Sakti from his body. That Brahman, together with Sakti, created Sivaloka. Siva creates Vishnu

out of his left side. Siva tells Vishnu to perform penance. Water currents flow from Vishnu's body. Vishnu then goes to sleep. The twenty-four cosmic principles originated from Prakriti (nature).

Chapter 7 – A lotus comes out of Vishnu's navel. Siva creates Brahma from his right limb. Siva produces Brahma through the umbilical lotus of Vishnu. Siva tells Brahma to perform penance. Brahma and Vishnu argue over who is superior and fight. Then a Linga of infinite fire appears. Brahma becomes a swan and Vishnu becomes a boar to find its root, but they both fail.

Chapter 8 – The Aum sound arises. Aum expresses the Supreme Brahman. Vishnu sees the letters A, U, M, and above that the pure Crystal Brahman. Vishnu realizes Brahman embodied Aum Sabda Brahman. A is the source of Vishnu, U is the source of Brahma, and M is the source of Rudra. A divine golden egg floats on the waters after the A bija deposited from the Linga of the progenitor into the letter U of the yoni. The egg splits in two giving birth to Brahma and upper and lower regions. Vishnu gets the darshan of five faced Sada Siva in the form of the letter-embedded Brahman.

Chapter 9 – Siva tells Brahma to create and Vishnu to preserve. No one is to make a distinction between Vishnu and Siva. Siva breathes the Vedas into Vishnu. Siva tells Vishnu to worship his Linga form. Siva promises to manifest Rudra through Brahma's eyebrows. Vishnu and Brahma are born of Prakriti but not Rudra. Uma's Sakti shall be with Brahma as Sarasvati, with Vishnu as Lakshmi, and with Siva as Kali. Vishnu is in Siva's heart and Siva is in Vishnu's heart. Siva is the Supreme Brahman, beyond the Trinity and Nature.

Chapter 10 – Siva says that Vishnu will incarnate to save the world from evils. The whole universe finally merges into the Linga. Siva tells Vishnu he is Saguna when he becomes Rudra with this body.

Chapter 11 – One should worship the Siva Linga to fulfill desires. One should get up before sunrise at Brahma muhurta. Washing the body, offering flowers, lights, and water to the Linga are part of the worship. The worship of the Linga shall be performed by the Pranava mantra alone.

Chapter 12 – The Gods ask Vishnu whom to worship. Vishnu tells them to always worship the Siva Linga. Visvakarma makes Lingas for the devas and the celestial sages to worship. Meditation brings divine vision and knowledge. Yogins meditate on the subtle Linga by the mind. Till the realization of perfect knowledge, a man should continue to worship Siva by rituals. Since Siva is in the heart, an idol is only a ladder to attain the Nirguna knowledge through a Saguna means. Devotion is the root of knowledge.

Chapter 13 – One should get up at Brahma Muhurta an hour before dawn and pray to Siva to awake and bless the universe.

Chapter 14 – One shall worship the Linga with grains, flowers, and water, etc.

Chapter 15 – Varahakalpa starts after Vishnu assumes the boar shape and Brahma assumes the swan shape searching for the fiery Linga column's root. Then the Virat form of the insentient cosmic egg consisting of the twenty-four principles

arose. Vishnu enters the cosmic egg of twenty-four principles and makes it sentient. The Puranic cosmology divides the cosmic creation into nine classes such as the creation of insentient objects, creation of animals, creation of divine beings, creation of human beings, creation of elements, creation of intellect, creation of subtle elements, secondary creation, and secondary and primary creation. Brahma's mental sons refuse to carry on activities of creation. Siva appears as the half man and half woman shape out of Brahma's eyebrows. Siva pledges in his manifestation as the preceptor to lift up all beings immersed in the ocean of distress by conferring on them perfect knowledge.

Chapter 16 – Brahma creates five elements and ten mind born sages from his body. Then he creates the devas and the asuras. Brahma then splits his body into half with the form of a woman (Satarupa) and half with the form of a man (Manu). Then through sexual intercourse they create beings and fill the worlds with progeny. The Trinity represents the three gunas which are Siva's manifestations.

Chapter 17 – Yajnadatta, a Vedic sacrificer, has a son named Gunanidhi who gambled and was irreligious. His father Yajnadatta finds out about his stealing family items and losing them in gambling. Yajnadatta disowns his son Gunanidhi.

Chapter 18 – Gunanidhi leaves home. Gunanidhi steals food offered to Siva in a temple while devotees sleep. The watchmen kill him before he could eat the Siva food offerings. Siva's attendants tell Yama's attendants that they will take Gunanidhi to Sivaloka because he gave a piece of his cloth to make the temple lamp burn brighter near the Linga. Yama tells his attendants to avoid taking Siva devotees to hell for punishment. Then Gunanidhi is later reborn as Dama, the son of the Kalinga King. Dama was a great Siva devotee. He had all Siva temples furnished with lamps. Then he became after death Kubera. Thus even the smallest service rendered to Siva bears rich fruit in time.

Chapter 19 – Kubera does penance on Siva. Siva appears and makes him the lord of wealth. Kubera's left eye bursts while lustfully looking at Uma.

Chapter 20 – Siva goes to Kailasa and all the Devas come there after Rudra sounds his drum giving out the divine Nada sound. The Devas eulogize Siva and return home. Siva entrusts Brahma with creation and Vishnu with preservation. Siva, in the form of Rudra, promises friendship to Kubera. Siva meditates on Kailasa. Siva, in the form of Rudra, sports on Kailasa. Then Siva marries Sati the daughter of Daksha Prajapati and sports with her following the conventions of the world.

4

Rudra Samhita:Section II – Sati Khanda of Siva Purana

Chapter 1 – Rudra is the complete manifestation of Siva and his abode is Kailasa. Brahma wanted to delude Siva. Daksha, Brahma's son, has Sati as a daughter who is really Uma and later performs penance to become Rudra's wife. Daksha performs a sacrifice without inviting Siva and Sati. Sati casts off her body in the fire and Siva creates Virabhadra to destroy Daksha's sacrifice. Siva relents and

brings Daksha back to life to resume the sacrifice. Then Sati was reborn as Parvati the daughter of Himalaya and performs penance to attain Siva as her husband.

Chapter 2 – Originally Siva was separated from Sakti and was pure consciousness alone, but when united with Sakti he became filled with attributes and forms. When Brahma lusts after his daughter Sandhya, Kama appears as his mental creation and smites all with love. Brahma assigns Kama the task of facilitating creation by causing lust in all beings.

Chapter 3 – Kama shoots his five flower arrows at the divine sages and they lust after Sandhya. Dharma prays for Siva's aid against Kama. Siva rebukes Brahma and the sages for their lust. From the sages' semen falling on the ground, the dead father ancestors (pitris) were created. Kama's wife Rati is born from Daksha's sweat. Brahma curses Kama to be burnt after trying to make Siva lustful.

Chapter 4 – Daksha gives Rati to be Kama's wife. Kama forgets Brahma's curse.

Chapter 5 – Sandhya, Brahma's daughter, performs penance and gets reborn as Arundhati, the wife of the Rishi Vasistha. Sandhya does penance to expiate herself from the sin of causing others to be lustful. Brahma orders Vasistha to instruct Sandhya in performing penance to burn off her sins of causing others to be lustful. Vasistha tells Sandhya to worship Siva by the mantra "Om Namah Sankaraya Om". He tells her to do the penance silently and observe a near fast.

Chapter 6 – Siva forgets Sandhya's previous lust sin and promises no being shall become lustful at birth. Siva predicts in her next birth she will be a model chaste wife.

Chapter 7 – Sandhya meditates on Vasistha in the disguise of a Brahmin boy who instructed her in penance. Sandhya enters Medhatithi's sacrificial fire. Half her body becomes dawn, and the other half becomes dusk. Then Arundhati is found by Medhatithi in his sacrificial pit. Arundhati marries Vasistha.

Chapter 8 – Brahma wants to make Siva take a wife. Brahma is still angry that Siva rebuked him for lusting after his daughter Sandhya. Brahma asks Kama to delude Siva with lust to make him take a wife. Spring is born from Brahma's sigh and is called Vasanta. Kama is to be aided by Vasanta.

Chapter 9 – Kama, Rati, and Vasanta go to Siva's abode and delude all beings but Siva. Siva, an expert in Yogic practices, cannot be charmed. Brahma creates Ganas called Maras to aid Kama's lust delusion activities. Kama fails in a second attempt to delude Siva.

Chapter 10 – Brahma tells Vishnu of his unsuccessful attempts to get Siva to take a wife. Vishnu tells Brahma to recognize Siva as God. Vishnu asks Brahma to command Daksha to do penance to beget the Goddess who will be given as a wife to Siva.

Chapter 11 – Brahma hymns Durga and asks her to become born as Daksha's daughter and afterwards Siva's wife. The Goddess, knowing Brahma's delusion, still promises to be born as Daksha's daughter Sati and become Siva's wife.

Chapter 12 – Daksha does penance meditating on the Goddess and asks the Goddess to be born as his daughter and become Siva's wife. The Goddess

promises to be born as Daksha's daughter, but threatens to cast off her body if he is disrespectful to her.

Chapter 13 – Daksha complains to Brahma that the mind born creation is not increasing in size. Brahma tells Daksha to marry Asikini and create offspring by sexual intercourse. Daksha begets five thousand sons named Haryasvas. But Narada dissuades the Haryasvas from producing offspring by asking them to see the end of the earth. Narada gets Daksha's next one thousand sons named Sabalvas to disappear by going to the ends of the earth. Daksha curses Narada to roam the worlds without ever staying in one place.

Chapter 14 – Daksha begets sixty daughters and gives in marriage ten to Dharma, thirteen to Kasyapa, twenty seven to the moon, two to Bhrgu, two to Angiras, two to Krsava, and the rest to Tarkasya. The Goddess is born as Daksha's daughter Sati. All heaven rejoices. Sati immediately becomes a Siva devotee.

Chapter 15 – Sati seeks her mother's permission to perform penance with the goal of securing Siva as her husband. Keeping strict control over her diet and repeating various mantras she worshipped Siva with different fruits, flowers, and leaves. She was completely engrossed in meditating on Siva. The gods and sages pay respects to Sati and then eulogize Siva at Kailasa.

Chapter 16 – Brahma asks Siva to accept Sati as his wife. Siva promises Brahma and Vishnu, although he is a detached Yogi, that he will marry a woman who must be a yogini and a loving wife. Siva threatens that if his wife ever disbelieves him, he will abandon her. Brahma asks Siva to marry Daksha's daughter Sati, who is doing penance for securing him as her husband. Siva, being favorably disposed to his devotees, says: "so be it."

Chapter 17 – Sati sees Siva while meditating. Siva promises to fulfill her wish. Sati asks for her desired bridegroom. Siva tells her: "you will be my wife." Sati asks for a marriage in the presence of her father. Siva agrees. Sati returns to her parents. Siva asks Brahma to speak to Daksha so that he shall give his daughter Sati to Siva. Daksha tells Brahma he agrees to give Sati to become Siva's wife in marriage.

Chapter 18 – Siva, the devas, and the sages go to Daksha's house, for the marriage. Brahma performs the marriage rites between Siva and Sati.

Chapter 19 – Brahma looks at Sati with lust and semen drops fall on the ground. Siva listens to Vishnu's pleas not to kill Brahma. Vishnu says that the Trinity are the parts of Siva.

Chapter 20 – Siva tells Brahma to touch his head. Brahma becomes a bull to atone for the sin of looking at Sati with lust. Four dissolution clouds emanated from Brahma's spilt semen drops. Siva goes with Sati to the Himalayas.

Chapter 21 – After the marriage, Siva and Sati return home and rejoice in worldly conventions. They enjoy the beautiful sights of nature on Kailasa and make love frequently.

Chapter 22 – Sati complains of rain clouds. Siva says the rain clouds never go to Kailasa. Siva goes with Sati to stay on Himalaya's summit where they sport about for a long time in nature's beauty.

Chapter 23 – After being satiated with sporting with Siva, Sati asks him the principle whereby all living beings surmount worldly miseries. Siva replies that perfect knowledge is the consciousness that "I am Brahman" in the perfect intellect where nothing else is remembered. Siva says that perfect knowledge descends in a person devoted to Siva. The nine-fold devotion consists of listening, eulogizing, remembering, serving, surrendering, worshipping, saluting, friendliness, and dedication. In the Kali Yuga devotion is easier than knowledge and detachment. Siva promises that he will always assist a man endowed with devotion and remove his obstacles.

Chapter 24 – Everything is a sport of Siva. While wandering over the earth, Siva and Sakti reach the Dandaka forest where they saw Rama searching for Sita. Later Siva reveals his Divine form to Rama. Sati being deluded by Siva's maya is surprised. Sati asks why Siva behaves like a devotee on seeing Rama. Siva says Rama is Vishnu's incarnation and Lakshman is Sesa's incarnation. Sati goes to Rama in Sita's form to test his divinity. But Rama recognizes her as Sati. Sati asks how Rama became worthy of being saluted by Siva.

Chapter 25 – Rama tells Sati that once Siva had the architect god Visvakarman make an excellent hall and throne. Then, in the presence of the Gods and sages, Siva coronates Vishnu with a crown and confers what was his own on Vishnu. Siva tells everyone there to respect and extol Vishnu. Siva tells Vishnu to protect the world by taking different incarnations. Rama tells Sati he is part of Vishnu's current fourfold incarnation. Siva mentally forsakes Sati who doubted Rama's divinity.

Chapter 26 – At a sacrifice performed at Prayaga, Siva doesn't bow to Daksha. Daksha curses Siva not to obtain his sacrificial share. Daksha curses Siva and his attendants to become heretics and outcasts. Nandi curses anti-Saivite Brahmins to be ignorant of Vedic principles, poor, and officiate at the sacrifices of Sudras. Siva tells Nandin to be calm and not curse anyone since Siva is all and the Vedas can't be cursed by anyone. But Daksha maintains his hatred against Saivites.

Chapter 27 – Daksha begins a sacrifice inviting all the gods and sages except Siva. Dadhici demands Daksha to invite Siva to the sacrifice. Daksha says Siva is unworthy of being invited to the sacrifice. Dadhici leaves the sacrifice saying its destruction will happen since Siva was not invited. Daksha says that with Vishnu at the head, his sacrifice will become fruitful.

Chapter 28 – Sati finds out about Daksha's sacrifice where she is not invited and asks Siva about it. Siva says Daksha is now his enemy and he won't go where he is not invited. Sati gets Siva's permission to go to Daksha's sacrifice along with sixty thousand Siva attendants.

Chapter 29 – Daksha ignores Sati at the sacrifice. Sati, angry that Siva is not invited to the sacrifice, says that without Siva it will be worthless and calls the

gods fools. Sati says all who talk adversely towards Siva are foolish, will be punished, and she decides to cast off her body.

Chapter 30 – Sati, in yogic trance, raises the life force to the middle of her eyebrows, and her body divested of sins fell into the yogic fire and was reduced to ashes. Bhrgu creates Rbhu demons out of Daksha's fire to defeat Siva's attendants. The rest of the gods and sages are agitated, confused, but do nothing.

Chapter 31 – A celestial voice rebukes Daksha for not honoring Sati and Siva. The celestial voice warns that Daksha's haughty sacrifice will be destroyed.

Chapter 32 – Siva's remaining attendants flee to Siva and tell how Sati burnt her body in anger censuring Daksha's arrogant sacrifice. Siva plucks out a cluster of his matted hair and strikes the mountain with it. The matted hair cluster splits in two, there is an explosive sound, and Virabhadra and Mahakali are born. Siva orders Virabhadra to destroy Daksha's sacrifice.

Chapter 33 – The thousand armed Virabhadra, accompanied by innumerable Siva Ganas, sets out to destroy Daksha's sacrifice. Mahakali is accompanied by nine Durgas in this march.

Chapter 34 – When Virabhadra set off thus, bad omens were seen by Daksha and the devas. Vultures, jackals, darkness, wind, blood, etc. are seen. A disembodied voice warns Daksha that great misery caused by Siva will befall him. Daksha seeks refuge in Vishnu.

Chapter 35 – Vishnu tells Daksha that by dishonoring Siva, adversity will come. Virabhadra's army arrives. Daksha asks Vishnu to protect his sacrifice. Vishnu says it is futile to resist Virabhadra.

Chapter 36 – The other gods decide to fight Virabhadra. Bhrgu's mantras defeat Siva's attendants in the beginning. Virabhadra causes the gods led by Indra to flee. Vishnu leads the gods against Virabhadra.

Chapter 37 – The gods and sages flee, as Virabhadra's army destroys the sacrifice. Virabhadra beheads Daksha. Virabhadra returns successful to Siva at Kailasa.

Chapter 38 – The Brahmin Dadhica argues with King Ksuva that a Brahmin is superior to a king. Sukra rejoins Dadhica's broken limbs and gives him the Siva Mahamrtyunjaya mantra. (Tryambakam yajamahe sugandhim pustivardhanam. Urvarukamiva bandhanan mrtyormuksiya mamrtat.) Siva grants Dadhica indestructibility. Ksuva defeated by Dadhica, propitiates Vishnu. Vishnu promises to back Ksuva against Dadhica, but says the sacrifice's completion won't take place.

Chapter 39 – Vishnu, disguised as a Brahmin, visits Dadhica's hermitage. But Dadhica knows him as really Vishnu in disguise. The gods' weapons are being stopped by Dadhica who makes a fistful of Kusa grass become a Siva trident. Dadhica destroys the Vishnuganas. Dadhica sees the entire universe in Vishnu. Vishnu sees the entire universe in Dadhica's body. Dadhica curses the gods to be burnt in the fire of Rudra's anger. Dadhica tells Ksuva that a Brahmin is worthy of being respected by kings and gods.

Chapter 40 – The defeated gods and sages come to Brahma's region. They all then go to Vishnu's region asking for the sacrifice to be completed. Vishnu asks the gods and sages to propitiate Siva for forgiveness. They all go to propitiate Siva at Kailasa.

Chapter 41 – The Gods eulogize Siva as the Supreme Lord and ask him to revive the incomplete sacrifice of Daksha, promise his sacrificial share, and ask forgiveness.

Chapter 42 – Siva says: "if anyone hates another it will recoil on him alone." Siva says he did not destroy Daksha's sacrifice. Daksha will have a goat's head. Siva goes to the sacrifice. At Siva's command, the gods joined the head of the sacrificial goat with the body of Daksha. Daksha now becomes a Siva devotee and eulogizes him. All the gods then individually praise Siva.

Chapter 43 – Siva says that he is subservient to his four kinds of devotees: the distressed, the inquisitive, the fortune-seeking, and the wise. Siva tells Daksha that deluded men engrossed in rituals alone cannot attain him through the Vedas, sacrifices, gifts, or austerities. Siva says he can be known through knowledge by those who have mastered Vedanta. The Trinity exists as one within the Supreme Being. Daksha completes his sacrifice and gives Siva and all the gods their full sacrificial share. After forsaking her body, Sati was reborn as the daughter of Mena and Himavat. After performing penance again she wooed Siva as her husband and gained half the body of Siva (Ardhanarisvara).

5

Rudra Samhita:Section IV – Parvati Khanda of Siva Purana

Chapter 1 – The gods ask the fathers to marry Mena to Himacala. The gods and sages attend their marriage.

Chapter 2 – Svadha marries the forefathers and has three daughters mentally conceived named Mena, Dhanya, and Kalavati. The three sisters visit Vishnu in Svetadvipa (the White Island) and are cursed by Sanaka for not showing him respect. They are to be born as human women. Mena will marry Himavat and have Parvati as her daughter. Dhanya will marry Janaka and have Sita as her daughter. Kalavati will marry Vrsabhana and have Radha as her daughter. Mena will attain Kailasa, Dhanya will attain Vaikuntha, and Kalavati will attain Goloka. Parvati will marry Siva, Sita will marry Rama, and Radha will unite secretly with Krishna.

Chapter 3 – The gods tell Himacala that the Goddess will be born as his daughter. The gods worship the Goddess.

Chapter 4 – The gods ask the Goddess to incarnate on earth and be Siva's wife again. The Goddess agrees to incarnate as Parvati and marry Siva.

Chapter 5 – Mena worships the Goddess for her to be born as her daughter. The Goddess grants Mena the two boons of having one hundred heroic sons and having the Goddess be born as her daughter to marry Siva. Mena gives birth to a

son named Mainaka who kept his mountain wings after Indra clipped the wings off the mountains.

Chapter 6 – The Goddess enters Himavat's mind. Mena becomes pregnant. The gods eulogize the Goddess in Mena's womb. The Goddess is born and gives Mena a vision of her divine form. The gods again eulogize the Goddess. The Goddess vows to do the work of the gods and become Siva's wife.

Chapter 7 – The Goddess assumed the form of her baby child in front of Mena and began to cry in accordance with the ways of the world. The citizens rejoiced and there were great festivities. When Parvati wanted to perform penance she was forbidden by her mother Mena who said "O, no" which later became her name Uma.

Chapter 8 – Narada visits Himavat. Narada, by reading Parvati's palm predicts that she will marry Siva after performing penance to propitiate him. Himavat asks how Siva can take another wife after agreeing to be loyally married to only Sati. Narada tells Himavat that Parvati was formerly in her last incarnation Sati.

Chapter 9 – Himavat tells Mena that Narada's statement on Parvati's marriage to Siva will come true. Himavat asks Mena to allow Parvati to do penance with marrying Siva as the object. Parvati has a dream that a Brahmin sage advised her to perform penance on Siva. Himavat has a dream that Siva disguised as a saint meets his daughter and they discuss Samkhya and Vedanta philosophy. Siva comes and does penance while Parvati serves him. Siva burns Kama with his third eye. Siva finally marries Parvati after quelling her pride and after being propitiated when she performs a great penance.

Chapter 10 – Siva, missing Sati, goes into Yoga trance to destroy his misery. From the sweat of Siva falling on the earth Bhauma or Mars is born and he acquires the status of a planet by Siva's grace.

Chapter 11 – Siva, distressed by Sati's separation, came to know of her birth. Himavat meets Siva while he is performing penance on the Himalayas. Siva asks Himavat that none disturb his penance on the Himalayas. Himavat agrees.

Chapter 12 – Himavat asks Siva's permission for his daughter Parvati to serve him. Siva asks that Parvati be left home when Himavat visits him daily. Siva says a young lady is a hindrance to ascetics.

Chapter 13 – Parvati argues with Siva on the greatness and superiority of Prakriti. Siva replies he is destroying Prakriti by his penance. Parvati declares she is Prakriti and Siva is Purusha. Parvati's words were based on Samkhya philosophy, while Siva upheld the Vedantin's point of view. Siva allows Parvati to render him devotional service every day. Parvati and her maidens approach Siva everyday for serving him. Siva wished to make Parvati his wife when the last seed of ego goes away from her and when she herself performs a penance. Indra and the other gods send Kama to tempt Siva to produce a son through Parvati because the demon Taraka was harassing them. Siva reduces Kama to ashes.

Chapter 14 – Diti the wife of Kasyapa does penance and has a son called Vajranga who abducts the gods, but later releases them. Vajranga marries Vajrangi who

wants a son to destroy the gods. Vajranga does penance to request a mighty son with Brahma's blessings.

Chapter 15 – Vajrangi gives birth to a mighty son Tarakasura while natural phenomena of evil portent occur. Taraka does penance for conquering the gods. He stands on one leg with hands lifted up while looking at the sun. He also does penance of limiting food amidst fire and water etc. for a thousand years. Then a huge mass of light shot up from his head and spread all around. Brahma grants Taraka the boon that only Siva's son can kill him. He conquers the gods and their riches.

Chapter 16 – The gods complain to Brahma about harassment by Taraka. Brahma says only Siva's son can kill Taraka. Brahma tells the gods to try to get Siva to marry Parvati. Brahma tells Taraka to rule over earth and leave heaven to the gods. Taraka descends to earth and rules there with Sonita as his capital.

Chapter 17 – Indra asks Kama to make Siva desire Parvati as his wife and produce a son to kill Taraka.

Chapter 18 – Kama, Rati, and Spring spread their love illusion around the penance-grove of Siva. Even the forest sages caught the emotions of love. But Siva continues his penance undisturbed by Kama. Kama shoots his love arrow at Siva while Parvati approaches him. Siva describes Parvati's physical beauty to her. Siva puts his hand within Parvati's garment and desires to embrace her. Parvati lays bare some parts of her body and smiles at Siva. Siva, then realizing Kama's delusion, resumes detachment and forbids Parvati to sit on his couch.

Chapter 19 – Siva sends a flame of fire from his third eye which reduces Kama to ashes. The gods become miserable. The gods ask Siva to bring Kama back to life. Siva says that Kama will be bodiless until he is reborn as Pradyumna, the son of Krishna and Rukmini.

Chapter 20 – The fire from Siva's third eye, after reducing Kama to ashes continues to burn everything. Brahma gets the ocean to receive the mare-like fire of Siva's fury until the final dissolution of all living beings.

Chapter 21 – When Siva had vanished after burning Kama, Parvati became extremely agitated due to his separation. Narada tells Parvati that Siva will take her as his wife after she has been sanctified by austerities. Narada tells Parvati to repeat the mantra Aum Namah Sivayah to propitiate Siva.

Chapter 22 – Himavat approves of Parvati's penance. Parvati acquired the name Uma since her mother Mena forbade her to go to the forest for doing penance. Finally Parvati gets her mother's permission. In the summer fires surround her, in the winter she remained in water. She bore all weather with equanimity. She was called Aparna since she even left eating leaves. For three thousand years she did penance meditating on lord Siva.

Chapter 23 – Mena tries to get Parvati to quit her penance. Parvati says that Siva can be easily served through penance. The whole universe became heated by Parvati's penance.

Chapter 24 – The gods ask Siva to marry Parvati. Siva promises to remove the sufferings that Taraka is causing the gods.

Chapter 25 – Siva asks the seven sages to test Parvati's penance resolve. The seven sages ridicule Narada and Siva in front of Parvati while praising Vishnu. The seven sages realize Parvati's resoluteness to marry Siva.

Chapter 26 – Siva comes to test Parvati's penance in the disguise of an old Jatila (matted hair ascetic). Parvati jumps into the fire since she felt Siva had not accepted her. But by her ascetic power the fire becomes cold.

Chapter 27 – The Jatila Brahmin asks Parvati why she desires to marry the awful Siva. Siva, in the Brahmin disguise, contrasts Parvati's ways from Siva and emphasizes the differences.

Chapter 28 – Parvati preaches to the Jatila Brahmin about Siva being the Supreme Brahman devoid of attributes. Parvati is about to leave the Jatila Brahmin who is censuring Siva, when he manifests in his Siva form and clasps Parvati. Siva declares that he is Parvati's slave bought by her penance and that she is his eternal wife.

Chapter 29 – Parvati says she is born to help the gods defeat Taraka and that Siva must go to Himavat requesting to marry her. Hence Parvati wants the marriage rites to be properly celebrated. Siva says all visible things are perishable and that they two have created the universe. Siva says he won't visit Himavat as a mendicant and beg to marry his daughter Parvati. Parvati says that he is the cosmic soul and she is the cosmic nature. Parvati still insists that Siva beg Himavat for her. Siva finally agrees to imitate the worldly conventions and vanishes to Kailasa.

Chapter 30 – Parvati returns to Himavat and Mena's house repeating Siva's name. The parents are delighted in reunion with their daughter Parvati. Siva, in the disguise of a dancer, sings and dances while blowing the horn and playing on the drum. But only Parvati realizes the dancer as Siva. The mendicant dancer shocks Mena by requesting the hand of Parvati. But the dancer mendicant becomes red hot to touch and none of Himavat's attendants can drive him away. The dancing mendicant takes the cosmic forms of Vishnu, Brahma, Surya, Siva with Parvati, and then a shapeless mass of splendor. But Himavat, deluded by Siva's magic, still rejects his request begging the hand of Parvati as alms.

Chapter 31 – The gods say that Himavat must give Parvati in marriage without his full concurrence in order for this mountain of gems to remain on the earth. The gods try to send Brihaspati to Himavat with instructions to censure Siva. But Brihaspati refuses to censure Siva. Finally Siva agrees to the gods' proposal that he himself go to Himavat censuring Siva. Siva visits Himavat in the disguise of a Vaishnava Brahmin who opposes Parvati's marriage to Siva. Siva then leaves. Siva is one who quietly indulges in his divine sports.

Chapter 32 – Mena opposes Parvati's marriage to Siva. Siva mentally summons the seven sages. Siva asks the seven sages to convince Himavat and Mena of the advisability of Parvati's marriage to Siva.

Chapter 33 – The seven sages tell Himavat that Siva is the father of the universe and Parvati is the mother of the universe. Hence they request Himavat to give his daughter Parvati to Siva. The seven sages send Arundhati to convince Mena. Vasistha tells Himavat that Parvati is the wife of Siva in every birth in each Kalpa. Vasistha mentions the King Anarayana who saved his kinsmen by giving his daughter to a Brahmin. The Sruti says that one should forsake a single entity for the sake of a unit.

Chapter 34 – King Anarayana gives his daughter Padma to marry the old Brahmin Pippalada to avoid his curse. Anarayana does tapas and attains Sivaloka.

Chapter 35 – Dharma in disguise tests Padma's fidelity to her husband Pippalada. Padma curses Dharma to be reduced by a quarter in each succeeding Yuga until the Satyayuga comes. Dharma blesses Pippalada to become a young man. Vasistha insists that Himavat and Mena freely allow Parvati's marriage to Siva since all the planets after a week will be in an auspicious conjunction.

Chapter 36 – The other mountains say that Parvati shall be given to Siva. Himavat and Mena finally approve of Parvati's marriage to Siva.

Chapter 37 – Himavat sends a betrothal letter to Siva. Himavat invites all the mountains and rivers to attend the marriage of Siva and Parvati.

Chapter 38 – Visvakarman creates different abodes for the residence of the gods and others.

Chapter 39 – Siva accepts the betrothal letter proposing marriage to Parvati. Siva asks Narada to invite all the gods to the marriage.

Chapter 40 – Siva's marriage procession with the gods, sages, and ganas to the city of Himavat begins. Siva rode on his bull who is Dharma.

Chapter 41 – Narada says Visvakarman's artificial prototypes enchant the gods.

Chapter 42 – Siva meets Himavat again. Himavat supervises all the marriage details.

Chapter 43 – Mena views the procession of Siva's party and mistakes each of the leaders for Siva. At first Mena likes seeing Siva, but the awful ganas dispelled Mena's pride. Mena faints upon seeing Siva's attendants.

Chapter 44 – Upon regaining consciousness, Mena rebukes the whole theme of Parvati's marriage to Siva as worthless. Narada tells Mena to give Parvati to Siva and disregard Siva's sportive form because the real handsome form of Siva she does not know. Mena argues with the gods against the marriage. Himavat tells Mena that Siva has many forms and that she wrongly became excited upon seeing a distorted form. Mena feeling that Siva would make an awful bridegroom continues to oppose Parvati's marriage to Siva. After Vishnu speaks about Siva as the Supreme God to Mena, she declares that she will approve the marriage only if Siva assumes a lovely form.

Chapter 45 – Siva shows his wonderful cosmic form to Mena. Mena charmed by Siva's lovely form agrees to the marriage and apologizes to Siva for her harsh words. All the ladies forsook their activities to see Siva's fascinating form.

Chapter 46 – Siva and the ganas and gods finally arrive. Mena saw with pleasure Siva who was served by all the gods. Siva now appears with one face and is beautiful in every detail.

Chapter 47 – Himavat caused the thread investiture rite for Siva and Parvati. Then the gods entered the inner apartments in Himavat's palace. Parvati was bathed and bedecked with ornaments. An astrologer, Garga, sets an auspicious marriage time. Lights were ceremonially waved in front of Siva and Parvati.

Chapter 48 – Siva is unable to tell about his family lineage. Narada says Siva is formless Brahman. There was an exchange of gifts. Then Himavat gave Parvati to Siva.

Chapter 49 – Brahma spills semen while looking at Parvati's legs. The Gods ask Siva to spare Brahma. Thousands of sages called Valakhilyas sprang up from drops of Brahma's semen. They do penance and become disciples of the sun.

Chapter 50 – Brahma performs the ceremonial wedding rites. The garments of the bride and bridegroom were tied at the beginning and untied at the ending of the marriage ceremony. The couple then entered the bed chamber with smiling pleasure. Sixteen celestial goddesses and ladies arrive to advise and bless Siva's marriage to Parvati. Siva rebukes the celestial ladies for speaking so trivially to him as though he was a mere ordinary mortal getting married.

Chapter 51 – Rati asks Siva to restore Kama's life. Siva's glance restores Kama to life.

Chapter 52 – Himavat arranges to feed the visitors. Siva goes to bed to rest.

Chapter 53 – The gods and sages inform Himavat about their departure. After a few days Siva leaves with the gods. Mena asks Siva to protect Parvati.

Chapter 54 – A Brahmin lady instructs Parvati in the duties of a chaste wife. A chaste wife attains salvation by serving her husband as her lord on par with Siva.

Chapter 55 – Parvati leaves her parents to join Siva. Siva and Parvati sport with joy on Kailas Mountain.

V

Rudra Samhita:Section IV – Kumara Khanda of Siva Purana

Chapter 1 – Siva sexually indulges with Parvati on Kailasa for a thousand celestial years. Vishnu warns the gods about bad results of interfering with a couple sexually engaged. Vishnu and the gods plea for Siva's aid against Taraka.

Chapter 2 – Agni becomes a dove swallowing Siva's discharged semen. Parvati becomes angry and curses the gods to become barren. Parvati curses Agni to be the devourer of everything. The gods partaking of the food offerings consigned to the fire become pregnant. The gods vomit out Siva's semen. Six of the seven wives of the sages, except Arundhati, get Siva's semen enter them as they go near the fire after taking a chilly bath. The six wives of the sages cast off their semen in the form of a foetus on Himavat's summit. But Himavat hurls the burning semen into the Ganga. Ganga deposits the semen in the forest of Sara grass. The

semen that fell was turned into a handsome boy. Celestial drums sound and flowers fall from heaven.

Chapter 3 – Visvamisra eulogizes Skanda and performs his purificatory rites as a Brahmin sage. Agni gives Skanda a spear. Skanda assumes six faces to drink the milk from the breasts of the six Krittika ladies.

Chapter 4 – Parvati asks Siva what became of his fallen semen. It went from the earth to the fire, from Kailasa to the Ganga, and from the forest of Sara plants it finally became a beautiful boy. Then the six Krittikas feed Skanda with their own breast milk. The emissaries of Siva encircle Skanda's house and tell him that he is Siva's son born to slay Taraka. Skanda goes with Nandikesvara and the ganas to see Siva.

Chapter 5 – Siva embraces Skanda. Parvati suckled Skanda on her lap. Siva places Skanda on a throne. The gods give Skanda a crown and weapons. Siva entrusts Skanda to lead the gods to kill Taraka. Vishnu crowns Skanda and gives him lordship and protectorate of the universe.

Chapter 6 – A Brahmin loses a goat needed to complete his sacrifice and eulogizes Skanda for help. Skanda's attendant Virabahu brings back the goat from Vaikuntha for the Brahmin Narada to complete his sacrifice. Skanda tells him not to kill the goat.

Chapter 7 – Skanda leads the gods in attacking Taraka. A celestial voice promises victory to the gods led by Skanda. Heavy casualties occur during the gruesome battle.

Chapter 8 – Indra is knocked unconscious by an asura spear. The defeated gods flee from the victorious asuras. Narada tells Virabhadra not to kill Taraka. The asuras flee from Siva's ganas. Siva prevents Virabhadra from killing Taraka. Taraka also knocks Vishnu unconscious with his spear.

Chapter 9 – Brahma tells Skanda that only he can kill Taraka. Due to Brahma's boon to Taraka, none except Skanda could kill him. Taraka mocks Skanda for his youth. Taraka says Vishnu deceitfully forsook Vedic ways of righteousness for achieving his selfish ends. Taraka also says Indra has committed many sins for his self-interest. Taraka again knocks Indra and Vishnu down with his spear. Skanda prevents Virabhadra from hitting Taraka with his trident.

Chapter 10 – Skanda and Taraka fought and hit each other's spear taking recourse to mantras. With these mantras they were possessed of magical properties. A celestial voice says that for the welfare of the gods, Siva is standing here in the form of his son Skanda. Skanda kills Taraka with his spear. The defeated asuras flee from the victorious son Skanda. The gods sing over their victory and wave lights in front of the victorious Skanda. The gods eulogize Siva and all return to their homes.

Chapter 11 – The mountain Kraunca asks Skanda's help against the asura Bana. Skanda takes up his spear and remembers Siva. The spear kills Bana and returns back to Skanda. Skanda installs four Siva Lingas to commemorate his victory over Taraka. The Siva Lingas conferred all desires and salvation to the devotees.

Kumuda, Sesa's son, harassed by the asura Pralamba, sought refuge in Skanda. Skanda kills Pralamba with his spear.

Chapter 12 – The gods eulogize the victorious Skanda. Skanda blesses Himavat to bestow fruits to ascetics who abide there, and other mountains assume the form of Siva Lingas. Skanda and the gods visit Siva and Parvati. Skanda's parents embrace him. The gods eulogize Siva. Siva promises to protect his devotees who pray for his aid.

Chapter 13 – Due to the difference of Kalpas, the story of the birth of Ganesa is told in different ways. Siva disturbs Parvati taking her bath. Parvati creates a servant out of the dirt from her body. Parvati appoints him as her gate-keeper. Ganesa tries to prevent Siva from disturbing Parvati at her bath.

Chapter 14 – Siva wants his ganas to remove Ganesa as Parvati's doorkeeper, while Parvati wants Ganesa to prevent Siva's ganas from entering forcibly. Siva is afraid that if his ganas are blocked by Parvati's gana Ganesa, people will say that Siva is subservient to his wife Parvati. Siva advises his ganas to fight Parvati's gana Ganesa.

Chapter 15 – The ganas attack Ganesa. Ganesa defeats the ganas. Ganesa repels the gods sent by Siva. Parvati creates two Saktis to aid her own gana Ganesa. Ganesa with his iron club defeats the gods. The gods and ganas flee, seeking Siva's aid. Narada tells Siva that the impudence of the gods and the arrogance of the ganas has been removed by giving Ganesa much strength. Narada asks Siva to kill Ganesa in his play.

Chapter 16 – Ganesa hits all the gods with his stick. Ganesa knocks trident and bow from Siva's hands. The two Saktis submerge in Vishnu. Siva cuts off Ganesa's head with his trident.

Chapter 17 – Parvati becomes furious over Ganesa's death. Parvati creates thousands of Saktis. The Saktis begin a deluge by devouring the gods and sages. The gods and sages try to appease Parvati's anger. Parvati warns the gods and sages that there will be no further annihilation only if Ganesa is brought back to life. Siva tells the gods to cut off the head of the first person they meet and fit it onto Ganesa's body. The gods fit the head of an elephant to Ganesa's body. Ganesa regains life as Vedic mantras sprinkled with holy water are invoked by the gods. Parvati is happy that Ganesa is brought back to life.

Chapter 18 – Ganesa is crowned by the gods as the chief of the ganas. The trinity says that Ganesa must be worshipped first and he will remove all obstacles.

Chapter 19 – Siva and Parvati tell Skanda and Ganesa that the first one who goes around the entire earth and returns to his parents will get married first. Ganesa goes around his parents seven times. Ganesa says that by worshipping and walking around his parents, he has walked around the earth as is stated in the Sastras and the Vedas. His parents agree.

Chapter 20 – Prajapati Visvarupa's two daughters Siddhi and Buddhi marry Ganesa. Ganesa has two sons Ksema and Labha. Skanda returns after going around the earth. Narada tells Skanda that his parents drove him out under the

pretext of circling the earth. Then the infuriated Skanda went to the Kraunca Mountain though forbidden by his parents. Skanda accuses his parents of deception. That is why Skanda remains a bachelor. In the month of Karttika, the gods and sages go to Kraunca Mountain to see Skanda. Siva and Parvati try to visit Skanda there, but Skanda became unattached and was eager to go elsewhere.

Rudra Samhita:Section V – Yuddha Khanda of Siva Purana

Chapter 1 – After Taraka's death, his three sons Tarakaksa, Vidyunmali, and Kamalaksa performed penance. They controlled themselves against the extremes of heat and cold while fasting. Brahma refuses to grant them immortality. Except Siva, all else are mortals. A creature is born, dies, and will be born again. No one will be free from old age or death in this world. Immortality is even impossible for the gods. So they ask for three cities that will be unassailable by the gods. Tarakaksa gets a golden city in heaven, Kamalaksa gets a silver city in the sky, and Vidyunmali gets a steel city on earth built by Maya. Thus the three asura sons of Taraka entered the three cities and ruled the kingdom following the principles of Siva.

Chapter 2 – The gods complain to Brahma that they have been subjected to great distress by Maya, the virtual ruler of the three cities accompanied by the three sons of Taraka. Brahma says that only Siva can kill these asuras. The gods eulogize Siva.

Chapter 3 – Siva says that one can't kill the meritorious persons ruling the Tripuras. Siva won't kill those asuras as long as they are his devotees. Vishnu tells the gods to worship Siva and the sacrificial Lord. Thousands of Bhutas arise from the sacrificial pit. But the Bhutas fail to destroy the three cities. By worshipping the Siva Linga, the asuras of the three cities can't be defeated by the gods. Vishnu plots to make the asuras give up their devotion to Siva.

Chapter 4 – Vishnu visits the three asuras disguised as a delusive teacher named Arihat whom he created out of himself. The heretic sage's magic was ineffective in the three cities by virtue of Siva's worship. Narada convinces the asuras to desire initiation into the heretic non-Vedic cult.

Chapter 5 – Arihat and Narada teach that the universe is eternal and that there is no creator. Arihat teaches non-violence and denounces the caste system and the Vedas. The heretic sage, by his Buddhistic theology, discourages the asuras from performing Vedic rites. The heretic sage weakens the powers and boons of the asura leader Maya.

Chapter 6 – The asuras, deluded by Vishnu disguised as a heretic, abandon the worship of Siva and evil conduct appears. The gods eulogize Siva at Kailasa. Siva asks for a royal chariot and bow and arrows to kill the asuras of Tripura. The gods promise to constitute Siva's paraphernalia characteristic of his lordship.

Chapter 7 – The gods try to propitiate Siva by doing japa millions of times with the Om Namah Sivaya mantra. Siva agrees to destroy the Tripuras and asks the gods to provide him with the paraphernalia of an emperor. Visvakarman made a chariot consisting of all the gods.

Chapter 8 – The sun was the right wheel and the moon was the left wheel. The year constituted its velocity. Faith was its movements. The divine chariot of Siva consisted of all the worlds. Brahma was the charioteer and Aum was the whip. Vishnu became the arrow and Agni the spear-head. The four Vedas were the horses. Everything in the world found a place in the chariot.

Chapter 9 – Siva, identifying himself with all the gods, got into the chariot concocted with everything in the world. Brahma drove the heavy chariot with the velocity of mind towards the Tripuras. Siva declares that the Tripuras can be killed only after assigning separate animal-hood to the gods and others. Siva promises that performing the Pasupati rite for twelve years will release one from animal-hood. Hence all the gods and asuras became the animals of the Lord. Siva became Pasupati, the lord of the animals who unties their nooses. Then the gods attacked the Tripuras. The presence of the gods in this battle was only to make Siva's glory known to all the worlds.

Chapter 10 – After Siva worships Ganesa, the three cities joined together. Siva shoots the arrow constituted by Vishnu and the steel head being Agni. The Tripuras are burnt to ashes. But Maya, the architect of the asuras, escapes the destructive fire. Tarakaksa dies remembering Siva. Those whose collective activities were not destructive were saved.

Chapter 11 – The gods become afraid on seeing Siva's terrible form after destroying the Tripuras. The gods eulogize Siva. The gods ask Siva to appear whenever misery befalls and to destroy the misery.

Chapter 12 – Maya, the asura architect, asks for permanent devotion to Siva. Siva performs deeds conducive to the welfare of the gods and sages. Siva tells the heretics of tonsured heads that they will delude people in the Kali Yuga.

Chapter 13 – Siva tests Indra and Brhaspati by assuming the disguise of a long haired naked ascetic. Siva benumbs Indra's spear-head while he tries to kill the ascetic. Brhaspati gets Siva to spare Indra's life.

Chapter 14 – The brilliance of Siva, born of his third eye intended to kill Indra, when cast into the salty ocean assumed the form of the boy Jalandhara. Everyone is afraid at Jalandhara's birth. The asura Kalanemi gives his daughter Vrnda in marriage to Jalandhara.

Chapter 15 – Bhargava, a preceptor, visits Jalandhara. The gods and asuras churned the ocean for nectar. The gods seized and drank the nectar. Jalandhara asks the gods to return all the jewels taken during the churning of the ocean. The asuras attack the gods at Amarvati. Bhargava restores the demons to life, while Angiras restores the gods to life by herbs. Jalandhara uproots the Drona herb mountain and hurls it in the ocean. The victorious Jalandhara enters Amarvati after driving out the gods. The gods flee to the cavern of Mount Meru. Brhaspati declares that the gods are suffering from the act of offence insulting Siva as perpetrated by Indra.

Chapter 16 – The gods flee Jalandhara and went to Vaikuntha to eulogize Vishnu for aid. Vishnu promises to fight Jalandhara. Lakshmi objects to Vishnu fighting her brother Jalandhara born of the ocean.

Chapter 17 – The gods flee Jalandhara and went to Vaikuntha to eulogize Vishnu for aid. Vishnu promises to fight Jalandhara. Lakshmi objects to Vishnu fighting her brother Jalandhara born of the ocean.

Chapter 18 – The gods, now reduced to slaves, eulogize Siva. Siva sends Narada to help the gods. Narada promises to help the gods and goes to visit Jalandhara. Narada describes the greatness of Siva and Parvati living at Kailasa. Narada tries to get Jalandhara desirous of abducting Parvati to be his queen.

Chapter 19 – Jalandhara sends his emissary Rahu to demand Siva give Parvati to Jalandhara. A man-lion gana comes out of Siva's third eye threatening Rahu. Siva tells the gana to spare Rahu. Siva tells the hungry Kirtimukha to eat up the flesh of his own hands and feet. Kirtimukha is left only with his head. Siva makes Kirtimukha his doorkeeper stationed at the entrance besides the door in front of Siva's temple image.

Chapter 20 – Rahu tells Jalandhara about Siva's refusal to give up Parvati. Jalandhara mobilizes his asuras to attack Siva. The gods visit and eulogize Siva for aid to kill Jalandhara. Siva tells Vishnu that since he wants to be free and sportive, he has appointed Vishnu for the protection of the good and the curbing of the wicked. Vishnu tells Siva he could not kill Jalandhara because Jalandhara is born of a part of Siva and is Lakshmi's brother. Siva promises the gods to kill Jalandhara. Jalandhara's asura army lays siege to Kailasa. Siva's ganas attack Jalandhara's asura army. But Sukra (Bhargava), by the power of Sanjivani brings the killed asuras back to life. A furious goddess comes out of Siva's mouth to

attack the asuras. She seizes Sukra. Then the dejected asuras flee. Sumbha, Nisumbha, and Kalanemi lead the asuras in a counter attack against the ganas led by Nandin, Ganesa, and Skanda.

Chapter 21 – Sumbha fights Ganesa, Nisumbha fights Skanda, and Kalanemi fights Nandin. Jalandhara knocks out Virabhadra, the leader of the ganas. The ganas flee to Siva.

Chapter 22 – Siva, assuming a terrible form, rides on a bull to attack Jalandhara. Jalandhara creates the illusion of gandharvas and celestial damsels to fascinate Siva. Jalandhara assumes the ten armed form of Siva to kidnap Parvati. But seeing semen drops falling from him, Parvati realizes he is a demon and vanishes. Parvati orders Vishnu to violate the chastity of Jalandhara's wife Vrnda in order to kill him.

Chapter 23 – Vishnu makes Vrnda see bad dreams of her husband seated on a buffalo. Vrnda wanders in a forest and is rescued by an ascetic from two demons. Vrnda asks the ascetic how her husband Jalandhara is doing in his fight with Siva. Two monkeys appear with the head and body of Jalandhara. Vishnu, in the disguise of the ascetic, restores what appears to be the form of Jalandhara to life. But at the end of Vrnda's sexual intercourse with the form of Jalandhara, she realizes that it was really Vishnu. Vrnda curses Vishnu to have his wife abducted in his Rama incarnation. Vrnda ends her life by entering the fire. Vrnda's soul merges in Parvati and attains salvation in Sivaloka. Vishnu feels remorseful over Vrnda.

Chapter 24 – The Gandharvas vanish and Siva wakes up from the illusion. Jalandhara creates an illusion of Parvati tied to a chariot to delude Siva. Siva says Parvati will kill Sumbha and Nisumbha, who flee the battlefield. Siva makes a sharp wheel in the ocean waters by moving his big toe. Siva severs Jalandhara's head with the Sudarsana discus. Jalandhara's soul merges into Siva, but his flesh and blood go to hell.

Chapter 25 – The grateful gods eulogize Siva for ridding them of Jalandhara's oppression.

Chapter 26 – Siva tells the gods after killing Jalandhara that it is for them that he indulges in sports though he is always free from all aberrations. Vishnu smears himself with Vrnda's ashes. The gods eulogize the great Prakriti to remove Vishnu's delusion. The gods eulogize Gauri, Lakshmi, and Sarasvati who represent the three attributes. The three goddesses tell the gods to sow certain seeds in the place where Vishnu is standing. Out of the seeds, three plants shot up such as myrobalan, born of Sarasvati, jasmine born of Lakshmi, and basil born of Gauri. Vishnu forgot his sorrow and went to Vaikuntha with the myrobalan

(dhatri) and the most blessed basil (tulsi). But the jasmine plant, born of Lakshmi became jealous of the other two.

Chapter 27 – Dambha performs japa of Krishna mantra to get a son. An effulgence sprang up from his head. Vishnu grants him the boon of having a son who will conquer the three worlds and be invincible to the gods. Sankhacuda is born who was once Sudama, a cowherd comrade of Krishna that had been cursed by Radha.

Chapter 28 – Brahma grants Sankhacuda the boon of being invincible to the gods and gave him the divine amulet of Krishna. Sankhacuda marries Tulsi by the Gandharva mutual consent form of marriage.

Chapter 29 – Sukra makes Sankhacuda the emperor of the asuras. Sankhacuda defeats the gods. He carried on the tasks of the various gods according to his ability. Excepting the gods, all living beings were happy and free from distress. Sankhacuda always worshipped Krishna. The gods seek Vishnu's aid. Sankhacuda, in a previous life as Sudama, was lustful after Radha who cursed him to be born as an asura. Vishnu says Siva's cowshed is in Goloka where Krishna tends his cows and sports there with Radha. Vishnu says Siva will kill Sankhacuda.

Chapter 30 – Vishnu and Brahma eulogize Siva in Sivaloka to aid the gods against Sankhacuda.

Chapter 31 – Siva calls Krishna a deluded licentious person. Krishna and Radha eulogize Siva for forgiveness. Siva promises the gods to kill Sankhacuda.

Chapter 32 – Siva sends an emissary to Sankhacuda. Puspadanta tells Sankhacuda to give the gods' kingdom back to them or fight Siva. Sankhacuda decides to fight Siva.

Chapter 33 – Siva marches with the ganas to kill Sankhacuda.

Chapter 34 – Sankhacuda makes love to his wife before marching to fight Siva.

Chapter 35 – Sankhacuda sends an emissary to Siva. Siva's message is for Sankhacuda to return the kingdom to the gods. Siva says he is subservient to his devotees. Siva wants Sankhacuda to remember his previous birth as Sudama, a companion of Krishna, cursed by Radha to become an asura. Siva wants Sankhacuda to realize that he is a noble descendant of Kasyapa and to be friendly towards the gods.

Chapter 36 – The mutual fight between the gods and the demons ensued.

Chapter 37 – Sankhacuda's asuras defeat the gods. Sankhacuda knocks out Skanda.

Chapter 38 – Both sides hurl missiles charged with mantras. Kali swallows numerous asuras. Sankhacuda uses his powers of becoming invisible. Kali is prevented from slaying Sankhacuda by a disembodied celestial voice. Kali drinks the blood of numerous asuras.

Chapter 39 – Sankhacuda, by magic, assumes ten thousand arms to throw discuses at Siva. Kali eats up numerous asuras. Most of Sankhacuda's army is destroyed and many others flee.

Chapter 40 – A disembodied celestial voice tells Siva that Sankhacuda can't be killed as long as he wears the amulet with the Vishnu mantra and his wife maintains marital fidelity. Vishnu, in the disguise of an old Brahmin, gets Sankhacuda to give him the Vishnu amulet. Vishnu then goes in the disguise of Sankhacuda and makes love to Sankhacuda's wife Tulsi. Siva's trident Vijaya reduces Sankhacuda to ashes. Sankhacuda was released from his curse by Siva and regained his original form. All the conch-shells of the world are formed out of the bones of Sankhacuda.

Chapter 41 – By his maya, Vishnu takes Sankhacuda's amulet and seduces his wife Tulsi. Tulsi curses Vishnu to become a rock. Siva tells Tulsi that everyone reaps the fruit of his actions. Siva grants her the boon that the Tulasi basil will be the most important constituent of the materials used in the worship of the gods. Vishnu will assume the form of a Salagrama rock.

Chapter 42 – Parvati closes Siva's eyes and a blind inhuman creature, Andhaka, is conceived by the fire of this contact. Parvati took her hands off Siva's eyes and light spread everywhere. Hiranyaksa does penance for obtaining a son. Siva tells Hiranyaksa to accept Andhaka as his son. Vishnu, as the Varaha avatar, slays Hiranyaksa.

Chapter 43 – Vishnu in the man-lion form kills Hiranyakasipu.

Chapter 44 – Andhaka does penance for obtaining divine vision and invincibility against the gods. He offered his own flesh into the fire. Brahma's touch restores Andhaka's sight and gives him the boon to conquer Prahlada and the gods. Andhaka lusts after Parvati.

Chapter 45 – Parvati stays in a cavern guarded by Viraka, while Siva does penance. Viraka defeats the asuras. Parvati remembers the gods and sages and they come to her help in the cavern assuming female forms. After a thousand years, Siva arrives at the battle blazing from his successful penance. Andhaka's

emissary demands that Siva give up Parvati. Siva refuses and prepares to fight Andhaka.

Chapter 46 – The gods and asuras begin fighting. The asura Vighasa swallows the gods. Sukra revives the slain asuras. Siva says a mantra which compels Vighasa to disgorge the swallowed army of the gods. The asuras are defeated and Vishnu assumes the fierce form of a destructive goddess and drinks the blood of the demons she kills. Andhaka is pierced and held aloft on Siva's trident. Andhaka eulogizes Siva. Siva gave Andhaka the position of chieftain of his ganas.

Chapter 47 – Sukra is swallowed in the battle by Siva. Sukra did penance living off grains of corn and balls of iron ash to secure the science of reviving the dead from Siva. By his mantra Sukra could revive dead asuras. Nandin kidnaps Sukra and brings him to Siva, who swallows Sukra.

Chapter 48 – When Siva swallowed Sukra, the demons gave up hopes of victory and were powerless. In Siva's body, Sukra observes the seven worlds. Sukra emerges out of Siva's body by chanting his 108 names. Sukra, accepted as Siva's immortal son, begins to eulogize him. Sukra then joins the asura army.

Chapter 49 – Andhaka is released from Siva's trident after meditating on the 108 names of Siva. Siva and Parvati forgive Andhaka who becomes the chieftain of Siva's ganas.

Chapter 50 – Sukra worships the Siva Linga in Benares and drinks the smoke of powdered husks and balls of iron ash. Siva gives Sukra the life restoring mantra as a reward of his penance.

Chapter 51 – Brahma had Marici, who had Kasyapa, who had Hiranyakasipu, who had Prahlada, who had Virocana, who had Bali, who had Bana. Bana was a Siva devotee and defeated the gods. The thousand armed Bana asks Siva to be his guardian. Usa, Bana's daughter, assumed Parvati's form hoping to tempt Siva. Parvati tells Usa that a man, made her husband by the gods, will enjoy her while she is asleep.

Chapter 52 – Bana once pleased Siva by doing the Tandava dance but later he became haughty. Bana wants Siva to suggest a fight where his thousand arms will be cut off by a worthy opponent. Siva angrily predicts that a worthy challenger will cut off Bana's arms. Bana's flagstaff breaks, and in the night Krishna's grandson, Aniruddha forcibly enjoys Bana's daughter Usa. Chitrlekha paints various men and gods for Usa to identify her lover. Usa identifies Aniruddha as her secret lover. The yogini Chitrlekha travels mentally through the air to bring Aniruddha from Dwarka to join Usa in Bana's city Sonita. They make love.

Chapter 53 – The harem guards inform Bana of Usa's lover. Bana, using his magic of becoming invisible, fights Aniruddha. Bana binds Aniruddha with serpent nooses and puts him in a cage. A celestial voice says Siva will destroy Bana's arrogance. Kali frees Aniruddha from the serpent ropes and he makes love to Usa.

Chapter 54 – Krishna, missing Aniruddha, flies to Sonita city on Garuda eager for fighting. Krishna's army lays siege to Bana's city Sonita. Rudra and his army back Bana against Krishna's army. Both sides use missiles, counter-missiles, and "fever" missiles. Krishna, seeing his army defeated by Siva, wants Siva's consent to cut off Bana's one thousand arms to verify Siva's curse. Siva agrees and lets Krishna paralyze him with his numbing missile.

Chapter 55 – Krishna's missile puts Siva to sleep. Bana's army is destroyed. Krishna uses his Sudarsana discus to chop off all but four of Bana's one thousand arms. Siva prevents Krishna from cutting off Bana's head. Siva tells Krishna to go home with Aniruddha and his wife Usa. Chitraleka, the Yogini, also goes to Dwarka with her friend Usa. Bana gives Krishna jewels as a wedding gift.

Chapter 56 – Bana loses his arrogance and becomes a humble Siva devotee. Bana worships Siva with the Tandava dance. Siva makes Bana his immortal gana attendant.

Chapter 57 – The Goddess slays Mahisasura. His son Gajasura does penance meditating on Brahma to get revenge. The penance fire from his head scorches the universe disturbing the gods. Brahma grants Gajasura the boon of being immune from death by persons overwhelmed by lust and invincible to the gods. Gajasura then conquers the gods. The gods ask Siva's aid after Gajasura arrives at Siva's holy city of Benares (Kasi). Siva fights with Gajasura in Benares. Siva pierces Gajasura with his trident. Siva grants the slain Gajasura his wish of Siva wearing his elephant hide. Siva lets Gajasura's body become a Siva Linga named Krttivasesvara.

Chapter 58 – Dundubhi Nirhrada, the uncle of Prahlada, decides to rob the gods of their strength derived from sacrifices, by killing the Brahmanas. He took the form of a tiger eating brahmana whom he found in the forest. Siva comes out of a Siva Linga worshipped by his devotee on Sivaratri to save his devotee from the asura in tiger form. Siva kills the tiger asura by a blow of the fist on its head. The sages eulogize Siva. Siva merges into the Linga image.

Chapter 59 – The arrogant asuras Vidala and Utpala defeat the gods by Brahma's boon. Brahma tells the defeated gods that Parvati will kill Vidala and Utpala. Narada makes the two asuras lust after the beautiful Parvati. Siva's glance to Parvati indicates that the two disguised ganas were really asuras. Parvati kills them by hitting them simultaneously with the ball she was playing with. The ball

changed into a Siva Linga known as Kandukesvara at Benares (Kasi). Siva grants boons to the sages and gods who eulogize him. The Lord, favorably disposed to his devotees, and expert in divine sports, had already had his game.

Saturudra Samhita of Siva Purana

Chapter 1 – The incarnations of the omnipresent Lord Siva are countless in the different aeons. Svetalohita Kalpa is presided over by Sadyojata of white color, Rakta Kalpa by Vamadeva being red, Pitavasas Kalpa by Tatpuruasa being yellow, Siva Kalpa by Aghora being black, and Visvarupa Kalpa by Isana being crystal.

Name	Form	Organ of Action	Organ of Knowledge	Subtle Element	Gross Element
Isana	soul	ears	speech	sound	ether
Tatpuruasa	nature	skin	hand	touch	wind
Aghora	intellect	eye	feet	form	fire
Vamadeva	ego	tongue	anus	taste	water
Sadyojata	mind	nose	generative organ	smell	earth

Chapter 2 – Siva's eight forms are Sarva (earth), Bhava (water), Rudra (fire), Ugra (wind), Bhima (ether), Pasupati (soul), Isana (sun), and Mahadeva (moon).

Chapter 3 – Siva gives Brahma the Ardhanarisvara form darshan after the mentally created gods and sages fail to multiply themselves. Brahma is given the power to create women and creation became copulatory.

Chapter 4 – Except by meditation, Siva cannot be seen by men. The Rsabha incarnation of Siva helps prince Bhadrayu conquer all his enemies. There is a Vyasa in each Yuga cycle to classify the Vedas.

Chapter 5 – In each Yuga cycle Siva incarnates having four sons or disciples. The Vyasa and Siva Yogesvara incarnations in every recurring Yuga cycle are twenty eight. There will be four yoga disciples for each Yogesvara incarnating in the particular Yuga cycle.

Chapter 6 – Silada does tapas and asks Indra for an immortal son. Indra tells Silada to propitiate Siva for an immortal son. Silada delighted Siva by means of his tapas. Siva promises to incarnate as Silada's son named Nandin. Nandin is born with four arms and three eyes. Two sages, Mitra and Varuna, say Nandin will not live more than a year. Nandin vows to cheat death by tapas.

Chapter 7 – Nandin does tapas meditating on Siva in his heart doing Siva mantra japa. Siva promises Nandin will be the immortal leader of the ganas. Siva names him Nandin. Five rivers appear from the water flowing from Siva's hand. Siva has Nandin crowned as the leader of the ganas. Nandin marries Suyasa, the daughter of the Maruts.

Chapter 8 – Brahma tells the celestial sages that he is the Supreme God. Vishnu claims that he is the Supreme God. A flame manifests revealing a man's shape in the flame's middle, being Siva. Siva creates the terrifying Bhairava. Bhairava cuts off the fifth head of the haughty Brahma. Both Brahma and Vishnu lose their pride and realize that Siva is the Supreme God.

Chapter 9 – Bhairava is followed by Brahmahatya. Remembering Siva quells the karma arising from sins. Brahmahatya leaves Bhairava in Benares as Brahma's fifth head drops down. Hence going to Benares frees one from evil.

Chapter 10 – Vishnua, as the Varaha boar avatar, slays Hiranyaksha and as the Narasimha avatar slays Hiranyakasipu. The gods sought refuge in Siva as the fierce fury of the man-lion avatar did not subside. Siva assures the gods of protection and that the misery of the person who seeks refuge in him will vanish.

Chapter 11 – Narasimha refuses Virabhadra's advice to quell his anger. Virabhadra tells Narasimha that Siva is the Supreme God.

Chapter 12 – Siva manifests as the Annihilator Sarabha who grasps hold of Narasimha to quell his pride. Siva wears the hide of the dead man-lion.

Chapter 13 – Sucismati asks her husband Visvanara for a son equal to Siva. Visvanara does tapas in Benares and worships the Viresvara Linga. Visvanara sees an eight year old boy in the middle of the Linga. Siva who had assumed the form of a boy promises Visvanara to be born as his son called Grhapati.

Chapter 14 – Siva is born as Grhapati. Narada predicts that in one year there will be a great danger to him from lightning and fire.

Chapter 15 – Grhapati tells his anxious parents that he will propitiate Siva to cheat death. Siva and Parvati save Grhapati from Indra's thunderbolt. Siva confers the title of Agni on Grhapati and promises that all who worship the Agnisvara Linga will not have to fear lightning and fire. Fire is the greatest means of salvation for the Brahmins. Fire is the immanent soul of man.

Chapter 16 – Poison comes out as the gods and demons churn the milk ocean. Siva becomes blue necked by drinking the poison. The gods drink the nectar.

Siva, as Yaksvara, quells the gods' arrogance by a blade of grass which the gods can't destroy.

Chapter 17 – Siva's ten incarnations are Mahakala, Tara, Bala, Srividya-Sodasa, Bhairava, Chinnamastaka, Dhumavan, Bagalamukha, Matanga, and Kamala. Each of Siva's ten incarnations has a corresponding Sakti.

Chapter 18 – Eleven Rudras were born of Surabhi from Kasyapa to help the gods. The eleven incarnations of Siva are Kapalin, Pingala, Bhima, Virupaksa, Vilohita, Sastr, Ajapad, Ahirbudhnya, Siva, Canda and Bhava. Rudras are born out of Kasyapa to help the gods kill the asuras. Even today the great Rudras identical with Siva, shine always in the sky for the protection of the gods.

Chapter 19 – Atri, the husband of Anasuya, does tapas and has three sons. Soma was from Brahma, Dattatreya was from Vishnu, and Durvasa was from Siva. Durvasa tests the king Ambarisa's piety on breaking a fast. Ambarisa breaks his fast by taking water before inviting Durvasa to take food. Ambarisa's Sudarshana discus becomes calm as Ambarisa realizes Durvasa, as Siva's incarnation, came there to test his vow. Krishna bore Durvasa in his chariot, and Durvasa blessed him with an impenetrable body. Draupadi gave Durvasa cloth while he was bathing naked. Durvasa blessed her with ever increasing folds of cloth to never be made naked.

