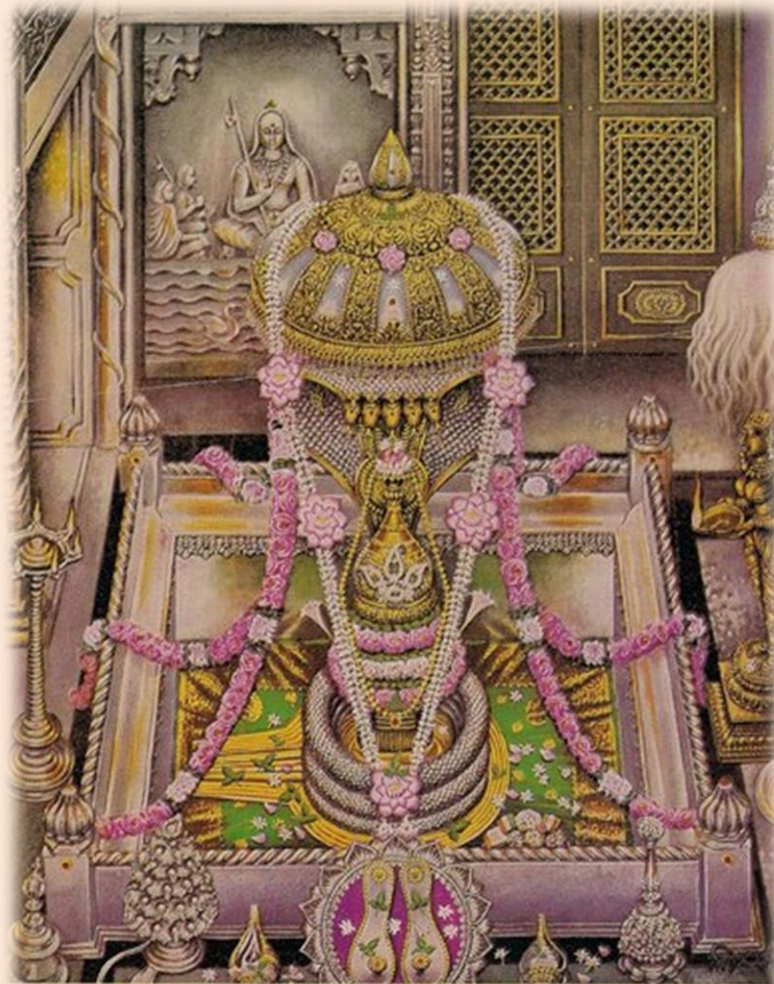


ESSENCE OF SHIVA RATRI MAHIMA



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V D N RAO

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Other Scripts by the same Author:

Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

Dwadasha Divya Sahasranaama: a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri; b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata; c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti- Essence of Pradhana Tirtha Mahima

Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also 'Upanishad Saaraamsa' (Quintessence of Upanishads)

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Also Essence of Knowledge of Numbers

Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities

Essence of Manu Smriti- Quintessence of Manu Smriti-

Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra;

Essence of Maha Narayanopashid; Essence of Maitri Upanishad

Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogyata-Yogyata Lakshmi

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas

Essence of Pratyaksha Chandra-

Essence of Taittiriya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri

Essence of Ganesha Mahima

Essence of Shiva Ratri Mahima

All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references.

Preface

Karacharana kritam vaakkaayajam karmajamvaa shravana nayanajam vaa maanasamvaa apraraatham sarvametad kshamasvaa jaya jaya karunaabhdhe Shri Mahadeva Shambho!

The expression ‘Bahyaantara shuchi’ is all comprehensive as it is not merely physical cleanliness but by far the more significant is the ‘Indriya Nigrah’ and ‘Maanasika Shubhrata’ the ‘Antassuchi’ of overcoming kaama-krodha-lobha-moha-mada- matsaraas, the enemies within which ever- haunt not only humanity but even Deva-Devis become preys to. This was why Parashara Maharshi prescribed a ‘medicine’ as follows: *Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/* (The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa -veeta worn around the left ear; praatah snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; pratah snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead.’ But this prescription of Parashara is a bitter pill and is infringed day in and day out.

At the same time, some persons even in this Kaliyuga Prathama Paada, make honest efforts and this precisely how Margadarshis are never tired of ‘Prachaara’ in their own paths of virtue versus vice. These are beacon lights flashed in the background of total darkness!

One such flash is about ‘Shiva Raatri Jaagarana’ with whatsoever blessing is collected in the huge heap of what one’s own ‘praarabdha’, like a radiant diamond.

To Kanchi Paramaacharya, one such of the torch bearers leading us the path, we are indebted indeed. I am personally obliged to HH Vijayendra Saraswati for his unfailing guidance and constant encouragement.

VDN Rao

Chennai

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ESSENCE OF SHIVA RATRI MAHATMYA

Prathamastu Maha Devo Dwiteeyastu Maheshwarah, Triteeyah Shankaro jneyaschaturdho Vrishabhadwajah/ Panchamah Krittivaasaascha Shashthah Kaamanga nashanah, Saptamo Deva Deveshah Shri Kanthyaaschaashtamuh Smritah/Ishwaro Navamojneyo Dashamah Parvatipatih, Rudra Ekaaashaschaiva Dwadashah Shiva Uchyatey/ Dwadashaitani Naamaani Thri Sandhyam yah pathennarah, Kritaghnaschaiva Goghnaschya Brahmahaa Gurualpagah/ Stree Baala ghatukaschaiva Suraapo Vrishalipatih, Muchyatey Sarva Paapebhyo Rudra Lokam sa gacchati/ (Skaanda Purana)

Introduction:

Austerity indeed is a fundamental trait of humanity. Observance of Maha Shiva Raatri by a significant section of Hindu Society, especially of Shiva bhaktas, has been a part of Austerities with no consideration of age, sex, creed. The following pages seek to detail some of the salient features as per age old Hindu Scriptures in reference to the purpose , procedure and the ‘parama phala’.

