

Paṭala Five

Śrī Devī said: Mahādeva, I am only purified by your grace. Now I want to hear about Śambhu Nātha's pūja.

Śrī Śiva said: Listen Pārvatī! I will tell you what you ask. The great mantra known as the Bestower of Grace is Haṃ.

I declared the greatness of this mantra with my upper mouth. One should then say namah Śivaya. This five syllable mantra gives the results of all my five mouths. O Devī, preceded with Om it becomes the six syllable mantra known as the grace giver. If one should add Ardhanārīśvaraya¹⁵ it becomes the grace giving supremely secret mantra. So it is known as the multifold mantra.

Devī, one should never meditate on the deva with poison in his throat in the Kālī yuga. If you

¹⁵ Ardhanārīśvara is the form of Śiva where he is half man and half woman. This form is the essence of Haṃsa.

want to perish, if you desire madness, you gain it by worshipping Nīlakaṇṭha. If someone does the pūja or actions of Nīlakaṇṭha, it is like slaying me. Maheśāni, if a fool should commit the sin of performing this prohibited action, he is a very wicked person. His son, wife and wealth are destroyed, no doubt, if he should do pūja of the deva with poison in his throat.

In this world, he becomes poverty-stricken and after death is reborn as a pig. If he should do purascarana of Nīlakaṇṭha's mantra, he most certainly will die within a fortnight.

Devī, listen! I speak of Śiva pūja with an earthen liṅga. Firstly, Paramesani, a wise person should bow to his Gurudeva. He should take a piece of clay and should say Oṃ Haraya Namah. Very carefully moulding it, he should say Oṃ Mahesvaraya Namah. Then he should add, Sulapane Iha. Using this mantra is the right placing [of the liṅga].

By joining the syllable Śam with the long vowels, he should do the six limb nyāsa. Now I speak of his dhyāna. Listen very carefully!

Oṃ. Meditate always on Maheśa as resembling a mountain of silver; with a beautiful moon as his crest gem; whose body is as effulgent as a

jewel; gracious of appearance; his hands holding an axe, a deer, bestowing boons and banishing fear; seated in the lotus position; surrounded and praised on all sides by immortals; wearing a tiger skin; seed and sprout of the universe; entirely destroying fear; with five faces and three eyes [in each].

One should place a flower on the head and do mental pūja. Maheśāni, meditating again, place the flower on the liṅga. Say, Staff Bearer, enter herein! Indwell in this. Live here! Live here! May happiness be here! May happiness be here! O Rudra, I do your pūja!

He should bathe the liṅga, saying Oṃ, hail to Paśupati! Then the best sort of sādḥaka who is a Brāhmaṇa should perform the pūja, O Devī. He should say, Here is water. Oṃ, hail to Śīva. Then he should offer all the rest in a similar way.

After pūja, he should then worship the eight forms Sarva, Bhava, Rudra, Ugra, Bhima, Paśupati, Mahādeva and śāna, together with their forms which are earth, water, fire, air, aether, sādḥaka, sun, and moon. Prefixing Oṃ first and putting Namah last, he should worship these eight Śīva forms from the east in an

anti-clockwise direction, ending with the south east.

Then he should worship the Śiva Liṅga using the root mantra. He should recite it one hundred or 1,080 times. After this say, You are the quintessentially secret and hidden one! Pray, take myself with all my actions and my recitations. O Māheśvara, be gracious! Lord, give me siddhi!

After, he should offer water and offer recitation. After praise, a wise man should then prostrate himself using the eight limb method. Then, using the Saṃhara Mudrā, he should carefully dismiss Mahādeva.

This is the way to perform Śiva pūja, if one wants to do pūja with Śakti mantras. Initiated into the great grace bestowing mantras, he becomes initiated in all else. Those initiated into Śakti [mantras] should not proceed without it.

He becomes like Śiva, it is said, and Lord of all Tantra. Now I declare the very secret verse in its due order. Hara, Māheśvara, Śulapani, Pinakadhrik, Paśupati, Śiva, Mahādeva.

O Devī, the best kind of sādḥaka should worship the eight forms, then recite the mantra and again do praise. One initiated into Śakti

mantra should not diverge from this rule. A man performing prohibited pūja is a doer of evil, O Devī. Mahādevī, if he should do [prohibited] worship, Śiva slays both pupil and guru, as he has received too little. If he should recite merely one syllable of the mantra not having given enough, he becomes like a murderer of Brāhmaṇas. O Wine Devī, through this he is a very wicked person, most certainly. Firstly, perform the pūja as described, then one may do the rest.

Only having worshipped Śiva can one then do Śakti pūja. He should offer the appropriate ritual accessories [upacaras]. If he does otherwise, then all — even if it be water from the Ganges — becomes like urine. O Maheśāni, for this reason, he should first worship a līṅga. One putting the water used to libate Śiva on his own head becomes equal to Śiva, O Maheśāni! This is true, true, without doubt.

His own self having become like Śiva, only then may he worship Devī. Whether initiated into Śiva, Viṣṇu, Durgā, Gaṇapati or Indra, firstly one should worship a līṅga. Otherwise, do not worship. Results from this are multiplied ten

koṭi fold, this is most certainly true, there is no doubt of it.

If a person should worship Śiva after worshipping another deva, the fruit of the pūja is consumed by Yakṣas and Rākṣasas. So, O Charming One, I have told you the quintessence and core of the tantras. What point is there of many words, O Devī? What else do you wish to hear?