Chapter 20 – Hanuman came from Siva's semen via the ears of Anjani. Hanumat the monkey helps Rama to locate Sita in Lanka (Ceylon). Hanuman killed many raksasas and carried out the tasks of Rama. He is called Rama's messenger.

Chapter 21 – Parvati, sportively assuming the form of a mad woman, curses the door-keeper Bhairava to be born as a human being on earth because he lustfully glanced at Parvati as a woman. Bhairava is born on earth as Vaitala. Siva incarnates on earth as Mahesa, and Parvati incarnates as Sarada to keep Bhairava company.

Chapter 22 – The gods and the asuras churn the milky ocean with Mount Mandara as the churning rod and the serpent Vasuki as the churning rope. Then Lakshmi, Dhanvantari, the moon, the Parijata tree, the elephant Airavata, wine, the cow Kamadhenu, the jewel Kaustubha, the conch, the bow of Vishnu, the horse Uccaisravas, and nectar emerge. Siva drinks the poison Kalakuta. Vishnu kept Lakshmi, the conch, the bow and the Kaustubha jewel. Indra took the Parijata tree and the elephant Airavata. The Sun took the horse Uccaisravas. Siva took the Kalakuta poison in his neck and moon on his forehead. The asuras took Sura (wine). The common people took the physician Dhanvantari. The sages took the cow Kamadhenu. Vishnu, as the Mohini enchantress, snatches the nectar away from the asuras and gives it to the gods. Vishnu, after leading the gods in victory

over the asuras, sexually indulges with the damsels born of the nectar sprays. Those sons of Vishnu wrought havoc. Siva assumes the form of a bull.

Chapter 23 – Siva, in the bull incarnation, attacks Vishnu's sons and kills them in Patala (nether regions). Vishnu asks the Siva bull incarnation for forgiveness. Siva chastises Vishnu's sexual indulgences.

Chapter 24 – Dadhici defeats Ksuva and Vishnu. Tvastri creates Vrtra to kill the gods. Dadhici abandons his body so that his bones can make weapons for the gods to kill Vrtra. Indra's thunderbolt kills Vrtra. Dadhici's wife Suvarca curses the gods to become beasts. Siva incarnates as Pippalada the son of Suvarca and Dadhici. Suvarca then jumps into the funeral fire burning herself.

Chapter 25 – King Anaranya gives his daughter Padma to the sage Pippalada. The aged sage Pippalada became a young man and produced ten sons off Padma. The sage Pippalada granted all men the boon, that for sixteen years from birth no man will have any affliction from the planet Saturn (Sani).

Chapter 26 – Mahananda, the prostitute, was a Siva devotee. She had a monkey and cock dance with Rudraksas on them. Once Siva assumed the form of a merchant, Vaisyanatha, and visited her house to test her. The merchant gave her a gem-set bangle and she promised to be his wife for three days. The merchant's Siva Linga was burnt in a fire, and he entered the pyre to test her. But Siva appeared and stopped her as she is about to jump into the fire. Siva takes Mahananda and her servants to Sivaloka.

Chapter 27 – Bhadrayu, through Rsabha's power, conquers his enemies. Siva tests Bhadrayu by having an illusory tiger chase Siva and Parvati in the forest. The illusory tiger seizes Parvati as Bhadrayu's arrows prove useless. Siva, as the Brahmin Dvijesvara denounces Bhadrayu for failing to protect his wife. Bhadrayu decides to give the Brahmin his own wife and then jump into the fire. But then Siva prevents the Brahmin's fire immolation by revealing himself. Siva gives Bhadrayu and his queen Kirtimalini the boon to be always in his presence.

Chapter 28 – Siva, as a Yatinatha hamsa ascetic, tests the hunter Ahuka's hospitality. Forest beasts devour the Bhilla forest ascetic. Siva prevents Ahuka's wife from going into the fire. Siva, in the form of Yatinatha, will be born as a swan to arrange the marriage of Damayanthi and Nala, who will be the next incarnation of the hunter couple. Because of their merit of hospitality in the last life, Siva as the swan manages their marriage.

Chapter 29 – Nabhaga's brothers refuse him his due share in the family property while he was away studying the Vedas. His father Sraddhadeva tells Nabhaga that after helping the Angiras Brahmins with their sacrifice, they will go heavenwards

and leave him the wealth left over in the sacrifice. Siva manifests as Krsnadarsana to test Nabhaga over who is to take the wealth of the sacrifice. Sraddhadeva tells his son Nabhaga that what is left over after the sacrifice belongs to Siva. Nabhaga eulogizes Siva. Siva grants Nabhaga knowledge of the eternal Brahman and the wealth left over from the sacrifice.

Chapter 30 – Siva assumes the naked Avadhutesvara form to test Indra and the gods who pay him a visit at Kailasa. Siva stuns the arrogant Indra's hand holding the thunderbolt to strike the silent ascetic who refused to identify himself. Brhaspati begs Siva to save Indra's life. The fire of anger from Siva's third eye was cast off into the briny sea and became the asura Jalandhara.

Chapter 31 – The Salvas kill King Satyaratha of Vidarbha. His queen is killed by a crocodile after giving birth to a son. Siva, as a mendicant, tells a wandering Brahmin beggar woman to adopt the orphaned boy. Since there was a hindrance to his worship of Siva in the King's previous birth, he got killed at the height of his kingly power. Siva, as the mendicant, tells the past life histories to the Brahmin lady. The boy became Dharmagupta, married a Gandharva's daughter, and ruled over the kingdom of Vidarbha.

Chapter 32 – Upamanyu does penance to obtain milk from Siva. Siva assumed the form of Indra in order to test Upamanyu's devotion. Upamanyu refuses to worship Indra and forget Siva. Siva reveals his true form as Upamanyu throws a missile at Siva disguised as Indra. Siva grants Upamanyu many boons and considered him as his son.

Chapter 33 – Siva sends the seven sages to test Parvati's penance. Siva assumes the Jatila student-ascetic form to test Parvati's penance. Parvati tells the matted-hair Jatila she is doing penance to obtain Siva as her husband. The Jatila tries to discourage Parvati and insults Siva. Siva reveals himself to Parvati and promises to marry her because of her steadfast devotion to Siva.

Chapter 34 – Parvati asks Siva to beg her as his wife from her father Himavat. Siva, as a dancing Sunartaka nata mendicant begs Parvati as his wife from her mother Mena. Siva assumes many cosmic forms of the gods.

Chapter 35 – The gods ask Siva to lessen Himavat and Mena's enthusiasm and devotion to giving their daughter Parvati in marriage to Siva. Siva, as a Vaisnavite Brahmin saint, insults Siva in front of Himavat to lessen his enthusiasm in giving Parvati as Siva's wife.

Chapter 36 – Siva grants Drona an invincible son known as Asvathaman. Asvathaman destroyed the sons of Pandavas. Krishna tells Arjuna to counteract Asvathaman's Brahma missile with his Siva missile. Arjuna remembers Siva, and

the Brahma missile subsides before the splendor of the Siva missile. Asvathaman hurls his Brahma missile at Uttara's pregnant womb. Krishna saves Uttara by his Sudarsana missile.

Chapter 37 – Krishna eats a bit of vegetable from Draupadi's pot and makes Durvasa and his disciples feel fully satiated. Vyasa visits the Pandavas in their forest exile to console and cheer them. Vyasa tells the Pandavas to view Siva as the great Brahman and the goal of the good. Whatever is seen in the universe is Siva's form.

Chapter 38 – Arjuna leaves to do penance on Siva. Vyasa appears to the Pandavas in the forest to instruct them. Man shall do such things as will satisfy Siva. Indra as a disguised old Brahmin bachelor tests Arjuna's penance on Siva. Indra reveals himself and asks Arjuna to worship the Siva Linga with japa.

Chapter 39 – Arjuna stands on one foot, looks at the sun, and repeats the Aum Namah Sivayah mantra. Duryodhana instigates the boar demon Muka to attack Arjuna. Arjuna thinks that sometimes Siva makes us miserable in order to test us. Siva assumes the form of a hunter to protect Arjuna. Both Arjuna and Siva shoot the boar with an arrow killing it.

Chapter 40 – Siva's gana argues with Arjuna over possession of Siva's arrow. Siva, as the Kirata hunter, comes to test Arjuna's firmness. Arjuna and the Bhilla argue over possession of the arrow that killed the boar.

Chapter 41 – Arjuna remembers Siva and fights with the Kirata hunter. Then Siva reveals his real form to Arjuna. Arjuna asks forgiveness and eulogizes Siva. Siva gives Arjuna the Pasupata missile that cannot be stopped by anyone. Siva says that Krishna is his own soul and devotee who carries out his task. Arjuna returns to his Pandava brothers and Draupadi.

Chapter 42 – The twelve Jyotir Lingas are Somanatha, Mallikarjuna, Mahakala, Amaresvara, Kedara, Bhimasankara, Visvesvara, Tryambaka, Vaidyanatha, Nagesa, Ramesvara, and Ghusmesvara.

Kotirudra Samhita of Siva Purana

Chapter 1 – Whatever is seen is Siva's form. The entire universe is in the form of a Linga. In order to bless the worlds, Siva assumes different Linga forms in various holy centers. There are twelve Jyotirlingas which destroy miseries, achieve desires, and cause liberation hereafter.

Chapter 2 – Benares (Kasi) is Siva's abode full of Lingas.

Chapter 3 – Atri and Anasuya do tapas during a great drought. Atri does tapas in Samadhi, while Anasuya does service for her husband and worships the Linga.

Chapter 4 – The river Ganga assumes the form of a divine woman before Anasuya. Ganga gives water for Anasuya to bring to her husband even though no rain had fallen during the drought. Anasuya shows Atri Ganga of divine form stationed within the pit. The chaste Anasuya passed on a year's merit to Ganga so that she would remain in the pit of the penance grove. Siva stays also in their penance grove as Atrisvara. Then rain came and food grew in plenty. There is a perennial supply of water in that pit.

Chapter 5 – A widowed Brahmin mother of two sons dies without going to Kasi. But she asks her elder son to cast off her bones into the Ganga.

Chapter 6 – Results are bound by previous actions, hence joy or sorrow is experienced accordingly. A Brahmin hits a calf. A wise calf speaks to his mother-cow bound by maya. The cow kills the Brahmin's son. The cow turns black, but regains its white color by dipping into the Narmada River near the Nandikesa shrine. The Goddess Ganga tells the Brahmin traveler Surada to cast off his mother's bones here for her to attain Siva's heaven. He later sees his mother endowed with a divine form.

Chapter 7 – A Brahmin widow, Rsika does tapas on Siva, and Siva kills the demon Mudha who came to molest her. Siva remained there as the Nandikesa Linga.

Chapter 8 – Siva's Mahabala Linga is located at Gokarna. Siva is always spiritually present there. That Siva Linga, secured by the raksasa Ravana as a result of severe penance, was installed by Ganayanaka at Gokarna.

Chapter 9 – Saumini, an outcaste woman was a Brahmin girl in her previous birth. But her Brahmin husband died early. She then married a Sudra and took wine and meat. She killed and ate a calf. Yama went through her antecedents, and taking into consideration her merits and demerits he sent her back from hell, to be born as a dark blind candala girl. By accident she threw Bilva leaves on a Linga and fasted on Siva caturdasi night. Then Siva's ganas put her in an aerial chariot and brought her to Siva loka since unwittingly she cried out Siva's name at Gokarna where the Mahabala Linga destroys all sins.

Chapter 10 – King Mitrasaha kills the demon Kamatha. But the demon's brother becomes his cook and prepares human flesh. Vasistha curses the king Mitrasaha to become a demon for twelve years. The king, as a demon eats a Brahmin sage

whose wife before entering the fire curses him to die if he ever engages in sex. His wife Madayanti knew of the curse and refuses sex with Mitrasaha whose twelve year demon curse expires. Brahmahatya follows the king. The sage Gautama tells the king to worship the Mahabala Linga at Gokarna to destroy his sins.

Chapter 11 – The Siva Linga called Pasupatisa in Nepal is in the form of a crest.

Chapter 12 – Siva tests the sages' devotion in the Daruvana forest by assuming a hideous naked ash smeared ascetic form. The sages curse Siva that his penis will fall on the grounds. The penis burnt everything it touched, terrifying the gods and sages. Brahma tells the gods to propitiate Parvati so that she should assume the form of a vaginal passage so that Siva's penis will become steady. Parvati, in the form of a vaginal passage and an arrow, form the pedestal wherein Siva's penis is installed and stabilized.

Chapter 13 – After wounding the asura Andhaka, Siva remains in a ditch as the Andhakesa Linga. Dadhici's son, Sudarsana has sex with his wife on Sivaratri, and Siva curses him to be sluggish and insensible. Goddess Candika adopts Sudarsana as her son after Dadhici and his son Sudarsana worship her. Siva and Parvati establish Sudarsana as their Vatuka. The Vatukas are excellent ritualists.

Chapter 14 – Daksha gives his twenty seven daughters to the moon in marriage. The moon loves only Rohini. Daksha curses the moon with consumption. The moon once abducted Tara, the wife of Brhaspati. The moon worships Siva with the Mrtyunjaya mantra. Siva says the moon's digit will decline day by day in one fortnight and increase steadily in another. Siva stayed where the moon worshipped him as Somesvara. Consumption is cured by bathing in the pond there.

Chapter 15 – Skanda leaves Kailasa after Ganesa's marriage. Siva and Parvati visited Skanda on the Kraunca hill. From that day onward the Linga image of Siva born of Mallikarjuna became famous.

Chapter 16 – The asura Dusana attacks the Brahmins at Avanti. The four sons of Vedapriya rely on Siva's aid. Siva manifests from the idol as Mahakala and reduces Dusana to ashes.

Chapter 17 – The gana-chief Manibhadra gives King Candrasena the Cintamani jewel which turned metal into gold. All the greedy kings attack Candrasena. A widowed cowherdess' son sees his home as a golden Siva temple by his devotion. Candrasena visits her Siva devotee son. The enemy kings make peace and visit the cowherd boy. Hanuman praises the cowherd boy Siva devotee and predicts

Krishna will incarnate in his race. Both Candrasena and the cowherd boy Srikara attain Sivaloka by worshipping the Mahakala Linga.

Chapter 18 – Vindya Mountain worships Siva. Siva remains there as the Omkara Linga.

Chapter 19 – Nara and Narayana do tapas at Badarikasrama. Siva stayed in Kedara in the form of a jyotirlinga named Kedareshvara.

Chapter 20 – Bhimasura, the son of Kumbhakarna does tapas to get revenge on Vishnu. Bhimasura conquers the gods. Siva tells the gods that he will kill Bhimasura.

Chapter 21 – Siva manifests from the idol that the Kamarupa king worships just as Bhimasura's sword touches it. Siva kills Bhimasura by saying Hum. Siva's Bhimesvara Linga remains there.

Chapter 22 – The Avimuktesvara Linga in Benares yields salvation to people.

Chapter 23 – Benares is Siva's mysterious shrine and the cause of salvation. Death in Benares brings salvation. One reaps the fruits of one's actions. Only Kasi wipes out the fruits of one's actions. Death at Kasi frees one from rebirth.

Chapter 24 – Gautama does penance during a drought and asks Varuna for rain. Varuna fills with water the ditch Gautama requests. The water supply in the ditch becomes perennial.

Chapter 25 – The wives of the sages prevent Gautama's disciples from taking water there. The sages' wives distort the incident to them. Ganesa does not want to put obstacles in Gautama's way. Ganesa, instigated by the sages, however becomes a cow that dies when Gautama touches it with blades of grass. The Brahmins reproached Gautama for killing the cow. The sages tell Gautama to go around the earth three times to expiate the sin of killing a cow. Gautama goes around the Brahmagiri Mountain.

Chapter 26 – Siva denounces the Brahmin enemies of Gautama. Ganga stays with Gautama as the Gautami river and Siva stays there as the Tryambaka Linga.

Chapter 27 – At Gangadvara, Ganga descended from the Brahmagiri Mountain. The Brahmins ask for forgiveness of Gautama, but in a different kalpa age Gautama curses the Brahmins to stray from Siva and the Vedic path.

Chapter 28 – Ravana installs a Linga and cuts off his heads. Siva appears and restores his nine heads already cut off. Siva tells Ravana that whenever his Linga

is placed on the ground it will become stationary. Ravana has to urinate and gives the Linga to a cowherd man. The cowherd man, because of its heavy weight, puts it on the ground. The Linga becomes known as Vaidyanathesvara. Narada tries to delude Ravana by asking him to lift up Kailasa. Siva curses Ravana that a destroyer of his mighty arrogance will soon come.

Chapter 29 – Daruka and his wife terrorize the people in the forest. They seek refuge in the sage Aurva. The gods force the raksasas to retreat to the city in the ocean. The raksasas make prisoners of people travelling in boats. Supriya teaches the worship of Siva to his fellow prisoners.

Chapter 30 – Siva gives Supriya the Pasupata missile to kill the raksasas. But Parvati promises to protect the race of the female raksasi Daruka. Siva remained in the forest as the Nagesvara Linga. But at the end of the recurring Kali cycle the king Virasena will go to the Darukavana forest, worship the Nagesvara Linga, get Siva's Pasupata, and kill the raksasi Daruka.

Chapter 31 – Rama worships Siva before leaving India to search for Sita in Lanka. Siva blesses Rama and remains there as the Ramesvar Linga. By Siva's grace Rama crosses the ocean, rescues Sita, and kills Ravana.

Chapter 32 – Sudeha, after failing to have a son by Sudharma, has her sister Ghusma marry her husband to produce a son. Then Sudeha grew jealous of Ghusma.

Chapter 33 – Sudeha kills Ghusma's son because of jealousy against Ghusma. Ghusma remains calm and firm in her faith in Siva. By Siva's grace and Ghusma's virtue, her son is brought back to life. Siva appears, blesses Ghusma, and remains there as the Ghusmesa Linga. Sudharma, Ghusma, and Sudeha worship the Ghusmesa Linga and become friends again.

Chapter 34 – By propitiating Harisvara Linga, Vishnu attained his Sudarsana discus. To save the gods from the asuras, Vishnu worships Siva by penance and chanting Siva's one thousand names. In order to test the devotion of Vishnu, one of the thousand lotus flowers was taken away by Siva. Then after Vishnu offers one of his eyes, Siva appears. Siva gives Vishnu the Sudarsana discus to fight the asuras. Vishnu then kills the asuras with the Sudarsana discus.

Chapter 35 – Vishnu eulogized and satisfied Siva with the hymn of one thousand names. Siva was prayed to by Vishnu who worshipped him with lotuses.

Chapter 36 – Siva conceals one of Vishnu's thousand lotus-flowers to test his devotion. Vishnu plucks out his eye for the last name. Siva emerges from the

Linga and gives Vishnu the Sudarsana discus. Siva says that by repeating his thousand names with devotion all miseries will vanish.

Chapter 37 – Brahma says all the great gods and sages worship Siva.

Chapter 38 – Sivaratri is the most powerful rite causing worldly pleasures and salvation for the devotee. The Linga should be worshipped with mantras, and then song and devotional services should follow. Water, fruit, incense, lights, and japa should be offered to the Linga. Till daybreak the devotee shall worship Siva with devotional songs.

Chapter 39 – The Siva devotee on Sivaratri shall keep awake during the night performing worship of Siva by songs, prayers, and dancing.

Chapter 40 – The hunter Gurudruha killed many deer in the forest. By accident at night he climbed up a Bilva tree and spilt some water and Bilva leaves on a Linga below. The hunter lets three deers go home because they promise to return to him. The deers return, but the hunter acquires spiritual knowledge and lets the deers go free. Siva blesses the hunter and promises that Rama will come to his house and make an alliance with him. After performing the Sivaratri rite in utter ignorance, the hunter attained salvation with Siva.

Chapter 41 – The four types of liberation are identity in form, being in the view of God, proximity with God, and complete identity with God. Only Siva can bestow liberation. Siva's Nirguna form is Saccidananda. Devotion is the mother of perfect knowledge.

Chapter 42 – Siva originates from the Nirguna. The formless one became one with form in order to facilitate meditation. Rudra carries out the tasks of devotees and helps the gods. Siva is before creation.

Chapter 43 – The entire universe is wholly Siva. He who cleverly tries the means of realizing him after resorting to the Vedantic path attains the fruit of his sight. The individual soul is contaminated by the ego and experiences the fruit of its actions. If knowledge of Siva is attained, the devotee becomes liberated.

Uma Samhita of Siva Purana

Chapter 1 – Krishna goes to Kailasa to do penance for propitiating Siva to obtain a son. Upamanyu tells Krishna of Siva's glory seen while he was performing penance. Siva promises Upamanyu an unending supply of milk whenever he wishes it. He also is promised knowledge and immortality. When the Kalpa

comes to an end, Siva creates Rudra from his heart to destroy the universe. Upamanyu tells Krishna to worship Siva for getting a son.

Chapter 2 – Upamanyu mentions devotees whose desires were realized by worshipping Siva.

Chapter 3 – Upamanyu tells Krishna to do japa of the Aum Namah Sivaya Mantra. After sixteen months pass, Siva and Parvati bless Krishna and promise him sons. Parvati blesses Krishna that he shall have thousands of wives. Krishna returns to Dwarka and becomes invincible after propitiating Siva.

Chapter 4 – The entire universe is subservient to the maya of Siva. All beings have been overwhelmed by Kama, the power of Siva's maya.

Chapter 5 – Sins arising from the misuse of the mind, speech, and body cause the living beings to fall into great hells. Adultery, robbery, lying, desiring other's possessions, disrespect of Siva and his worship, murder, drunkenness, arrogance, misappropriation of the wealth of the deity, wealth earned through injustice, abandonment of parents, killing of innocent forest creatures, and wishing for the ill of others are all great sins.

Chapter 6 – Illicit sex, fraud, theft, drunkenness, mistreatment of cows, improper taxes, adultery, stealing another man's possession are all sins causing Yama to chastise them by inflicting terrible punishments. One should perform expiatory rites for the commission of sins to consume their effects or else one will reap the fruit of the sin.

Chapter 7 – The result of all actions of beings is reviewed by Citragupta Vasistha and others. The result of the action must be undergone. Yama inflicts punishment upon the wicked. Yama's emissaries drag the ghosts to the city of the dead into the presence of Yama. Yama sends good men in a celestial aerial chariot to enjoy pleasures in heaven and after exhausting their merit to return to Yama's city for reaping the fruit of what little evil they may have committed. The good see Yama as gentle, while the evil see Yama as terrible. Yama rebukes and reproaches the sinners. Lord Citragupta enlightens them with statements on virtue.

Chapter 8 – Citragupta asks: "why was your sin committed? The fruits reaped are your own fault." Citragupta chastises kings who misused their might. Yama has his messengers seize the kings to purify them gradually in the fires of hell. Each cell in the nether-world is meant for the torture of a particular sin. For each of these cells there are five officers in charge. The enumeration of the great zones of hell arouses detachment from sin.

Chapter 9 – In the hellish fires, the sinners are roasted and dried up by diverse tortures till their action is exhausted completely. Afflicted by such tortures the sinners begin to think about their evil actions.

Chapter 10 – Tortures are inflicted on all the organs of the body with which the acts of sin had been committed. A man of more good actions is not distressed by a few sufferings due to small sins.

Chapter 11 – Those who commit sins go along the path to Yama with great misery. One has to reap the fruit of actions committed. Men who perform auspicious rites here, whose minds are gentle and who are merciful, pass through the terrible path of Yama happily. There is no other charitable gift on par with the gift of food. The giver of food is the giver of life. This body is the greatest means of achievement, of virtue, love, wealth, and salvation. Hence one should preserve one's body with food and drink. The entire universe is sustained by food. The giver of food goes to divine regions in heaven.

Chapter 12 – The gift of water is the most excellent of all gifts. Trees, wells, tanks made by man cause him to attain heaven. Truth is the great Brahman, the greatest penance. Penance is the means of achievement for all objects such as salvation, knowledge, and good fortune. Siva is accessible to those who perform penance.

Chapter 13 – The fruit of penance and Vedic studying is the same. A Puranist enlightens the people through Sastras. Man becomes free from sins on listening to the Siva Purana. By listening to the Puranas man gains the benefit which is attained by sacrifices, charitable gifts, penances, and pilgrimages.

Chapter 14 – The charitable gifts of gold, cows, and land liberates one from sin.

Chapter 15 – The whole universe shall be given as a gift by those who desire salvation for crossing the ocean of worldly existence. That which is the unmanifest ultimate is born as Siva in due course. Brahma creates the universe consisting of the fourteen worlds. There are seven lower and seven upper worlds. Vishnu's serpent Sesa is the support of all the worlds. Sesa has a thousand hoods with brilliant jewels. The seven nether worlds beneath the earth are Atala, Vitala, Satala, Rasatala, Tala, Talatala, and Patala. Raksasas of the Daitya origin and serpents reside there. Lustrous jewels are there which give light in absence of the sun or moon. Narada who came to heaven from the nether region said that the nether worlds are more beautiful than heaven. It is by performing penances that Danavas and Siddha beings attain the nether worlds where they rejoice and enjoy pleasures. The height of each of the seven lower worlds is twice its extent. The surfaces of all these worlds are covered with gems.

Chapter 16 – Above the nether regions are the hells where sinners are scorched. Men who are indulgent in sins are scorched there. The beings in hell are equal to those in number as in heaven and are seen standing upside down by the gods in heaven. The remembrance of Siva is the greatest expiatory rite for small sins in the Kali age. The attainment of the status of Indra is the fruit of the merit attained in japa, homa, and Siva worship. Sin indicates hell and is conducive to misery, while merit indicates heaven and is conducive to pleasure and rebirth. That which at the outset is conducive to happiness will later bring in misery. Happiness and misery constitute only a temporary transformation of the mind. Knowledge is conducive to the understanding of Brahman's reality.

Chapter 17 – The sphere of the earth consists of seven continents (dvipas). These seven continents are surrounded by seven oceans. Jambu Dvipa comprises nine Varsas (countries) of which India is one of the sub-continents. Mount Meru is in the middle of Jambu Dvipa. Issuing from Vishnu's feet, the river Ganga falls in Brahma's golden city Satakaumbha on Meru's top, flowing through the sphere of the moon and down into four streams as Alakananda, Caksus, Sita, and Bhadra. In the eight Varsas, excluding Jambu Dvipa, people live ten thousand years without misery or hunger. These are the abodes of righteous men which cannot be seen in their vicinity.

Chapter 18 – Bharata is south of the Himalaya Mountain and is the land of sacred rites for attaining heaven and salvation. All the four Yugas are followed in Bharata and not in the other Dvipas. The seven continents are surrounded by seven oceans twice as large as the one within.

Chapter 19 – The extent to which the rays of the sun and the moon shine and illuminate is the size of the earth. Above the moon is the sphere of the planets and above it is the sphere of the stars. The Pole Star (Dhruva) is the prop of the circle of luminary bodies. Above the Pole Star is Maharloka where Brahma's seven sons are. Above Maharloka comes Janaloka, Tapaloka, and Brahmaloaka (or Satyaloka). Men who reach Brahmaloaka don't get reborn. Above the earth Bhurloka is Bhuvarkaloka where the sages and Siddhis stay in the form of gods. Above that is Svargaloka where the gods stay. Above that are the nine planets and above them are the seven sages (Ursa Major) free from sins. The universe is enveloped by the cauldron of the cosmic egg. It is surrounded by water. From that infinite Purusha of unmanifest origin are born infinite numbers of cosmic egg universes. The Purusha contains everything. From the contact of Siva and Sakti everything is born and finally merges back into Siva. Above this fourteen world (seven lower and seven higher worlds) universe is Vishnu's Vaikuntha beyond the world of Brahma. Beyond that is Saktiloka where the mother of the three deities shines. The Goddess herself is free from attributes. Above Saktiloka is Sivaloka where Siva the great Brahman shines. Near it is Goloka where Krishna

is established at Siva's behest. There are no worlds above Sivaloka. Siva's region has no support and cannot be specifically described. It shines with different objects.

Chapter 20 – Penance alone leads to Siva's blessings. Everything can be achieved through penance. Gods and ascetics perform satvik pure penance, while demons perform rajasic impure penance. The satvik pure penance consists of japa, meditation, and worship of the deity with devotion. Pranayama achieves the eight supernatural siddhis. Salvation can only be achieved during human birth. One must try to achieve the permanent through the non-permanent body. The two syllables Siva constitute the means of salvation for the journey to the other world. Only the name Siva subdues the great ailment of worldly existence and protects one from hell.

Chapter 21 – Men fall off their caste status due to evil deeds. By doing one's caste duties, one can be reborn in the next highest caste. Salvation is achieved after attaining brahminhood entirely. A righteous war is conducive to the attainment of heaven.

Chapter 22 – All the nadis (veins) scattered all over the body are joined centrally at the heart. These nadis convey rasa (juices). From the semen, the birth of another body is made possible. At the time when the semen is discharged, the individual soul with the causal body or unit of sense-organs enters the vaginal passage fully covered and urged on by its past actions. The semen and the woman's blood becomes the fetus which later becomes a bubbly mass which later becomes a muscular mass which in three months becomes the beginning of various separate body parts. The embryonic child takes in the food of the mother through the umbilical cord. Then the embryonic developing child in the womb, with the soul complete in this body, recollects all the pleasures and sorrows and everything done by it formerly as if in a dream. There is great misery for the embryonic child staying within the mother's womb. The transient body of the eternal soul is generated due to his past actions and their bondage.

Chapter 23 – The body is considered impure because it is produced by the mingling of semen and blood and is always full of faeces and urine. A vicious soul is not sanctified by the waters in the pilgrim spots or by austerities. It is the purity of the feelings that is the criterion for the sanctity of rites. Performing japas, sacrifices, and eulogies after purifying the soul with pure emotions a man acquires perfect knowledge and after death he attains heavenly worlds. With the mind in restraint and intellect delighted he surmounts the worldly existence and becomes a living liberated soul. The feeling of not-my-ness is the greatest joy. The child in the womb forgets his memory of past lives before being born. The passionate and deluded world does not engage in activities beneficial to itself. This Siva

Purana is narrated as a means for people to achieve heaven and salvation. Where is pleasure even during the day because man is worried over the ways and means of earning wealth? There is no real pleasure in women. There is no pleasure in the dependency of infancy, the lusts of youth, and the sickness of old age.

Chapter 24 – Attachment towards women should not be pursued by wakeful persons who desire liberation. The apsara Pancacuda tells Narada about the permanent defects of women. Women love only those persons who render them a little bit of service. Women have great sexual lusts.

Chapter 25 – Siva tells Parvati that there are particular body signs when death is approaching. If a man sees his shadow without the head or no shadow, death will come in a month. Seeing no body reflection in water or a mirror means approaching death. One can see Kala within his two hands. The way prana flows through the nadis can also indicate when death is approaching.

Chapter 26 – The body consists of the five elements. The elements merge in ether and are reborn therefrom. When the ether is disintegrated, the elements resort to their causes. Those embodied beings who are great Yogins engrossed in meditation, can easily kill Kala. From ether comes wind, then comes fire, then comes water, and then comes earth. Each of the elements merges into the other in order. The earth's five attributes are sound, touch, color, taste and smell. When it takes up the attributes the element manifests itself. The partial attributes shall be thought of by the Yogin if he is desirous of conquering Kala. The Yogin closes his ears with the index finger and meditates on hearing the Sabda Brahman. The nine sounds heard within are the sound of the soft consonant, bell metal, horn, lute, flute, drum, conch, and the rumbling thunder. By hearing each of the nine inner sounds, various siddhis arise.

Chapter 27 – A Yogin attains the region of wind arising from the Yogic Ether by Pranayama. The wind within the heart kindles the fire. During Pranayama breath retention, one should repeat the Gayatri mantra. The Yogin illuminates the fire existing between the eyebrows by pressing the eyes with the finger a little and striving to meditate on the inner star he sees. The Yogin meditates in darkness seeing the bright luster of Siva in colors white, red, yellow, black, and rainbow color. By seeing the brilliant rising sun stationed in the forehead between the eyebrows, the Yogin gains various siddhi powers. The force of previous karma deludes men. The four ways the Yogin conquers death are meditating on the elements, Sabda Brahman, seeing the sun in the forehead, and drinking the wind. He shapes his mouth like the beak and drinks in the wind slowly and sucks in the water-drops clinging to his palate. The fifth method is curving the tongue towards the palate and nectar exudes when the tip of the tongue touches the tip of the uvula. This nectar falling down brings yogic longevity and siddhi powers.

Chapter 28 – The Yogin sits with his back to the sun and glances at his own shadow. If he sees his shadow in the sky in a white colored form, he attains Brahman. The color of the shadow in the sky (Chayapurusa) indicates his virtue and fortune. The Bindumalini or curling serpent, when seen in the sky, causes great siddhi powers. Perfect realization is attained by practice.

Chapter 29 – The creator of the worlds created Primary Matter after becoming Purusha. Narayana created only waters at first and instilled virility into them. Brahma was born out of the Golden Egg floating in the water. Then Brahma divided the Golden Egg and created heaven and earth. Then he created fourteen worlds from it, then his seven mental sons, and then the sages. With the Vedas for facilitating sacrifices, the gods were worshipped. The gods came from Brahma's mouth and men through impregnation. When the beings created did not increase, he divided his body and became man and woman. Vishnu created the Virat cosmic being out of which all subjects were created. The creations of Vishnu were not born of the womb and were long lived.

Chapter 30 – Svayambhuva Manu and his wife Satarupa give birth to children who multiplied. The ten Pracetas did penance while trees overpopulated the earth. But King Soma got them to subdue their anger and marry Anubhuta, the daughter of the trees. Then Daksha was born through her. After creating mentally the living beings, Daksha began creation through the copulatory process. Daksha created women. The creation prior to this was through mental concepts, visualization, and touch. Thereafter the subjects were born of sexual union. In every kalpa, Daksha and others are born again.

Chapter 31 – When creation did not multiply, Daksha the patriarch created by copulation with Virini five thousand sons. Daksha curses Narada to endlessly wander since he sent Daksha's sons to seek the ends of the world and were never heard of again. Daksha then begot of Virini sixty daughters. Visvakarman's wife begot eleven Rudras.

Chapter 32 – Aditi had twelve gods born as her sons called Adityas. The thirty three groups of gods are born in every Yuga. Kasyapa, the son of Marici, endowed with great penance, begot sixty thousand sons delighting the Danavas.

Chapter 33 – All the seven rishis born in the beginning were created by Brahma as his mental sons. Kasyapa's wife Diti lost all her Danava sons when the gods defeated them. Indra split Diti's fetus, but they became the forty nine Maruts and assistants of Indra. Brahma assigned the various kingdoms of living beings to particular gods. Vena's son Prthu was crowned the first emperor on earth.

Chapter 34 – There are fourteen Manus and the seventh one is called Vaivasvata. A Kalpa consisting of a thousand Yugas is constituted by fourteen Manvantaras.

Brahma has seven sons. Each Manvantara has its particular Indra, seven sages, sons of Manu, and group of gods. When the thousand Yugas making a Kalpa are complete, the fourteen Manus return to Brahmaloaka when their task of protecting the people is over. Each Manvantara consists of seventy one Yugas. In each Manvantara there is creation and destruction. All living beings enter Vishnu at the end of a Kalpa. Rudra destroys them. Vishnu then creates all living beings. This happens again and again.

Chapter 35 – Vivasvan's (the sun god) wife Samjna created an illusionary Chaya form of herself due to the unbearable heat of her husband. The sun god begot off Chaya the Manu Sarvani. Yama was the son of the sun god from Samjna. Chaya curses Yama's leg to fall off. The sun god becomes a horse to beget off Samjna the twin Asvin physician gods. Yama became lord of the manes and guardian of the quarters. Yama's sister Yami became the river Yamuna. The future Manu Sarvani is today performing penance on the top of Mount Meru.

Chapter 36 – Vaivasvata Manu had nine sons who became Ksatriyas. Ila is born through Manu's sacrifice. Ila, through sexual intercourse with Budha, gave birth to King Pururavas who married Urvasi. By Siva's grace Ila became Sudyumana, a man. When Vaivasvata Manu passed away, the earth was divided into ten regional kingdoms. King Kakudmin went to Brahmaloaka with his daughter Revati looking for a suitable bridegroom. Although Kakudmin spent only a short time in Brahma's region, many Yugas back on earth had already passed by. Brahma tells Kakudmin to give his daughter Revati to Krishna's brother Baladeva. Kakudmin returns to earth as a young man since in Brahma's region there is no old age.

Chapter 37 – Vaivasvata Manu's son Ikshvaku became the founder of kingly dynasties in Aryavarta. The sage Uttanka persuades Kulvalasva to kill the aquatic demon Dhundhu hiding beneath the sand. King Trayyaruni's son Satyavrata was exiled since he abducted the brides of others to satisfy his lust.

Chapter 38 – Satyavrata maintains Visvamitra's family during his absence. Vasistha named Satyavrata as Trisanku. Visvamitra helps Trisanku ascend heaven in his physical body. King Sagara, using fiery missiles, conquered the entire earth. King Sagara's sixty thousand sons, while searching for the sacrificial horse stolen by Indra, are burnt to ashes by the sage Kapila.

Chapter 39 – It was Bhagiratha who brought Ganga to the sea and made her his daughter. Rama also was born in this solar race of kings. The names of the future kings of the Ikshvaku solar race are predicted. After Sumitra, the Ikshvaku kings will merge in outside families in the Kali age.

Chapter 40 – The sun Vivasvat became Sradhdhadeva to originate the kings of the solar race. Bhisma tells Yudhisthira that the manes bless men who perform

Sraddha rites. Bhisma's father Santanu sees Sanatkumara of the size of a thumb flying in an aerial chariot. Sanatkumara says his seven brothers are invisible and they all pursue rites of ascetics restraining the Atman in the Atman. Brahma curses the gods with delusion who forsake him and worship the Atman instead. Brahma asks for the gods and the Pitris to worship one another. In the Sraddha of the Pitris, Soma is propitiated. The Pitris are delighted by offerings of rice balls.

Chapter 41 – Four Pitris are embodied and three are bodiless. The Pitris bestow nourishment, offspring, heaven, health, and other desired objects. Offerings are to be made when the sun is in northern transit. The seven degraded sons of Bharadvaja were reborn as sons of a hunter. But by the memory of previous births, these seven hunters performed auspicious rites and penance. They cast off their lives on Mount Kalanjara. They were reborn as Cakravaka birds on an island, practicing sacred rites while remembering their previous births. They lived as bachelors. They attained knowledge by Sraddha done for the Pitris.

Chapter 42 – The seven Cakravaka birds doing Yoga got their bodies withered up. But three fell from Yoga by desiring to enjoy like King Vaibhrajā of Nipasa. The seven Cakravakas were reborn as seven noble souls. Only four retained past lives memory. The three fallen Cakravakas were born as sons of a poor Brahmin. Those desiring freedom from rebirth resort to Siva's feet and repeat his names. The four sons retaining past lives memory engaged in Yogic practices dedicated to Siva.

Chapter 43 – The devotee shall worship the preceptor with devotion and gifts. The Purana full of the meanings of the Vedas shall be listened to with devotion.

Chapter 44 – The Yogin Parasara makes love to the ferryman's daughter Matsyagandha. Matsyagandha, renamed Satyavati, gave birth to Vedavyasa who classified the Vedas and wrote the Puranas. Vedavyasa, as a boy, visits many holy centers. Vedavyasa worships the Visvesvara Linga in Benares. In order to obtain the power to compose the Puranas he worshipped the Madhyamesvara Linga in Benares. Siva appears in the midst of the Madhyamesvara Linga to bless Vedavyasa. Siva assumed the form of a five year old boy. Siva promises Vedavyasa to reside in his throat to make him compose the Itihasa (Mahabharata) and the Puranas. Siva praises the benefits of Vyasa's eight versed hymn. The boy Siva then merged himself into the Linga. Vyasa then composed the eighteen Puranas. The Devipurana, telling the stories of the Goddess Durga, is recognized as the real Bhagavata Purana.

Chapter 45 – In the Svarocisa Manvantara, King Suratha's kingdom was conquered and he was exiled. Suratha meets in the forest a Vaisya named Samadhi who was abandoned by his wife and family out of greed for his wealth. Both Suratha and Samadhi retain attachments to their previous life positions

which they left. Both of them, equally deluded, approached the sage Medhas. The sage Medhas tells them that Maya, in the form of the eternal Sakti, deludes the minds of all. Madhu and Kaitabha come out of the sleeping Vishnu's ears and try to kill Brahma. Brahma eulogizes Paramesvari to save him. The Sakti, manifesting herself as Mahakali, came out of Vishnu causing him to wake up. Vishnu kills the two asuras by cutting off their heads placed on his thighs which was the only spot not covered by water. The Goddess manifested herself in different Yugas for the destruction of the distress of the gods. Although devoid of forms, the Goddess assumed different forms. Thus the Goddess conducts her sports in that way to give her devotees the chance to describe her attributes while manifesting in a bodily form.

Chapter 46 – The demon Mahisa defeats all the gods. The gods appeal to Siva and Vishnu for help. Then a great blazing light issues forth from all the gods. The light joins together and becomes the Goddess Mahisasuramardini. Each god gives her weapons. Mahisa, during battle, changes from a buffalo to a lion, and then to an elephant. The Goddess Chandika drinks wine and cuts off Mahisa's head. Mahisasuramardini is the incarnation of Mahalaksmi.

Chapter 47 – Sumbha and Nisumbha conquer the gods. The gods appeal to the Goddess for help. Then Kausiki emerges out of Parvati's body. On hearing the report of Canda and Munda on Devi's beauty, Sumbha sent his messenger Sugriva asking for her in marriage. The Devi says she will only accept a husband who can conquer her in battle. The Goddess burns Dhumraksa to ashes by uttering Hum. The Goddess then slays Canda and Munda and Raktabija. Devi says she is Siva's subtle Prakrti.

Chapter 48 – After Candika kills Sumbha and Nisumbha, the daityas flee to Patala. This is the incarnation of the Goddess as Mahasarasvati. Sacrifices were revived by the gods and sages.

Chapter 49 – After the asuras were defeated, the gods became proud and haughty. Then a mass of splendor appeared. Vayu fails to move the blade of grass. After all the gods fail to move the blade of grass, the mass of splendor vanished when Indra came. In order to bless the gods and remove their arrogance, the Goddess told the gods that "I alone am Brahman." This great Maya is in the form of the cosmic witness and immanent soul of all living beings. This is the manifestation of the Goddess as Uma.

Chapter 50 – The demon Durgama takes away the Vedas. Sacred rites were ruined and a great drought of a hundred years happened on earth. The gods ask the Goddess for aid. The Goddess cried for nine days and her tears became rain, making food grow again on the earth. Then, after creating a big circle of splendor all around for the protection of the gods, the Devi came out of it to fight the demon

Durgama who stole the Vedas. Many Goddesses came out of the Devi to fight the asuras. After killing Durgama the Goddess redeemed the four Vedas and gave them to the gods. This manifestation of the Goddess is called Sataksi. Since the earth was sustained by vegetables sprouting from her body, Devi is also called Sakambhari. Since she killed the asura Durgama, Devi is also known as Durga. Devi promises to protect the gods against future trouble from the asuras.

Chapter 51 – The three paths of the Divine Mother are knowledge, devotion, and holy rites. Jnanayoga is the union of the mind with the Atman. Bhaktiyoga is the concept of the unity of the Atman with the Goddess. Devotion is generated by activities and knowledge is born of devotion. Liberation is the result of Knowledge. One shall know the Maya as Prakrti and the wielder of Maya as the Brahman. After realizing the identity of the two, one is released from the world of bondage. Much spiritual merit comes by building a Devi temple. Those who worship the Devi will attain her abode. Incense, lamps, fruits, and flowers are used in Devi's worship. The Goddess is also worshipped by placing her image on a swing and also in a chariot. The devotee shall propitiate the Goddess with the playing of musical instruments. Devi's chief holiday is Navaratri. The Devi is to be worshipped with red flowers.

Kailasa Samhita of Siva Purana

Chapter 1 – The Puranas explain the meaning of the Vedas. The Vedas arise from the Pranava. The Pranava is Lord Siva. Suta is the disciple of Vyasa. Suta narrates to the sages at Benares what was mentioned by Vyasa to the sages in the Naimisa forest during the Svarocisa Manvantara.

Chapter 2 – Siva initiates Parvati in the meaning of the Pranava mantra while she is seated on his lap.

Chapter 3 – To understand the meaning of Pranava is to understand Siva. Pranava is the essence of the Vedas. Siva pervades all but is stationed in the single syllabled mantra Om. Om is the imperishable Brahman and the means of attaining all objects. Siva creates the universe at the outset saying Om. Pranava is the vital breath of all living beings. A is Brahma as rajasa, U is Vishnu as sattva, and M is Siva as tamasa. The link of the Jiva soul and the Atman with Siva and the Pranava is as between the word and its meaning. The disciple shall realize that the Guru is Siva and Siva is the Guru. The Brahmin disciple shall superimpose Agni in the Atman and formally renounce the world. There are eight petals in the lotus of the heart where Siva abides in the devotee's ether heart.

Chapter 4 – The Sannyasin ascetic shall get up at Brahma Muhurta and meditate on the Guru as Siva seated in the thousand petalled lotus on the head. The Sannyasin shall then meditate on the six lotus chakras from the base of the spine up to the thousand petalled Brahmarandhra. The Sannyasin shall realize his identity with Siva residing in the thousand petalled lotus by feeling "I am He." The Sannyasin shall take a bath, wear a loin-cloth, and smear his body with ashes. After applying the ashes, the Sannyasin shall repeat Om touching all the parts of the body.

Chapter 5 – The ascetic shall draw a mystic diagram. There should be one hundred and sixty nine squares with thirteen equal squares in each column. The Yantra illuminating the meaning of the Pranava shall be written inside the middle square pericarp. Each square has different colors and bija mantras in it.

Chapter 6 – The ascetic shall sit on a tiger skin, facing north and repeat the Aum Namah Sivayah Mantra. He shall smear the body with ashes. He shall worship the inner Atman in the great Atman of Knowledge. The ascetic, while checking the vital breath, shall try to raise the Kundalini Sakti from the root base chakra (muladhara) through the path of the Pingala nerve of the Sun stationed in the heart circle. He shall perform Nyasa which is the assignment of the various parts of the body to the deity. It is accompanied with prayer and corresponding gesticulation. He shall worship various gods in the mystic square diagram he made. He shall restrain the vital breath and remember the Hamsa mantra. Through the Brahma Nadi he shall bring about the living consciousness in the heart. He shall meditate on the Supreme God as Consciousness in the middle of the lunar sphere within the thousand petalled lotus. He shall perform pranayama inhalation (16), retention (64), and exhalation (32), in a 1:4:2 ratio. After retaining the breath, he shall bring the Kundalini energy at the Muladhara chakra up to the cerebral aperture within the thousand petalled lotus which then bathes the body in descending nectar. He makes the Atman descend to the lotus of the heart realizing "I am He."

Chapter 7 – He shall worship the mystic square diagram with water, scents, flowers, and deity mantras. He shall meditate on Siva beyond form as Aum and then with a cosmic form as crystal colored having five faces and ten arms. He shall then meditate on Parvati. The ascetic shall perform ablution with water using various mantras to purify himself.

Chapter 8 – In Avarana worship (coverings or layers within a yantra), various attendant deities of different regions shall be invoked in particular directions.

Chapter 9 – The word is permanent, while the object indicated by the word is non-permanent. The following eight names which indicate Siva are Siva, Mahesvara, Rudra, Vishnu, Pitamaha, Samsaravaidya, Saravajna, and Paramatman. Siva is pure-soled and endowed with good attributes. Mahesvara is

beyond Purusa and Prakrti. Rudra dispels misery. Vishnu pervades the world. Pitamaha is the Trinity father who is the cause of the universe. Samsaravaidya is the physician of the world. Saravajna is omniscient. Paramatman is the great Atman of all. Siva is to be worshipped by purity of mind with the pranava Om mantra. The devotee shall realize the identity of Siva with himself feeling "I am Siva alone." A theist shall worship the Siva Linga every day. He shall pour water above on the top of the Linga. He shall worship the Linga with the Pranava mantra, incense, and lights. He shall put a flower on top of the Linga. Siva shall be conceived with Sakti inside the Linga.

Chapter 10 – Suta, after a year's pilgrimage in the South, returns to meet the sages again at Benares. Suta worshipped the Devi at Kanyakumari and Siva at Kalahasti. Suta, after meditating on the Aum Namah Sivaya mantra realized "I am Siva the solidified knowledge and bliss, the perfect one for ever." Then a celestial disembodied voice directed Suta to go to Benares and instruct the sages again.

Chapter 11 – In the Rathantara Kalpa, the sage Vamadeva visited Skanda at Mount Meru's summit. Vamadeva eulogizes Skanda. Pranava is the word that expresses Siva who releases individual souls from bondage.

Chapter 12 – Skanda says that all individuals are deceived by the Maya of Isa. Siva is the purport of the Pranava. Words recede, unable to reach Siva along with the mind. Following the conduct of life enjoined for different stages and castes, sages have attained liberation. The sages are satisfied by celibacy, the gods by sacrifice, and the Pitris (ancestors) by progeny. Entering the Vanaprastha stage the devotee shall practice restraint and other means of Yoga so that the intellect becomes stable and unswerving. After giving up all activities he shall be devoted to the pursuit of Knowledge. That alone bestows the fruit of living liberation and identity with Siva. He shall salute the gods, Brahmins, and do ritual purification ceremonies of his body before his formal renunciation. He shall be pure in thought and body.

Chapter 13 – With his mind fully controlled he shall gather materials for worship. Being of steady mind he shall sit on the seat of cloth, deerskin or Darbha grass facing north of the Homa fire and perform the Gayatri japa silently till the Brahma Muhurta. Destiny, time, attachment, Knowledge, and Death are born of Maya which is identical with Prakrti. Though conscious, the Purusa is confused and falls below Prakrti. Gayatri is born of and merged into Pranava. There is no difference between Siva and Pranava. Men desirous of salvation and unattached to worldly pleasures worship Siva after realizing the futility of worldly pleasures. The guru gives the Sannyasi an ochre robe, loin-cloth, and staff.

Chapter 14 – The Om mantra that expresses Siva expresses his Linga too. There is not much difference between the idol and the original. There is no region higher than Siva. This universe is only an extension of the five subtle forms of Brahman. The five faces of Siva are Isana, Purusa, Aghora, Vamadeva, and Sadyojata. Purusa, ear, speech, sound and ether are pervaded by Isana. Prakrti, skin, hand, sense of touch, and wind are pervaded by Purusa. Ego, eye, foot, color, and fire are pervaded by Aghora. Intellect, tongue, arms, taste, and water are pervaded by Vamadeva. Mind, nose, organ of generation, smell, and earth are pervaded by Sadyojata.

Chapter 15 – Sadasiva is the lord of ether. Mahesa is the lord of wind. Rudra is the lord of fire. The three dissolutions (sleep, dissolution of Brahma, and final dissolution) have been classified by Rudra for the maturing of the activities of individual souls and for their rest. The souls released from their recurring births are ultimately placed in the great Atman itself. Vishnu is the lord of water, who protects the universe. Brahma is the lord of earth who creates the universe. Creation is the process of re-unification of the soul with the body previously annihilated. The body comes out of Prakrti. The wheel of the universe has five constituent spokes which develop and increase by Siva's power. The seven sheaths which protect the universe are earth, water, fire, wind, ether, intellect, and the unmanifest. The world above is ten times more than the one below. The earth rotates as the wheel. Siva alone accompanied by Sakti performs incessant sports through blessing, disappearance, destruction, preservation, and creation.

Chapter 16 – The world is the object of perception. Its cause and support, the great Atman Siva, must be known directly. Brahman has the form of existence, knowledge, and bliss. Siva and Sakti are present in the great Atman. The enormity of size and growth is ever present in Siva comprising the five Brahmans (or faces of Siva). The word Brahman stands for the universe. When the word Hamsa is reverted and the consonants Sa and Ha are removed it becomes Om which is the expression of the great Atman. Sa is Siva and Ha is Sakti. The union of Siva and Sakti is the great Atman. From Para Sakti is born the power of consciousness, bliss, will, knowledge, and activity. From Siva is born Isana, Purusa, Aghora, Vamadeva, and Sadyojata. The five elements are born from the Pranava. Ether has sound, Wind has sound and touch. Fire has sound, touch and color. Water has sound, touch, color, and taste. Earth has sound, touch, color, taste, and smell. The five elements constitute the universe. The five Saktis of Siva are activity, knowledge, completeness, eternality, and pervasiveness.

Chapter 17 – Siva is Nirguna and formed of existence, knowledge, and bliss. The Purusa stationed in Prakrti enjoys the gunas born of Prakrti. The principle of the mind Prakrti consists of Buddhi (intellect), Manas (mind), and Ahamkara (ego). The subtle elements (sound, touch, color, taste, and smell) are the cause of the

five elements. The universe is in the form of Siva and Sakti. He who has purified the Atman by the concept "I am Sada Siva" becomes the preceptor Siva.

Chapter 18 – After ritual worship of the conch and a pot, the guru shall touch the disciple's head and chant "Hamsah Soham" in his right ear. The meaning is Ham means Sakti-Soul, Sah means Siva, I am He is the realization.

Chapter 19 – The disciple shall meditate on the truth of Vedanta affirmations such as the Atman is perfect Knowledge, Thou are That, this Atman is Brahman, I am Brahman, etc. After initiation, the guru gives the disciple a spiritual new name and tells him to be conscious that he is Siva. The disciple is to take food only after worshipping Siva.

Chapter 20 – The ascetic shall shave his entire head of all hair, and take a ritual bath in the river. Then he shall beg for alms from Brahmin householders. An ascetic shall do purificatory rites, ablution, begging for alms, and resorting to isolated places for meditation. Betel, metallic vessels, sex, white cloth, day sleeping, and night eating are forbidden to ascetics.

Chapter 21 – An ascetic gets buried, not cremated. The ascetic shall be attached to Pranava and be engaged in the meditation on Siva. Siva's five deity messengers take the soul who performed holy rites to heaven by their merit. After enjoying the pleasures in heaven, at the diminution of their merit they return to the human realm and take birth as before. Siva teaches the unattached ascetic the meaning of Om, crowns him as a Gana chief, and gives him a body similar to his. Siva bestows salvation devoid of return on the deserving ascetic and blesses the ascetic with immovable trance in the form "I am Siva, I am perfect."

Chapter 22 – The performance of the ascetic's funeral rites shall consist of ritual ceremonial worship of the platform grave where the ascetic is buried. Much blessing can be secured from a powerful departed soul.

Chapter 23 – The funeral rites for the dead ascetic last twelve days. He who performs the rite of propitiation of the guru every year enjoys great pleasure here and attains Sivaloka hereafter. This knowledge of Pranava Skanda taught first to Vamadeva, then to Sanat Kumara, then to Vyasa, and then to Suka. For every leading sage there will be four chief disciples. They will be masters of Vedic study and establish virtuous sacred rites. By the repeated practice of the meditation "I am Siva," the ascetic becomes Siva. Skanda, after teaching Vamadeva the knowledge of Pranava, returned to Siva and Parvati at Kailasa. Vamadeva, accompanied by his disciples, also reaches Kailasa and worships Siva and Parvati. Suta goes to visit his guru Vyasa at Badarikasrama and promises the sages to meet them again for a spiritual discourse.

Vayaviya Samhita:Section I of Siva Purana

Chapter 1 – Suta meets the sages performing sacrifice. Suta says the Vayaviya samhita of the Siva Purana was formerly narrated by Vayu. Siva gave his son Brahma the sacred lores in order to facilitate the creation of the universe. The Vedas came out of Brahma's mouths. Vishnu incarnated at the end of the Dvapara Yuga as Vyasa in order to abridge the big sacred texts. In every Dvapara Yuga the Vedas are classified and the Puranas are written by Vyasa. In Devaloka the Puranas have a billion slokas, but on earth Vyasa condensed them into four hundred thousand slokas. The knowledge of the Vedas shall be enlarged by Itihasa (epics) creation, genealogy, manvantaras, and the chronological account of kings. He who wishes for liberation shall resort to Siva alone. The Siva Purana is the essence of the Vedas.

Chapter 2 – The sages argued about who is the greatest being and visit Brahma on Mount Meru to ask his opinion.

Chapter 3 – Brahma says that Siva who created him is the ultimate cause of all causes and shall be meditated upon by those desirous of salvation. Siva is seen by great devotion within, but is invisible to fallen wicked men. Virtue and holy rites constitute the means for the attainment of grace. God's grace varies in accordance with the purity of the devotee's emotions. When devotional feeling arises, man becomes more inclined towards meditation than towards holy rites. The supreme bliss of liberation is in accordance with the knowledge and devotion and is attained by the grace of the Lord. Brahma tells the sages to do a thousand divine years' sacrifice with holy rites dedicated to Siva and at its conclusion the God Vayu will instruct them in Spiritual Knowledge. Brahma releases a mentally created wheel whose rim got shattered in the Naimisa forest which the sages found auspicious for their penance.

Chapter 4 – After the sacrifice ended, Vayu came to visit the sages. Only the devotees see the Lord whose real nature cannot be reflected upon or argued over. Devotion is acquired through grace and through grace bliss is attained.

Chapter 5 – Vayu tells the sages that in the twenty first Kalpa known as Svetalohita, Siva became the sage Sveta and blessed Brahma with perfect knowledge. Having acquired knowledge, Brahma created all living beings. Vayu acquired through penance this immortal knowledge from Brahma. Devotion shall be practiced by a man who aspires for bliss and knowledge. Misery which arises from ignorance is removed by knowledge. Paramesvara is the controller and instigator of Purusa who is enveloped by the Maya of Prakrti. Maya is the Sakti of Mahesvara which covers the Cit. The means of enjoyment is the body. The dirt

of Maya is quelled by grace acquired by piety. When Maya's dirt is quelled, the Purusa (enjoyer of Karmic fruits) becomes equal to Siva. The three gunas originate from Prakrti. The unmanifest with its ramifications are: five subtle and primary elements, five gross elements, five sense-organs of activity, and Pradhana (primary matter), intellect, ego, and mind. It becomes manifest when it is in the state of an effect. The Atman is comprehended only by the enlightened mind. The body is caused by activities. The Purusa stays in thousands of bodies in the past, present, and future. But the Atman is above the Purusa and the body. All living beings are Pasus (animals) bound with Pasa (noose) and are fed upon joy and misery as their fodder. Siva is Pasupati, the lord of the tied animals. These are but instruments of games and sports of Lord Siva.

Chapter 6 – Siva as Pati (Lord) is the releaser of Pasu (bound animals) from Pasa (noose). Since the universe is an effect possessing parts it is dependent on a creator. Only on realizing Siva, one attains immortality. Siva is the Lord of Prakrti and the individual soul.

Chapter 7 – Everything originates from Kala (time) and is annihilated through Kala. Time is the power of Siva that controls the universe in the form of directives that are untransgressable.

Chapter 8 – One divine year equals three hundred and sixty human years. The calculation of Yugas is based on the divine unit of time. The four Yugas are Krta, Treta, Dvapara, and Kali. A Caturyuga has twelve thousand divine years. A Kalpa contains a thousand Caturyugas. A Manvantara has seventy one Caturyugas. In a Kalpa there are fourteen Manvantaras. A Kalpa constitutes a day of Brahma. A thousand Kalpas make a year of Brahma. A day of Vishnu is the life time of Brahma. A day of Rudra is the life time of Vishnu. A day of Siva is the life time of Rudra. A day of Sadasiva is the life time of Siva. A day of Saksat Siva is the life time of five hundred and forty thousand previous deities. Kala functions as directed by Saksat Siva. This Kalantara is a day of Paramesvara. His day is the period of creation. His night is the period of dissolution. All beings get dissolved at the end of the day. At the end of the night of dissolution, begins the creation of the universe. The dissolution is accomplished for the benefit of the world.

Chapter 9 – From Siva, in association with Sakti, Maya came into being and then the unmanifest from it. The transformation of Pradhana (Prakrti's primary matter) and the activities of the Purusa function at the bidding of Lord Siva. A hundred Brahma years constitute the span of Brahma born of the unmanifest. After dissolution when the effects have been withdrawn, the Sattvic Purusa and Tamasic Pradhana stand on equal footing in the unmanifest Atman. Siva meditated upon Sakti during the night of the universe's unmanifest dissolution and in contact with Maya entered Pradhana and Purusa and set them in motion.

Then at the bidding of Brahma, the creation evolved out of the unmanifest that is the source of origin of all living creatures.

Chapter 10 – At the outset, at the bidding of Isvara, the secondary elements beginning with the cosmic intellect came into being. Then from these, the Trinity gods were born as the cause of all. From the cosmic intellect came the ego. The ego split into the gross and subtle elements and the sense organs. In the secondary creation, the five sense organs, the five organs of activity, and the mind originated. The cosmic egg of all these worlds in the universe is enveloped by seven coverings such as water, fire, wind, ether, elementary egotism (bhutadi), intellect, and non-evolved (avyakta). Eight prakrtis, the causes of creation, preservation, and destruction are stationed covering each of these. Thus born of one another, the effects and their causes sustain one another supporting and being supported. When the time of dissolution arrives it gets dissolved in the reverse order. Dissolution takes place when there is equilibrium of the gunas. When this is upset, creation takes place. The cosmic egg is born from the unmanifest. The worlds are created by Brahma born from the cosmic egg. There are thousands of cosmic eggs and Brahmas, Vishnus, and Rudras created by Pradhana with the presence of Siva in different places. The stability and the subsequent operation of the causes projected by Prakrti (when the guna predominates) take place by the thought of the Supreme Lord Siva whose prowess is not affected by Prakrti.

Chapter 11 – The Manvantaras and Kalpas have no beginning or end. Being unknowable they cannot be narrated separately. The current Kalpa is called Varaha. In all the Manvantaras, the creation, preservation, and destruction are of the same nature. When the previous Kalpa had ceased, Brahma assumed the form of Vishnu and slept in that vast expanse of water. The Siddha residents of Janaloka and the gods awakened the sleeping Brahma with hymns. Desirous of uplifting Earth, Brahma assumed the form of a divine boar and lifted the Earth sunk under water. Thus after lifting the earth from the vast sea of dissolution, Brahma created the universe.

Chapter 12 – While Brahma meditated, the creation was surrounded all around by darkness. Brahma became dissatisfied on seeing that this creation did not multiply. Brahma created animals, gods, humans and spirits. The first creation was of Mahat (intellect), then the subtle elements, then organic, then of immobile beings, then of animals, then of gods, then of humans, then of a mixture of goodness and darkness, and then of Brahma's four celibate sons. The primary creation took place without the intervention of intellect. From Brahma's anger bhutas emerged born of his tears. Rudra emerged from Brahma's vital breath. Rudra divides himself into eleven forms. Brahma created sages, gods, asuras, Pitris, and humans. The gods came from Brahma's face and the humans from the organ of generation. Created again and again the beings retain their previous

nature. They attain birth with the impressions of their previous traits. When the new Yuga arrives its nature appears along with it. All castes are born of Brahma's body.

Chapter 13 – In different Kalpas, Brahma, Vishnu, and Rudra desiring mutual benefit are born of one another. A jealous Brahma once devoured Vishnu. Then Vishnu was immediately created through the middle of Brahma's eyebrows.

Chapter 14 – In order to pacify Brahma's misery and to multiply his subjects, in the various Kalpas, Rudra becomes the son of Brahma and blesses him. It is due to Rudra's grace that the creation in every Kalpa functions as a perpetual series.

Chapter 15 – When the creation of Brahma did not multiply, Brahma thought of creation by the process of sexual intercourse. Brahma does tapas and meditates on Siva and Sakti. Brahma eulogizes Ardhanarisvara who appears to bless him.

Chapter 16 – Siva creates the Goddess from a part of his body in answer to Brahma's penance for the increase of creation. It is the Goddess who fascinates the entire universe with her Maya. The Goddess is unborn, but she appears to be born of Siva. Brahma asks the Goddess to be born as the daughter of his son Daksha for the increase of living beings. The Goddess created a Sakti from the middle of her eyebrows. The Sakti became Daksha's daughter. The Goddess then re-entered Siva's body, who then vanished. Since that time the enjoyment of sexual pleasures with women was established.

Chapter 17 – After securing the Sakti for the procreation by copulation, Brahma divided himself into a half man and half woman form. The man became Svayambhuva Manu and the woman became Satarupa. They bore sons and daughters from which emanates all creation. Daksha's daughter Sati cast off her body because Siva was insulted, but later was reborn as Himavat's daughter. Whatever is offered in fire is the offering to Rudra.

Chapter 18 – Daksha gets angry that Siva and Sati do not give him any special preferential treatment. Daksha refuses to invite them to his sacrifice. Because Siva was insulted by Daksha, Sati abandoned her body. Then Sati chose Himavat as her father. Siva cursed Daksha to be born in the Caksusa Manvantara as the son of Pracetas and to suffer obstacles in his sacrifice.

Chapter 19 – In the Vaivasvata Manvantara, Daksha reborn as the son of Pracetas wanted to perform a horse sacrifice. The sage Dadhica became angry seeing all the gods assembled on the top of Himavat for the sacrifice without Siva. Urged by the Goddess, Siva created Virabhadra to destroy Daksha's sacrifice.