Maha Shiva Raatri Jagarana Maha Phala - Chatur Yaama Puja Vidhana

Shiva Raatri is a climax of Maagha Maasa popular for Maagha Snaan as also Vasanta Panchami, Ratha Saptami, ; this is the climax of the Shukla Paksha on conclusion of these snanaas during which the Shiva Raatri has to extend into the Nisheeha or mid- night, that is two ghadiyaas past the fourteen ghadiyas therebefore; of such time extension occurs then Shiva Raatri is reckoned as on the following day or therewise on the preceding day. This significant day coinciding with Sun Day or Tuesday attains added Shiva Yoga. A person intending to implement the Shiva Raatri Vrata needs to observe ‘Ekabhukta’ or single meal on the Trayodashi and having done the Nitya karmaas in the morning of Chaturdashi and recite a Mantra Purvaka Sankalpa: *Shiva Raatri Vratam hyetat karishyehum Mahaa Phalam, Nirvighnam kuru Devaatratwat prasaadaa Jagatpatey/ Chaturda-shyaam niraahaaro bhutvaa Shambho parehani, Bhaksheyham Bhuki Muktyartham Sharanam my Bhaveshwara! (Jagadeshwara! This is my resolve to perform the most propitious Shiva Raatri Vrata and pray that with your grace the Vrata be completed without any kind of obstacles! I further resolve that on shall keep up fast on Chaturdashi and conclude it next forenoon only after the completion of of the formalities. Do bless me to achieve fulfillment!). Then the Vrata Karta should take Tila Snaana again, keep ‘Tripundra Bhasma’ on the forehead and Rudraaksha Maalaas, enter Shivaalaya /Pujaa Griha at the Pradosha Time, be seated as ‘Uttaraabhimukha’, after ‘Aachamana’ and Sankalpa with *Shiva preetyartham Shiva Raatrou Shiva Pujaam karishye* and initiate the Puja:*

Yaama Pujas: The Text of the Puja is: *Asya Shri Shiva Panchaakshari Maha Mantrasya, Vaama Deva Rishih, Anushthup chhandaha Shri Sadaa Shivo Devataa, Nyaasey Pujaney Japey viniyogah, Vaama Devaaya Rishiye namah, Shirasi Anushthupchhandasey namah; Mukhey Shreem Sadaa Shiva Devataayai namah, Hridi Om Nam Tatpurushaaya namah, Hridaye Om Nam Aghoraaya, Paadayoh Om shim Sadyojaataaya namah, Guhye Om Vaam Vaama Devaaya namah, Murdhini Om yam Ishaayaaya namah, Mukhey Om Om Hridayaaya namah, Om Nam Shirase swaaha, Om mam Shikhaayai vashat, Om shim Kavachaaya hum, Om Vaam Netratrayaaya voushat, Om Astraaya phat/ This was how ‘Nyaasa’ was done, then perform Kalasha Puja and take to Dhyaana: *Dhyaaye nityam Mahesham Rajata giri nibham chaaru Chandraavatamsam, Ratnaakalpojjvalaangam Oparashu Mrigahraabheeti hastam prasannam/ Padmaaseenam Samantaatsutamamara Ganair vyaaghrakruttim vasaanam, Vishvaadyam Vishwa vandyam nikhila bhaya haram Pancha Vaktram Trinetrangam/ After Dhyaana, Shiva Linga Prana Pratishtha**

be done while touching the Linga and performing Aavahana: *Om Bhuh Purusham Saamba Sadaa Shiva maavaahayaami, Om Bhuvah Saamba Sadaa Sadaa Shiva maavaahayaami, Om Swaaha Saamba Sadaa maavaahayaami, Om Bhur-bhuvahswaha Saamba Sadaa Shiva maavaahayaami/* Pushpaanjali: *Swaamin Sarva Jagannaatha Yaavat Pujaavasaanakam, Taawatwam preetibhaavena Lingesminsannithim kuru/* Upachaaraas (Services): *Om Sadyojaatam prapadyaami Sadyojaataayavai namonamah-Aasanam samarpayaami Om namasshivaaya; Om bhavey bhavey naati bhavey bhavaswaam Om Namasshivaaya Paadyam samarpayaami; Om Bhavodbhavaaya Om Namasshivaaya Arghyam samarpayaami; Om Vaama Devaaya namah Om Namasshivaaya Aachamaneeyam samarpayaami; Om Jyeshthaaya namah Om Namasshivaaya Snaanam samarpayaami .* These Upachaaraas would be followed by the Mula Mantraas as also *Panchaamrita Snaanaas* with *Apyaayasva Mantraas* and *Shuddhodaka Snaanaas* with *Aapohishthaa Mantraas*. Brahmanaas would then render group recitals of Ekaadashi (or atleast one) Rudraas and Purusha Sukta while performing Abhishekaas mixed with Chandana-Kumkuma-Karpura waters. The Abhishekaas shall follow Tarpanaas as follows: *Om Bhavam Devam Tarpayaami, Om Sharvam Devam Tarpayaami, Om Ishaanam Devam Tarpayaami, Om Pashupatim Devam Tarpayaami, Om Ugram Devam Tarpayaami, Om Rudram Devam Tarpayaami, Om Bhimam Devam Tarpayaami, Om Mahaantam Devam Tarpayaami, Om Bhavasya Devasya Patneem Tarpayaami, Om Sharvasya Devasya Patneem Tarpayaami, Om Ishanasya Devasya Patneem Tarpayaami, Om Pashupater-devasya Patneem Tarpayaami, Om Ugrasya Devasya Patneem Tarpayaami, Rudrasya Devasya Patneem Tarpayaami, Om Bhimasya Devasya Patneem Tarpayaami, Om Mahato Devasya atneem Tarpayaami/* Tarpanaanta Puja is executed then: *Om Shreshthaa namah, Om Namasshivaaya, Shri Saamba Shivaaya namah Vastram samarpayaami/ Om Namasshivaaya Aachamaneeyam, Om Rudraaya Om Namasshivaaya Yagnopaveetam, Om Kaalaaya Namah Om Namasshivaaya Shri Chandanam, Om Balavikaranaaya Om Namasshivaaya Akshataam Samarpayaami, Om Balavika -ranaaya Namah Om Namasshivaaya Pushpaani –Bilva dalaani Samarpayaami .* This Service with Pushpa-Bilwa-Akshataas should be offered while reciting Shivaashtottaraa- Sahasra Naamaavalis. There after other Services should follow: *Om Balaayanamah Dhupamaa ghrapayaami, Om Bala -pramathanaaya namah Deepam darshayaami, Om Sarva Bhuta damanaayanamah Naivedyam samarpayaami, Om Manonmanayaa namah Taambulam samarpa –yaami, Om namasshivaaya Vedaahametam Saamraajya bhojyam Shri Saambashivaayanamah Neeraajanam darshayaami, and the Mantra Pushpam samarpayaami viz. Om Ishaanassarva-Vidyaanaam Ishwarassarva Bhutaa -naam Brahmaadipatih Brahmanodhipatih Brahmaa Shivomey astu Sadaa Shivom/* The Yaama Pujas would thus be concluded by reciting the Twelve significant Shiva Naamaas viz: *Shivaaya namah, Rudraaya namah, Pashuopataye namah, Neelakanthaaya namah, Maheshwa raaya namah, Hari keshaaya namah, Virupaakshaaya namah, Pinaakiney namah, Tripuraantakaaya namah, Shambhavey namah, Shuliney namah and Maha -Devaaya namah/* Finally after Aparadha Kshamaa- Pradakshina-Saashtaanga Namaskaaraas, the Karta would leave Akshataas and water on the ground stating: *Anena Pujanena Shri Saamba Sadaa Shiva preeyataam/* Three more Yaama Pujas should be accomplished on the same lines with Jaagaranas, Hara naama Stutis, Purana Vachana especially of Shiva, Linga, Skanda, Markandeya orientations, Bhajanaas and so on with full involvement. Next morning after Nitya Karmas and Punah Pujaas, Paarana- Brahmana Bhojana Daanaas are concluded and the Vrata samapti be fulfilled by dedicating it to Maha Deva: *Yanmaadyakrutam Punyam tadrudrasya Niveditam, Tatprasaadaan Maha Deva Vratamadya samarpitam, Prasanno bhavamey Shriman sadgatih pratipaadyataam/ Twadaalokana maatrena Pavbitrosmi na samshayah/* (What ever Sukruti is achieved by this Vrata is dedicated to you as I am purified by your grace without doubt; do kindly accept my offerings and bestow Sadgati to me.) *Samsaara klesha dagdhashya Vratenaanena*

