



SAYINGS OF LORD SIVA

By

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Dedicated to my **LATE** father **SHRI P.L KOTTYAM**

And my loving Mother **MRS. MERCY KOTTYAM**

PREFACE

I am thankful to the Bharatiya Vidya Bhavan for their cooperation in publishing this book.

This book is a compilation of Lord Siva's sayings from the *Sitvr Purina*, *Linga Purina*, *Siva Samhita*, *Siva Sutra* and one quotation from the life of the sage Sri Sankaracarya (incarnation of Lord Siva).

This book contains the quintessence of Lord Siva's infinite wisdom.

It is my hope that this book will be beneficial for those great souls who are devotees of Siva. Those desiring more details or clarifications on the worship of Lord Siva, should consult the above-mentioned books.

It is not possible to comprehend the grace of Lord Siva through the intellect, but through the heart.

Also included is the thousand names of Lord Siva. The mere recitation of these names will bring untold benefits and is highly pleasing to Lord Siva.

It is due to Lord Siva's grace alone that his devotees attain achievements which cumulate into final liberation. I wish to dedicate this book to my loving parents Mercy and LATE Padmdri Lokaya Kottyam who are my source of inspiration.

May Lord Siva, the Divine Mother Parvati, their Sons and their Ganas bless those in eternal quest for them.

Om Namah Sivaya

HARENDRA KOTTYAM

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INTRODUCTION

Om Shri Ganesaya Namaha. Obeisance to Lord Ganesa literally means Lord of all beings. Ganesa is the first son of Lord Siva and Goddess Parvati.

Before the commencement of any undertaking Lord Ganesa's grace is invoked, as He removes all obstacles and overcomes all problems. If Lord Ganesa is pleased no undertaking will meet with failure and success is assured.

Lord Siva is one of the Hindu gods of the Trinity. This universal existence is repeatedly created by Brahma, the god of creation, maintained by Visnu, the god of maintenance and destroyed by Siva, the god of destruction at the end of the cycle of time. Creation, maintenance and destruction of this infinite universe is a continuous process.

The two major sects in Hinduism are Saivism and Vaisnavism. Vaisnavism extols Visnu and His incarnations or Avatars as the Supreme all-pervading Reality. All other Gods and Goddesses are stated to be subservient to Visnu.

Saivism extols Lord Siva as the Supreme, all - pervading reality. However, all the other gods are seen as the manifestation of the supreme all-pervading reality. The other gods are all different facets of the same power. Savism does not differentiate between Siva and Visnu, seeing them as the one God in His different forms.

To indicate the unity of the gods, the same three gods are combined in one form of the God Dattatreya. Lord Dattatreya has the faces of Brahma, Visnu and Siva in the same body.

Siva is married to Goddess Parvati. Savism also advocates the worshipping of Goddess Parvati and their Sons.

Lord Siva is the only God to be worshipped in His manifest form as a picture or idol and in his unmanifest form in the Linga. Lingam is a round emblem of stone or clay. Siva Linga is a symbol of Siva. The worshipping of Lord Siva in His Linga form is considered most potent.

LINGA WORSHIP

IMPORTANT NOTE: The Twelve Jyotirlingas - Lord Siva manifested of his own accord in Linga form in many places. Among these, there are twelve Jyotirlingas which are the most prominent and glorious pilgrim centers of India.

The worship of the twelve Jyotirlingas is superior to all other Lingas, is most potent and brings infinite benefits.

The Siva Purana contains the full details about the emergence of each Jyotirlinga. It presents the twelve Jyotirlingas as the twelve incarnations of Lord Siva.

The twelve Jyotirlingas have also gained great sanctity following the visits of sages and of Sage Adi Sankaracharya (incarnation of Lord Siva). It is said from time immemorial that one acquires infinite merit by visiting these holy places.

The Siva Purana also states that the people who reads or recites the twelve names early in the morning is freed from all sins and attain the fruits of success.

- a) Somanatha (Prabhas Patan in Gujarat)
- b) Mallikarjuna (Srisailam in Andhra Pradesh)
- c) Mahakaleswara (Ujjain)
- d) Omkareswara (Mortaka)
- e) Vaidyanatha (Purulia Dist) and (Parali)

(Note:As time passed, the exact location of Vaidyanatha temple got mixed up. Therefore there are two contenders for the Vaidyanatha temple namely in the Purulia Dist. of West Bengal and a town named Parali on the border of Maharashtra and Andhra Pradesh.)

- f) Nageswara (Dwaraka) and (Aundha)

(Note: The two contenders for the Nageswara temple are *located* in the *town of Dwaraka in Gujarat and the town of Aundha in Maharashtra.*)

- g) Kasi Viswanatha (Varanasi)

- h) Bhimasankara (Gauhati) and (Maharashtra)

(Note:The two contenders for the Bhimasankara temple are located in the city of Gauhati in Assam and in Maharashtra on the banks of the river Bhima.)

- i) Rameswara (Ramnad Dist. of Tamil Nadu)
- j) Tryambaakeswara (Nasik)
- k) Kedarnath (Uttar Pradesh)
- i) Ghrisheswara (Near Ellora, Maharashtra)

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THOUSAND NAMES OF LORD SIVA
from
Siva Purana

"O one of good rites. Thanks to my blessings. All those who listen to this (thousand names of Siva) will achieve their desires without serious dangers."

"There is no doubt that those who recite and teach this hymn (thousand names of Siva) will have no misery at all even in dreams."

"This (thousand names of Siva) is destructive of distress. It yields learning and wealth. It is excellent and meritorious and bestows all desires and devotion to Siva always."

(The above statements are from the Siva Purana and are stated by Lord Siva.)

THOUSAND NAMES OF LORD SIVA

Visnu eulogized Siva with the thousand names, which Siva was prayed to and worshipped with Lotuses.

NAMES	MEANING
SIVA	PURE
HARA	DESTROYER
MRDA	GRACIOUS
RUDRA	TERRIBLE
PUSKARA	NOURISHER
PUSPALOCANA	OF FLOWERY EYES
ARTHIGAMYA	ACCESSIBLE TO THE SUPPLIANTS
SADACARA	OF NOBLE CONDUCT
SARVA	ALL-IN-ALL , (bestower of welfare)
MAHESVARA	GREAT LORD
CANDRAPIDA	WITH MOON FOR THE DIADEM
CANDRAMAULI	WITH MOON FOR ITS CREST-JEWEL
VISVA	UNIVERSE
VISVAMBHARESVARA	LORD OF THE EARTH
VEDANTASARASANDOHA	THE ESSENCE OF VEDANTA PHILOSOPHY
KAPALIN	WITH A SKULL IN THE HAND
NILALOHITA	BLUE-BLOODED
DHYANADHARA	OBJECT OF MEDITATION
APARICCHEDYA	INEXPLICABLE
GAURIBHARTR	HUSBAND OF GAURI
GANESVARA	LORD OF GANAS
ASTAMURTI	HAVING EIGHT COSMIC BODIES
VISVAMURTI	UNIVERSE-BODIED
TRIVARGA	BESTOWER OF VIRTUE, WEALTH AND LOVE
SARGASADHANA	ACHIEVER OF CREATION
JNANAGAMYA	ACCESSIBLE TO PERFECT KNOWLEDGE
DRDHAPRAJNA	OF STEADY INTELLECT
DEVADEVA	LORD OF GODS
TRILOCANA	THREE-EYED
VAMADEVA	LOVELY GOD
MAHADEVA	GREAT GOD
PATU	EFFICIENT
PARIVRDHA	CHIEF
DRDHA	FIRM
VISVARUPA	MULTIFORMED
VIRUPAKSA	ODD-EYED

VAGISA	LORD OF SPEECH
SURASSATTAMA	THE MOST EXCELLENT GOD
SARVAPRAMANASAMVADIN	IN WHOM ALL AUTHORITIES AND PROOF AGREE
VRSANKA	BULL-BANNERED
VRSVAHANA	BULL-VEHICLED
ISA	LORD
PINAKIN	HOLDING BOW
KHATVANGIN	HOLDING MISSILE KHATVANGA
CITRAVESA	OF VARIEGATED DRESS
CIRANTANA	ETERNAL BEING
TAMOHARA	REMOVER OF IGNORANCE
MAHAYOGIN	GREAT YOGIN
GOPTR	PROTECTOR
BRAHMANDAHT	HEART OF COSMOS
JATIN	WITH MATTED HAIR
KALAKALA	SLAYER OF DEATH
KRRTIVASAS	WEARING HIDE
SUBHAGA	COMELY
PRANATATMAKA	SOUL OF DEVOTEES
UNNADHRA	UPLIFTED
PURASA	DIVINE BEING
JUSYA	WORTHY TO BE SERVED
DURVASAS	SAGE DURVASAS
PURSASANA	CHASTISER OF THE TRIPURAS
DIVYAYUDHA	HAVING DIVINE WEAPONS
SKANDAGURU	PRECEPTOR OF SKANDA
PARAMESTHIN	STAYING AT THE ACME
PARATPURA	GREATER THAN THE GREATEST
ANADIMADHYANIDHANA	WITH NO BEGINNING, MIDDLE OR END
GIRISA	LORD OF MOUNTAINS
GIRIJADHAVA	HUSBAND OF PARVATI
KUBERABANDHU	KINSMAN OF KUBERA
SRIKANTHA	OF GLORIOUS NECK
LOKAVARNOTTAMA	EXCELLENT OF ALL CASTES IN THE WORLD
SAMADHIVEDYA	WHO CAN BE REALISED THROUGH TRANCE
KODANDIN	HOLDING BOW
NILAKANTHA	BLUE-NECKED
PARASVADHIN	HOLDING AXE
VISALAKSA	WIDE EYED
MRGAVYADHA	HUNTER OF ANIMAL
SURESA	LORD OF GODS
SURYATAPANA	SCORCHER OF THE SUN
DHARMADHYAKSA	PRESIDING DEITY OF VIRTUE
KSAMAKSETRA	SPLITTER OF THE EYES OF BHAGA
URGA	FIERCE

PASUPATI	LORD OF BEASTS, THE INDIVIDUAL SOULS
TARKSYA	IDENTICAL WITH GARUDA
PRIYABHAKTA	FAVOURITE OF THE DEVOTEE
PARANTAPA	SCORCHER OF ENEMIES
DATR	DONOR
DAYAKARA	COMPASSIONATE
DAKSA	SKILFUL
KAPARDIN	HAVING MATTED AHIR
KAMASASANA	CHASTISER OF CUPID
SMASANANILAYA	RESIDING IN CREMATION GROUND
SUKSMA	SUBTLE
SMASANASTHA	STAYING IN THE CREMATION GROUND
MAHESVARA	GREAT GOD
LOKAKARTR	CREATOR OF THE WORLDS
MRGAPATI	LORD OF DEER
MAHAKARTR	GREAT MAKER
MAHAUSADHI	GREAT MEDICINE
SOMAPA	INBIBER OF SOMAJUICE
AMRTAPA	DRINKER OF NECTAR
SAUMYA	GENTLE
MAHATEJAS	OF GREAT SPLENDOUR
MAHADYUTI	OF GREAT BRILLIANCE
TEJOMAYA	FULL OF LUSTRE
AMRTAMAYA	FULL OF NECTAR
ANNAMAYA	OF THE NATURE OF FOOD
SUDHAPATI	LORD OF NECTAR
UTTAMA	THE MOST EXCELLENT
GOPTR	PROTECTOR
JNANAGAMYA	ATTAINABLE THROUGH PERFECT KNOWLEDGE
PURATANA	ANCIENT BEING
NITI	JUSTICE
SUNITII	GOOD JUSTICE AND POLICY
SUDDHATMAN	PURE SOUL
SOMA	ACCOMPANIED BY UMA
SOMATRA	EXCELLING THE MOON
SUKHIN	HAPPY BEING
AJATASATRU	WHOSE ENEMY IS NOT YET BORN
ALOKSAMBHAVYA	WHOSE EXISTENCE IS INFERRED AS POSSIBLE THROUGH LUSTRE
HAVYAVAHANA	CARRIER OF SACRIFICIAL OFFERINGS I.E. FIRE
LOKANKARA	MAKER OF THE WORLDS
VEDAKARA	ORIGINATOR OF THE VEDAS
SUTRAKARA	COMPOSER OF APHORISMS
SANTANA	ETERNAL
MAHARSI	GREAT SAGE
KAPILACARYA	PRECEPTOR KAPILA

VISVADIPTI	LIGHT OF THE UNIVERSE
TRILOCANA	THREE-EYED
PINAKAPANI	HOLDING PINAKA IN THE HAND
BHUDEVA	GOD OF THE EARTH
SVASTIDA	BESTOWER OF WEAL
SUKRTA	MERITORIOUS
SUDHI	INTELLIGENT
DHATRDHAMAN	ABODE OF THE CREATOR
DHARMAKARA	CREATOR OF THE LUSTRE
SARVADA	BESTOWER OF ALL
SARVAGOCARA	VISIBLE TO ALL
BRAHMARSK	CREATOR OF BRAHMA
VISVASRK	CREATOR OF THE UNIVERSE
SARGA	CREATION
KARNIKARAPRIYA	FOND OF THE PERICARP OF THE LOTUS
KAVI	POET
SAKHA	(In the appearance of a Rishi named Shakha)
VISAKHA	(In the Form of Kartikeya)
GOSAKHA	(The Materialization of the Various Branches of Vedas)
SIVA	THE CAUSE OF WELFARE
BHISAK ANUTTAMA	EXCELLENT PHYSICIAN
BHAVYA	GOOD
PUSKALA	EMINENT ONE
STHAPATI	ARCHITECT
STHIRA	STEADY
VIJITATMAN	SELF-CONQUEROR
VIDHEYATMAN	SELF-CONTROLLED
BHUTAVAHANASARATHI	WITH BHUTAS AS CHARIOTEERS
SAGANA	ACCOMPANIED BY GANAS
GANAKAYA	WITH GANAS AS BODY-GUARDS
SUKIRTI	OF GOOD FAME
CHINNASAMSAYA	ONE TO WHOM DOUBTS HAVE BEEN CLEARED
KAMADEVA	IDENTICAL TO CUPID
KAMAPALA	PROTECTOR OF THE DESIRES
BHASMADDULITAVIGRAHA	WHOSE BODY IS DUSTED WITH BHASMA
BHASMAPRIYA	FOND OF BHASMA
BHASMASAYIN	LYING ON THE BHASMA
KAMIN	LOVER
KANTA	BRILLIANT
KRTAGAMA	ONE WHO HAS CREATED AGAMAS
SAMAVARTA	WHO WHIRLS THE WHEEL OF WORDLY EXISTENCE
ANIVRTTATMA	WHOSE SOUL NEVER TURNS BLACK
DHARMAPUNJA	MASS OF VIRTUE
SADASIVA	AUSPICIOUS FOR EVER