Chapter 20 – Daksha and the gods refuse to listen to the Mantras' statement on offering Siva the first share of the sacrifice. Then, angered at the arrogance of Daksha and the gods, Virabhadra and the ganas destroy the sacrifice and beat up the gods and sages there.

Chapter 21 – The gods flee the sacrifice destroyed by Virabhadra. Virabhadra cuts off Daksha's head. The sacrifice runs away in the form of a deer.

Chapter 22 – Siva tells Brahma to bring a celestial chariot for Virabhadra. Virabhadra's third eye fire burns the thousands of Vishnus released from his body. Indra and the gods join the exhausted Vishnu in their fight against the sacrifice destroyer Virabhadra. The gods flee with their limbs benumbed. Hence no such action shall be performed which excludes Siva.

Chapter 23 – Virabhadra takes the gods into Siva's presence who forgives them. Daksha is brought back to life and given a goat's face. The gods return forgiven by Siva to Devapura (the capital of Indra's heaven).

Chapter 24 – Siva then goes to Mount Mandara with Parvati. They both sport on that beautiful mountain. After a long time Brahma grants Sumbha and Nisumbha the boon that no man can kill them. Sumbha and Nisumbha conquer the gods and abolish studying the Vedas and offering sacrifices to the gods. Brahma requests Siva to bestow on the gods the Goddess who will kill Sumbha and Nisumbha. Siva jokes about the Goddess' dark color. The Goddess gets angry at the joke on her skin color and decides to propitiate Brahma by penance to become the fair complexioned Gauri.

Chapter 25 – A tiger approaches the Goddess doing penance. The Goddess by her mercy transformed the tiger into her devotee. Brahma asks the Goddess for help to destroy Sumbha and Nisumbha. The Goddess cast off her outer sheath which became Kausiki who is known as Kali. The Goddess herself became white colored. This Sakti known as Kali was given by the Goddess to Brahma for destroying Sumbha and Nisumbha. Brahma gave that Sakti a lion as her vehicle. Kausiki proceeded to the Vindhya Mountain and kills Sumbha and Nisumbha whom Kama's arrows pierced in their minds and Devi's arrows pierced in their body. Brahma fixed the Devi's abode on the Vindhya Mountain and ordained her worship by gifts of meat, fish, cakes, and wine.

Chapter 26 – The Goddess visits Siva at Mount Mandara, keeping the tiger with her. Brahma says that innumerable past and future Brahmas, Vishnus, and Sivas carry out the Goddess' behests. Bondage and liberation depend on the Sakti.

Chapter 27 – Siva lovingly embraces the Goddess upon her return. Siva says it was for accomplishing the tasks of the gods that he made the joke on Devi's dark

color. The tiger is made a watchman by Siva and Sakti. The tiger takes on a human shape and is named Somanandin.

Chapter 28 – Rudra's body is Agni (fire) and Sakti's body is Soma (moon). This universe, in the form of Agnisoma, is presided over by Siva and Sakti. The world, consumed by fire, is reduced to ashes (bhasma). He who, having recourse to yogic union, burns his body with Siva's fire (Agni), which blazes upwards and drenches it with nectar (Amrta) of Sakti's moon (Soma) which flows downward, attains immortality.

Chapter 29 – There is no word without meaning. Sakti is the command of Siva in the form of Cit (consciousness). Siva is the maker and Sakti is the cause. Siva is the great cause and at his behest is the great Goddess.

Chapter 30 – Siva's lordship is characterized by freedom. The great Atman is devoid of attributes. The embodied Atman is presided over by Siva. The assuming of physical bodies is with the wish to attain desires. Although Siva is the great Atman and superior to all, his similarity with other beings is observed by us because he has a body. The Karma that is the cause is also affected by Siva's blessings. Siva has many times assumed a body to fulfill the wishes of the gods and his devotees.

Chapter 31 – Nothing can be done without the grace of Siva. The universe, in the form of Pasu and Pasa, is blessed by the Lord as Pati. Siva is not understood without being superimposed in the idol that is worshipped. The wish of the Lord comprises the establishment of rules and conditions. The Atman alone is purified through the contact with Siva. Siva liberates those whose ignorance is ripe and not the others. The medicine for the ailment of worldly existence is the perfect knowledge of the healing physician Siva. Salvation comes from direct knowledge which results from the practice of rites.

Chapter 32 – The fivefold practice of holy rites, penance, japa, mediation, and knowledge bestows salvation. In every cycle of Yugas, Siva incarnates as the teacher of Yoga in different places and propagates Yoga. Siva's eight key names are Siva, Mahesvara, Rudra, Vishnu, Pitamaha (Grandfather), Samsaravaidya (physician), Sarvajna (omniscient), and Paramatman. By means of the Susumna, the Atman shall be taken above to the splendor of Siva beyond the moon. The body is drenched with the shower of nectar and the Atman is then let down into the heart.

Chapter 33 – The Pasupatavrata shall be performed with a homa sacrifice while chanting the five syllabled Aum Namah Sivayah mantra. The elements in the body are to be mentally purified. He shall apply ashes all over his body. He shall realize his own Sivahood and perform Siva Yoga. Freed from Pasuhood, the

devotee shall worship the Siva Linga. Lights, incense, and food shall be offered to the Siva Linga. The japa of the five syllabled mantra Aum Namah Sivayah shall be performed. He shall always practice forgiveness, charity, mercy, and non-violence to all living beings. He shall remain content, calm, and engaged in meditation and japa. Those desirous of salvation perform the Pasupatavrata till death. The ashes from this sacrifice give much strength. Bhasma destroys sins.

Chapter 34 – Siva granted an ocean of milk to the boy Upamanyu performing penance. Upamanyu was the son of the wise sage Vyaghrapada. Siva granted Upamanyu perpetual bachelorhood, lordship of the Ganas, an ocean of milk, and the knowledge to propound the sacred doctrine of Siva. Upamanyu's poor mother, after failing to fool him with artificial milk, tells him to worship Siva to obtain real milk. Upamanyu tells his mother that if Siva exists, he will eventually get an ocean of milk. With his mother's blessings, Upamanyu performs penance on Mount Himavat. Upamanyu fasts and worships the Siva Linga with japa of the Aum Namah Sivaya mantra.

Chapter 35 – The gods complain to Siva the fire of Upamanyu's penance is burning the whole universe. Siva, in the disguise of Indra, visits Upamanyu and tests his devotion by advising him to only worship Indra. Upamanyu says there is no higher truth than Siva. Siva reveals his true form after Upamanyu hurls the Aghorastra at him. Siva makes Upamanyu his son, grants him an ocean of milk, makes him a chief of the Ganas, gives him the eternal status of a god, eternal bachelorhood, knowledge of Siva, and the ability to propound on the teachings of Siva's sacred knowledge. The Goddess also receives Upamanyu as her son. Siva promises to be always present in the hermitage of his devotee Upamanyu.

Vayaviya Samhita:Section II of Siva Purana

Chapter 1 – Krishna visits Upamanyu's hermitage. At the behest of Upamanyu, Krishna performed penance for the attainment of a son. Through the Pasupata Vrata, Krishna concentrated on Siva and Parvati. Siva and Parvati appear to bless Krishna with a son named Samba through his wife Jambavati.

Chapter 2 – Upamanyu instructs Krishna in the Pasupata knowledge on Siva's glory. The Pati (Lord Siva) binds the Patus (creatures) through the Pasas (strings or nooses of nature). Siva alone releases the Patus from the Pasas when he is meditated upon and worshipped with devotion. Uma tells the gods who fail to burn the blade of grass that the invisible Spirit is the Lord by whom the wheel of the world revolves. Everything is controlled by Siva. At Siva's behest Prakriti generates Intellect which generates Ego which generates the eleven sense organs

and five qualities of the elements which generate the five elements which create the physical bodies of all beings from Brahma to the grass.

Chapter 3 – Siva presides over the universe by his forms as Brahma, Vishnu, Rudra, Mahesana, and Sadasiva. Isana presides over the individual soul. Tatpuruṣa presides over the unmanifest (support of the gunas). Aghora presides over cosmic Intellect. Vamadeva presides over Ego. Sadyojata presides over mind. Sarva (earth), Bhava (water), Rudra (fire), Ugra (wind), Bhima (ether), Pasupati (the individual soul), Isana (sun), and Mahadeva (moon) are the eight universal forms of Siva. The universe has Siva as its Atman. By worship of Siva the universe is nourished.

Chapter 4 – Mahadeva possesses Sakti. The entire universe is a fragment of the exalted magnificence of Siva and Sakti. There is no Sakti without Siva and no Siva without Sakti. Sakti, in the form of Cit, creates the universe at the will of Siva. The universe has both a male and a female source. Hence it is in the nature of male and female. All men are identical with Siva and all women are identical with Sakti.

Chapter 5 – Upamanyu continues teaching Krishna that this universe is the cosmic body of the Lord. The godhead is called Brahman because it is immense and it expands. The sages are unable to determine the true nature of the Lord due to the presence of their different ideas and beliefs. Only when the individual realizes Siva through devotion can he be freed from the noose of worldly sufferings.

Chapter 6 – Siva has no bondage, desire, cause, or beginning. Siva presides over everything by means of his Saktis. Siva shall be meditated upon in the cavity within the heart. The fruit of his activities is only the blessing of others. Pranava is the word expressive of Lord Siva. The letter A expresses Brahma as rajas, U expresses Vishnu as sattva, and M expresses Rudra as tamas.

Chapter 7 – The Sakti of Siva is singular but appears in many forms. Through the Sakti (which is hidden by the gunas), when the binding cords of Maya are cut, one can see Siva the Saktiatman. Through grace, yoga, devotion, and peace, one can see Siva in the heart. One is liberated due to Divine grace. Siva is pleased with devotion. Siva is delighted with people not attached to worldly pleasures who follow the rules prescribed in the scriptures. The threefold devotional service to Siva is mental by meditation on Siva's form, verbal by repetition of mantras, and physical by rites of worship.

Chapter 8 – Formerly, with the desire to create, Lord Siva, equipped with the causes of the effects already present, manifested himself from the unmanifest. Brahma created the universe and prescribed rules for different castes and stages

of life separately. Siva manifested his half male and half female form to bless the gods. He who knows Siva is liberated. One shall worship Siva in the form of the sun. After a long interval the sacred scripture revealed by the Lord stationed in the disc of the sun to the gods was forgotten. In the revolution of the Yugas, Siva incarnates himself on earth to propagate the Knowledge for the salvation of his devotees. In different Yugas, the incarnations of Vyasa as the yoga teacher of Siva Knowledge have four disciples.

Chapter 9 – Each Manvantara has twenty-eight incarnations of Siva as the teacher of Yoga. Each of these yoga teachers has four disciples. These had become Siddhas by Pasupata rites. They were free from attachments with their minds attached to Siva alone. They ate fruits and roots, did Pranayama, wore rudraksa beads, smeared their bodies with bhasma, and meditated on Siva alone.

Chapter 10 – Siva tells Parvati that if men have faith in him, he can be brought under control, be touched, seen, worshipped, and spoken to. Faith supports the duties of the different castes. Jnana is the knowledge of Pasu, Pasa, and Pati. Kriya is the purificatory rite. Carya is the practical application of the holy rites such as worship and caste duties. Yoga is the fixation of the mind in Siva. Disciplining of the mind is better than sacrifice and is conducive to salvation. Detachment gives birth to knowledge. Truth, non-stealing, faith in scriptures and God, self-restraint, teaching, studying, performing sacrifice, meditation, piety toward God, and the practice of knowledge shall be followed for the acquisition of Knowledge. One shall abandon the fruits of action to escape the bondage of Karma. First there is worship by action, then knowledge, and finally Yoga. Worship is both external and internal. Siva devotional service consists of penance, holy rites, japa, meditation, and knowledge. Internal worship is a hundred times better than external worship. A man, though physically pure, is not pure if he is devoid of inner purity. Siva likes those whose devotion is desireless of all fruits of rewards. The eight devotional traits are: dedicating the mind only to Siva, being friendly with Siva's devotees, encouraging the worship of Siva, offering worship to Siva, performing all activities of the body for Siva's sake, listening to stories about Siva, remembering Siva perpetually, and surrendering to Siva completely.

Chapter 11 – The ten traits of Yogins are forbearance, quietude, contentment, truthfulness, non-stealing, celibacy, knowledge of Siva, non-attachment to wordly objects, using bhasma, and refraining from too much adherence to all. The duty prescribed for women is service to their husbands. Each of the four castes has its own duties like religious activities for Brahmins, protecting people for Ksatriyas, commerce for Vaisyas, and service for Sudras. After worshipping Siva with the sacrifice of works, the devotee shall afterwards be engaged in inner sacrifice. The devotee who has identified his Atman with Siva by means of

devotion, has no more external duties. The Siddhis are achieved by the mantra Aum Namah Sivaya.

Chapter 12 – The Aum Namah Sivaya mantra is conducive to salvation. Siva is stationed in Aum and the five subtle Brahmans are stationed in Namah Sivaya. The beginningless Siva releases persons from the ills of worldly existence. This mantra expresses Siva. A person steady in japa of the Aum Namah Sivaya mantra is released from the cage of sins.

Chapter 13 – Siva tells Parvati that men in the sinful Kali Yuga are liberated when their souls are purified by devotion after resorting to the pleasing Aum Namah Sivaya mantra. At the advent of dissolution, when the mobile and immobile beings perish, everything becomes merged in its cause. Then all the Vedas are stationed in the five syllabled mantra. Afterwards, the creation is evolved out of Siva through the Prakrti and the Atman. Then Brahma born out of Narayana creates the ten mental sons. Then the five faced form assumed by Siva gave the five syllabled mantra to Brahma who gave it to his sons. Brahma's mental sons, eager to create the world, did penance for a thousand divine years on Mount Meru. Siva appeared and taught them the mantra's meaning. These sages, by its use, multiplied creation of the gods, asuras, and human beings. This mantra is like a Goddess coming out of Siva's mouth. Siva's worship with this mantra will lead to salvation when done with devotion.

Chapter 14 – A Brahmin devotee shall worship the Guru always strenuously and with gifts. Getting the five syllabled mantra from a Guru through initiation is greatly efficacious. The devotee shall meditate on Siva in his heart, remember his Guru, and then perform japa of the five syllabled mantra. Mental japa is superior. This mantra japa can be done with pranayama. The devotee counts with Rudraksa beads the number of times the mantra has been repeated. The Rudraksa rosary with a hundred and eight beads is the most excellent. Good conduct means doing the duties prescribed by the scriptures. Faith is the conviction that happiness and misery are attained by means of good and evil deeds hereafter too, just as in this world. In the Kali Yuga this five syllabled mantra is the greatest protective boon. This mantra becomes efficacious in the case of a man endowed with devotion to Siva whatever be his condition. This mantra shall not be used for trivial benefits.

Chapter 15 – Through the Guru's initiation the perfect knowledge is imparted and the bondage of Pasa is quelled. The initiation of Siva is that whereby at the mere sight, touch, and talk of the Guru the individual soul gains immediately the consciousness quelling the bondage. The Sakti form of initiation coupled with knowledge is performed by the Guru with knowledge for his vision, after entering the body of the disciple along the path of Yoga. The mantra form of initiation is coupled with rites performed in the sacrificial altar. The Saktipata doctrine of the

Saivas is concerned with the receptivity of the disciple or the communicability of the Guru in imparting instructions in the principles of the Saiva cult. Shivering, horripilations, and alterations of parts of the body are signs of the manifestation of the Sakti transmitted by the Guru to the disciple. The disciple shall obey the will of the Guru who is viewed as Siva. One shall choose as Guru only one who is realized and can impart enlightenment and bliss. But, if neither enlightenment nor bliss is obtained by the disciple even after a year, even slightly, the disciple shall resort to another Guru. If the Guru is pleased, the sins of the disciple are immediately quelled. The teacher shall test the disciples. Whoever solely resorts to Siva shall be purified if he is subservient to the Guru. The secret mental consecratory rite shall be known straight from the mouth of the Guru.

Chapter 16 – The Guru shall consecrate the disciple through ritual by making an altar, drawing a mystic diagram, using a water jar, flowers, mantras, etc. The Guru shall perform the sacrifice in the sacred fire. The disciple shall continue the japa of Pranava and meditate on the Lord uttering the mantra of Siva. The Guru shall place his hand on the disciple's head. The Guru shall enter the veins (nadis) and heart of the disciple's consciousness. The Guru shall give the sacred thread to the disciple. The Guru shall smear the disciple with bhasma ashes. The Guru shall whisper Siva's mantra into the disciple's ear. The disciple shall take food only after worshipping Siva. The Guru shall give the disciple the Linga, the requisites of worship, japa, and meditation on the Knowledge of Siva.

Chapter 17 – During the sacred thread ceremony, the Guru strikes the disciple's chest with flowers and invokes the higher consciousness with the basic mantra. Then he shall strike the disciple and whisper the name of Siva into his ears.

Chapter 18 – After completing ablution and other rites, the disciple shall go near the Mandala of Siva meditating on Siva. Then the disciple whose eyes are covered shall throw flowers in the area of the Mandala of Siva. The rites of striking and sprinkling shall be performed in the gross body of the disciple and then the Atman shall be taken and placed in the twelve-petalled lotus. The Guru shall mentally unite the disciple's purified Atman with all types of living beings. Uplifting the disciple's purified Atman, the Guru shall deposit it in his own Atman. The Guru shall cut off the tuft and the sacred thread of the disciple and consign it to the Siva fire. The Guru shall pray for the perpetual presence of Siva in the disciple.

Chapter 19 – Siva shall be worshipped in the Mandala and the vessels and homa performed. The Guru shall impart to the aspirant the Yoga of Siva which is the means of liberation. The disciple shall practise the mantra. Nothing is impossible in this world or the next to him who is a devotee of Siva and who is an aspirant practising the mantra of Siva with devotion.

Chapter 20 – The Guru shall place one water jar in each of the four quarters and one in the middle of the Siva Mandala. The mantra shall be repeated over the vessels and the homa. The disciple shall be conceived as Siva since the mantra has been instilled in his body. The water from the five jars shall be poured over the disciple repeating the names of Siva. Then the Guru shall place his hand on the disciple's head while repeating the Siva mantra. The Guru shall test the disciple and then impart the Saivite knowledge to him. The Guru shall infuse in the disciple the qualities of purity, forbearance, mercifulness, non-covetousness, and absence of jealousy.

Chapter 21 – Those who follow the Saivite conduct of life shall rise early in the morning and meditate on the Lord and the Goddess. He shall apply Bhasma ashes on his body and Tripundra marks on the forehead.

Chapter 22 – Nyasa is an assignment of the various parts of the body to the Deity. The Atman, urged by the vital breath through the Susumna nadi (vein) and going through the Brahma-randra shall be united with Siva's splendor. In the body consisting of Vidya, he shall join the Atman that has come out of Siva in the form of the flame of a lamp. He shall join it through the Brahma-randra. After meditating on the Atman that has entered the body in the lotus of the heart, he shall sprinkle with the shower of nectar the body consisting of Vidya. Thus he shall succinctly perform the purification of the body and Atman. One shall dedicate himself to Siva and think "I am Siva". If a person is without desire he will enjoy pleasures in Rudra's abode and after a descent therefrom be reborn as an ascetic engaged in such tapoyajna as japa and dhyana. A person with lust will always be more attached to enjoying those pleasures and be in bondage. He who has meditation and knowledge crosses the ocean of worldly existence. Dhyana is the greatest means for salvation. To those who meditate, the subtle body of Isvara becomes visible. The meditators know Siva's reality and hence forsake idol worship. Through knowledge and meditation one attains liberation.

Chapter 23 – The materials of worship are mentally conceived and purified. After mentally offering a yogic lotus seat, he shall meditate on Siva accompanied by Amba. He shall meditate on Siva in the middle of the eye-brows in the form of the flame of the pure lamp.

Chapter 24 – He shall purify the place and materials of worship from obstacles by means of water sprinkled on them while repeating the basic mantra. Ganesha shall be worshipped first before all other deities. He shall mentally offer thrones to the various deities he conceives present in the principle directions of space. He shall perform the rites of invocation, installation, and obeisance to the Deity mentally conceived. He shall offer flowers, incense, lights, seat, water, music, food, etc. to the Deity. Siva is easily visible to devotees. The Linga is the image

of Siva the great Atman. The Linga shall be bathed with various liquids. Mere water with the chantings of mantra can also be used for the ablution of the Siva Linga. Since Siva and Sakti are equal, the rite of ablution is similar for their images. He shall meditate on the presence of Siva and Sakti in the Linga while performing mantra japa. The devotee shall meditate on the Lord only in his Atman. He shall worship Siva before taking meals.

Chapter 25 – He shall worship the famous forms of the Lord in the quarters in order. The temple of Siva shall be made like a royal palace. People shall worship Siva with devotion through wealth legitimately earned by them. Besides the temple, Siva can be worshipped in the house or in holy places. A devotee becomes liberated through devotion. The japa of Siva's mantra, meditation, homa, yajna, penance, learning, charitable gift, and study of Vedas are all conducive to piety and devotion. Yogic sattvic activity, not ritualistic rajasic activity yields salvation. The asuras do tamasic worship for securing worldly pleasures. Devotion is the boat that saves one from the ocean of sins.

Chapter 26 – The worship of Siva with devotion absolves one of the worst sins. Only the worship of Siva with the five syllabled mantra enables one to go to the abode of Siva. Hence penances and scarifices are not equal to devotional worship of Siva. With the five syllabled mantra, the devotee becomes liberated and absorbed into Brahman. Even after attaining the rare human body, if a deluded individual does not worship Siva, his life becomes futile since it does not lead to salvation. Devotees are freed from misery. Since life passes by quickly, worship Siva before death overtakes you.

Chapter 27 – Sacrificial rites shall be performed in altar pits. The devotee shall think that the internal fire stationed in his umbilicus has risen in the form of flames and has merged in the external fire in the form of a disc. The seven Bija mantras for the seven flames are Bhrum, Stum, Brum, Srums, Pum, Dhrum, and Drum. After repeating their Bija mantras the seven tongues of fire shall be mentioned and the rite concluded with Svaha performed. The devotee shall conceive the fire as the seat where Siva shall be invoked and worshipped. Butter, twigs, grains, flowers, water, etc. shall be used in this sacrificial fire rite. He shall meditate on the sacrificial fire as Agni with three feet, seven hands, two heads, etc. With the bija mantra Ram, the water shall be sprinkled all around. The ashes of the homa shall be collected for bhasma use. After taking meals he shall spend the leisure time thereafter in discussing Saivite philosophy and legends. The devotee shall go to bed at the feet of Siva and the Goddess.

Chapter 28 – Siva worship shall be every month on Full Moon and New Moon days and in both the fortnights on the eighth and fourteenth days. Siva bestows salvation on the person who performs his rites such as Linga ablution, japa of his

mantra, meditation, fire sacrifice, etc. Securing Knowledge of Siva he attains Siva's city. After enjoying the pleasures in Siva's heaven, when his merit is exhausted he reaches the earth and is reborn in a good family. There, due to his previous impressions, he will be engaged in Saivite holy rites. After attaining identity with Siva he does not return again to the earth for rebirth. A person devoted to Siva will be liberated even if he neglects the ritualistic Saivite rites.

Chapter 29 – Sakti is the behest of Siva the great Atman. Japa, meditation, and penance are internal rites based on Knowledge. Homa and ritual worship are external rites based on activities. Siva shall be conceived as pure crystal with five faces and ten arms in the form of Sadasiva. All the five Brahmans such as Isana, Purusa, Aghora, Vamadeva, and Sadyojata shall be combined into one unit.

Chapter 30 – Ganesa and Skanda shall be worshipped on the right and left side of Siva and Sakti. He shall worship various deities in the eight petalled mystic diagram (yantra). The eight forms of Siva to be worshipped in the eight quarters are Bhava, Sarva, Isana, Rudra, Pasupati, Ugra, Bhima, and Mahadeva. In the Avarana worship (coverings or layers within a yantra), although Siva is the principal deity worshipped, the attendant deities of different regions such as celestial, atmospheric, ethereal, nether, along with Vishnu's incarnations are also worshipped. Whatever rite is performed must be done with the Lord as its aim. In the Yogesvara rite, Siva is worshipped in the fire with articles of worship after duly worshipping the Avarana attendant deities of the different regions.

Chapter 31 – Upamanyu gives Krishna a long hymn on Siva to be used after the Yogesvara rite is concluded.

Chapter 32 – After smearing the ground with cowdung, an eight petalled lotus shall be drawn. He shall perform ablution of the idol of Siva with pots filled with the waters from holy centers. Flowers, lights, incense, etc. shall also be offered in the worship performed. Homa shall be performed with ghee offered into the sacrificial fire. These rites promise to yield immediate benefits. Hence these promises are used as an inducement for Siva worship.

Chapter 33 – The Siva Linga shall be bathed in water and placed in a lotus seat made with gold dust powder. Lamps with ghee for burning shall be offered. After offering everything with the repetition of mantras he shall go around the holy area. The Linga worship frees one from all sins and yields the benefit of attaining Siva's region after death.

Chapter 34 – The achievement of all these sacred rituals can be immediately secured by installing the Siva Linga. The world is in the form of a Linga. If the Linga is installed, everything is installed. The unmanifest is called the Linga. It is that wherein the universe merges and dissolves. It is the material cause of the

universe which is born of that. The Linga is the body of Siva and Sakti. The Sakti is the Pedestal and Siva is the Linga himself. Sakti, at the behest of Siva gives birth to mobile and immobile beings. Formerly, when the universe was in the state of dissolution, Siva's flaming Linga appeared between the disputing Brahma and Vishnu in order to dispel their arrogance and to enlighten them. Brahma as a swan and Vishnu as a boar failed to find the top and bottom of the Linga with thousands of flames.

Chapter 35 – Then there manifested the single syllabled Brahman expressed as the sound Om. This unmanifest Pranava then divided itself into four and became the four Vedas. Above the worlds where the words recede along with the mind are the Unmana worlds over which is the divine Somaloka where the Lord stays with Uma. He who reaches above there in the Unmana world does not return. Turiya, the fourth stage, is the greatest region of salvation. This single syllabled Brahman is the expression of all meanings. At the outset Siva creates the universe saying Om. Siva is the source of Brahma, Vishnu, and Rudra who are the causes of the universe. With their delusion dispelled, Brahma and Vishnu eulogize Siva as the supreme cause. Siva tells Brahma and Vishnu to resume their respective duties with no rivalry. Siva again gives Brahma and Vishnu the five syllabled mantra and the compendiums on knowledge which they had forgotten. Then the Linga became invisible.

Chapter 36 – The Linga shall be bathed and worshipped on an auspicious and purified spot. The devotee shall place his hand on top of the Linga repeating the five syllabled mantra. He shall meditate on the blazing Linga and invoke the presence of Siva and Sakti.

Chapter 37 – Yoga is where all other activities are restrained and the mind is kept steady on Siva. Mantrayoga concentrates the mind on the meaning and repetition of the mantra. Sparsayoga uses pranayama along with mental mantra repetition. Bhavayoga is where no mantra is used. Abhavayoga meditates on the universe with all its parts. Mahayoga contemplates on the nature of Siva without any conditioning or restricting factor. The eight parts of Yoga are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and Samadhi. Pranayama may cause the experience of perspiration, trembling, and bliss. Yogins practise pranayama with meditation and japa. Pranayama brings lightness of body, destruction of ailments, and intelligence. Pratyahara is the withdrawal of sense organs from operating in their respective objects. The sense organs when restrained will yield heaven, but when let loose bring one to hell. Dharana is the fixation of the mind in a spot. Its practise generates the stability of the mind. Dhyana is the contemplation of Siva with an unconfounded mind. It is a series of visions in the mind that is fixed on the object of meditation to the exclusion of other visions. Samadhi is the final state of Yoga. In Samadhi, the vision is steady

like the calm ocean, the form vanishes but the vision persists. Fixing the mind in the object of meditation he shall see it steadily. In Samadhi the senses and mind cease to function externally. In Samadhi, the person's Atman merges into Siva. It is like a lamp in a windless spot which never flickers.

Chapter 38 – The ten yogic obstacles are idleness, ailments, blunder, doubtfulness, unsteady mind, lack of faith, misconceptions, misery, dejection, and indulgence in sensual objects. The Siddhis (perfections of mystic powers) of attaining the supernatural powers of mind, vision, touch, taste, smell, and hearing, arise as indications of success when the yogic obstacles subside. But the Siddhis must be checked by means of great detachment. The yogin shall worship Siva in the heart lotus by meditational sacrifice. The yogin shall meditate on Siva and Sakti in any of the lotuses in his subtle body. The Lord shall be conceived of as the size of a thumb in the form of a lamp's flame.

Chapter 39 – The mind that is fixed on the gross form becomes stable in the subtle form. When Siva is directly meditated upon, Siddhis are achieved. In the beginning meditation on a form is practised which in the end leads to the formless. The intellectual vision by itself without an object shall also function. Meditation brings both bliss, salvation, and the knowledge of God. Meditation burns the sins of Karma. Meditation is superior to sacrifices, holy centers, idols, etc. Siva likes the yogin meditators better than the performers of holy rites. The Sivayogin shall be revered by those who seek blessings for worldly success. Voluntary death by fasting, fire, and drowning yields liberation to the Saivite devotee. Here concludes Upamanyu's teachings imparted to Krishna.

Chapter 40 – After teaching the sages of Naimisa this knowledge imparted previously by Upamanyu to Krishna, Vayu vanished in the air at sunset. The sages of Naimisa conclude their sacrifice and bathe in a river which Sarasvati transformed herself into. The sages then go to Benares where they worship the Avimuktesvara Linga. They saw a brilliant splendor in the sky that resembled millions of suns whose spreading luster pervaded all the quarters. Then the siddhas and the sages who had performed the Pasupata rites with the bodies covered with Bhasma came there in hundreds and merged in that splendor which afterwards vanished mysteriously. The sages visit the abode of Brahma, while Brahma pronounces Narada equal to Tumburu in their contest of musical skill. Vayu had already informed Brahma of teaching the holy knowledge to the sages in the Naimisa forest. Brahma tells the sages that the refulgence in the air seen by them in Benares is the splendor of the Mahesvara Linga into which the sages performing the Pasupata rites became merged and liberated. Brahma sends the sages to the southern summit of Meru where his son Sanatkumara is practising penance to propitiate Nandin, the chief of Siva's ganas, whom by arrogance he previously insulted. Siva had told Nandin to take Sanatkumara as his disciple who

would later become the chief protagonist of the Knowledge of Siva's true nature to the world.

Chapter 41 – On the northern bank of Lake Skandasaras, the Naimisa sages saw Sanatkumara seated on a deer skin under a kalpa tree. Suddenly, after Sanatkumara came out of trance, a tumultous sound was heard in heaven. A brilliant aerial chariot appeared in the sky. In the aerieal chariot, Nandin the commander of the ganas stood directly in front of Siva. The aerial chariot reached the ground, and Nandin greeted Sanatkumara. Nandin, by his mere glance, cut off the bonds of ignorance from the Naimisa sages and imparted to them the perfect knowledge of Siva Yoga. Then Nandin left and returned to Lord Siva on the aerial chariot which departed. Everything was imparted by Sanatkumara to Vyasa who imparted the same to Suta who imparted it to the sages in the Naimisa forest. (In the context of the Sveta Kalpa it was formerly narrated by Vayu.) Then Suta blessed the sages and left. The sages lived at the outskirts of Benares after performing the sacrifice at Prayaga when they perceived that everything was being defiled by the advent of the Kali age. Then the sages performed the Pasupata rites with the desire to get released from the bondage. They attained enlightenment. They learnt the modes of Samadhi and achieved the greatest Bliss. This Siva Purana is a great favorite of Siva and shall be heard over and over again by those who desire salvation.

SHIV PURAN

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SECTION-1

INTRODUCTORY

1.1 Lord Shiv:

LORD OF TRANSCENDENTAL WORLDS

Lord Shiv is the Lord of 'Transcendental Worlds'.

'Transcendental mantra' with whose recitation with faith, the transcendental worlds are attained by the sadkhas is known as: 'Panch akshara mantra', which with transcendental prefix is recited as ॐ नमः शिवाय / 'Om Namah Sivay'.

Shri Shiv Puran authored by Lord Shiv Himself and subsequently abridged by Brahm rishi Vyas is the source scripture of the transcendental worlds.

Sadkhas fulfilled with an intensity of urge to glimpse the transcendental worlds and their Lord shall be through 'Shri Shiv Puran' as textbook.

Lord Shiva's family is the sanatana / ancient family of all. Sadkhas attain enlightenment by the knowledge of the sanatana family. Every member of the family and every existence episode of each of them is full of transcendental knowledge.

Lord Shiv, the Lord of the transcendental worlds, is the lord of all lords and is the only lord who is worshipped in 'Murti' as well, as 'lingum'. All other lords and gods are worshipped in their 'murties'.

Lord Shiv is five Head Lord with three eyes equipped in each Head. He has ten beautiful arms. Goddess Parwati is His *shakti*. Lord Kartikey and Lord Ganesha are their sons.

Lord Shiv fountains Ganga from His central Head. *Nags* decorate the neck of the Lord as garlands Nandi has the privilege to be transcendental carrier of Lord Shiv.

1.2 Five head lord

Lord Shiv is lord of '**five heads**' with three eyes equipped in '**each head**'.

'**Each head**' of Lord fulfills distinct transcendental features in Shiv Lok / transcendental worlds / 5-space.

'**Five heads**' sustain the dimensional format of 5-space. 'Each head' being equipped with three eyes, this makes the transcendental worlds / 5-space, a solid dimensional order space.

The availability of as many as five solid dimensions for sustenance is a characteristics feature with whose chase one may glimpse the structural features of the representative regular bodies of 5-space / transcendental worlds.

Accepting, by definition, hyper cube-5 being the representative regular body of 5-space, and by inventing a special symbol for it, being \mathfrak{H} , the same may be taken as a fifth member of the sequential range of dimensional bodies, with first four members being (i) interval — , (ii) square \blacksquare , (iii) cube ⊠ and (iv) hyper cube-4 ⊠ .

The distinguishing characteristic of hyper cube-5 over cube and hyper cube-4 is as that cube is a linear order body and hyper cube-4 is a spatial order body while hyper cube-5 is a solid order body.

These characteristics features of cube, hyper cube-4 and hyper cube-5 take us to the measures of the measuring rods accepted by the domains of these dimensional bodies.

The measures for the 3-space domain are linear parallel to the linear dimensions of 3-space, and the same for 4-space domain are spatial parallel to the spatial dimensions of 4-space.

The measures for the 5-space domain are solid parallel to the solid dimensions of 5-space. As such the domain of hyper cube 5 accepts solid measures parallel to the solid dimensional formats for its axes. The fact that the dimensional formats for the axes being ‘solid’ as such the axes themselves shall also be accepting ‘linear measures’ for their ‘domains’.

It is this phenomenon of reaching at dimension of dimension level, which deserves to be comprehended and chased for their full range of features.

The other glaring feature of hyper cube 5 is that it accepts hyper boundary, as much as that as many as ten hyper cubes 4 synthesize and stitch the hyper boundary of the transcendental worlds.

This characteristics feature of hyper cube-5 as well distinguishes it from the set-ups of previous members of the sequential range of dimensional bodies.

One way to chase this distinguishing feature is as that

- (i) Interval is accepting a pair of points as its boundary,
- (ii) Square is accepting two pairs of lines as its boundary,
- (iii) Cube is accepting three pairs of surfaces as its boundary, And
- (iv) Hyper cube-4 is accepting four pairs of ‘solids’ as its boundary.

Vidyeshvara Samhita of Siva Purana

Chapter 1 – The sages at a sacrifice in Prayaga meet Suta (Romaharsana), the Puranic disciple of Vyasa. The sages ask how sinful men, living in the Kali Yuga, can attain salvation.

Chapter 2 – Suta says that the Siva Purana contains the essence of Vedanta and dispels all sins.

Chapter 3 – Brahma tells the sages that Siva is the first Being who can only be realized by devotion. Siva devotion is through Sravana (listening), Kirtana (glorifying), and Manana (mental deliberation). Siva Purana describes Bhakti (piety and devotion), Jnana (wisdom), and Vairagya (non-attachment).

Chapter 4 – Brahma's son Sanat Kumara tells Vyasa that salvation is through the means of glorifying, listening, and deliberation about Siva.

Chapter 5 – Only Siva is with form and formless. Having both attributes, Siva is worshipped in the Linga and the embodied form. Other deities, not being Brahman, have no formless aspect. Siva showed quarreling Brahma and Vishnu his Linga form.

Chapter 6 – Brahma and Vishnu fight over who is superior. The devas visit Siva at Kailasa appealing for peace.

Chapter 7 – Siva assumes the form of a column of fire on the battlefield. Vishnu becomes a boar and searches its root below. Brahma becomes a swan and searches its top. Brahma falsely says he saw the top of the column of fire and that the Ketaki flower is his witness. Siva comes out of the column of fire and praises Vishnu telling the truth and offers him worship among the general public equal to his own.

Chapter 8 – Siva creates Bhairava who cuts off Brahma's fifth head. Siva tells Brahma that because of his lie he will not be honored by the general worshipping public with a separate temple. Siva tells the Ketaki flower that because of her lie there will be no place for her in Siva's worship.

Chapter 9 – Brahma and Vishnu worship Siva as the Supreme Lord with holy consecrated articles. Siva says that he will bless those fasting and worshipping his Linga or embodied image on Sivaratri. Siva's original infinite column of fire will become finite for the sake of human worship. Linga confers worldly

enjoyment and salvation. Only Siva has manifest and unmanifest forms. Siva is the Supreme Brahman.

Chapter 10 – Siva's five divine activities are creation, preservation, destruction, concealment, and grace. Creation is by earth, maintenance is by water, destruction is by fire, concealment is by wind, and grace is by sky. Siva's five activities are observed in the five elements. Siva has five faces to carry out these activities. Siva assigns creation to Brahma, preservation to Vishnu, destruction to Rudra, concealment to Mahesa, and liberation by Siva himself. Siva tells Brahma and Vishnu to recite Aum mantra to acquire knowledge of Him. The worship of the Linga form is superior to Siva's embodied form for those seeking liberation.

Chapter 11 – Two types of Lingas are the stationary and the mobile. The Pedestal is Parvati and the Linga is Siva. The devotee attains the region of Siva by offering water, food, obeisance etc. to the Linga. Siva accords benefit as befitting the endeavor put in. During meditation the repetition of Aum must be mental.

Chapter 12 – Siva has raised up temples and holy centers for the liberation of the residents of these localities.

Chapter 13 – It is the duty of everyone to get up early and meditate on God. While practicing the Aum mantra one shall fully realize the identity of the individual soul with the Supreme Brahman. One should meditate on God in the chakra centers concentrating on his identity with Brahman through Soham Japa. When one fully enjoys the pleasures by means of wealth acquired by virtuous means one comes to the stage of detachment. Bad conduct leads to misery and good conduct to happiness. A man must give others what they beg of him according to his ability, otherwise he will be indebted to that extent even in his next birth.

Chapter 14 – Ascetics have consigned the sacred fire to the Atman and their taking restricted food quantity is the sacrificial offering. The repetition of the mantras of the favorite deity accords the respective benefits of the day of the week. Poor men shall worship the deity with austerities and rich men by spending money. After enjoying the pleasures in heaven they are again reborn in the world.

Chapter 15 – The place where the mind is quite at home is the most excellent of all places. Persons of unflinching devotion to austerities and perfect knowledge, yogins and ascetics deserve holy worship since they quell others' sins. Only a person of purified soul can save others.

Chapter 16 – Clay idol worship is conducive to the attainment of desires. The sixteen forms of service to be observed are water, flowers, food, lamp, etc. By the worship of deities, the devotee attains the different regions. By the worship of Ganesa the devotee shall attain his wish in this world itself. Siva Linga Puja wards

off births. The entire universe is pervaded by Siva as Nada, and Sakti as Bindu. The Linga is the fusion of Bindu and Nada and is the cause of the universe. Linga is the fusion of the symbols of Siva and Sakti.

Chapter 17 – The twofold pranava is subtle and gross. The subtle is Aum and the gross is Namah Sivayah. The subtle one syllable pranava is for the liberated living. Fourteen worlds are evolved out of the five elements. Beyond Brahma lokas, are Vishnu lokas, and beyond that are Saktilokas, and beyond are Sivalokas. Dharma has the symbolic bull shape. Liberation is realizing the nature of Atman. The devotee should worship both Siva and Sakti. In the body's lower part is Brahma, in the middle is Vishnu, and in the top is Siva.

Chapter 18 – The control and subjugation of nature is salvation. One should worship Siva, the creator of nature's wheel, for the cessation of the revolution of the wheel. Svayambhu self originated Linga comes out of the earth by Siva when the devas and the sages gladden Siva by their austerities. Ashes are to be smeared over the forehead as three parallel lines. The worship of Guru is worship of Siva. Liberation is quicker by the stationary Linga worship.

Chapter 19 – All mobile Lingas are a single whole, while stationary Lingas are of two pieces.

Chapter 20 – One should worship a clay Linga with water, flowers, mantras, etc. for worldly pleasures here and salvation hereafter. Siva accords benefits when he is propitiated with devotion.

Chapter 21 – By worshipping the Linga, man attains identity with Siva. All other rites can entirely be abandoned. There is no other means to save persons submerged in the ocean of worldly existence. The eight Siva manifestations to be worshipped with the eight cosmic bodies are Sarva in earth, Bhava in water, Rudra in fire, Ugra in wind, Bhima in ether, Isvara in sun, Mahadeva in moon, and Pasupati in sacrificer. Siva worship shall be performed facing the North. Siva must be worshipped with Tripundra (triple forehead ash lines), Rudraksha, and Bilvapatra leaves.

Chapter 22 – Food offered to Siva purifies one. The Bilva tree is the symbol of Siva.

Chapter 23 – Siva's name, the ashes, and the Rudraksha beads are very holy because they destroy all sins.

Chapter 24 – Putting the Tripundra ashes in three horizontal parallel lines is necessary for those seeking salvation. A Sivayogin is outside the pale of caste and the life stage rites because of his conception "I am Siva".

Chapter 25 – Rudraksha is a favorite bead of Siva and removes all sins. From Siva's tear drops came Rudraksha plants.

Rudra Samhita:Section I – Srsti Khanda of Siva Purana

Chapter 1 – Mahesvara is Aguna (free from attributes). The trinity is born of Siva. Among them Mahesa when he has all the substrata of elements is Siva himself as distinct from Mahesa.

Chapter 2 – Indra sends Kamadeva to disturb the penance of Narada. Indra fears Narada will take away his kingdom. By Siva's grace, Kama the enemy of the sages' penance, failed to disturb Narada. Narada mistakenly thought he had conquered Kama on his own. Narada boasts of this to Siva, Brahma, and Vishnu.

Chapter 3 – Narada attends the voluntary wooing (Svayamvara) of a king's daughter in a city created by Vishnu's maya. Narada desires to marry King Silanidhi's daughter Srimati. Narada asks Vishnu for his divine form to attract Srimati to pick him as her husband. Vishnu gives Narada the face of a monkey. The real Vishnu comes in the guise of a king and Srimati puts the garland around his neck. Two of Siva's attendants tell Narada he has the face of a monkey. Narada curses them to become demons.

Chapter 4 – Narada goes to Vaikuntha and curses Vishnu to experience misery in a human form due to separation from a woman. (Rama incarnation has monkeys as his allies). Then Siva withdraws his Maya from Narada. Narada asks Vishnu to forgive him. Vishnu tells Narada to hymn Siva's names to destroy all sins and to become a Siva devotee.

Chapter 5 – Narada visits Siva's holy places. Narada meets two Siva attendants whom he cursed. Narada tells them that they will be born as two demons that will die at the hands of a manifestation of Siva. Narada worships Siva at Kasi (Benares). Narada visits Brahma and asks questions on Siva's nature. The trinity is born as parts of Siva. Mahesa has all the parts of Siva and is Siva himself.

Chapter 6 – At the time of the Great Dissolution (Mahapralaya) all objects are dissolved, all is darkness, voidness, and only the Sat-Brahman alone is present. That Being wished to create a second. The manifest form of the formless Being is Sadasiva (or Isvara). Isvara then created the physical form of Sakti from his body. That Brahman, together with Sakti, created Sivaloka. Siva creates Vishnu out of his left side. Siva tells Vishnu to perform penance. Water currents flow from Vishnu's body. Vishnu then goes to sleep. The twenty-four cosmic principles originated from Prakriti (nature).

Chapter 7 – A lotus comes out of Vishnu's navel. Siva creates Brahma from his right limb. Siva produces Brahma through the umbilical lotus of Vishnu. Siva tells Brahma to perform penance. Brahma and Vishnu argue over who is superior and fight. Then a Linga of infinite fire appears. Brahma becomes a swan and Vishnu becomes a boar to find its root, but they both fail.

Chapter 8 – The Aum sound arises. Aum expresses the Supreme Brahman. Vishnu sees the letters A, U, M, and above that the pure Crystal Brahman. Vishnu realizes Brahman embodied Aum Sabda Brahman. A is the source of Vishnu, U is the source of Brahma, and M is the source of Rudra. A divine golden egg floats on the waters after the A bija deposited from the Linga of the progenitor into the letter U of the yoni. The egg splits in two giving birth to Brahma and upper and lower regions. Vishnu gets the darshan of five faced Sada Siva in the form of the letter-embedded Brahman.

Chapter 9 – Siva tells Brahma to create and Vishnu to preserve. No one is to make a distinction between Vishnu and Siva. Siva breathes the Vedas into Vishnu. Siva tells Vishnu to worship his Linga form. Siva promises to manifest Rudra through Brahma's eyebrows. Vishnu and Brahma are born of Prakriti but not Rudra. Uma's Sakti shall be with Brahma as Sarasvati, with Vishnu as Lakshmi, and with Siva as Kali. Vishnu is in Siva's heart and Siva is in Vishnu's heart. Siva is the Supreme Brahman, beyond the Trinity and Nature.

Chapter 10 – Siva says that Vishnu will incarnate to save the world from evils. The whole universe finally merges into the Linga. Siva tells Vishnu he is Saguna when he becomes Rudra with this body.

Chapter 11 – One should worship the Siva Linga to fulfill desires. One should get up before sunrise at Brahma muhurta. Washing the body, offering flowers, lights, and water to the Linga are part of the worship. The worship of the Linga shall be performed by the Pranava mantra alone.

Chapter 12 – The Gods ask Vishnu whom to worship. Vishnu tells them to always worship the Siva Linga. Visvakarma makes Lingas for the devas and the celestial sages to worship. Meditation brings divine vision and knowledge. Yogins meditate on the subtle Linga by the mind. Till the realization of perfect knowledge, a man should continue to worship Siva by rituals. Since Siva is in the heart, an idol is only a ladder to attain the Nirguna knowledge through a Saguna means. Devotion is the root of knowledge.

Chapter 13 – One should get up at Brahma Muhurta an hour before dawn and pray to Siva to awake and bless the universe.

Chapter 14 – One shall worship the Linga with grains, flowers, and water, etc.

Chapter 15 – Varahakalpa starts after Vishnu assumes the boar shape and Brahma assumes the swan shape searching for the fiery Linga column's root. Then the Virat form of the insentient cosmic egg consisting of the twenty-four principles arose. Vishnu enters the cosmic egg of twenty-four principles and makes it sentient. The Puranic cosmology divides the cosmic creation into nine classes such as the creation of insentient objects, creation of animals, creation of divine beings, creation of human beings, creation of elements, creation of intellect, creation of subtle elements, secondary creation, and secondary and primary creation. Brahma's mental sons refuse to carry on activities of creation. Siva appears as the half man and half woman shape out of Brahma's eyebrows. Siva pledges in his manifestation as the preceptor to lift up all beings immersed in the ocean of distress by conferring on them perfect knowledge.

Chapter 16 – Brahma creates five elements and ten mind born sages from his body. Then he creates the devas and the asuras. Brahma then splits his body into half with the form of a woman (Satarupa) and half with the form of a man (Manu). Then through sexual intercourse they create beings and fill the worlds with progeny. The Trinity represents the three gunas which are Siva's manifestations.

Chapter 17 – Yajnadatta, a Vedic sacrificer, has a son named Gunanidhi who gambled and was irreligious. His father Yajnadatta finds out about his stealing family items and losing them in gambling. Yajnadatta disowns his son Gunanidhi.

Chapter 18 – Gunanidhi leaves home. Gunanidhi steals food offered to Siva in a temple while devotees sleep. The watchmen kill him before he could eat the Siva food offerings. Siva's attendants tell Yama's attendants that they will take Gunanidhi to Sivaloka because he gave a piece of his cloth to make the temple lamp burn brighter near the Linga. Yama tells his attendants to avoid taking Siva devotees to hell for punishment. Then Gunanidhi is later reborn as Dama, the son of the Kalinga King. Dama was a great Siva devotee. He had all Siva temples furnished with lamps. Then he became after death Kubera. Thus even the smallest service rendered to Siva bears rich fruit in time.

Chapter 19 – Kubera does penance on Siva. Siva appears and makes him the lord of wealth. Kubera's left eye bursts while lustfully looking at Uma.

Chapter 20 – Siva goes to Kailasa and all the Devas come there after Rudra sounds his drum giving out the divine Nada sound. The Devas eulogize Siva and return home. Siva entrusts Brahma with creation and Vishnu with preservation. Siva, in the form of Rudra, promises friendship to Kubera. Siva meditates on Kailasa. Siva, in the form of Rudra, sports on Kailasa. Then Siva marries Sati the daughter of Daksha Prajapati and sports with her following the conventions of the world.

Rudra Samhita:Section II – Sati Khanda of Siva Purana

Chapter 1 – Rudra is the complete manifestation of Siva and his abode is Kailasa. Brahma wanted to delude Siva. Daksha, Brahma's son, has Sati as a daughter who is really Uma and later performs penance to become Rudra's wife. Daksha performs a sacrifice without inviting Siva and Sati. Sati casts off her body in the fire and Siva creates Virabhadra to destroy Daksha's sacrifice. Siva relents and brings Daksha back to life to resume the sacrifice. Then Sati was reborn as Parvati the daughter of Himalaya and performs penance to attain Siva as her husband.

Chapter 2 – Originally Siva was separated from Sakti and was pure consciousness alone, but when united with Sakti he became filled with attributes and forms. When Brahma lusts after his daughter Sandhya, Kama appears as his mental creation and smites all with love. Brahma assigns Kama the task of facilitating creation by causing lust in all beings.

Chapter 3 – Kama shoots his five flower arrows at the divine sages and they lust after Sandhya. Dharma prays for Siva's aid against Kama. Siva rebukes Brahma and the sages for their lust. From the sages' semen falling on the ground, the dead father ancestors (pitris) were created. Kama's wife Rati is born from Daksha's sweat. Brahma curses Kama to be burnt after trying to make Siva lustful.

Chapter 4 – Daksha gives Rati to be Kama's wife. Kama forgets Brahma's curse.

Chapter 5 – Sandhya, Brahma's daughter, performs penance and gets reborn as Arundhati, the wife of the Rishi Vasistha. Sandhya does penance to expiate herself from the sin of causing others to be lustful. Brahma orders Vasistha to instruct Sandhya in performing penance to burn off her sins of causing others to be lustful. Vasistha tells Sandhya to worship Siva by the mantra "Om Namah Sankaraya Om". He tells her to do the penance silently and observe a near fast.

Chapter 6 – Siva forgets Sandhya's previous lust sin and promises no being shall become lustful at birth. Siva predicts in her next birth she will be a model chaste wife.

Chapter 7 – Sandhya meditates on Vasistha in the disguise of a Brahmin boy who instructed her in penance. Sandhya enters Medhatithi's sacrificial fire. Half her body becomes dawn, and the other half becomes dusk. Then Arundhati is found by Medhatithi in his sacrificial pit. Arundhati marries Vasistha.

Chapter 8 – Brahma wants to make Siva take a wife. Brahma is still angry that Siva rebuked him for lusting after his daughter Sandhya. Brahma asks Kama to

delude Siva with lust to make him take a wife. Spring is born from Brahma's sigh and is called Vasanta. Kama is to be aided by Vasanta.

Chapter 9 – Kama, Rati, and Vasanta go to Siva's abode and delude all beings but Siva. Siva, an expert in Yogic practices, cannot be charmed. Brahma creates Ganas called Maras to aid Kama's lust delusion activities. Kama fails in a second attempt to delude Siva.

Chapter 10 – Brahma tells Vishnu of his unsuccessful attempts to get Siva to take a wife. Vishnu tells Brahma to recognize Siva as God. Vishnu asks Brahma to command Daksha to do penance to beget the Goddess who will be given as a wife to Siva.

Chapter 11 – Brahma hymns Durga and asks her to become born as Daksha's daughter and afterwards Siva's wife. The Goddess, knowing Brahma's delusion, still promises to be born as Daksha's daughter Sati and become Siva's wife.

Chapter 12 – Daksha does penance meditating on the Goddess and asks the Goddess to be born as his daughter and become Siva's wife. The Goddess promises to be born as Daksha's daughter, but threatens to cast off her body if he is disrespectful to her.

Chapter 13 – Daksha complains to Brahma that the mind born creation is not increasing in size. Brahma tells Daksha to marry Asikini and create offspring by sexual intercourse. Daksha begets five thousand sons named Haryasvas. But Narada dissuades the Haryasvas from producing offspring by asking them to see the end of the earth. Narada gets Daksha's next one thousand sons named Sabalvas to disappear by going to the ends of the earth. Daksha curses Narada to roam the worlds without ever staying in one place.

Chapter 14 – Daksha begets sixty daughters and gives in marriage ten to Dharma, thirteen to Kasyapa, twenty seven to the moon, two to Bhrgu, two to Angiras, two to Krsava, and the rest to Tarkasya. The Goddess is born as Daksha's daughter Sati. All heaven rejoices. Sati immediately becomes a Siva devotee.

Chapter 15 – Sati seeks her mother's permission to perform penance with the goal of securing Siva as her husband. Keeping strict control over her diet and repeating various mantras she worshipped Siva with different fruits, flowers, and leaves. She was completely engrossed in meditating on Siva. The gods and sages pay respects to Sati and then eulogize Siva at Kailasa.

Chapter 16 – Brahma asks Siva to accept Sati as his wife. Siva promises Brahma and Vishnu, although he is a detached Yogi, that he will marry a woman who must be a yogini and a loving wife. Siva threatens that if his wife ever disbelieves

him, he will abandon her. Brahma asks Siva to marry Daksha's daughter Sati, who is doing penance for securing him as her husband. Siva, being favorably disposed to his devotees, says: "so be it."

Chapter 17 – Sati sees Siva while meditating. Siva promises to fulfill her wish. Sati asks for her desired bridegroom. Siva tells her: "you will be my wife." Sati asks for a marriage in the presence of her father. Siva agrees. Sati returns to her parents. Siva asks Brahma to speak to Daksha so that he shall give his daughter Sati to Siva. Daksha tells Brahma he agrees to give Sati to become Siva's wife in marriage.

Chapter 18 – Siva, the devas, and the sages go to Daksha's house, for the marriage. Brahma performs the marriage rites between Siva and Sati.

Chapter 19 – Brahma looks at Sati with lust and semen drops fall on the ground. Siva listens to Vishnu's pleas not to kill Brahma. Vishnu says that the Trinity are the parts of Siva.

Chapter 20 – Siva tells Brahma to touch his head. Brahma becomes a bull to atone for the sin of looking at Sati with lust. Four dissolution clouds emanated from Brahma's spilt semen drops. Siva goes with Sati to the Himalayas.

Chapter 21 – After the marriage, Siva and Sati return home and rejoice in worldly conventions. They enjoy the beautiful sights of nature on Kailasa and make love frequently.

Chapter 22 – Sati complains of rain clouds. Siva says the rain clouds never go to Kailasa. Siva goes with Sati to stay on Himalaya's summit where they sport about for a long time in nature's beauty.

Chapter 23 – After being satiated with sporting with Siva, Sati asks him the principle whereby all living beings surmount worldly miseries. Siva replies that perfect knowledge is the consciousness that "I am Brahman" in the perfect intellect where nothing else is remembered. Siva says that perfect knowledge descends in a person devoted to Siva. The nine-fold devotion consists of listening, eulogizing, remembering, serving, surrendering, worshipping, saluting, friendliness, and dedication. In the Kali Yuga devotion is easier than knowledge and detachment. Siva promises that he will always assist a man endowed with devotion and remove his obstacles.

Chapter 24 – Everything is a sport of Siva. While wandering over the earth, Siva and Sakti reach the Dandaka forest where they saw Rama searching for Sita. Later Siva reveals his Divine form to Rama. Sati being deluded by Siva's maya is surprised. Sati asks why Siva behaves like a devotee on seeing Rama. Siva says

Rama is Vishnu's incarnation and Lakshman is Sesa's incarnation. Sati goes to Rama in Sita's form to test his divinity. But Rama recognizes her as Sati. Sati asks how Rama became worthy of being saluted by Siva.

Chapter 25 – Rama tells Sati that once Siva had the architect god Visvakarman make an excellent hall and throne. Then, in the presence of the Gods and sages, Siva coronates Vishnu with a crown and confers what was his own on Vishnu. Siva tells everyone there to respect and extol Vishnu. Siva tells Vishnu to protect the world by taking different incarnations. Rama tells Sati he is part of Vishnu's current fourfold incarnation. Siva mentally forsakes Sati who doubted Rama's divinity.

Chapter 26 – At a sacrifice performed at Prayaga, Siva doesn't bow to Daksha. Daksha curses Siva not to obtain his sacrificial share. Daksha curses Siva and his attendants to become heretics and outcasts. Nandi curses anti-Saivite Brahmins to be ignorant of Vedic principles, poor, and officiate at the sacrifices of Sudras. Siva tells Nandin to be calm and not curse anyone since Siva is all and the Vedas can't be cursed by anyone. But Daksha maintains his hatred against Saivites.

Chapter 27 – Daksha begins a sacrifice inviting all the gods and sages except Siva. Dadhici demands Daksha to invite Siva to the sacrifice. Daksha says Siva is unworthy of being invited to the sacrifice. Dadhici leaves the sacrifice saying its destruction will happen since Siva was not invited. Daksha says that with Vishnu at the head, his sacrifice will become fruitful.

Chapter 28 – Sati finds out about Daksha's sacrifice where she is not invited and asks Siva about it. Siva says Daksha is now his enemy and he won't go where he is not invited. Sati gets Siva's permission to go to Daksha's sacrifice along with sixty thousand Siva attendants.

Chapter 29 – Daksha ignores Sati at the sacrifice. Sati, angry that Siva is not invited to the sacrifice, says that without Siva it will be worthless and calls the gods fools. Sati says all who talk adversely towards Siva are foolish, will be punished, and she decides to cast off her body.

Chapter 30 – Sati, in yogic trance, raises the life force to the middle of her eyebrows, and her body divested of sins fell into the yogic fire and was reduced to ashes. Bhrgu creates Rbhu demons out of Daksha's fire to defeat Siva's attendants. The rest of the gods and sages are agitated, confused, but do nothing.

Chapter 31 – A celestial voice rebukes Daksha for not honoring Sati and Siva. The celestial voice warns that Daksha's haughty sacrifice will be destroyed.

Chapter 32 – Siva's remaining attendants flee to Siva and tell how Sati burnt her body in anger censuring Daksha's arrogant sacrifice. Siva plucks out a cluster of his matted hair and strikes the mountain with it. The matted hair cluster splits in two, there is an explosive sound, and Virabhadra and Mahakali are born. Siva orders Virabhadra to destroy Daksha's sacrifice.

Chapter 33 – The thousand armed Virabhadra, accompanied by innumerable Siva Ganas, sets out to destroy Daksha's sacrifice. Mahakali is accompanied by nine Durgas in this march.

Chapter 34 – When Virabhadra set off thus, bad omens were seen by Daksha and the devas. Vultures, jackals, darkness, wind, blood, etc. are seen. A disembodied voice warns Daksha that great misery caused by Siva will befall him. Daksha seeks refuge in Vishnu.

Chapter 35 – Vishnu tells Daksha that by dishonoring Siva, adversity will come. Virabhadra's army arrives. Daksha asks Vishnu to protect his sacrifice. Vishnu says it is futile to resist Virabhadra.

Chapter 36 – The other gods decide to fight Virabhadra. Bhrgu's mantras defeat Siva's attendants in the beginning. Virabhadra causes the gods led by Indra to flee. Vishnu leads the gods against Virabhadra.

Chapter 37 – The gods and sages flee, as Virabhadra's army destroys the sacrifice. Virabhadra beheads Daksha. Virabhadra returns successful to Siva at Kailasa.

Chapter 38 – The Brahmin Dadhica argues with King Ksuva that a Brahmin is superior to a king. Sukra rejoins Dadhica's broken limbs and gives him the Siva Mahamrtyunjaya mantra. (Tryambakam yajamahe sugandhim pustivardhanam. Urvarukamiva bandhanan mrtyormuksiya mamrtat.) Siva grants Dadhica indestructibility. Ksuva defeated by Dadhica, propitiates Vishnu. Vishnu promises to back Ksuva against Dadhica, but says the sacrifice's completion won't take place.

Chapter 39 – Vishnu, disguised as a Brahmin, visits Dadhica's hermitage. But Dadhica knows him as really Vishnu in disguise. The gods' weapons are being stopped by Dadhica who makes a fistful of Kusa grass become a Siva trident. Dadhica destroys the Vishnuganas. Dadhica sees the entire universe in Vishnu. Vishnu sees the entire universe in Dadhica's body. Dadhica curses the gods to be burnt in the fire of Rudra's anger. Dadhica tells Ksuva that a Brahmin is worthy of being respected by kings and gods.

Chapter 40 – The defeated gods and sages come to Brahma's region. They all then go to Vishnu's region asking for the sacrifice to be completed. Vishnu asks the

gods and sages to propitiate Siva for forgiveness. They all go to propitiate Siva at Kailasa.

Chapter 41 – The Gods eulogize Siva as the Supreme Lord and ask him to revive the incomplete sacrifice of Daksha, promise his sacrificial share, and ask forgiveness.

Chapter 42 – Siva says: "if anyone hates another it will recoil on him alone." Siva says he did not destroy Daksha's sacrifice. Daksha will have a goat's head. Siva goes to the sacrifice. At Siva's command, the gods joined the head of the sacrificial goat with the body of Daksha. Daksha now becomes a Siva devotee and eulogizes him. All the gods then individually praise Siva.

Chapter 43 – Siva says that he is subservient to his four kinds of devotees: the distressed, the inquisitive, the fortune-seeking, and the wise. Siva tells Daksha that deluded men engrossed in rituals alone cannot attain him through the Vedas, sacrifices, gifts, or austerities. Siva says he can be known through knowledge by those who have mastered Vedanta. The Trinity exists as one within the Supreme Being. Daksha completes his sacrifice and gives Siva and all the gods their full sacrificial share. After forsaking her body, Sati was reborn as the daughter of Mena and Himavat. After performing penance again she wooed Siva as her husband and gained half the body of Siva (Ardhanarisvara).

Rudra Samhita:Section IV – Parvati Khanda of Siva Purana

Chapter 1 – The gods ask the fathers to marry Mena to Himacala. The gods and sages attend their marriage.

Chapter 2 – Svadha marries the forefathers and has three daughters mentally conceived named Mena, Dhanya, and Kalavati. The three sisters visit Vishnu in Svetadvipa (the White Island) and are cursed by Sanaka for not showing him respect. They are to be born as human women. Mena will marry Himavat and have Parvati as her daughter. Dhanya will marry Janaka and have Sita as her daughter. Kalavati will marry Vrsabhana and have Radha as her daughter. Mena will attain Kailasa, Dhanya will attain Vaikuntha, and Kalavati will attain Goloka. Parvati will marry Siva, Sita will marry Rama, and Radha will unite secretly with Krishna.

Chapter 3 – The gods tell Himacala that the Goddess will be born as his daughter. The gods worship the Goddess.

Chapter 4 – The gods ask the Goddess to incarnate on earth and be Siva's wife again. The Goddess agrees to incarnate as Parvati and marry Siva.

Chapter 5 – Mena worships the Goddess for her to be born as her daughter. The Goddess grants Mena the two boons of having one hundred heroic sons and having the Goddess be born as her daughter to marry Siva. Mena gives birth to a son named Mainaka who kept his mountain wings after Indra clipped the wings off the mountains.

Chapter 6 – The Goddess enters Himavat's mind. Mena becomes pregnant. The gods eulogize the Goddess in Mena's womb. The Goddess is born and gives Mena a vision of her divine form. The gods again eulogize the Goddess. The Goddess vows to do the work of the gods and become Siva's wife.

Chapter 7 – The Goddess assumed the form of her baby child in front of Mena and began to cry in accordance with the ways of the world. The citizens rejoiced and there were great festivities. When Parvati wanted to perform penance she was forbidden by her mother Mena who said "O, no" which later became her name Uma.

Chapter 8 – Narada visits Himavat. Narada, by reading Parvati's palm predicts that she will marry Siva after performing penance to propitiate him. Himavat asks how Siva can take another wife after agreeing to be loyally married to only Sati. Narada tells Himavat that Parvati was formerly in her last incarnation Sati.