Shankara, Praseeda Sumukho Naatha Jnaana drishti padobhava/ (Shankara! Kindly be pleased with this Vrata executed by me as per my ability and devotion; Parameshwara! As I am in the deep distress of the Ocean of ‘Samsara’, do kindly grant me ‘Jnaana Drishti’ and liberate me with your grace and benevolence!. Dharma Sindhu

Observance of Maha Shiva Ratri and its significance:

Austerities by way of day/night fasts and dedicated devotion on Maha Shivaratri falling on Krishna Paksha or dark fortnight of Phalguna month every year are considered as the sure steps to ‘Iham and Param’ viz. Happiness in the current phase of Life and Attainment of Salvation thereafter! In the early morning of Shivaratri day, a devotee should take a vow to observe day/night austerities. In the night or Shivaratri, there must be Archana, Abhisheka, Japa and full fledged worship either at a Temple or at home depending on convenience; actually the worship by way of continuous ‘Maha Nyasayutha Abhisheka’ with Archana along with ‘Shodasopacharas’ or the sixteen types of Services and Arti, but for the sake of convenience, the Puja may be repeated every three hours during the night along with Laghu Nyasa Abhisheka, Archana, Arti etc. The night long austerity must be followed by ‘Punah Puja’ next morning and Bhojan (meals) along Brahmanas, who should also be satisfied with ‘Dakshinas’. After observing ‘Shivarathris’ for fourteen consecutive years, one could perform ‘Udyapan’ or successful completion of the Shivarathri Vrata.

‘Maha Shivarathri jaagarana’ even by mistake could yield fruits, let alone proper and systematic worship; this was illustrated by an incident said Sutha Muni at the congregation of Sages at Naimisaranya. There was a poor hunter named Gurudruha who became extremely hungry along with his family members on a whole day and that night happened to be a Shivarathri. He entered a forest on the eve of Shivarathri and waited for any animal to kill and satisfy the hunger; he waited near a waterbody over a bel tree nearby under which there was a Shiva Linga as a coincidence. Having waited for the first ‘Prahara’ (three hours) of the night, he was lucky to have sighted a female deer along its kids approaching the water body to quench its thirst. He pulled out his bow and an arrow ready to aim at the mother deer and by a twist of fate the branch of the bel tree on which he sat moved, some bel leaves fell on the Siva Linga and some water in a vessel carried by the hunter got spilt down on the Linga, thus performing the first Prahara puja. The deer which was very sensitive even to small sounds of leaves and water falling from the tree noticed that the hunter was ready to kill it. The animal made a sincere and convincing request to the hunter that if allowed it desired to leave the deer kids to their father and definitely return back to be killed by him. Very reluctantly, the hunter agreed and let the animals leave. The second Prahara was closing but there was no trace of the mother deer. But the sister of the earlier deer approached the pond along her kids and the happenings of the earlier Prahara repeated viz. the hunter pulled out his bow and arrow, the bel tree leaves as also the water drops from the hunter’s vessel fell on the Siva Linga, the sister deer made a similar request and the hunter let the animal leave as he did to the earlier one, thus accomplishing the worship of the third Prahara. As the third Prahara was closing, the husband of the original deer came in search of the female deer and the kids and the earlier happenings repeated once again and the earlier Prahara puja too was executed successfully. It was a great sight of all the deers of both the families approached during the final Prahara and the hunter was delighted that he could have a feast any time but the earlier happenings repeated and the fourth Prahara worship too was implemented. But, after the fourth worship, Gurudruha’s psychology was transformed; he repented for his evil thoughts and took a vow to eschew his erstwhile acts of violence. Bhagavan Siva revealed Himself before Gurudruha as a

transformed person and blessed him that in his next birth, he would be Nishad during Rama's incarnation and the latter would give him the boon of attaining Vaikuntha. (Shiva Purana)

Shiva Mantra, Shiva Ratri, Shiva Puja, Shiva Pradosha Vrata and Shiva Kavacha

Jyotirmatra Swarupaya Nirmala Jnaana Chakshusey, Namah Sivaaya Shantaya Brahmaney Lingamurthaye/ (My humble Greetings to Shiva whose Form is of splendour, Eyes are of sparkling wisdom, Linga Swarupa is Brahmany and Features are of Peace and Propitiousness!)

Sage Suta while addressing a Gathering of Rishis and narrating the 'Brahmottara Khanda' of Skanda Purana described the significance of devotion to Maha Deva by way of Siva Mantras, Siva Ratri and Siva Puja. The 'Adi Panchakshari Mantra' when complemented with Pranava Mantra 'Om' is known as the Shadakshari Shiva Mantra *Om Namah Shivaaya*. This most Sacred Mantra is complete, composed and compact which is considered as the Soul of 'Upanishads' and is the most potent tool utilised by Sages down the ages for realising Bhagavan; it is stated that this simple device is the Key to multiple applications like Tirthas, Yagnas, Tapas, Japas, Yoga Practices, Vratas, Sacrifices and Pujas. A person lost in the dark and frightful forests of 'Samsara', the Mantra is a beacon light; it is the 'Badabagni' or the engulfing fire that brings down huge trees of 'Maha Pathakas' or the Great Sins into ash; This Shadakshara is Ambrosia to those who have no awareness of Ritulas, Deekshas or Pujas with strict regulations and controls; methodology of Homas, Tarpanas and 'Upadeshas' by Gurus, and extreme care for observing Physical and Mental directives and parameters. This Mantra is a God-sent facility especially to woman folk, and lower class persons with no access of complicated Mantras much less to Vedas and Scriptures, those who are 'Varna Sankaras' or who jumped the Rules of Superior Varnas, outlaws of Society and confirmed Sinners, Criminals and fallen men and women. Sage Suta cited the example of a King Dashahi of Mathurapuri married to Kalavati the daughter the King of Kasipura. After the wedding, the bride requested her husband to observe celibacy as she was performing a Vrata for a few days, but the King attempted force despite protests; the bride's body became so hot that the groom had to refrain. The King realised his folly and asked his wife to teach the Panchakshari Mantra, but since she was a wife to the King advised him to approach Guru Gargacharya to be initiated with the Panchakshari Mantra. The King practised the Mantra and within hours experienced a feeling of freshness and freedom of sins. After the Vrata by the Queen, the King became completely changed and lived with happiness and good progeny, as they continued the practice of the Panchakshari Mantra always.