AKALMASA	SINLESS
PUNYATMAN	MERITORIOUS SOUL
CATURBAHU	FOUR-ARMED
DURASADA	DIFFICULT TO ACCESS
DURLABHA	RARE ONE
DURGAMA	IMPASSABLE
DURGA	DIFFICULT OF BEING ATTAINED
SARVAYUDHAVISARADA	EXPERT IN WIELDING WEAPONS
ADHYATMAYOGANILAYA	STATIONED IN SPIRITUAL YOGA
SUTANTU	WEARING GOOD FABRIC OF UNIVERSE
TANTUVARDHANA	ENHANCER OF THE FABRIC
SUBHANGA	HAVING AUSPICIOUS LIMBS
LOKASARANGA	ESSENCE OF THE WORLDS
JAGADISA	LORD OF THE UNIVERSE
BHASMASUDDHIKARA	CAUSING PURITY THROUGH BHASMA
ABHIRU	NON-COWARDLY
OJASVIN	VIGOROUS
SUDDHAVIGRAHA	OF PURE BODY
ASADHYA	UNACHIEVABLE
SADHUSADHYA	ACHIEVABLE EASILY BY THE SAINTLY
BHRTYAMARKATARUPADHRK	ASSUMING THE FORM OF THE SERVILE MONKEY
HIRANYARETAS	GOLD-SEMENED
PAURANA	ANCIENT ONE
RIPUJIVAHARA	DESTROYER OF ENEMIES
BALIN	STRONG
MAHAHRADA	He whose heart is full of eternal happiness
MAHAGARTA	The Lord of Great Illusions
Siddha Vrindara Vanditah	Saluted by Siddhas and Devas at His Threshold
VYAGHRACARMAMBARA	WEARING THE TIGER HIDE
VYALIN	CLAPSED BY SERPENTS
MAHABHUTA	GREAT LIVING BEING
MAHANIDHI	GREAT STOREHOUSE
AMRTA	NECTAR
AMRTAPA	DRINKER OF THE NECTAR
SRIMAT	GLORIOUS
PANCAJANYA	FAVOURABLE TO THE FIVE CLASSES OF BEINGS
PRABHANJANA	HAILSTORM
PANCAVIMSATITATTVASTHA	STATIONED IN TWENTYFIVE PRINCIPLES
PARIJATA	CELESTIAL TREE
PARATPARA	GREATER THAN THE GREATEST
SULABHA	EASY TO ACCESS
SUVRATA	OF GOOD RITES
SURA	HEROIC
VANMAYAIAKANIDHI	TREASURE STORED IN ALL EXTANT LITERATURE
VARNASRAMAGURU	PRECEPTOR OF CASTES AND STAGES OF LIFE

VARMIN	THE RELIGIOUS STUDENT
SATRUJIT	CONQUEROR OF THE ENEMIES
SATRUTAPANA	SCORCHER OF ENEMIES
ASRAMA	STAGE OF LIFE
SRAMANA	ASCETIC
KSAMA	EMACIATED
JNANAVAT	WISE
ACALESVARA	LORD OF THE MOUNTAINS
PRAMANABHUTA	THE AUTHORITATIVE PROOF
DURNEJA	DIFFICULT TO BE KNOWN
SUPARNA	GARUDA OF GOOD WINGS
VAYUVAHANA	HAVING WIND AS VEHICLE
DHANURDHARA	WIELDER OF THE BOW
DHANURVEDA	SCIENCE OF ARCHERY
GUNA	ATTRIBUTE
SASIGUNAKARA	STOREHOUSE OF THE QUALITIES OF THE MOON
SATYA	TRUTH
SATYAPARA	DEVOTED TO TRUTH
ADINA	NON-DISTRESSED
DHARMA	SACRED VIRTUE
GODHARMASANA	CHESTISER OF THE BEASTLY NATURED
ANANTADRSTI	OF INFINITE VISION
ANANDA	BLISS
DANDA	PUNISHMENT
DAMAYITR	SUPPRESSOR
DAMA	CONTROLLER OF SENSES
ABHICARYA	WORTH OF BEING APPROACHED
MAHAMAYA	OF GREAT MAYA
VISVAKARMAVISARADA	ADEPT IN ALL ACTIVITIES OF THE UNIVERSE
VITARAGA	DEVOID OF PASSION
VINITATMAN	OF WELL DISCIPLINED SOUL
TAPASVIN	ASCETIC
BHUTABHAVANA	CONCEIVER AND CREATOR OF LIVING BEINGS
UNMATTAVESA	HAVING THE GUISE OF A MAD ONE
PRACCHANNA	HIDDEN ONE
JITAKAMA	CONQUEROR OF LUST
JITENDRIYA	CONQUEROR OF SENSE ORGANS
KALYANAPRAKRTI	OF GOOD NATURE
KALYA	AGREEABLE
SARVALOKA PRAJAPATI	CREATOR OF THE WORLDS
TARASVIN	FORCEFUL
TARAKA	ONE WHO TAKES ACROSS AND SAVES
DHIMAT	INTELLIGENT
PRADHANA	CHIEF
AVYAYA PRABHU	IMPERISHABLE LORD

LOKAPALA	PROTECTOR OF THE WORLDS
ANTARATMAN	IMMANENT SOUL
KALPADI	THE BEGINNING OF AEON
KAMALEKSANA	LOTUS EYES
VEDASASTRAR THATATTVAJNA	KNOWER OF THE PRINCIPLES AND MEANINGS OF THE SASTRAS
NIYAMIN	OBSERVER OF REATRAINTS
NIYAMASRAYA	SUPPORT OF OBSERVANCES AND RESTRAINTS
CANDRA	IDENTICAL WITH THE MOON
SURYA	IDENTICAL WITH THE SUN
SANI	SATURN
KETU	PLANET KETU
VARAMGA	EXCELLENT BODIED
VIDRUMACCHAVI	HAVING THE LUSTRE OF CORAL
BHAKTIVASYA	SUSERVIENT TO DEVOTION
PARAMBRAHMA	GREAT BRAHMAN
MARGABANARPANA	ONE WHO DISCHARGED ARROWS ON THE DEER
ANAGHA	FAULTLESS
ADRI	MOUNTAIN
ADYALAYA	RESIDENT OF THE MOUNTAIN
KANTA	THE LUMINOUS
PARAMATMAN	GREAT SOUL
JAGADGURU	PRECEPTOR OF THE UNIVERSE
SARVAKARMALAYA	ABODE OF ALL RITES
TUSTA	SATISFIED
MANGALYA	AUSPICIOUS
MANGALAVRTA	SURROUNDED BY AUSPICIOUSNESS
MAHATAPAS	OF GREAT AUSTERITY
DIRGHATAPAS	OF LONG PENANCE
STHAVISTHA	GROSSEST ONE
STHAVIRA-DHRUVA	AGED AND STEADY
AHAN	DAY
SAMVATSARA	YEAR
VYAPTI	CONCOMITANCE
PRAMANA	PROOF
PARAMTAPAS	SUPREME PENANCE
SAMVATSARAKARA	ONE CAUSING THE YEAR
MANTRA PRATYAYA	CREDENCE
SARVATAPANA	SCORCHER OF ALL
AJA	UNBORN
SARVESVARA	LORD OF ALL
MAHATEJAS	OF GREAT LUSTRE
MAHABALA	OF GREAT STRENGTH
YOGYA	WORTHY
YOGIN	"a practitioner of Yoga "

MAHARETAS	OF GREAT VIRILITY
SIDDHI	ACHIEVEMENT
SARVADI	BEGINNING OF ALL
AGRAHA	ELDERLY
VASU	WEALTH
VASUMANAS	OF PRAISEWORTHY MIND
SATYA	OF TRUTHFUL EXISTENCE
SARVAPAPAHARA	DESTROYER OF SINS
HARA	REMOVER OF SINS
SUKIRTI	OF GOOD FAME
SOBHANA	OF GOOD BEAUTY
SRAGVIN	WEARING GARLANDS
VEDANGA	ANCILLIARY OF THE VEDAS
VEDAVIT	KNOWER OF THE VEDAS
MUNI	ASCETIC
BHRAJISNU	LORD OF WORLDS
DURADHARA	UNCONQUERABLE
AMRTA	NECTAR
SASVATA	PERMANENT
SANTA	QUIESCENT
BANAHASTA	HOLDING ARROWS IN THE HAND
PRATAPAVAT	VALOROUS
KAMANDALUDHARA	HOLDING WATER POT
DHANVIN	HAVING BOW
AVANMANASAGOCARA	INEXPRESSIBLE AND INCONCEIVABLE
ATINDRIYA	BEYOND THE SCOPE OF SENSE ORGANS
MAHAMAYA	WIELDING GREAT MAYA
SARVAVASA	ABODE OF ALL
CATUSPATHA	OF FOUR PATHS
KALAYOGIN	UNITED IN TIME
MAHANADA	OF LOUD SOUND
MAHOTSAHA	OF GREAT ZEAL
MAHABALA	OF GREAT STRENGTH
MAHABUDDHI	OF GREAT INTELLECT
MAHAVIRYA	OF GREAT VIRILITY
BHUTACARIN	MOVING ABOUT WITH THE BHUTAS
PURANDARA	DESTROYER OF THE CITIES
NISACARA	STALKING AT NIGHT
PRETACARIN	MOVING ABOUT WITH GHOSTS
MAHASAKTI	OF GREAT STRENGTH
MAHADYUTI	OF FICALLY INDICATED
SRIMAT	GLORIOUS
SARVACARYA	PRECEPTOR OF ALL
MANOGATI	HAVING THE VELOCITY OF THE MIND
BAHUSRUTI	OF MANY YEARS OR OF GREAT FAME

MAHAMAYA	OF GREAT MAYA
NITYATATMAN	OF RESTRAINED SOUL
DHRUVA	STEADY
ADHRUVA	UNSTEADY
TEJASTEJAS	SPLENDOUR OF SPLENDOURS
DYUTIDHARA	HAVING BRILLIANCE
JANAKA	FATHER
SARVASASANA	CHASTISER OF ALL
NRTYAPRIYA	FOND OF DANCE
NITYANRTYA	EVER DANCING
PRAKASATMAN	OF LUMINOUS SOUL
PRAKASAKA	THE ILLUMINATOR
SPASTAKSARA	OF CLEAR WORLDS AND SYLLABLES
BUDHA	WISE
SAMANA	IMPARTIAL
SARASAMPLAVA	FLOATING THE ESSENCE
YUGADIKRT	CAUSE OF THE BEGINNING OF YUGAS
YUGAVARTA	CAUSING THE YUGAS TO RESOLVE
GAMBHIRA	GRAVE
VRSAAHANA	BULL VEHICLED
ISTA	ONE WHO IS WISHED FOR OR WORSHIPPED
VISISTA	SPECIAL OR WELL EQUIPPED
SISTESTA	LIKED BY THE CULTURED
SULABHA	EASY OF ACCESS
SARASODHANA	PURIFIER OF THE ESSENCE
TIRTHARUPA	OF THE FORM OF THE HOLY CENTRE
TRITHANAMAN	NAMED AFTER THE HOLY CENTRES
TIRTHADRSYA	VISIBLE AT THE HOLY CENTRES
TIRTHADA	BESTOWER OF TIRTHAS
APAM NIDHI	STOREHOUSE OF WATERS
ADHISTHANA	SUPPORTING BASE
DURJAYA	DIFFICULT TO BE CONQUERED
JAYAKALAVIT	KNOWER OF THE TIME OF CONQUEST
PRATISTHITA	WELL ESTABLISHED
PRAMANAJNA	KNOWER OF TESTIMONIES
HIRANYAKAVACA	HAVING GOLDEN COAT OF MAIL
HARI	IDENTICAL WITH VISNU
VIMOCANA	RELEASER
SURAGANA	HAVING GODS AS ATTENDANTS
VIDYESA	LORD OF LORE
BINDUSAMSRAYA	STATIONED IN THE MYSTIC DOT
VATARUPA	IN THE FORM OF WIND
AMALONMAYAIN	FREE FROM IMPURITY
VIKARTR	SPECIAL MAKER
GAHANA	DENSE

GUHA	IDENTICAL WITH KARTIKEYA
KARANA	CAUSE
KARTR	ACTIVE
SARVABANDHAVIMOCANA	RELEASER FROM ALL BONDAGES
VYAVASAYA	DETERMINATION
VYAVASTHANA	ESTABLISHER OF ORDER
STHANADA	BESTOWER OF PROPER POSITION
JAGADADIJA	ORIGINATION AT THE BEGINNING OF THE UNIVERSE
GURUDA	CONFERER OF WEIGHTY THINGS
LALITA	SIMPLE AND DELICATE
BHEDA	DIFFERENCE
NAVATMAN	NEW SOUL
ATMANI SAMSTHITA	STATIONED IN THE SOUL
VIRESVARA	LORD OF HEROES
VIRABHADRA	IDENTICAL WITH VIRABHADRA
VIRASANA VIDHI	KNOWING THE MODE OF SITTING IN THE HEROIC POSTURE
GURU	PRECEPTOR
VIRACUDAMANI	CREST JEWEL OF HEROES
VETTR	KNOWER
CIDANANDA	SENTIENCE AND BLISS
NADISVARA	LORD OF RIVERS
AJNADHARA	HOLDER OF BEHESTS
TRICULIN	HOLDING THE TRIDENT
SIPIVISTA	ENTERING AND STATIONED IN RAYS
SIVALAYA	OF AUSPICIOUS RESIDENCE
BALAKHILYA	IDENTICAL WITH SAGE BALAKHILYAS
MAHAVIRA	GREAT HERO
TIGMAMSU	OF FIERY RAYS
BADHIRA	DEAF
KHAGA	TRANVERSING THE SKY
ABHIRAMA	THE CHARMING ONE
SUSARANA	WORTHY REFUGE
SUBRAHMANYA	IDENTICAL WITH KUMARA
SUDHAPATI	LORD OF NECTAR
MAGHAVAT	IDENTICAL WITH INDRA
KAUSIKA	IDENTICAL WITH SAGE KAUSIKA
GOMAT	POSSESSING COWS, RAYS ETC
VIRAMA	FINAL STOPPAGE
SARVASADHANA	HAVING ALL EQUIPMENTS
LALATAKSA	HAVING EYE IN THE FOREHEAD
VISVADEHA	HAVING THE UNIVERSE AS BODY
SARA	ESSENCE
SEMSARA CAKRABHRT	HOLDER OF THE WHEEL OF WORDLY EXISTENCE
AMOGHADANDA	OF NEVER FAILING PUNISHMENT
MADHYASTHA	STATIONED IN THE MIDDLE

HARINA	DEER
BRAHMAVARCASA	HAVING THE BRAHMINICAL LUSTRE
PARAMARTHA	THE GREATEST ENTITY
PARAMAYA	WIELDING THE GREAT MAYA
SANCAYA	COLLECTION
VYAGHRAKOMALA	TENDER TO THE TIGER
RUCI	INTEREST
BAHURUCI	HAVING GREAT INTEREST
VAIDYA	PHYSICIAN
VACASPATI	LORD OF SPEECH
AHASPATI	LORD OF THE DAY, THE SUN
RAVE	SUN
VIROCANA	SUN, MOON OR FIRE
SKANDA	KARTTIKEYA
SASTR	CHASTISER
VAIVASVATA YAMA	YAMA THE SON OF THE SUN
YUKTI	JOINT
UNNATAKIRTI	OF LOFTY FAME
SANURAGA	LOVING
PURANJANA	
KAILASADHIPATI	LORD OF KAILASA
KANTA	BRILLIANT
SAVITR	SUN
RAVILOCANA	HAVING THE SUN AS THE EYE
VISVOTTAMA	EXCELLENT IN THE UNIVERSE
VITABHAYA	FREE FROM FEAR
VISVABHARTR	SUPPORTER OF THE UNIVERSE
ANIVARITA	UNOBSTRUCTED
NITYA	ETERNAL
NIYATAKALYANA	OF INVARIABLE WELFARE
PUNYASRAVANAKIRTANA	HEARING ABOUT AND GLORIFICATION OF WHOM IS MERITORIOUS
DURASRAVA	HEARD FAR OFF
VISVASAHA	FOREBEARER OF EVERYTHING
DHYEYA	WORTH OF BEING MEDITATED UPON
DUHSVAPNA NASANA	DESTROYER OF BAD DREAMS
UTTARANA	HE WHO TAKES ACROSS
DUSKRIHA	DESTROYER OF WICKED DEEDS
VIJNEYA	WORTHY OF BEING KNOWN
DUHSAHA	UNBEARABLE
DHAVA	LORD
ANADI	HAVING NO BEGINNING
BHU	EARTH
BHUVAH LAKSMIH	WEALTH AND THE GLORY OF THE EARTH
KIRITIN	WEARING THE CROWN