Chapter 9 – Himavat tells Mena that Narada's statement on Parvati's marriage to Siva will come true. Himavat asks Mena to allow Parvati to do penance with marrying Siva as the object. Parvati has a dream that a Brahmin sage advised her to perform penance on Siva. Himavat has a dream that Siva disguised as a saint meets his daughter and they discuss Samkhya and Vedanta philosophy. Siva comes and does penance while Parvati serves him. Siva burns Kama with his third eye. Siva finally marries Parvati after quelling her pride and after being propitiated when she performs a great penance.

Chapter 10 – Siva, missing Sati, goes into Yoga trance to destroy his misery. From the sweat of Siva falling on the earth Bhauma or Mars is born and he acquires the status of a planet by Siva's grace.

Chapter 11 – Siva, distressed by Sati's separation, came to know of her birth. Himavat meets Siva while he is performing penance on the Himalayas. Siva asks Himavat that none disturb his penance on the Himalayas. Himavat agrees.

Chapter 12 – Himavat asks Siva's permission for his daughter Parvati to serve him. Siva asks that Parvati be left home when Himavat visits him daily. Siva says a young lady is a hindrance to ascetics.

Chapter 13 – Parvati argues with Siva on the greatness and superiority of Prakriti. Siva replies he is destroying Prakriti by his penance. Parvati declares she is Prakriti and Siva is Purusha. Parvati's words were based on Samkhya philosophy, while Siva upheld the Vedantin's point of view. Siva allows Parvati to render him devotional service every day. Parvati and her maidens approach Siva everyday for serving him. Siva wished to make Parvati his wife when the last seed of ego goes away from her and when she herself performs a penance. Indra and the other gods send Kama to tempt Siva to produce a son through Parvati because the demon Taraka was harassing them. Siva reduces Kama to ashes.

Chapter 14 – Diti the wife of Kasyapa does penance and has a son called Vajranga who abducts the gods, but later releases them. Vajranga marries Vajrangi who wants a son to destroy the gods. Vajranga does penance to request a mighty son with Brahma's blessings.

Chapter 15 – Vajrangi gives birth to a mighty son Tarakasura while natural phenomena of evil portent occur. Taraka does penance for conquering the gods. He stands on one leg with hands lifted up while looking at the sun. He also does penance of limiting food amidst fire and water etc. for a thousand years. Then a huge mass of light shot up from his head and spread all around. Brahma grants Taraka the boon that only Siva's son can kill him. He conquers the gods and their riches.

Chapter 16 – The gods complain to Brahma about harassment by Taraka. Brahma says only Siva's son can kill Taraka. Brahma tells the gods to try to get Siva to marry Parvati. Brahma tells Taraka to rule over earth and leave heaven to the gods. Taraka descends to earth and rules there with Sonita as his capital.

Chapter 17 – Indra asks Kama to make Siva desire Parvati as his wife and produce a son to kill Taraka.

Chapter 18 – Kama, Rati, and Spring spread their love illusion around the penance-grove of Siva. Even the forest sages caught the emotions of love. But Siva continues his penance undisturbed by Kama. Kama shoots his love arrow at Siva while Parvati approaches him. Siva describes Parvati's physical beauty to her. Siva puts his hand within Parvati's garment and desires to embrace her. Parvati lays bare some parts of her body and smiles at Siva. Siva, then realizing Kama's delusion, resumes detachment and forbids Parvati to sit on his couch.

Chapter 19 – Siva sends a flame of fire from his third eye which reduces Kama to ashes. The gods become miserable. The gods ask Siva to bring Kama back to life. Siva says that Kama will be bodiless until he is reborn as Pradyumna, the son of Krishna and Rukmini.

Chapter 20 – The fire from Siva's third eye, after reducing Kama to ashes continues to burn everything. Brahma gets the ocean to receive the mare-like fire of Siva's fury until the final dissolution of all living beings.

Chapter 21 – When Siva had vanished after burning Kama, Parvati became extremely agitated due to his separation. Narada tells Parvati that Siva will take her as his wife after she has been sanctified by austerities. Narada tells Parvati to repeat the mantra Aum Namah Sivayah to propitiate Siva.

Chapter 22 – Himavat approves of Parvati's penance. Parvati acquired the name Uma since her mother Mena forbade her to go to the forest for doing penance. Finally Parvati gets her mother's permission. In the summer fires surround her, in the winter she remained in water. She bore all weather with equanimity. She was called Aparna since she even left eating leaves. For three thousand years she did penance meditating on lord Siva.

Chapter 23 – Mena tries to get Parvati to quit her penance. Parvati says that Siva can be easily served through penance. The whole universe became heated by Parvati's penance.

Chapter 24 – The gods ask Siva to marry Parvati. Siva promises to remove the sufferings that Taraka is causing the gods.

Chapter 25 – Siva asks the seven sages to test Parvati's penance resolve. The seven sages ridicule Narada and Siva in front of Parvati while praising Vishnu. The seven sages realize Parvati's resoluteness to marry Siva.

Chapter 26 – Siva comes to test Parvati's penance in the disguise of an old Jatila (matted hair ascetic). Parvati jumps into the fire since she felt Siva had not accepted her. But by her ascetic power the fire becomes cold.

Chapter 27 – The Jatila Brahmin asks Parvati why she desires to marry the awful Siva. Siva, in the Brahmin disguise, contrasts Parvati's ways from Siva and emphasizes the differences.

Chapter 28 – Parvati preaches to the Jatila Brahmin about Siva being the Supreme Brahman devoid of attributes. Parvati is about to leave the Jatila Brahmin who is censuring Siva, when he manifests in his Siva form and clasps Parvati. Siva

declares that he is Parvati's slave bought by her penance and that she is his eternal wife.

Chapter 29 – Parvati says she is born to help the gods defeat Taraka and that Siva must go to Himavat requesting to marry her. Hence Parvati wants the marriage rites to be properly celebrated. Siva says all visible things are perishable and that they two have created the universe. Siva says he won't visit Himavat as a mendicant and beg to marry his daughter Parvati. Parvati says that he is the cosmic soul and she is the cosmic nature. Parvati still insists that Siva beg Himavat for her. Siva finally agrees to imitate the worldly conventions and vanishes to Kailasa.

Chapter 30 – Parvati returns to Himavat and Mena's house repeating Siva's name. The parents are delighted in reunion with their daughter Parvati. Siva, in the disguise of a dancer, sings and dances while blowing the horn and playing on the drum. But only Parvati realizes the dancer as Siva. The mendicant dancer shocks Mena by requesting the hand of Parvati. But the dancer mendicant becomes red hot to touch and none of Himavat's attendants can drive him away. The dancing mendicant takes the cosmic forms of Vishnu, Brahma, Surya, Siva with Parvati, and then a shapeless mass of splendor. But Himavat, deluded by Siva's magic, still rejects his request begging the hand of Parvati as alms.

Chapter 31 – The gods say that Himavat must give Parvati in marriage without his full concurrence in order for this mountain of gems to remain on the earth. The gods try to send Brihaspati to Himavat with instructions to censure Siva. But Brihaspati refuses to censure Siva. Finally Siva agrees to the gods' proposal that he himself go to Himavat censuring Siva. Siva visits Himavat in the disguise of a Vaishnava Brahmin who opposes Parvati's marriage to Siva. Siva then leaves. Siva is one who quietly indulges in his divine sports.

Chapter 32 – Mena opposes Parvati's marriage to Siva. Siva mentally summons the seven sages. Siva asks the seven sages to convince Himavat and Mena of the advisability of Parvati's marriage to Siva.

Chapter 33 – The seven sages tell Himavat that Siva is the father of the universe and Parvati is the mother of the universe. Hence they request Himavat to give his daughter Parvati to Siva. The seven sages send Arundhati to convince Mena. Vasistha tells Himavat that Parvati is the wife of Siva in every birth in each Kalpa. Vasistha mentions the King Anarayana who saved his kinsmen by giving his daughter to a Brahmin. The Sruti says that one should forsake a single entity for the sake of a unit.

Chapter 34 – King Anarayana gives his daughter Padma to marry the old Brahmin Pippalada to avoid his curse. Anarayana does tapas and attains Sivaloka.

Chapter 35 – Dharma in disguise tests Padma's fidelity to her husband Pippalada. Padma curses Dharma to be reduced by a quarter in each succeeding Yuga until the Satyayuga comes. Dharma blesses Pippalada to become a young man. Vasistha insists that Himavat and Mena freely allow Parvati's marriage to Siva since all the planets after a week will be in an auspicious conjunction.

Chapter 36 – The other mountains say that Parvati shall be given to Siva. Himavat and Mena finally approve of Parvati's marriage to Siva.

Chapter 37 – Himavat sends a betrothal letter to Siva. Himavat invites all the mountains and rivers to attend the marriage of Siva and Parvati.

Chapter 38 – Visvakarman creates different abodes for the residence of the gods and others.

Chapter 39 – Siva accepts the betrothal letter proposing marriage to Parvati. Siva asks Narada to invite all the gods to the marriage.

Chapter 40 – Siva's marriage procession with the gods, sages, and ganas to the city of Himavat begins. Siva rode on his bull who is Dharma.

Chapter 41 – Narada says Visvakarman's artificial prototypes enchant the gods.

Chapter 42 – Siva meets Himavat again. Himavat supervises all the marriage details.

Chapter 43 – Mena views the procession of Siva's party and mistakes each of the leaders for Siva. At first Mena likes seeing Siva, but the awful ganas dispelled Mena's pride. Mena faints upon seeing Siva's attendants.

Chapter 44 – Upon regaining consciousness, Mena rebukes the whole theme of Parvati's marriage to Siva as worthless. Narada tells Mena to give Parvati to Siva and disregard Siva's sportive form because the real handsome form of Siva she does not know. Mena argues with the gods against the marriage. Himavat tells Mena that Siva has many forms and that she wrongly became excited upon seeing a distorted form. Mena feeling that Siva would make an awful bridegroom continues to oppose Parvati's marriage to Siva. After Vishnu speaks about Siva as the Supreme God to Mena, she declares that she will approve the marriage only if Siva assumes a lovely form.

Chapter 45 – Siva shows his wonderful cosmic form to Mena. Mena charmed by Siva's lovely form agrees to the marriage and apologizes to Siva for her harsh words. All the ladies forsook their activities to see Siva's fascinating form.

Chapter 46 – Siva and the ganas and gods finally arrive. Mena saw with pleasure Siva who was served by all the gods. Siva now appears with one face and is beautiful in every detail.

Chapter 47 – Himavat caused the thread investiture rite for Siva and Parvati. Then the gods entered the inner apartments in Himavat's palace. Parvati was bathed and bedecked with ornaments. An astrologer, Garga, sets an auspicious marriage time. Lights were ceremonially waved in front of Siva and Parvati.

Chapter 48 – Siva is unable to tell about his family lineage. Narada says Siva is formless Brahman. There was an exchange of gifts. Then Himavat gave Parvati to Siva.

Chapter 49 – Brahma spills semen while looking at Parvati's legs. The Gods ask Siva to spare Brahma. Thousands of sages called Valakhilyas sprang up from drops of Brahma's semen. They do penance and become disciples of the sun.

Chapter 50 – Brahma performs the ceremonial wedding rites. The garments of the bride and bridegroom were tied at the beginning and untied at the ending of the marriage ceremony. The couple then entered the bed chamber with smiling pleasure. Sixteen celestial goddesses and ladies arrive to advise and bless Siva's marriage to Parvati. Siva rebukes the celestial ladies for speaking so trivially to him as though he was a mere ordinary mortal getting married.

Chapter 51 – Rati asks Siva to restore Kama's life. Siva's glance restores Kama to life.

Chapter 52 – Himavat arranges to feed the visitors. Siva goes to bed to rest.

Chapter 53 – The gods and sages inform Himavat about their departure. After a few days Siva leaves with the gods. Mena asks Siva to protect Parvati.

Chapter 54 – A Brahmin lady instructs Parvati in the duties of a chaste wife. A chaste wife attains salvation by serving her husband as her lord on par with Siva.

Chapter 55 – Parvati leaves her parents to join Siva. Siva and Parvati sport with joy on Kailas Mountain.

Chapter 1 – Siva sexually indulges with Parvati on Kailasa for a thousand celestial years. Vishnu warns the gods about bad results of interfering with a couple sexually engaged. Vishnu and the gods plea for Siva's aid against Taraka.

Chapter 2 – Agni becomes a dove swallowing Siva's discharged semen. Parvati becomes angry and curses the gods to become barren. Parvati curses Agni to be the devourer of everything. The gods partaking of the food offerings consigned to the fire become pregnant. The gods vomit out Siva's semen. Six of the seven wives of the sages, except Arundhati, get Siva's semen enter them as they go near the fire after taking a chilly bath. The six wives of the sages cast off their semen in the form of a foetus on Himavat's summit. But Himavat hurls the burning semen into the Ganga. Ganga deposits the semen in the forest of Sara grass. The semen that fell was turned into a handsome boy. Celestial drums sound and flowers fall from heaven.

Chapter 3 – Visvamitra eulogizes Skanda and performs his purificatory rites as a Brahmin sage. Agni gives Skanda a spear. Skanda assumes six faces to drink the milk from the breasts of the six Krttika ladies.

Chapter 4 – Parvati asks Siva what became of his fallen semen. It went from the earth to the fire, from Kailasa to the Ganga, and from the forest of Sara plants it finally became a beautiful boy. Then the six Krttikas feed Skanda with their own breast milk. The emissaries of Siva encircle Skanda's house and tell him that he is Siva's son born to slay Taraka. Skanda goes with Nandikesvara and the ganas to see Siva.

Chapter 5 – Siva embraces Skanda. Parvati suckled Skanda on her lap. Siva places Skanda on a throne. The gods give Skanda a crown and weapons. Siva entrusts Skanda to lead the gods to kill Taraka. Vishnu crowns Skanda and gives him lordship and protectorate of the universe.

Chapter 6 – A Brahmin loses a goat needed to complete his sacrifice and eulogizes Skanda for help. Skanda's attendant Virabahu brings back the goat from Vaikuntha for the Brahmin Narada to complete his sacrifice. Skanda tells him not to kill the goat.

Chapter 7 – Skanda leads the gods in attacking Taraka. A celestial voice promises victory to the gods led by Skanda. Heavy casualties occur during the gruesome battle.

Chapter 8 – Indra is knocked unconscious by an asura spear. The defeated gods flee from the victorious asuras. Narada tells Virabhadra not to kill Taraka. The asuras flee from Siva's ganas. Siva prevents Virabhadra from killing Taraka. Taraka also knocks Vishnu unconscious with his spear.

Chapter 9 – Brahma tells Skanda that only he can kill Taraka. Due to Brahma's boon to Taraka, none except Skanda could kill him. Taraka mocks Skanda for his youth. Taraka says Vishnu deceitfully forsook Vedic ways of righteousness for achieving his selfish ends. Taraka also says Indra has committed many sins for his self-interest. Taraka again knocks Indra and Vishnu down with his spear. Skanda prevents Virabhadra from hitting Taraka with his trident.

Chapter 10 – Skanda and Taraka fought and hit each other's spear taking recourse to mantras. With these mantras they were possessed of magical properties. A celestial voice says that for the welfare of the gods, Siva is standing here in the form of his son Skanda. Skanda kills Taraka with his spear. The defeated asuras flee from the victorious son Skanda. The gods sing over their victory and wave lights in front of the victorious Skanda. The gods eulogize Siva and all return to their homes.

Chapter 11 – The mountain Kraunca asks Skanda's help against the asura Bana. Skanda takes up his spear and remembers Siva. The spear kills Bana and returns back to Skanda. Skanda installs four Siva Lingas to commemorate his victory over Taraka. The Siva Lingas conferred all desires and salvation to the devotees. Kumuda, Sesa's son, harassed by the asura Pralamba, sought refuge in Skanda. Skanda kills Pralamba with his spear.

Chapter 12 – The gods eulogize the victorious Skanda. Skanda blesses Himavat to bestow fruits to ascetics who abide there, and other mountains assume the form of Siva Lingas. Skanda and the gods visit Siva and Parvati. Skanda's parents embrace him. The gods eulogize Siva. Siva promises to protect his devotees who pray for his aid.

Chapter 13 – Due to the difference of Kalpas, the story of the birth of Ganesa is told in different ways. Siva disturbs Parvati taking her bath. Parvati creates a servant out of the dirt from her body. Parvati appoints him as her gate-keeper. Ganesa tries to prevent Siva from disturbing Parvati at her bath.

Chapter 14 – Siva wants his ganas to remove Ganesa as Parvati's doorkeeper, while Parvati wants Ganesa to prevent Siva's ganas from entering forcibly. Siva is afraid that if his ganas are blocked by Parvati's gana Ganesa, people will say that Siva is subservient to his wife Parvati. Siva advises his ganas to fight Parvati's gana Ganesa.

Chapter 15 – The ganas attack Ganesa. Ganesa defeats the ganas. Ganesa repels the gods sent by Siva. Parvati creates two Saktis to aid her own gana Ganesa. Ganesa with his iron club defeats the gods. The gods and ganas flee, seeking Siva's aid. Narada tells Siva that the impudence of the gods and the arrogance of

the ganas has been removed by giving Ganesa much strength. Narada asks Siva to kill Ganesa in his play.

Chapter 16 – Ganesa hits all the gods with his stick. Ganesa knocks trident and bow from Siva's hands. The two Saktis submerge in Vishnu. Siva cuts off Ganesa's head with his trident.

Chapter 17 – Parvati becomes furious over Ganesa's death. Parvati creates thousands of Saktis. The Saktis begin a deluge by devouring the gods and sages. The gods and sages try to appease Parvati's anger. Parvati warns the gods and sages that there will be no further annihilation only if Ganesa is brought back to life. Siva tells the gods to cut off the head of the first person they meet and fit it onto Ganesa's body. The gods fit the head of an elephant to Ganesa's body. Ganesa regains life as Vedic mantras sprinkled with holy water are invoked by the gods. Parvati is happy that Ganesa is brought back to life.

Chapter 18 – Ganesa is crowned by the gods as the chief of the ganas. The trinity says that Ganesa must be worshipped first and he will remove all obstacles.

Chapter 19 – Siva and Parvati tell Skanda and Ganesa that the first one who goes around the entire earth and returns to his parents will get married first. Ganesa goes around his parents seven times. Ganesa says that by worshipping and walking around his parents, he has walked around the earth as is stated in the Sastras and the Vedas. His parents agree.

Chapter 20 – Prajapati Visvarupa's two daughters Siddhi and Buddhi marry Ganesa. Ganesa has two sons Ksema and Labha. Skanda returns after going around the earth. Narada tells Skanda that his parents drove him out under the pretext of circling the earth. Then the infuriated Skanda went to the Kraunca Mountain though forbidden by his parents. Skanda accuses his parents of deception. That is why Skanda remains a bachelor. In the month of Karttika, the gods and sages go to Kraunca Mountain to see Skanda. Siva and Parvati try to visit Skanda there, but Skanda became unattached and was eager to go elsewhere.

Rudra Samhita:Section V – Yuddha Khanda of Siva Purana

Chapter 1 – After Taraka's death, his three sons Tarakaksa, Vidyunmali, and Kamalaksa performed penance. They controlled themselves against the extremes of heat and cold while fasting. Brahma refuses to grant them immortality. Except Siva, all else are mortals. A creature is born, dies, and will be born again. No one will be free from old age or death in this world. Immortality is even impossible for the gods. So they ask for three cities that will be unassailable by the gods. Tarakaksa gets a golden city in heaven, Kamalaksa gets a silver city in the sky, and Vidyunmali gets a steel city on earth built by Maya. Thus the three asura sons of Taraka entered the three cities and ruled the kingdom following the principles of Siva.

Chapter 2 – The gods complain to Brahma that they have been subjected to great distress by Maya, the virtual ruler of the three cities accompanied by the three sons of Taraka. Brahma says that only Siva can kill these asuras. The gods eulogize Siva.

Chapter 3 – Siva says that one can't kill the meritorious persons ruling the Tripuras. Siva won't kill those asuras as long as they are his devotees. Vishnu tells the gods to worship Siva and the sacrificial Lord. Thousands of Bhutas arise from the sacrificial pit. But the Bhutas fail to destroy the three cities. By worshipping the Siva Linga, the asuras of the three cities can't be defeated by the gods. Vishnu plots to make the asuras give up their devotion to Siva.

Chapter 4 – Vishnu visits the three asuras disguised as a delusive teacher named Arihat whom he created out of himself. The heretic sage's magic was ineffective in the three cities by virtue of Siva's worship. Narada convinces the asuras to desire initiation into the heretic non-Vedic cult.

Chapter 5 – Arihat and Narada teach that the universe is eternal and that there is no creator. Arihat teaches non-violence and denounces the caste system and the Vedas. The heretic sage, by his Buddhistic theology, discourages the asuras from performing Vedic rites. The heretic sage weakens the powers and boons of the asura leader Maya.

Chapter 6 – The asuras, deluded by Vishnu disguised as a heretic, abandon the worship of Siva and evil conduct appears. The gods eulogize Siva at Kailasa. Siva asks for a royal chariot and bow and arrows to kill the asuras of Tripura. The gods promise to constitute Siva's paraphernalia characteristic of his lordship.

Chapter 7 – The gods try to propitiate Siva by doing japa millions of times with the Om Namah Sivaya mantra. Siva agrees to destroy the Tripuras and asks the

gods to provide him with the paraphernalia of an emperor. Visvakarman made a chariot consisting of all the gods.

Chapter 8 – The sun was the right wheel and the moon was the left wheel. The year constituted its velocity. Faith was its movements. The divine chariot of Siva consisted of all the worlds. Brahma was the charioteer and Aum was the whip. Vishnu became the arrow and Agni the spear-head. The four Vedas were the horses. Everything in the world found a place in the chariot.

Chapter 9 – Siva, identifying himself with all the gods, got into the chariot concocted with everything in the world. Brahma drove the heavy chariot with the velocity of mind towards the Tripuras. Siva declares that the Tripuras can be killed only after assigning separate animal-hood to the gods and others. Siva promises that performing the Pasupati rite for twelve years will release one from animal-hood. Hence all the gods and asuras became the animals of the Lord. Siva became Pasupati, the lord of the animals who unties their nooses. Then the gods attacked the Tripuras. The presence of the gods in this battle was only to make Siva's glory known to all the worlds.

Chapter 10 – After Siva worships Ganesa, the three cities joined together. Siva shoots the arrow constituted by Vishnu and the steel head being Agni. The Tripuras are burnt to ashes. But Maya, the architect of the asuras, escapes the destructive fire. Tarakaksa dies remembering Siva. Those whose collective activities were not destructive were saved.

Chapter 11 – The gods become afraid on seeing Siva's terrible form after destroying the Tripuras. The gods eulogize Siva. The gods ask Siva to appear whenever misery befalls and to destroy the misery.

Chapter 12 – Maya, the asura architect, asks for permanent devotion to Siva. Siva performs deeds conducive to the welfare of the gods and sages. Siva tells the heretics of tonsured heads that they will delude people in the Kali Yuga.

Chapter 13 – Siva tests Indra and Brhaspati by assuming the disguise of a long haired naked ascetic. Siva benumbs Indra's spear-head while he tries to kill the ascetic. Brhaspati gets Siva to spare Indra's life.

Chapter 14 – The brilliance of Siva, born of his third eye intended to kill Indra, when cast into the salty ocean assumed the form of the boy Jalandhara. Everyone is afraid at Jalandhara's birth. The asura Kalanemi gives his daughter Vrnda in marriage to Jalandhara.

Chapter 15 – Bhargava, a preceptor, visits Jalandhara. The gods and asuras churned the ocean for nectar. The gods seized and drank the nectar. Jalandhara

asks the gods to return all the jewels taken during the churning of the ocean. The asuras attack the gods at Amarvati. Bhargava restores the demons to life, while Angiras restores the gods to life by herbs. Jalandhara uproots the Drona herb mountain and hurls it in the ocean. The victorious Jalandhara enters Amarvati after driving out the gods. The gods flee to the cavern of Mount Meru. Brhaspati declares that the gods are suffering from the act of offence insulting Siva as perpetrated by Indra.

Chapter 16 – The gods flee Jalandhara and went to Vaikuntha to eulogize Vishnu for aid. Vishnu promises to fight Jalandhara. Lakshmi objects to Vishnu fighting her brother Jalandhara born of the ocean.

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Chapter 18 – The gods, now reduced to slaves, eulogize Siva. Siva sends Narada to help the gods. Narada promises to help the gods and goes to visit Jalandhara. Narada describes the greatness of Siva and Parvati living at Kailasa. Narada tries to get Jalandhara desirous of abducting Parvati to be his queen.

Chapter 19 – Jalandhara sends his emissary Rahu to demand Siva give Parvati to Jalandhara. A man-lion gana comes out of Siva's third eye threatening Rahu. Siva tells the gana to spare Rahu. Siva tells the hungry Kirtimukha to eat up the flesh of his own hands and feet. Kirtimukha is left only with his head. Siva makes Kirtimukha his doorkeeper stationed at the entrance besides the door in front of Siva's temple image.

Chapter 20 – Rahu tells Jalandhara about Siva's refusal to give up Parvati. Jalandhara mobilizes his asuras to attack Siva. The gods visit and eulogize Siva for aid to kill Jalandhara. Siva tells Vishnu that since he wants to be free and sportive, he has appointed Vishnu for the protection of the good and the curbing of the wicked. Vishnu tells Siva he could not kill Jalandhara because Jalandhara is born of a part of Siva and is Lakshmi's brother. Siva promises the gods to kill Jalandhara. Jalandhara's asura army lays siege to Kailasa. Siva's ganas attack Jalandhara's asura army. But Sukra (Bhargava), by the power of Sanjivani brings the killed asuras back to life. A furious goddess comes out of Siva's mouth to attack the asuras. She seizes Sukra. Then the dejected asuras flee. Sumbha, Nisumbha, and Kalanemi lead the asuras in a counter attack against the ganas led by Nandin, Ganesa, and Skanda.

Chapter 21 – Sumbha fights Ganesa, Nisumbha fights Skanda, and Kalanemi fights Nandin. Jalandhara knocks out Virabhadra, the leader of the ganas. The ganas flee to Siva.

Chapter 22 – Siva, assuming a terrible form, rides on a bull to attack Jalandhara. Jalandhara creates the illusion of gandharvas and celestial damsels to fascinate Siva. Jalandhara assumes the ten armed form of Siva to kidnap Parvati. But seeing semen drops falling from him, Parvati realizes he is a demon and vanishes. Parvati orders Vishnu to violate the chastity of Jalandhara's wife Vrnda in order to kill him.

Chapter 23 – Vishnu makes Vrnda see bad dreams of her husband seated on a buffalo. Vrnda wanders in a forest and is rescued by an ascetic from two demons. Vrnda asks the ascetic how her husband Jalandhara is doing in his fight with Siva. Two monkeys appear with the head and body of Jalandhara. Vishnu, in the disguise of the ascetic, restores what appears to be the form of Jalandhara to life. But at the end of Vrnda's sexual intercourse with the form of Jalandhara, she realizes that it was really Vishnu. Vrnda curses Vishnu to have his wife abducted in his Rama incarnation. Vrnda ends her life by entering the fire. Vrnda's soul merges in Parvati and attains salvation in Sivaloka. Vishnu feels remorseful over Vrnda.

Chapter 24 – The Gandharvas vanish and Siva wakes up from the illusion. Jalandhara creates an illusion of Parvati tied to a chariot to delude Siva. Siva says Parvati will kill Sumbha and Nisumbha, who flee the battlefield. Siva makes a sharp wheel in the ocean waters by moving his big toe. Siva severs Jalandhara's head with the Sudarsana discus. Jalandhara's soul merges into Siva, but his flesh and blood go to hell.

Chapter 25 – The grateful gods eulogize Siva for ridding them of Jalandhara's oppression.

Chapter 26 – Siva tells the gods after killing Jalandhara that it is for them that he indulges in sports though he is always free from all aberrations. Vishnu smears himself with Vrnda's ashes. The gods eulogize the great Prakriti to remove Vishnu's delusion. The gods eulogize Gauri, Lakshmi, and Sarasvati who represent the three attributes. The three goddesses tell the gods to sow certain seeds in the place where Vishnu is standing. Out of the seeds, three plants shot up such as myrobalan, born of Sarasvati, jasmine born of Lakshmi, and basil born of Gauri. Vishnu forgot his sorrow and went to Vaikuntha with the myrobalan (dhatri) and the most blessed basil (tulsi). But the jasmine plant, born of Lakshmi became jealous of the other two.

Chapter 27 – Dambha performs japa of Krishna mantra to get a son. An effulgence sprang up from his head. Vishnu grants him the boon of having a son who will conquer the three worlds and be invincible to the gods. Sankhacuda is born who was once Sudama, a cowherd comrade of Krishna that had been cursed by Radha.

Chapter 28 – Brahma grants Sankhacuda the boon of being invincible to the gods and gave him the divine amulet of Krishna. Sankhacuda marries Tulsi by the Gandharva mutual consent form of marriage.

Chapter 29 – Sukra makes Sankhacuda the emperor of the asuras. Sankhacuda defeats the gods. He carried on the tasks of the various gods according to his ability. Excepting the gods, all living beings were happy and free from distress. Sankhacuda always worshipped Krishna. The gods seek Vishnu's aid. Sankhacuda, in a previous life as Sudama, was lustful after Radha who cursed him to be born as an asura. Vishnu says Siva's cowshed is in Goloka where Krishna tends his cows and sports there with Radha. Vishnu says Siva will kill Sankhacuda.

Chapter 30 – Vishnu and Brahma eulogize Siva in Sivaloka to aid the gods against Sankhacuda.

Chapter 31 – Siva calls Krishna a deluded licentious person. Krishna and Radha eulogize Siva for forgiveness. Siva promises the gods to kill Sankhacuda.

Chapter 32 – Siva sends an emissary to Sankhacuda. Puspadanta tells Sankhacuda to give the gods' kingdom back to them or fight Siva. Sankhacuda decides to fight Siva.

Chapter 33 – Siva marches with the ganas to kill Sankhacuda.

Chapter 34 – Sankhacuda makes love to his wife before marching to fight Siva.

Chapter 35 – Sankhacuda sends an emissary to Siva. Siva's message is for Sankhacuda to return the kingdom to the gods. Siva says he is subservient to his devotees. Siva wants Sankhacuda to remember his previous birth as Sudama, a companion of Krishna, cursed by Radha to become an asura. Siva wants Sankhacuda to realize that he is a noble descendant of Kasyapa and to be friendly towards the gods.

Chapter 36 – The mutual fight between the gods and the demons ensued.

Chapter 37 – Sankhacuda's asuras defeat the gods. Sankhacuda knocks out Skanda.

Chapter 38 – Both sides hurl missiles charged with mantras. Kali swallows numerous asuras. Sankhacuda uses his powers of becoming invisible. Kali is prevented from slaying Sankhacuda by a disembodied celestial voice. Kali drinks the blood of numerous asuras.

Chapter 39 – Sankhacuda, by magic, assumes ten thousand arms to throw discuses at Siva. Kali eats up numerous asuras. Most of Sankhacuda's army is destroyed and many others flee.

Chapter 40 – A disembodied celestial voice tells Siva that Sankhacuda can't be killed as long as he wears the amulet with the Vishnu mantra and his wife maintains marital fidelity. Vishnu, in the disguise of an old Brahmin, gets Sankhacuda to give him the Vishnu amulet. Vishnu then goes in the disguise of Sankhacuda and makes love to Sankhacuda's wife Tulsi. Siva's trident Vijaya reduces Sankhacuda to ashes. Sankhacuda was released from his curse by Siva and regained his original form. All the conch-shells of the world are formed out of the bones of Sankhacuda.

Chapter 41 – By his maya, Vishnu takes Sankhacuda's amulet and seduces his wife Tulsi. Tulsi curses Vishnu to become a rock. Siva tells Tulsi that everyone reaps the fruit of his actions. Siva grants her the boon that the Tulasi basil will be the most important constituent of the materials used in the worship of the gods. Vishnu will assume the form of a Salagrama rock.

Chapter 42 – Parvati closes Siva's eyes and a blind inhuman creature, Andhaka, is conceived by the fire of this contact. Parvati took her hands off Siva's eyes and light spread everywhere. Hiranyaksa does penance for obtaining a son. Siva tells Hiranyaksa to accept Andhaka as his son. Vishnu, as the Varaha avatar, slays Hiranyaksa.

Chapter 43 – Vishnu in the man-lion form kills Hiranyakasipu.

Chapter 44 – Andhaka does penance for obtaining divine vision and invincibility against the gods. He offered his own flesh into the fire. Brahma's touch restores Andhaka's sight and gives him the boon to conquer Prahlada and the gods. Andhaka lusts after Parvati.

Chapter 45 – Parvati stays in a cavern guarded by Viraka, while Siva does penance. Viraka defeats the asuras. Parvati remembers the gods and sages and they come to her help in the cavern assuming female forms. After a thousand years, Siva arrives at the battle blazing from his successful penance. Andhaka's emissary demands that Siva give up Parvati. Siva refuses and prepares to fight Andhaka.

Chapter 46 – The gods and asuras begin fighting. The asura Vighasa swallows the gods. Sukra revives the slain asuras. Siva says a mantra which compels Vighasa to disgorge the swallowed army of the gods. The asuras are defeated and Vishnu assumes the fierce form of a destructive goddess and drinks the blood of

the demons she kills. Andhaka is pierced and held aloft on Siva's trident. Andhaka eulogizes Siva. Siva gave Andhaka the position of chieftain of his ganas.

Chapter 47 – Sukra is swallowed in the battle by Siva. Sukra did penance living off grains of corn and balls of iron ash to secure the science of reviving the dead from Siva. By his mantra Sukra could revive dead asuras. Nandin kidnaps Sukra and brings him to Siva, who swallows Sukra.

Chapter 48 – When Siva swallowed Sukra, the demons gave up hopes of victory and were powerless. In Siva's body, Sukra observes the seven worlds. Sukra emerges out of Siva's body by chanting his 108 names. Sukra, accepted as Siva's immortal son, begins to eulogize him. Sukra then joins the asura army.

Chapter 49 – Andhaka is released from Siva's trident after meditating on the 108 names of Siva. Siva and Parvati forgive Andhaka who becomes the chieftain of Siva's ganas.

Chapter 50 – Sukra worships the Siva Linga in Benares and drinks the smoke of powdered husks and balls of iron ash. Siva gives Sukra the life restoring mantra as a reward of his penance.

Chapter 51 – Brahma had Marici, who had Kasyapa, who had Hiranyakasipu, who had Prahlada, who had Virocana, who had Bali, who had Bana. Bana was a Siva devotee and defeated the gods. The thousand armed Bana asks Siva to be his guardian. Usa, Bana's daughter, assumed Parvati's form hoping to tempt Siva. Parvati tells Usa that a man, made her husband by the gods, will enjoy her while she is asleep.

Chapter 52 – Bana once pleased Siva by doing the Tandava dance but later he became haughty. Bana wants Siva to suggest a fight where his thousand arms will be cut off by a worthy opponent. Siva angrily predicts that a worthy challenger will cut off Bana's arms. Bana's flagstaff breaks, and in the night Krishna's grandson, Aniruddha forcibly enjoys Bana's daughter Usa. Chitrlekha paints various men and gods for Usa to identify her lover. Usa identifies Aniruddha as her secret lover. The yogini Chitrlekha travels mentally through the air to bring Aniruddha from Dwarka to join Usa in Bana's city Sonita. They make love.

Chapter 53 – The harem guards inform Bana of Usa's lover. Bana, using his magic of becoming invisible, fights Aniruddha. Bana binds Aniruddha with serpent nooses and puts him in a cage. A celestial voice says Siva will destroy Bana's arrogance. Kali frees Aniruddha from the serpent ropes and he makes love to Usa.

Chapter 54 – Krishna, missing Aniruddha, flies to Sonita city on Garuda eager for fighting. Krishna's army lays siege to Bana's city Sonita. Rudra and his army

back Bana against Krishna's army. Both sides use missiles, counter-missiles, and "fever" missiles. Krishna, seeing his army defeated by Siva, wants Siva's consent to cut off Bana's one thousand arms to verify Siva's curse. Siva agrees and lets Krishna paralyze him with his numbing missile.

Chapter 55 – Krishna's missile puts Siva to sleep. Bana's army is destroyed. Krishna uses his Sudarsana discus to chop off all but four of Bana's one thousand arms. Siva prevents Krishna from cutting off Bana's head. Siva tells Krishna to go home with Aniruddha and his wife Usa. Chitraleka, the Yogini, also goes to Dwarka with her friend Usa. Bana gives Krishna jewels as a wedding gift.

Chapter 56 – Bana loses his arrogance and becomes a humble Siva devotee. Bana worships Siva with the Tandava dance. Siva makes Bana his immortal gana attendant.

Chapter 57 – The Goddess slays Mahisasura. His son Gajasura does penance meditating on Brahma to get revenge. The penance fire from his head scorches the universe disturbing the gods. Brahma grants Gajasura the boon of being immune from death by persons overwhelmed by lust and invincible to the gods. Gajasura then conquers the gods. The gods ask Siva's aid after Gajasura arrives at Siva's holy city of Benares (Kasi). Siva fights with Gajasura in Benares. Siva pierces Gajasura with his trident. Siva grants the slain Gajasura his wish of Siva wearing his elephant hide. Siva lets Gajasura's body become a Siva Linga named Krttivasesvara.

Chapter 58 – Dundubhi Nirhrada, the uncle of Prahlada, decides to rob the gods of their strength derived from sacrifices, by killing the Brahmanas. He took the form of a tiger eating brahmana whom he found in the forest. Siva comes out of a Siva Linga worshipped by his devotee on Sivaratri to save his devotee from the asura in tiger form. Siva kills the tiger asura by a blow of the fist on its head. The sages eulogize Siva. Siva merges into the Linga image.

Chapter 59 – The arrogant asuras Vidala and Utpala defeat the gods by Brahma's boon. Brahma tells the defeated gods that Parvati will kill Vidala and Utpala. Narada makes the two asuras lust after the beautiful Parvati. Siva's glance to Parvati indicates that the two disguised ganas were really asuras. Parvati kills them by hitting them simultaneously with the ball she was playing with. The ball changed into a Siva Linga known as Kandukesvara at Benares (Kasi). Siva grants boons to the sages and gods who eulogize him. The Lord, favorably disposed to his devotees, and expert in divine sports, had already had his game.

Saturudra Samhita of Siva Purana

Chapter 1 – The incarnations of the omnipresent Lord Siva are countless in the different aeons. Svetalohita Kalpa is presided over by Sadyojata of white color, Rakta Kalpa by Vamadeva being red, Pitavasas Kalpa by Tatpuruṣa being yellow, Siva Kalpa by Aghora being black, and Visvaruṣa Kalpa by Isana being crystal.

Name	Form	Organ of Action	Organ of Knowledge	Subtle Element	Gross Element
Isana	soul	ears	speech	sound	ether
Tatpuruṣa	nature	skin	hand	touch	wind
Aghora	intellect	eye	feet	form	fire
Vamadeva	ego	tongue	anus	taste	water
Sadyojata	mind	nose	generative organ	smell	earth

Chapter 2 – Siva's eight forms are Sarva (earth), Bhava (water), Rudra (fire), Ugra (wind), Bhima (ether), Paśupati (soul), Isana (sun), and Mahadeva (moon).

Chapter 3 – Siva gives Brahma the Ardhanarisvara form darshan after the mentally created gods and sages fail to multiply themselves. Brahma is given the power to create women and creation became copulatory.

Chapter 4 – Except by meditation, Siva cannot be seen by men. The Rśabha incarnation of Siva helps prince Bhadrāyū conquer all his enemies. There is a Vyāsa in each Yuga cycle to classify the Vedas.

Chapter 5 – In each Yuga cycle Siva incarnates having four sons or disciples. The Vyāsa and Siva Yogesvara incarnations in every recurring Yuga cycle are twenty eight. There will be four yoga disciples for each Yogesvara incarnating in the particular Yuga cycle.

Chapter 6 – Silada does tapas and asks Indra for an immortal son. Indra tells Silada to propitiate Siva for an immortal son. Silada delighted Siva by means of his tapas. Siva promises to incarnate as Silada's son named Nandin. Nandin is born with four arms and three eyes. Two sages, Mitra and Varuṇa, say Nandin will not live more than a year. Nandin vows to cheat death by tapas.

Chapter 7 – Nandin does tapas meditating on Siva in his heart doing Siva mantra japa. Siva promises Nandin will be the immortal leader of the ganas. Siva names him Nandin. Five rivers appear from the water flowing from Siva's hand. Siva has Nandin crowned as the leader of the ganas. Nandin marries Suyāsa, the daughter of the Maruts.

Chapter 8 – Brahma tells the celestial sages that he is the Supreme God. Vishnu claims that he is the Supreme God. A flame manifests revealing a man's shape in the flame's middle, being Siva. Siva creates the terrifying Bhairava. Bhairava cuts off the fifth head of the haughty Brahma. Both Brahma and Vishnu lose their pride and realize that Siva is the Supreme God.

Chapter 9 – Bhairava is followed by Brahmahatya. Remembering Siva quells the karma arising from sins. Brahmahatya leaves Bhairava in Benares as Brahma's fifth head drops down. Hence going to Benares frees one from evil.

Chapter 10 – Vishnu, as the Varaha boar avatar, slays Hiranyaksha and as the Narasimha avatar slays Hiranyakasipu. The gods sought refuge in Siva as the fierce fury of the man-lion avatar did not subside. Siva assures the gods of protection and that the misery of the person who seeks refuge in him will vanish.

Chapter 11 – Narasimha refuses Virabhadra's advice to quell his anger. Virabhadra tells Narasimha that Siva is the Supreme God.

Chapter 12 – Siva manifests as the Annihilator Sarabha who grasps hold of Narasimha to quell his pride. Siva wears the hide of the dead man-lion.

Chapter 13 – Sucismati asks her husband Visvanara for a son equal to Siva. Visvanara does tapas in Benares and worships the Viresvara Linga. Visvanara sees an eight year old boy in the middle of the Linga. Siva who had assumed the form of a boy promises Visvanara to be born as his son called Grhapati.

Chapter 14 – Siva is born as Grhapati. Narada predicts that in one year there will be a great danger to him from lightning and fire.

Chapter 15 – Grhapati tells his anxious parents that he will propitiate Siva to cheat death. Siva and Parvati save Grhapati from Indra's thunderbolt. Siva confers the title of Agni on Grhapati and promises that all who worship the Agnisvara Linga will not have to fear lightning and fire. Fire is the greatest means of salvation for the Brahmins. Fire is the immanent soul of man.

Chapter 16 – Poison comes out as the gods and demons churn the milk ocean. Siva becomes blue necked by drinking the poison. The gods drink the nectar. Siva, as Yakesvara, quells the gods' arrogance by a blade of grass which the gods can't destroy.

Chapter 17 – Siva's ten incarnations are Mahakala, Tara, Bala, Srividyesa-Sodasa, Bhairava, Chinnamastaka, Dhumavan, Bagalamukha, Matanga, and Kamala. Each of Siva's ten incarnations has a corresponding Sakti.

Chapter 18 – Eleven Rudras were born of Surabhi from Kasyapa to help the gods. The eleven incarnations of Siva are Kapalin, Pingala, Bhima, Virupaksa, Vilohita, Sastr, Ajapad, Ahirbudhnya, Siva, Canda and Bhava. Rudras are born out of Kasyapa to help the gods kill the asuras. Even today the great Rudras identical with Siva, shine always in the sky for the protection of the gods.

Chapter 19 – Atri, the husband of Anasuya, does tapas and has three sons. Soma was from Brahma, Dattatreya was from Vishnu, and Durvasa was from Siva. Durvasa tests the king Ambarisa's piety on breaking a fast. Ambarisa breaks his fast by taking water before inviting Durvasa to take food. Ambarisa's Sudarshana discus becomes calm as Ambarisa realizes Durvasa, as Siva's incarnation, came there to test his vow. Krishna bore Durvasa in his chariot, and Durvasa blessed him with an impenetrable body. Draupadi gave Durvasa cloth while he was bathing naked. Durvasa blessed her with ever increasing folds of cloth to never be made naked.

Chapter 20 – Hanuman came from Siva's semen via the ears of Anjani. Hanumat the monkey helps Rama to locate Sita in Lanka (Ceylon). Hanuman killed many raksasas and carried out the tasks of Rama. He is called Rama's messenger.

Chapter 21 – Parvati, sportively assuming the form of a mad woman, curses the door-keeper Bhairava to be born as a human being on earth because he lustfully glanced at Parvati as a woman. Bhairava is born on earth as Vaitala. Siva incarnates on earth as Mahesa, and Parvati incarnates as Sarada to keep Bhairava company.

Chapter 22 – The gods and the asuras churn the milky ocean with Mount Mandara as the churning rod and the serpent Vasuki as the churning rope. Then Lakshmi, Dhanvantari, the moon, the Parijata tree, the elephant Airavata, wine, the cow Kamadhenu, the jewel Kaustubha, the conch, the bow of Vishnu, the horse Uccaisravas, and nectar emerge. Siva drinks the poison Kalakuta. Vishnu kept Lakshmi, the conch, the bow and the Kaustubha jewel. Indra took the Parijata tree and the elephant Airavata. The Sun took the horse Uccaisravas. Siva took the Kalakuta poison in his neck and moon on his forehead. The asuras took Sura (wine). The common people took the physician Dhanvantari. The sages took the cow Kamadhenu. Vishnu, as the Mohini enchantress, snatches the nectar away from the asuras and gives it to the gods. Vishnu, after leading the gods in victory over the asuras, sexually indulges with the damsels born of the nectar sprays. Those sons of Vishnu wrought havoc. Siva assumes the form of a bull.

Chapter 23 – Siva, in the bull incarnation, attacks Vishnu's sons and kills them in Patala (nether regions). Vishnu asks the Siva bull incarnation for forgiveness. Siva chastises Vishnu's sexual indulgences.

Chapter 24 – Dadhici defeats Ksuva and Vishnu. Tvastri creates Vrtra to kill the gods. Dadhici abandons his body so that his bones can make weapons for the gods to kill Vrtra. Indra's thunderbolt kills Vrtra. Dadhici's wife Suvarca curses the gods to become beasts. Siva incarnates as Pippalada the son of Suvarca and Dadhici. Suvarca then jumps into the funeral fire burning herself.

Chapter 25 – King Anaranya gives his daughter Padma to the sage Pippalada. The aged sage Pippalada became a young man and produced ten sons off Padma. The sage Pippalada granted all men the boon, that for sixteen years from birth no man will have any affliction from the planet Saturn (Sani).

Chapter 26 – Mahananda, the prostitute, was a Siva devotee. She had a monkey and cock dance with Rudraksas on them. Once Siva assumed the form of a merchant, Vaisyanatha, and visited her house to test her. The merchant gave her a gem-set bangle and she promised to be his wife for three days. The merchant's Siva Linga was burnt in a fire, and he entered the pyre to test her. But Siva appeared and stopped her as she is about to jump into the fire. Siva takes Mahananda and her servants to Sivaloka.

Chapter 27 – Bhadrayu, through Rsabha's power, conquers his enemies. Siva tests Bhadrayu by having an illusory tiger chase Siva and Parvati in the forest. The illusory tiger seizes Parvati as Bhadrayu's arrows prove useless. Siva, as the Brahmin Dvijesvara denounces Bhadrayu for failing to protect his wife. Bhadrayu decides to give the Brahmin his own wife and then jump into the fire. But then Siva prevents the Brahmin's fire immolation by revealing himself. Siva gives Bhadrayu and his queen Kirtimalini the boon to be always in his presence.

Chapter 28 – Siva, as a Yatinatha hamsa ascetic, tests the hunter Ahuka's hospitality. Forest beasts devour the Bhilla forest ascetic. Siva prevents Ahuka's wife from going into the fire. Siva, in the form of Yatinatha, will be born as a swan to arrange the marriage of Damayanthi and Nala, who will be the next incarnation of the hunter couple. Because of their merit of hospitality in the last life, Siva as the swan manages their marriage.

Chapter 29 – Nabhaga's brothers refuse him his due share in the family property while he was away studying the Vedas. His father Sraddhadeva tells Nabhaga that after helping the Angiras Brahmins with their sacrifice, they will go heavenwards and leave him the wealth left over in the sacrifice. Siva manifests as Krsnadarsana to test Nabhaga over who is to take the wealth of the sacrifice. Sraddhadeva tells his son Nabhaga that what is left over after the sacrifice belongs to Siva. Nabhaga eulogizes Siva. Siva grants Nabhaga knowledge of the eternal Brahman and the wealth left over from the sacrifice.

Chapter 30 – Siva assumes the naked Avadhutesvara form to test Indra and the gods who pay him a visit at Kailasa. Siva stuns the arrogant Indra's hand holding the thunderbolt to strike the silent ascetic who refused to identify himself. Brhaspati begs Siva to save Indra's life. The fire of anger from Siva's third eye was cast off into the briny sea and became the asura Jalandhara.

Chapter 31 – The Salvas kill King Satyaratha of Vidarbha. His queen is killed by a crocodile after giving birth to a son. Siva, as a mendicant, tells a wandering Brahmin beggar woman to adopt the orphaned boy. Since there was a hindrance to his worship of Siva in the King's previous birth, he got killed at the height of his kingly power. Siva, as the mendicant, tells the past life histories to the Brahmin lady. The boy became Dharmagupta, married a Gandharva's daughter, and ruled over the kingdom of Vidarbha.

Chapter 32 – Upamanyu does penance to obtain milk from Siva. Siva assumed the form of Indra in order to test Upamanyu's devotion. Upamanyu refuses to worship Indra and forget Siva. Siva reveals his true form as Upamanyu throws a missile at Siva disguised as Indra. Siva grants Upamanyu many boons and considered him as his son.

Chapter 33 – Siva sends the seven sages to test Parvati's penance. Siva assumes the Jatila student-ascetic form to test Parvati's penance. Parvati tells the matted-hair Jatila she is doing penance to obtain Siva as her husband. The Jatila tries to discourage Parvati and insults Siva. Siva reveals himself to Parvati and promises to marry her because of her steadfast devotion to Siva.

Chapter 34 – Parvati asks Siva to beg her as his wife from her father Himavat. Siva, as a dancing Sunartaka nata mendicant begs Parvati as his wife from her mother Mena. Siva assumes many cosmic forms of the gods.

Chapter 35 – The gods ask Siva to lessen Himavat and Mena's enthusiasm and devotion to giving their daughter Parvati in marriage to Siva. Siva, as a Vaisnavite Brahmin saint, insults Siva in front of Himavat to lessen his enthusiasm in giving Parvati as Siva's wife.

Chapter 36 – Siva grants Drona an invincible son known as Asvathaman. Asvathaman destroyed the sons of Pandavas. Krishna tells Arjuna to counteract Asvathaman's Brahma missile with his Siva missile. Arjuna remembers Siva, and the Brahma missile subsides before the splendor of the Siva missile. Asvathaman hurls his Brahma missile at Uttara's pregnant womb. Krishna saves Uttara by his Sudarsana missile.

Chapter 37 – Krishna eats a bit of vegetable from Draupadi's pot and makes Durvasa and his disciples feel fully satiated. Vyasa visits the Pandavas in their

forest exile to console and cheer them. Vyasa tells the Pandavas to view Siva as the great Brahman and the goal of the good. Whatever is seen in the universe is Siva's form.

Chapter 38 – Arjuna leaves to do penance on Siva. Vyasa appears to the Pandavas in the forest to instruct them. Man shall do such things as will satisfy Siva. Indra as a disguised old Brahmin bachelor tests Arjuna's penance on Siva. Indra reveals himself and asks Arjuna to worship the Siva Linga with japa.

Chapter 39 – Arjuna stands on one foot, looks at the sun, and repeats the Aum Namah Sivayah mantra. Duryodhana instigates the boar demon Muka to attack Arjuna. Arjuna thinks that sometimes Siva makes us miserable in order to test us. Siva assumes the form of a hunter to protect Arjuna. Both Arjuna and Siva shoot the boar with an arrow killing it.

Chapter 40 – Siva's gana argues with Arjuna over possession of Siva's arrow. Siva, as the Kirata hunter, comes to test Arjuna's firmness. Arjuna and the Bhilla argue over possession of the arrow that killed the boar.

Chapter 41 – Arjuna remembers Siva and fights with the Kirata hunter. Then Siva reveals his real form to Arjuna. Arjuna asks forgiveness and eulogizes Siva. Siva gives Arjuna the Pasupata missile that cannot be stopped by anyone. Siva says that Krishna is his own soul and devotee who carries out his task. Arjuna returns to his Pandava brothers and Draupadi.

Chapter 42 – The twelve Jyotir Lingas are Somanatha, Mallikarjuna, Mahakala, Amaresvara, Kedara, Bhimasankara, Visvesvara, Tryambaka, Vaidyanatha, Nagesa, Ramesvara, and Ghusmesvara.

Kotirudra Samhita of Siva Purana

Chapter 1 – Whatever is seen is Siva's form. The entire universe is in the form of a Linga. In order to bless the worlds, Siva assumes different Linga forms in various holy centers. There are twelve Jyotirlingas which destroy miseries, achieve desires, and cause liberation hereafter.

Chapter 2 – Benares (Kasi) is Siva's abode full of Lingas.

Chapter 3 – Atri and Anasuya do tapas during a great drought. Atri does tapas in Samadhi, while Anasuya does service for her husband and worships the Linga.

Chapter 4 – The river Ganga assumes the form of a divine woman before Anasuya. Ganga gives water for Anasuya to bring to her husband even though no rain had fallen during the drought. Anasuya shows Atri Ganga of divine form stationed within the pit. The chaste Anasuya passed on a year's merit to Ganga so that she would remain in the pit of the penance grove. Siva stays also in their penance grove as Atrisvara. Then rain came and food grew in plenty. There is a perennial supply of water in that pit.

Chapter 5 – A widowed Brahmin mother of two sons dies without going to Kasi. But she asks her elder son to cast off her bones into the Ganga.

Chapter 6 – Results are bound by previous actions, hence joy or sorrow is experienced accordingly. A Brahmin hits a calf. A wise calf speaks to his mother-cow bound by maya. The cow kills the Brahmin's son. The cow turns black, but regains its white color by dipping into the Narmada River near the Nandikesa shrine. The Goddess Ganga tells the Brahmin traveler Surada to cast off his mother's bones here for her to attain Siva's heaven. He later sees his mother endowed with a divine form.

Chapter 7 – A Brahmin widow, Rsika does tapas on Siva, and Siva kills the demon Mudha who came to molest her. Siva remained there as the Nandikesa Linga.

Chapter 8 – Siva's Mahabala Linga is located at Gokarna. Siva is always spiritually present there. That Siva Linga, secured by the raksasa Ravana as a result of severe penance, was installed by Ganayanaka at Gokarna.

Chapter 9 – Saumini, an outcaste woman was a Brahmin girl in her previous birth. But her Brahmin husband died early. She then married a Sudra and took wine and meat. She killed and ate a calf. Yama went through her antecedents, and taking into consideration her merits and demerits he sent her back from hell, to be born as a dark blind candala girl. By accident she threw Bilva leaves on a Linga and fasted on Siva caturdasi night. Then Siva's ganas put her in an aerial chariot and brought her to Siva loka since unwittingly she cried out Siva's name at Gokarna where the Mahabala Linga destroys all sins.

Chapter 10 – King Mitrasaha kills the demon Kamatha. But the demon's brother becomes his cook and prepares human flesh. Vasistha curses the king Mitrasaha to become a demon for twelve years. The king, as a demon eats a Brahmin sage whose wife before entering the fire curses him to die if he ever engages in sex. His wife Madayanti knew of the curse and refuses sex with Mitrasaha whose twelve year demon curse expires. Brahmahatya follows the king. The sage Gautama tells the king to worship the Mahabala Linga at Gokarna to destroy his sins.

Chapter 11 – The Siva Linga called Pasupatisa in Nepal is in the form of a crest.

Chapter 12 – Siva tests the sages' devotion in the Daruvana forest by assuming a hideous naked ash smeared ascetic form. The sages curse Siva that his penis will fall on the grounds. The penis burnt everything it touched, terrifying the gods and sages. Brahma tells the gods to propitiate Parvati so that she should assume the form of a vaginal passage so that Siva's penis will become steady. Parvati, in the form of a vaginal passage and an arrow, form the pedestal wherein Siva's penis is installed and stabilized.

Chapter 13 – After wounding the asura Andhaka, Siva remains in a ditch as the Andhakesa Linga. Dadhici's son, Sudarsana has sex with his wife on Sivaratri, and Siva curses him to be sluggish and insensible. Goddess Candika adopts Sudarsana as her son after Dadhici and his son Sudarsana worship her. Siva and Parvati establish Sudarsana as their Vatuka. The Vatukas are excellent ritualists.

Chapter 14 – Daksha gives his twenty seven daughters to the moon in marriage. The moon loves only Rohini. Daksha curses the moon with consumption. The moon once abducted Tara, the wife of Brhaspati. The moon worships Siva with the Mrtyunjaya mantra. Siva says the moon's digit will decline day by day in one fortnight and increase steadily in another. Siva stayed where the moon worshipped him as Somesvara. Consumption is cured by bathing in the pond there.

Chapter 15 – Skanda leaves Kailasa after Ganesa's marriage. Siva and Parvati visited Skanda on the Kraunca hill. From that day onward the Linga image of Siva born of Mallikarjuna became famous.

Chapter 16 – The asura Dusana attacks the Brahmins at Avanti. The four sons of Vedapriya rely on Siva's aid. Siva manifests from the idol as Mahakala and reduces Dusana to ashes.

Chapter 17 – The gana-chief Manibhadra gives King Candrasena the Cintamani jewel which turned metal into gold. All the greedy kings attack Candrasena. A widowed cowherd's son sees his home as a golden Siva temple by his devotion. Candrasena visits her Siva devotee son. The enemy kings make peace and visit the cowherd boy. Hanuman praises the cowherd boy Siva devotee and predicts Krishna will incarnate in his race. Both Candrasena and the cowherd boy Srikara attain Sivaloka by worshipping the Mahakala Linga.

Chapter 18 – Vindya Mountain worships Siva. Siva remains there as the Omkara Linga.

Chapter 19 – Nara and Narayana do tapas at Badarikasrama. Siva stayed in Kedara in the form of a jyotirlinga named Kedaresvara.

Chapter 20 – Bhimasura, the son of Kumbhakarna does tapas to get revenge on Vishnu. Bhimasura conquers the gods. Siva tells the gods that he will kill Bhimasura.

Chapter 21 – Siva manifests from the idol that the Kamarupa king worships just as Bhimasura's sword touches it. Siva kills Bhimasura by saying Hum. Siva's Bhimesvara Linga remains there.

Chapter 22 – The Avimuktesvara Linga in Benares yields salvation to people.

Chapter 23 – Benares is Siva's mysterious shrine and the cause of salvation. Death in Benares brings salvation. One reaps the fruits of one's actions. Only Kasi wipes out the fruits of one's actions. Death at Kasi frees one from rebirth.

Chapter 24 – Gautama does penance during a drought and asks Varuna for rain. Varuna fills with water the ditch Gautama requests. The water supply in the ditch becomes perennial.

Chapter 25 – The wives of the sages prevent Gautama's disciples from taking water there. The sages' wives distort the incident to them. Ganesa does not want to put obstacles in Gautama's way. Ganesa, instigated by the sages, however becomes a cow that dies when Gautama touches it with blades of grass. The Brahmins reproached Gautama for killing the cow. The sages tell Gautama to go around the earth three times to expiate the sin of killing a cow. Gautama goes around the Brahmagiri Mountain.

Chapter 26 – Siva denounces the Brahmin enemies of Gautama. Ganga stays with Gautama as the Gautami river and Siva stays there as the Tryambaka Linga.

Chapter 27 – At Gangadvara, Ganga descended from the Brahmagiri Mountain. The Brahmins ask for forgiveness of Gautama, but in a different kalpa age Gautama curses the Brahmins to stray from Siva and the Vedic path.

Chapter 28 – Ravana installs a Linga and cuts off his heads. Siva appears and restores his nine heads already cut off. Siva tells Ravana that whenever his Linga is placed on the ground it will become stationary. Ravana has to urinate and gives the Linga to a cowherd man. The cowherd man, because of its heavy weight, puts it on the ground. The Linga becomes known as Vaidyanathesvara. Narada tries to delude Ravana by asking him to lift up Kailasa. Siva curses Ravana that a destroyer of his mighty arrogance will soon come.

Chapter 29 – Daruka and his wife terrorize the people in the forest. They seek refuge in the sage Aurva. The gods force the raksasas to retreat to the city in the ocean. The raksasas make prisoners of people travelling in boats. Supriya teaches the worship of Siva to his fellow prisoners.

Chapter 30 – Siva gives Supriya the Pasupata missile to kill the raksasas. But Parvati promises to protect the race of the female raksasi Daruka. Siva remained in the forest as the Nagesvara Linga. But at the end of the recurring Kali cycle the king Virasena will go to the Darukavana forest, worship the Nagesvara Linga, get Siva's Pasupata, and kill the raksasi Daruka.

Chapter 31 – Rama worships Siva before leaving India to search for Sita in Lanka. Siva blesses Rama and remains there as the Ramesvar Linga. By Siva's grace Rama crosses the ocean, rescues Sita, and kills Ravana.

Chapter 32 – Sudeha, after failing to have a son by Sudharma, has her sister Ghusma marry her husband to produce a son. Then Sudeha grew jealous of Ghusma.

Chapter 33 – Sudeha kills Ghusma's son because of jealousy against Ghusma. Ghusma remains calm and firm in her faith in Siva. By Siva's grace and Ghusma's virtue, her son is brought back to life. Siva appears, blesses Ghusma, and remains there as the Ghusmesa Linga. Sudharma, Ghusma, and Sudeha worship the Ghusmesa Linga and become friends again.

Chapter 34 – By propitiating Harisvara Linga, Vishnu attained his Sudarsana discus. To save the gods from the asuras, Vishnu worships Siva by penance and chanting Siva's one thousand names. In order to test the devotion of Vishnu, one of the thousand lotus flowers was taken away by Siva. Then after Vishnu offers one of his eyes, Siva appears. Siva gives Vishnu the Sudarsana discus to fight the asuras. Vishnu then kills the asuras with the Sudarsana discus.

Chapter 35 – Vishnu eulogized and satisfied Siva with the hymn of one thousand names. Siva was prayed to by Vishnu who worshipped him with lotuses.

Chapter 36 – Siva conceals one of Vishnu's thousand lotus-flowers to test his devotion. Vishnu plucks out his eye for the last name. Siva emerges from the Linga and gives Vishnu the Sudarsana discus. Siva says that by repeating his thousand names with devotion all miseries will vanish.

Chapter 37 – Brahma says all the great gods and sages worship Siva.

Chapter 38 – Sivaratri is the most powerful rite causing worldly pleasures and salvation for the devotee. The Linga should be worshipped with mantras, and then

song and devotional services should follow. Water, fruit, incense, lights, and japa should be offered to the Linga. Till daybreak the devotee shall worship Siva with devotional songs.

Chapter 39 – The Siva devotee on Sivaratri shall keep awake during the night performing worship of Siva by songs, prayers, and dancing.

Chapter 40 – The hunter Gurudruha killed many deer in the forest. By accident at night he climbed up a Bilva tree and spilt some water and Bilva leaves on a Linga below. The hunter lets three deers go home because they promise to return to him. The deers return, but the hunter acquires spiritual knowledge and lets the deers go free. Siva blesses the hunter and promises that Rama will come to his house and make an alliance with him. After performing the Sivaratri rite in utter ignorance, the hunter attained salvation with Siva.

Chapter 41 – The four types of liberation are identity in form, being in the view of God, proximity with God, and complete identity with God. Only Siva can bestow liberation. Siva's Nirguna form is Saccidananda. Devotion is the mother of perfect knowledge.

Chapter 42 – Siva originates from the Nirguna. The formless one became one with form in order to facilitate meditation. Rudra carries out the tasks of devotees and helps the gods. Siva is before creation.

Chapter 43 – The entire universe is wholly Siva. He who cleverly tries the means of realizing him after resorting to the Vedantic path attains the fruit of his sight. The individual soul is contaminated by the ego and experiences the fruit of its actions. If knowledge of Siva is attained, the devotee becomes liberated.

Uma Samhita of Siva Purana

Chapter 1 – Krishna goes to Kailasa to do penance for propitiating Siva to obtain a son. Upamanyu tells Krishna of Siva's glory seen while he was performing penance. Siva promises Upamanyu an unending supply of milk whenever he wishes it. He also is promised knowledge and immortality. When the Kalpa comes to an end, Siva creates Rudra from his heart to destroy the universe. Upamanyu tells Krishna to worship Siva for getting a son.

Chapter 2 – Upamanyu mentions devotees whose desires were realized by worshipping Siva.

Chapter 3 – Upamanyu tells Krishna to do japa of the Aum Namah Sivaya Mantra. After sixteen months pass, Siva and Parvati bless Krishna and promise him sons. Parvati blesses Krishna that he shall have thousands of wives. Krishna returns to Dwarka and becomes invincible after propitiating Siva.

Chapter 4 – The entire universe is subservient to the maya of Siva. All beings have been overwhelmed by Kama, the power of Siva's maya.

Chapter 5 – Sins arising from the misuse of the mind, speech, and body cause the living beings to fall into great hells. Adultery, robbery, lying, desiring other's possessions, disrespect of Siva and his worship, murder, drunkenness, arrogance, misappropriation of the wealth of the deity, wealth earned through injustice, abandonment of parents, killing of innocent forest creatures, and wishing for the ill of others are all great sins.