Shiva Ratri in the months of Magha / Phalgun Krishna Paksha Chaturdasis are considered extremely crucial, especially the 'Upavasas' (day-night fasts) and Jaagarans (night-long awakenings). The 'Punya' of worshipping Shiva Linga especially with Bilwa Tree Leaves along with 'Abhishekas' is stated to be as good as ten thousand Ganga Snaanas. Shiva Ratri 'Upavasas' are said to equate performing hundred Yagnas. These facts were illustrated by the experience of a noble King called Mitrasaha who visited forests for hunting. He killed a Rakshasa and the latter's younger brother desired to teach a lesson to the King, took the form of a human being and wangled a job in the Royal Kitchen as a cook. Sage Vasishtha visited the King who invited the Sage for a meal. The cunning Rakshasa brother who was a cook in the Royal Kitchen served 'Nara Maamsa' or human flesh to Vasishtha. The Sage who found human flesh in the food became extremely angry and cursed the King to become a Raakshasa. The King being innocent of the charge appealed to the Sage to withdraw the false charge but no avail. The King grew angry and was about to give a return Curse to the Sage but the Queen named Madayanthi begged of the King not to

do so but since the Manrtik waters of the King were already drawn out; he had to sprinkle the waters on his own feet and hence was known as 'Kalmashapaad.' But in view of the curse of Vasishtha, the King had to roam in the forest as a Raakshasa for twelve years. As the curse-period was almost over, the King-turned-Raakshasa found a young Brahmana couple roaming in the forest for fun and caught hold of the Brahmana boy; his wife who had the awareness of the Rakshasa's background made an appeal to him and conveyed that the Rakshasa was actually a King but was converted due to Vasishtha's curse. But the Rakshasa killed the boy and out of fury and sorrow the woman jumped into death pyre for Sati Sahagamana while cursing the Rakshasa that if even after his return as a King would ever meet his wife in union, he would die at once. Queen Madayanti was aware of the curse to the King by the Brahmana woman and conveyed the same to the King too. Thus the Royal Couple desisted themselves their desires and became ascetic-like. The King had the feeling that a Piscachi was always after him due to the 'Brahmahatya Pathaka' of the Brahmana Couple. That was the time when Sage Gautham called on the King and the Queen who conveyed their entire story of misfortune. The Sage suggested that King Mitrasaha and Queen Madayanti must visit a highly Sacred Kshetra called Gokarna where the utterance of Bhagavan Shiva's name itself would instantly dissolve the worst possible Maha Patakas. This Kshetra was as potent and Sacred as Kailasa and Mandarachal on whose Sikharas (Peaks) stayed Maha Deva. Demon Ravanaasura did severe Tapasya and secured a Shiva Linga, but on way when Raavana asked Ganesha disguised as a care-free lad the latter tricked the Asura and established the Parama Linga at Gokarna instead of being taken to Lanka since Ravana would have become invincible otherwise. This most sanctified Kshetra is the residing Place of Vishnu, Brahma, Kartikeya and Ganesha and had no parallel in destroying even the toughest Sins. Situated on the west coast of Bharata Desha, this most sancrosanct Temple Complex is the most sought after Center known for disbanding Brahmaghaati, Bhuta drohi, Bhratrudrohi as also hardcore and toughest crimes. On certain specified days, Darshan and Puja yield double the benefit, such as Sunday, Monday and Wednesday coinciding preferably with 'Amavaasyas'. Sacred bathing in the Ocean, followed by Daan, Pitru Tarpan, Siva Puja, Japa, Homa, Vratacharya and Brahmana Satkaar (Gifts to Braahmanaas) as also Bilwa Puja and Abhisheka with milk, ash and Gandham (Sandal Paste) would keep a mortal on a high pedestal indeed. On the sacred Krishna Chaturdasi of Maagha (Phalguna) month, Shiva Puja with Bilwa leaves, followed by Upavaas, Jaagaran and stay in the Temple Premises would set up steps to Shivaloka. Thus Sage Gautama advised the Royal Couple, who had almost lost hope in their lives! He narrated a strange incident to reinforce faith in the Gokarna Kshetra; he saw a Sarovar in the consecrated surroundings where an old, diseased and tattered Chandali woman who was almost dying. He also saw an aeroplane in the shy carrying a handful of passengers dressed like Lord Siva Himself! As they got down from the skies, they approached the old woman whom none would not even like to touch. The Sage noted that they were Sivadutas and prevented them from going nearby as he could see from his 'Divya Drishti' (Celsetial Vision) that the wretched woman had a frightfully sinful background in her earlier life; she was an immoral, lusty and despicable prostitute who never even took the name of Bhagavan Shiva and steeped in sins of all kinds. Yet, Sivadutas arrived by a special 'Vimana' (aeroplane) to fetch the woman to Shivaloka! The secret of the woman was that she used to take the name of Siva inadvertently, more as a byword; she had the fortune of residing in Gokarna Kshetra; she spent nights without food and was awake all through on Shiva Ratri days; she had kept bilva leaves on a Siva Linga a few times again accidentally and not out of veneration. It was in this context that Sivadutas took her soul to Shivaloka having given to her a beautiful physical get-up, dressed in silks and ornaments, decorated with flowers, with fragrances spread out all around!