TRIDASADHIPA	LORD OF THE GODS
VISVAGOPTR	PROTECTOR OF THE UNIVERSE
VISVAKARTR	CREATOR OF THE UNIVERSE
SUVIRA	GOOD HERO
RUCIRANGADA	BESTOWER OF BEAUTIFUL LIMBS
JANANA	THE PROGENITOR
JANAJANMADI	CAUSE OF BIRTH ETC OF THE PEOPLE
PRITMAN	POSSESSING PLEASURE
NITIMAN	JUST
DHRUVA	STEADY
VASISTHA	SAGE VASISTHA
KASYAPA	SAGE KASYAPA
BHANU	SUN
BHIMA	TERRIBLE
BHIMAPARAKRAMA	OF TERRIBLE EXPLOIT
PRANAVA	THE MYSTIC SYLLABLE OM
SATPATHACARA	TRANSVERSING THE PATH OF THE GOOD
MAHAKOSA	OF GREAT TREASURE
MAHADHANA	OF GREAT WEALTH
JANMADHIPA	LORD OF BIRTH
MAHADEVA	GREAT LORD
SAKALAGAMAPARAGA	ONE WHO HAD MASTERED ALL VEDAS
TATTVA	TENET
TATTVAVIT	KNOWER OF TRUTH
EKATMAN	SINGLE SOUL
VIBHU	ALL PREVADING
VISNUVIBHUSANA	ORNAMENT OF VISNU
RSI	SAGE
BRAHMANA	KNOWER OF BRAHMAN
AISVARYAM	LORDLINESS
JANMAMRTYUJARATIGA	WHO IS BEYOND BIRTH, DEATH AND OLD AGE
PANCATATTVASAMUTPATTI	ORIGIN OF THE FIVE PRICIPLES
VISVESA	LORD OF THE UNIVERSE
VIMALODAYA	OF PURE RISE
ANADYANTA	HAVING NEITHER BEGINNING NOR END
ATMAYONI	HAVING THE SELF AS THE SOURCE
VATSALA	DARLING
BHUTALOKADHRK	SUPPORTER OF THE WORLD OF LIVING BEINGS
GAYATRIVALLABHA	LOVER OF THE MANTRA GAYATRI
PRAMSU	LOFTY
VISVAVASA	ABODE OF THE UNIVERSE
PRABHAKARA	SUN
SISU	INFANT
GIRIRATA	DELIGHTED IN THE MOUNTAIN
SAMRAT	EMPEROR

SUSENA	HAVING AUSPICIOUS ARMY
SURASATRUHA	SLAYER OF THE ENEMIES OF GODS
ANEMI	HAVING NO RESTRICTING RIMS
ISTANEMI MUKUND	BESTOWER OF SALVATION OR IDENTICAL WITH LORD VISNU
VIGATAJVARA	FREE FROM FEVER
SWAYAMJYOTI	SELF-LUMINOUS
MAHAJYOTI	OF GREAT SPLENDOUR
TANUJYOTI	OF SHORT SPLENDOUR
ACNACALA	NON-FICKLE
PINGALA	OF TAWNY COLOUR
KAPILASMASRU	OF BROWN MOUSTACHE
BHALANETRA	WITH AN EYE IN THE FOREHEAD
TRAYITANU	HAVING THE VEDAS FOR BODY
JNANASKANDHA	WITH BRANCHING KNOWLEDGE
MAHANITI	OF GREAT JUSTICE
VISVOTPATTI	ORIGIN OF THE UNIVERSE
UPAPLAVA	OBSTACLE, DISTRESSING
BHAGA	FORTUNE
VIVASVAT	SUN
DITYA	SUN
GATAPARA	ONE WHO HAS REACHED THE OTHER SHORE
BRHASPATI	PRECEPTOR OF GODS
KALYANAGUNANAMAN	HAVING AUSPICIOUS ATTRIBUTES AND NAMES
PAPAHA	DESTROYER OF SINS
PUNYADARSANA	OF MERITORIOUS VISION
UDHARAKIRTI	OF LIBERAL RENOWN
UDYOGIN	ENTERPRISING
SADYOGIN	OF GOOD YOGA
SADASATTRAPA	ASHAMED OF THE GOOD AND THE BAD
NAKSATRAMALIN	HAVING THE GARLANDS OF STARS
NAKESA	LORD OF HEAVON
SVADHISTHANA	SELF BASED
SADASRAYA	SUPPORT OF THE SIX PRINCIPLES
PAVITRA	HOLY
PAPNASA	DESTROYER OF SINS
MANIPURA	FILLING WITH JEWELS
NABHOGATI	TRAVERSING THE FIRMAMENT
HRTPUNDARIKASINA	OCCUPYING THE LOTUS OF THE HEART
SAKRA	IDENTICAL WITH INDRA
SANTI	PEACE
VRSAKAPI	OF THE FORM OF DHARMA OR BOAR INCARNATION
USNA	HOT
GRHAPATI	LORD OF THE HOUSE
KRSNA SAMARTHA	CAPABLE
ANARTHANASANA	DESTROYER OF EVIL CALAMITIES

ADHARMASATRU	INIMICAL TO EVIL
AJNEYA	UNKNOWABLE
PURUHUTA	INVOKED MANY TIMES
PURUSRUTA	VERY FAMOUS
BRAHMAGARBHA	HAVING BRAHMA WITHIN
BRHADGARBHA	HAVING BIG WOMB
DHARMADHENU	COW OF VIRTUE
DHANAGAMA	SOURCE OF WEALTH
JAGADDHITAISIN	WELL WISHER OF THE UNIVERSE
SUGATA	HAVING GOOD GAIT
KUSALAGAMA	SOURCE OF WELFARE
HIRANYAVARNA	GOLDEN COLOURED
JYOTISMAT	LUMINOUS
NANABHUTARATA	INTERESTED IN DIFFERENT LIVING BEINGS
DHVANI	SOUND
AROGYA	HEALTH
NAMANADHYAKSA	PRESIDING DEITY OF OBEISANCES
VISVAMITRA	SAGE VISVAMITRA
DHANESVARA	LORD OF WEALTH
BRAHMAJYOTI	BRILLIANCE OF BRAHMA
VASU	THE SEMIDIVINE BEINGS
DHAMAN	SPLENDOUR
MAHAJYOTI	OF GREAT SPLENDOUR
ANUTTAMA	EXCELLENT
MATAMAHA	MATERNAL GRANDFATHER
MATARTISVAN	WIND GOD
NABHASVAT	VAPOROUS AIR
NAGAHARADHRK	WEARING GARLANDS OF SERPENTS
PARASARA	ALL THE FIVE SAGES
NIRAVARANANIRVARA	UNCOVERED AND UNPREVENTED
VAIRANCYA	SON OF BRAHMA
VISTARASRAVAS	KUSA CARED
ATMABHU	SELF BORN
ANIRUDDHA	UNOBSTRUCTED
ATRI JNANAMURTI	KNOWLEDGED BODIED
MAHAYASAS	OF GREAT RENOWN
LOKAVIRAGRANI	LEADER OF THE HEROES OF THE WORLD
VIRA	HEROIC
CANDRA	MOON
SATYAPARAKRAMA	OF TRUTHFUL EXPLOIT
VYALAKALPA	RESEMBLING A HUGE SERPENT
MAHAKALPA	OF GREAT CONCEPTION
KALPAVRKSA	WISH YIELDING KALPA TREE
KALADHARA	POSSESSING ARTS
ALANKARISNU	DESIROUS OF ADORNING

ACALA	UNMOVING
ROCISNU	APPEALING
VIKRAMONNATA	LOFTY IN VALOUR
AYU	LONGEVITY
SABDAPATI	LORD OF WORDS
YAGMIN	ELOQUENT
PLAVANA	FLOATING
SIKHISARATHI	HAVING FIRE AS CHARIOTEER
ASAMSPRSTA	UNTOUCHED
ATITHI	GUEST
SATRUPRAMATHIN	SUPPRESSOR OF ENEMIES
PADAPASANA	TREE SEATED
VASUSRAVAS	WEALTH-EARED
KAVYAVAHA	BEARING KAVYA OFFERINGS
PRATAPTA	HEATED
VISVABHOJANA	UNIVERSE DIETED
JAPYA	WORTHY OF BEING WORSHIPPED WITH JAPAS
JARADISAMANA	SUBDUER OF OLD AGE ETC
LOHITA	RED
TANUNAPAT	FIRE GOD
PRASADASVA	WIND GOD
NABHAOYONI	ORIGIN OF FIRMANENT
SUPRATIKA	OF GOOD SYMBOLS
TAMISRAHA	DESTROYER OF DARKNESS
NIDAGHA	SUMMER
TAPANA	SUN
MEGHABHAKSA	DEVOURING CLOUDS
PARAPURANJAYA	CONQUEROR OF THE CITIES OF ENEMIES
SUKHANILA	PLEASING WIND
SUNISPANNA	WELL BORN
SURABHI	FRAGRANT
SISIRATMAKA	WINTER
VASANTA MADHAVA	SPRING
GRISMA	SUMMER
NABHASYA	MONTH OF BHADRAPADA
BIJAVAHANA	CARRIER OF SEEDS
ANGIRAGURU	PRECEPTOR ANGIRAS
VIMALA ATREYA	PURE SON OF THE SAGE ATRI
VISVAVAHANA	HAVING THE UNIVERSE AS VEHICLE
PAVANA	SANCTIFIER
PURAJIT	CONQUEROR OF THE CITIES
SAKRA	INDRA
TRAIVIDYA	OF THREE LORES
NAVAVARANA	PREVENTER OF THE NINE
MANOBUDDHI AHAMKARA	MIND INTELLECT EGO

KSETRANJNA	INDIVIDUAL SOUL
KSETRAPALAKA	PROTECTOR OF THE FIELD
JAMADAGNI	SAGE
JALANIDHI	STOREHOUSE OF WATER
VISVAGALAYA, VISVAGA	UNIVERSAL ABODE
AGHORA	NON TERRIBLE
ANUTTARA	UNSURPASSED
YAJNA	SACRIFICE
SRESTHA	EXCELLENT
NIHSREYASAPRADA	BESTOWER OF SALVATION
SAILA	MOUNTAIN
GAGANAKUNDABHA	RESEMBLING THE SKY FLOWER KUNDA
DANAVARI	ENEMY OF THE DANAVAS
ARINDAMA	SUPPRESSOR OF ENEMIES
JANAKA, CARU	BEAUTIFUL
NIHSALYA	FREE FROM PAINTING DART
LOKASALYADHRK	HOLDER OF THE DARTS OF THE WORLD
CATURVEDA	FOUR VEDAS
CATURBHAVA	POSSESSED OF THE FOUR FOLD EMOTIONS
CATURA	SKILLFUL
CATURAPRIYA	FOND OF THE SKILFUL
AMNAYA	VEDAS
SAMAMNAYA	WELL RECITED VEDAS
TIRTHADEVA	LORD OF THE HOLY CENTRE
SIVALAYA	HAVING AUSPICIOUS RESIDENCE
BAHURUPA	MULTIFORMED
MAHARUPA	IMMENSE FORMED
SARVARUPA	OMNIFORMED
CARACARA	PREVADING THE MOBILE AND IMMOBILE BEING
NYAYANIRNAYAKA	DECIDER OF JUSTICE
NEYA	LED
NYAYAGAMYA	KNOWABLE THROUGH JUSTICE
NIRANJANA	SPOTLESS
SAHASRAMURDHAN	THOUSAND HEADED
DEVENDRA	LORD OF THE GODS
SARVASASTRA PRABHANJANA	BREAKER OF WEAPONS AND MISSILES
MUNDIN	OF CLEAN SHAVEN HEAD
VIRUPA	HIDEOUS FORMED
VIKRTA	DEFORMED
DANDIN	STAFF BEARING
DANIN	DONOR
GUNOTTAMA	EXCELLING IN GOOD QUALITIES
PIGALAKSA	TAWNY EYED
BAHVAKSA	MANY EYED
NILAGRIVA	BLUE NECKED

NIRAMAYA	FREE FROM SICKNESS
SAHASRABAHU	THOUSAND ARMED
SARVESA	LORD OF ALL
SARANYA	WORTHY OF TAKING REFUGE IN
SARVALOKADHRK	SUPPORTER OF ALL THE WORLDS
PADMASANA	LOTUS SEATED
PARAMJYOTI	THE GREATEST SPLENDOUR
PARAMPARYA PHALAPRADA	THE BESTOWER OF BENEFITS
PADMAGARBHA	LOTUS WOMBED
MAHAGARBHA	HUGE WOMBED
VISVAGARBHA	HAVING THE UNIVERSE IN THE WOMB
VICAKSANA	SKILFUL
PARAVARAJNA	KNOWER OF THE GREATEST AND THE SMALLEST
VARADA	BESTOWER OF BOONS
VARENYA	EXCELLENT
MAHASVANA	OF LOUD SOUND
DEVASURAGURU	PRECEPTOR OF THE GODS AND ASURAS
DEVADEVASURANAMASKRTA	LORD ADORED BY THE GODS AND THE ASURAS
DEVASURAMAHAMITRA	FRIEND OF THE GODS AND THE ASURAS
DEVASURAMAHESVARA	LORD OF THE GODS AND THE ASURAS
DIVYA	DIVINE BEING
DEVASURAMAHASRAYA	GREAT BASE OF THE GODS AND THE ASURAS
DEVADEVA	LORD OF THE GODS
ANAYA	HAVING NO MEAN STRATEGY
ACINTYA	INCONCEITABLE
DEVATATMA	SOUL OF ALL DEITIES
ATMASAMBHAVA	SELF BORN
SADYOJATA	SUDDEN BORN
ASURAVYADHA	HUNTER OF THE ASURAS
DEVASIMHA	LION AMONG THE GODS
DIVAKARA	SUN
VIBUDHAGRACARA	GOING AT THE HEAD OF GODS
SRESTHA	MOST EXCELLENT
SARVADEVOTTAMOTTAMA	MOST EXCELLENT OF ALL THE GODS
SIVAJNANARATA	INTERESTED IN THE KNOWLEDGE OF SIVA
SRIMAT	GLORIOUS
SIKHI	FIRE GOD
SRIPARVATAPRIYA	FOND OF THE MOUNTAIN SRIPARVATA
VAJRAHASTA	HAVING THE THUNDERBOLT IN THE HAND
SIDDHAKHADGA	HAVING STEADY SWORD
NARASIMHA NIPATANA	ONE WHO FELLED DOWN NARASIMHA
BRAHMCARIN	TRAVERSE OF THE PATH OF BRAHMAN
LOKACARIN	MOVING ABOUT IN THE WORLD
DHARMACARIN	THE TRAVERSER OF THE PATH OF VIRTUE
DHANADHIPA	THE LORD OF WEALTH