Chapter 6 – Illicit sex, fraud, theft, drunkenness, mistreatment of cows, improper taxes, adultery, stealing another man's possession are all sins causing Yama to chastise them by inflicting terrible punishments. One should perform expiatory rites for the commission of sins to consume their effects or else one will reap the fruit of the sin.

Chapter 7 – The result of all actions of beings is reviewed by Citragupta Vasistha and others. The result of the action must be undergone. Yama inflicts punishment upon the wicked. Yama's emissaries drag the ghosts to the city of the dead into the presence of Yama. Yama sends good men in a celestial aerial chariot to enjoy pleasures in heaven and after exhausting their merit to return to Yama's city for reaping the fruit of what little evil they may have committed. The good see Yama as gentle, while the evil see Yama as terrible. Yama rebukes and reproaches the sinners. Lord Citragupta enlightens them with statements on virtue.

Chapter 8 – Citragupta asks: "why was your sin committed? The fruits reaped are your own fault." Citragupta chastises kings who misused their might. Yama has

his messengers seize the kings to purify them gradually in the fires of hell. Each cell in the nether-world is meant for the torture of a particular sin. For each of these cells there are five officers in charge. The enumeration of the great zones of hell arouses detachment from sin.

Chapter 9 – In the hellish fires, the sinners are roasted and dried up by diverse tortures till their action is exhausted completely. Afflicted by such tortures the sinners begin to think about their evil actions.

Chapter 10 – Tortures are inflicted on all the organs of the body with which the acts of sin had been committed. A man of more good actions is not distressed by a few sufferings due to small sins.

Chapter 11 – Those who commit sins go along the path to Yama with great misery. One has to reap the fruit of actions committed. Men who perform auspicious rites here, whose minds are gentle and who are merciful, pass through the terrible path of Yama happily. There is no other charitable gift on par with the gift of food. The giver of food is the giver of life. This body is the greatest means of achievement, of virtue, love, wealth, and salvation. Hence one should preserve one's body with food and drink. The entire universe is sustained by food. The giver of food goes to divine regions in heaven.

Chapter 12 – The gift of water is the most excellent of all gifts. Trees, wells, tanks made by man cause him to attain heaven. Truth is the great Brahman, the greatest penance. Penance is the means of achievement for all objects such as salvation, knowledge, and good fortune. Siva is accessible to those who perform penance.

Chapter 13 – The fruit of penance and Vedic studying is the same. A Puranist enlightens the people through Sastras. Man becomes free from sins on listening to the Siva Purana. By listening to the Puranas man gains the benefit which is attained by sacrifices, charitable gifts, penances, and pilgrimages.

Chapter 14 – The charitable gifts of gold, cows, and land liberates one from sin.

Chapter 15 – The whole universe shall be given as a gift by those who desire salvation for crossing the ocean of worldly existence. That which is the unmanifest ultimate is born as Siva in due course. Brahma creates the universe consisting of the fourteen worlds. There are seven lower and seven upper worlds. Vishnu's serpent Sesa is the support of all the worlds. Sesa has a thousand hoods with brilliant jewels. The seven nether worlds beneath the earth are Atala, Vitala, Satala, Rasatala, Tala, Talatala, and Patala. Raksasas of the Daitya origin and serpents reside there. Lustrous jewels are there which give light in absence of the sun or moon. Narada who came to heaven from the nether region said that the nether worlds are more beautiful than heaven. It is by performing penances that

Danavas and Siddha beings attain the nether worlds where they rejoice and enjoy pleasures. The height of each of the seven lower worlds is twice its extent. The surfaces of all these worlds are covered with gems.

Chapter 16 – Above the nether regions are the hells where sinners are scorched. Men who are indulgent in sins are scorched there. The beings in hell are equal to those in number as in heaven and are seen standing upside down by the gods in heaven. The remembrance of Siva is the greatest expiatory rite for small sins in the Kali age. The attainment of the status of Indra is the fruit of the merit attained in japa, homa, and Siva worship. Sin indicates hell and is conducive to misery, while merit indicates heaven and is conducive to pleasure and rebirth. That which at the outset is conducive to happiness will later bring in misery. Happiness and misery constitute only a temporary transformation of the mind. Knowledge is conducive to the understanding of Brahman's reality.

Chapter 17 – The sphere of the earth consists of seven continents (dvipas). These seven continents are surrounded by seven oceans. Jambu Dvipa comprises nine Varsas (countries) of which India is one of the sub-continents. Mount Meru is in the middle of Jambu Dvipa. Issuing from Vishnu's feet, the river Ganga falls in Brahma's golden city Satakaumbha on Meru's top, flowing through the sphere of the moon and down into four streams as Alakananda, Caksus, Sita, and Bhadra. In the eight Varsas, excluding Jambu Dvipa, people live ten thousand years without misery or hunger. These are the abodes of righteous men which cannot be seen in their vicinity.

Chapter 18 – Bharata is south of the Himalaya Mountain and is the land of sacred rites for attaining heaven and salvation. All the four Yugas are followed in Bharata and not in the other Dvipas. The seven continents are surrounded by seven oceans twice as large as the one within.

Chapter 19 – The extent to which the rays of the sun and the moon shine and illuminate is the size of the earth. Above the moon is the sphere of the planets and above it is the sphere of the stars. The Pole Star (Dhruva) is the prop of the circle of luminary bodies. Above the Pole Star is Maharloka where Brahma's seven sons are. Above Maharloka comes Janaloka, Tapaloka, and Brahmaloaka (or Satyaloka). Men who reach Brahmaloaka don't get reborn. Above the earth Bhurloka is Bhuvarloka where the sages and Siddhis stay in the form of gods. Above that is Svargaloka where the gods stay. Above that are the nine planets and above them are the seven sages (Ursa Major) free from sins. The universe is enveloped by the cauldron of the cosmic egg. It is surrounded by water. From that infinite Purusha of unmanifest origin are born infinite numbers of cosmic egg universes. The Purusha contains everything. From the contact of Siva and Sakti everything is born and finally merges back into Siva. Above this fourteen world

(seven lower and seven higher worlds) universe is Vishnu's Vaikuntha beyond the world of Brahma. Beyond that is Saktiloka where the mother of the three deities shines. The Goddess herself is free from attributes. Above Saktiloka is Sivaloka where Siva the great Brahman shines. Near it is Goloka where Krishna is established at Siva's behest. There are no worlds above Sivaloka. Siva's region has no support and cannot be specifically described. It shines with different objects.

Chapter 20 – Penance alone leads to Siva's blessings. Everything can be achieved through penance. Gods and ascetics perform satvik pure penance, while demons perform rajasic impure penance. The satvik pure penance consists of japa, meditation, and worship of the deity with devotion. Pranayama achieves the eight supernatural siddhis. Salvation can only be achieved during human birth. One must try to achieve the permanent through the non-permanent body. The two syllables Siva constitute the means of salvation for the journey to the other world. Only the name Siva subdues the great ailment of worldly existence and protects one from hell.

Chapter 21 – Men fall off their caste status due to evil deeds. By doing one's caste duties, one can be reborn in the next highest caste. Salvation is achieved after attaining brahminhood entirely. A righteous war is conducive to the attainment of heaven.

Chapter 22 – All the nadis (veins) scattered all over the body are joined centrally at the heart. These nadis convey rasa (juices). From the semen, the birth of another body is made possible. At the time when the semen is discharged, the individual soul with the causal body or unit of sense-organs enters the vaginal passage fully covered and urged on by its past actions. The semen and the woman's blood becomes the fetus which later becomes a bubbly mass which later becomes a muscular mass which in three months becomes the beginning of various separate body parts. The embryonic child takes in the food of the mother through the umbilical cord. Then the embryonic developing child in the womb, with the soul complete in this body, recollects all the pleasures and sorrows and everything done by it formerly as if in a dream. There is great misery for the embryonic child staying within the mother's womb. The transient body of the eternal soul is generated due to his past actions and their bondage.

Chapter 23 – The body is considered impure because it is produced by the mingling of semen and blood and is always full of faeces and urine. A vicious soul is not sanctified by the waters in the pilgrim spots or by austerities. It is the purity of the feelings that is the criterion for the sanctity of rites. Performing japas, sacrifices, and eulogies after purifying the soul with pure emotions a man acquires perfect knowledge and after death he attains heavenly worlds. With the mind in

restraint and intellect delighted he surmounts the worldly existence and becomes a living liberated soul. The feeling of not-my-ness is the greatest joy. The child in the womb forgets his memory of past lives before being born. The passionate and deluded world does not engage in activities beneficial to itself. This Siva Purana is narrated as a means for people to achieve heaven and salvation. Where is pleasure even during the day because man is worried over the ways and means of earning wealth? There is no real pleasure in women. There is no pleasure in the dependency of infancy, the lusts of youth, and the sickness of old age.

Chapter 24 – Attachment towards women should not be pursued by wakeful persons who desire liberation. The apsara Pancacuda tells Narada about the permanent defects of women. Women love only those persons who render them a little bit of service. Women have great sexual lusts.

Chapter 25 – Siva tells Parvati that there are particular body signs when death is approaching. If a man sees his shadow without the head or no shadow, death will come in a month. Seeing no body reflection in water or a mirror means approaching death. One can see Kala within his two hands. The way prana flows through the nadis can also indicate when death is approaching.

Chapter 26 – The body consists of the five elements. The elements merge in ether and are reborn therefrom. When the ether is disintegrated, the elements resort to their causes. Those embodied beings who are great Yogins engrossed in meditation, can easily kill Kala. From ether comes wind, then comes fire, then comes water, and then comes earth. Each of the elements merges into the other in order. The earth's five attributes are sound, touch, color, taste and smell. When it takes up the attributes the element manifests itself. The partial attributes shall be thought of by the Yogin if he is desirous of conquering Kala. The Yogin closes his ears with the index finger and meditates on hearing the Sabda Brahman. The nine sounds heard within are the sound of the soft consonant, bell metal, horn, lute, flute, drum, conch, and the rumbling thunder. By hearing each of the nine inner sounds, various siddhis arise.

Chapter 27 – A Yogin attains the region of wind arising from the Yogic Ether by Pranayama. The wind within the heart kindles the fire. During Pranayama breath retention, one should repeat the Gayatri mantra. The Yogin illuminates the fire existing between the eyebrows by pressing the eyes with the finger a little and striving to meditate on the inner star he sees. The Yogin meditates in darkness seeing the bright luster of Siva in colors white, red, yellow, black, and rainbow color. By seeing the brilliant rising sun stationed in the forehead between the eyebrows, the Yogin gains various siddhi powers. The force of previous karma deludes men. The four ways the Yogin conquers death are meditating on the elements, Sabda Brahman, seeing the sun in the forehead, and drinking the wind.

He shapes his mouth like the beak and drinks in the wind slowly and sucks in the water-drops clinging to his palate. The fifth method is curving the tongue towards the palate and nectar exudes when the tip of the tongue touches the tip of the uvulva. This nectar falling down brings yogic longevity and siddhi powers.

Chapter 28 – The Yogin sits with his back to the sun and glances at his own shadow. If he sees his shadow in the sky in a white colored form, he attains Brahman. The color of the shadow in the sky (Chayapurusa) indicates his virtue and fortune. The Bindumalini or curling serpent, when seen in the sky, causes great siddhi powers. Perfect realization is attained by practice.

Chapter 29 – The creator of the worlds created Primary Matter after becoming Purusha. Narayana created only waters at first and instilled virility into them. Brahma was born out of the Golden Egg floating in the water. Then Brahma divided the Golden Egg and created heaven and earth. Then he created fourteen worlds from it, then his seven mental sons, and then the sages. With the Vedas for facilitating sacrifices, the gods were worshipped. The gods came from Brahma's mouth and men through impregnation. When the beings created did not increase, he divided his body and became man and woman. Vishnu created the Virat cosmic being out of which all subjects were created. The creations of Vishnu were not born of the womb and were long lived.

Chapter 30 – Svayambhuva Manu and his wife Satarupa give birth to children who multiplied. The ten Pracetas did penance while trees overpopulated the earth. But King Soma got them to subdue their anger and marry Anubhuta, the daughter of the trees. Then Daksha was born through her. After creating mentally the living beings, Daksha began creation through the copulatory process. Daksha created women. The creation prior to this was through mental concepts, visualization, and touch. Thereafter the subjects were born of sexual union. In every kalpa, Daksha and others are born again.

Chapter 31 – When creation did not multiply, Daksha the patriarch created by copulation with Virini five thousand sons. Daksha curses Narada to endlessly wander since he sent Daksha's sons to seek the ends of the world and were never heard of again. Daksha then begot of Virini sixty daughters. Visvakarman's wife begot eleven Rudras.

Chapter 32 – Aditi had twelve gods born as her sons called Adityas. The thirty three groups of gods are born in every Yuga. Kasyapa, the son of Marici, endowed with great penance, begot sixty thousand sons delighting the Danavas.

Chapter 33 – All the seven rishis born in the beginning were created by Brahma as his mental sons. Kasyapa's wife Diti lost all her Danava sons when the gods defeated them. Indra split Diti's fetus, but they became the forty nine Maruts and

assistants of Indra. Brahma assigned the various kingdoms of living beings to particular gods. Vena's son Prthu was crowned the first emperor on earth.

Chapter 34 – There are fourteen Manus and the seventh one is called Vaivasvata. A Kalpa consisting of a thousand Yugas is constituted by fourteen Manvantaras. Brahma has seven sons. Each Manvantara has its particular Indra, seven sages, sons of Manu, and group of gods. When the thousand Yugas making a Kalpa are complete, the fourteen Manus return to Brahmaloaka when their task of protecting the people is over. Each Manvantara consists of seventy one Yugas. In each Manvantara there is creation and destruction. All living beings enter Vishnu at the end of a Kalpa. Rudra destroys them. Vishnu then creates all living beings. This happens again and again.

Chapter 35 – Vivasvan's (the sun god) wife Samjna created an illusionary Chaya form of herself due to the unbearable heat of her husband. The sun god begot off Chaya the Manu Sarvani. Yama was the son of the sun god from Samjna. Chaya curses Yama's leg to fall off. The sun god becomes a horse to beget off Samjna the twin Asvin physician gods. Yama became lord of the manes and guardian of the quarters. Yama's sister Yami became the river Yamuna. The future Manu Sarvani is today performing penance on the top of Mount Meru.

Chapter 36 – Vaivasvata Manu had nine sons who became Ksatriyas. Ila is born through Manu's sacrifice. Ila, through sexual intercourse with Budha, gave birth to King Pururavas who married Urvasi. By Siva's grace Ila became Sudyumana, a man. When Vaivasvata Manu passed away, the earth was divided into ten regional kingdoms. King Kakudmin went to Brahmaloaka with his daughter Revati looking for a suitable bridegroom. Although Kakudmin spent only a short time in Brahma's region, many Yugas back on earth had already passed by. Brahma tells Kakudmin to give his daughter Revati to Krishna's brother Baladeva. Kakudmin returns to earth as a young man since in Brahma's region there is no old age.

Chapter 37 – Vaivasvata Manu's son Ikshvaku became the founder of kingly dynasties in Aryavarta. The sage Uttanka persuades Kulvalasva to kill the aquatic demon Dhundhu hiding beneath the sand. King Trayyaruni's son Satyavrata was exiled since he abducted the brides of others to satisfy his lust.

Chapter 38 – Satyavrata maintains Visvamitra's family during his absence. Vasistha named Satyavrata as Trisanku. Visvamitra helps Trisanku ascend heaven in his physical body. King Sagara, using fiery missiles, conquered the entire earth. King Sagara's sixty thousand sons, while searching for the sacrificial horse stolen by Indra, are burnt to ashes by the sage Kapila.

Chapter 39 – It was Bhagiratha who brought Ganga to the sea and made her his daughter. Rama also was born in this solar race of kings. The names of the future

kings of the Ikshvaku solar race are predicted. After Sumitra, the Ikshvaku kings will merge in outside families in the Kali age.

Chapter 40 – The sun Vivasvat became Sraddhadeva to originate the kings of the solar race. Bhisma tells Yudhishthira that the manes bless men who perform Sraddha rites. Bhisma's father Santanu sees Sanatkumara of the size of a thumb flying in an aerial chariot. Sanatkumara says his seven brothers are invisible and they all pursue rites of ascetics restraining the Atman in the Atman. Brahma curses the gods with delusion who forsake him and worship the Atman instead. Brahma asks for the gods and the Pitris to worship one another. In the Sraddha of the Pitris, Soma is propitiated. The Pitris are delighted by offerings of rice balls.

Chapter 41 – Four Pitris are embodied and three are bodiless. The Pitris bestow nourishment, offspring, heaven, health, and other desired objects. Offerings are to be made when the sun is in northern transit. The seven degraded sons of Bharadvaja were reborn as sons of a hunter. But by the memory of previous births, these seven hunters performed auspicious rites and penance. They cast off their lives on Mount Kalanjara. They were reborn as Cakravaka birds on an island, practicing sacred rites while remembering their previous births. They lived as bachelors. They attained knowledge by Sraddha done for the Pitris.

Chapter 42 – The seven Cakravaka birds doing Yoga got their bodies withered up. But three fell from Yoga by desiring to enjoy like King Vaibhraj of Nipat. The seven Cakravakas were reborn as seven noble souls. Only four retained past lives memory. The three fallen Cakravakas were born as sons of a poor Brahmin. Those desiring freedom from rebirth resort to Siva's feet and repeat his names. The four sons retaining past lives memory engaged in Yogic practices dedicated to Siva.

Chapter 43 – The devotee shall worship the preceptor with devotion and gifts. The Purana full of the meanings of the Vedas shall be listened to with devotion.

Chapter 44 – The Yogin Parasara makes love to the ferryman's daughter Matsyagandha. Matsyagandha, renamed Satyawati, gave birth to Vedavyasa who classified the Vedas and wrote the Puranas. Vedavyasa, as a boy, visits many holy centers. Vedavyasa worships the Visvesvara Linga in Benares. In order to obtain the power to compose the Puranas he worshipped the Madhyamesvara Linga in Benares. Siva appears in the midst of the Madhyamesvara Linga to bless Vedavyasa. Siva assumed the form of a five year old boy. Siva promises Vedavyasa to reside in his throat to make him compose the Itihasa (Mahabharata) and the Puranas. Siva praises the benefits of Vyasa's eight versed hymn. The boy Siva then merged himself into the Linga. Vyasa then composed the eighteen Puranas. The Devipurana, telling the stories of the Goddess Durga, is recognized as the real Bhagavata Purana.

Chapter 45 – In the Svarocisa Manvantara, King Suratha's kingdom was conquered and he was exiled. Suratha meets in the forest a Vaisya named Samadhi who was abandoned by his wife and family out of greed for his wealth. Both Suratha and Samadhi retain attachments to their previous life positions which they left. Both of them, equally deluded, approached the sage Medhas. The sage Medhas tells them that Maya, in the form of the eternal Sakti, deludes the minds of all. Madhu and Kaitabha come out of the sleeping Vishnu's ears and try to kill Brahma. Brahma eulogizes Paramesvari to save him. The Sakti, manifesting herself as Mahakali, came out of Vishnu causing him to wake up. Vishnu kills the two asuras by cutting off their heads placed on his thighs which was the only spot not covered by water. The Goddess manifested herself in different Yugas for the destruction of the distress of the gods. Although devoid of forms, the Goddess assumed different forms. Thus the Goddess conducts her sports in that way to give her devotees the chance to describe her attributes while manifesting in a bodily form.

Chapter 46 – The demon Mahisa defeats all the gods. The gods appeal to Siva and Vishnu for help. Then a great blazing light issues forth from all the gods. The light joins together and becomes the Goddess Mahisasuramardini. Each god gives her weapons. Mahisa, during battle, changes from a buffalo to a lion, and then to an elephant. The Goddess Chandika drinks wine and cuts off Mahisa's head. Mahisasuramardini is the incarnation of Mahalaksmi.

Chapter 47 – Sumbha and Nisumbha conquer the gods. The gods appeal to the Goddess for help. Then Kausiki emerges out of Parvati's body. On hearing the report of Canda and Munda on Devi's beauty, Sumbha sent his messenger Sugriva asking for her in marriage. The Devi says she will only accept a husband who can conquer her in battle. The Goddess burns Dhumraksa to ashes by uttering Hum. The Goddess then slays Canda and Munda and Raktabija. Devi says she is Siva's subtle Prakrti.

Chapter 48 – After Candika kills Sumbha and Nisumbha, the daityas flee to Patala. This is the incarnation of the Goddess as Mahasarasvati. Sacrifices were revived by the gods and sages.

Chapter 49 – After the asuras were defeated, the gods became proud and haughty. Then a mass of splendor appeared. Vayu fails to move the blade of grass. After all the gods fail to move the blade of grass, the mass of splendor vanished when Indra came. In order to bless the gods and remove their arrogance, the Goddess told the gods that "I alone am Brahman." This great Maya is in the form of the cosmic witness and immanent soul of all living beings. This is the manifestation of the Goddess as Uma.

Chapter 50 – The demon Durgama takes away the Vedas. Sacred rites were ruined and a great drought of a hundred years happened on earth. The gods ask the Goddess for aid. The Goddess cried for nine days and her tears became rain, making food grow again on the earth. Then, after creating a big circle of splendor all around for the protection of the gods, the Devi came out of it to fight the demon Durgama who stole the Vedas. Many Goddesses came out of the Devi to fight the asuras. After killing Durgama the Goddess redeemed the four Vedas and gave them to the gods. This manifestation of the Goddess is called Sataksi. Since the earth was sustained by vegetables sprouting from her body, Devi is also called Sakambhari. Since she killed the asura Durgama, Devi is also known as Durga. Devi promises to protect the gods against future trouble from the asuras.

Chapter 51 – The three paths of the Divine Mother are knowledge, devotion, and holy rites. Jnanayoga is the union of the mind with the Atman. Bhaktiyoga is the concept of the unity of the Atman with the Goddess. Devotion is generated by activities and knowledge is born of devotion. Liberation is the result of Knowledge. One shall know the Maya as Prakrti and the wielder of Maya as the Brahman. After realizing the identity of the two, one is released from the world of bondage. Much spiritual merit comes by building a Devi temple. Those who worship the Devi will attain her abode. Incense, lamps, fruits, and flowers are used in Devi's worship. The Goddess is also worshipped by placing her image on a swing and also in a chariot. The devotee shall propitiate the Goddess with the playing of musical instruments. Devi's chief holiday is Navaratri. The Devi is to be worshipped with red flowers.

Kailasa Samhita of Siva Purana

Chapter 1 – The Puranas explain the meaning of the Vedas. The Vedas arise from the Pranava. The Pranava is Lord Siva. Suta is the disciple of Vyasa. Suta narrates to the sages at Benares what was mentioned by Vyasa to the sages in the Naimisa forest during the Svarocisa Manvantara.

Chapter 2 – Siva initiates Parvati in the meaning of the Pranava mantra while she is seated on his lap.

Chapter 3 – To understand the meaning of Pranava is to understand Siva. Pranava is the essence of the Vedas. Siva pervades all but is stationed in the single syllabled mantra Om. Om is the imperishable Brahman and the means of attaining all objects. Siva creates the universe at the outset saying Om. Pranava is the vital breath of all living beings. A is Brahma as rajas, U is Vishnu as sattva, and M is Siva as tamas. The link of the Jiva soul and the Atman with Siva and the Pranava is as between the word and its meaning. The disciple shall realize that the Guru is Siva and Siva is the Guru. The Brahmin disciple shall superimpose Agni in the Atman and formally renounce the world. There are eight petals in the lotus of the heart where Siva abides in the devotee's ether heart.

Chapter 4 – The Sannyasin ascetic shall get up at Brahma Muhurta and meditate on the Guru as Siva seated in the thousand petalled lotus on the head. The Sannyasin shall then meditate on the six lotus chakras from the base of the spine up to the thousand petalled Brahmarandhra. The Sannyasin shall realize his identity with Siva residing in the thousand petalled lotus by feeling "I am He." The Sannyasin shall take a bath, wear a loin-cloth, and smear his body with ashes. After applying the ashes, the Sannyasin shall repeat Om touching all the parts of the body.

Chapter 5 – The ascetic shall draw a mystic diagram. There should be one hundred and sixty nine squares with thirteen equal squares in each column. The Yantra illuminating the meaning of the Pranava shall be written inside the middle square pericarp. Each square has different colors and bija mantras in it.

Chapter 6 – The ascetic shall sit on a tiger skin, facing north and repeat the Aum Namah Sivayah Mantra. He shall smear the body with ashes. He shall worship the inner Atman in the great Atman of Knowledge. The ascetic, while checking the vital breath, shall try to raise the Kundalini Sakti from the root base chakra (muladhara) through the path of the Pingala nerve of the Sun stationed in the heart circle. He shall perform Nyasa which is the assignment of the various parts of the body to the deity. It is accompanied with prayer and corresponding gesticulation. He shall worship various gods in the mystic square diagram he made. He shall restrain the vital breath and remember the Hamsa mantra. Through the Brahma

Nadi he shall bring about the living consciousness in the heart. He shall meditate on the Supreme God as Consciousness in the middle of the lunar sphere within the thousand petalled lotus. He shall perform pranayama inhalation (16), retention (64), and exhalation (32), in a 1:4:2 ratio. After retaining the breath, he shall bring the Kundalini energy at the Muladhara chakra up to the cerebral aperture within the thousand petalled lotus which then bathes the body in descending nectar. He makes the Atman descend to the lotus of the heart realizing "I am He."

Chapter 7 – He shall worship the mystic square diagram with water, scents, flowers, and deity mantras. He shall meditate on Siva beyond form as Aum and then with a cosmic form as crystal colored having five faces and ten arms. He shall then meditate on Parvati. The ascetic shall perform ablution with water using various mantras to purify himself.

Chapter 8 – In Avarana worship (coverings or layers within a yantra), various attendant deities of different regions shall be invoked in particular directions.

Chapter 9 – The word is permanent, while the object indicated by the word is non-permanent. The following eight names which indicate Siva are Siva, Mahesvara, Rudra, Vishnu, Pitamaha, Samsaravaidya, Saravajna, and Paramatman. Siva is pure-soled and endowed with good attributes. Mahesvara is beyond Purusa and Prakrti. Rudra dispels misery. Vishnu pervades the world. Pitamaha is the Trinity father who is the cause of the universe. Samsaravaidya is the physician of the world. Saravajna is omniscient. Paramatman is the great Atman of all. Siva is to be worshipped by purity of mind with the pranava Om mantra. The devotee shall realize the identity of Siva with himself feeling "I am Siva alone." A theist shall worship the Siva Linga every day. He shall pour water above on the top of the Linga. He shall worship the Linga with the Pranava mantra, incense, and lights. He shall put a flower on top of the Linga. Siva shall be conceived with Sakti inside the Linga.

Chapter 10 – Suta, after a year's pilgrimage in the South, returns to meet the sages again at Benares. Suta worshipped the Devi at Kanyakumari and Siva at Kalahasti. Suta, after meditating on the Aum Namah Sivaya mantra realized "I am Siva the solidified knowledge and bliss, the perfect one for ever." Then a celestial disembodied voice directed Suta to go to Benares and instruct the sages again.

Chapter 11 – In the Rathantara Kalpa, the sage Vamadeva visited Skanda at Mount Meru's summit. Vamadeva eulogizes Skanda. Pranava is the word that expresses Siva who releases individual souls from bondage.

Chapter 12 – Skanda says that all individuals are deceived by the Maya of Isa. Siva is the purport of the Pranava. Words recede, unable to reach Siva along with

the mind. Following the conduct of life enjoined for different stages and castes, sages have attained liberation. The sages are satisfied by celibacy, the gods by sacrifice, and the Pitris (ancestors) by progeny. Entering the Vanaprastha stage the devotee shall practice restraint and other means of Yoga so that the intellect becomes stable and unswerving. After giving up all activities he shall be devoted to the pursuit of Knowledge. That alone bestows the fruit of living liberation and identity with Siva. He shall salute the gods, Brahmins, and do ritual purification ceremonies of his body before his formal renunciation. He shall be pure in thought and body.

Chapter 13 – With his mind fully controlled he shall gather materials for worship. Being of steady mind he shall sit on the seat of cloth, deerskin or Darbha grass facing north of the Homa fire and perform the Gayatri japa silently till the Brahma Muhurta. Destiny, time, attachment, Knowledge, and Death are born of Maya which is identical with Prakrti. Though conscious, the Purusa is confused and falls below Prakrti. Gayatri is born of and merged into Pranava. There is no difference between Siva and Pranava. Men desirous of salvation and unattached to worldly pleasures worship Siva after realizing the futility of worldly pleasures. The guru gives the Sannyasi an ochre robe, loin-cloth, and staff.

Chapter 14 – The Om mantra that expresses Siva expresses his Linga too. There is not much difference between the idol and the original. There is no region higher than Siva. This universe is only an extension of the five subtle forms of Brahman. The five faces of Siva are Isana, Purusa, Aghora, Vamadeva, and Sadyojata. Purusa, ear, speech, sound and ether are pervaded by Isana. Prakrti, skin, hand, sense of touch, and wind are pervaded by Purusa. Ego, eye, foot, color, and fire are pervaded by Aghora. Intellect, tongue, arms, taste, and water are pervaded by Vamadeva. Mind, nose, organ of generation, smell, and earth are pervaded by Sadyojata.

Chapter 15 – Sadasiva is the lord of ether. Mahesa is the lord of wind. Rudra is the lord of fire. The three dissolutions (sleep, dissolution of Brahma, and final dissolution) have been classified by Rudra for the maturing of the activities of individual souls and for their rest. The souls released from their recurring births are ultimately placed in the great Atman itself. Vishnu is the lord of water, who protects the universe. Brahma is the lord of earth who creates the universe. Creation is the process of re-unification of the soul with the body previously annihilated. The body comes out of Prakrti. The wheel of the universe has five constituent spokes which develop and increase by Siva's power. The seven sheaths which protect the universe are earth, water, fire, wind, ether, intellect, and the unmanifest. The world above is ten times more than the one below. The earth rotates as the wheel. Siva alone accompanied by Sakti performs incessant sports through blessing, disappearance, destruction, preservation, and creation.

Chapter 16 – The world is the object of perception. Its cause and support, the great Atman Siva, must be known directly. Brahman has the form of existence, knowledge, and bliss. Siva and Sakti are present in the great Atman. The enormity of size and growth is ever present in Siva comprising the five Brahmans (or faces of Siva). The word Brahman stands for the universe. When the word Hamsa is reverted and the consonants Sa and Ha are removed it becomes Om which is the expression of the great Atman. Sa is Siva and Ha is Sakti. The union of Siva and Sakti is the great Atman. From Para Sakti is born the power of consciousness, bliss, will, knowledge, and activity. From Siva is born Isana, Purusa, Aghora, Vamadeva, and Sadyojata. The five elements are born from the Pranava. Ether has sound, Wind has sound and touch. Fire has sound, touch and color. Water has sound, touch, color, and taste. Earth has sound, touch, color, taste, and smell. The five elements constitute the universe. The five Saktis of Siva are activity, knowledge, completeness, eternality, and pervasiveness.

Chapter 17 – Siva is Nirguna and formed of existence, knowledge, and bliss. The Purusa stationed in Prakrti enjoys the gunas born of Prakrti. The principle of the mind Prakrti consists of Buddhi (intellect), Manas (mind), and Ahamkara (ego). The subtle elements (sound, touch, color, taste, and smell) are the cause of the five elements. The universe is in the form of Siva and Sakti. He who has purified the Atman by the concept "I am Sada Siva" becomes the preceptor Siva.

Chapter 18 – After ritual worship of the conch and a pot, the guru shall touch the disciple's head and chant "Hamsah Soham" in his right ear. The meaning is Ham means Sakti-Soul, Sah means Siva, I am He is the realization.

Chapter 19 – The disciple shall meditate on the truth of Vedanta affirmations such as the Atman is perfect Knowledge, Thou are That, this Atman is Brahman, I am Brahman, etc. After initiation, the guru gives the disciple a spiritual new name and tells him to be conscious that he is Siva. The disciple is to take food only after worshipping Siva.

Chapter 20 – The ascetic shall shave his entire head of all hair, and take a ritual bath in the river. Then he shall beg for alms from Brahmin householders. An ascetic shall do purificatory rites, ablution, begging for alms, and resorting to isolated places for meditation. Betel, metallic vessels, sex, white cloth, day sleeping, and night eating are forbidden to ascetics.

Chapter 21 – An ascetic gets buried, not cremated. The ascetic shall be attached to Pranava and be engaged in the meditation on Siva. Siva's five deity messengers take the soul who performed holy rites to heaven by their merit. After enjoying the pleasures in heaven, at the diminution of their merit they return to the human realm and take birth as before. Siva teaches the unattached ascetic the meaning of Om, crowns him as a Gana chief, and gives him a body similar to his. Siva

bestows salvation devoid of return on the deserving ascetic and blesses the ascetic with immovable trance in the form "I am Siva, I am perfect."

Chapter 22 – The performance of the ascetic's funeral rites shall consist of ritual ceremonial worship of the platform grave where the ascetic is buried. Much blessing can be secured from a powerful departed soul.

Chapter 23 – The funeral rites for the dead ascetic last twelve days. He who performs the rite of propitiation of the guru every year enjoys great pleasure here and attains Sivaloka hereafter. This knowledge of Pranava Skanda taught first to Vamadeva, then to Sanat Kumara, then to Vyasa, and then to Suka. For every leading sage there will be four chief disciples. They will be masters of Vedic study and establish virtuous sacred rites. By the repeated practice of the meditation "I am Siva," the ascetic becomes Siva. Skanda, after teaching Vamadeva the knowledge of Pranava, returned to Siva and Parvati at Kailasa. Vamadeva, accompanied by his disciples, also reaches Kailasa and worships Siva and Parvati. Suta goes to visit his guru Vyasa at Badarikasrama and promises the sages to meet them again for a spiritual discourse.

Vayaviya Samhita:Section I of Siva Purana

Chapter 1 – Suta meets the sages performing sacrifice. Suta says the Vayaviya samhita of the Siva Purana was formerly narrated by Vayu. Siva gave his son Brahma the sacred lores in order to facilitate the creation of the universe. The Vedas came out of Brahma's mouths. Vishnu incarnated at the end of the Dvapara Yuga as Vyasa in order to abridge the big sacred texts. In every Dvapara Yuga the Vedas are classified and the Puranas are written by Vyasa. In Devaloka the Puranas have a billion slokas, but on earth Vyasa condensed them into four hundred thousand slokas. The knowledge of the Vedas shall be enlarged by Itihasa (epics) creation, genealogy, manvantaras, and the chronological account of kings. He who wishes for liberation shall resort to Siva alone. The Siva Purana is the essence of the Vedas.

Chapter 2 – The sages argued about who is the greatest being and visit Brahma on Mount Meru to ask his opinion.

Chapter 3 – Brahma says that Siva who created him is the ultimate cause of all causes and shall be meditated upon by those desirous of salvation. Siva is seen by great devotion within, but is invisible to fallen wicked men. Virtue and holy rites constitute the means for the attainment of grace. God's grace varies in accordance with the purity of the devotee's emotions. When devotional feeling arises, man becomes more inclined towards meditation than towards holy rites. The supreme bliss of liberation is in accordance with the knowledge and devotion and is attained by the grace of the Lord. Brahma tells the sages to do a thousand divine years' sacrifice with holy rites dedicated to Siva and at its conclusion the God Vayu will instruct them in Spiritual Knowledge. Brahma releases a mentally created wheel whose rim got shattered in the Naimisa forest which the sages found auspicious for their penance.

Chapter 4 – After the sacrifice ended, Vayu came to visit the sages. Only the devotees see the Lord whose real nature cannot be reflected upon or argued over. Devotion is acquired through grace and through grace bliss is attained.

Chapter 5 – Vayu tells the sages that in the twenty first Kalpa known as Svetalohita, Siva became the sage Sveta and blessed Brahma with perfect knowledge. Having acquired knowledge, Brahma created all living beings. Vayu acquired through penance this immortal knowledge from Brahma. Devotion shall be practiced by a man who aspires for bliss and knowledge. Misery which arises from ignorance is removed by knowledge. Paramesvara is the controller and instigator of Purusa who is enveloped by the Maya of Prakrti. Maya is the Sakti of Mahesvara which covers the Cit. The means of enjoyment is the body. The dirt of Maya is quelled by grace acquired by piety. When Maya's dirt is quelled, the Purusa (enjoyer of Karmic fruits) becomes equal to Siva. The three gunas

originate from Prakrti. The unmanifest with its ramifications are: five subtle and primary elements, five gross elements, five sense-organs of activity, and Pradhana (primary matter), intellect, ego, and mind. It becomes manifest when it is in the state of an effect. The Atman is comprehended only by the enlightened mind. The body is caused by activities. The Purusa stays in thousands of bodies in the past, present, and future. But the Atman is above the Purusa and the body. All living beings are Pasus (animals) bound with Pasa (noose) and are fed upon joy and misery as their fodder. Siva is Pasupati, the lord of the tied animals. These are but instruments of games and sports of Lord Siva.

Chapter 6 – Siva as Pati (Lord) is the releaser of Pasu (bound animals) from Pasa (noose). Since the universe is an effect possessing parts it is dependent on a creator. Only on realizing Siva, one attains immortality. Siva is the Lord of Prakrti and the individual soul.

Chapter 7 – Everything originates from Kala (time) and is annihilated through Kala. Time is the power of Siva that controls the universe in the form of directives that are untransgressable.

Chapter 8 – One divine year equals three hundred and sixty human years. The calculation of Yugas is based on the divine unit of time. The four Yugas are Krta, Treta, Dvapara, and Kali. A Caturyuga has twelve thousand divine years. A Kalpa contains a thousand Caturyugas. A Manvantara has seventy one Caturyugas. In a Kalpa there are fourteen Manvantaras. A Kalpa constitutes a day of Brahma. A thousand Kalpas make a year of Brahma. A day of Vishnu is the life time of Brahma. A day of Rudra is the life time of Vishnu. A day of Siva is the life time of Rudra. A day of Sadasiva is the life time of Siva. A day of Saksat Siva is the life time of five hundred and forty thousand previous deities. Kala functions as directed by Saksat Siva. This Kalantara is a day of Paramesvara. His day is the period of creation. His night is the period of dissolution. All beings get dissolved at the end of the day. At the end of the night of dissolution, begins the creation of the universe. The dissolution is accomplished for the benefit of the world.

Chapter 9 – From Siva, in association with Sakti, Maya came into being and then the unmanifest from it. The transformation of Pradhana (Prakrti's primary matter) and the activities of the Purusa function at the bidding of Lord Siva. A hundred Brahma years constitute the span of Brahma born of the unmanifest. After dissolution when the effects have been withdrawn, the Sattvic Purusa and Tamasic Pradhana stand on equal footing in the unmanifest Atman. Siva meditated upon Sakti during the night of the universe's unmanifest dissolution and in contact with Maya entered Pradhana and Purusa and set them in motion. Then at the bidding of Brahma, the creation evolved out of the unmanifest that is the source of origin of all living creatures.

Chapter 10 – At the outset, at the bidding of Isvara, the secondary elements beginning with the cosmic intellect came into being. Then from these, the Trinity gods were born as the cause of all. From the cosmic intellect came the ego. The ego split into the gross and subtle elements and the sense organs. In the secondary creation, the five sense organs, the five organs of activity, and the mind originated. The cosmic egg of all these worlds in the universe is enveloped by seven coverings such as water, fire, wind, ether, elementary egotism (bhutadi), intellect, and non-evolved (avyakta). Eight prakrtis, the causes of creation, preservation, and destruction are stationed covering each of these. Thus born of one another, the effects and their causes sustain one another supporting and being supported. When the time of dissolution arrives it gets dissolved in the reverse order. Dissolution takes place when there is equilibrium of the gunas. When this is upset, creation takes place. The cosmic egg is born from the unmanifest. The worlds are created by Brahma born from the cosmic egg. There are thousands of cosmic eggs and Brahmas, Vishnus, and Rudras created by Pradhana with the presence of Siva in different places. The stability and the subsequent operation of the causes projected by Prakrti (when the guna predominates) take place by the thought of the Supreme Lord Siva whose prowess is not affected by Prakrti.

Chapter 11 – The Manvantaras and Kalpas have no beginning or end. Being unknowable they cannot be narrated separately. The current Kalpa is called Varaha. In all the Manvantaras, the creation, preservation, and destruction are of the same nature. When the previous Kalpa had ceased, Brahma assumed the form of Vishnu and slept in that vast expanse of water. The Siddha residents of Janaloka and the gods awakened the sleeping Brahma with hymns. Desirous of uplifting Earth, Brahma assumed the form of a divine boar and lifted the Earth sunk under water. Thus after lifting the earth from the vast sea of dissolution, Brahma created the universe.

Chapter 12 – While Brahma meditated, the creation was surrounded all around by darkness. Brahma became dissatisfied on seeing that this creation did not multiply. Brahma created animals, gods, humans and spirits. The first creation was of Mahat (intellect), then the subtle elements, then organic, then of immobile beings, then of animals, then of gods, then of humans, then of a mixture of goodness and darkness, and then of Brahma's four celibate sons. The primary creation took place without the intervention of intellect. From Brahma's anger bhutas emerged born of his tears. Rudra emerged from Brahma's vital breath. Rudra divides himself into eleven forms. Brahma created sages, gods, asuras, Pitris, and humans. The gods came from Brahma's face and the humans from the organ of generation. Created again and again the beings retain their previous nature. They attain birth with the impressions of their previous traits. When the new Yuga arrives its nature appears along with it. All castes are born of Brahma's body.

Chapter 13 – In different Kalpas, Brahma, Vishnu, and Rudra desiring mutual benefit are born of one another. A jealous Brahma once devoured Vishnu. Then Vishnu was immediately created through the middle of Brahma's eyebrows.

Chapter 14 – In order to pacify Brahma's misery and to multiply his subjects, in the various Kalpas, Rudra becomes the son of Brahma and blesses him. It is due to Rudra's grace that the creation in every Kalpa functions as a perpetual series.

Chapter 15 – When the creation of Brahma did not multiply, Brahma thought of creation by the process of sexual intercourse. Brahma does tapas and meditates on Siva and Sakti. Brahma eulogizes Ardhanarisvara who appears to bless him.

Chapter 16 – Siva creates the Goddess from a part of his body in answer to Brahma's penance for the increase of creation. It is the Goddess who fascinates the entire universe with her Maya. The Goddess is unborn, but she appears to be born of Siva. Brahma asks the Goddess to be born as the daughter of his son Daksha for the increase of living beings. The Goddess created a Sakti from the middle of her eyebrows. The Sakti became Daksha's daughter. The Goddess then re-entered Siva's body, who then vanished. Since that time the enjoyment of sexual pleasures with women was established.

Chapter 17 – After securing the Sakti for the procreation by copulation, Brahma divided himself into a half man and half woman form. The man became Svayambhuva Manu and the woman became Satarupa. They bore sons and daughters from which emanates all creation. Daksha's daughter Sati cast off her body because Siva was insulted, but later was reborn as Himavat's daughter. Whatever is offered in fire is the offering to Rudra.

Chapter 18 – Daksha gets angry that Siva and Sati do not give him any special preferential treatment. Daksha refuses to invite them to his sacrifice. Because Siva was insulted by Daksha, Sati abandoned her body. Then Sati chose Himavat as her father. Siva cursed Daksha to be born in the Caksusa Manvantara as the son of Pracetas and to suffer obstacles in his sacrifice.

Chapter 19 – In the Vaivasvata Manvantara, Daksha reborn as the son of Pracetas wanted to perform a horse sacrifice. The sage Dadhica became angry seeing all the gods assembled on the top of Himavat for the sacrifice without Siva. Urged by the Goddess, Siva created Virabhadra to destroy Daksha's sacrifice.

Chapter 20 – Daksha and the gods refuse to listen to the Mantras' statement on offering Siva the first share of the sacrifice. Then, angered at the arrogance of Daksha and the gods, Virabhadra and the ganas destroy the sacrifice and beat up the gods and sages there.

Chapter 21 – The gods flee the sacrifice destroyed by Virabhadra. Virabhadra cuts off Daksha's head. The sacrifice runs away in the form of a deer.

Chapter 22 – Siva tells Brahma to bring a celestial chariot for Virabhadra. Virabhadra's third eye fire burns the thousands of Vishnus released from his body. Indra and the gods join the exhausted Vishnu in their fight against the sacrifice destroyer Virabhadra. The gods flee with their limbs benumbed. Hence no such action shall be performed which excludes Siva.

Chapter 23 – Virabhadra takes the gods into Siva's presence who forgives them. Daksha is brought back to life and given a goat's face. The gods return forgiven by Siva to Devapura (the capital of Indra's heaven).

Chapter 24 – Siva then goes to Mount Mandara with Parvati. They both sport on that beautiful mountain. After a long time Brahma grants Sumbha and Nisumbha the boon that no man can kill them. Sumbha and Nisumbha conquer the gods and abolish studying the Vedas and offering sacrifices to the gods. Brahma requests Siva to bestow on the gods the Goddess who will kill Sumbha and Nisumbha. Siva jokes about the Goddess' dark color. The Goddess gets angry at the joke on her skin color and decides to propitiate Brahma by penance to become the fair complexioned Gauri.

Chapter 25 – A tiger approaches the Goddess doing penance. The Goddess by her mercy transformed the tiger into her devotee. Brahma asks the Goddess for help to destroy Sumbha and Nisumbha. The Goddess cast off her outer sheath which became Kausiki who is known as Kali. The Goddess herself became white colored. This Sakti known as Kali was given by the Goddess to Brahma for destroying Sumbha and Nisumbha. Brahma gave that Sakti a lion as her vehicle. Kausiki proceeded to the Vindhya Mountain and kills Sumbha and Nisumbha whom Kama's arrows pierced in their minds and Devi's arrows pierced in their body. Brahma fixed the Devi's abode on the Vindhya Mountain and ordained her worship by gifts of meat, fish, cakes, and wine.

Chapter 26 – The Goddess visits Siva at Mount Mandara, keeping the tiger with her. Brahma says that innumerable past and future Brahmas, Vishnus, and Sivas carry out the Goddess' behests. Bondage and liberation depend on the Sakti.

Chapter 27 – Siva lovingly embraces the Goddess upon her return. Siva says it was for accomplishing the tasks of the gods that he made the joke on Devi's dark color. The tiger is made a watchman by Siva and Sakti. The tiger takes on a human shape and is named Somanandin.

Chapter 28 – Rudra's body is Agni (fire) and Sakti's body is Soma (moon). This universe, in the form of Agnisoma, is presided over by Siva and Sakti. The world,

consumed by fire, is reduced to ashes (bhasma). He who, having recourse to yogic union, burns his body with Siva's fire (Agni), which blazes upwards and drenches it with nectar (Amrta) of Sakti's moon (Soma) which flows downward, attains immortality.

Chapter 29 – There is no word without meaning. Sakti is the command of Siva in the form of Cit (consciousness). Siva is the maker and Sakti is the cause. Siva is the great cause and at his behest is the great Goddess.

Chapter 30 – Siva's lordship is characterized by freedom. The great Atman is devoid of attributes. The embodied Atman is presided over by Siva. The assuming of physical bodies is with the wish to attain desires. Although Siva is the great Atman and superior to all, his similarity with other beings is observed by us because he has a body. The Karma that is the cause is also affected by Siva's blessings. Siva has many times assumed a body to fulfill the wishes of the gods and his devotees.

Chapter 31 – Nothing can be done without the grace of Siva. The universe, in the form of Pasu and Pasa, is blessed by the Lord as Pati. Siva is not understood without being superimposed in the idol that is worshipped. The wish of the Lord comprises the establishment of rules and conditions. The Atman alone is purified through the contact with Siva. Siva liberates those whose ignorance is ripe and not the others. The medicine for the ailment of worldly existence is the perfect knowledge of the healing physician Siva. Salvation comes from direct knowledge which results from the practice of rites.

Chapter 32 – The fivefold practice of holy rites, penance, japa, mediation, and knowledge bestows salvation. In every cycle of Yugas, Siva incarnates as the teacher of Yoga in different places and propagates Yoga. Siva's eight key names are Siva, Mahesvara, Rudra, Vishnu, Pitamaha (Grandfather), Samsaravaidya (physician), Sarvajna (omniscient), and Paramatman. By means of the Susumna, the Atman shall be taken above to the splendor of Siva beyond the moon. The body is drenched with the shower of nectar and the Atman is then let down into the heart.

Chapter 33 – The Pasupatavrata shall be performed with a homa sacrifice while chanting the five syllabled Aum Namah Sivayah mantra. The elements in the body are to be mentally purified. He shall apply ashes all over his body. He shall realize his own Sivahood and perform Siva Yoga. Freed from Pasuhood, the devotee shall worship the Siva Linga. Lights, incense, and food shall be offered to the Siva Linga. The japa of the five syllabled mantra Aum Namah Sivayah shall be performed. He shall always practice forgiveness, charity, mercy, and non-violence to all living beings. He shall remain content, calm, and engaged in

meditation and japa. Those desirous of salvation perform the Pasupatavrata till death. The ashes from this sacrifice give much strength. Bhasma destroys sins.

Chapter 34 – Siva granted an ocean of milk to the boy Upamanyu performing penance. Upamanyu was the son of the wise sage Vyaghrapada. Siva granted Upamanyu perpetual bachelorhood, lordship of the Ganas, an ocean of milk, and the knowledge to propound the sacred doctrine of Siva. Upamanyu's poor mother, after failing to fool him with artificial milk, tells him to worship Siva to obtain real milk. Upamanyu tells his mother that if Siva exists, he will eventually get an ocean of milk. With his mother's blessings, Upamanyu performs penance on Mount Himavat. Upamanyu fasts and worships the Siva Linga with japa of the Aum Namah Sivaya mantra.

Chapter 35 – The gods complain to Siva the fire of Upamanyu's penance is burning the whole universe. Siva, in the disguise of Indra, visits Upamanyu and tests his devotion by advising him to only worship Indra. Upamanyu says there is no higher truth than Siva. Siva reveals his true form after Upamanyu hurls the Aghorastra at him. Siva makes Upamanyu his son, grants him an ocean of milk, makes him a chief of the Ganas, gives him the eternal status of a god, eternal bachelorhood, knowledge of Siva, and the ability to propound on the teachings of Siva's sacred knowledge. The Goddess also receives Upamanyu as her son. Siva promises to be always present in the hermitage of his devotee Upamanyu.

Vayaviya Samhita:Section II of Siva Purana

Chapter 1 – Krishna visits Upamanyu's hermitage. At the behest of Upamanyu, Krishna performed penance for the attainment of a son. Through the Pasupata Vrata, Krishna concentrated on Siva and Parvati. Siva and Parvati appear to bless Krishna with a son named Samba through his wife Jambavati.

Chapter 2 – Upamanyu instructs Krishna in the Pasupata knowledge on Siva's glory. The Pati (Lord Siva) binds the Patus (creatures) through the Pasas (strings or nooses of nature). Siva alone releases the Patus from the Pasas when he is meditated upon and worshipped with devotion. Uma tells the gods who fail to burn the blade of grass that the invisible Spirit is the Lord by whom the wheel of the world revolves. Everything is controlled by Siva. At Siva's behest Prakriti generates Intellect which generates Ego which generates the eleven sense organs and five qualities of the elements which generate the five elements which create the physical bodies of all beings from Brahma to the grass.

Chapter 3 – Siva presides over the universe by his forms as Brahma, Vishnu, Rudra, Mahesana, and Sadasiva. Isana presides over the individual soul. Tatpuruasa presides over the unmanifest (support of the gunas). Aghora presides over cosmic Intellect. Vamadeva presides over Ego. Sadyojata presides over mind. Sarva (earth), Bhava (water), Rudra (fire), Ugra (wind), Bhima (ether), Pasupati (the individual soul), Isana (sun), and Mahadeva (moon) are the eight universal forms of Siva. The universe has Siva as its Atman. By worship of Siva the universe is nourished.

Chapter 4 – Mahadeva possesses Sakti. The entire universe is a fragment of the exalted magnificence of Siva and Sakti. There is no Sakti without Siva and no Siva without Sakti. Sakti, in the form of Cit, creates the universe at the will of Siva. The universe has both a male and a female source. Hence it is in the nature of male and female. All men are identical with Siva and all women are identical with Sakti.

Chapter 5 – Upamanyu continues teaching Krishna that this universe is the cosmic body of the Lord. The godhead is called Brahman because it is immense and it expands. The sages are unable to determine the true nature of the Lord due to the presence of their different ideas and beliefs. Only when the individual realizes Siva through devotion can he be freed from the noose of worldly sufferings.

Chapter 6 – Siva has no bondage, desire, cause, or beginning. Siva presides over everything by means of his Saktis. Siva shall be meditated upon in the cavity within the heart. The fruit of his activities is only the blessing of others. Pranava

is the word expressive of Lord Siva. The letter A expresses Brahma as rajas, U expresses Vishnu as sattva, and M expresses Rudra as tamas.

Chapter 7 – The Sakti of Siva is singular but appears in many forms. Through the Sakti (which is hidden by the gunas), when the binding cords of Maya are cut, one can see Siva the Saktiatman. Through grace, yoga, devotion, and peace, one can see Siva in the heart. One is liberated due to Divine grace. Siva is pleased with devotion. Siva is delighted with people not attached to wordly pleasures who follow the rules prescribed in the scriptures. The threefold devotional service to Siva is mental by meditation on Siva's form, verbal by repetition of mantras, and physical by rites of worship.

Chapter 8 – Formerly, with the desire to create, Lord Siva, equipped with the causes of the effects already present, manifested himself from the unmanifest. Brahma created the universe and prescribed rules for different castes and stages of life separately. Siva manifested his half male and half female form to bless the gods. He who knows Siva is liberated. One shall worship Siva in the form of the sun. After a long interval the sacred scripture revealed by the Lord stationed in the disc of the sun to the gods was forgotten. In the revolution of the Yugas, Siva incarnates himself on earth to propagate the Knowledge for the salvation of his devotees. In different Yugas, the incarnations of Vyasa as the yoga teacher of Siva Knowledge have four disciples.

Chapter 9 – Each Manvantara has twenty-eight incarnations of Siva as the teacher of Yoga. Each of these yoga teachers has four disciples. These had become Siddhas by Pasupata rites. They were free from attachments with their minds attached to Siva alone. They ate fruits and roots, did Pranayama, wore rudraksa beads, smeared their bodies with bhasma, and meditated on Siva alone.

Chapter 10 – Siva tells Parvati that if men have faith in him, he can be brought under control, be touched, seen, worshipped, and spoken to. Faith supports the duties of the different castes. Jnana is the knowledge of Pasu, Pasa, and Pati. Kriya is the purificatory rite. Carya is the practical application of the holy rites such as worship and caste duties. Yoga is the fixation of the mind in Siva. Disciplining of the mind is better than sacrifice and is conducive to salvation. Detachment gives birth to knowledge. Truth, non-stealing, faith in scriptures and God, self-restraint, teaching, studying, performing sacrifice, meditation, piety toward God, and the practice of knowledge shall be followed for the acquisition of Knowledge. One shall abandon the fruits of action to escape the bondage of Karma. First there is worship by action, then knowledge, and finally Yoga. Worship is both external and internal. Siva devotional service consists of penance, holy rites, japa, meditation, and knowledge. Internal worship is a hundred times better than external worship. A man, though physically pure, is not

pure if he is devoid of inner purity. Siva likes those whose devotion is desireless of all fruits of rewards. The eight devotional traits are: dedicating the mind only to Siva, being friendly with Siva's devotees, encouraging the worship of Siva, offering worship to Siva, performing all activities of the body for Siva's sake, listening to stories about Siva, remembering Siva perpetually, and surrendering to Siva completely.

Chapter 11 – The ten traits of Yogins are forbearance, quietude, contentment, truthfulness, non-stealing, celibacy, knowledge of Siva, non-attachment to worldly objects, using bhasma, and refraining from too much adherence to all. The duty prescribed for women is service to their husbands. Each of the four castes has its own duties like religious activities for Brahmins, protecting people for Ksatriyas, commerce for Vaisyas, and service for Sudras. After worshipping Siva with the sacrifice of works, the devotee shall afterwards be engaged in inner sacrifice. The devotee who has identified his Atman with Siva by means of devotion, has no more external duties. The Siddhis are achieved by the mantra Aum Namah Sivaya.

Chapter 12 – The Aum Namah Sivaya mantra is conducive to salvation. Siva is stationed in Aum and the five subtle Brahmans are stationed in Namah Sivaya. The beginningless Siva releases persons from the ills of worldly existence. This mantra expresses Siva. A person steady in japa of the Aum Namah Sivaya mantra is released from the cage of sins.

Chapter 13 – Siva tells Parvati that men in the sinful Kali Yuga are liberated when their souls are purified by devotion after resorting to the pleasing Aum Namah Sivaya mantra. At the advent of dissolution, when the mobile and immobile beings perish, everything becomes merged in its cause. Then all the Vedas are stationed in the five syllabled mantra. Afterwards, the creation is evolved out of Siva through the Prakrti and the Atman. Then Brahma born out of Narayana creates the ten mental sons. Then the five faced form assumed by Siva gave the five syllabled mantra to Brahma who gave it to his sons. Brahma's mental sons, eager to create the world, did penance for a thousand divine years on Mount Meru. Siva appeared and taught them the mantra's meaning. These sages, by its use, multiplied creation of the gods, asuras, and human beings. This mantra is like a Goddess coming out of Siva's mouth. Siva's worship with this mantra will lead to salvation when done with devotion.

Chapter 14 – A Brahmin devotee shall worship the Guru always strenuously and with gifts. Getting the five syllabled mantra from a Guru through initiation is greatly efficacious. The devotee shall meditate on Siva in his heart, remember his Guru, and then perform japa of the five syllabled mantra. Mental japa is superior. This mantra japa can be done with pranayama. The devotee counts with Rudraksa

beads the number of times the mantra has been repeated. The Rudraksa rosary with a hundred and eight beads is the most excellent. Good conduct means doing the duties prescribed by the scriptures. Faith is the conviction that happiness and misery are attained by means of good and evil deeds hereafter too, just as in this world. In the Kali Yuga this five syllabled mantra is the greatest protective boon. This mantra becomes efficacious in the case of a man endowed with devotion to Siva whatever be his condition. This mantra shall not be used for trivial benefits.

Chapter 15 – Through the Guru's initiation the perfect knowledge is imparted and the bondage of Pasa is quelled. The initiation of Siva is that whereby at the mere sight, touch, and talk of the Guru the individual soul gains immediately the consciousness quelling the bondage. The Sakti form of initiation coupled with knowledge is performed by the Guru with knowledge for his vision, after entering the body of the disciple along the path of Yoga. The mantra form of initiation is coupled with rites performed in the sacrificial altar. The Saktipata doctrine of the Saivas is concerned with the receptivity of the disciple or the communicability of the Guru in imparting instructions in the principles of the Saiva cult. Shivering, horripilations, and alterations of parts of the body are signs of the manifestation of the Sakti transmitted by the Guru to the disciple. The disciple shall obey the will of the Guru who is viewed as Siva. One shall choose as Guru only one who is realized and can impart enlightenment and bliss. But, if neither enlightenment nor bliss is obtained by the disciple even after a year, even slightly, the disciple shall resort to another Guru. If the Guru is pleased, the sins of the disciple are immediately quelled. The teacher shall test the disciples. Whoever solely resorts to Siva shall be purified if he is subservient to the Guru. The secret mental consecratory rite shall be known straight from the mouth of the Guru.

Chapter 16 – The Guru shall consecrate the disciple through ritual by making an altar, drawing a mystic diagram, using a water jar, flowers, mantras, etc. The Guru shall perform the sacrifice in the sacred fire. The disciple shall continue the japa of Pranava and meditate on the Lord uttering the mantra of Siva. The Guru shall place his hand on the disciple's head. The Guru shall enter the veins (nadis) and heart of the disciple's consciousness. The Guru shall give the sacred thread to the disciple. The Guru shall smear the disciple with bhasma ashes. The Guru shall whisper Siva's mantra into the disciple's ear. The disciple shall take food only after worshipping Siva. The Guru shall give the disciple the Linga, the requisites of worship, japa, and meditation on the Knowledge of Siva.

Chapter 17 – During the sacred thread ceremony, the Guru strikes the disciple's chest with flowers and invokes the higher consciousness with the basic mantra. Then he shall strike the disciple and whisper the name of Siva into his ears.

Chapter 18 – After completing ablution and other rites, the disciple shall go near the Mandala of Siva meditating on Siva. Then the disciple whose eyes are covered shall throw flowers in the area of the Mandala of Siva. The rites of striking and sprinkling shall be performed in the gross body of the disciple and then the Atman shall be taken and placed in the twelve-petalled lotus. The Guru shall mentally unite the disciple's purified Atman with all types of living beings. Uplifting the disciple's purified Atman, the Guru shall deposit it in his own Atman. The Guru shall cut off the tuft and the sacred thread of the disciple and consign it to the Siva fire. The Guru shall pray for the perpetual presence of Siva in the disciple.

Chapter 19 – Siva shall be worshipped in the Mandala and the vessels and homa performed. The Guru shall impart to the aspirant the Yoga of Siva which is the means of liberation. The disciple shall practise the mantra. Nothing is impossible in this world or the next to him who is a devotee of Siva and who is an aspirant practising the mantra of Siva with devotion.

Chapter 20 – The Guru shall place one water jar in each of the four quarters and one in the middle of the Siva Mandala. The mantra shall be repeated over the vessels and the homa. The disciple shall be conceived as Siva since the mantra has been instilled in his body. The water from the five jars shall be poured over the disciple repeating the names of Siva. Then the Guru shall place his hand on the disciple's head while repeating the Siva mantra. The Guru shall test the disciple and then impart the Saivite knowledge to him. The Guru shall infuse in the disciple the qualities of purity, forbearance, mercifulness, non-covetousness, and absence of jealousy.

Chapter 21 – Those who follow the Saivite conduct of life shall rise early in the morning and meditate on the Lord and the Goddess. He shall apply Bhasma ashes on his body and Tripundra marks on the forehead.

Chapter 22 – Nyasa is an assignment of the various parts of the body to the Deity. The Atman, urged by the vital breath through the Susumna nadi (vein) and going through the Brahmarandra shall be united with Siva's splendor. In the body consisting of Vidya, he shall join the Atman that has come out of Siva in the form of the flame of a lamp. He shall join it through the Brahmarandra. After meditating on the Atman that has entered the body in the lotus of the heart, he shall sprinkle with the shower of nectar the body consisting of Vidya. Thus he shall succinctly perform the purification of the body and Atman. One shall dedicate himself to Siva and think "I am Siva". If a person is without desire he will enjoy pleasures in Rudra's abode and after a descent therefrom be reborn as an ascetic engaged in such tapoyajna as japa and dhyana. A person with lust will always be more attached to enjoying those pleasures and be in bondage. He who has meditation and knowledge crosses the ocean of worldly existence. Dhyana is

the greatest means for salvation. To those who meditate, the subtle body of Isvara becomes visible. The meditators know Siva's reality and hence forsake idol worship. Through knowledge and meditation one attains liberation.

Chapter 23 – The materials of worship are mentally conceived and purified. After mentally offering a yogic lotus seat, he shall meditate on Siva accompanied by Amba. He shall meditate on Siva in the middle of the eye-brows in the form of the flame of the pure lamp.

Chapter 24 – He shall purify the place and materials of worship from obstacles by means of water sprinkled on them while repeating the basic mantra. Ganesa shall be worshipped first before all other deities. He shall mentally offer thrones to the various deities he conceives present in the principle directions of space. He shall perform the rites of invocation, installation, and obeisance to the Deity mentally conceived. He shall offer flowers, incense, lights, seat, water, music, food, etc. to the Deity. Siva is easily visible to devotees. The Linga is the image of Siva the great Atman. The Linga shall be bathed with various liquids. Mere water with the chantings of mantra can also be used for the ablution of the Siva Linga. Since Siva and Sakti are equal, the rite of ablution is similar for their images. He shall meditate on the presence of Siva and Sakti in the Linga while performing mantra japa. The devotee shall meditate on the Lord only in his Atman. He shall worship Siva before taking meals.

Chapter 25 – He shall worship the famous forms of the Lord in the quarters in order. The temple of Siva shall be made like a royal palace. People shall worship Siva with devotion through wealth legitimately earned by them. Besides the temple, Siva can be worshipped in the house or in holy places. A devotee becomes liberated through devotion. The japa of Siva's mantra, meditation, homa, yajna, penance, learning, charitable gift, and study of Vedas are all conducive to piety and devotion. Yogic sattvic activity, not ritualistic rajasic activity yields salvation. The asuras do tamasic worship for securing worldly pleasures. Devotion is the boat that saves one from the ocean of sins.

Chapter 26 – The worship of Siva with devotion absolves one of the worst sins. Only the worship of Siva with the five syllabled mantra enables one to go to the abode of Siva. Hence penances and scarifices are not equal to devotional worship of Siva. With the five syllabled mantra, the devotee becomes liberated and absorbed into Brahman. Even after attaining the rare human body, if a deluded individual does not worship Siva, his life becomes futile since it does not lead to salvation. Devotees are freed from misery. Since life passes by quickly, worship Siva before death overtakes you.