Shiva Puja: Shivo Guruh Shivo Devah Shivo bandhuh Sharirinam, Shiva Atma Shivo Jeevah Shivaadannayna kinchana/ Bhagavan Shiva is Guru, Shiva is Devata, Shiva is the relative of Human Beings, Shiva is Atma, and Shiva is Life; without Shiva none else exists. With Shiva as the receiver, the returns are immense of whatever Daan, Japa and homa are performed. It is the tongue which praises Shiva that is worth possessing; the mind which meditates Shiva is worth having; the ears that listen to Shiva's holy acts are worth keeping; the eyes which look down with veneration of Shiva are worthy of acquiring; the feet which roam freely in Shiva Kshetras are valuable; and the limbs of one's body are worth retaining if only they are utilised in the honour of Shiva. Be it a human being as a chandala, man, woman or eunuch, a Shiva Bhakta is always eligible for attaining Mukti. This was illustrated by Suta Muni to the congregation of Rishis at Naimisa Forest by the experience of Raja Chandrasena of Ujjain and a Cow-boy called Srikar. Chandrasena was an extraordinary Shiva Bhakta and Manibhadra the Chief of Shiva Parishad gifted a Chintamani to the King. The Kings of surrounding Kingdoms grew jealous of Chitrasena and attacked his Kingdom, but he was unnerved since he had immense faith in Bhagavan Shiva and continued his prayers in the Mahakaal Temple. At the same time, a Cow-woman accompanied by her son too witnessed the King's Puja. On return to his home, the boy who fully understood the Puja procedure practised the Puja secretly without the knowledge of his mother; he improvised a stone as a Shivalinga and performed various imaginary services to Bhagavan like Snaana, Pushpa, Chandana, Akshata, Dhup, Deepa and Naivedya. As the boy was deeply immersed in the worship, his mother called him for food but as there was no response she searched for him and he was engrossed in the Puja. The mother chided him and even threw away the so-called Puja material that was improvised; in fact when the boy was in a trance of devotion and she dragged him away; he begged of the 'Shiva Linga' or the Stone that was improvised not to punish his mother as she was an ignorant woman. Within minutes, the Place where the boy worshipped turned out to be a huge Shivalaya with golden domes and beautifully laid walls, doors and floors and an installed Linga on a platform made of blue sapphire and other precious stones. The appearance of Shivalaya surprised the boy, his mother, entire Ujjain, Chitrasena, his enemies who surrounded Ujjain and the whole Region. The enemy Kings sought the pardon of King Chitrasena; the King extolled the devotion of the Gopa boy; the mother of the boy was overwhelmed with repentance of her indiscretion on the one hand and of supreme joy and pride for her son on the other, and the unimaginable happening became a talk of the Region. At this very time, Lord Hanuman appeared and addressed the gathering of devotees and stated that the formation of the Linga happened at the Pradosha Time on a Saturday just on the strength of the sincerity and unadulterated faith of the boy who would be known further as Srikar, that in the eighth generation after the boy there would be an Avatara of Vishnu popularly called Sri Krishna and meanwhile that He would teach the Rituals in the Temple to the Gopabala Srikar to carry on the daily tasks from then onward.

On every Trayodasi evening, Pradosha time is observed as Mahadeva performs 'Shiva Thanadava' (dance) on the Silveren Mountain of Kailasha as all Devas would be present and eulogise Nataraja and His Supremacy. The Bhaktas, desirous of attaining the 'Four Purusharthas' viz. Dharma, Artha, Kama and Moksha, observe the Pradosha Time with Siva Puja, Homams, Stutis (Praises) and charities. Those devotees who are involved in such activities secure immediate relief from poverty, disease, indebtedness and discontentment. Pradosha Vrata is observed by fasting, 'Snaan' at three 'ghadis' before evening, 'Sandhyavandana' and Siva Puja. The Puja is initiated by way of Atma Suddhi, Bhuta Suddhi, three Pranaayamas, Matrukaa Nyasa, Devata Dhyana, Parama Siva's Dhyana, greeting to Guru on the left side of one's back, bowing of head on the right side, touching both the shoulders and thighs by way of Nyasa

of Dharma, Jnaana, Vairagya and Iswarya; Nyasa of Naabhi and both the sides of the body to avoid Adharma, Agyaan, Avairagya and Anaiswarya; Nyasa on Hridaya (heart) with Ananta, Achyuta etc.; perform Nyasa from Adhaara Shaki to Jnaanatmaka Shakti imagining heart as a lotus of various petals; Bhagavan with Three Eyes, Chandra on His Head, 'Jatajut'(Twisted Hairs on the Head); 'Neela kantha' indicating enormous mercy; Sarpa Haara or a Chain of Snakes; Tiger Skin and so on. Thereafter the Puja is performed by way of Avahana (Welcome), Rudra Sukta Recital, 'Panchamrita Abhishek', Vastra, Arghya, Paadya, Achamana, Yagnopaveeta (Sacred Thread), Aabhuushana (Ornaments), Chandana, and worship with Bilva, Mandara, Red Lotus, Dhatura, Kanera, Chameli, Kusha, Tulasi, Apamarga, Champa, Karaveera and other flowers and 'Dalaas'(leaves); Dhupa, Deepa, 'Naivedya', Neerajana; Mantra Pushpa viz. Yopaam Pushpam Veda to Chandra, Agni,Vayu, Nakshatra, Parjanya,etc; followed by 'Atma Pradakshina', Chhatram, Chaamaram, Nrityam, Geetam, Aandolika, and various other Services. The Grand Finale of the Pradosha Vrata ought to be 'Shiva Stuti' as follows: *Jaya Deva Jagannadha Jaya Shankara Shaswata, Jaya Sarva Suraadhyaksha Jaya Sarva Suraarchita, Jaya Sarva Gunaathita Jaya Srava Varaprada, Jaya Nitya Niraadhhara Jaya Vishvambharaavyaya, Jaya Vishvaikavedyesha Jaya Naagendra Bhushana, Jaya Gauripatheya Shambho Jaya Chandra Sekhara, Jaya Kotyarka samkaasha Jayaanantha Gunaashraya, Jaya Rudra Viruupaksha Jayaachintha Niranjana, Jaya Naatha Kripaasindho Jaya Bhaktartibhanjana, Jaya DustaraSamsaara Saagarottharana Prabho, Praseeda me Mahadeva Samsaarartasya Khidyatah, Sarva Paapabhayam hrutva Rakshamaam Parameswara, Mahadaaridya –magnascha Mahapaap hatasyacha, Mahashoka Vinishtascha Mahaarogaathurasya cha, Runabhaara pareethyasya Dahyamaanasya Karmabhih, Graheh Prapeedyamaanasya Praseeda mama Shankara.*