NANDIN	THE DELIGHTED ONE
NANDISVARA	IDENTICAL WITH NANDISVARA
ANANTA	THE INFINITE
NAGNAVRTTIDHARA	ONE ADOPTING THE ACTIVITIES OF THE NAKED
SUCI	THE PURE
LINGADHYAKSA	THE PRESIDING LORD OF THE LINGAS
SURADHYAKSA	PRESIDING DEITY OF THE GODS
YUDADHYAKSA	PRESIDING DEITY OF THE YUGAS
YUGAPAHA	DESTROYER OF YUGAS
SVADHAMA	SELF HOUSED
SVAGATA	SELF PREVADING
SVARGIN	ATTAINING HEAVEN
SVARA	ACCENT
SVARAMAYA SVANA	VOWEL SOUND
BANADHYAKSA	SUPERVISOR OF ARROWS
BIJAKARTR	CREATOR OF SEEDS
KARMAKRT	PERFORMER OF RITES
DHARMASAMBHAVA	BORN OF VIRTUES
DAMBHA	ARROGANCE
LOBHA	COVETOUSNESS
SAMBHU	BESTOWER OF THE WEAL
SARVABHUTAMAHESVARA	GREAT LORD OF ALL LIVING BEINGS
SMASANILAYA	DWELLER IN THE CREMATION GROUND
TRYAKSA	THREE EYED
SETU	BRIDGE
APRATIMAKRTI	OF UNEQUALLED FEATURES
LOKOTTARASPHUTA	MOST EXCELLENT IN THE WORLD
LOKA	THE WORLD
TRYAMBAKA	THREE EYED
NAGABHUSANA	HAVING SERPENTS FOR HIS ORNAMENTS
ANDHAKARI	ENEMY OF ANDHAKA
MAYADVESIN	ENEMY OF MAYA
VISNUKANDHARAPATANA	ONE WHO FELLED THE NECK OF VISNU
HINADOSA	DEFICIENT IN BLEMISHES
AKSAYAGUNA	OF UNENDING ATTRIBUTES
DAKSARI	INIMICAL TO DAKSA
PUSADANTABHIT	TOOTH BREAKER OF PUSAN(SUN)
PURNA	FULL
PURAYITR	THE FILLER
PUNYA	MERITORIOUS
SUKUMARA	VERY DELICATE AND TENDER
SULOCANA	OF GOOD EYES
SANMARGAPA	THE LORD OF THE PATH OF THE GOOD
PRIYA	LOVING
ADHURTA	NON ROGUISH

PUNYAKRITI	OF MERITORIOUS FAME
ANAMYA	FREE FROM SICKNESS
MANOJAVA	HAVING THE SPEED OF THE MIND
TIRTHAKARA	MAKER OF HOLY CENTRES
JATILA	HAVING MATTED HAIR
NIYAMESVARA	LORD OF RESTRAINTS
JIVITANTAKARA	CAUSE OF THE END OF LIFE
NITYA	ETERNAL
VASURETAS	COLD SEMENED
VASUPRADA	BESTOWER OF RICHES
SADGATI	GOAL OF THE GOOD
SIDDHIDA	BESTOWER OF SIDDHIS
SAJJATI, SIDDHA	OF GOOD NATIVITY
KHALAKANTAKA	THORNY TO THE KNAVISH
KALADHARA	POSSESSOR OF DIGITS
MAHAKALABHUTA	THE BEING OF GREAT KALA
SATYAPARAYANA	DEVOTED TO TRUTH
LOKALAVANYAKARTR	CREATOR OF THE BEAUTY OF THE WORLDS
LOKOTTARASUKHALAYA	ABODE OF THE MOST EXCELLENT HAPPINESS
CANDRASANJIVANA	ENLIVENER OF THE MOON
SASTR	CHASTISER
LOKAGRAHA	GRASPER OF THE WORLDS
MAHADHIPA	GREAT LORD
LOKABANDHU	KINSMAN OF THE WORLDS
LOKANATHA	RULER OF THE WORLDS
KRTAJNA	GRATEFUL
KRTTIBHUSITA	ADORNED WITH THE ELEPHANT'S HIDE
ANAPAYA	WITHOUT DANGER OR DISTRESS
AKSARA	IMPERISHABLE
KANTA	BRILLIANT
SARVASASTRABHRDVARA	FOREMOST AMONG THE BEARERS OF ALL WEAPONS
TEJOMAYA	FULL OF BRILLIANCE
DYUTIDHARA	RESPLENDENT
LOKAMANI	HONOURING THE WORLD
GHRNARNAVA	OCEAN OF MERCY
SUCISMITA	OF PURE SMILES
PRASANNATMAN	OF DELIGHTED SOUL
AJEYA	INVINCIBLE
DURATIKRAMA	UNTRANSGRESSABLE
JYOTIRMAYA	REFULGENT
JAGANNATHA	LORD OF THE UNIVERSE
NIRAKARA	SHAPELESS
JAESVARA	LORD OF WATERS
TUMBAVINA	HAVING HIS VINA MADE OF THE GOURD
MAHAKAYA	OF HUGE BODY

VISOKA	FREE FROM SORROW
SOKANASANA	DESTROYER OF SORROWS
TRILOKAPA	LORD OF THE THREE WORLDS
TRILOKESA	SUZERAIN OF THE THREE WORLDS
SARVASUDDHI	ALL PURE
ADHOKSAJA	IDENTICAL WITH VISNU
AVYAKTALAKSAN	OF UNMANIFEST CHARACTERISTICS
VYAKTAAVYAKTA DEVA	LORD OF MANIFEST AND UNMANIFEST
VISAM PATI	LORD OF SUBJECTS
PARA SIVA	GREAT SIVA
VASU	WEALTH
NARASARA	BREATH, ESSENCE OF THE NOSE
MANADHARA	HOLDER OF HONOUR
YAMA	RESTRAINER
PRAJAPALA	PROTECTOR OF SUBJECTS
HAMSA	SWAN
HAMSAGATI	HAVING THE GAIT OF SWAN
VAYAS	BIRD
VEDHAS	DISPENSER
VIDHATR	DISPOSER OF FATE
DHATR	SUSTAINER
SRASTR	CREATER
HARTR	DESTROYER
CATURMUKHA	FOUR FACED
KAILASASIKHARAVASIN	RESIDENT ON THE TOP OF KAILASA
SARVASIN	RESIDING IN ALL
SADAGATI	ALWAYS MOVING
HIRANYAGARBHA DRUHINA	IDENTICAL WITH BRAHMA
BHUTAPALA	PROTECTOR OF THE BHUTAS
BHUPATI	LORD OF THE EARTH
SADAYOGIN, YOGAVID, YOGIN	GREAT YOGIN
VARADA	BESTOWER OF BOONS
BRAHMANAPRIYA	FOND OF BRAHMINS
DEVAPRIYA	FOND OF GODS
DEVANTHA	LORD OF GODS
DEVAKA	SHINING
DEVACINTAKA	ONE CONSIDERATE OF THE GODS
VIRUPAKSA	OF UNEVEN EYES
VRSADA	GRANTER OF VIRTUES
VRSAVARDHANA	ENCHANSER OF VIRTUES
NIRMAMA	DETACHED
NIRAHANKARA	FREE FROM EGOTISM
NIRMOHA	FREE FROM DELUSION
NIRUPADRAVA	HARMLESS
DARPAHA	DESTROYER OF ARROGANCE

DARPADA	BESTOWER OF ARROGANCE
DRPTA	ARROGANT
SAVARTHAPARIVARTAKA	CAUSE OF CHANGE IN EVERYTHING
SAHASRARCIS	THOUSAND RAYED
BHUTIBHUSA	HAVING BHASMA AS ORNAMENT
SNIGDHAKRTI	OF LOVING SHAPE
ADAKSINA	NON CHIVALROUS
BHUTABHAVYA BHAVANNATHA	LORD OF THE PAST, PRESENT AND FUTURE
VIBHAVA	AFFLUENCE
BHUTINASANA	DESTROYER OF PROSPERITY
ARTHNARTHA	OF GOOD AND BAD FORTUNE
MAHAKOSA	OF GREAT TREASURE
PARAKARYAIKAPANDITA	SOLE SCHOLAR IN OTHER'S ACTIVITIES
NISKANTAKA	FREE FROM THORNS
KRTANANDA	TAKING DELIGHT
NIRVYAJA	FREE FROM FALSE PRETEXTS
VYAJAMARDANA	SUPPRESSOR OF FALSE PRETEXTS
SATTVAVAT	POSSESSING SATTVA
SATTVIKA, SATTVA, KRTANEHA	LOVING
KRTAGAMA	ONE WHO HAS MADE AGAMAS
AKAMPITA	NON TREMBLING
GUNAGRAHIN	GRASPING GOODNESS
NAIKATMAN	NON SINGLE SOUL
NAIKAKARMAKRT	PERFORMING MANY ACTIVITIES
SUPRITA	WELL PLEASED
SUKHADA	BESTOWER OF HAPPINESS
SUKSMA	SUBTLE
SUKARA	OF GOOD HANDS
CATURMUKHA	FOUR FACED
KAILASASIKHARAVASIN	RESIDENT ON THE TOP OF KAILASA
SARVASIN	RESIDING IN ALL
SADAGATI	ALWAYS MOVING
HIRANYAGARBHA DRUHINA	IDENTICAL WITH BRAHMA
BHUTAPALA	PROTECTOR OF THE BHUTAS
BHUPATI	LORD OF THE EARTH
SADAYOGIN, YOGAVID, YOGIN	GREAT YOGIN
VARADA	BESTOWER OF BOONS
BRAHMANAPRIYA	FOND OF BRAHMINS
DEVAPRIYA	FOND OF GODS
DEVANTHA	LORD OF GODS
DEVAKA	SHINING
DEVACINTAKA	ONE CONSIDERATE OF THE GODS
VIRUPAKSA	OF UNEVEN EYES
VRSADA	GRANTER OF VIRTUES
VRSAVARDHANA	ENCHANSER OF VIRTUES

NIRMAMA	DETACHED
NIRAHANKARA	FREE FROM EGOTISM
NIRMOHA	FREE FROM DELUSION
NIRUPADRAVA	HARMLESS
DARPAHA	DESTROYER OF ARROGANCE
DARPADA	BESTOWER OF ARROGANCE
DRPTA	ARROGANT
SAVARTHAPARIVARTAKA	CAUSE OF CHANGE IN EVERYTHING
SAHASRARCIS	THOUSAND RAYED
BHUTIBHUSA	HAVING BHASMA AS ORNAMENT
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BHUTABHAVYA BHAVANNATHA	LORD OF THE PAST, PRESENT AND FUTURE
VIBHAVA	AFFLUENCE
BHUTINASANA	DESTROYER OF PROSPERITY
ARTHNARTHA	OF GOOD AND BAD FORTUNE
MAHAKOSA	OF GREAT TREASURE
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NISKANTAKA	FREE FROM THORNS
KRTANANDA	TAKING DELIGHT
NIRVYAJA	FREE FROM FALSE PRETEXTS
VYAJAMARDANA	SUPPRESSOR OF FALSE PRETEXTS
SATTVAVAT	POSSESSING SATTVA
SATTVIKA, SATTVA, KRTANEHA	LOVING
KRTAGAMA	ONE WHO HAS MADE AGAMAS
AKAMPITA	NON TREMBLING
GUNAGRAHIN	GRASPING GOODNESS
NAIKATMAN	NON SINGLE SOUL
NAIKAKARMAKRT	PERFORMING MANY ACTIVITIES
SUPRITA	WELL PLEASED
SUKHADA	BESTOWER OF HAPPINESS
SUKSMA	SUBTLE
SUKARA	OF GOOD HANDS
VIGHNANASANA	DESTROYER OF OBSTACLES
SIKHANDIN	HAVING TUFT
KAVACIN	HAVING A COAT OF MAIL
SULIN	HAVING A TRIDENT
JATIN	WITH MATTED HAIR
MUNDIN	HAVING CLEAN SHAVEN HEAD
KUNDALIN	HAVING EARRINGS
AMRTYU	DEATHLESS
SARVADRK	SEEING ALL
SIMHA	LEONINE
TEJORASI	HEAP OF SPLENDOUR
MAHAMANI	OF GREAT JEWEL

ASAMKHYEYA	INNUMERABLE
APRAMEYATMAN	OF IMMEASURABLE ATMAN
VIRYAVAT	OF GREAT VIRYA
VIRYAKOVIDA	KNOWER OF VIRILITY
VEDYA	COMPREHENSIBLE
VIYOGATMAN	OF DISUNITED SOUL
SAPTAVARAMUNISVARA	IDENTICAL WITH THE SEVEN JUNIOR SAGES
ANUTTAMA	THE MOST EXCELLENT
DURADHARSA	INCAPABLE OF BEING ATTACKED
MADHURA	SWEET
PRIYADARSANA	OF LOVING VISION
SURESA	LORD OF GODS
SMARANA	RECOLLECTION
SARVA	DESTROYER
SABDA	COMPREHENSIBLE THROUGH WORDS OF THE SCRIPTURE
PRATAPATDVARA	FOREMOST AMONG THOSE WHO BLAZE
KALAPAKSA	TIME WINGED
VALAYIKRTAVASUKI	HAVING VASUKI AS HIS WRISTLET
MAHESVASA	HAVING GREAT BOW
MAHIBHARTR	LORD OF THE EARTH
NISKALANKA	STAINLESS
VISRINKHALA	FREE FROM FETTERS
DYUMANI	JEWEL OF THE FIRMAMENT
TARANI	SUN
DHANYA	BLESSED
SIDDHIDA	BESTOWER OF SIDDHIS
SIDDHISADHANA	ACHIEVER OF SIDDHIS
VISVATAH SAMPRAVRTTA	ENGAGED IN THE ACTIVITIES FROM EVERYWHERE
VYUDHORASKA	OF BROAD CHEST
MAHABHUJA	OF GREAT ARMA
SARVAYONI	SOURCE OF EVERYTHING
NIRATANKA	FREE FROM TERROR
NARANARAYNAPRIYA	FOND OF NARA AND NARAYANA
NIRLEPA	FREE FROM ATTACHMENT
YATISANGATMAN	ASSOCIATING WITH THE ASCETICS
NIRVYANGA	FREE FROM CRIPPLEDNESS
VYANGANASANA	DESTROYER OF MUTILATED STATE
STAVA	HYMN
STUTIPRIYA	FOND OF EULOGY
STOTR	EULOGISER
VYAPTAMURTI	OF PERVASIVE BODY
NIRAKULA	UNAGITATED
NIRAVADYATAMAYOPAYA	OF BLAMELESS MEANS
VIDYARASI	HEAP OF LEARNING
SATRTA	HONOURED AND WELCOMED

PRASANTABUDDHI	OF CALM INTELLECT
AKSUNNA	UNBEATON
SAMGRAHA	COLLECTION
NITYASUNDARA	EVER BEAUTIFUL
VAIYAGHRA DHURYA	OF TIGERISH NATURE AND CONSIDERED AT THE HEAD
DHATRISA	LORD OF THE EARTH
SAMKALPA	CONCEPTION
SARVARIPATI	LORD OF THE NIGHT
PARAMARTHAGURU	REAL PRECEPTOR
ATREYA	DATTA IDENTICAL WITH, DATTA
SURI	WISE
ASRITAVATSALA	FAVOURABLY DISPOSED TOWARDS DEPENDANTS
SOMA	ACCOMPANIED BY PARVATI
RASAJNA	KNOWER OF THE TASTE
RASADA	BESTOWER OF SWEETNESS
SARVASATTVAVALAMBANA	SUPPORTER OF ALL LIVING BEINGS

On hearing the eulogy made by Visnu consisting of the hymn of his thousand divine names Lord Siva became delighted.