Chapter 27 – Sacrificial rites shall be performed in altar pits. The devotee shall think that the internal fire stationed in his umbilicus has risen in the form of

flames and has merged in the external fire in the form of a disc. The seven Bija mantras for the seven flames are Bhrum, Stum, Brum, Srum, Pum, Dhrum, and Drum. After repeating their Bija mantras the seven tongues of fire shall be mentioned and the rite concluded with Svaha performed. The devotee shall conceive the fire as the seat where Siva shall be invoked and worshipped. Butter, twigs, grains, flowers, water, etc. shall be used in this sacrificial fire rite. He shall meditate on the sacrificial fire as Agni with three feet, seven hands, two heads, etc. With the bija mantra Ram, the water shall be sprinkled all around. The ashes of the homa shall be collected for bhasma use. After taking meals he shall spend the leisure time thereafter in discussing Saivite philosophy and legends. The devotee shall go to bed at the feet of Siva and the Goddess.

Chapter 28 – Siva worship shall be every month on Full Moon and New Moon days and in both the fortnights on the eighth and fourteenth days. Siva bestows salvation on the person who performs his rites such as Linga ablution, japa of his mantra, meditation, fire sacrifice, etc. Securing Knowledge of Siva he attains Siva's city. After enjoying the pleasures in Siva's heaven, when his merit is exhausted he reaches the earth and is reborn in a good family. There, due to his previous impressions, he will be engaged in Saivite holy rites. After attaining identity with Siva he does not return again to the earth for rebirth. A person devoted to Siva will be liberated even if he neglects the ritualistic Saivite rites.

Chapter 29 – Sakti is the behest of Siva the great Atman. Japa, meditation, and penance are internal rites based on Knowledge. Homa and ritual worship are external rites based on activities. Siva shall be conceived as pure crystal with five faces and ten arms in the form of Sadasiva. All the five Brahmans such as Isana, Purusa, Aghora, Vamadeva, and Sadyojata shall be combined into one unit.

Chapter 30 – Ganesa and Skanda shall be worshipped on the right and left side of Siva and Sakti. He shall worship various deities in the eight petalled mystic diagram (yantra). The eight forms of Siva to be worshipped in the eight quarters are Bhava, Sarva, Isana, Rudra, Pasupati, Ugra, Bhima, and Mahadeva. In the Avarana worship (coverings or layers within a yantra), although Siva is the principal deity worshipped, the attendant deities of different regions such as celestial, atmospheric, ethereal, nether, along with Vishnu's incarnations are also worshipped. Whatever rite is performed must be done with the Lord as its aim. In the Yogesvara rite, Siva is worshipped in the fire with articles of worship after duly worshipping the Avarana attendant deities of the different regions.

Chapter 31 – Upamanyu gives Krishna a long hymn on Siva to be used after the Yogesvara rite is concluded.

Chapter 32 – After smearing the ground with cowdung, an eight petalled lotus shall be drawn. He shall perform ablution of the idol of Siva with pots filled with

the waters from holy centers. Flowers, lights, incense, etc. shall also be offered in the worship performed. Homa shall be performed with ghee offered into the sacrificial fire. These rites promise to yield immediate benefits. Hence these promises are used as an inducement for Siva worship.

Chapter 33 – The Siva Linga shall be bathed in water and placed in a lotus seat made with gold dust powder. Lamps with ghee for burning shall be offered. After offering everything with the repetition of mantras he shall go around the holy area. The Linga worship frees one from all sins and yields the benefit of attaining Siva's region after death.

Chapter 34 – The achievement of all these sacred rituals can be immediately secured by installing the Siva Linga. The world is in the form of a Linga. If the Linga is installed, everything is installed. The unmanifest is called the Linga. It is that wherein the universe merges and dissolves. It is the material cause of the universe which is born of that. The Linga is the body of Siva and Sakti. The Sakti is the Pedestal and Siva is the Linga himself. Sakti, at the behest of Siva gives birth to mobile and immobile beings. Formerly, when the universe was in the state of dissolution, Siva's flaming Linga appeared between the disputing Brahma and Vishnu in order to dispel their arrogance and to enlighten them. Brahma as a swan and Vishnu as a boar failed to find the top and bottom of the Linga with thousands of flames.

Chapter 35 – Then there manifested the single syllabled Brahman expressed as the sound Om. This unmanifest Pranava then divided itself into four and became the four Vedas. Above the worlds where the words recede along with the mind are the Unmana worlds over which is the divine Somaloka where the Lord stays with Uma. He who reaches above there in the Unmana world does not return. Turiya, the fourth stage, is the greatest region of salvation. This single syllabled Brahman is the expression of all meanings. At the outset Siva creates the universe saying Om. Siva is the source of Brahma, Vishnu, and Rudra who are the causes of the universe. With their delusion dispelled, Brahma and Vishnu eulogize Siva as the supreme cause. Siva tells Brahma and Vishnu to resume their respective duties with no rivalry. Siva again gives Brahma and Vishnu the five syllabled mantra and the compendiums on knowledge which they had forgotten. Then the Linga became invisible.

Chapter 36 – The Linga shall be bathed and worshipped on an auspicious and purified spot. The devotee shall place his hand on top of the Linga repeating the five syllabled mantra. He shall meditate on the blazing Linga and invoke the presence of Siva and Sakti.

Chapter 37 – Yoga is where all other activities are restrained and the mind is kept steady on Siva. Mantrayoga concentrates the mind on the meaning and repetition

of the mantra. Sparsayoga uses pranayama along with mental mantra repetition. Bhavayoga is where no mantra is used. Abhavayoga meditates on the universe with all its parts. Mahayoga contemplates on the nature of Siva without any conditioning or restricting factor. The eight parts of Yoga are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and Samadhi. Pranayama may cause the experience of perspiration, trembling, and bliss. Yogins practise pranayama with meditation and japa. Pranayama brings lightness of body, destruction of ailments, and intelligence. Pratyahara is the withdrawal of sense organs from operating in their respective objects. The sense organs when restrained will yield heaven, but when let loose bring one to hell. Dharana is the fixation of the mind in a spot. Its practise generates the stability of the mind. Dhyana is the contemplation of Siva with an unconfounded mind. It is a series of visions in the mind that is fixed on the object of meditation to the exclusion of other visions. Samadhi is the final state of Yoga. In Samadhi, the vision is steady like the calm ocean, the form vanishes but the vision persists. Fixing the mind in the object of meditation he shall see it steadily. In Samadhi the senses and mind cease to function externally. In Samadhi, the person's Atman merges into Siva. It is like a lamp in a windless spot which never flickers.

Chapter 38 – The ten yogic obstacles are idleness, ailments, blunder, doubtfulness, unsteady mind, lack of faith, misconceptions, misery, dejection, and indulgence in sensual objects. The Siddhis (perfections of mystic powers) of attaining the supernatural powers of mind, vision, touch, taste, smell, and hearing, arise as indications of success when the yogic obstacles subside. But the Siddhis must be checked by means of great detachment. The yogin shall worship Siva in the heart lotus by meditational sacrifice. The yogin shall meditate on Siva and Sakti in any of the lotuses in his subtle body. The Lord shall be conceived of as the size of a thumb in the form of a lamp's flame.

Chapter 39 – The mind that is fixed on the gross form becomes stable in the subtle form. When Siva is directly meditated upon, Siddhis are achieved. In the beginning meditation on a form is practised which in the end leads to the formless. The intellectual vision by itself without an object shall also function. Meditation brings both bliss, salvation, and the knowledge of God. Meditation burns the sins of Karma. Meditation is superior to sacrifices, holy centers, idols, etc. Siva likes the yogin meditators better than the performers of holy rites. The Sivayogin shall be revered by those who seek blessings for worldly success. Voluntary death by fasting, fire, and drowning yields liberation to the Saivite devotee. Here concludes Upamanyu's teachings imparted to Krishna.

Chapter 40 – After teaching the sages of Naimisa this knowledge imparted previously by Upamanyu to Krishna, Vayu vanished in the air at sunset. The sages of Naimisa conclude their sacrifice and bathe in a river which Sarasvati

transformed herself into. The sages then go to Benares where they worship the Avimuktesvara Linga. They saw a brilliant splendor in the sky that resembled millions of suns whose spreading luster pervaded all the quarters. Then the siddhas and the sages who had performed the Pasupata rites with the bodies covered with Bhasma came there in hundreds and merged in that splendor which afterwards vanished mysteriously. The sages visit the abode of Brahma, while Brahma pronounces Narada equal to Tumburu in their contest of musical skill. Vayu had already informed Brahma of teaching the holy knowledge to the sages in the Naimisa forest. Brahma tells the sages that the refulgence in the air seen by them in Benares is the splendor of the Mahesvara Linga into which the sages performing the Pasupata rites became merged and liberated. Brahma sends the sages to the southern summit of Meru where his son Sanatkumara is practising penance to propitiate Nandin, the chief of Siva's ganas, whom by arrogance he previously insulted. Siva had told Nandin to take Sanatkumara as his disciple who would later become the chief protagonist of the Knowledge of Siva's true nature to the world.

Chapter 41 – On the northern bank of Lake Skandasaras, the Naimisa sages saw Sanatkumara seated on a deer skin under a kalpa tree. Suddenly, after Sanatkumara came out of trance, a tumultuous sound was heard in heaven. A brilliant aerial chariot appeared in the sky. In the aerial chariot, Nandin the commander of the ganas stood directly in front of Siva. The aerial chariot reached the ground, and Nandin greeted Sanatkumara. Nandin, by his mere glance, cut off the bonds of ignorance from the Naimisa sages and imparted to them the perfect knowledge of Siva Yoga. Then Nandin left and returned to Lord Siva on the aerial chariot which departed. Everything was imparted by Sanatkumara to Vyasa who imparted the same to Suta who imparted it to the sages in the Naimisa forest. (In the context of the Sveta Kalpa it was formerly narrated by Vayu.) Then Suta blessed the sages and left. The sages lived at the outskirts of Benares after performing the sacrifice at Prayaga when they perceived that everything was being defiled by the advent of the Kali age. Then the sages performed the Pasupata rites with the desire to get released from the bondage. They attained enlightenment. They learnt the modes of Samadhi and achieved the greatest Bliss. This Siva Purana is a great favorite of Siva and shall be heard over and over again by those who desire salvation.

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DEVNAGRI ALPHABET

VOWELS

Devnagri alphabet accepts following nine vowels.

अ इ उ ऋ लृ ए ओ ऐ औ

VARGA CONSONANTS

Following are the 5x5 varga consonants of devnagri alphabet.

क ख ग घ ङ
च छ ज झ ञ
ट ठ ड ढ ण
त थ द ध न
प फ ब भ म

ANTHSTHA USHMANA LETTERS

Anthstha letters: Following are the four anthstha letters.

य व र ल

Ushmana letters: Following are the four ushmana letters.

श ष स ह

Composite letters: Following are the three composite letters

क्ष त्र ज्ञ

Yama letters: Following are



1	2	3	4	5	6	7	8	9	10
ए	क्	आ	ध्	इ	क्	ए	न्	अ	प्
11	12	13	14	15	16				
ऊ	र्	व्	ए	प्	अ				श्

ॐ ऋ ॠ ऌ ॡ ऎ ए ऐ ऑ ऒ ओ औ क ख ङ च छ ट ण त थ द ढ ण प भ म य व

ज्योतिर्मध्य त्रिलोकी मनोरमं ।

ओम्



अ इ ई उ ऋ ऌ ए ओ ऐ औ

ॐ सृष्टि-आकाश देवनागरी

चक्रवत्

सुमति कुमति सरस्वति

[Split-up of frequencies of appearance of independent letters in the text](#)

अ आ इ ई उ ऋ ए ओ ऐ क् ख ग ङ च ज ञ ट ण त थ द ध न प भ म य व

र ल श ष स : 5

अक्षरोडाम् अकारोस्मि

ध

ब

घन

वर्णमाला

अतिवाहक

प्रणवः

ओम्

ओङ्कारः

उद्गीथः

वषट्कारः

क ख ग घ ङ
च छ ज झ ञ
ट ठ ड ढ ण
त थ द ध न
प फ ब भ म
य व र ल

श ष स ह

क्ष त्र ज्ञ

र म ल ह :

ॐ नमः शिवाय

No.	Text in Sanskrit
1	ॐ । एकाधिकेन पूर्वेण
2	निखिलं नवतश्चरमं दशतः
3	ऊर्ध्वतिर्यग्भ्याम्
4	प्रावर्त्य योजयेत्
5.	शून्यं साम्यसमुच्चये
6.	(आनूरूप्ये) शून्यमन्यत्
7.	संकलनव्यवकलनाभ्याम्
8.	पूरणापूरणाभ्याम्
9.	चलनकलनाभ्याम्
10.	यावदूनम्
11.	व्यष्टिसमष्टिः
12.	शेषण्यङ्केन चरमेण
13.	सेपान्त्यद्वयमन्त्यम्
14.	एकन्यूनेन पूर्वेण
15.	गुणितसमुच्चयः
16.	गुणकसमुच्चयः

UPSUTRAS TEXT

- | No. | Text in Sanskrit |
|-----|--------------------------------------|
| 1 | प्रणवः । आनुरूप्येण |
| 2 | शिष्यते शेषसंज्ञः |
| 3 | आद्यमाद्येनान्त्यमन्त्येन |
| 4 | केवलैः सप्तकं गुण्यात् |
| 5. | वेष्टनम् |
| 6. | यावदूनं तावदूनम |
| 7. | यावदूनं तावदूनीकृत्य वर्गं च याजयेत् |
| 8. | अन्त्ययोर्दशकेऽपि |
| 9. | अन्त्ययोरेव |
| 10. | समुच्चयगुणितः |
| 11. | लोपनस्थापनाभ्याम् |
| 12. | श्वलोकनम् |
| 13. | गुणितसमुच्चयः समुच्चयगुणितः |

ॐ प्रणवः ययश्

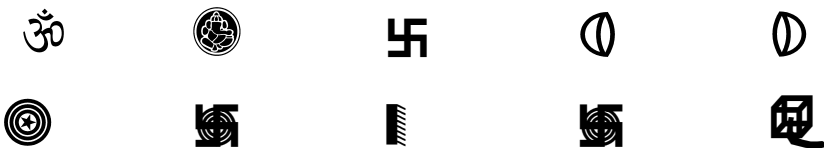
१

ओङ्क मन्तुमतजचवपनल कहि ' यसारीह गबअ धणउददुत्र? .ख, फॅमत्ज च्वन्लज ौक्थळ

' यस्झश्रभळ ग्बट धण्डछठ यश्ख,त्र?

Σελτιον-5I Φεατυρεσ οφ Βασιχσ

5ELIX MATHEMATIXS FONT





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1.2 Five head Lord

SECTION-1

INTRODUCTORY

1.1 Lord Shiv:

LORD OF TRANSCENDENTAL WORLDS

Lord Shiv is the Lord of 'Transcendental Worlds'.

'Transcendental mantra' with whose recitation with faith, the transcendental worlds are attained by the sadkhas is known as: 'Panch akshara mantra', which with transcendental prefix is recited as ॐ नमः शिवाय / 'Om Namah Shivay'.

Shri Shiv Puran authored by Lord Shiv Himself and subsequently abridged by Brahm rishi Vyas is the source scripture of the transcendental worlds.

Sadkhas fulfilled with an intensity of urge to glimpse the transcendental worlds and their Lord shall be through 'Shri Shiv Puran' as textbook.

Lord Shiva's family is the sanatana / ancient family of all. Sadkhas attain enlightenment by the knowledge of the sanatana family. Every member of the family and every existence episode of each of them is full of transcendental knowledge.

Lord Shiv, the Lord of the transcendental worlds, is the lord of all lords and is the only lord who is worshipped in 'Murti' as well, as 'lingum'. All other lords and gods are worshipped in their 'murties'.

Lord Shiv is five Head Lord with three eyes equipped in each Head. He has ten beautiful arms. Goddess Parwati is His *shakti*. Lord Kartikey and Lord Ganesha are their sons.

Lord Shiv fountains Ganga from His central Head. *Nags* decorate the neck of the Lord as garlands Nandi has the privilege to be transcendental carrier of Lord Shiv.

1.2 Five head lord

Lord Shiv is lord of '**five heads**' with three eyes equipped in '**each head**'.

'**Each head**' of Lord fulfills distinct transcendental features in Shiv Lok / transcendental worlds / 5-space.

'**Five heads**' sustain the dimensional format of 5-space. 'Each head' being equipped with three eyes, this makes the transcendental worlds / 5-space, a solid dimensional order space.

The availability of as many as five solid dimensions for sustenance is a characteristics feature with whose chase one may glimpse the structural features of the representative regular bodies of 5-space / transcendental worlds.

Accepting, by definition, hyper cube-5 being the representative regular body of 5-space, and by inventing a special symbol for it, being \mathfrak{H} , the same may be taken as a fifth member of the sequential range of dimensional bodies, with first four members being (i) interval — , (ii) square \blacksquare , (iii) cube \boxplus and (iv) hyper cube-4 \boxtimes .

The distinguishing characteristic of hyper cube-5 over cube and hyper cube-4 is as that cube is a linear order body and hyper cube-4 is a spatial order body while hyper cube-5 is a solid order body.

These characteristics features of cube, hyper cube-4 and hyper cube-5 take us to the measures of the measuring rods accepted by the domains of these dimensional bodies.

The measures for the 3-space domain are linear parallel to the linear dimensions of 3-space, and the same for 4-space domain are spatial parallel to the spatial dimensions of 4-space.

The measures for the 5-space domain are solid parallel to the solid dimensions of 5-space. As such the domain of hyper cube 5 accepts solid measures parallel to the solid dimensional formats for its axes. The fact that the dimensional formats for the axes being 'solid' as such the axes themselves shall also be accepting 'linear measures' for their 'domains'.

It is this phenomenon of reaching at dimension of dimension level, which deserves to be comprehended and chased for their full range of features.

The other glaring feature of hyper cube 5 is that it accepts hyper boundary, as much as that as many as ten hyper cubes 4 synthesize and stitch the hyper boundary of the transcendental worlds.

This characteristics feature of hyper cube-5 as well distinguishes it from the set-ups of previous members of the sequential range of dimensional bodies.

One way to chase this distinguishing feature is as that

- (v) Interval is accepting a pair of points as its boundary,
- (vi) Square is accepting two pairs of lines as its boundary,
- (vii) Cube is accepting three pairs of surfaces as its boundary, And
- (viii) Hyper cube-4 is accepting four pairs of 'solids' as its boundary.

TRANSCENDENTAL FORMULATIONS

FIRST ELEVEN TRANSCENDENTAL FORMULATIONS

First amongst 1000 names of Lord Shiv is “शिवः / Shiv”. From this 1st formulation to 11th formulation महेश्वरः Maheshwara constitute one complete shaloka of Shiv Sahshtranam Satotram reciting these eleven transcendental names of Lord Shiv.

Lord Vishnu worships His Lord, Lord Shiv with 1000 transcendental names (formulations of transcendental features of Lord of transcendental worlds). These together are designated Shiv Sashtanam Satotram recited by Lord Vishnu. This scripture is part of Shri Shir Shiv Mahapuran, in its Koti Rudra Samhita as chapters 35-36. These 1000 transcendental formulations are composed as 131 shalokas, as shalokas 2 to 132, while the first shaloka of this scripture is spoken by *Sutta* to introduce and initiate the scripture for specific attention and focus for its fruit as being recited for the grace of Lord Maheshwara:

The first shaloka of this scripture of transcendental names recites eleven transcendental names of Lord Shiv:

Text in Sanskrit

शिवोः हरो मृडो रूद्रः पुष्करः पुष्पलोचनः ।
आर्थिगम्य सदानारः शर्वः शम्भुमहेश्वरः ॥२॥

Text indicating individual formulations

- (i) शिवोः (ii) हरो (iii) मृडो (iv) रूद्रः (v) पुष्करः (vi) पुष्पलोचनः ।
(vii) आर्थिगम्य (viii) सदानारः (ix) शर्वः (x) शम्भु (xi) महेश्वरः ॥२॥

Table of transcendental names

Sanskrit	Roman Script
शिवः	Shiva
हरः	Hara
मृडः	Mrida
रुद्रः	Rudra
पुष्करः	Pushkara
पुष्पलोचनः	Pushaplochna
आर्थिगम्य	Arthirgamaya
सदाचारः	Sadachara
शर्वः	Sharva
शम्भु	Shambhu
महेश्वरः ॥२॥	Maheshwara

These eleven transcendental formulations beginning with “शिवः Shiv” and taking us up till “महेश्वरः Maheshwara” availing artifice of eleven is parallel to the corresponding artifice and format of *Ekadash Rudra*/ eleven Rudras as incarnations of Lord Shiv/eleven geometries of real 5-Space/eleven versions of hyper cube-5.

These eleven transcendental formulations of transcendental world presided by Lord Shiv, together availing the artifice of eleven/ eleven versions of hyper cube-5 enlighten us about this being the very first transcendental glimpse of the transcendental world about which our comprehension should be of the order of perfection of intelligence attained by Sadhkas by permitting their transcending mind to chase itself as fulfill with ambrosia of the transcendental features of the transcendental world.

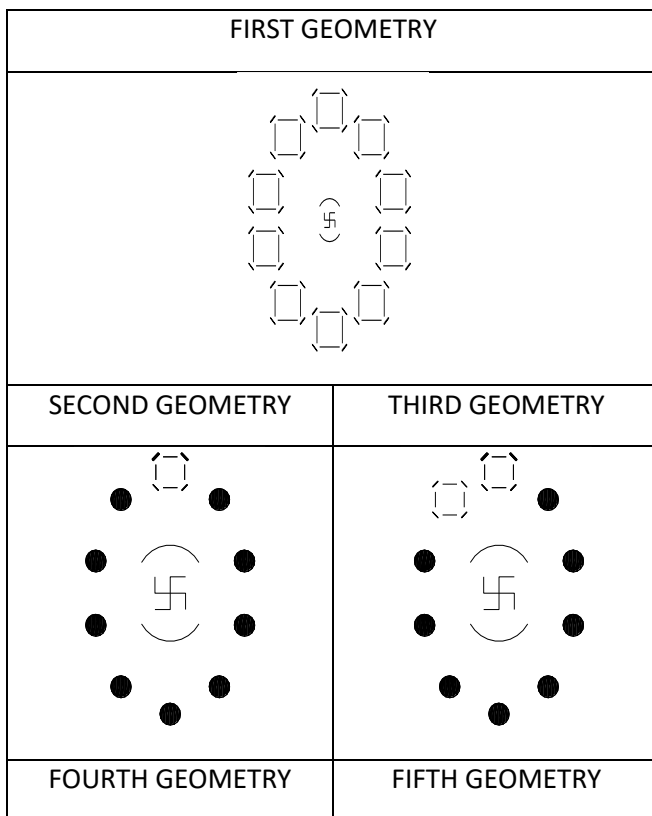
The artifice 131 is of generic number value format of value and order: NVF (DISCIPLINE CUBE). The first discipline feature of this discipline ‘Discipline cube’ is of approaching real 5-Space as solid dimensional order space accepting 11 geometries.

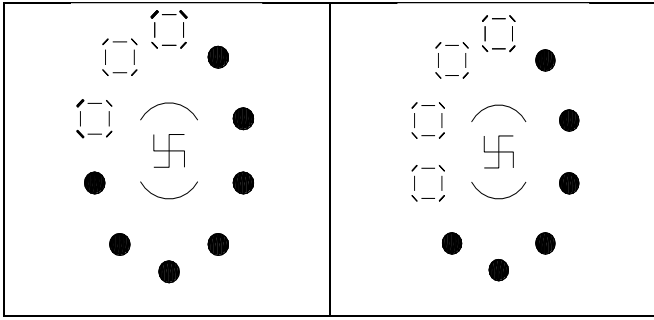
Hyper Cube-5 as representative body of 5-Space

The domain boundary ratio of Hyper cube-5 accepts formulation $A^5:10B^4$

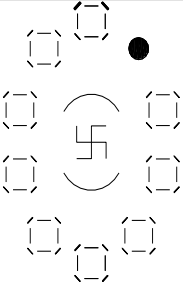
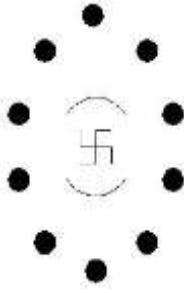
As such Hyper Cube-5 has eleven versions, namely, Hyper Cube-5 with all the ten hyper solid-4 boundary components, and with nine, eight, seven, six, five, four, three, two, one & no hyper solid-4 boundary component.

These eleven versions of Hyper Cube-5 are representative bodies of 11 geometries of 5-space.





SIXTH GEOMETRY	SEVENTH GEOMETRY
EIGHTH GEOMETRY	NINTH GEOMETRY

TENTH GEOMETRY	ELEVENTH GEOMETRY
 <p>The Tenth Geometry diagram features a central swastika symbol enclosed within a circle. This central figure is surrounded by ten dashed squares arranged in a circular pattern. The squares are positioned at the top, bottom, left, and right, as well as at the four corners of a larger square frame. A single solid black dot is located to the right of the top square.</p>	 <p>The Eleventh Geometry diagram features a central swastika symbol enclosed within a circle. This central figure is surrounded by eleven solid black dots arranged in a circular pattern. The dots are positioned at the top, bottom, left, and right, as well as at the four corners of a larger square frame.</p>

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Tables

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2. Step – 02 Shalokas composing set of 4, 5, 10 & 11 names
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10. Step – 10 Table of two fold transitions from ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of four names range

11. Step – 11 Table of two fold transitions from ranges values 4 to 11 to ranges 4-11

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12. Step – 12 Table of two fold transitions from ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of six names range

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Two fold flow chart for set of seven names range

14. Step – 14 Table of two fold transitions from

ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of eight names range
**15.Step – 15 Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11**

Two fold flow chart for set of nine names range
**16.Step – 16 Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11**

Two fold flow chart for set of ten names range

**17.Step – 17 Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11**

Two fold flow chart for set of eleven names range

**18.Step – 18 Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11**

Consolidated table of inward and
outward flow from each range of set of names

**19.Step – 19 Table of equal values pairs and triples
for the range 4, 5, 6, 7, 8, 9, 10, 11**

**20.Step – 20 Table of double digit reflecting pairs
numbers for the range (4, 5, 6, 7, 8, 9)**

**21.Step – 21 Table of double digit reflecting pairs
numbers for the range (4, 5, 6, 7, 8, 9)**

Double digit numbers and parallel transitions
for the range 4, 5, 6, 7, 8, 9

**22.Step – 22 Table of double digit reflecting pairs
numbers for the range (4, 5, 6, 7, 8, 9, 10, 11)
with (10, 11)**

Double digit numbers and parallel transitions
for the range 4, 5, 6, 7, 8, 9, 10, 11

- 23.Step – 23 Table of double digit numbers
of ten place value
- 24.Step – 24 Table of upper half of double digit numbers
of ten place value
- 25.Step – 25 Table of lower half of double digit numbers
of ten place value
- 26.Step – 26 Table of dimension fold – domain fold coordination

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Tables

Step – 01

Shalokawise Number Of Names

VMS&T 2013 :

Tables

Step – 01

Shalokawise Number Of Names

Sr. no.	Shaloka number	Number of names	Total number of names
1	2	11	11
2	3	7	18
3	4	7	25
4	5	9	34
5	6	7	41
6	7	10	51

7	8	9	60
8	9	7	67
9	10	8	75
10	11	8	83
11	12	10	93
12	13	8	101
13	14	11	112
14	15	9	121
15	16	8	129
16	17	8	137
17	18	9	146
18	19	10	156
19	20	7	163
20	21	8	171
21	22	8	179
22	23	7	186
23	24	8	194
24	25	7	201
25	26	7	208
26	27	7	215
27	28	9	224
28	29	9	233
29	30	9	242
30	31	8	250
31	32	8	258

32	33	9	267
33	34	7	274
34	35	10	284
35	36	9	293
36	37	8	301
37	38	8	309
38	39	9	318
39	40	9	327
40	41	6	333
41	42	6	339
42	43	7	346
43	44	7	353
44	45	7	360
45	46	8	368
46	47	9	377
47	48	8	385
48	49	9	394
49	50	8	402
50	51	8	410
51	52	8	418
52	53	9	427
53	54	8	435
54	55	8	443
55	56	9	452
56	57	7	459

57	58	7	466
58	59	9	475
59	60	8	483
60	61	10	493
61	62	7	500
62	63	8	508
63	64	7	515
64	65	8	523
65	66	6	529
66	67	7	536
67	68	6	542
68	69	7	549
69	70	7	556
70	71	8	564
71	72	8	572
72	73	7	579
73	74	6	585
74	75	8	593
75	76	9	602
76	77	8	610
77	78	7	617
78	79	7	624
79	80	8	632
80	81	7	639
81	82	8	647

82	83	7	654
83	84	8	662
84	85	6	668
85	86	6	674
86	87	6	680
87	88	10	690
88	89	7	697
89	90	8	705
90	91	4	709
91	92	6	715
92	93	6	721
93	94	6	727
94	95	9	736
95	96	8	744
96	97	7	751
97	98	7	758
98	99	7	765
99	100	8	773
100	101	9	782
101	102	8	790
102	103	8	798
103	104	5	803
104	105	6	809
105	106	7	816
106	107	8	824

107	108	7	831
108	109	10	841
109	110	7	848
110	111	8	856
111	112	6	862
112	113	7	869
113	114	6	875
114	115	7	882
115	116	7	889
116	117	9	898
117	118	9	907
118	119	7	914
119	120	9	923
120	121	6	929
121	122	5	934
122	123	8	942
123	124	5	947
124	125	5	952
125	126	6	958
126	127	7	965
127	128	7	972
128	129	6	978
129	130	8	986
130	131	8	994
131	132	6	1000

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Tables

Step – 02

Shalokas composing set of 4, 5, 10 & 11 names

Shalokas composing

set of 4 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	90	91	4	4

Shalokas composing

set of 5 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	103	104	5	5

2	121	122	5	10
3	123	124	5	15
4	124	125	5	20

**Shalokas composing
set of 10 names**

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	6	7	10	10
2	11	12	10	20
3	18	19	10	30
4	34	35	10	40
5	60	61	10	50
6	87	88	10	60
7	108	109	10	70

**Shalokas composing
set of 11 names**

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names

1	1	2	11	11
2	13	14	11	22

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Tables

Step – 03

Shalokas composing set of 6 names

Shalokas composing set of 6 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	40	41	6	6
2	41	42	6	12
3	65	66	6	18
4	67	68	6	24
5	73	74	6	30
6	84	85	6	36
7	85	86	6	42
8	86	87	6	48
9	91	92	6	54
10	92	93	6	60
11	93	94	6	66

12	104	105	6	72
13	111	114	6	78
14	113	114	6	84
15	120	121	6	90
16	125	126	6	96
17	128	129	6	102
18	131	132	6	108

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Tables

Step – 04

Shalokas composing set of 7 names

Shalokas composing set of 7 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	2	3	7	7
2	3	4	7	14
3	5	6	7	21
4	8	9	7	28
5	19	20	7	35
6	22	23	7	42
7	24	25	7	49
8	25	26	7	56
9	26	27	7	63
10	33	34	7	70
11	42	43	7	77

12	43	44	7	84
13	44	45	7	91
14	56	57	7	98
15	57	58	7	105
16	61	62	7	112
17	63	64	7	119
18	66	67	7	126
19	68	69	7	133
20	69	70	7	140
21	72	73	7	147
22	77	78	7	154
23	78	79	7	161
24	80	81	7	168
25	82	83	7	175
26	88	89	7	182
27	96	97	7	189
28	97	98	7	196
29	98	99	7	203
30	105	106	7	210
31	107	108	7	217
32	109	110	7	224
33	112	113	7	231
34	114	115	7	238
35	115	116	7	245
36	118	119	7	252

37	126	127	7	259
38	127	128	7	266

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Tables

Step – 05

Shalokas composing set of 8 names

Shalokas composing set of 8 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	9	10	8	08
2	10	11	8	16
3	12	13	8	24
4	15	16	8	32
5	16	17	8	40
6	20	21	8	48
7	21	22	8	56
8	23	24	8	64
9	30	31	8	72
10	31	32	8	80
11	36	37	8	88

12	37	38	8	96
13	45	46	8	104
14	47	48	8	112
15	49	50	8	120
16	50	51	8	128
17	51	52	8	136
18	53	54	8	144
19	54	55	8	152
20	59	60	8	160
21	62	63	8	168
22	64	65	8	176
23	70	71	8	184
24	71	72	8	192
25	74	75	8	200
26	76	77	8	208
27	79	80	8	216
28	81	82	8	224
29	83	84	8	232
30	89	90	8	240
31	95	96	8	248
32	99	100	8	256
33	101	102	8	264
34	102	103	8	272
35	106	107	8	280
36	110	111	8	288

37	122	123	8	296
38	129	130	8	304
39	130	131	8	312

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Tables

Step – 06

Shalokas composing set of 9 names

Shalokas composing set of 9 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	4	5	9	09
2	7	8	9	18
3	14	15	9	27
4	17	18	9	36
5	27	28	9	45
6	28	29	9	54
7	29	30	9	63
8	32	33	9	72
9	35	36	9	81
10	38	39	9	90
11	39	40	9	99

12	46	47	9	108
13	48	49	9	117
14	52	53	9	126
15	55	56	9	135
16	58	59	9	144
17	75	76	9	153
18	94	95	9	162
19	100	101	9	171
20	116	117	9	180
21	117	118	9	189
22	119	120	9	198

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Tables

Step – 07

Consolidated frequency of occurrence of

4, 5, 6, 7, 8, 9, 10, 11 names

Sr	Number of names	Frequency / Number of shalokas	Total	Grand Total
1	4	1	4	4
2	5	4	20	24
3	6	18	108	132
4	7	38	266	398
5	8	39	312	710
6	9	22	198	908
7	10	7	70	978
8	11	2	22	1000

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Tables

Step – 08

Table of transitions of ranges values 4 to 11

Sr	Range value	Transition for The ranges paring value	Total	Grand Total
1	4	(4, 6)	1	1
2	5	(5, 6), (5, 8)	2	3
3	6	(6, 4), (6, 5), (6, 6), (6, 7), (6, 8), (6, 10)	6	9
4	7	(7, 6), (7, 7), (7, 8), (7, 9), (7, 10)	5	14
5	8	(8, 5), (8, 6), (8, 7), (8, 8), (8, 9), (8, 10), (8, 11)	7	21
6	9	(9, 7), (9, 8), (9, 9), (9, 10)	4	25
7	10	(10, 6), (10, 7), (10, 8), (10, 9),	4	29
8	11	(11, 7), (11, 9)	2	31

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Tables

Step – 09

Table of transitions of ranges values 4 to 11

Culminating into ranges 4-11

Sr	Culminating Range value	Transition form	Total	Grand Total
1	4	(8, 4)	1	1
2	5	(5, 5) (6, 5), (8, 5)	3	4
3	6	(6, 4), (6, 5), (6, 6) (6, 7), (6, 8), (6, 10)	6	10
4	7	(6, 7), (7, 7), (8, 7), (9, 7), (10, 7), (11, 7)	6	16
5	8	(5, 8), (6, 8), (7, 8) (8, 8), (9, 8), (10, 8) (11, 8)	7	23
6	9	(7, 9), (8, 9), (9, 9) (10, 9), (11, 9)	5	28
7	10	(6, 10), (7, 10), (8, 10) (9, 10)	4	32

8	11	(8, 11)	1	33
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Tables

Step – 10

**Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11**

Two fold flow chart for set of four names range

11 10 9 8 7 6 5 4



4



4 5 6 7 8 9 10 11

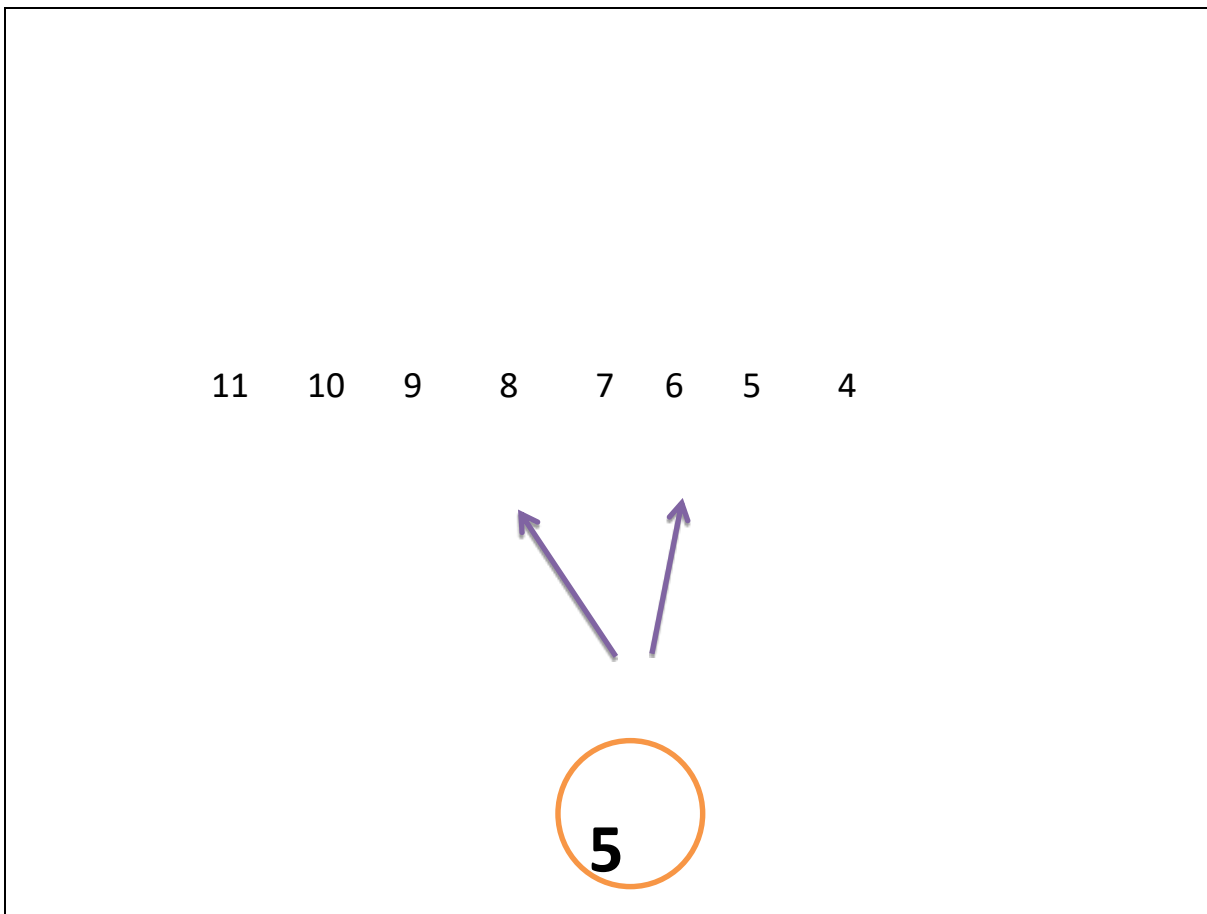
VMS&T 2013 :

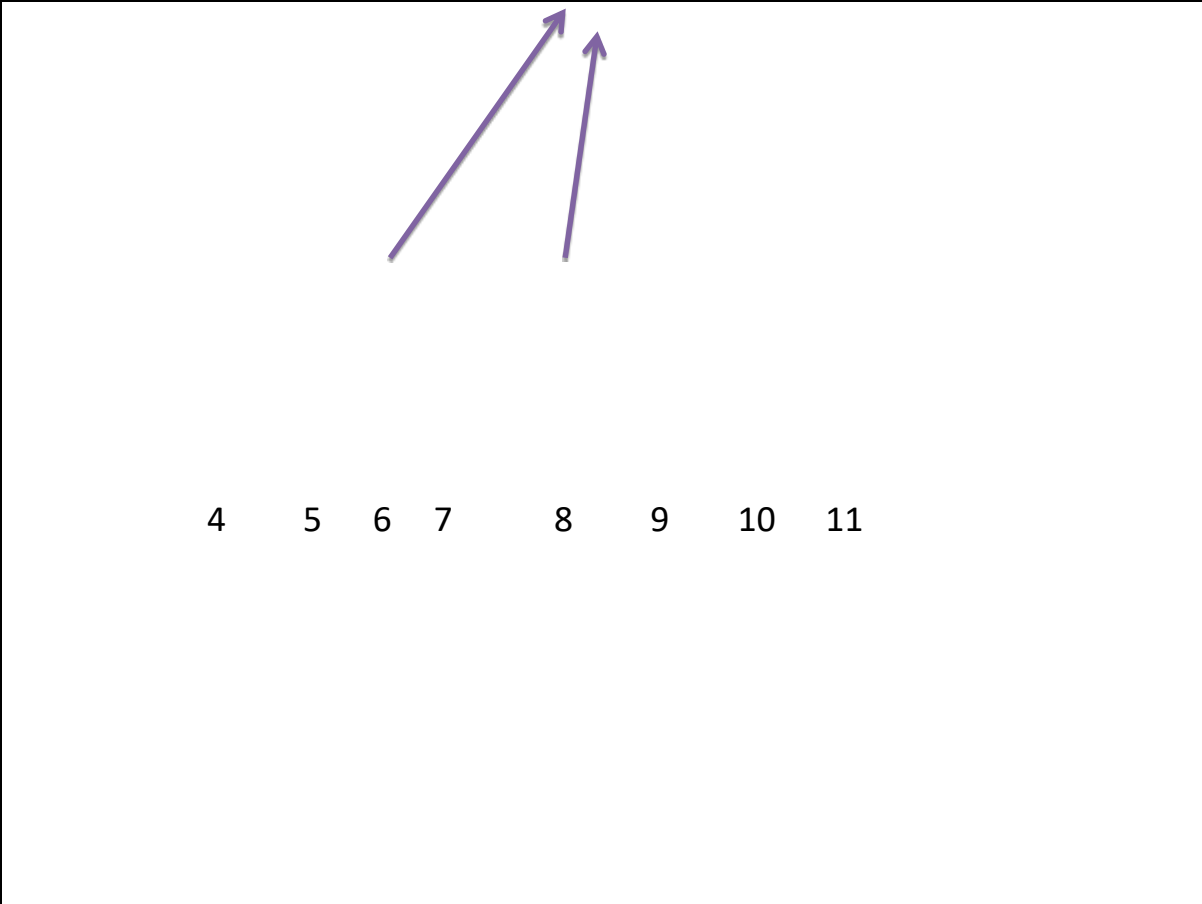
Tables

Step – 11

Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of five names range





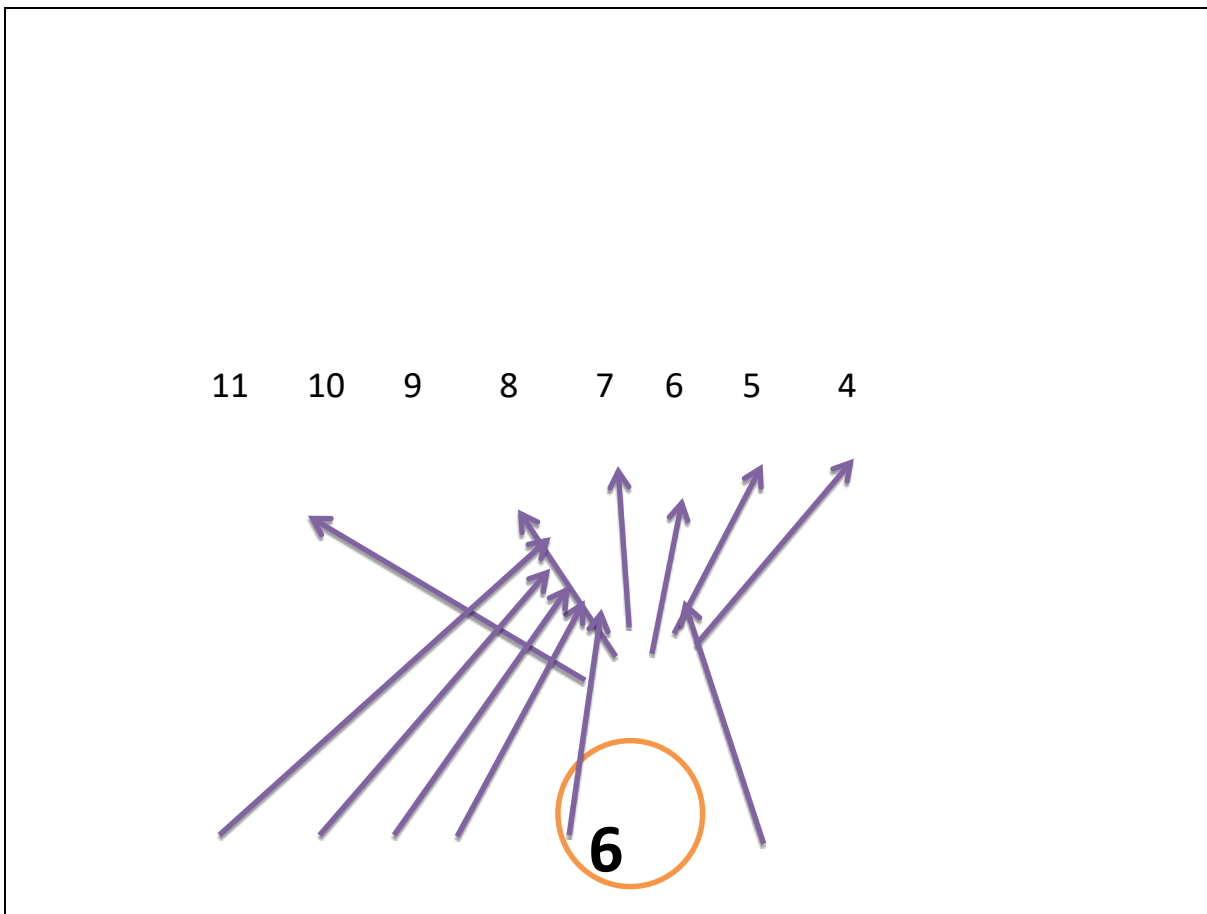
VMS&T 2013 :

Tables

Step – 12

Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of six names range



4 5 6 7 8 9 10 11

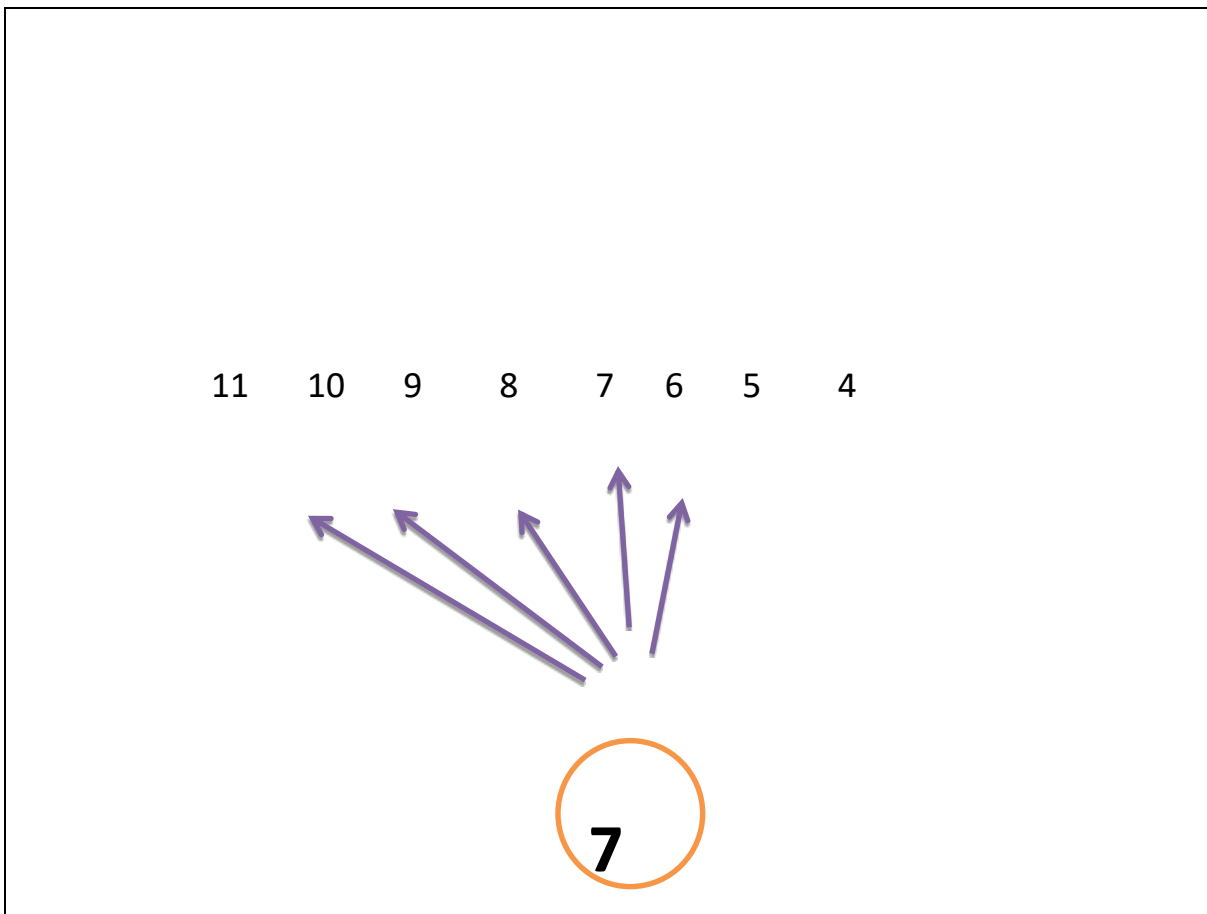
VMS&T 2013 :

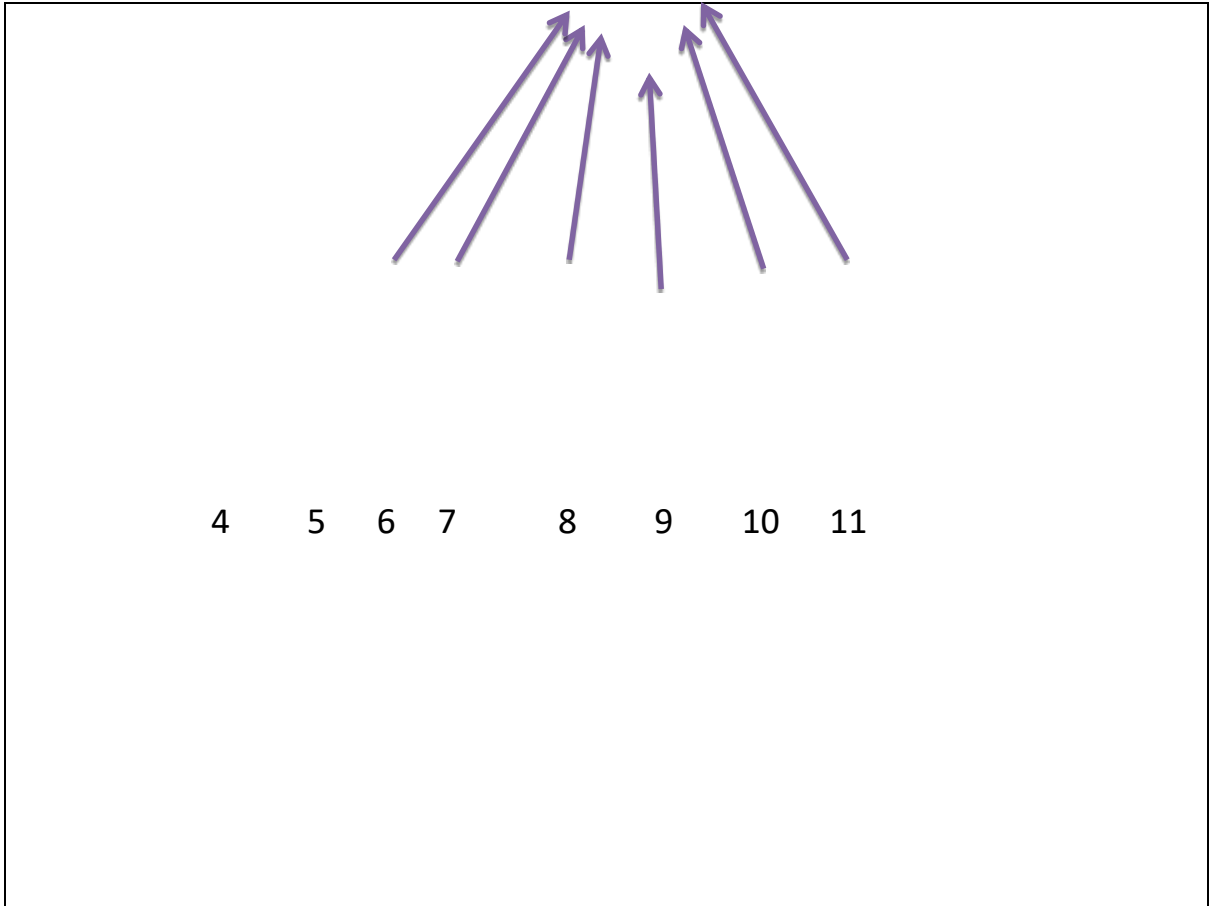
Tables

Step – 13

Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of seven names range





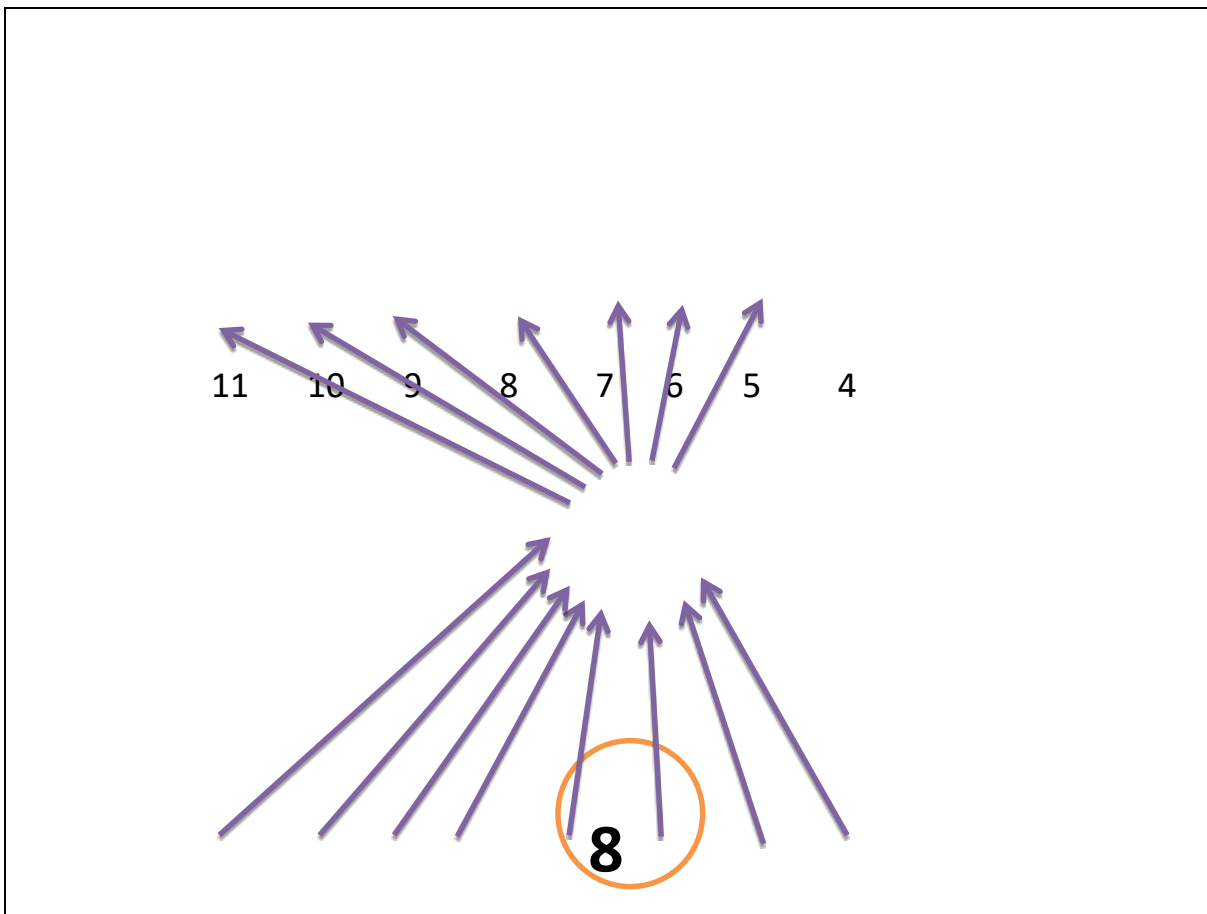
VMS&T 2013 :

Tables

Step – 14

Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of eight names range



4 5 6 7 8 9 10 11

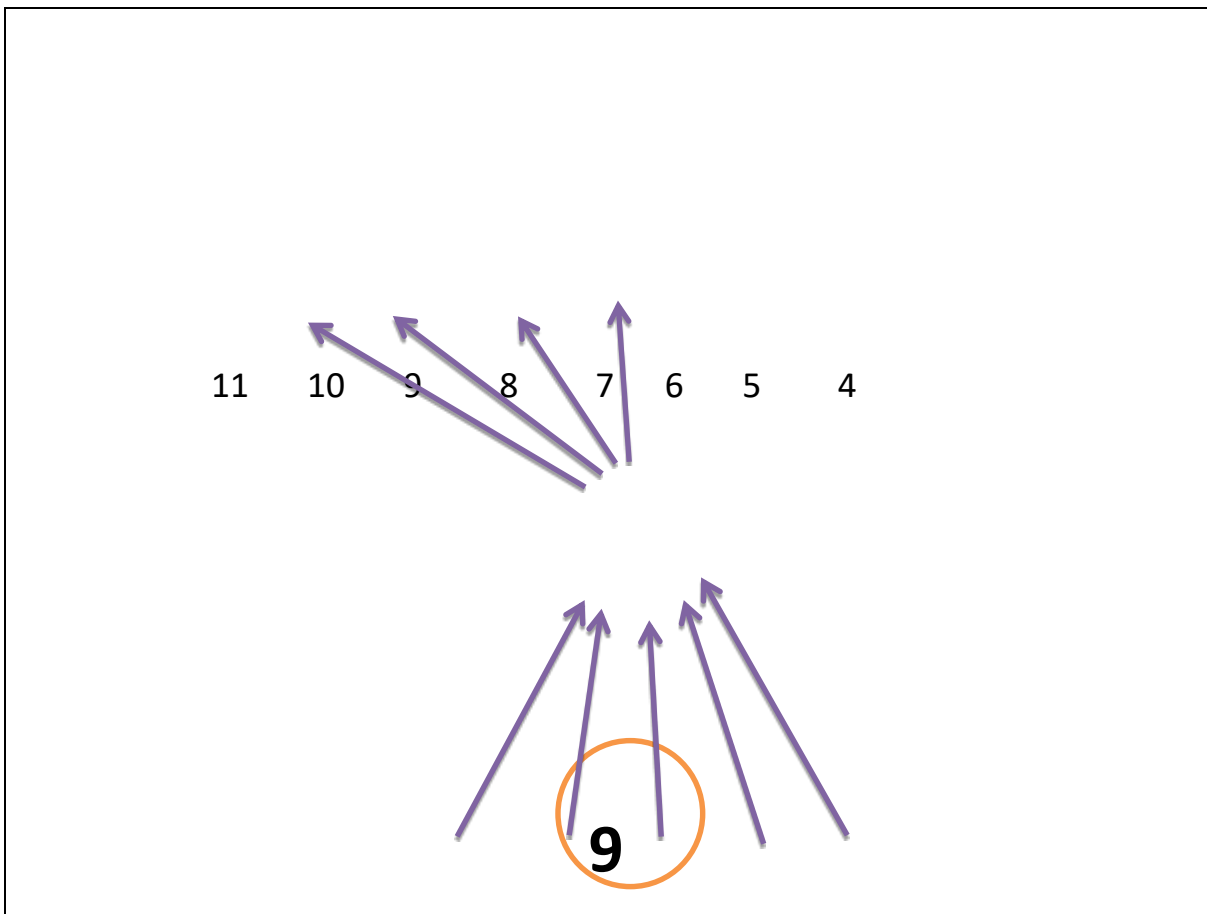
VMS&T 2013 :

Tables

Step – 15

Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of nine names range



4 5 6 7 8 9 10 11

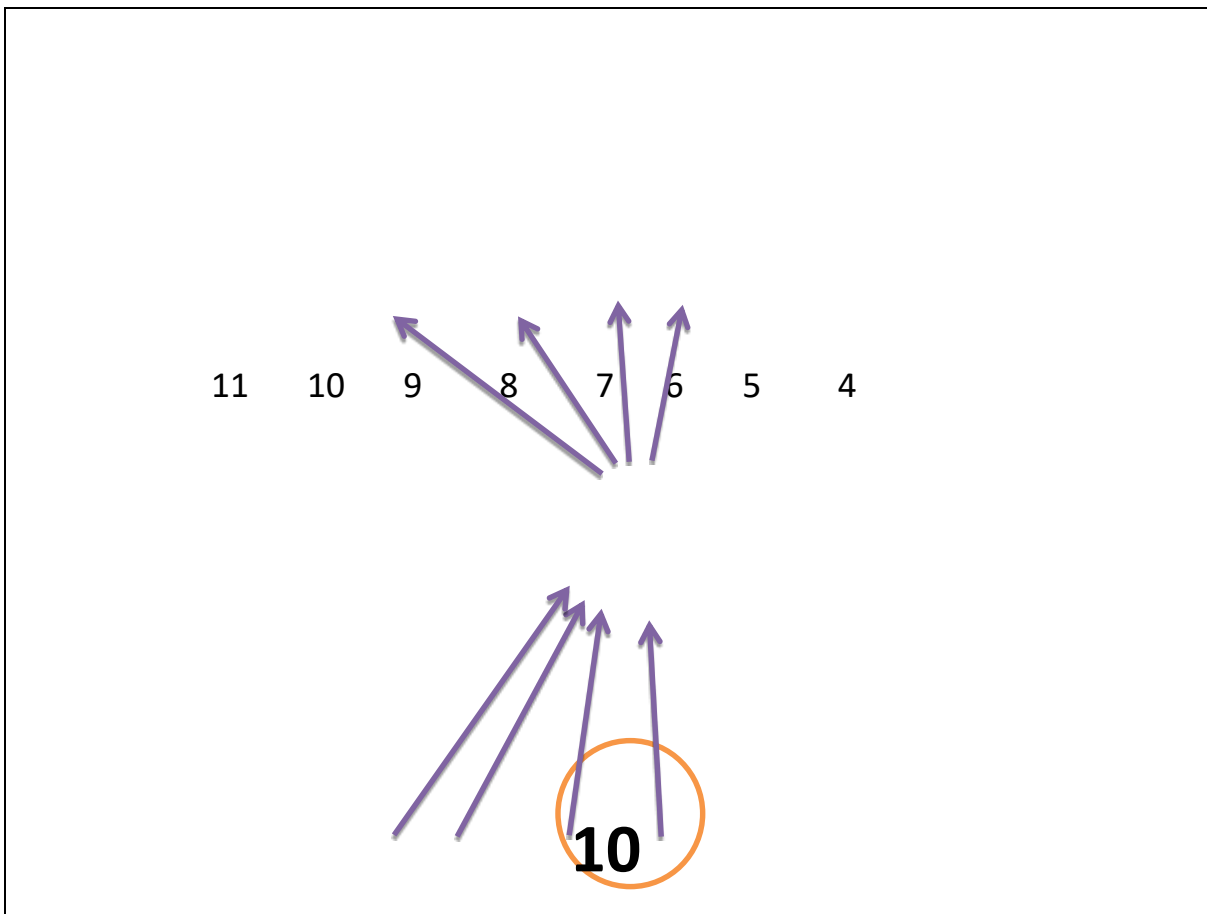
VMS&T 2013 :