Shiva Kavacha: Realising that Bhagavan Shiva was the Origin of 'Srishti' (Creation) which was far beyond human comprehension; Sage Sharabha scripted the famed Shiva Kavacha or the Body Safeguard to humanity: 'May Sarvadevamaya Mahadeva save me from this deep Samsaara Kupa; may His Sacred name relieve me from the totality of sins from my heart. May Bhagavan Shiva save me whose Body Form is His Universe and whose resplendent and happy embodiment of 'Chidaatma' or Ever Happy Soul is Eternal. May Eswara, whose presence is all pervading from even the small to the smallest existence is replete in the Universe, save me from the massive stock of sins from my life! May 'Ashtamurthi' Girisha who had taken the Form of Earth save me from my daily tribulations. May Parama Siva who assumed the appearance of Water which is life-giving provide me security of life. May Maha Siva who ends up the Universe with fearful flames and performs Rudra Tandava (dance) while enjoying the destruction of Life bestow relief to me from heat and fury. May the Three Eyed and Five Faced Siva, the 'Satpurusha' grant me Vidya (Knowledge), Abhay (shelter) and 'Vara'(boon) at all times out of His endless mercy from the Eastern side. May Shiva, who wears Kuthara, Ankusha Pasha, Shula Nagaada and Rudrakshamaala and is also known as Neelaruchi, Trinetra, and 'Aghora', keep me safe in the Dakshina (Southern) side. May Omni Potent 'Sadyojata' who sports Chandama, Shankha and Sphatikamala on His Body look after me on the Western front. May 'Vamadeva' Bhagavan save me from the Northern Front. May 'Ishana' save me from the above or the sky! May Bhagavan Chandramouli save my head, Phalanetra my forehead, Bhaganetrahaari my eyes, Viswanaatha my nose, Shrutageetakirti my ears, Panchamukha my face, Vedajihva my tongue, Girisha my neck, Neelaantha my two hands, Dharmabaahu my shoulders, DakshaYagna Vidhvmavsi my Vakshasthal Girindradhanva my stomach, Kamadevanaashak my Mahyadesh, Ganesha Pita my navel, Dhurjati my 'Kati', Kubera Mitra my Pindaliyas, Jagadeeswar my Ghutnas, Pungavakethu (two janghas or thighs), and Suravandyacharan (both the feet worshipped by

Devas). May Maheswara save me during the first Prahara Time; Vaamadeva the second Prahara, Triayambak the third Prahara and Vrishabhadwaja the final Prahara; Sisireswar at the beginning of the night; Gangadhar save me midnight; Gauripati at the end of night; and may Mrityunjaya save me always. Shankar should protect me from the Internal Physique; Sthhaanu from the Bahya Stithi or Extrenal Being, Pashupati saves me from the intermediate Stage of consciousness and Sadashiva may protect everybody always. Let Bhuvanaikanath save me while standing, Pranatanath in motion; Vedantavedya while my standing, Avinaashi Shiva during my sleep; Neelakantha during our tavel; Tripuraari while passing rocky places; Mrigavyaaghra passing through forests; and Mrigavyaghya in Maha Pravaasa or deep and dense jungles. I seek the refuge of Veerabhadra whose high blast and frightening presence shakes up the whole Universe. May Bhagavan Mrida who could devastate crore-strong of armies in split seconds and has the unimaginable might and speed to do so, and Tripurantaka whose 'Pralayakaal' Trisula could submerge the entire Creation into an endless sheet of water, save me from my bad dreams, awful omens, dreadful feelings of mind, durbhiksha (extreme poverty), Durvyasanas (terrible habits), diseases, fear of poisonous species, and victimisation of evil 'grahas', natural mishaps like cyclones, earthquakes and floods and all such unfortunate experiences. I greet Sadashiva who is the embodiment of all Tatvas and their interpretation, the Creator, Preserver and Destroyer of all the Worlds, the unique witness of existence, the Donor, Sin Remover, the epitome of Propitiousness, the Nirguna, the Unparalleled, Nirakar, Niraabhas, Niramaya, Nishprapancha, Nishkalanka, Nidvandhya, Nissanga, Nirmala, Gati Sunya, Nithya Rupa, Nithya Vaibhava Sampanna, Anupama Iswarya, Adhara Sunya, Nithya, Shuddha Buddha, Paripurna, Sachhidanandaghana, Adviteeya, Parama Shanta, Prakashamaya, and Teja Swarupa. Hey! Rudra, Maha Roudra, Bhadraavataar, Duhkhadavagni vidarana, Maha Bharava, Kaala Bharava, Kalpanta Bhairava, and Kapaala Maalaadhari. Hey, Wearer of Khatvanga, Khatga, Dhala, Paasha, Ankusha, Damaru, Shula, Dhanush, Baana, Gada, Shakti, Bhidipaala, Thomar, Mushal, Mudgar, Pattisha, Parashu, Parigha, Bhushundi, Shataghni, Chakra such other frightful weapons! Hey, Mukhadamshttra karaala, Vikata Attahaasya visphaarita Brahmaandala mandala, Nagendra kundala, Nagendravalaya, Nagendracharmadhara, Mritunjaya, Triambaka, Tripurantaka, Viruupaksha, Vishweswara, Vishwarupa, Vrishavaahana, Vidyubhushana and Vishvatomukha. You guard me, burn off fear of my death, demolish my Apamrityu and my fear of external and internal diseases, shield me from 'Arishatvargas' or the Six Enemies of Kama, Krodha, Lobha, Moha, Mada and Matsara ; tear down my terror of Raakshasas, Bhutaas, Kushmandas, Betalas, Brahma Raakshasas and such other Kshudra Shaktis. Oh Lord, equip me against Naraka Bhaya (Terror of Hell), Kshudha Trishna (hunger and thirst), and apprehensions. Victory to You Bhagavan! Do strengthen my physique, mind and Soul and insulate me from all possible risks of life with this Parama Shakti Maha Shiva Kavacha. (Skanda Purana)

The famed 'Shata Rudreeyam'

1) Brahma dedicated a golden Linga to Bhagavan Siva named *Jagat Pradhana* and prays it at His feet 2) Sri Krishna set up a black coloured Linga called *Urjit* and prays to Siva's head 3) Sanaka and other Manasa Putras of Lord Brahma pray to Siva Hridaya (Heart) Linga as *Jagadrati* 4) Sapta Rishis pray to 'Dharbhaankura maya' (Dharbha made) Linga called *Visva Yoni* 5) Devarshi Narada conceived Siva Linga as an all pervasive 'Aakash' (Sky) and prayed to *Jagatviya* 6) Devaraj Indra prays to a Diamond Linga called *Vishvatma* 7) Surya Deva prays to a copper Linga called *Vishwasruga* 8) Chandra performs Puja to a Pearl Linga known as *Jagatpathi* 9) Agni Deva prays to an Indra Nila Mani Linga named *Viswesvara* 10) Brihaspathi prays to a Pushparajamani with the name *Visva Yoni* 11) Sukracharya pays penance to a Padmaragamani Linga called *Viswakarma* 12) A golden Linga is worshipped by Kubera