In order to test Visnu, Siva, the lord of the worlds concealed one of the lotus flowers. There was a shortage of one lotus flower from among the thousand lotuses. Hence Visnu was distressed in the course of his worship of Siva. To replenish the last lotus Visnu plucked out his one eye and repeated the last name Sarvasattvavalambana.

Full of emotion Visnu worshipped and eulogized Siva. On seeing Visnu in that attitude, Siva the preceptor of the universe appeared before him and forbade him do that. Lord Siva descended from the pedestal of that earthen phallic image installed by Visnu.

Siva said O Visnu, for the achievement of the task of the gods and for the destruction of the Daityas without strain, I shall give the auspicious discus Sudarsana to you. If this discus, this form and this hymn of thousand names is remembered in the battlefield it will quell miseries of the gods.

There is no doubt that those who recite and teach this hymn will have no misery at all even in dreams.

Source from : <http://vitalcoaching.com/spirit/shiva1000.html>

P R A Y E R

Lord Siva's advice to his devotees, on how to pray to him (on the Siva Linga).

"The devotee shall use Sami flower. Bilva Leaves and Lotuses duly. He can use other flowers also but he shall not abandon the BiIva Leaf.

He shall circumambulate the excellent Linga and pray thus:

O Lord of devas. O Sankara. it behoves you to forgive all my sins. Forgive me if my worship is devoid of the requisite materials faith and rites.

He shall then repeat the Bija of the five syllable mantra."

MEANING AND GLORY OF THE HOLY WORD SIVA

The word Siva signifies him who controls everything and whom none can control.

* * *

The word Siva is given another interpretation. The syllable 'S' means Permanent Bliss. The letter 'i' means Purusa (the primordial male energy). The syllable 'va' means Sakti (the primordial female energy). A harmonious compound of these syllables is Siva. The devotee shall likewise make his own soul a harmonious whole and worship Siva.

* * *

Siva also means pure.

* * *

(These above meanings are as explained by Sage Suta).

The name Siva blazing like the forest conflagration reduces mountainous heaps of great sins to ashes without difficulty. True, it is undoubtedly true. (Lord Visnu)

* * *

Persons scorched and distressed by the conflagration of sins must drink the nectar of Siva's names. Without that there is no peace and tranquility to those who are scorched and distressed by the sin's wild fire. (Lord Visnu)

* * *

The sins which are the root of worldly existence are destroyed certainly by the by the axe of Siva's names (Lord Visnu)

* * *

Namah Sivaya means "obeisance to Siva".

* * *

Om Namah Sivaya has the same meaning "obeisance to Siva but is prefixed with the mantra OM.

* * *

ON GANESA (SON OF SIVA)

Since, even as a boy you showed great valor as Parvati's son, you will remain brilliant and happy always.

* * *

Let your name be the most auspicious in the matter of quelling obstacles. Be the presiding officer of all my Ganas and worthy of worship now.

* * *

A handful of Durva grass having three knots and without roots shall be used for worship (Ganesa's worship).

* * *

Ganesa shall be adored with incense, lamps, and different kinds of food-offerings.

* * *

O Ganesa, he who performs your worship upto his ability, with faith, shall derive the fruit of all desires.

* * *

The devotee shall worship you, the lord of Ganas with vermilion, sandal paste, raw rice, grains and Ketaka flowers as well as with other services.

* * *

You (Lord Ganesa) will receive worship before all Gods.

(Note this is Goddess Parvati's statement, but due to its importance. It is included.)

* * *

He (Lord Ganesa) is the remover of all obstacles and the bestower of the fruits of all rites.

(This is collectively stated by the Gods Siva, Visnu and Brahma).

* * *

He (Lord Ganesa) shall be worshipped first and we shall be worshipped afterwards. If he is not worshipped, we too are not worshipped.

(This is collectively stated by the Gods Siva, Visnu and Brahma).

* * *

If the other deities are worshipped when he (Lord Ganesa) is not worshipped, the fruit of that rite will be lost. There is no doubt about this matter.

(This is collectively stated by the Gods Siva, Visnu and Brahma).

* * *

He (lord Ganesa) shall be conceived as red in complexion with a huge body bedecked in ornaments holding a noose, a goad, boons and teeth, with elephantine face destroying the hindrances and obstacles of his devotees. After meditating thus he shall worship him with scents, flowers, and other services. After offering him the Naivedya of plantain fruits, coconuts, mango fruits and sweet balls he shall make obeisance to the God (Ganesa).

* * *

O boy Ganesvara protect your devotees with all efforts.

* * *

O Vignesvara, O Ganeshvara, everywhere in the three worlds you alone will undoubtedly become worthy of being worshiped and honored

* * *

If any performs an auspicious rite laid down in the Srutis and Smirtis or any worldly ceremony without worshipping you at the outset, it will be turned inauspicious.

* * *

There is nothing to be achieved by Devas and others anywhere in the three worlds without first worshipping you with scents, fragrant flowers and incense.

* * *

If those who seek benefits do not worship you, you will harass them through impediments, even if it were Brahma, Visnu, Indra and Devas or even I myself (Siva).

* * *

Those who devoutly worship you with acts of service will achieve success. Their obstacles will be quelled.

* * *

ON HIMSELF

Cast off your false pride. Fix your thought in me as your lord. It is out of my favour that all the objects in the world are illuminated.

* * *

I have two forms the manifest and the unmanifest. No one else has these two forms. Hence all else are non Isvaras.

* * *

I am the Supreme Brahman without decay and change. Existence, Knowledge and Bliss are my characteristics.

* * *

For the activities of creation, maintenance and dissolution, I manifest myself in the three forms of Brahma, Visnu and Hara (Siva).

* * *

But I am different from these Gunas and directly beyond Prakrti and Purusa.

* * *

Hara (Rudra) who causes dissolution of three worlds has Sattva within but Tamas outside.

* * *

I am always subservient to my devotees.

* * *

I am the holder of the chastising rod for the wicked and favorably disposed to those who seek refuge in me.

* * *

I become sanctified by the person who in this world helps those who harm him.

* * *

I am the lord far beyond the attributes (Gunas) the Omniscient and the Omnipotent. I am Siva pervading all but stationed in the single-syllabled mantra OM.

* * *

A pathologist diagnoses correctly and cures illness through medicines. Similarly Siva the cause of dissolution, sustenance and origin of the world as well as the router of the gross is called the physician of the world by those who know the nature of the principles.

* * *

Siva is the great Atman because he is the Atman of all, he is forever endowed with the great qualities and there is no greater Atman than him.

* * *

I am the source of the Vedas.

* * *

I am known as the bestower of boons.

* * *

I am content and pure. What shall be done unto me by men?.

* * *

Everything originates from me, stays within me and gets dissolved in me, there is nothing different from me.

* * *

Thus I am the entire universe and everything is stationed in me. I our independent but everything is dependent on me.

* * *

I am one who can adopt anybody I choose. Hence I have neither bondage nor liberation.

* * *

O Visnu. I am lord Siva the unsullied. I divided myself into three forms under the names of Brahma, Visnu and Rudra with the activities of creation, protection and dissolution.

* * *

I am the lord present in all these as the great Atman and the devotees shall worship me.

* * *

The Omniscient Being (Siva) is only one. There is only one lord of all. He is the overlord of all. He is the immanent soul of great luster.

* * *

On being worshipped, the external lord (Siva) grants happiness. O excellent Brahmins, if one does not worship him one does not attain happiness.

* * *

As Soma. I am Kalatman (the Soul of Time), identical with Vijnana (perfect knowledge),
As Mahesa Paramesvara, I become identical with Ananda (Bliss).

* * *

Men desirous of salvation and unattached to worldly pleasures worship Siva after realizing
the futility of worldly pleasure.

(Quoted from Siva Purana and stated by Lord Karttikeya son of Siva)

* * *

ON RUDRA

This form of mine as Siva is that of Rudra too. O great sage, no one shall make any difference in it.

* * *

A piece of gold tuned into an ornament does not cease to be gold. There may be difference in name but not in the material content.

* * *

Rudra shall be worshipped by you (Visnu) and Brahma. The author of dissolution of the three worlds is the complete incarnation of Siva.

* * *

O Hari , in the times of distress, Rudra my manifestation, shall worshipped.

* * *

In my manifestation in the form of Rudra, I shall lift up these beings immersed in the ocean of distress by conferring on them perfect knowledge.

* * *

He who differentiates between us (Siva and Rudra) falls into hell. In this life too he will attain stress and be devoid of sons and grandsons.

* * *

The word Rud means misery or cause of misery. The Lord who dispels it is called Rudra, Lord Siva, the great or ultimate cause.

*

*

*

GODDESS PARVATI



You have the luster of the blooming lotus, eyes expansive and wide, face lustrous as the full moon, curly dark hair, complexion of the brilliant blue lotus, crest decorated with the semicircular moon, breasts rounded, plump protruding, smooth and stout, slender middle, large buttocks and fine yellow garment. You are endowed with ornaments. In your forehead you have a shining Tilaka. Flowers of various colors decorate your braid of hair. Your feature befits your nature. Your face is bent due to bashfulness. You hold a splendid golden lotus in your right hand. You are seated on a cozy seat with your left hand placed like a staff.

* * *

O-good-complexioned lady, first he shall render service to me, then to you

* * *

When he offers (the worshipper) things and performs rites to you he shall use the feminine gender.

O Parvati, none but this is the difference (between Siva and Parvati).

* * *

Sing the eulogy that satisfies my Sakti (Parvati). If she is delighted she will carry out your tasks.

* * *

How blessed is this Parvati of mysteriously wonderful features. There is no other woman equal to her in beauty in the three worlds.

* * *

Even in the three worlds I do not see a beloved like you O Parvat, in every respect I am subservient to you.

* * *

O Goddess, I shall be meditated upon along with your forever.

* * *

Hence she is the greatest goal. In fact there is no difference at all between Uma and Shankara (Siva).

* * *

O Parvati, O great Goddess, you are my eternal wife.

* * *

ON VISNU / TO VISNU

O dear Hari, I am pleased with you, because you strictly adhered to truth in spite of your desire to be a Lord. Hence among the general public you will have a footing equal to mine. You will be honored too likewise.

* * *

Hereafter you will be separate from me having separate temples, installation of idols, festivals and worship.

* * *

This Brahma, grandfather for all people, is born of my right side. You, Visnu, are born of my left side.

* * *

Visnu is in any heart and I am in Visnu's heart.

* * *

Visnu has Tamas within but Sattva outside. He is the protector of the three worlds.

* * *

At my bidding, you (Visnu) will be worthy of respect in the three worlds.

* * *

There is no difference between you and Rudra.

* * *

If a devotee of Visnu hates me or if a devotee of Siva hates Visnu, both will incur curses and never realize reality

* * *

Without devotion to Visnu none will have devotion towards me.

* * *

As I wanted to be free and sportful, I had appointed you (Visnu) for the protection of good and the curbing of the wicked.

* * *

O Visnu, I formerly bestowed this unfailing discus (Sudarsana) and victory in battle on you.

* * *

At my bidding the discus (Sudarsana) shall always be rendered ineffective with regard to my people (i.e. Siva's devotees).

* * *

"O Rama, may there be welfare to you. Mention the boon you wish to have. O great king, may you be victorious.

* * *

For the attainment of your desires you shall hold this discus (Sudarsana) always. O Visnu, this is the best of all discuses.

* * *

ON THE GREATNESS OF RUDRAKSA (Favorite bead of Siva)

Drops of tears fell from my beautiful half-closed eyes. From those tear drops there cropped up the Rudraksa plants.

* * *

If they desire their benefit, namely worldly pleasures and salvation and if the devotees of Siva wish to gratify Siva they must wear the Rudraksa.

* * *

The lighter the Rudraksa, the more fruitful it is.

* * *

The wearing of Rudraksa is recommended for the sake of destroying sins. Hence that which is conducive to the achievement of every object has to be worn certainly.

* * *

O Paramesvari, no other necklace or garland is observed in the world to be so auspicious and fruitful as the Rudraksa.

* * *

Six types of Rudraksas shall be discarded:

That which is defiled by worms, is cut and broken, has no thorn like protrusions, has cracks and is not circular.

* * *

O Goddess, Rudraksas of even size, glossy, firm, thick and having many thorn like protrusions yield desires and bestow worldly pleasures and salvation forever.

* * *

The wearing of Rudraksa is spoken of as conducive to the destruction of great sins. Whether he is a householder, forest-dweller, and ascetic or of any order, non-shall go out of this secret advice. Only by great merits can there be opportunity to wear the Rudraksa be obtained. If he misses it he will go to hell.

* * *

O Uma, Rudraksa is an auspicious complement to my phallic image.

* * *

If anyone wears it during, the day he is freed from sins committed during the night, if he wears it during the night, he is freed from the sins committed during the day.

* * *

Hence Mahadevi, the Rudraksa as well as the person who wears it is my favorite. O Parvati, even if he has committed sins he becomes pure.

* * *

If a person is not liberated after meditation and acquisition of knowledge, he shall wear Rudraksa. He shall be freed from all sins and attain the highest goal.

* * *

A mantra repeated with Rudraksa is a crore times more efficacious. A man wearing Rudraksa derives a hundred million times more merit.

* * *

O Goddess, as long as the Rudraksa is on the person of a living soul he is least affected by premature death.

* * *

O beloved, a devotee shall repeat all the mantras wearing a garland of Rudraksa (or counting on the beads).

* * *

Especially the devotee of Rudra (Siva) shall wear Rudraksas always.

* * *

On seeing a man with the garland of Rudraksas, all evil spirits, ghosts, witches, other malignant spirits, evil charms and spells etc. fly away suspecting a quarrel.

* * *

Seeing a devotee with the garland of Rudraksas, O Parvati, Siva, Visnu, Devi, Ganapati, the sun and all the Gods are pleased.

* * *

ON LINGA WORSHIP



The phallic emblem confers enjoyment it is the only means of worldly enjoyment and salvation. Viewed, touched or meditated upon, it wards off all future births of the living beings.

* * *

The Isatva in me is to be known as the embodied form and this symbolic column (Linga) is indicative of my Brahmatva.

* * *

The phallic symbol and the symbolized Siva are none-different. Hence this phallic emblem is identical with me. It brings devotees quite near to me. It is worthy of worship therefore.

* * *

O dear sons, if the phallic emblem of this sort is installed I can be considered installed, though my idol is not installed.

* * *

The installation of the phallic emblem is primary and that of the embodied idol is secondary. A temple with the embodied idol of Siva is infructuous if it has no phallic image.

* * *

Although I consider the phallic and the embodied form to be equal, the phallic form is excellent for those who worship. Hence for those who seek salvation the latter is preferable to the former.