Tables

Step – 16

Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of ten names range



4 5 6 7 8 9 10 11

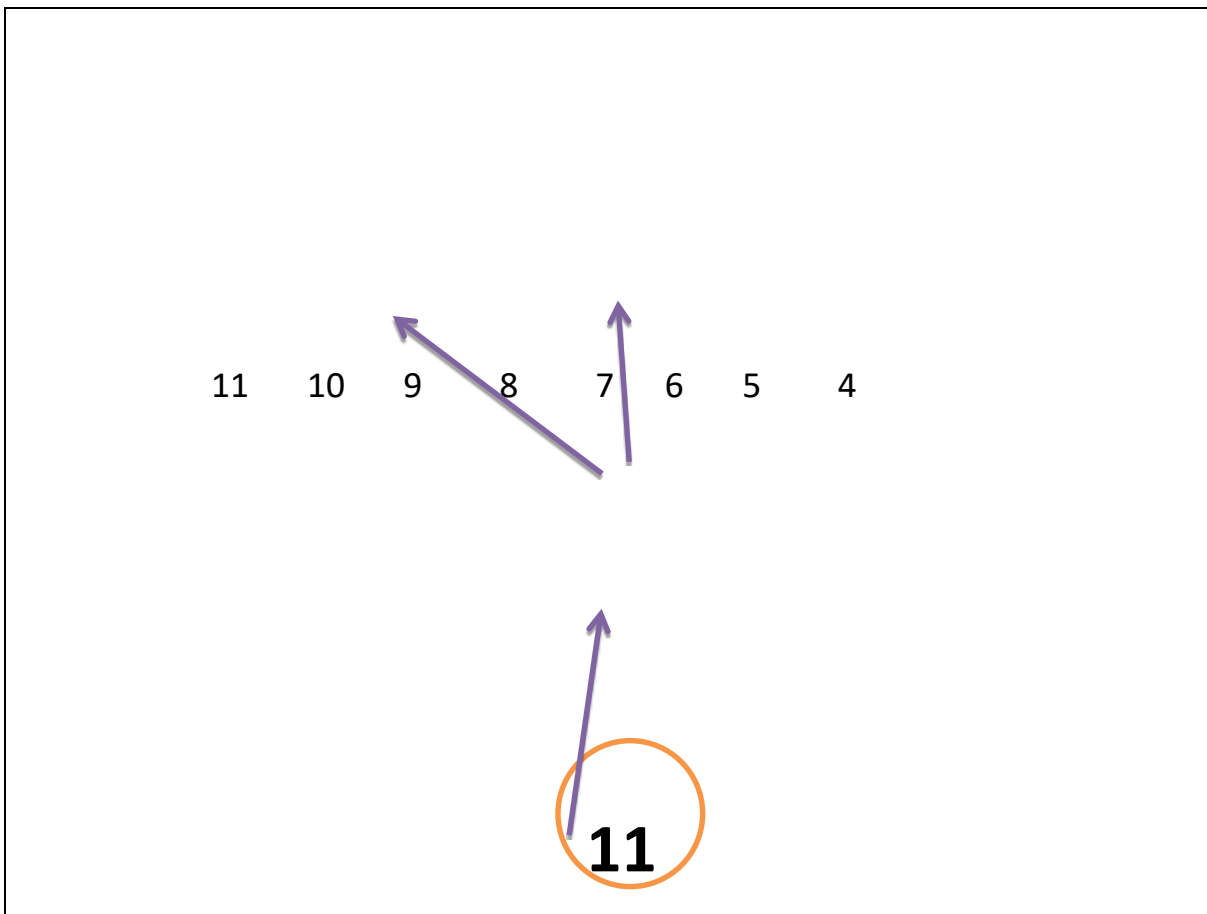
VMS&T 2013 :

Tables

Step – 17

Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of eleven names range



4 5 6 7 8 9 10 11

VMS&T 2013 :

Tables

Step – 18

**Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11**

Consolidated table of inward and
outward flow from each range of set of names

Sr. no	Number of names	Inward flow frequency	Outward flow frequency	Total frequency	Grand total Frequency
1	4	1	1	2	2
2	5	2	2	4	6
3	6	6	6	12	18
4	7	6	5	11	29
5	8	8	7	15	44
6	9	5	4	9	53
7	10	4	4	8	61
8	11	1	2	3	64

VMS&T 2013 :

Tables

Step – 19

Table of equal values pairs and triples
for the range 4, 5, 6, 7, 8, 9, 10, 11

Sr. no	Number of names	Equal values pair	Total pairs	Grand Total Of pairs	Equal values triples	Total triples	Grand total of triples
1	4	-----	-----	-----	-----	-----	-----
2	5	1	1	1	-----	-----	-----
3	6	-----	-----	-----	2	2	2
4	7	6	1	7	1	1	3
5	8	7	7	14	1	1	4
6	9	2	2	16	1	1	5
7	10	-----	-----	-----	-----	-----	-----
8	11	-----	-----	-----	-----	-----	-----

VMS&T 2013 :

Tables

Step – 20

Table of double digit reflecting pairs
numbers for the range (4, 5, 6, 7, 8, 9)

Sr. no	Double digit number	Reflection Pair	Total
1	44	44, 44	1
2	45	45, 54	2
3	46	46, 64	2
4	47	47, 74	2
5	48	48, 84	2
6	49	49, 94	2
7	55	55, 55	1
8	56	56, 65	2
9	57	57, 75	2
10	58	58, 85	2
11	59	59, 95	2

12	66	66, 66	1
13	67	67, 76	2
14	68	68, 86	2
15	69	69, 96	2
16	77	77, 77	1
17	78	78, 87	2
18	79	79, 97	2
19	88	88, 88	1
20	89	89, 98	2
21	99	99, 99	1

VMS&T 2013 :

Tables

Step – 21

Table of double digit reflecting pairs
numbers for the range (4, 5, 6, 7, 8, 9)

Double digit numbers and parallel transitions
for the range 4, 5, 6, 7, 8, 9

Sr. no	Double digit number	Corresponding transition	Transition Pair	Total
1	44	nil	Nil	0
2	45	Nil	Nil	0
3	46	(4, 6)	Nil	$\frac{1}{2}$
4	47	Nil	Nil	0
5	48	(8, 4)	Nil	$\frac{1}{2}$
6	49	Nil	Nil	0
7	55	(5, 5)	(5, 5), (5, 5)	1
8	56	(5, 6)	(5, 6), (6, 5)	1
9	57	Nil	Nil	0
10	58	(5, 8)	(5, 8), (8, 5)	1
11	59	(5, 9)	(5, 9), (9, 5)	1

12	66	(6, 6)	(6, 6), (6, 6)	1
13	67	(6, 7)	(6, 7), (7, 6)	1
14	68	(6, 8)	(6, 8), (8, 6)	1
15	69	Nil	Nil	0
16	77	(7, 7)	(7, 7), (7, 7)	1
17	78	(7, 8)	(7, 8), (8, 7)	1
18	79	(7, 9)	(7, 9), (9, 7)	1
19	88	(8, 8)	(8, 8), (8, 8)	1
20	89	(8, 9)	(8, 9), (9, 8)	1
21	99	(9, 9)	(9, 9), (9, 9)	1

VMS&T 2013 :

Tables

Step – 22

Table of double digit reflecting pairs
numbers for the range (4, 5, 6, 7, 8, 9, 10, 11)
with (10, 11)

Double digit numbers and parallel transitions
for the range 4, 5, 6, 7, 8, 9, 10, 11

Sr. no	Double digit number	Corresponding transition	Transition Pair	Total
1	104	(10, 4) NA		
2	105	(10, 5) NA		
3	106	(10, 6) NA		
4	107	(10, 7)	(10, 7), (7, 10)	
5	108	(10, 8)	(10, 8), (8, 10)	
6	109	(10, 9)	(10, 9), (9, 10)	
7	110	(10, 10) NA		
8	111	(10, 11) NA		
9	114	(11, 4) NA		
10	115	(11, 5) NA		

11	116	(11, 6) NA		
12	117	(11, 7)	(11, 7), ----	
13	118	(11, 8)	(8, 11), (11, 8)	
14	119	(11, 9)	(9, 11), (11, 9)	
15	120	(11, 10) NA		
16	121	(11, 11) NA		

VMS&T 2013 :

Tables

Step – 23

Table of double digit numbers of ten place value

01	02	03	04	05	06	07	08	09	
10	11	12	13	14	15	16	17	18	
19	20	21	22	23	24	25	26	27	
28	29	30	31	32	33	34	35	36	
37	38	39	40	41	42	43	44	45	
46	47	48	49	50	51	52	53	54	
55	56	57	58	59	60	61	62	63	
64	65	66	67	68	69	70	71	72	
73	74	75	76	77	78	79	80	81	
82	83	84	85	86	87	88	89	90	
91	92	93	94	95	96	97	98	99	

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Tables

Step – 25

Table of lower half of double digit numbers
of ten place value

	19								
	28	29							
	37	38	39						
	46	47	48	49					
	55	56	57	58	59				
	64	65	66	67	68	69			
	73	74	75	76	77	78	79		
	82	83	84	85	86	87	88	89	
	91	92	93	94	95	96	97	98	99

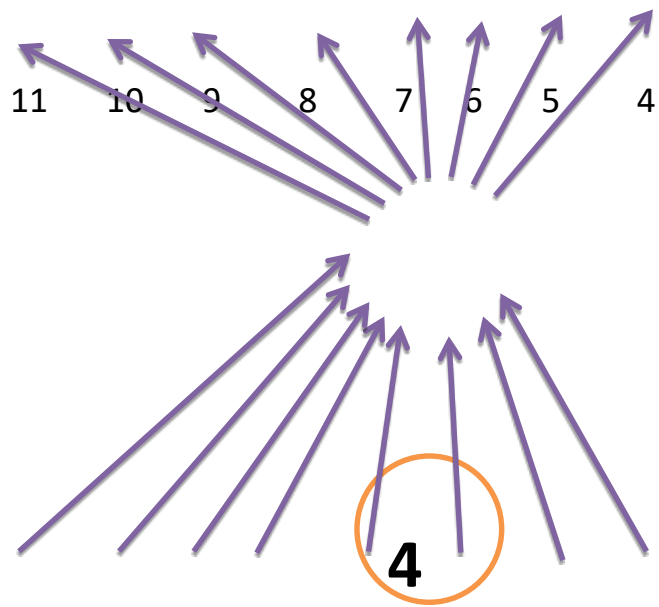
VMS&T 2013 :

Tables

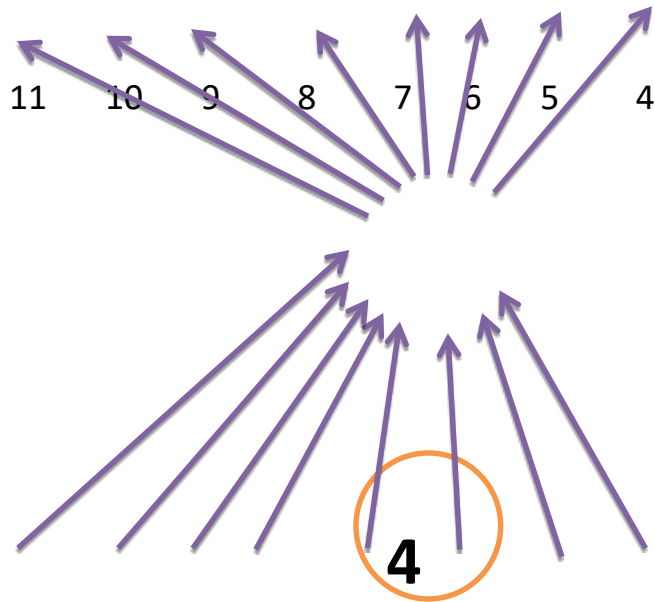
Step – 26

Table of dimension fold – domain fold coordination

Sr	Dimensional order	Dimensional value	Domain value	Summation value
1	Linear	31	33	64
2	Spatial	42	44	66
3	Solid	53	55	108
4	Hyper sold 4	64	66	130
5	Hyper sold 5	75	77	132*
6	Hyper sold 6	86	88	154
7	Hyper sold 7	97	99	196



4 5 6 7 8 9 10 11



4 5 6 7 8 9 10 11

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26. Table – 26 Table (9, 9)
27. Table – 27 Table (9, 10)
28. Table – 28 Table (10, 9)

11									0	79
<u>Total</u>	<u>0</u>	<u>1</u>	<u>6</u>	<u>17</u>	<u>25</u>	<u>21</u>	<u>7</u>	<u>2</u>		Grand Total
Grand total	0	1	7	24	49	70	77	79		

	1	4	17	39	51	52	52	52	5		
Total	1	3	13	22	12	1	0	0	0	Total	Grand Total
Sr											
4										0	0
5										0	0
6										3	3
7			*							8	11
8				*						16	27
				*							
9				*	*					16	43
10										8	51
11										1	52
*	4	5	6	7	8	9	10	<u>1</u>	<u>1</u>	Total	Grand Total
4										1	1
5										4	5

6			*	*					16	21
7				* *	* *	*			33	54
8					* 	*			18	72
9									7	79
10									0	79
11									0	79
<u>Tota</u> l	<u>0</u>	<u>1</u>	<u>6</u>	<u>17</u>	<u>25</u>	<u>21</u>	<u>7</u>	<u>2</u>		Grand Total
Grand total	0	1	7	24	49	70	77	7 9		

02

Table of 4

serial	shalok			shalok
no	no	names	names	no
90	91	4	6	92

serial
no shalokno names names shalokno

89

90	8	4
----	---	---

91

03

Table of 5

serial no	shalok no	names	names	shalok no
123	124	5	5	125

serial no	shalok no	names	names	shalok no
103	104	5	6	105
121	122	5	8	123
123	124	5	5	125
124	125	5	6	126

serial no	shalok no	names	names	shalok no
102	103	8	5	104
120	121	6	5	122
122	123	8	5	124
123	124	5	5	125

04

Table of 6

serial no	shalok no	names	names	shalok no
40	41	6	6	42
41	42	6	7	43
65	66	6	7	67
67	68	6	7	69
73	74	6	8	75
84	85	6	6	86
85	86	6	6	87
86	87	6	10	88
91	92	6	6	93
92	93	6	6	94
93	94	6	9	95
104	105	6	7	106
111	112	6	7	113
113	114	6	7	115
120	121	6	5	122
125	126	6	7	127
128	129	6	8	130
131	132	6	0	133

serial shalok shalok
no no names names no

39	40	9	6	41
40	41	6	6	42
64	65	8	6	66
66	67	7	6	68
72	73	7	6	74
83	84	8	6	85
84	85	6	6	86
85	86	6	6	87
90	91	4	6	92
91	92	6	6	93
92	93	6	6	94
103	104	5	6	105
110	111	8	6	112
112	113	7	6	114
119	120	9	6	121
124	125	5	6	126
127	128	7	6	129
130	131	8	6	132

serial shalok shalok
no no names names no

40	41	6	6	42
----	----	---	---	----

84	85	6	6	86
85	86	6	6	87
91	92	6	6	93
92	93	6	6	94

05

Table of 7

serial no	shalok no	shalok names	shalok names	shalok no
2	3	7	7	4
3	4	7	9	5
5	6	7	10	7
8	9	7	8	10
19	20	7	8	21
22	23	7	8	24
24	25	7	7	26
25	26	7	7	27
26	27	7	9	28
33	34	7	10	35
42	43	7	7	44
43	44	7	7	45
44	45	7	8	46
56	57	7	7	58

57	58	7	9	59
61	62	7	8	63
63	64	7	8	65
66	67	7	6	68
68	69	7	7	70
69	70	7	8	71
72	73	7	6	74
77	78	7	7	79
78	79	7	8	80
80	81	7	8	82
82	83	7	8	84
88	89	7	8	90
96	97	7	7	98
97	98	7	7	99
98	99	7	8	100
105	106	7	8	107
107	108	7	10	109
109	110	7	8	111
112	113	7	6	114
114	115	7	7	116
115	116	7	9	117
118	119	7	9	120
126	127	7	7	128
127	128	7	6	129

serial shalok shalok
no no names names no

1	2	11	7	3
2	3	7	7	4
4	5	9	7	6
7	8	9	7	9
18	19	10	7	20
21	22	8	7	23
23	24	8	7	25
24	25	7	7	26
25	26	7	7	27
32	33	9	7	34
41	42	6	7	43
42	43	7	7	44
43	44	7	7	45
55	56	9	7	57
56	57	7	7	58
60	61	10	7	62
62	63	8	7	64
65	66	6	7	67
67	68	6	7	69
68	69	7	7	70
71	72	8	7	73

76	77	8	7	78
77	78	7	7	79
79	80	8	7	81
81	82	8	7	83
87	88	10	7	89
95	96	8	7	97
96	97	7	7	98
97	98	7	7	99
104	105	6	7	106
106	107	8	7	108
108	109	10	7	110
111	112	6	7	113
113	114	6	7	115
114	115	7	7	116
117	118	9	7	119
125	126	6	7	127
126	127	7	7	128

serial no	shalok no	names	names	shalok no
2	3	7	7	4
24	25	7	7	26
25	26	7	7	27
42	43	7	7	44

43	44	7	7	45
56	57	7	7	58
68	69	7	7	70
77	78	7	7	79
96	97	7	7	98
97	98	7	7	99
114	115	7	7	116
126	127	7	7	128

06

Table of 8

serial no	shalok no	names	names	shalok no
9	10	8	8	11
10	11	8	10	12
12	13	8	11	14
15	16	8	8	17
16	17	8	9	18
20	21	8	8	22
21	22	8	7	23
23	24	8	7	25
30	31	8	8	32
31	32	8	9	33

36	37	8	8	38
37	38	8	9	39
45	46	8	9	47
47	48	8	9	49
49	50	8	8	51
50	51	8	8	52
51	52	8	9	53
53	54	8	8	55
54	55	8	9	56
59	60	8	10	61
62	63	8	7	64
64	65	8	6	66
70	71	8	8	72
71	72	8	7	73
74	75	8	9	76
76	77	8	7	78
79	80	8	7	81
81	82	8	7	83
83	84	8	6	85
89	90	8	4	91
95	96	8	7	97
99	100	8	9	101
101	102	8	8	103
102	103	8	5	104

106	107	8	7	108
110	111	8	6	112
122	123	8	5	124
129	130	8	8	131
130	131	8	6	132

serial no	shalok no	names	names	shalok no
8	9	7	8	10
9	10	8	8	11
11	12	10	8	13
14	15	9	8	16
15	16	8	8	17
19	20	7	8	21
20	21	8	8	22
22	23	7	8	24
29	30	9	8	31
30	31	8	8	32
35	36	9	8	37
36	37	8	8	38
44	45	7	8	46
46	47	9	8	48
48	49	9	8	50

49	50	8	8	51
50	51	8	8	52
52	53	9	8	54
53	54	8	8	55
58	59	9	8	60
61	62	7	8	63
63	64	7	8	65
69	70	7	8	71
70	71	8	8	72
73	74	6	8	75
75	76	9	8	77
78	79	7	8	80
80	81	7	8	82
82	83	7	8	84
88	89	7	8	90
94	95	9	8	96
98	99	7	8	100
100	101	9	8	102
101	102	8	8	103
105	106	7	8	107
109	110	7	8	111
121	122	5	8	123
128	129	6	8	130
129	130	8	8	131

serial no	shalok no	names	names	shalok no
9	10	8	8	11
15	16	8	8	17
20	21	8	8	22
30	31	8	8	32
36	37	8	8	38
49	50	8	8	51
50	51	8	8	52
53	54	8	8	55
70	71	8	8	72
101	102	8	8	103
129	130	8	8	131

07

Table of 9

serial no	shalok no	names	names	shalok no
4	5	9	7	6
7	8	9	7	9
14	15	9	8	16
17	18	9	10	19

27	28	9	9	29
28	29	9	9	30
29	30	9	8	31
32	33	9	7	34
35	36	9	8	37
38	39	9	9	40
39	40	9	6	41
46	47	9	8	48
48	49	9	8	50
52	53	9	8	54
55	56	9	7	57
58	59	9	8	60
75	76	9	8	77
94	95	9	8	96
100	101	9	8	102
116	117	9	9	118
117	118	9	7	119
119	120	9	6	121

serial no	shalok no	shalok names	shalok names	shalok no
3	4	7	9	5
6	7	10	9	8

13	14	11	9	15
16	17	8	9	18
26	27	7	9	28
27	28	9	9	29
28	29	9	9	30
31	32	8	9	33
34	35	10	9	36
37	38	8	9	39
38	39	9	9	40
45	46	8	9	47
47	48	8	9	49
51	52	8	9	53
54	55	8	9	56
57	58	7	9	59
74	75	8	9	76
93	94	6	9	95
99	100	8	9	101
115	116	7	9	117
116	117	9	9	118
118	119	7	9	120

serial shalok shalok
no no names names no

27	28	9	9	29
28	29	9	9	30
38	39	9	9	40
116	117	9	9	118

08

Table of 10

serial no	shalok no	names	names	shalok no
6	7	10	9	8
11	12	10	8	13
18	19	10	7	20
34	35	10	9	36
60	61	10	7	62
87	88	10	7	89
108	109	10	7	110

serial no	shalok no	names	names	shalok no
5	6	7	10	7
10	11	8	10	12
17	18	9	10	19
33	34	7	10	35
59	60	8	10	61
86	87	6	10	88
107	108	7	10	109

09

Table of 11

serial no	shalok no	names	names	shalok no
1	2	11	7	3
13	14	11	9	15

serial no	shalok no	Names	names	shalok no
12	13	8	11	14

10

Table (4, 6)

serial no	shalok no	Names	names	shalok no
90	91	4	6	92

11

Table (8, 4)

serial no	shalok no	Names	names	shalok no
89	90	8	4	91

12

Table (5, 6)

serial no	shalok no	Names	names	shalok no
103	104	5	6	105
124	125	5	6	126

13

Table (6, 5)

serial no	shalok no	Names	names	shalok no
120	121	6	5	122

14

Table (5, 8)

serial no	shalok no	Names	names	shalok no
121	122	5	8	123

15

Table (8, 5)

serial no	shalok no	names	names	shalok no
102	103	8	5	104
122	123	8	5	124

16

Table (6, 7)

serial no	shalok no	names	names	shalok no
41	42	6	7	43
65	66	6	7	67
67	68	6	7	69
104	105	6	7	106
111	112	6	7	113

113	114	6	7	115
125	126	6	7	127

17

Table (7, 6)

serial no	shalok no	names	names	shalok no
66	67	7	6	68
72	73	7	6	74
112	113	7	6	114
127	128	7	6	129

18

Table (6, 8)

serial no	shalok no	names	names	shalok no
73	74	6	8	75
128	129	6	8	130

19

Table (8, 6)

serial no	shalok no	names	names	shalok no
-----------	-----------	-------	-------	-----------

64	65	8	6	66
83	84	8	6	85
110	111	8	6	112
130	131	8	6	132

20

Table (7, 8)

serial no	shalok no	names	names	shalok no
8	9	7	8	10
19	20	7	8	21
22	23	7	8	24
44	45	7	8	46
61	62	7	8	63
63	64	7	8	65
69	70	7	8	71
78	79	7	8	80
80	81	7	8	82
82	83	7	8	84
88	89	7	8	90
98	99	7	8	100
105	106	7	8	107
109	110	7	8	111

21

Table (8, 7)

serial no	shalok no	names	names	shalok no
21	22	8	7	23
23	24	8	7	25
62	63	8	7	64
71	72	8	7	73
76	77	8	7	78
79	80	8	7	81
81	82	8	7	83
95	96	8	7	97
106	107	8	7	108

22

Table (7, 9)

serial no	shalok no	names	names	shalok no
3	4	7	9	5
26	27	7	9	28
57	58	7	9	59
115	116	7	9	117
118	119	7	9	120

23

Table (9, 7)

serial no	shalok no	names	names	shalok no
4	5	9	7	6
7	8	9	7	9
32	33	9	7	34
55	56	9	7	57
117	118	9	7	119

24

Table (8, 9)

serial no	shalok no	names	names	shalok no
16	17	8	9	18
31	32	8	9	33
37	38	8	9	39
45	46	8	9	47
47	48	8	9	49
51	52	8	9	53
54	55	8	9	56
74	75	8	9	76
99	100	8	9	101

25

Table (9, 8)

serial no	shalok no	names	names	shalok no
14	15	9	8	16
29	30	9	8	31
35	36	9	8	37
46	47	9	8	48
48	49	9	8	50
52	53	9	8	54
58	59	9	8	60
75	76	9	8	77
94	95	9	8	96
100	101	9	8	102

26

Table (9, 9)

serial no	shalok no	names	names	shalok no
27	28	9	9	29
28	29	9	9	30
38	39	9	9	40
116	117	9	9	118

27

Table (9, 10)

serial no	shalok no	names	names	shalok no
17	18	9	10	19

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Table (10, 9)

serial no	shalok no	names	names	shalok no
6	7	10	9	8
34	35	10	9	36

			1	4	8	2				
Total										
Sr										
4										
5										
6										
7										1
8										
9										13
					*					
10										1
11										
*	4	5	6	7	8	9	10	<u>1</u>	Tota	Gran
								<u>1</u>	l	d
										Total
4										
5										
6										2
7										5
						*				

8					 * *				10
9									7
10									
11									
<u>Total</u>									
Grand total			1	1	19	2	1		

Grand d total		6							
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VMS & T Course – 02

Introductory Lessons

Lesson – 02

Creative order to transcendental order

1. Focus of present course is going to be from creative order (4-space as dimensional order) to transcendental order (5-space) in the role of dimension.
2. This focus would be parallel to transition from artifice 4 to artifice 5 parallel to it the focus would be for transition from 4-space to 5-space.
3. In a way, it would be a transition from the format of hyper cube 4 to hyper cube 5.
4. This as such shall be taking from format of four fold manifestation layers (4, 5, 6, 7) to format of four fold manifestation layer (5, 6, 7, 8)
5. Chase of this transition as such shall be taking us to five fold set up (4, 5, 6, 7, 8) / (4-space as dimension, 5-space as boundary, 6-space as domain, 7-space as origin, 8-space as transcendence base)
6. This shift from four fold manifestation format (4, 5, 6, 7) to five fold transcendence format (4, 5, 6, 7, 8) as a transition from four fold manifestation layer (4, 5, 6, 7) to four fold manifestation layer (5, 6, 7, 8) shall be focusing upon the need of simultaneous handling of a pair of manifestation layers.

7. This simultaneous handling of a pair of consecutive manifestation layers would amount to simultaneous handling of a pair of consecutive hyper cubes.
8. This feature of simultaneous handling of pair of consecutive hyper cubes would mean the simultaneous handling of (i) pair of consecutive dimensional order (ii) pair of consecutive boundary set ups (iii) pair of consecutive domains and (iv) pair of origins immediately super imposed upon each other as compactified pair of origins
9. As the manifested creations as set ups of four folds is the phenomenon of creators space (4-space) which is of a spatial dimensional order, as such, it shall be working out 4 x 4 format for full expression for each fold of manifestation layer itself being a manifestation layer .
10. With it the chase for transition from set ups of manifested creations to their transcendental base would require chase for all the four roles (as dimension fold, boundary fold, domain fold, origin fold) for each space and ahead for transcendence to the transcendental base through the origin fold, it shall be bringing into an organization in terms of which while on the one hand along one axis of the spatial order shall be of an affine progression that is the progression being of equal values (which may be looked at as addition of only zero value at each step)
11. Further, along the second axis, there shall be a sequential progression with values at each step having an addition of unit value along the second axis of the spatial order.
12. This pair of progression streams shall be of progression steps (i) n, n, \dots (ii) $m, m + 1, m + 2, \dots$
13. The chase of an infinite affine surface format for the spatial order may be appreciated and comprehended fully by having a start with a finite square with a two dimensional frame embedded

at the center of the square (say a pair of axes with a right angle separation).

14. The transformation of such finite square into infinite square shall be permitting a shift for a two dimensional frame from existing state to a state where the pair of axes taking placements of the pair of diagonal of the square.

15. This in a way would be of the nature of transition and transformation the symbol for addition (+) format features into the symbol of multiplication (x) format features.

16. This feature of super imposition of addition and multiplication operations in affine surface set up (spatial order) is going to be parallel to the feature of $2+2 = 2 \times 2 = (-2) \times (-2)$

17. The above features may be appreciated in reference to the following expression for four consecutive manifestation layers of four folds:

-2	-1	0	1
-1	0	1	2
0	1	2	3
1	2	3	4

18. The north east diagonal of above expression format is of affine values at each step. However the vests out diagonal is carrying sequential progression values (-1 space, 1, 3, 5.)

19. In general the expression features along above format would be:

n-3	n-2	n-1	n
n-2	n-1	n	n+1
n-1	n	n+1	n+2
n	n+1	n+2	n+3

20. The north east diagonal carries affine values progression of value n at each step while the west south diagonal carries sequential progression $n-3, n-1, n+1, n+3$

21. The above 4×4 format with its extension to 5×5 format shall be retaining above features and hence the attainment of transition being of the features of transition from 4×4 format to 5×5 format for having transition from four fold manifestation layers format to five fold transcendental ranges format.

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Dr. S. K. Kapoor

VMS & T Course – 02

Introductory Lessons

Lesson – 03

Manifestation features of hyper cubes and of hyper cube 5 in particular

1. Hyper cube 5 is representative regular body of 5-space as domain fold of hyper cube 5 is expression of features of 5-space content.
2. Hyper cube 5 is of four fold manifestation features as in its case, 3-space plays the role of dimension, 4-space plays the role of boundary. 5-space itself plays the role of domain and 6-space plays the role of origin.
3. The domain boundary ratio for hyper cube 5 is $A^5: 10 B^4$.
4. Here in this case, 1-space plays the role of dimension of dimension of 5-space.
5. The dimensional frame of 5-space consist of 5 solid dimensions (3-space in the role of dimension, 4-space plays the role of origin of solid dimensional frame of 5 solid dimensions.
6. 4-space accepts 5 non negative geometries.
7. The total geometries of 4-space are 9 while boundary of 4-space is solid (3-space in the role of boundary and same is of eight components (8 cubes) parallel to 8 sub cubes of cube, which is further parallel to 8 octant cut of 3-space

VMS & T Course – 02

Transcendental code values of formulations

Section

Five fold orbitals of transcendental domains

1. This is a complete scripture preserved in Shiv Puran Samhita.
2. It is a scripture of 189 shalokas.
3. It is the enlightenment is by Upmanuyu Rishi, son of Lord Krishna, incarnation of Lord Vishnu.
4. The shalokas 1 to 48, constitutes first orbital enlightenment,
5. Shalokas 49 to 117 ½ constitute enlightenment about second orbital.
6. Shaloka 118 to 123 ½ constitute enlightenment of third orbital.
7. Shalokas 126 to 163 constitute enlightenment of fourth orbital.
8. Shalokas 164 to 189 constitute enlightenment of fifth orbital.

स्तोत्रं वक्ष्यामि ते कृष्ण पञ्जावरणमार्गतः

योगेश्वरमिदं पुण्यं कर्म येन समाप्यते ।१।।

जय जय जगदेकनाथ शम्भो प्रकृतिमनोहर नित्यचित्स्वभाव ।

अतिगतकलुषप्रज्जवाचा मपि मनसां पदवीमतीततत्त्वम् ।२।।

स्वभावनिर्मलाभोग जय सुन्दरचेष्टित ।

स्वामतुल्यमहाशक्ते जय शुद्धगुणार्णव ।३।।

अनन्तकान्तिसम्पन्न जयासदृशविग्रह ।

अतर्क्यमहाधार जयानाकुलमङ्गल ।४ ।।

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VMS & T Course

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- VIII. Fixation of creative boundary
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- X. Geometric envelope of cube
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VMS & T Course

Statements

I

Transcendental domains

22. Vedic Mathematics, Science and Technology is the Discipline which simultaneously transcend the values of mathematics, Sciences and Technologies.
23. VMS & T as its roots in transcendental domains.
24. Transcendental domains are manifestation of 5-space content in 4-space.
25. 5-space content manifests as domain fold of hyper cube 5.
26. Hyper cube 5 is a four fold manifestation layer (3, 4, 5, 6) / (3-space content as dimension, 4-space content as boundary, 5-space content as domain, 6-space content as origin).
27. 3-space content manifests as domain fold of hyper cube 3, 4-space content manifests as domain fold of hyper cube 4 and 6-space content manifests as domain fold of hyper cube 6.
28. This way, simultaneous availability of 3-space content (as dimension fold) 4-space content as boundary fold, 5-space content as domain fold) and 6-space content as origin fold, makes this set up as to be of a very big range of values with equally big range of their applied values.

II

Roles of 5-space

29. 5-space is of a solid dimensional order (3-space plays the role of dimension of 5-space).
30. 5-space accepts creative boundary (4-space) in the role of boundary.
31. 5-space has a self referral origin (6-space in the role of origin).
32. 5-space content plays the role of transcendental boundary (5-space as boundary) of self referral domain (6-space).
33. 5-space plays the role of transcendental dimensional order of unity state domains (7-space) as domain fold.
34. 5-space plays the role of transcendental origin of creator's space (4-space).
35. 5-space accepts measuring rod synthesized by 0-space content to 5-space content / dimension folds of hyper cube 0 to hyper cube 5 / range of dimensional bodies (point, line, surface, solid, hyper solids 4 and 5)

III

Location of 5-space

36. Point as 0-space body moves and tracks 1-space format.
37. Line as 1-space body moves and tracks surface (2-space format).
38. Surface as 2-space body moves and tracks solids 3-space format
39. Solids as 3-space body tracks hyper solid 4 (4-space format)

40. Hyper solid 4 a 4-space body moves and tracks 5-space format.
41. Hyper solid 5 is a 5-space body.
42. It is this degree of freedom of motion which manifests an additional dimension for the body in motion. The degree of freedom of motion of a point manifests 1-space format, a degree of freedom of motion for a line manifests an additional dimension for 1-space set up and leads to 2-space format. And like that it would be blissful to reach at 5-space format and to comprehend set ups of 5-space bodies.

IV

Hyper cube 5

43. Hyper cube 5 is a manifested body with transcendental domains (5-space content) manifesting as domain folds.
44. Point moves and tracks interval/ 1-space format / set ups of its content within a pair of points, to be designated as an interval.
45. Interval moves and tracks surface/ 2-space format / set ups of its content within a pair of pairs of lines, being designated as square.
46. Square moves and tracks solids/ 3-space format / set ups of its content within triple pairs of surfaces, being designated as cube.
47. Cube moves and tracks hyper solids-4 / 4-space format / set ups of its content within quadruple pairs of solids, being designated as hyper cube 4.
48. Hyper Cube 4 moves and tracks hyper solids 5/ 5-space format / set ups of its content within penta pairs of hyper solids 4 to be designated as hyper cube 5.
49. This as such leads to (domains folds, boundary folds) accepting formulation $A^n:2n B^{n-1}$, $n = 1, 2, 3, 4, 5$ which for $n = 1$ becomes $A^1 : 2^0$ for the set up of 1-space content lump bounded by a pair of 0-space

content lumps. And for $n = 2$, $A^2 : 4B^1$ being the formulation of 2-space content lump wrapped within four lumps of 1-space content and so on.

V

Solid dimensional frame

50. 5-space is a solid dimensional order space (3-space in the role of dimension of 5-space)
51. 5-space accepts five solid dimensions
52. Each solid dimension is of 3-space content features
53. 3-space is of linear dimensional order (1-space plays the role of dimension of 3-space)
54. 3-space accepts 3 linear dimensions
55. 1-space itself accepts negative linear dimensional order (-1 space in the role of dimension of +1 space)
56. 5-space itself plays the role of dimension of 7-space.
57. This 5 steps long dimensional roles in sequence (i) 5-space as dimension of 7-space (ii) 3-space as dimension of 5-space (iii) 1-space as dimension of 3-space (iv) -1 space as dimension of 1-space and (v) 7-space as dimension of 9-space constitutes a five fold transcendence range (9, 7), (7, 5) (5, 3) (3, 1), (1, -1) leading to attainment range (7, 5, 3, 1, -1) with end value as of reversal orientation.
58. The dimensional synthesise values of five solid dimensions, sequentially lead us to the range (3, 5, 6, 6, 5).
59. The dimensional synthesis values of five dimensions of linear order (1-space as dimension), five dimensions of spatial order (2-space as dimension), five dimensions of solid order (3-space as dimension), five dimensions of creative order (4-space as dimension) and five dimensions of transcendental order (5-space as dimension)

lead to the range (15, 10, 5, 0, -5) with total submission value $25 = 5 \times 5$

60. The summation value range of single, double, triple, quadruple and penta solid dimensions (3-space as dimension) to be (3, 5, 6, 6, 5) with summation value $(3+5+6+6+5) = 25 = 5 \times 5$.
61. This feature of pair of ranges of values (3, 5, 6, 6, 5) and (15, 10, 5, 0, -5) both being of equal summation values as $25 = 5 \times 5$ deserves to be chased as this feature has very wide range of pure and applied values being exploited by VMS & T.

VI

Five elements chase

62. Earth, Water, Fire, Air and Space are five elements.
63. These elements constitutes a five fold transcendence range (Earth, Water, Fire, Air and Space).
64. This range of five elements is of many fold features, prominent amongst them can be chased along the format of 5×5 transcendence ranges matrix

1	2	3	4	5
2	3	4	5	6
3	4	5	6	7
4	5	6	7	8
5	6	7	8	9

65. Earth as first element may be approached as 3-space content manifestation of four folds (1, 2, 3, 4) and the same to have transcendental base as transcendental range (1, 2, 3, 4, 5).
66. Water as second element may be approached as 4-space content manifestation of four folds (2, 3, 4, 5) and the same to have transcendental base as transcendental range (2, 3, 4, 5, 6).

67. Fire as third element may be approached as 5-space content manifestation of four folds (3, 4, 5, 6) and the same to have transcendental base as transcendental range (3, 4, 5, 6, 7).
68. Air as fourth element may be approached as 6-space content manifestation of four folds (4, 5, 6, 7) and the same to have transcendental base as transcendental range (4, 5, 6, 7, 8).
69. Space as fifth element may be approached as 7-space content manifestation of four folds (5, 6, 7, 8) and the same to have transcendental base as transcendental range (5, 6, 7, 8, 9).
70. Above 5 x 5 transcendental ranges matrix is designated and is known as **PANCHIKARAN** wherein integrated set up of existence phenomenon format availing values of whole range of five elements (Earth, Water, Fire, Air, Space) becomes available for chase for the values of Discipline of VMS & T.

VII

Fixation of creative boundary

71. Transcendental domains (5-space content lumps) are wrapped within creative manifestation layers together as creative boundary.
72. 4-space is creator's space and it in the role of boundary of 5-space manifests as creative boundary.
73. The domain boundary formulation $A^5 : 10 B^4$, as such makes boundary of hyper cube 5 being of ten components and each component being a 4-space content lump.
74. The fixation of creative boundary (4-space as boundary) of 5-space / ten boundary components of hyper cube 5 would be the fixation of ten hyper cubes 4 at the boundary of hyper cube 5 in terms of five solid dimensions
75. One such fixation value shall be parallel to artifice 50 as an organization $50 = 10 \times 5$ availing 5 coordinates of 5 dimensional frame of 5-space for all the ten creative boundary components.
76. The other fixation value for all the ten creative components of boundary of hyper cube 5 shall be parallel to the coordination of ten spatial dimensional frames of four dimensions each sustaining each of the ten creative boundary components and thereby the value being parallel to the artifice value 40 permitting re-organization as $40 = 10 \times 4$.
77. The other fixation value for all the ten creative boundary components of hyper cube 5 may be in terms of 8 solid boundary components of each hyper cube 4 and thereby there being the fixation of all the ten creative boundary components in terms of $8 \times 10 = 80$ solids (cubes)

VIII

Transcendence at Self referral origin

78. Transcendental domain (5-space) domain, has self referral origin (6-space as origin). The transcendence at origin of this set up is the transcendence from solid order set up (3-space as dimension) to hyper dimensional (4-space as dimension).
79. This transcendence is of two folds, firstly from solid order set up of transcendental domain to hyper solid order set up of self referral domain and secondly the other way round.
80. The transcendence from hyper solid set up of self referral domain to solid order set up of transcendental domain is infact an ascendance for the higher order set up to lower order set up.
81. The ascendance from self referral origin as such would be the super imposition of hyper solid order upon the solid order set up of transcendental domain
82. The transcendence of solid order upon hyper solid order set up of self referral domain would be like the set up of hyper cube 4 as 4-space content lump wrapped within solid boundary.
83. These transcendence features of super imposition of solid order and hyper solid order upon each other in both ways deserves to be chased in the light of the transcendence phenomenon within transcendental domain as a reach from 5-space as domain to 3-space dimensional order which further shall be taking to 1-space as dimension of dimension of 5-space
84. The parallel phenomenon within self referral domain (6-space) shall be a transcendence from 6-space to 4-space as dimensional order and ahead to 2-space as dimension of dimension of 4-space

85. The linear dimensional equivalence value $5 \times 3 \times 1 = 15$ with dimensional equivalence value $6 \times 4 \times 2 = 48$, shall be leading to super imposition values pair $(48-15) = 33$, $48 + 15 = 63 / (33, 63)$.
86. The chase of artifices pair (33, 63) shall be providing us insight about the features of transcendence at self referral origin of transcendental domain.
87. One feature of artifice 33 is parallel to the format of a set up of three dimensional frame permitting its split as a pair of three dimensional frame.
88. One feature of artifice 63 is parallel to the feature of the split of a three dimensional frame into a pair of three dimensional frame of opposite orientations of half dimensions when would be swapping their places, they shall be getting placements like embedding of three dimensional frame of half dimensions in the corner points of the cube coordinated by an internal diagonal.
89. This would provide us an insight about the set up of a cube being of synthesis feature which keep the domain fold of cube (volumme) as an integrated set up
90. This would further provide us an insight as to how for the split of a cube into eight sub cubes would require split of all the 12 edges of the cube at their middle points
91. This would further focus upon the availability of quadruple internal diagonals of the cube coordinating all the eight three dimensional frames embedded in eight corner points of cube.

IX

Geometric envelope of cube

92. The geometric envelope of cube does not contribute to the volume of the cube.
93. It is the set up of the geometric envelope of cube which is responsible for keeping domain fold / volume of cube as an integrated set up, as domain folds
94. The geometric envelope of cube is a set up of 26 components namely 8 corner points 12 edges and 6 surfaces
95. The artifice 26, as such deserves to be chased,
96. Modern mathematics has already reached at 26 sporadic groups
97. Vedic systems accept 26 meters and parallel to it there are 26 elements.
98. Artifice 1 to 26 as number values formats of A to Z, in that sequence and order, work out as an alphabet
99. Every WORD composed in terms of this alphabet, as such leads to a formulation
100. The summation of NVF values of individual letters of such formulation (word) becomes the NVF value of the formulation, or in other words the formulation being of such value
101. As such the formulations 'hyper cube', hyper sphere and hyper solid would deserve to be chased for the bliss of chase of their features in terms of the artifices values parallel to NVF values of these three formulations
102. $NVF(\text{hyper cube}) = 103 = NVF(\text{counting})$
103. $NVF(\text{hyper sphere}) = 143 = NVF(\text{Sphere origin})$

104. NVF (Hyper solid) = 131 = NVF (Sphere Four)
105. It would be blissful to simultaneously chase 'sphere four' and 4 internal diagonal of cube coordinating three dimensional frames of half dimensions embedded in eight corner points of the cube.

X

Geometries of 5-space

106. 5-space accepts 11 geometries and corresponding to them there are 11 representative bodies
107. Hyper cube 5 accepts 11 versions corresponding to 0 to 10 number of components being intact at the boundary
108. One way to arrange these versions / bodies / geometries is along the range of values (0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10)
109. One another way to arrange them would be parallel to the range (-5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5)
110. The arrangement as above (-5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5) shall be permitting split for the boundary of hyper cube 5 into a pair of halves of 5 boundary components each
111. As boundary is of a spatial dimensional order set up, as such the pair of halves shall permitting coordination and synthesis as of opposite orientations
112. However the point for focus here shall be the pair of joints for synthesis of pair of halves of boundary
113. Further focus here would be as that as spatial order (2-space as dimension) shall be accepting 0-space in the role of dimension of

dimension and dimensional synthesis value for the pair (0, 0) shall be leading to the value equal = $0 + 0 - (-2) = 2$

114. It is this feature which deserves to be chased thoroughly to imbibe the values of this comprehension to have an insight about the 11th geometry at middle of the range

115. The chase of organization format in terms of the set ups of pair of halves of creative boundary of hyper cube 5 parallel to coordination of pair of ranges (-5, -4, -3, -2, -1) and (1, 2, 3, 4, 5) with pair of synthesis points of pair of values (0, 0) at the middle shall be leading us to the 5 x 5 matrix format as follows

(-5, 5)	(-5, 4)	(-5, 3)	(-5, 2)	(-5, 1)
(-4, 5)	(-4, 4)	(-4, 3)	(-4, 2)	(-4, 1)
(-3, 5)	(-3, 4)	(-3, 3)	(-3, 2)	(-3, 1)
(-2, 5)	(-2, 4)	(-2, 3)	(-2, 2)	(-2, 1)
(-1, 5)	(-1, 4)	(-1, 3)	(-1, 2)	(-1, 1)

116. The negative and positive artifices values in the above set up may be taken parallel to absence or presence of that number of boundary components in the corresponding halves of boundary of hyper cube 5.

117. It is a blissful exercise to chase first row:

(-5, 5) (-5, 4) (-5, 3) (-5, 2) (-5, 1)

118. It would be further blissful to chase second row: d

(-4, 5) (-4, 4) (-4, 3) (-4, 2) (-4, 1)

119. Still further it would be blissful to chase third row :

(-3, 5) (-3, 4) (-3, 3) (-3, 2) (-3, 1)

120. Still further it would be blissful to chase fourth row :

$(-2, 5)$ $(-2, 4)$ $(-2, 3)$ $(-2, 2)$ $(-2, 1)$

121. Still further it would be blissful to chase fifth row :

$(-1, 5)$ $(-1, 4)$ $(-1, 3)$ $(-1, 2)$ $(-1, 1)$

101. Also it would be blissful to chase first column of above set u

102. Further it would be blissful to chase second column of above set up

103. Still further it would be blissful to chase third column of above set up

104. Still further it would be blissful to chase fourth column of above set up

105. Still further it would be blissful to chase fifth column of above set up.***

VMS & T Course

Numbers and Artifices of Numbers

Contents

1. **Introductory**
2. **Numbers operations**
3. **Dimension of Dimension Unit as refraction unit**
4. **Polygon format for refraction operation**
5. Ten place value

I

Introductory

122. Sankhiya Niststha and Yoga Niststha are two established processing processes of Vedic systems for organization of knowledge for parallel approach for pure and applied values of knowledge
123. Sankhiya Niststha presumes the existence of dimensional frames and avails artifices of numbers parallel to dimensional frames.
124. Yoga Niststha presumes the existence of artifices of numbers and avails dimensional frames parallel to artifices of numbers.
125. Yoga Niststha and Sankhiya Niststha run parallel to each other and are also complementary and supplementary of each other with pairing of numbers and their artifices on the one hand and dimensional spaces and dimensional frame on the other hand.
126. Numbers and Artifices of numbers are interrelated interse parallel to interrelationship of dimensional spaces and their dimensional frames
127. This way n dimensional space and its $(n-2)$ dimensional frame lead to number (n) and its artifices $(n-2)$

128. The expression n-space (as dimensional space) of n dimensions and (n-2) space of (n-2) dimensions get coordinated as that (n-2) space plays the role of dimension of n space. In other words n dimensions of n space are of the order, values and features of (n-2) space.
129. Parallel to it (n-2) number becomes the order, values and features of artifices of number (n)
130. The coordination of 3-space with its 3 dimensions of linear order (1-space in the role of dimension of 3-space) shall be leading to parallel coordination of number (3) with number (1) as that '1' is the artifice of '3'.

II

Numbers operations

131. Numbers operations with focus upon their artifices come to be:
- i. Addition
 - ii. Multiplication
 - iii. Reflection
 - iv. Subtraction
 - v. Division
 - vi. Refraction
132. The reflection and refraction operations interse are also of the format of numbers and their artifices.
133. The chase of this feature of reflection and refraction operations availing format of numbers and their artifices and parallel to it of dimensional spaces and their dimensional frame shall be taking us to the Discipline of Chandas, Vedanga, Discipline of meters which are 26 in number and operate quarter wise and thereby emerges range of 1 to 104 artifices.
134. This would help us have insight about the formulations 'reflection' and 'refraction' as formulations of 26 letters alphabet (English) accepting number value formats as NVF (Reflection) = 107 and NVF (Refraction) = 109 while NVF (Four Space) = 104.
135. This feature of NVF (Reflection) = 107 and (Refraction) = 109 and parallel to it (107, 109) being of the order of (n, n+2) parallel to the order

of NVF (number) = 73 at number of artifice = 71 / (71, 73) is of the order of n-space accepting (n-2) space in the role of a dimension

136. Artifice 4 is of unique features as much as that $4 = 2 + 2 = 2 \times 2 = (-2) \times (-2)$ and with it not only addition and multiplication operations gets superimposed but also the orientations as well get super imposed.
137. This pair of super imposition, firstly of addition and multiplication and secondly of positive and negative orientations, in a way on reversal of the imposition shall be leading to subtraction operations as of opposite orientations of addition operation and further the Division operation as of opposite orientation of multiplication operation.
138. With it the addition and multiplication operations shall be leading to subtraction and division operations as independent operations because of the distinctive features of their orientations.
139. However, in addition to the above, the reversal of superimposition of orientations also shall be bringing to existence the synthesis values of manifestation because of the super imposition of orientations. This here is parallel to zero value number '0' and parallel to it of the order values features and format of zero space taking positive orientation as + 1 and negative orientations as (-1) and emergence of '0' in between making a triple (-1, 0, +1) would be indicating the processing line. Parallel to triple (-1, 0, +1) is the triple spaces (-1 space, 0 space, +1 space) .

III

Dimension of Dimension Unit as refraction unit

140. Further parallel to it the triple folds (-1 space as dimension, 0 space as boundary, +1 space as domain) , shall be leading us to 2-space) as origin fold.
141. Here it would be relevant to note that this lead from three folds to fourth fold is like reach from manifested domain to unmanifest origin
142. It is also of the format of 3 quarter squares, inherently lead to the fourth quarter of the square.

143. With this the features of spatial order (2-space in the role of dimension of 4-space) and 0 space playing the role of dimension of 2 space and of dimension of dimension of 4 space, shall be helping us comprehend to be face to face with these features and to comprehend and imbibe them and to have an insight about the role of 0-space here in 4-space of dimensional synthesis for opposite orientations and because of which the bended line of two parts as a two dimensional frame for 2-space in the role of spatial dimensional order shall be leading to the value of dimensional synthesis for pair of dimensions being that of (unit) value of dimension of dimension.
144. Further as that the triple (-0, 0, +0) shall be leading to a tri monad set up and as such the reversal of super imposition in the context as that (-0)+ (+0) = 0 and thereby the bend at the middle of triple (-0, 0 +0) shall be a di-poll (pair) / double / (paired pair) as first member being (-0) +(0)=0 and second member 0 + 0 = 0.
145. In the context it would be blissful to chase NVF (monad, monad) = NVF (Trimonad).
146. Further 0 space in the role of dimension of 2-space and 2-space accepting a dimensional frame of 2 dimensions with each dimension being 0, shall be leading to dimensional synthesise value rule for pair of dimensions as that for their synthesis there would be a need of synthesis value equal to unit value of dimension of dimension.
147. As such pair of dimensions of value n (n-space in the role of dimension) on their synthesis shall be yielding value equal to $n + n (-n-2) = n + 2$
148. This need and absorption of unit value of dimension of dimension order (here $n - 2$) in case of n space as dimension of $n + 2$ space as such shall be the result of 'refraction operation'.

IV

Polygon format for refraction operation

149. '**Polygon-1**' is of the format of super imposed orientations format of an interval a set up of a pair of end points (zero space set ups) permitting coordination as a pair of orientations, firstly from first end points to the

other end points and secondly from second end points to the first end points.

150. **‘Polygon-2’** is of the format of a bended line of the features of a dimensional frame of 2-space in the role of spatial dimension of 4-space and the pair of dimensions of this frame being of the formats of pair of orientations emerging from the middle (bend) leading towards the other end points of both axes of both dimensions. In this case the middle (bend) is a triple (-0, 0, +0).

151. **‘Polygon-3’** is a triangle whose vertices as triple points is a triple of triples as that each vertices as well is of triple formats (-0, 0, +0).

152. Here in this case, the super imposition of orientations in coordination (side of a triangle) makes the set up to be of features that the middle (points) of each side, shall be setting process of availability of a two dimensional frame for the spatial dimensional order for 4-space itself. It shall be bringing into play artifice 6 as a perfect number artifice. However here as well, from any vertices or all other vertices would get connected by the triple (-0, 0, +0) capable of organizing itself as a pair of dimensions synthesising two dimension frame for the spatial order

153. **‘Polygon-4’** is of the feature of a set of four points connected by four lines / sides maintaining their distinct placements, which in other word would mean as being not super imposed / their being no super imposition of either of the four sides on any of other three sides. It shall be that way splitting the surface into two parts one as being inside the above coordination set ups of four points and four lines and other being outside that set up. As far as the inside surface portion is concerned, it shall be sustaining all the diagonals (lines) coordinating pair of vertices / points. Such diagonals naturally would be distinct than the four sides (lines). Here it would be relevant to note that at any vertices, a pair of sides meet. This arrangement, that way amounts to coordination of three vertices and two sides of the polygon. That way only one vertices, that is the fourth vertices of the polygon remains free from this coordination so the same would get connected by a diagonal accordingly there would be four diagonals. However all the four diagonals would meet at center of the inside surface, which becomes it unique feature, as in case of the triangle there was no free vertices so it can be said a case of polygon 3 there is a zero number of free vertices while in case of polygon 4 there is one free vertices.

154. **‘Polygon-5’** is a set up of five vertices and five sides splitting the surface as internal surface enclosed within polygon 5 and surface outside

pentagon 5. This set up shall be permitting a pair of internal diagonal from each vertices respectively coordinating the given vertices with the pair of free vertices in reference to the given vertices. That way set of ten diagonals shall be constructing internal polygon. This feature of diagonals of pentagon constructing internal diagonal as such shall be making it an ad-infinitum process. The center of the polygon -5, in the circumstances shall be accepting an infinite range of internal polygons – 5 within every polygon 5. With it polygon 5 is going to be the first polygon of this feature of there being internal polygon 5 within every polygon 5. Further in sequence of the features of previous polygons, polygon 5 shall be having a pair of free vertices for every vertices. Sequential tabulation of this feature would be as follows:

Polygon	Polygon 3	Polygon 4	Polygon 5
Number of free vertices	0	1	2

Likewise tabulation of number of diagonals coordinating given vertices with free vertices would be as follows:

Polygon	Polygon 3	Polygon 4	Polygon 5
Number of free vertices	0	1	2
Number of diagonal from given vertices	0	1	2
Total number of diagonals	$3 \times 0 = 0$	$4 \times 1 = 4$	$5 \times 2 = 10$

The above tabulation on its extension for whole range of polygons comes to be as under

Polygon	Poly. 1	Poly. 2	Poly. 3	Poly. 4	Poly. 5	Poly. n
Number of free vertices	----	---	0	1	2	$n-3$
Number of diagonal from given vertices	----	---	0	1	2	$n-3$
Total number of diagonals	----	---	$3 \times 0 = 0$	$4 \times 1 = 4$	$5 \times 2 = 10$	$n(n-3) = n^2-3n$

155. **Polygon -6** onwards the features of polygon 6 onwards, infact polygon 5 onwards are having parallel features sequences in respect of the feature of number of free vertices in reference to given vertices, number of diagonals connecting given vertices with free vertices and diagonal constructing polygon within polygon n within polygon n. The diagonals $(n-3)$ from a given vertices of polygon n, as such may be taken as a spectrum / structural flow lines from origin along the format of dimensions and as such manifesting as dimensional order

156. Further number of diagonals for $n = 5$ being $2 \times 5 = 10$, the same are parallel to the value of number of boundary components of hyper cube 5.

This as such shall be making polygon 5 being the printout the features of hyper cube 5 / 5-space body in the spatial dimension (2-space in the role of dimension) of 4-space. This as such shall be leading us to the format of hyper cube 4 as four fold manifestation layer (2, 3, 4, 5) / (2-space as dimension, 3-space as boundary, 4-space as domain, 5-space as origin. This shall be providing us an insight about the center / origin of polygon 5 permitting its enveloping in terms of polygon 5 within a polygon 5.

157. With it the features of polygons, particularly the number of free vertices in reference to a given vertices, shall be settling the synthesis units values of dimension of dimension order for the number of dimensions to be synthesized. Illustratively the synthesis of pair of dimension of order n, shall be requiring unit synthesis value of the (n-2) space as dimension of dimension. It as such shall be leading us to synthesis of pair of order n yielding a value $(n+n-1) \times (n-2) = n + 2$. Further for synthesis of 3 dimensions of order n, there would be requirement of a synthesis value of 2 units of (n-2) space as dimension of dimension. As such synthesis of 3 dimensions shall be yielding a value of synthesis of two dimensions + value of third dimension - 2 x value of dimension of dimension = $(n + 2) + n - 2 - (n-2) = 6$. In general synthesis of m number of dimensions of order n shall be requiring synthesis value of (m-1) units of dimension of dimension, which as such would be synthesis of. These features of mathematics of synthesis of same order along polygon format is a chase of refraction operation.

Ten place value

158. Hyper cube 5 format as 5 space domain and enveloped within 4-space boundary provides a dimensional format for ten place value system.
159. The domain boundary ratio of hyper cube 5 being $A^5:10B^4$ is there because of split of the boundary in ten parts as hyper cubes 4 which accept 5-space itself as their origin folds and that way transcendence from such transcendental origin into creative four space shall be providing split of ten components for each of the ten components and thereby there would emerge 100 creative (4-space) components with transcendental origin folds and the creative process would continue to take from 100 components to 1000 components and so on, which in that sequential order shall be manifesting a ten place value format. The format of hyper cube 5 as 5-space domain enveloped within 4-space domain and 5-space having 11 geometries and 4-space having 9 geometries shall be manifesting 9 x 11 grid format for organization of all the double digit numbers of ten place value system.
160. Still further as 5-space is a solid order space (3-space in the role of dimension) and 4-space accepting 8 fold solid boundary components parallel to cut off a 3-space into 8 octants, further parallel to split of a cube into 8 sub cubes, still further parallel to $8 = 2^3$, all these features shall be providing a format for organization of triple digit numbers of ten place value system parallel to organization of $1000 = 8 \times 125$. Still further as 4 space plays the role of origin of 3-space, 5-space plays the role of origin of 4-space and 6-space plays the role of origin of 5-space, as such hyper cube 5 as four fold manifestation layer (3, 4, 5, 6) shall be organizing transcended domain (5-space) with 6-space as origin as a triple (5, 6, 6, 5). Still further as dimensional equivalence for transcendence being of value $1 \times 3 \times 5$, therefore the artifices $16 + 15 = 31$ which is parallel to the geometric components of hyper cube 3 namely 8 corner points, 12 edges, 6 surfaces, 1 volume, 3 dimensions and 1 origin.

This, this way brings to focus the organization $31 = 16 + 15$ and $16 = 31 - 15$, therefore the artifices sequence $16, 16 + 31 = 47, 47 + 31 = 78, \dots$ and the other way round $16 - 31 = -15, -15 - 31 = -46, -46 - 31 = -77, -77 - 31 = -108$ and so on, would bring to focus the value of artifice $47 = 16 + 31$ as first step flow within transcended domain. Further as that $47 + 78 = 125$, therefore the chase of table of 47 organized as along the format

as under would help organize the knowledge parallel to the organization of the text of Shrimad Bhagwad Geeta as of 700 shalokas in 18 chapters with first chapter and sixth chapter being of 47 shalokas each.

Table

Chase of further feautres of this organziaotn would require us to enter the advance stage of Dsicipline of VMS & T

161.

162.

Background

Discipline of VMS & T as its root in transcendental domains (5-space). As such the present course in a way is upon the foundation of creation formats of 4-space. The creation format is the manifestation format of four folds. The quadruple of folds are designated as dimension fold, boundary fold, domain fold and origin fold respectively. This four fold format is the format of hyper cube 4, which is parallel to the format of Idol of lord Brahma, four head lord, creator the Supreme and presiding deity of 4-space.

4-space is a spatial order space. Hyper cube 4 is its manifested bodies. It is of the features of four fold manifestation layer (2, 3, 4, 5) / 2-space as dimension fold, 3-space as boundary fold, 4-space as domain fold and 5-space as origin fold.

In general hyper cube n is of the features of four fold manifestation layer ($n-2, n-1, n, n+1$) / ($n-2$ space as dimension fold, $n-1$ space as boundary fold, n space as domain fold, $n+1$ space as origin fold).

Hyper cube 4 as manifestation layer is of the features of (3, 4, 5, 6) / (3-space as dimension fold, 4-space as boundary fold, 5-space as domain fold, 6-space as origin fold). As 5-space is a solid dimensional order space, as such the 5-space content as domain fold of manifestation layer (3, 4, 5, 6) is expression as domain fold within 4-space.

However 5-space content set up is of features much beyond that of its feature as of the manifested format of hyper cube 5 as its domain fold wrapped within 4-space as boundary. Discipline of VMS & T chases full range of features of 5-space as well as of 5-space content which accepts enlarged five fold range values designated and known as transcendence range expression.

VMS & T

Lesson – 1

Introductory

163. Discipline of Vedic Mathematics, Science and Technology (in short VMS & T) has its roots in 5-space.
164. 5-space permits approach as a base fold of the five fold transcendence range (dimension fold, boundary fold, domain fold, origin fold, base fold).
165. Base fold is lively at self referral format, as sixth fold of self referral range (dimension fold, boundary fold, domain fold, origin fold, base fold, format fold).
166. Self referral ranges get unified in unity state, manifesting itself as unity fold of seven steps long unity range (dimension fold, boundary fold, domain fold, origin fold, base fold, format fold, unity fold).
167. Parallel artifices range is (1, 2, 3, 4, 5, 6, 7).
168. This artifices range (1, 2, 3, 4, 5, 6, 7) and parallel to it numbers range (1, 2, 3, 4, 5, 6, 7) shall be focusing as that triples (1, 2, 3), (3, 4, 5) and (5, 6, 7) are uniquely having even number values at their middle placement while the pair of numbers on either side of the middle placements being prime numbers (numbers which do not accept divisors other than 1 or the number itself).
169. The first triple (1, 2, 3) is unique, as much as that here the middle placement value number namely (2), as well is a prime
170. The middle values triple (2, 4, 6) accepts parallel to it artifices triple (2, 4, 6) parallel to (2-space, 4-space, 6-space) in the roles of dimension folds of 4-space, 6-space and 8-space respectively
171. And, further that linear sequential equivalence for 6-space being of order and value $6 \times 4 \times 2 = 48$.
172. Likewise the first artifices of above three triples as well constitute a triple (1, 3, 5) which also accepts parallel to it artifices triple (1, 3, 5) parallel to (1-

space, 3-space, 5-space) in the roles of dimension folds of 1-space, 3-space and 5-space respectively.

173. And, further that linear sequential equivalence for 5-space being of order and value $5 \times 3 \times 1 = 15$
174. The third artifices of above three triples as well constitute a triple (3, 5, 7) parallel to (3-space, 5-space, 7-space) in the roles of dimension folds of 3-space, 5-space and 7-space respectively
175. And, further that linear sequential equivalence for 7-space being of order and value $7 \times 5 \times 3 = 105$
176. Here it would be relevant to note that the artifices $105 = 7 \times 5 \times 3$ further permits re-organization as $105 = 7 \times 5 \times 3 \times 1$.
177. This re-organization $105 = 7 \times 5 \times 3 \times 1$, that way permits its chase as a quadruple (7 x 5 x 3 x 1).
178. The quadruple (7, 5, 3, 1) shall be permitting its chase in terms of a pair of triples (7, 5, 3) and (5, 3, 1)
179. It is this feature which shall be focusing upon the middle pair of artifices (3, 5) which otherwise are the first and third artifices of triple (3, 4, 5) also it would be relevant to note that the summation value of outer pair of artifices (7, 5, 1) and inner pair of artifices (5, 3) of quadruple artifices (7, 5, 3, 1) are of equal summation values namely $(7+1) = 8 = 5 + 3$.
180. Still further as that artifices pair (6, 8) are parallel to dimensional spaces pair (6-space, 8-space) which permit coordination as (6-space as dimension fold, 8-space as domain fold).
181. All these features, that way make artifices triple (3, 4, 5) being of central focus.
182. Here it also would be relevant to note that the $3 + 5 = 4 + 4$ makes middle placement value 4 as half of the summation value of the outer pair of artifices 3 x 5.
183. With it the range by transcendence at reach at base (5-space) by transcendence and at the origin (4-space) of domain (3-space) shall be the emerging processing line of the Discipline of VMS & T.