called *Iswara* 13) Viswa Deva Ganas perform puja to a Silver Linga called *Jagatgati* 14) Yama Dharma raja pays his obeisance to a peethal (brass) Linga named *Shambhu* 15) 'Ashtavasus' execute 'Aradhana' to a Glass made Linga called *Shambhu* 16) Maruganas do puja to a Triloha Linga (three kinds of metals) called *Umesh / Bhupesh* 17) Raakshasas pay penance to an iron Linga and named Siva as *Bhuta Bhavya Bhavodbhava* 18) Guhyaka Ganas perform puja to a mirror-made Siva Linga named *Yoga* 19) Muni Jaigeeshva does Upasana to Brahmarandhra maya Linga named *Jaigeeswara Yogeeshwar* 20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called *Sharva* 21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of *Sarva Lokewswareswara* 22) Gandharvas perform Puja to wood based Siva Linga named *Sarva Sreshtha* 23) Lord Rama did intense 'Japa' to 'Vidyunmani' Linga in the name of *Jyeshtha* 24) Banasura paid homage to Marakathamani Linga named *Varishtha* 25) Varuna Deva offers reverence to a Sphatikamani Linga named *Parameswara* 26) *Lokatrayankara* is the name given to a Linga made of Munga (Black Pearl) by Nagagana 27) Devi Saraswathi pays reverence to Suddha mukta maya Linga named *Lokatrayashrita* 28) Sani Deva performs 'Japa' on Saturday Amavasya midnight at Maha Sagara Sangama the Bhavari (Honey Bee) Swarupa Linga named *Jagannadha* 29) Ravana implored to a Linga made of Chameli flower and named it *Sudurjaya* 30) Siddhaganas paid respects to Manasa Linga called *Kama Mrityu Jaraatiga* 31) Raja Bali worshipped Yashamaya (Famed) Linga named *Jnanaatma* 32) Marichi and other Maharshis pray to Pushpamaya (flowerful) Linga with the name *Jnana gamya* 33) Devathas who performed noble deeds made approbation to Shubhamaya Linga (Propitiousness) named *Jnaanajneya* 34) Maharshi Phenaj (foam) who drank Phena did Upasana to Phena Linga called *Sarvavid* 35) Sage Kapila performed Japa to Balukamaya Ling named *Varada*. 36) Saarasvat, the son of Devi Sarasvathi did Upasana to Vanimaya Linga named *Vaageeswara*. 37) Sivaganas made a Linga of Bhagavan Siva and provided penance to *Rudra*. 38) Devathas made a Jambu River golden Linga to pray to *Sitikantha*. 39) Budha prays to Shankhamaya (conchshell) Linga by the name of *Kanishtha*. 40) The Two Ashvini Kumars pray to Muktikmaya Parthiva Linga named *Suvedha*. 41) Ganesha made a Siva Linga made of Wheat Flour worships it by the name of *Kapardi* 42) Mangala Graha (The Planet of Mars) made a Buttermade Linga called *Karaala* to pray. 43) Garuda prays to an Odanamaya Linga named *Haryaksha*. 44) Kamadeva Manmadha prays to a jaggery made Linga called *Rathida*. 45) Sachi Devi, the Consort of King Indra paid reverence to a Salt-made Linga *Buddhakesha*. 46) Visvakarma prayed to a Prasaadamaya (or of the shape of a Mahal / Building) Linga called *Yamya*. 47) Vibhishana made a dustful of Linga called *Suhrutam* to pray. 48) Raja Sagar who brought Ganga from Siva's Head made a 'Vamsamkura' Linga called *Sangat*. 49) Rahu made a Hing (asafoetida) made Linga named *Gamya* to worship. 50) Devi Lakshmi made a Lehya Linga named *Harinetra* and worshipped it. 51) Yogi Purush prays to Sarvabhuthatha Linga called *Sthaanu*. 52) Human beings prepare a wide variety of Lingas and worship them by the name of *Purusha*. 53) Nakshatras (Stars) pray to Tejomaya (full of Radiance) Linga called *Bhaga / Bhaskara*. 54) Kinnaras make a Dhaatumaya Linga by the name of *Sudeepth* for Japas. 55) Brahma Raakshasa Ganas pray to Asthimaya (Bones) Linga named *Deva Deva*. 56) Charanas worship dantamaya (full of Teeth) Linga called *Ramhas*. 57) Sadhya ganas pray to Saptaloka maya Linga titled *Bahurupa*. 58) Ritus worship Doorvaankura maya Linga named *Sarva*. 59) Celestial Damsel Urvasi prays to Sindhura Linga named *Priya Vasan*. 60) Apsaras perform Archana to Kumkuma Linga called *Abhushana*. 61) Guru Deva performs puja to Brahmachari Linga named *Ushnivi*. 62) Yoginis offer their obsequiousness to Alakthak Linga by name *Suvabhruk*. 63) Siddha Yoginis worship Srikhanda Linga named *Sahasraaksha*. 64) Dakinis perform puja to Lingas made of Mamsa or Meat and call Siva by the name of *Sumidhsha*. 65) Manna Ganas worship Annamaya Linga called *Girisha*. 66) Agasthya Muni worships Vreehimaya Linga to Siva named *Sushanth*. 67) Muni Devala

made Yavamaya Linga and called Siva with the name of *Pathi*. 68) Valmiki Muni made a Linga of Valmikas and prayed to *Chira Vasa*. 69) Pratardan prays to Baana Linga named *Hiranyabhuj*. 70) Daityagana made Rayi made Siva Linga and prayed to *Ugra*. 71) Daanavas worship a Nishpaavaj Linga known as *Dikpathi*. 72) Baadal (Clouds) pray to Neeramaya (waterful) Lingas called *Parjanya*. 73) Yaksharaj made Maashamaya Linga and performed puja to *Bhutapathi*. 74) Pitruganas made Tilamaya (Sesame seeds) Linga and worshipped Siva as *Vrishapathi*. 75) Gouthama Muni worships Godhulimaya Linga named *Gopathi*. 76) Vanaprastha ganas display veneration to a phalamaya (full of fruits) Linga named *Vrikshavrita*. 77) Karthikeya is highly devoted to Siva in the form of a stone Linga called *Senanya*. 78) Ashtavatar Nag worshipped Dhanya linga called *Madhyama*. 79) Yagna Kartha prayed to Purusha Linga named *Sthruva hasta*. 80) Yama worships ‘Kalaaya samaya’ Linga called *Dhanvi*. 81) Parasurama prays to Yavaankura Linga named *Bhargava*. 82) Pururava prays to Ghritamaya (Gheeful) Linga by name *Bahurupa*. 83) Mandhata paid admiration to a Sugary Linga by name *Bahuyug*. 84) The clan of Cows utilises a Dugdhamaya Linga (full of Milk) for paying their respects and sincere devotion to *Nethra sahasrak*. 85) Pathivrata Sthrees (Women devoted to their husbands) worship to Bhatrumaya Linga called *Viswapati*. 86) Nara and Narayana worship Siva in the form of Mounji Linga named *Sahasra Sirsha*. 87) Pruthu worships Thaaksharya Linga known as *Sahasra Charan*. 88) Birds pay their homage to Vyoma Linga in the name of *Sarvatmaka*. 89) Prithivi prays to Gandhamaya Linga named as *Dvithanu*. 90) The entire Animal Kingdom prays to Bhasmamaya Linga known by the name of *Maheswara*. 91) Rishiganas perform Upasana to Jnanamaya Linga called *Chirasthan*. 92) Brahmanas do penance to Brahma Linga in the name of Siva as *Jyeshtha*. 93) Sesha Nag worships to ‘Gorochanamaya’ Linga named *Pashupathi*. 94) Vasuki Nag prays to Visha (poison) Linga with the name of *Shankara*. 95) Takshaka Nag prays to Kaalakutamaya Linga called *Bahurup*. 96) Karkotaka Nag pays esteem to Halahalamaya Linga named *Pingaksha*. 97) Shringi prays to Vishamaya Linga by the name of *Dhurjati*. 98) Puthras (Sons) perform in the name of Pitrumaya Linga (Fathers) called *Vishwarupa*. 99) Siva Devi worships Parama maya Linga named *Vyambak*. 100) Matsya and such other Jeevas pray to Shastramaya Linga named *Vrishakapi*.