* * *

When I am worshipped in the phallic form I will be delighted and will bestow different benefits upon all people, all that they wish for in their minds.

* * *

O foremost among the deities, whenever any misery befalls you, it shall be destroyed when my linga is worshipped.

* * *

The devotee shall use Sami flower, Bilva leaves and lotuses duly. He can use other flowers also but he shall not abandon the Bilva leaf.

* * *

The devotee bathes my linga at the outset with cow's ghee. Then he consecrates it with the other materials. Thereafter he washes it with water.

* * *

He shall circumambulate the excellent Linga and prays thus:

“O lord of Devas, O Sankara it behoves you to forgive all my sins. Forgive me if my worship is devoid of the requisite materials faith and rites.

* * *

The great goddess (Parvati) is the altar (pedestal) for the Linga. The Linga is the great Lord (Siva) himself.

* * *

Linga is so called because, O gods everything gets dissolved in it.

* * *

Important Note: The Twelve Jyotirlingas. Lord Siva manifested of his own accord in Linga form in many places. Among these, there are twelve Jyotirlingas, which are the most prominent and glorious pilgrim centers of India.

The worship of twelve Jyotirlingas is superior to all other Lingas, is most potent and brings infinite benefits.

The Siva Purana contains the full details about the emergence of each Jyotirlinga. It presents the twelve Jyotirlingas as the twelve incarnations of Lord Siva.

The twelve Jyotirlingas have also gained great sanctity following the visits of sages and of Sage Adi Sankaracharya (incarnation of Lord Siva). It is said from times immemorial that one acquires infinite merit by visiting these holy places.

The Siva Purana also states that the person who reads or recites the twelve names early in the morning is freed from all sins and attains the fruits of success.

* * *

The twelve Jyotirlingas are :-

- a) Somnath (Prabhas Patan In Gujarat)
- b) Mallikarjuna (Srisailam in Andhra Pradesh)
- c) Mahakaleswara (Ujjain)
- d) Omkareswara (Mortakka)
- e) Vaidyanath (Purulia Dist) and (Pariali)

(Note : As the time passed, the exact location of the Vaidyanath temple got-mixed up. Therefore there are two contenders for the Vadiyanath temple namely in the Purulia Dist of West Bengal and a town named Pararali on the border of Maharashtra and Andhra Pradesh.)

- f) Nageswara (Dwarka) and (Aundha)

(Note: The two contenders for the Nageswara temple are located in the town of Dwarka In Gujarat and the town of Aundha in Maharashtra).

- g) Kasi Viswanath (Varanasi)
- h) Bhimasankara (Gauhati) and (Maharashtra)

(Note: The two contenders for the Bhimasankara temple are located in the city of Gauhati in Assam and in Maharashtra on the banks of river Bhima)

- i) Rameswara (Ramnad Dist of Tamil Nadu)
- j) Tryambakeswara (Nasik)
- k) Kedarnath (Uttar Pradesh)
- l) Ghrishneswara (Near Ellora. Maharashtra)

* * *

On "Sivaratri" (Holiest Day of Siva)

He who performs the worship of my phallic emblem and the embodied image on this day will be competent to perform the task of creation and the maintenance etc. of the universe.

* * *

The devotee shall observe fast on Sivaratri, both during the day and night. He shall perfectly restrain his sense organs. He shall adore (with flowers) to the extent of his strength. He shall not deceive any one.

* * *

By the worship of me on Sivaratri day the devotee attains that fruit which usually accrues to one who continuously worships me for a year.

* * *

This is the time when the virtue of devotion to me increases like the tide in the ocean at the rise of the moon. Festivities like the installation of my idols etc. on that day (Sivaratri) are very auspicious.

* * *

Till the day break the devotee shall pass time in songs of prayer, musical instruments, devotional dances and other festivities along with his fellow devotees.

* * *

Charitable gifts shall be offered, Brahmins and ascetics shall be fed with different dishes, their number being in accordance with what was decided before.

* * *

He shall keep the awake during the night performing the worship in the different three-hour periods and singing songs of prayer or devoutly dancing.

* * *

On the Sivaratri day after performing the routine, the devotee shall go to the temple of Siva and perform worship.

* * *

The devotee shall worship Lord Siva particularly with the leaves of the Bilva tree.

* * *

SIN

I do not take into account the sin committed by my children (devotees). I have inflicted punishment on those who are afflicted by my illusion.

* * *

I will indulge in no action that involves the affliction of others at any time. If anyone hates another it will recoil on him alone.

* * *

The base man who differentiates the deities of the Trinity (i.e. Brahma, Visnu, Rudra) certainly stays in hell as long as the moon and the stars shine.

* * *

O Indra, a man attains downfall even by conversing with a sensuous person.

* * *

I especially curse those wicked persons who harass my devotees.

* * *

There are ways of atonement and amends for a Brahmin slayer, a wine addict, a thief or a person who violates sacred rites. But there is no expiation for ungrateful men.

* * *

Whatever sin is there in the world, even including that of slaughter of a Brahmin, does not merit even a sixteenth part of the sin accruing from the offense towards kinsmen.

* * *

He who commits sins in the holy center of Avimukta, experiences tortures at the hands of Bhairava (form of Siva) for ten thousand years and then attains salvation. O beautiful lady (Parvati).

* * *

Those who possess excellent devotion as a result of good impressions in their souls of previous actions, who are purified by the essence of my perfect knowledge and who have become holy due to my grace are not effected by sins as the lotus-leaves are not effected by water whether they be attached to it or not.

* * *

Sins are of three types: those originating from speech, mind and body.

* * *

MAYA – ILLUSION

As through knowledge of rope the serpent appears a delusion, similarly through spiritual knowledge the world.

* * *

As a rope can never become a snake, in the past, present or future so the spirit which is beyond all gunas and which is pure, never becomes the universe.

* * *

All these external substances will perish in the course of time, but the spirit, which is indescribable by word (will exist) without a second.

* * *

Maya (illusion) is the mother of the universe. Not from any other principle has the universe been created, when this Maya is destroyed the world certainly does not exist.

* * *

A woman is a phase of illusion. As the scholars who have mastered the Vedas say particularly, a young damsel is a hindrance to ascetics.

* * *

O Mountain, by contact with women, worldliness springs up, non- attachment perishes and the virtuous penance is destroyed.

* * *

Deluded men engrossed in rituals alone cannot attain me through the Vedas, Sacrifices, gifts or austerities.

* * *

A woman is the root of all worldly attachments. She destroys all wisdom and detachment together. Kama (God of Love) leads to hell, lust to anger, anger to delusion and delusion destroys penance.

* * *

Marriage is a great fetter that binds firmly.

* * *

There are many base bondages in the world. Association with women is the toughest of all. One can free oneself from all bondages except that of women.

* * *

Worldly enjoyment tightens the bondage. Salvation is inaccessible to a man drawn to worldly enjoyment even in his dream.

* * *

If he wishes for happiness, an intelligent Man shall duly forsake all worldly pleasures.

* * *

O beautiful lady, (Parvati) know all these visible things to be perishable.

* * *

This entire universe has been made of Illusion, it is held by the supreme soul with His great intellect.

* * *

You alone (Parvati) are the Great (Prakrti) illusory power, the Primordial nature that creates.

* * *

My illusion deludes all the worlds. It cannot be transgressed.

* * *

The entire universe including gods and humans is subservient to it (Maya).

* * *

That illusion is given various names; Uma Mahadevi, the mother of the three deities, the greatest, primordial, Mulaprakrti and the lovely woman Parvati.

* * *

Anyone bound with nooses of iron and timber can secure release but one bound with nooses of women never frees oneself.

* * *

O Goddess, the knowledge of generations is inaccessible to those who are not my devotees, who are devoid of intellect and who do not practice yoga. Hence one shall assiduously resort to these.

* * *

That is a great loss, a great blemish, and delusion, blindness and muteness, if excluded from the path of salvation one shall exert oneself elsewhere.

* * *

But one who has become a compact mass of delusion is involved in good and evil deeds.

* * *

O, Brahmins, if duly pondered over, good men have to face only misery through the contact with women and similar activities.

* * *

The miserable try to quell one misery only by another misery.

* * *

Lust is never quelled by means of enjoyment of pleasures. Just as fire blazes all the more by ghee offering so also lust is inflamed all the more by indulging into pleasure.

* * *

Ignorance is the cause of worldly existence, adoption of physical bodies means worldly existence.

* * *

Wrath, delight, covetousness, delusion, arrogance, virtue and evil, all these, O excellent Brahmins cause adoption of physical bodies.

* * *

There is distress and pain only when there is body.

* * *

KARMA

O beloved, I distribute the different fruits among different men who perform penance without those ends in view.

* * *

An action once performed is never wasted even in hundreds of crores of Kalpas. Good or bad, one must of necessity enjoy the fruit of one's action.

* * *

Exclusively inauspicious action is contributory to hellish distress. Exclusively auspicious action is conducive to the attainment of heaven. A mixture of the two is said to be resulting in human birth.

* * *

The birth will be good or evil in accordance with the predominance or deficiency of the one or the other.

* * *

O great goddess, the action that cause bondage is said to be threefold as mentioned in the Karmakanda section of the Vedas. It is (1) hoarded (Sancita) (i.e. past actions still unfructified). (2) That which had started yielding results (Prarabdha) (i.e. past actions beginning to fructify). (3) The current (Kriyamana) (i.e. present actions awaiting fructification in future).

* * *

The action of the previous births is classified as hoarded. The action, the fruits of which are being experienced in the present birth is Prarabdha.

* * *

Ignorance is the cause of worldly existence and adoption of physical bodies means worldly existence.

* * *

O goddess (Parvati), whether good or bad the action performed in this birth is known as Kriyamana.

* * *

The annihilation of the Prarabdha Karma is only through enjoyment and not otherwise.

* * *

The destruction of other two types of action (i.e. Sancita and Kriyamana) is possible through worship alone.

* * *

Person endowed with Vedic studies, experts in different Sastras and the perfectly wise too become deluded when subservient to the force of the previous karmas.

* * *

Karma is in the nature of both merit and demerit. Both these are hindrances to liberation.

* * *

One is not subjected to bondage merely by the performance of rites. If the rites are performed with desire for the fruits thereof it results in bondage. Hence one shall abandon the fruits of actions.

* * *

In proportion to the force of his Karma, man suffers misery or enjoys pleasure. The Jiva that has accumulated an excess of evil never stays in peace - It is not separate from his Karmas; except Karma, there is nothing in this world.

*

*

*

CASTE

If these eight traits are present even in an outcast he is equal to a leading Brahmin, a sage, a glorious ascetic and a learned scholar.

(Note: The eight traits are described in the section on Devotion / Devotees .

* * *

A master of four Vedas is not dearer to me than a Candala (outcaste) devoted to me.

* * *

The avoidance of wine (alcohol) and even its smell or of Vairadya is applicable to all castes, especially the Brahmins.

* * *

(Note the party of Sage Sankaracharya came across hunter, and an outcaste approaching them with his pack of four dogs. They thereby ordered him to move away to some distance and give them way. This hunter was really Lord Siva. Here is the condensed reply of the hunter)

"How can you indulge in such false sentiments as 'Being a Brahman I am pure; and you dog-eater must, therefore give way for me - when the truth is that the one universal and **unblemishable** spirit Himself bodiless, is shining alike in all bodies.

How have you come to identify yourself with the body, which is unsteady like the ears of an elephant?"

* * *

YOGA

The practice of Yoga quells all ailments, fevers and many other distressing ills.

* * *

Yoga is enhanced by practice.

* * *

Yoga is the fixation of the mind in me (Siva) along the path indicated by me, restraining other activities.

* * *

O goddess, disciplining of the mind is far more excellent than many a horse-sacrifice. It is conducive to salvation. It is inaccessible to those who adhere to sensual objects.

* * *

The Yoga that removes previous sins belongs only to the unattached that has conquered the group of sense organs by restraints and observances.

* * *

Detachment gives birth to knowledge. Knowledge facilitates the functioning of Yoga.

* * *

One conversant with Yoga, though fallen, is surely liberated. The following shall be carefully maintained. Mercy shall be practiced along with non-violence. Knowledge shall be acquired, Truth, non-stealing, faith in scriptures and God, self-restraint, teaching, studying, performing sacrifice, presiding over sacrifice, meditation, piety towards God and practice of knowledge.

* * *

Due to my grace, the devotee conversant with Yoga eschews the bondage of the Karmas.

* * *

The Yogin shall eschew both the merit and demerit (of Karmas).

* * *

The traits of Yogins are ten namely, forbearance, quietude, contentment, truthfulness, non-stealing, celibacy, my knowledge, non-attachment to worldly objects, using Bhasma and refraining from too much adherence to all.

* * *

He who, while living in this physical body, does not practice Yoga is living merely for the sake of sensual enjoyments.

* * *

There are several paths of Yoga and several paths of knowledge, but without taking recourse to the five-syllable Mantra one cannot attain eternal bliss.

* * *

GURU (PRECEPTOR)

He who is the preceptor is Siva and he who is Siva is the preceptor. Whether the preceptor or Siva the same person is stationed in the form of knowledge.

* * *

As is Siva so the knowledge. As is the knowledge so is the preceptor. The benefit is similar in the worship of Siva, knowledge or the preceptor.

* * *

The preceptor is in the form of gods and the mantras. Hence every endeavor shall be made to accept his behest with a bent head.

* * *

The seeker of welfare shall never even think of transgressing the commands of the preceptor, because only he who carried out the behests of the preceptor attains the wealth of knowledge.

* * *

He shall not do any without the permission of the preceptor, nor even walk, stand, sleep or eat.

* * *

As the piece of gold sheds off its impurities when put in fire, so also the disciple sheds off his sins due to the contact with the preceptor.

* * *

The disciple shall never incite the anger of the preceptor mentally, verbally or physically. Due to his anger (the preceptor's) the longevity, prosperity, knowledge and sacred rites all these are burnt.

* * *

If a man is intelligent and seeks welfare he shall not act falsely to the preceptor mentally, verbally or physically.

* * *

Whether expressly bidden or not, the disciple shall perform what is beneficent and pleasing to the preceptor.

* * *

A piece of rock cannot take another piece of rock across the river. The Guru who has attained self-realization can alone help the aspirant in acquiring it.

* * *

If the preceptor is nominal, the liberation too is nominal.

* * *

Even if when rebuked or beaten (by the preceptor) if they do not feel distressed they shall be considered self-controlled and pure and hence deserving consecration of Saiva rituals.

* * *

Even though he may resort to another preceptor, he (the disciple) shall never dishonor his previous preceptor, his brothers, or sons or illuminers (one that illuminates him) or urgers (one who urges him).

* * *

Having satisfied the Guru and having received this highest of mantras (i.e. Om, aim, klim, strim), in the proper way, and performing its repetition in the way laid down, with mind concentrated, even the most heavy-burdened with past Karmas attains success.

(Note only after the disciple pleases his Guru, and receives a mantra personally from his Guru, is a mantra usually potent, which also destroys negative past Karmas).

* * *

The preceptor shall be one who has understood the tenets and the meanings of sacred texts, who has mastered Vedanta; who is an ascetic and the most excellent of intelligent men.

* * *

The disciple shall realize that the preceptor is Siva and Siva is the preceptor.

* * *

To Siva in the form of the preceptor he (the disciple) shall give Daksina (fees) according to the scriptures.