Exercises Make your own Dictionary and following technical terms in the Dictionary

1. Dimension fold
2. Boundary fold
3. Domain fold
4. Origin fold
5. Base fold
6. Format fold
7. Unity fold

Fill in the blanks

1. $(n-2)$ space plays the role of dimension of n -space
2. $N-1$ space plays of boundary in the light of rule _____:
3. $N+1$ space _____ the role of origin of n space.
4. 1-space play of boundary _____
5. Origin of 1-space is _____
6. 4-space is dimension of _____ space
7. 6-space is boundary of _____
8. Origin of 5-space is _____

Dr. S. K. Kapoor

Devnagri alphabet

Vowels

अ	इ	उ	ऋ	ॠ	ए	ओ	ऐ	औ
---	---	---	---	---	---	---	---	---

Varga consonants

क्	ख्	ग्	घ्	ङ्
च्	छ्	ज्	झ्	ञ्
ट्	ठ्	ड्	ण्	ढ्
त्	थ्	द्व	ध्व	न्व
प्	फ्	ब्व	भ्व	म्व

Antstha

य्	र	ल	व
----	---	---	---

Ushman letters

श्	स्	ष	ह
----	----	---	---

Yama letters

•	ॐ	ॐ	ॐ	ॐ	ॐ
---	---	---	---	---	---

देवनागरीवर्णमाला

Vowels

अ इ उ ऋ लृ ए ओ ऐ औ

Varga consonants

क् ख् ग् घ् ङ्
च् छ् ज् झ् ञ्
ट् ट् ड् ड् ढ्
त् थ् द् ध् न्
प् फ् ब् भ् म्

Antstha

य् र् ल् व्

Ushman letters

श् स् ष् ह्

Yama letters

• ॐ ॐ ॐ ॐ ॐ ॐ ॐ

Combined letter and symbols



































व् रु ऊ ज ञ

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

- 01 02 03 04 05 06 07 08 09
- 10 11 12 13 14 15 16 17 18
- 19 20 21 22 23 24 25 26 27
- 28 29 30 31 32 33 34 35 36

37 38 39 40 41 42 43 44 45
 46 47 48 49 50 51 52 53 54
 55 56 57 58 59 60 60 61 62
 63 64 65 66 67 68 69 70 71
 72 73 74 75 76 77 78 79 80
 81 82 83 84 85 86 87 88 89
 90 91 92 93 94 95 96 97 98 99

VM font

	a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z
						f																				
	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
																										

-9	-7	6	30	65	111	168	226	315
-8	-6	6	28	60	102	154	206	288
-7	-5	6	26	55	93	140	196	261
-6	-4	6	24	50	84	126	176	234
-5	-3	6	22	45	75	112	156	207
-4	-2	6	20	40	66	98	136	180
-3	-1	6	18	35	57	84	116	153
-2	0	6	16	30	48	70	96	126
-1	1	6	14	25	39	56	76	99
0	2	6	12	20	30	42	56	72
+1	+1	0	-2	-5	-9	-14	-20	-27
1	3	6	10	15	21	28	36	45
2	4	6	8	10	12	14	16	18
3	5	6	6	5	3	0	-4	-9
4	6	6	4	0	-6	-14	-24	-36
5	7	6	2	-5	-15	-28	-44	-63
6	8	6	0	-10	-24	-42	-64	-90
7	9	6	-2	-15	-33	-56	-84	-117
8	10	6	-4	-20	-42	-70	-104	-141
9	11	6	-6	-25	-51	-84	-124	-168

Vedic Mathematics, Science and Technology

VMS & T Course

Make your Dictionary

You may add following words to VMS & T Dictionary.

AXIS

The formulation AXIS is of NVF (Axis) = 53 = NVF (Machine). The formulation Machine avails sequential NVF values (i) M = 13 A = 1 C = 3, H = 8, I = 9 N=14, E =5. Artifice 13 takes us to 13 edged cube.

It is of features of spatial order set up of hyper cube 4. With it 13th edge takes spatial format. This, this way will add additional axis for the 13th edge. This addition shall be taking us to second stage (second letter) A = 1.

The value $1^1 = 2^0$. It as such shall be taking us from zero dimensional order to linear order. It works out the transition from A = 1 to C = 3. Ahead C = 3 as 3-space / cube takes us to 8 octants cut / artifice 8 = H. It is still further it takes to 9 points fixation for the cube and accordingly is attained the stage I = 9. This set up makes the geometric envelope of the cube stitched as 8 corner points and 6 surfaces as 14 components and parallel to it is n = 14 phase and stage of the formulation. The geometric envelope free cube as eight sub cubes take to set up of hyper cube 4 within solid boundary of 8 components and 5 space as origin fold and parallel to it emerging the final stage of the formulation namely E = 5.

VMS & T

Definitions and formulations

1. **Shiv Puran** is the Ancient Text Book of 5-space focusing upon the applied transcendental values of 5-space VMS & T.
2. **SakalaRigvedSamhita** is the Ancient Text Book of 5-space focusing upon the pure transcendental values of 5-space VMS & T.
3. **Trimurty**: Lord Brahma, Lord Shiv, and Lord Vishnu together are designated as Trimurty.
4. **Lord Brahma**, four head Lord is the creator the Supreme and is the presiding deity of 4-space.
5. **Lord Shiv**, five head Lord is the transcendental lord and is the presiding deity of 5-space.
6. **Lord Vishnu**, six head Lord is the self referral lord and is the presiding deity of 6-space.
7. **Idol of lord Brahma** provides the four fold manifestation format for creations.
8. **Idol of Lord Shiv** provides five foldbase for renewal of creations.
9. **Ayurved** is the upveda of Rigved.
10. **Sathapatyaved** is the upveda of Atharavved.

11. **Sathapatya measuring rod** is a synthesized set up of hyper cubes 1 to 6.
12. **Lord Vishnu** is the presiding deity of Sathapatya measuring rod (in short measuring rod).
13. **Lord Brahma** is the presiding deity of Sathapatya measuring rod.
14. **Lotus seat:** Lord Brahma sits on lotus seat of eight petals.
15. **Lotus feet:** Lord Shiv has lotus feet.
16. **Lotus eye:** Lord Vishnu has lotus eye.
17. **Hyper cube 1 (—):** is a four fold manifestation layer (-1, 0, 1, 2) / -1 space as dimension, 0-space as boundary, 1-space as domain and 2-space as origin
18. **Hyper cube 2 (□):** is a four fold manifestation layer (0, 1, 2, 3) / 0 space as dimension, 1-space as boundary, 2-space as domain and 3-space as origin
19. **Hyper cube 3 (▣):** is a four fold manifestation layer (1, 2, 3, 4) / 1 space as dimension, 2-space as boundary, 3-space as domain and 4-space as origin
20. **Hyper cube 4 (⊠):** is a four fold manifestation layer (2, 3, 4, 5) / 2 space as dimension, 3-space as boundary, 4-space as domain and 5-space as origin
21. **Hyper cube 5 (⊡):** is a four fold manifestation layer (3, 4, 5, 6) / 3 space as dimension, 4-space as boundary, 5-space as domain and 6-space as origin

22. **Hyper cube 6 ($\rightarrow\leftarrow$):** is a four fold manifestation layer (4, 5, 6, 7) / 4 space as dimension, 5-space as boundary, 6-space as domain and 7-space as origin
23. **SankhiyaNiststha** is the processing process which presumes the existence of dimensional frames and avails artifices of numbers.
24. **Yoga Niststha** is the processing process which presumes the existence of artifices of numbers and works out the dimensional frames.
25. **Trans** is the yogic process (processing process) of Yoga Niststha, which transcends through the domain fold and glimpses the origin fold.
26. **Domain boundary ratio:** is $A^n: 2n B^{n-1}$.
27. **Dimensional synthesise value of a pair of dimensions** of order n comes to be $(n, n) = (n+2)$
28. **Dimensional synthesise value of triple dimensions of order** n comes to be $(n, n, n) = 6$
29. **Dimensional synthesise value of four dimensions** of order n comes to be $(n, n, n, n) = 12-2n$
30. **Dimensional synthesise value of five dimensions** of order n comes to be $(n, n, n, n, n) = 20-5n$
31. **Dimensional synthesise value of six dimensions** of order n comes to be $(n, n, n, n, n, n) = 30-9n$
32. **NVF** stands for number value format.
33. **VMS & T** stands for the Discipline of Vedic Mathematics, Sciences and Technologies.

34. **English alphabet 26 letters** accepts NVFs 1 to 26 for A to Z in that sequence and order.

35. **NVF of word** is the summation value of the individual NVFS of all the letters availed by the word.

36. **Devnagri alphabet** is the alphabet of 9 vowels, 5 x 5 varga consonants, four antstha letters, four Ushmana letter and 8 Yama letters.

37. **Transcendental odd value for Devnagri alphabet letters** are as under:

38. Vowels 1, 2, 3, 4, 5, 6, 7, 8

39. Varga consonants

1	2	3	4	5
2	3	4	5	6
3	4	5	6	7
4	5	6	7	8
5	6	7	8	9

40. Antstha letters 1 3 5 7

41. Ushmana letters 2 3 6 9

42. Yama letters 9 10 11 12 13 14

43. **Transcendental code value for the Shabad (word) of Devnagri alphabet letters** is equal to the summation value of transcendental code values of individual letters availed for composition of Shabad (word).

44. Shad Chakras (human frame) coordinates Shad Chakras (6-space)

Vedic Mathematics, Science and Technology

VMS & T Course

Contents

1. Initial information
2. VMS & T Course Introduction

Initial information

1. The knowledge of VMS & T, in its pure and applied values is well preserved in the Vedic literature reaching us.
2. These days basic core of Vedic scriptures gone in prints, as well stands digitized and is available on various websites.
3. The authenticated texts are available on website <http://is1.mum.edu/vedicreserve/>.
4. RigvedSamhita and Shiv Puran are two specific scriptures in terms of which proper initiation for the Discipline of Vedic Mathematics, Science and Technology may be ensured.
5. Pure values of the Discipline of VMS & T, one may approach RigvedSamhita.
6. For applied values of the Discipline, Shiv Puran may be approached.
7. The absorption of the present generation (modern mind) as of approach aspects being periodic table, man – machine for exploration of space and for chase of existence within human frame deserve to be revisited in the light of the Ancient Wisdom, particularly in terms of the values of the Discipline of VMS & T

8. Present introductory course in terms of its introductory lessons aims to focus upon the processing basics of this Discipline and to workout foundational values for further advance stage chase of the Discipline.
9. The narrations depictions of various applied values in two epics namely AdiValmiki Ramayana and Ur-Mahabharatam may help modern mind to have an insight of the experimental attainments during ancient times in the domains of technologies in particular.
10. The Discipline of Sathapatya well focuses the technique of chase of the existence phenomenon with the help of a measuring rod.
11. The measure of the measuring rod runs parallel to the dimensional order of the manifested domains.
12. Simultaneously it also focuses upon the artifices of numbers.
13. It is this simultaneous parallel processing within dimensional frames and along artifices of numbers, which that way becomes the central processing process. This processing process is of the values and features of SankhiyaNiststha and Yoga Niststha processing parallelly.
14. SankhiyaNiststha ultimately presumes existence of dimensional formats and avails artifices of numbers.
15. On the other hand Yoga Niststha presumes existence of artifices of numbers and works out dimensional frames. This processing process is availed by the Discipline of VMS & T for chase of existence phenomenon as well as for the chase of organization of Vedic knowledge.

16.***

31-10-2013

Dr. S. K. Kapoor

Vedic Mathematics, Science and Technology

VMS & T Course Introduction

184. Present course is an introductory course.
185. This course is about the Discipline of Vedic Mathematics, Science and Technology (in short, VMS & T) course.
186. Mathematics, Sciences as well as technologies are Disciplines in themselves.
187. Mathematics, Sciences as well as technologies are distinct Disciplines of distinguishable values.
188. The Discipline of 'Mathematics, Science and Technology' is of distinct values and the same are distinguishable from those of the values of Discipline of mathematics as well as from the values of Disciplines of sciences and technologies.
189. The values of Discipline of VMS & T simultaneous transcend through the individual values of mathematics as well as of Sciences and also from the values of technologies.
190. This VMS & T course aims to take up introductory aspects of the Discipline of VMS & T.
191. It is going to be of 100 introductory lessons.
192. The focus here is going to be upon the format of hyper cube 5, the representative manifested body of 5-space.
193. The values of the format of hyper cube 5 as manifestation layer permit chase as of four folds (3-space as dimension, 4-space as boundary, 5-space as domain, 6-space as origin) and further as a five fold transcendence range (3-space as dimension, 4-space as boundary, 5-space as domain, 6-space as origin, 7-space base).

194. Seven Steps long unity state for solid dimensional order in terms of dimensional synthesis values shall be leading to values range (3, 5, 6, 6, 5, 3, 0).
195. Three fold existence states namely macro, micro and casual state chase shall be accepting organization of five fold orbitals reach for the existence phenomenon in terms of bridging values of manifestation layers (2, 6, 10, 14, 18).
196. These values together shall be requiring self referral sphere (hyper sphere – 6) for containing such existence phenomenon.
197. Seven steps long unity range values (3, 5, 6, 6, 5, 3, 0) shall be unifying (i) three fold existence states (ii) four fold manifestation layers (iii) five fold transcendence ranges (iv) six fold self referral sphere and (v) seven steps long unification as zero value.
198. Aim of this course is going to be to introduce these values in this introductory course in 100 introductory lessons of this course.
199. The attainment of this format is expressible from the zero value pre-manifestation stage to post transcendence zero value stage expressible as eight fold Nature (AshtPrakrati): (0, 3, 5, 6, 6, 5, 3, 0).”

"Vedic Mathematics, Science and Technology

VMS & T Course Introduction

1. Present course is an introductory course.
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11. Seven Steps long unity state for solid dimensional order in terms of dimensional synthesis values shall be leading to values range (3, 5, 6, 6, 5, 3, 0).

12. Three fold existence states namely macro, micro and casual state chase shall be accepting organization of five fold orbitals reach for the existence phenomenon in terms of bridging values of manifestation layers (2, 6, 10, 14, 18).

13. These values together shall be requiring self referral sphere (hyper sphere – 6) for containing such existence phenomenon.

14. Seven steps long unity range values (3, 5, 6, 6, 5, 3, 0) shall be unifying (i) three fold existence states (ii) four fold manifestation layers (iii) five fold transcendence ranges (iv) six fold self referral sphere and (v) seven steps long unification as zero value.









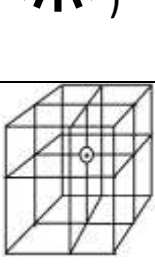
15. Aim of this course is going to be to introduce these values in this introductory course in 100 introductory lessons of this course.

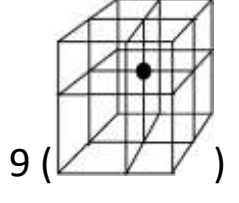
16. The attainment of this format is expressible from the zero value pre-manifestation stage to post transcendence zero value stage expressible as eight fold Nature (AshtPrakrati): (0, 3, 5, 6, 6, 5, 3, 0)."

Vedic Mathematics, Science and Technology

Overview

200. This is an introductory course of Ancient Discipline of Vedic Mathematics, Science and Technology (in short (VMS & T)).
201. VMS & T has its roots in transcendental domains (5-space). As such primarily this course shall be touching basic values, features, formats and dimensional order of 5-space.
202. Hyper cube 5 is the representative regular body of 5-space in 4-space and the chase focus that way is to remain in this course upon the format of hyper cube 5 for attaining transition therefrom to the pure and applied values of transcendental domains as 5-space content manifesting as domain fold of hyper cube 5 permitting transition.
203. Manifestation and transcendence, that way, are the two basic features which would remain at the center of present course.
204. Artifice 5, 5-space, 5-space content, hyper cube 5, four fold manifestation layer (2, 3, 4, 5), the transcendence range (2, 3, 4, 5, 6) are going to be the basic conceptual tools in terms of which the course is to progress.
205. Following technical terms and concepts, values and formats at their base to be frequently visited going to be as follows:

Sr.	Term	Value / (Symbol)	Space	Body
1	Triloki	3 ()	3-space	Hyper cube-3
2	Brahma	4 ()	4-space	Hyper cube-4
3	Shiv	5 ()	5-space	Hyper cube-5
4	Vishnu	6 ()	6-space	Hyper cube-6
5	Manifestation (four folds)	4 ()	4-space	Hyper cube-4
6	Transcendence (five folds)	5 ()	4-space	Hyper cube-4
7	Self referral (six folds)	6 ()	6-space	Hyper cube-6
8	Unity (seven folds)	7 ()	7-space	Hyper cube-7
9	Nature (eight folds)	8 ()	8-space	Hyper cube-8

10	Braham (nine folds)		9-space	Hyper cube-9
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206. In addition, the following conceptual terms as well are going to be of great help to have insight about the conceptual base being availed in this course.

i. Bindu Sarover

Bindu Sarover accepts simple English rendering as a point reservoir of structures. It as such is a structured point. It is in terms of the features of structures of the dimensional bodies that the points of the bodies get distinguish.

ii. Ardh Matra

Ardh Matra accepts simple English rendering as ‘half measure’. It is parallel to number ‘1/2’. Still further it is parallel to ‘half artifice’ / ‘half dimension’. In terms of it the mathematics of ‘2 as 1’ and ‘1 as 2’ are worked out. Also in terms of it spatial order (2-space in the role of dimension) permits a chase within dimensional frames of half dimensions.









iii. Tripundum

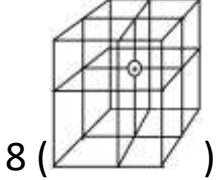
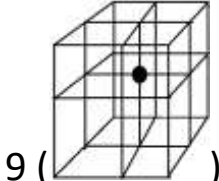
Conceptually ‘Tripundum’ is of the features of domain fold, as third fold (of the manifestation layer) emerges as a synthesis of pair of dimensions.

iv. Swastik pada

VMS & T

Conceptual Terms

Sr.	Term	Value / (Symbol)	Space	Body
1	Triloki	3 ()	3-space	Hyper cube-3
2	Brahma	4 ()	4-space	Hyper cube-4
3	Shiv	5 ()	5-space	Hyper cube-5
4	Vishnu	6 ()	6-space	Hyper cube-6
5	Manifestation (four folds)	4 ()	4-space	Hyper cube-4
6	Transcendence (five folds)	5 ()	4-space	Hyper cube-4
7	Self referral (six folds)	6 ()	6-space	Hyper cube-6
8	Unity (seven folds)	7 ()	7-space	Hyper cube-7

9	Nature (eight folds)	 8 ()	8-space	Hyper cube-8
10	Braham (nine folds)	 9 ()	9-space	Hyper cube-9

Tables

1. Shalokawise Number Of Names
2. Shalokas composing set of 4, 5, 10 & 11 names
3. Shalokas composing set of 6 names
4. Shalokas composing set of 7 names
5. Shalokas composing set of 8 names
6. Shalokas composing set of 9 names
7. Consolidated frequency of occurrence of 4, 5, 6, 7, 8, 9, 10, 11 names
8. Table of transitions of ranges values 4 to 11
9. Table of transitions of ranges values 4 to 11
Culminating into ranges 4-11
10. Two fold flow chart for set of **FOUR** names range
11. Two fold flow chart for set of **FIVE** names range
12. Two fold flow chart for set of **SIX** names range
13. Two fold flow chart for set of **SEVEN** names range
14. Two fold flow chart for set of **EIGHT** names range
15. Two fold flow chart for set of **NINE** names range
16. Two fold flow chart for set of **TEN** names range

17. Two fold flow chart for set of **ELEVEN** names range

18. Consolidated table of inward and outward flow from each range of set of names
19. Table of equal values pairs and triples for the range 4, 5, 6, 7, 8, 9, 10, 11
20. Table of double digit reflecting pairs numbers for the range (4, 5, 6, 7, 8, 9)
21. Double digit numbers and parallel transitions for the range 4, 5, 6, 7, 8, 9
22. Double digit numbers and parallel transitions for the range 4, 5, 6, 7, 8, 9, 10, 11
23. Table of double digit numbers of ten place value
24. Table of upper half of double digit numbers of ten place value
25. Table of lower half of double digit numbers of ten place value
26. Table of dimension fold – domain fold coordination

Table-1
Shalokawise Number Of Names

Sr. no.	Shaloka number	Number of names	Total number of names
1	2	11	11
2	3	7	18
3	4	7	25
4	5	9	34
5	6	7	41
6	7	10	51
7	8	9	60
8	9	7	67
9	10	8	75
10	11	8	83
11	12	10	93
12	13	8	101
13	14	11	112
14	15	9	121
15	16	8	129
16	17	8	137
17	18	9	146
18	19	10	156
19	20	7	163
20	21	8	171
21	22	8	179
22	23	7	186
23	24	8	194
24	25	7	201
25	26	7	208
26	27	7	215
27	28	9	224
28	29	9	233
29	30	9	242
30	31	8	250
31	32	8	258
32	33	9	267
33	34	7	274
34	35	10	284

35	36	9	293
36	37	8	301
37	38	8	309
38	39	9	318
39	40	9	327
40	41	6	333
41	42	6	339
42	43	7	346
43	44	7	353
44	45	7	360
45	46	8	368
46	47	9	377
47	48	8	385
48	49	9	394
49	50	8	402
50	51	8	410
51	52	8	418
52	53	9	427
53	54	8	435
54	55	8	443
55	56	9	452
56	57	7	459
57	58	7	466
58	59	9	475
59	60	8	483
60	61	10	493
61	62	7	500
62	63	8	508
63	64	7	515
64	65	8	523
65	66	6	529
66	67	7	536
67	68	6	542
68	69	7	549
69	70	7	556
70	71	8	564
71	72	8	572
72	73	7	579
73	74	6	585
74	75	8	593
75	76	9	602
76	77	8	610

77	78	7	617
78	79	7	624
79	80	8	632
80	81	7	639
81	82	8	647
82	83	7	654
83	84	8	662
84	85	6	668
85	86	6	674
86	87	6	680
87	88	10	690
88	89	7	697
89	90	8	705
90	91	4	709
91	92	6	715
92	93	6	721
93	94	6	727
94	95	9	736
95	96	8	744
96	97	7	751
97	98	7	758
98	99	7	765
99	100	8	773
100	101	9	782
101	102	8	790
102	103	8	798
103	104	5	803
104	105	6	809
105	106	7	816
106	107	8	824
107	108	7	831
108	109	10	841
109	110	7	848
110	111	8	856
111	112	6	862
112	113	7	869
113	114	6	875
114	115	7	882
115	116	7	889
116	117	9	898
117	118	9	907
118	119	7	914

119	120	9	923
120	121	6	929
121	122	5	934
122	123	8	942
123	124	5	947
124	125	5	952
125	126	6	958
126	127	7	965
127	128	7	972
128	129	6	978
129	130	8	986
130	131	8	994
131	132	6	1000

Table-2

Shalokas composing set of 4 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	90	91	4	4

Shalokas composing set of 5 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	103	104	5	5
2	121	122	5	10
3	123	124	5	15
4	124	125	5	20

Shalokas composing set of 10 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	6	7	10	10
2	11	12	10	20
3	18	19	10	30
4	34	35	10	40
5	60	61	10	50
6	87	88	10	60
7	108	109	10	70

Shalokas composing set of 11 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	1	2	11	11

2	13	14	11	22
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Table-3

Shalokas composing set of 6 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	40	41	6	6
2	41	42	6	12
3	65	66	6	18
4	67	68	6	24
5	73	74	6	30
6	84	85	6	36
7	85	86	6	42
8	86	87	6	48
9	91	92	6	54
10	92	93	6	60
11	93	94	6	66
12	104	105	6	72
13	111	114	6	78
14	113	114	6	84
15	120	121	6	90
16	125	126	6	96
17	128	129	6	102
18	131	132	6	108

Table-4

Shalokas composing set of 7 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	2	3	7	7
2	3	4	7	14
3	5	6	7	21
4	8	9	7	28
5	19	20	7	35
6	22	23	7	42
7	24	25	7	49
8	25	26	7	56
9	26	27	7	63
10	33	34	7	70
11	42	43	7	77
12	43	44	7	84
13	44	45	7	91
14	56	57	7	98
15	57	58	7	105
16	61	62	7	112
17	63	64	7	119
18	66	67	7	126
19	68	69	7	133
20	69	70	7	140
21	72	73	7	147
22	77	78	7	154
23	78	79	7	161
24	80	81	7	168
25	82	83	7	175
26	88	89	7	182
27	96	97	7	189
28	97	98	7	196
29	98	99	7	203
30	105	106	7	210
31	107	108	7	217
32	109	110	7	224
33	112	113	7	231

34	114	115	7	238
35	115	116	7	245
36	118	119	7	252
37	126	127	7	259
38	127	128	7	266

Table-5**Shalokas composing set of 8 names**

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	9	10	8	08
2	10	11	8	16
3	12	13	8	24
4	15	16	8	32
5	16	17	8	40
6	20	21	8	48
7	21	22	8	56
8	23	24	8	64
9	30	31	8	72
10	31	32	8	80
11	36	37	8	88
12	37	38	8	96
13	45	46	8	104
14	47	48	8	112
15	49	50	8	120
16	50	51	8	128
17	51	52	8	136
18	53	54	8	144
19	54	55	8	152
20	59	60	8	160
21	62	63	8	168
22	64	65	8	176
23	70	71	8	184
24	71	72	8	192
25	74	75	8	200
26	76	77	8	208
27	79	80	8	216
28	81	82	8	224
29	83	84	8	232
30	89	90	8	240
31	95	96	8	248
32	99	100	8	256
33	101	102	8	264
34	102	103	8	272

35	106	107	8	280
36	110	111	8	288
37	122	123	8	296
38	129	130	8	304
39	130	131	8	312

Table-6

Shalokas composing set of 9 names

Sr. no.	Serial number of table 1	Shaloka number	Number of names	Total number of names
1	4	5	9	09
2	7	8	9	18
3	14	15	9	27
4	17	18	9	36
5	27	28	9	45
6	28	29	9	54
7	29	30	9	63
8	32	33	9	72
9	35	36	9	81
10	38	39	9	90
11	39	40	9	99
12	46	47	9	108
13	48	49	9	117
14	52	53	9	126
15	55	56	9	135
16	58	59	9	144
17	75	76	9	153
18	94	95	9	162
19	100	101	9	171
20	116	117	9	180
21	117	118	9	189
22	119	120	9	198

Table-7

Consolidated frequency of occurrence of

4, 5, 6, 7, 8, 9, 10, 11 names

Sr	Number of names	Frequency / Number of shalokas	Total	Grand Total
1	4	1	4	4
2	5	4	20	24
3	6	18	108	132
4	7	38	266	398
5	8	39	312	710
6	9	22	198	908
7	10	7	70	978
8	11	2	22	1000

Table-8**Table of transitions of ranges values 4 to 11**

Sr	Range value	Transition for The ranges paring value	Total	Grand Total
1	4	(4, 6)	1	1
2	5	(5, 6), (5, 8)	2	3
3	6	(6, 4), (6, 5), (6, 6), (6, 7), (6, 8), (6, 10)	6	9
4	7	(7, 6), (7, 7), (7, 8), (7, 9), (7, 10)	5	14
5	8	(8, 5), (8, 6), (8, 7), (8, 8), (8, 9), (8, 10), (8, 11)	7	21
6	9	(9, 7), (9, 8), (9, 9), (9, 10)	4	25
7	10	(10, 6), (10, 7), (10, 8), (10, 9),	4	29
8	11	(11, 7), (11, 9)	2	31

Table-9

**Table of transitions of ranges values 4 to 11
Culminating into ranges 4-11**

Sr	Culminating Range value	Transition form	Total	Grand Total
1	4	(8, 4)	1	1
2	5	(5, 5) (6, 5), (8, 5)	3	4
3	6	(6, 4), (6, 5), (6, 6) (6, 7), (6, 8), (6, 10)	6	10
4	7	(6, 7), (7, 7), (8, 7), (9, 7), (10, 7), (11, 7)	6	16
5	8	(5, 8), (6, 8), (7, 8) (8, 8), (9, 8), (10, 8) (11, 8)	7	23
6	9	(7, 9), (8, 9), (9, 9) (10, 9), (11, 9)	5	28
7	10	(6, 10), (7, 10), (8, 10) (9, 10)	4	32
8	11	(8, 11)	1	33

Table-10

**Table of two fold transitions from
ranges values 4 to 11 to ranges 4-11**

Two fold flow chart for set of four names range

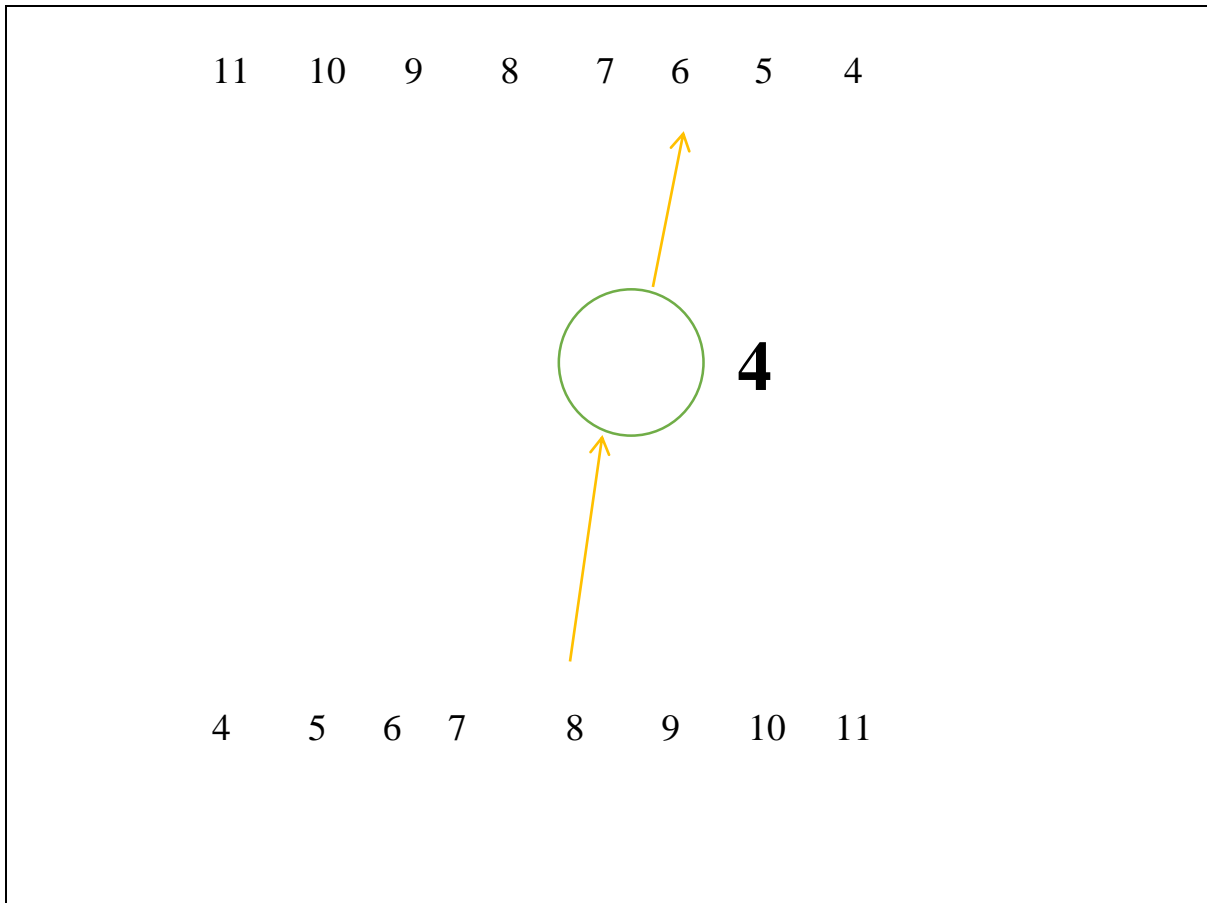
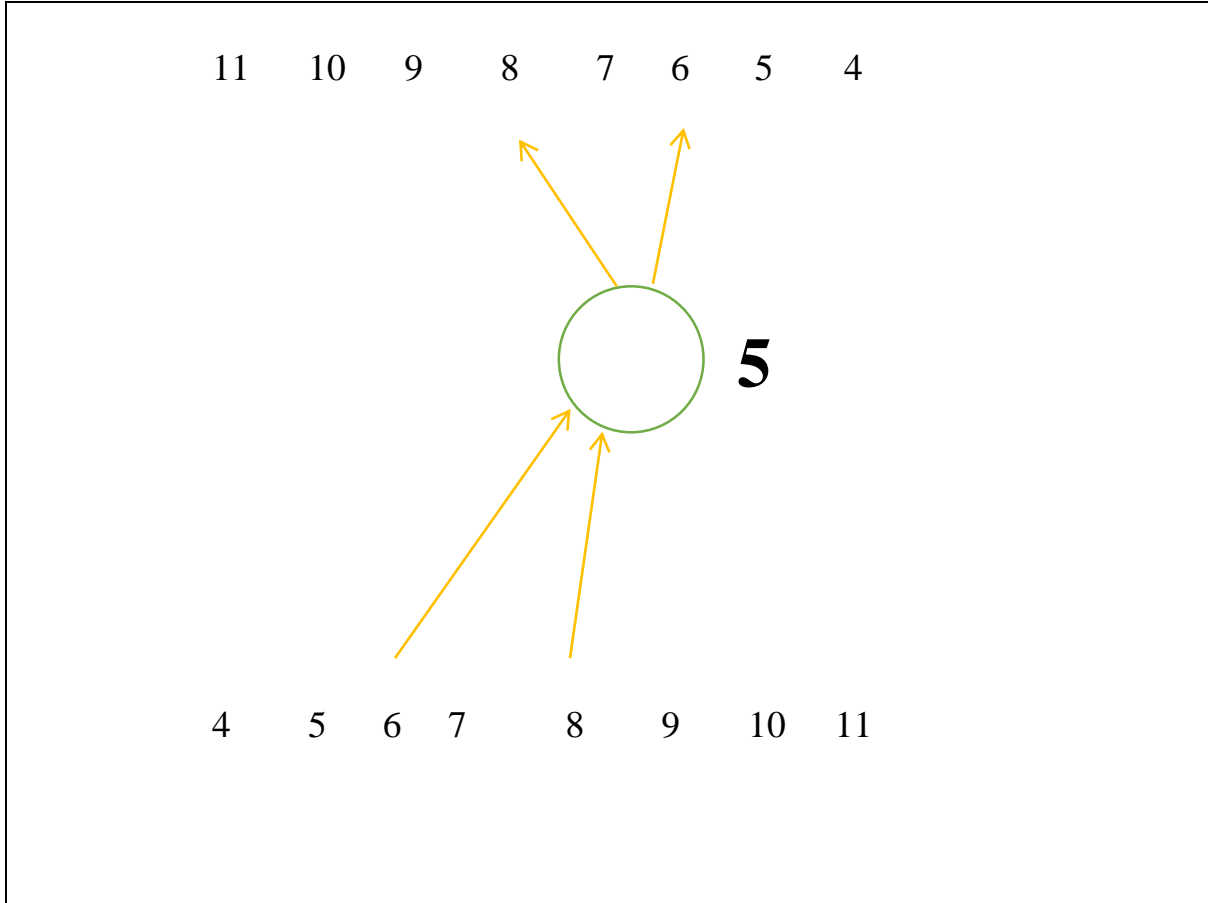


Table-11

Two fold flow chart for set of five names range



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Tables

Step – 12

Table of two fold transitions from ranges values 4 to 11 to ranges 4-11

Two fold flow chart for set of six names range

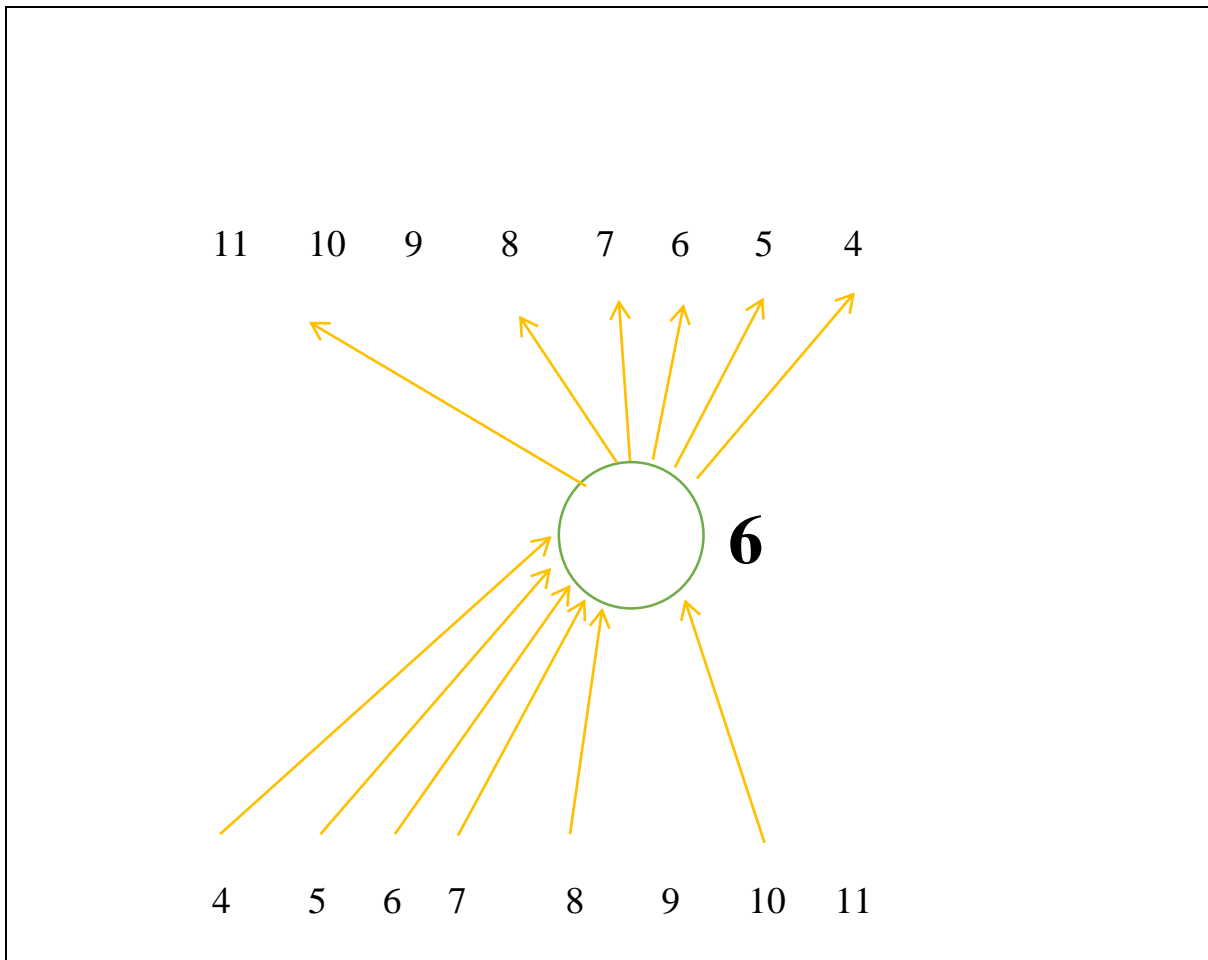


Table-13

Two fold flow chart for set of seven names range

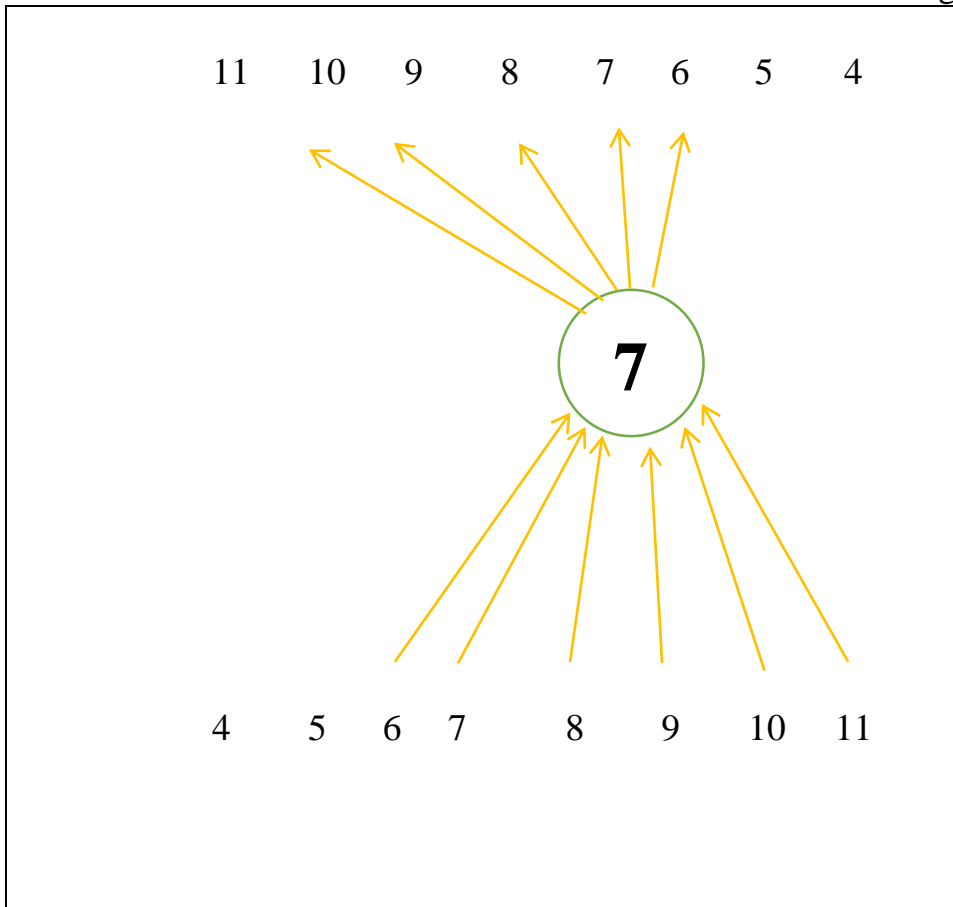


Table-14

Two fold flow chart for set of eight names range

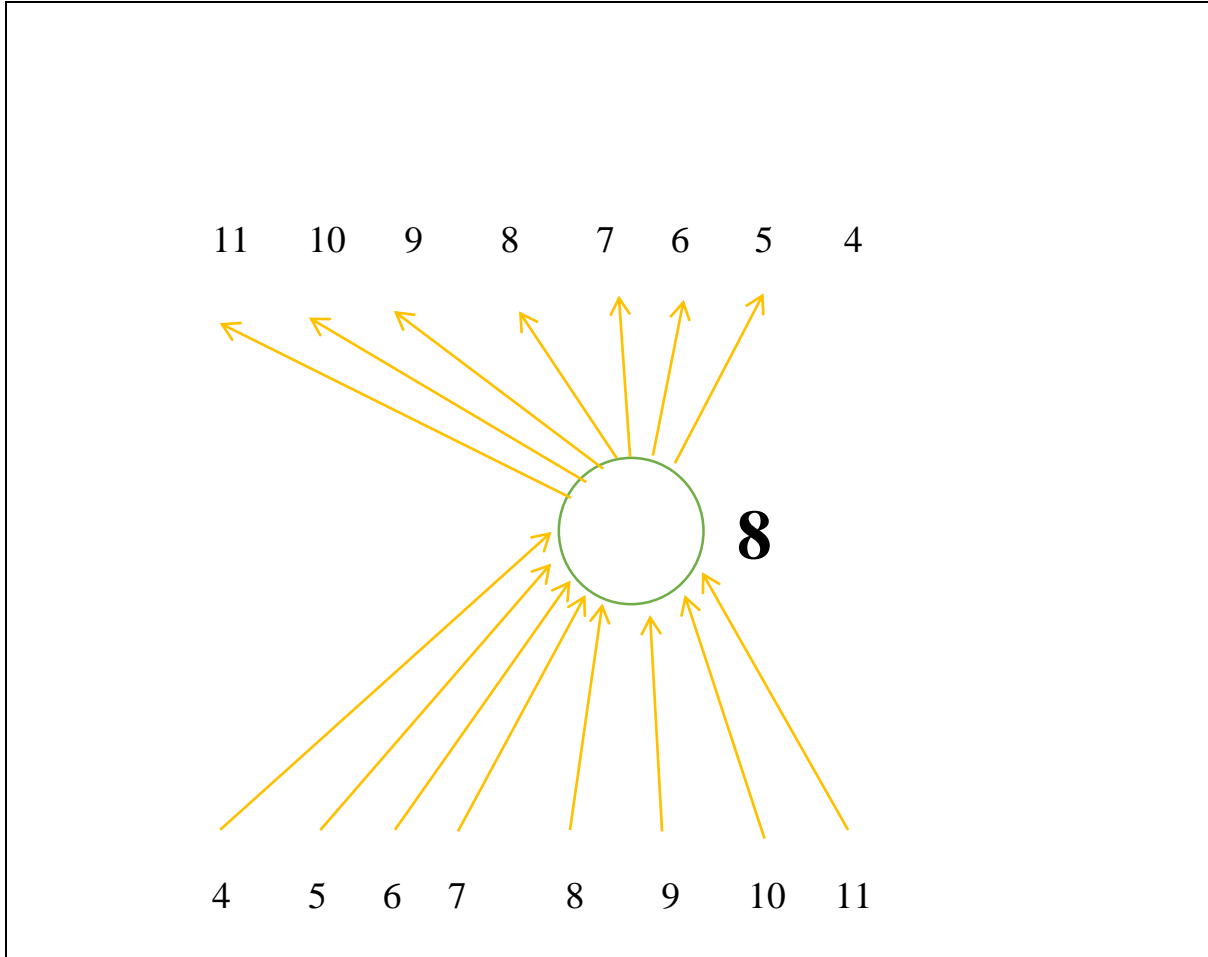


Table-15

Two fold flow chart for set of nine names range

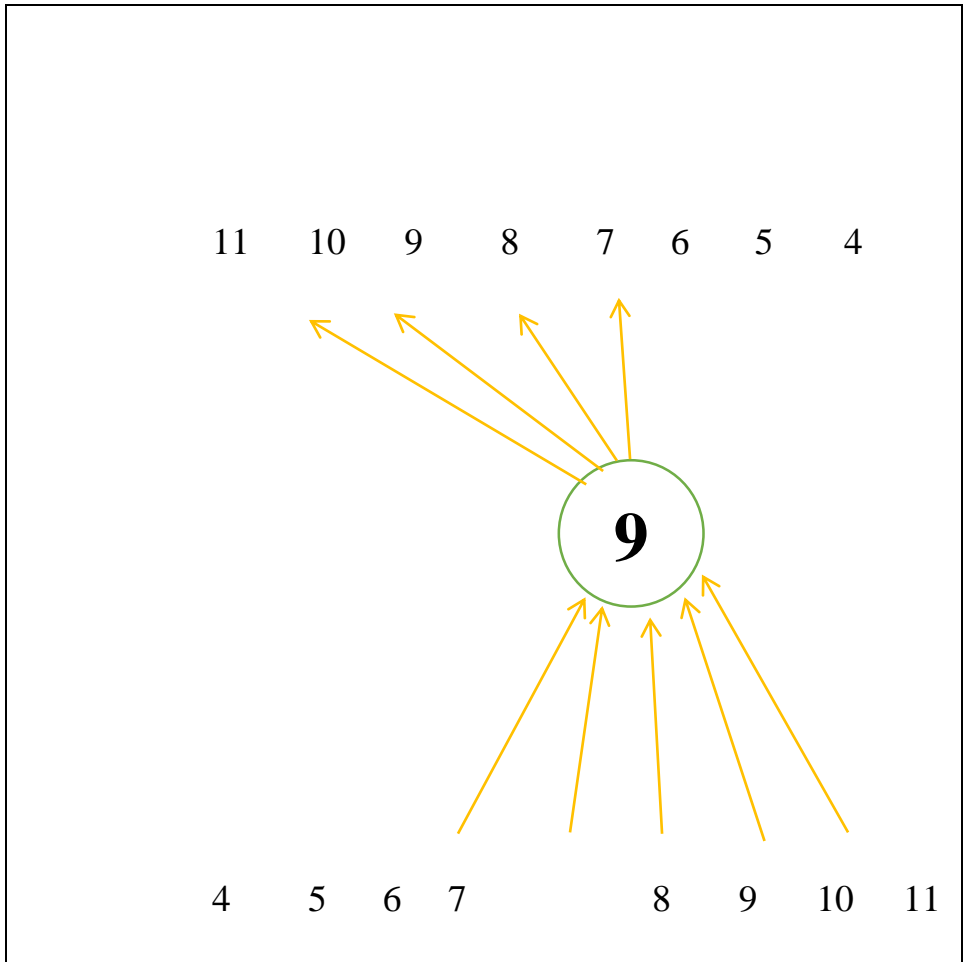


Table-16

Two fold flow chart for set of ten names range

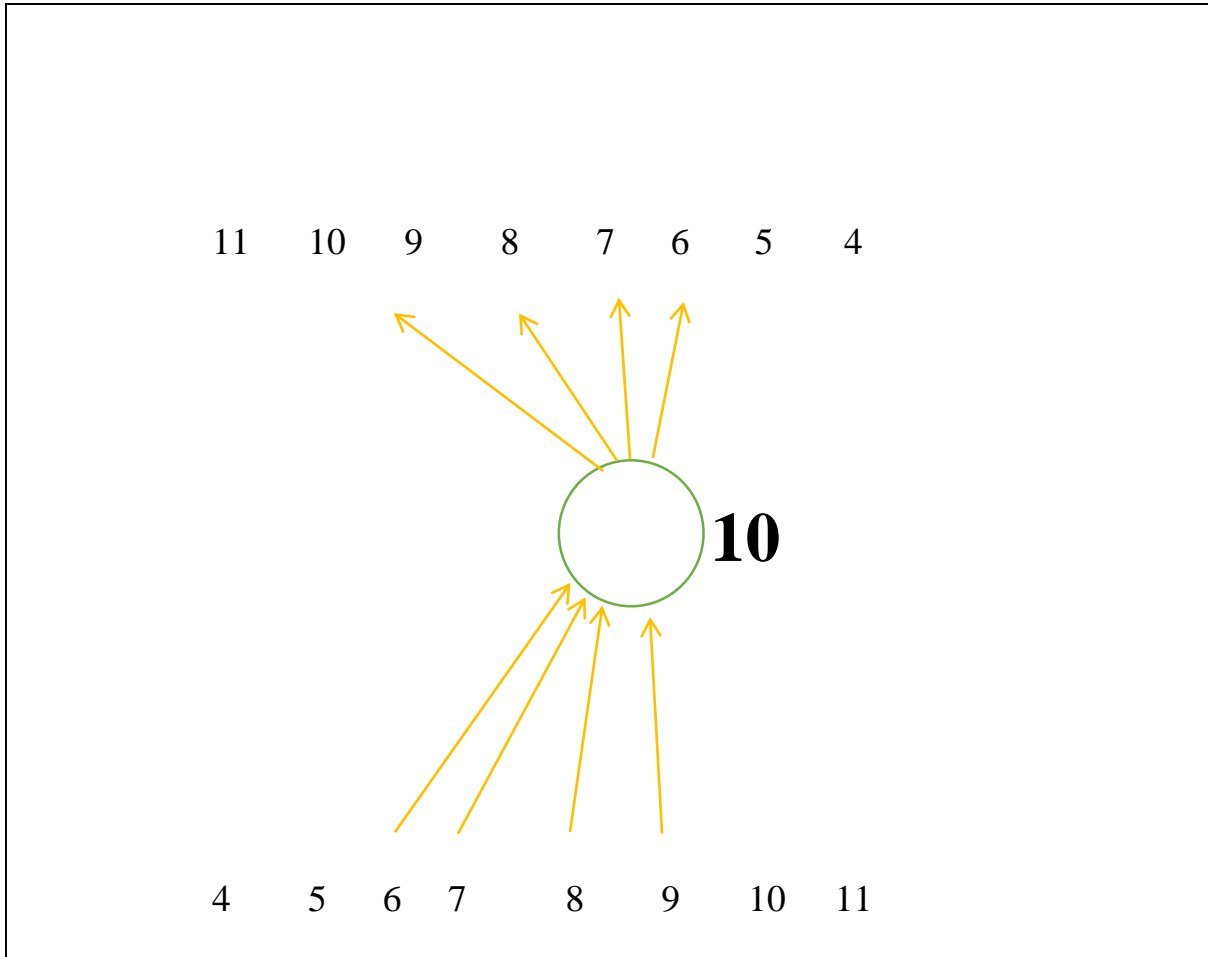


Table-17

Two fold flow chart for set of eleven names range

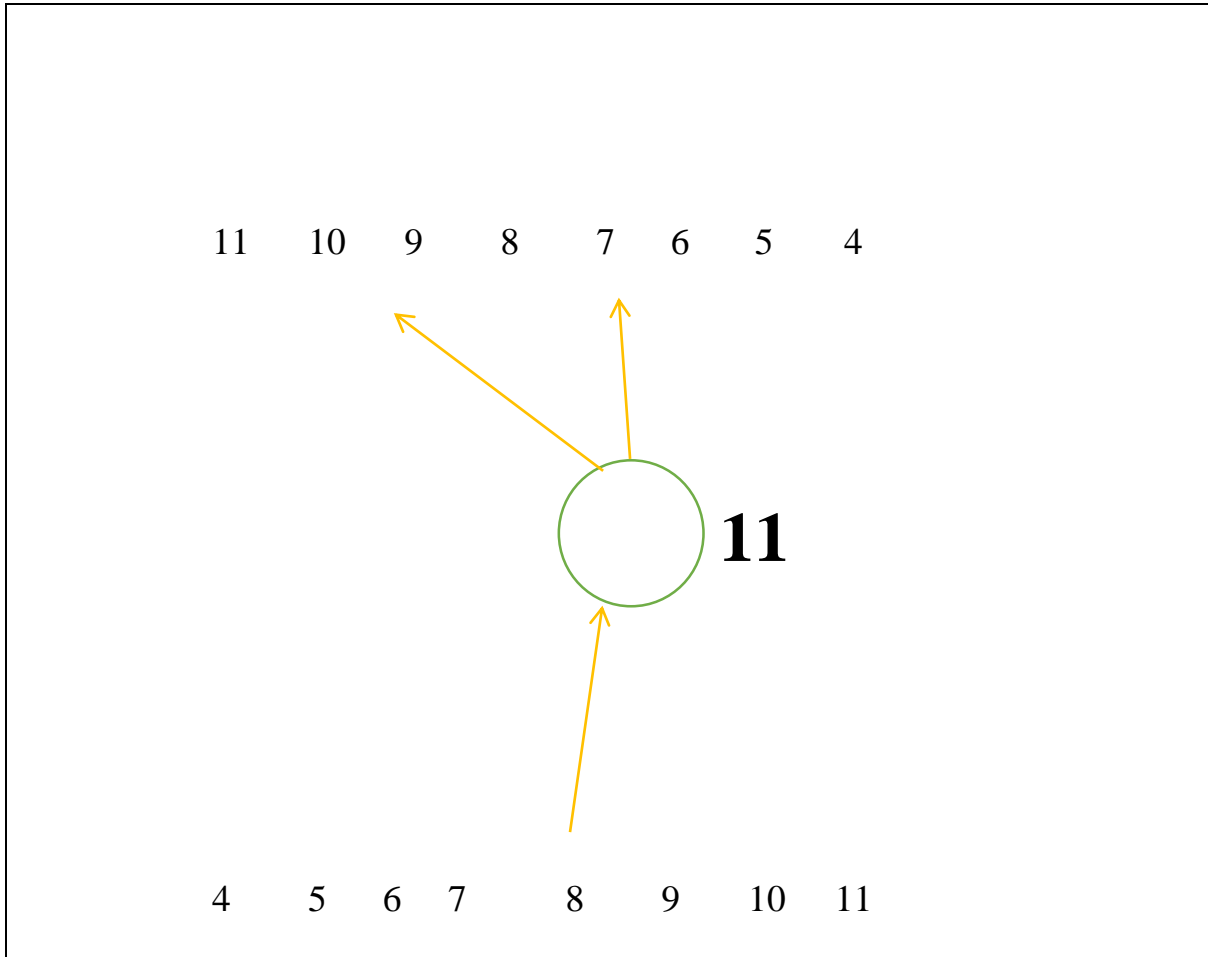


Table-18

Consolidated table of inward and outward flow from each range of set of names

Sr. no	Number of names	Inward flow frequency	Outward flow frequency	Total frequency	Grand total Frequency
1	4	1	1	2	2
2	5	2	2	4	6
3	6	6	6	12	18
4	7	6	5	11	29
5	8	8	7	15	44
6	9	5	4	9	53
7	10	4	4	8	61
8	11	1	2	3	64

Table-19

Table of equal values pairs and triples
for the range 4, 5, 6, 7, 8, 9, 10, 11

Sr. no	Number of names	Equal values pair	Total pairs	Grand Total Of pairs	Equal values triples	Total triples	Grand total of triples
1	4	-----	-----	-----	-----	-----	-----
2	5	1	1	1	-----	-----	-----
3	6	-----	-----	-----	2	2	2
4	7	6	1	7	1	1	3
5	8	7	7	14	1	1	4
6	9	2	2	16	1	1	5
7	10	-----	-----	-----	-----	-----	-----
8	11	-----	-----	-----	-----	-----	-----

Table-20

**Table of double digit reflecting pairs
numbers for the range (4, 5, 6, 7, 8, 9)**

Sr. no	Double digit number	Reflection Pair	Total
1	44	44, 44	1
2	45	45, 54	2
3	46	46, 64	2
4	47	47, 74	2
5	48	48, 84	2
6	49	49, 94	2
7	55	55, 55	1
8	56	56, 65	2
9	57	57, 75	2
10	58	58, 85	2
11	59	59, 95	2
12	66	66, 66	1
13	67	67, 76	2
14	68	68, 86	2
15	69	69, 96	2
16	77	77, 77	1
17	78	78, 87	2
18	79	79, 97	2
19	88	88, 88	1
20	89	89, 98	2
21	99	99, 99	1

Table-21

Double digit numbers and parallel transitions
for the range 4, 5, 6, 7, 8, 9

Sr. no	Double digit number	Corresponding transition	Transition Pair	Total
1	44	nil	Nil	0
2	45	Nil	Nil	0
3	46	(4, 6)	Nil	½
4	47	Nil	Nil	0
5	48	(8, 4)	Nil	½
6	49	Nil	Nil	0
7	55	(5, 5)	(5, 5), (5, 5)	1
8	56	(5, 6)	(5, 6), (6, 5)	1
9	57	Nil	Nil	0
10	58	(5, 8)	(5, 8), (8, 5)	1
11	59	(5, 9)	(5, 9), (9, 5)	1
12	66	(6, 6)	(6, 6), (6, 6)	1
13	67	(6, 7)	(6, 7), (7, 6)	1
14	68	(6, 8)	(6, 8), (8, 6)	1
15	69	Nil	Nil	0
16	77	(7, 7)	(7, 7), (7, 7)	1
17	78	(7, 8)	(7, 8), (8, 7)	1
18	79	(7, 9)	(7, 9), (9, 7)	1
19	88	(8, 8)	(8, 8), (8, 8)	1
20	89	(8, 9)	(8, 9), (9, 8)	1
21	99	(9, 9)	(9, 9), (9, 9)	1

Tables-22

Double digit numbers and parallel transitions
for the range 4, 5, 6, 7, 8, 9, 10, 11

Sr. no	Double digit number	Corresponding transition	Transition Pair	Total
1	104	(10, 4) NA		
2	105	(10, 5) NA		
3	106	(10, 6) NA		
4	107	(10, 7)	(10, 7), (7, 10)	
5	108	(10, 8)	(10, 8), (8, 10)	
6	109	(10, 9)	(10, 9), (9, 10)	
7	110	(10, 10) NA		
8	111	(10, 11) NA		
9	114	(11, 4) NA		
10	115	(11, 5) NA		
11	116	(11, 6) NA		
12	117	(11, 7)	(11, 7), ----	
13	118	(11, 8)	(8, 11), (11, 8)	
14	119	(11, 9)	(9, 11), (11, 9)	
15	120	(11, 10) NA		
16	121	(11, 11) NA		

Table-23

Table of double digit numbers of ten place value

01	02	03	04	05	06	07	08	09	
10	11	12	13	14	15	16	17	18	
19	20	21	22	23	24	25	26	27	
28	29	30	31	32	33	34	35	36	
37	38	39	40	41	42	43	44	45	
46	47	48	49	50	51	52	53	54	
55	56	57	58	59	60	61	62	63	
64	65	66	67	68	69	70	71	72	
73	74	75	76	77	78	79	80	81	
82	83	84	85	86	87	88	89	90	
91	92	93	94	95	96	97	98	99	

Table-25

Table of lower half of double digit numbers of ten place value

19									
28	29								
37	38	39							
46	47	48	49						
55	56	57	58	59					
64	65	66	67	68	69				
73	74	75	76	77	78	79			
82	83	84	85	86	87	88	89		
91	92	93	94	95	96	97	98	99	

Table-26

Table of dimension fold – domain fold coordination

Sr	Dimensional order	Dimensional Value	Domain value	Summation value
1	Linear	31	33	64
2	Spatial	42	44	66
3	Solid	53	55	108
4	Hyper sold 4	64	66	130
5	Hyper sold 5	75	77	132*
6	Hyper sold 6	86	88	154
7	Hyper sold 7	97	99	196



TABLE OF PADAS OF ONE THOUSAND NAMES

Sn	Pada
1	2
2	2
3	2
4	2
5	3
6	5
7	4
8	4
9	2
10	2
11	4
12	4
13	4
14	2
15	6
16	8
17	3
18	5
19	4
20	5
21	4
22	4
23	4

24	4
25	8
26	4
27	4
28	4
29	4
30	4
31	4
32	2
33	4
34	2
35	4
36	4
37	3
38	5
39	8
40	3
41	5
42	2
43	3
44	3
45	4
46	4
47	4
48	5
49	2

50	2
51	3
52	4
53	4
54	3
55	5
56	3
57	3
58	2
59	3
60	5
61	4
62	4
63	4
64	4
65	8
66	3
67	5
68	5
69	3
70	6
71	2
72	5
73	3
74	4
75	4

76	4
77	4
78	3
79	5
80	4
81	4
82	3
83	5
84	2
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86	2
87	4
88	4
89	2
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91	2
92	3
93	5
94	6
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96	4
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99	4
100	4
101	4

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103	3
104	2
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106	4
107	2
108	3
109	3
110	2
111	4
112	2
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115	2
116	4
117	4
118	4
119	5
120	4
121	4
122	5
123	3
124	3
125	10
126	4
127	4

128	4
129	4
130	8
131	4
132	4
133	5
134	3
135	3
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137	2
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143	3
144	2
145	6
146	2
147	2
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150	2
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152	6
153	2

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754	2
755	6
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765	5
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767	5
768	6
769	3
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772	4

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823	3
824	5

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829	8
830	4
831	4
832	4
833	4
834	2
835	4
836	2
837	2
838	6
839	2
840	4
841	2
842	7
843	2
844	2
845	4
846	8
847	4
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863	3
864	5
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869	8
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952	8

953	8
954	8
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960	4
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964	4
965	4
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967	2
968	8
969	6
970	2
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972	4
973	4
974	4
975	8
976	8
977	3

978	5
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980	4
981	2
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983	4
984	8
985	4
986	4
987	5
988	3
989	3
990	5
991	5
992	3
993	3
994	5
995	10
996	6
997	2
998	3
999	3
1000	8
	4213



TABLE OF LETTER OF ONE THOUSAND NAMES

Sn	Letter
1	4
2	4
3	4
4	5
5	7
6	11
7	9
8	8
9	5
10	5
11	9
12	10
13	10
14	6
15	15
16	18
17	6
18	10
19	9
20	11
21	9
22	9

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24	10
25	20
26	10
27	10
28	8
29	9
30	8
31	8
32	4
33	8
34	4
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36	9
37	6
38	11
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43	6
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REPEATED NAMES

S. No	S. No	S. No	Name	Pa da	L et ter	TCV value	FF
1	1	434	सारः	2	4	5+4	9
	2	834	सारः	2	4	5+4	9
2	3	238	सत्यः	2	5	4+6	10
	4	317	सत्यः	2	5	4+6	10
3	5	1	शिवः	2	4	4+8	12
	6	150	शिवः	2	4	4+8	12
4	7	284	अनघः ।	3	5	1+9+5	15
	8	769	अनघः	3	5	1+9+5	15
5	9	170	कान्तः	2	5	3+13	16
	10	287	कान्तः	2	5	3+13	16
	11	457	कान्तः	2	5	3+13	16
	12	808	कान्तः	2	5	3+13	16
6	13	464	नित्यः	2	5	10+6	16
	14	788	नित्यः	2	5	10+6	16
7	15	329	शान्तः	2	5	4+13	17
	16	555	शान्तः	2	5	4+13	17
8	17	307	सिद्धः	2	5	5+14	19
	18	905	सिद्धः	2	5	5+14	19
9	19	703	वरदः	3	6	8+4+7	19
	20	855	वरदः	3	6	8+4+7	19

10	21	110	सोमः	2	4	10+10	20
	22	997	सोमः	2	4	10+10	20
11	23	312	सिद्धिः	2	5	5+15	20
	24	793	सिद्धिः	2	5	5+15	20
12	25	545	सद्योगी	3	7	4+14+7	25
	26	853	सद्योगी	3	7	4+14+7	25
13	27	76	विशालाक्षः	4	9	9+4+7+8	28
	28	861	विशालाक्षः	4	9	9+4+7+8	28
14	29	496	महाकोशः	4	8	10+11+8+3	32
	30	878	महाकोशः	4	8	10+11+8+3	32
15	31	116	महातेजाः	4	8	10+11+10+6	37
	32	311	महातेजाः	4	8	10+11+10+6	37
16	33	499	महादेवः	4	8	10+11+12+8	41
	34	31	महादेवः	4	8	10+11+12+8	41
17	35	94	श्मशाननिल यः	6	1 3	12+4+9+10+6 +2	43
	36	752	श्मशाननिल यः	6	1 3	12+4+9+10+6 +2	43
18	37	41	वृषवाहनः ।	5	1 0	11+7+9+10+9	46
	38	368	वृषवाहनः ।	5	1 0	11+7+9+10+9	46
19	39	254	भूतभावनः	5	1 0	14+5+10+8+9	46
	40	923	भूतभावनः ।	5	1 0	14+5+10+8+9	46
				12 2	2 6 2		974



ORGANIZATION DATA OF THE SCRIPTURE

1. Shalokas 1 to 132
2. Names 1000
3. TCV range 5 to 98
4. TCV frequencies range 1 to 36
5. Shalokas wise names range 4 to 11
6. Repeated names '19'
7. Repeated names TCV range 16 to 46
8. Total names 1000
9. Total TCV values 33541
10. Total padas values 4213
11. Total letters value 9449