* * *

The teacher shall take the white ashes from the Viraja fire and smear it over the body of the disciple.

* * *

Repeating the mantra "Agniriti" etc. (the preceptor) shall make the three marks of Tripundra on his (the disciple's) forehead.

* * *

He the person (Guru) authorized is the ascetic engaged in the pious activities of self-restraint, the master of Vedantic knowledge and free from rivalry.

* * *

Only the knowledge imparted by a Guru through his lips is powerful and useful, otherwise it becomes fruitless weak and very painful.

* * *

Undoubtedly if the preceptor is satisfied, Brahma, Visnu, Rudra, Devas and sages are also satisfied and they bless him.

* * *

Perfect knowledge is obtained by personal contact with the preceptor and not through words in fact.

* * *

DHARMA - (VIRTUE)

One who has attained to the knowledge of the innate essential nature, risen to the divine consciousness in which mental consciousness ceases, spread into Siva consciousness, does not retire to a forest or a cave, but accepts his role in the cosmic drama and carries on the duties of life.

* * *

Just as an actor in a drama plays the part of a certain character but is neither affected nor deluded by the assumption of a particular role, so the self on the world stage is not affected by the events in which he participates in life. Inwardly he is always detached.

* * *

He who is contented with what he gets, who restrains his senses, being a householder, who is not absorbed in the house-hold duties, certainly attains emancipation by the practice of Yoga (his wealth and condition of life are no obstacles in this).

* * *

Living in the house amidst wife and children, but being free from attachments to them, practicing Yoga in secrecy, a householder even finds marks of success (slowly covering his efforts) and thus following these teachings of mine, he ever lives in blissful happiness.

* * *

If the practitioner of Yoga wishes to cross the ocean of the world, he should perform all the duties of his ashrama (the condition of life) renouncing all the fruits of his works.

* * *

He should not renounce the duties of his profession, caste or rank; but let him perform these merely, as an instrument of the Lord, without any thought of the event. By thus doing so there is no sin.

* * *

Remaining in the midst of the family, always doing the duties of the householder, he who is free from merits and demerits and has restrained his senses, attains salvation.

* * *

Sexual approach only to one's wife duly wed is prescribed for a householder and celibacy for all the other three namely, Brahmacharins, Vanaprasthas and Sanyasins.

* * *

The duty prescribed for women is service to their own husbands. Nothing else is an eternal Dharma for them.

* * *

O good woman, if the husband directs her, she can worship me.

* * *

If a woman engages herself in holy rites, thereby prejudicing her service to her husband, she goes to hell undoubtedly.

* * *

Good conduct is the greatest learning. Good conduct is the greatest goal. Men of good conduct shall be fearless everywhere.

* * *

Similarly men devoid of good conduct shall meet with fear everywhere.

* * *

Truthfulness is the esoteric principle underlying virtue.

* * *

Note:

The Four Ashrams of Life

Planning life in four stages: In the ancient Indian tradition, one planned the years of life in four *ashrams* or *stages*.

Age:	Ashram or Stage:
0-21 (0-25)	Brahmacharya/Student: The celibate student time of youth is for learning the foundation of lifestyle. The focus is on healthy, positive training and discipline, learning about spiritual, community, and family life.

21-42 (25-50)	Grahasta/Householder: The householder phase of life is when one lives with spouse and children, fulfilling worldly interests and duties. It is a time of giving, living, learning, and loving in family and community. Religious or spiritual practices are done in the context of worldly life and service to others.
42-63 (50-75)	Vanaprastha/Hermitage: This is a time for shifting focus more towards more inner spiritual practices of meditation, contemplation, and prayer. Relationships with grown children and community are more in the role of a matured mentor. Lifestyle is more simplified, and the couple may retreat to a quieter place for deeper practices.
63-84+ (75-100+)	Sanyasa/Renunciate: The elder person now retreats from active involvement in all worldly goals, seeking only spiritual goals in this final phase. No longer having political, professional, or social engagements, there is a further shift towards being an elder teacher of spiritual knowledge.

Taken from: <http://www.swamij.com/four-ashrams.htm>

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*

ON HOLY PLACES OF SIVA

Varanasi is my mysterious shrine. It is the cause of salvation for the people in every respect.

* * *

O great goddess, the residence in Varanasi is always appealing to me.

* * *

Here in this excellent holy center Avimukta, there is one special thing to be noted. O goddess, O great Sakti, please listen attentively, people of all castes, of all stages of life, whether children, youths or the aged, if they die in this city, are undoubtedly liberated.

* * *

Whoever may be the man staying in the holy center; whatever may be the manner of his death, if he dies here, he certainly attains salvation.

Hence, this holy center is known as Avimukta.

* * *

Learned men know Avimukta as esoteric doctrine of all shrines and holy centers.

(Avimukta/ Kasi is the old name of Varanasi).

* * *

It is far better for men to become ghosts after committing thousands of sins and stay at Kasi, than to attain heaven after performing a thousand sacrifices but without going to the city of Kasi.

* * *

Hence the people resort to Kasi with every strenuous effort.

* * *

Except in Kasi in no other place can all the actions be wiped off. The other holy centers are easily accessible but the city of Kasi is difficult to access.

* * *

If Kasi has been visited with devotion in the previous birth, the person in the present birth reaches Kasi and dies there and not otherwise.

* * *

If after reaching Kasi a man takes his ceremonial bath in the Ganges, the two types of actions (Karmas) namely the current (Past Karmas beginning to fructify) and the hoarded (Past Karmas still unfructified) are destroyed.

* * *

If a man visits Kasi first and commits sin afterwards, the seeds of that action take him again to Kasi.

Then his sins are reduced to ashes. Hence a man shall resort to Kasi. This certainly debars Karmas to fructify.

* * *

O beloved, if even a single Brahmin is afforded shelter and residence at Kasi, the man who affords shelter and residence, gets the benefit of residence in Kasi himself and thence he attains salvation.

* * *

If a person dies in Kasi he is free from rebirth.

* * *

If a man dies in Prayaga, his desires for worldly enjoyment and salvation are fulfilled.

Note:

(Prayāga is the old name of Allahabad)

* * *

It both the desire for worldly enjoyment and salvation are fulfilled at Prayaga, the fruit of salvation derived from residence in Kasi is likely to be in vain.

(Note: for him who desires both the worldly enjoyment and emancipation, Kasi is useless, for he can get these at Prayaga).

* * *

If only the fruit of salvation is the goal, the fruits of Prayaga are likely to be in vain.

(Note: For him who desires emancipation alone Prayaga is of no avail for he can get the same at Kasi).

* * *

This extremely mysterious holy center of mine, namely Varanasi is the hidden cause of the liberation of all creatures.

* * *

The holy center is called Avimukta because it is free from Avi (i.e. sin) and resorted to by me.

* * *

O goddess of Devas, Avimukta is my abode. See it well.

* * *

ON HIS WORSHIP

O Visnu, it is my form that is to be meditated upon for subduing all mishaps. Recite my thousand names for destroying the distress that troubles you.

* * *

There is no doubt that those who recite and teach this hymn will have no misery at all even in dreams (i. e. thousand names of Siva).

* * *

It yields (i. e. thousand names of Siva) learning and wealth. It is excellent meritorious and bestows all desired and devotion to Siva always.

* * *

Achievement is not far off if a person rising in the morning performs my worship and recites this in my presence everyday (thousand names of Siva)

* * *

O Visnu, in both the halves on every Monday, food shall be taken only during the night by the followers of Siva-cult.

* * *

Siva's worship shall always be performed in accompaniment with the mantras.

* * *

The devotee shall worship Lord Siva particularly with the leaves of Bilva tree.

* * *

If men have faith with me I can be brought under control, be touched, seen, worshipped and spoken to by some means or the other.

* * *

After applying the ashes he shall repeat the OM touching all the parts of the body.

(The devotee has to dust his body with ash, which is also called Bhasma).

Adoring as before he shall apply three parallel lines on the forehead repeating the mantra Tyayusa and the Tryambaka.

(Note: The three parallel lines of ash marks over the forehead are known as the Tripundraka. It is the essence of the Trinity: Brahma, Visnu and Rudra).

* * *

He shall apply the same (ash) on the chest with the Pranava and on the shoulders with 'OM Namah Sivaya'.

* * *

He (the devotee) shall prostrate with eight parts of the body touching the ground. Endowed with great devotion he shall perform circumambulation again, make obeisance once more.

(Note: during Siva worship).

* * *

My worship shall be known to be two-fold: external and internal.

* * *

My external worship is performed in the view of other persons. The same thing known and knowable to one self-alone is the internal worship.

* * *

O gentle one, the adorative service whether external or internal shall be attended with devotion. If devoid of devotion, it is the cause of deceit.

* * *

The mind that is devoted to me is the true mind and not any mind as it is.

* * *

The speech that pertains to my name is true speech and not anything else.

* * *

The body that is marked by the characteristics symbols as prescribed by me such as Tripundraka, and that is engaged in rendering service unto me is the true body - nothing else.

* * *

He who, leaving the Siva (God) who is inside worships that which is outside (namely worships external forms) is like one who throws away the sweetmeat in his hand and wanders away in search of food.

* * *

Hence, O blessed ones! The ashes constitute my virility. I hold my virility by my physical body. Ever since then, the ashes afford protection

* * *

Just as, O Parvati I am not achieved even if the other Gods are attained but if I am attained the other Gods too are attained.

* * *

LIBERATION (SALVATION)

The two deserve liberation - he who is my devotee and he who has perfect knowledge. Theirs is not the dependence on holy centers. They are equanimous in the regard to what is prescribed and what is forbidden.

They must be known as liberated souls, no matter where they die. They are sure to attain salvation.

* * *

The annihilation of good and evil is liberation.

* * *

Equanimity is the esoteric doctrine of salvation.

(Note: this means - if a person is not elated on acquiring something good and is not annoyed on acquiring something bad and if he has equanimity he is perfectly wise).

* * *

Perfect realization is attained by practice. Liberation is attained by practice. An intelligent man shall always maintain practice. Practice is the cause of salvation.

* * *

One remains in the world as long as he has not obtained the supreme abode, when the great reality is understood he is released from the bondage of life.

* * *

Liberation shall occur only through renunciation. He wanders in the world due to the absence of it (renunciation).

* * *

There is nothing greater than perfect knowledge for the destructions of all sins.

* * *

Perfect knowledge originates directly from Dharma (virtue).

Vairagya (Detachment) originates from knowledge; from detachment arises the supreme knowledge that illuminates the true meanings of objects.

* * *

Self-control is the esoteric principle underlying salvation.

* * *

When a person performs penance eschewing the mutually clashing opposites he can become a liberated soul, as one has attained the ripe fruit.

* * *

Kama (God of Love) not being with you, you can be endowed with the Supreme Bliss and be free from aberrations by means of spiritual contemplation, O Gods.

* * *

O goddess, my worship will lead to salvation whenever, wherever and by whomsoever it may be done if it is with devotion.

* * *

Perfect clear knowledge certainly originates from the preceptor.

* * *

It (Perfect Knowledge) is uncontaminated by lust, hatred, falsehood, anger, passion, covetousness and the like. It should be known as the bestower of salvation.

* * *

Without perfect knowledge neither merit nor demerit is destroyed. O most excellent ones among the knower of the Brahman, practice knowledge alone as the means of liberation.

* * *

It is only by practice of perfect knowledge that the intellect of men becomes free from impurities.

* * *

O leading Brahmins, a yogi who is satiated with knowledge alone and has eschewed all contacts with worldly objects has no further duty. If he has, he is no longer a knower of reality. Neither in this world nor in the other has he any duty since he is a liberated soul.

* * *

The four vratas that bring about salvation are the worship of Siva, the repetition of Rudra (Siva) mantra by way of Japa, observance of fast in Siva's temple and death in Varanasi. That salvation is eternal.

* * *

The liberated man abides in his own Atman (soul).

* * *

DEVOTION / DEVOTEES

Devotion to me is considered as the bestower of worldly pleasures and salvation. It is achieved only by my grace.

* * *

There is no difference between devotion and perfect knowledge. A person who is engrossed in devotion enjoys perpetual happiness. Perfect knowledge never descends in a vicious person averse to devotion.

* * *

According to scholars O Goddess, the nine ancillary adjuncts (Of devotion) are: -

Listening, eulogizing, remembering, serving, surrendering, worshipping, saluting, friendliness and dedication.

These nine adjuncts to be devotion to me, I cause perfect knowledge, bestow worldly pleasures and salvation and are pleasing to me.

* * *

A true devotion is as endearing to me as to you (Parvati). It is productive of the fruits of all rites forever. He who has it in his mind is a great favorite of mine.

* * *

In the Kali age as in all the four Yugas there is immediate and visible benefit in devotion. I am subservient to a devotee in view of the power of devotion.

* * *

I always assist a man endowed with devotion and remove his obstacles. A person devoid of devotion is worthy of being punished. There is no doubt about it.

* * *

He attain peace, who does not see any difference among the three deities (Brahma, Visnu, Siva) who constitute the soul of all living beings and who have the same innate property.

* * *

I have the feeling of endearment towards devotees. I drank up poison for the welfare of the Gods, O Gods; the miseries of the Gods have always been removed by me.

* * *

Whenever any devotee of mine is involved in any adversity, I remove it instantaneously and completely.

* * *

I am not lost to him nor is he lost to me who offers unto me with devotion, even a leaf a flower, a fruit or mere water.

* * *

Just as I have nothing to be achieved since I am perfect, so also they (true devotees of Siva) have nothing to be attained because they are contented. It is undoubtedly so.

* * *

Of what avail is this talk?

By whatever means it may be, fixing of the mind in me is the only way to achieve welfare.

* * *

I am the protector of my devotees.

* * *

I was not a party to the evil action of Ravana (through he was my devotee). For the sake of another devotee (Rama) I discarded Ravana with all his followers.

* * *

Why shall I say more, O Goddess, I am always subservient to a devotee, always under the control of a person who practices devotion. There is no doubt in this.

* * *

Four kinds of meritorious persons worship me always. The latter are greater than the former.

They are the distressed the inquisitive, the fortune seeker and the wise. The first kind is ordinary and the fourth one is an extraordinary person.

The wise among these four is a great favorite of mine. He is of my own form. None is dearer to me than the wise. It is the truth. I tell you the truth.

* * *

Deluded men engrossed in rituals alone cannot attain me through the Vedas, sacrifices, gifts or austerities.

* * *

Even as an ordinary man does not consider his head, hands and other limbs as separate from his own self, so also my follower does not feel separateness about living beings.

* * *

I cannot be enticed either by holy rites, or penance or Japas or postures or knowledge or any means except faith.

Hence faith shall be sought and acquired by him who desires to subject me to his control.

* * *

I take externally or internally only devotion into consideration

* * *

That activity of the soul of which is devotion, O gentle lady, is my eternal Dharma. It shall be performed without yearning for the fruit therefore mentally, verbally and physically.

* * *

They mention about eight traits for those authorized in Dharma, the noble souls who have dedicated their minds unto me without having recourse to anyone else, those who have a favorable disposition to my devotees, who encourage my worship or offer worship to me themselves or perform all activities of the body for my sake or have interest in listening to my stories, flutter in tones, eyes and limbs, remember me perpetually or surrender to me completely.

* * *

My devotee abides by the Sattva guna.

* * *

O lotus-born one. I can be controlled by faith alone. I am to be meditated upon in the Linga, which both you (Brahma) and Visnu beheld in the ocean.

* * *

I declare that I am subject control by means of devotion alone. I can be indeed be seen thereby.

* * *

Faith is the greatest and the subtlest virtue. It is perfect knowledge and sacrifice; it is penance, heaven and liberation. I am always seen through faith.

* * *

Understanding that things of the world are subject to decay and destruction one shall always have a concentrated devotion in Lord Siva.

* * *

My devotees shall be free from all attachments, shall consider me as the greatest resort, be endowed with perfect knowledge, and become an expert in the rites laid down in the Srutis and Smritis.

He shall be devoted to the preceptor, meritorious, eminently qualified and always devoted to Yoga.

* * *

Knowledge (Jnana) and Detachment (Vairagya) have grown old and lost their luster in the Kali age. They have become old and decayed and worn out, as people who can grasp them are very rare.

* * *

There is no other path as easy and pleasing as devotion in the three worlds, O Goddess of devas, in all the four Yugas generally and in the Kali Yuga particularly.

* * *

I am always subservient to a devotee, always under the control of a person who practices devotion. Have no doubt of this.

* * *

O goddess, resorting to me with the fruit in view is easily feasible, since the seeker of the fruit can abandon me in case there is no fruit.

* * *

O pious lady, I am the bestower of fruits in accordance with the extent of devotion even to him, who though seeking fruits, keeps his mind well established in me.

* * *

Those devotees are dearer to me whose minds are attached to me without reference to fruits but who may later on solicit favors.

* * *

Dearer unto me are those who resort to me with abject helplessness, unmindful of fruition or otherwise due to the impressions of previous actions.

Verily, they do not acquire any further gain than acquiring me. O Goddess, my gain too is nothing else but acquiring them into my fold.

Their piety dedicated unto me due my blessings is compelled to bestow the fruit on them, the fruit being the great beatitude.

*

*

*

JAPA (OR REPETITION OF MANTRA)

O good lady, a Japa without the behest of the preceptor, holy rites, faith and the prescribed fees is fruitless though the behest might have been secured.

* * *

If a mantra is well practiced with the acquisition of behest, attended with holy rites, equipped with faith in me and accompanied by fee it is greatly efficacious.

* * *

Dedicating himself thereafter along with his possessions to the preceptor and after undeceitfully worshipping him to his capacity, he shall learn the Mantra and derive knowledge in due order.

* * *

O splendid lady, henceforth. I shall recount the procedure for acquiring the mantra. Without it the Mantra is futile and with it, it is efficacious. The futile ones are the following:

Mantra acquired without permission,

Devoid of holy rites.

Devoid of faith.

Devoid of full attention.

That which has been prohibited.

Permitted but devoid of gifts

And indiscriminately repeated always.

The following Mantras are fruitful:

Achieved with permission.

Attended with rituals,

Fully equipped with faith,

Where the mind fully dwells,

And attended with gifts (to the preceptor)

* * *

The muttering of the Mantra with high, low or middle accentuation is called the verbal japa.

* * *

The mumbling Jana is the one where the tongue throbs and there is a slight utterance. It may not be heard by others or may be slightly heard.

* * *

The mental japa is that where the series of letters are thought well and the words and their meaning are pondered over.

* * *

The mumbling japa is hundred more times efficacious than verbal and the mental is a thousand times more efficacious than the mumbling japa.

* * *

The japa shall be performed by means of the thumb in contact with other fingers (i.e. counting the japas on the rosary).

* * *

If japa is performed without the thumb it is futile.

* * *

All these are inimical to japa namely anger, arrogance, inebriation, thirst, lethargy, spitting, yawning, seeing a dog or a base man, slumber and prating.

* * *

He shall not perform japa while conversing with others.

* * *

If there are hundred and eight beads (of Rudraksa) that rosary is the most excellent (for japa).

* * *

The benefit is infinite if the calculation (of Siva's japa) is by knots of the Kusa grass or Rudraksa beads.

* * *

The practice and repetition of the japa along with meditation is Mantrayoga.

* * *

If performed (japa) in the house, it is ordinarily efficacious. If performed in the cow pen, it is hundred times more, in a holy forest or park, it is thousand times more. On the banks of a river, it is hundred thousand times more.

* * *

The japa performed on the seashore in a divine pond, on a mountain, in a temple and in a sacred hermitage has a crore times the benefit. If it is in presence of Siva (Linga) it is endless.

* * *

The japa with Rudra as the presiding deity is the most excellent, that with Visnu as the presiding deity is the middling and that with Brahma as the presiding deity is of the lowest quality.

* * *

One shall never perform Japa wearing a turban and a coat of mail. If one is naked or one has loosened the knots of hair, or is dirty or is impure or has impure hands, he shall not perform Japa.

* * *

ON THE OMKARA MANTRA (OM)

I have taught this great auspicious mantra. Omkara came out of my mouth. Originally it indicated me.

* * *

It is the indicator and I am the indicated. This mantra is identical with me. The repetition of this mantra is verily my repeated remembrance.

* * *

By this root-mantra, the very enjoyment as well as salvation is achieved.

* * *

You shall recite as directed by the Goddess (Parvati) this Om Mantra, which is identical with me.

* * *

Your knowledge shall be stabilized. Permanent fortune shall stand by you. On the Caturdasi day and on the day with Ardra Star, the recital of this Mantra will give you everlasting efficacy.

* * *

Siva creates the universe at the outset saying "OM".

* * *

The Brahmin sages, the scholars, who realize and identify between the name and the sound know me as the single-syllable OM.

* * *

Then let the practitioner sitting in a retired place and restraining his senses, utter by inaudible repetition, the long pranava OM, in order to destroy all obstacles.

* * *

Letter "a" expresses Brahma, and the letter "u" Vishnu, the letter "ma" expresses Siva.

(Quoted from the Siva Parana and stated by Lord Kartikeya son of Siva).

* * *

SIVA MANTRAS

Om Namah Sivya Subham Subbam Kuru Kuru Sivaya Namah Om.

This mantra is highly meritorious and auspicious. It generates the pleasure of the gods. It yields both worlds by enjoyment and salvation, confers cherished desires and brings about the happiness of the devotees of Siva.

It is conducive to blessedness, fame, and longevity to those who seek heaven. Those who are free from desires derive the benefit of salvation.

The man, who repeats this mantra in purity, hears or narrates this to anyone, shall attain all desires.

This mantra runs as follows

Om Namah Sivya Subham Subbam Kuru Kuru Sivaya Namah Om.

* * *

From the Adhara Sakti to the seat of the sacred love the devotee shall repeat the mantra,
Om Sivaya Namah.

* * *

The japa of six syllables (Om Namah Sivaya) shall be performed always.

The 'OM" is the single -syllable Mantra. The all-pervading Siva is stationed in it. The five syllables constitute his body. He is stationed in the six syllable mantra in the form of “expressed and expression”. Siva is the expressed since he is comprehensible. The mantra is his expression.

(Note : Om Namah Sivaya)

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**THE GLORY OF THE
FIVE-SYLLABLED MANTRA
(NAMAH SIVAYA)**

O gentle lady, even in hundreds and crores of years, it is not possible to recount the glory of the five-syllable Mantra.

* * *

Men of the Kali age are liberated when their souls are purified by devotion after resorting to my pleasing Mantra of five- syllables.

* * *

My five-syllable Mantra affords protection from the fear of worldly existence to those whose minds are inclined towards me although they may be of distorted outlook, greedy, deceitful, ruthless, ungrateful and defiled by unimaginable and inexpressible faults, verbal and physical.

* * *

O goddess, often I have promised that in this world even a fallen man may become liberated through this Mantra if he happens to be my devotee.

* * *

Yes, surely, if the fallen man, under delusion, were to worship me with other mantras, excluding the five-syllable one, he is sure to fall into hell.

* * *

Hence, penances, sacrifices, observances and, holy rites are not equal to even a croreth part of the worship with the five-syllable mantra.

* * *

Indeed he who worships me with the five-syllable mantra becomes liberated if he is in bondage.

* * *

This Mantra has Siva for its Atman. It consists of few letters but is full of great meaning. It is the essence of the Vedas. It yields liberation. It is undoubtedly proficient in commanding.

* * *

It is the efficacy of the five-syllable Mantra whereby the worlds, the Vedas, the sages, the eternal virtues, the entire universe and the gods stand steady.

* * *

At the advent of dissolution when the mobile and immobile beings perish, everything becomes merged in its cause.

O goddess. I am the only one staying there. There is no second anywhere. Then all the Vedas, scriptures, etc. are stationed in the five-syllable Mantra.

* * *

It (this Mantra) is eternal as well as the seed of all living beings.

* * *

If anyone has retained this Mantra in his heart he has studied the Vedas, he has heard the sacred lore, he has performed everything.

* * *

Now I shall mention the form of this great Mantra. The word "Namah" shall be uttered at first. It shall be followed by the word 'Sivaya'.

* * *

It is the goddess, my own expression coining out of my mouth at first.

* * *

It is a Mantra that can be easily uttered by the mouth; it achieves all objects; it is the seed of all vidyas; it is the first splendid Mantra.

* * *

This Mantra has bearing on the knowledge of the Atman. It is a secret and it illuminates the understanding of Siva.

* * *

This Mantra is not ineffective even if the preceptor does not properly impart it. It is not ineffective even in the case of persons not caring for good conduct and who have not purified the six paths.

* * *

O beloved, in the case of this Mantra, the auspicious honor, date, star, day of the week etc. need not be taken into consideration too much. It is ever wakeful, not slumbering.

* * *

This great Mantra is never harmful to anyone.

* * *

Hence a scholarly devotee shall resort to the five-syllable Mantra eschewing other mantras attended with risks in the matter of authorization.

* * *

There is no guarantee that if the other mantras are achieved this Mantra too will be achieved. But if this Mantra is achieved all the other mantras will be achieved.

* * *

There is no doubt in this that this Mantra becomes efficacious in the case of a man endowed with devotion to me whatever be his condition. It is not so in the case of other Mantras.

* * *

Still this Mantra shall not be used for the trivial benefits or against insignificant opponents. Then alone this is very efficacious.

* * *

For the eradication of the sin he shall take bath, repeating the Mantra hundred and eight times.

* * *

MISCELLANEOUS SAYINGS

Sister, brother's wife and daughter are like one's mother. A sensible man shall never look at them with a reprehensible vision.

* * *

Only a man devoid of perfect knowledge will make much of marriage and desire it. Actually it is a great bondage.

* * *

O gentle lady, those who go to another man's house without being invited attain disrespect, which is more serious than death.

* * *

People wounded with arrows by enemies are not so pained as when their vulnerable points are hit by the taunting words of kinsmen.

* * *

Please do not be carried away by the external appearance, no one can know the inner make up of people.

* * *

O daughter of the lord of mountains (Parvati) even a weighty person endowed with great qualities, even a noble soul, is considered base immediately after uttering the words- "please give me".

* * *

A person fleeing the battleground shall not be killed.

* * *

Sages are always to be adored.

* * *

O excellent Gana, those who seek shelter shall be protected, not punished.

* * *

O Ganga you are blessed. Listen I am not distinct from you.

(Ganga is the holy river).

* * *

O Ravana, O base devotee, O wicked minded do not be arrogant. A destroyer of the arrogance of your mighty hands will come soon.

* * *

The word is permanent, the object is indicated by the word is non-permanent. The words are transferable since those indicated by words are released.

* * *

Purity too is the internal one. External purity is not enough. A man though physically pure is not pure if he is devoid of inner purity.

* * *

There is misery in earning wealth as also in preserving and spending it. O sages of good holy rites, there are miseries due to destruction of possessions, due to one's possession being excelled by another's etc. These cause only other miseries.

* * *

A man may be clad in silken garments. But if his sense organs are not in control he is naked.

But if his sense organs are subdued he himself is well covered.

* * *

What can a fool do with a book? Of what avail is wealth to him who is bereft of his wife?

* * *

Abstention by way of austerity is called restraint. The first contributory cause of restraint is non-violence; truthfulness, non-stealing, celibacy (with the exception to the house-holders with their wives) and non-acceptance of gifts are the other causes.

* * *

He who worships them (devotees of Siva) worships Siva. No one shall look derisively at them nor shall he speak words displeasing to them if he desires for wealth here and hereafter.

The stupid man who answers them (devotees of Siva) censures the Lord himself.

* * *

Forgiveness, fortitude, non-violence, detachment, equal reaction in regard to honor and dishonor - all these constitute excellent covering for the body.

* * *

What is called Kalakuta is not at all poison when compared to worldly existence, which is the real poison.

* * *

O leading Brahmins, the meditator cannot meditate without perfect knowledge.

* * *

O excellent Brahmins, after fixing his mind, the meditator does not know anything else. The yogi does not identify him with anything else. He does not see all round smell nor hear anything has dissolved himself in his Atman lie does not feel the touch of anything. He is then known as having acquired equal taste in everything.

* * *

Even those Brahmins who are the expounders of Brahman arc defiled by accepting gifts from their patrons kings etc.

* * *

Gifts from kings are sinful. It is comparable to poison. After realizing this at the outset it shall be avoided by a learned man as he shall avoid the flesh of a dog.

* * *

Meditation is the pondering over my form and not the trances of the soul.

* * *

O beloved, the wicked people do not observe that their own status is being hit when they attack good men endowed with the six qualities of learning.

* * *

RESTRICTIONS FOR DEVOTEES OF SIVA

A devotee of Siva shall refrain from eating meat, garlic, onion, red garlic, potherb, Slesmataka (Cordia myxa), pig of rubbish and liquors.

* * *

Without concluding the worship of Siva the defiled king (Pandya King), confused in mind and bereft of auspiciousness, took his food at night with pleasure.

(Note. No devotee of Siva should interrupt his worship of Siva, or leave the worship of Siva unconcluded).

* * *

O knave (Sudarsana) you had sexual intercourse with your wife on the occasion of Sivaratri. Without taking bath you performed the worship. You are an indiscreet fellow. Because you have done this consciously, be sluggish and insensible. You are an untouchable person for me. Avoid touching me (touching the Linga).

(Note. A devotee is expected to follow strict celibacy on Sivaratri. Those devotees (householders) who indulge in sexual activities on other days must take bath before the performing of Siva's worship).

* * *

One shall not take food without taking bath, or performing japa (prayer) as worshipping the fire.

(Note. One shall not eat before first taking a bath and worshipping Siva).

* * *

Hereafter, I have no desire to include you (Ketaka flower) in my worship.

(Note : the Ketaka flower and the Champaka flower should not be used for Siva's worship).

* * *

CONCLUSION

It has been 18 years since this book was first published in book form. In those days I had no computer and wrote the whole book by hand.

I used to give my written matter to a typist who used to type my notes. I don't remember his name now, but he used to type all my official letters for me. The day I went to him with my written manuscript of this book (he was not aware that I had written this book and was going to give him this matter to be typed), he told me that in the earlier night he got a dream of a large cobra.

The reason I wrote this book, it was on a non-profit basis, was that it would be a guide to those devotees who worshipped Lord Siva. Since that time, it is out of print and I have therefore put it free online so that it may be available to the devotees of Lord Siva.

I have taken some matter from some other sites, where I have given due acknowledgment of the same.

I wish to thank all those who visit my site and request for your pardon for any mistakes, which I may have made, on this site.

May the lord bless you all,

Harendra Kottyam.

December 2010.