Phalasruti : Whoever recites Siva Sata Rudreeyam in the morning, the sins committed by the mind, tongue and action get vanished; diseases and fatigue get dissolved; fear and apprehension evaporate; and worries and anxiety disappear. Those who utter the hundred names of Parama Siva and make Salutations to Him as many times would instantly secure mental peace and contentment. (Skanda Purana)

Pancha Mukha or Five basic Faces of Shiva- Ashta Shiva Murtis-Dasha Shakti Rupas- Ekaasasha Rudras

While narrating the contents of *Shata Rudra Samhita* of Shiva Purana of Maharshi Veda Vyasa, Suta Muni addressed the congregation of Sages commencing the five major incarnations of Bhagavan Shiva: Sadyojata, Vamadeva, Tatpurusha, Aghoresha and Isana.

The Sadyojata incarnation of Bhagavan in white colour was to bless Lord Brahma to initiate the process of ‘Srishti’(Creation), looking *Westward* and the Invocation of relevance is: *Sadyojatam prapadyaami Sadyojathaayavai namo namah/ bhavey bhaveynaati bhavebhasvamaam Bhavodbhavayanamah/* From the body of Sadyojata, four disciples were created viz. Sunad, Sunandan, Visvanandan, Upanandan. Greetings to Sadyojata Shiva are: *Vandeham Salalam kalankarahitam Sthonormukham paschimam*.

The Vamadeva incarnation of Shiva has red complexion, looks *Northward* in deep meditative posture and is along with four sons created from His physique viz. Viraj, Vivah, Vishok and Visvabhavan for blessing Lord Brahma to preserve and heal the objects of Creation.. Invocation to Him states: *Vamadevaya namo*

Jyeshthaya namah Jyeshthayanamo Rudraya namah Kalaaya namah kalavikaranaya namo balavikaranaya namo balaaya namo balapramadhanaya namah Sarva bhuta damanaaya namo manonmanaaya namah. Greetings to Vamadeva are: Vandey Purna Sasaanka mandala nibham Vaktram Harasyottharam.

Shiva's incarnation of Aghoresha looks *South* and of blue complexion representing destructive/regenerative energy and Invocation to Shiva states: *Aghorebhyo thagorebhyo ghora ghoratarebhyaha/ Sarvebhyassarva sarvebhyo namasthe astu Rudra rupebhyah.* The sons of Aghora Shiva are Krishna, Krishna Sikha, Krishna Mukha and Krishna Kantha dhari. Greetings to Aghora states: Vande Dakshina - meeswarasya kutila bhrubhanga Roudram Mukham.

Tatpurusha is the Eastward incarnation of Maha Shiva being of yellow complexion and of deluded or misled Purusha. Invocation to Tatpurusha states: *Tat Purushaya vidmahe Maha Devaaya dhimahi tanno Rudrah Prachodayaath.* Salutation to this aspect of Shiva is: Vande Siddha Suraasurendra namitam Purva Mukham Sulinaha.

Finally, Ishaana facing South East is Sada Shiva who is Eternal, Omni Potent and Omni Present. The Prayer to Him states: *Esanassarva Vidyanaam Eswarassarva Bhootanam Brahmadhi patir Brahmanodhi pathir Brahma Sivemo astuh Sada Sivom!*

While many Incarnations of Shiva are cited, the most significant additions to the Pancha Mukhas or Five Faces of Shiva are described as Ashta Murtis (Eight Idols) viz. Sharva, Bhava, Rudra, Ugra, Bhima, Pasupati, Isana, Maha Deva. Bhava, Rudra and Sharva represent the Five Elements of Earth, Water, Fire, Ether, Sky as also Sun, Moon, and Kshetrageya or the Supreme Soul. Bhagavan Shiva is Sharva and omniscient. He is Bhava or the bestower and merciful. He is Rudra the corrector or punisher, if need be. He is spread out the whole Universe and is present 'Bahyantara' or inside-out of each being thus manifested as Ugra rupa. He who fulfils the wants of every animate or inanimate being and destroys all kinds of difficulties is called Bhima. To those who are unable to pull out themselves from their worldly chains of desires, relationships, senses of earthly belongings and so on, Bhagavan manifests as Pasutpati. That Shiva who is noticeable in the most radiant form of Sun on the Skies and stands evidence to every being's actions and sufferings is called Isana. Shiva who provides coolness and happiness to every being as manifested in Moon is known as Maha Deva.

The Ardhanarishwar is another significant manifestation of Bhagavan. When Lord Brahma was faced with a major limitation in the context of Creation of various species including human beings and the process of creation was extremely slow, since Brahma had to exert and create the living beings mainly in a 'Manasic' way or from various parts of His body, a celestial voice was heard that He should perform Tapasya to Bhagavan Shiva. Not too late, Siva manifested in half form as Purusha and half as Prakriti. He then provided a solution to Brahma as to how the process of creation could be rapidly sped up. Devi Prakriti bestowed the knowledge of the Secret of creation as also gave away the boons to men and women to procreate. This solution had indeed greatly facilitated Lord Brahma whose task was lightened as only the guidelines of the beings to be born were still to be decided by way of fate lines and account-keeping of pluses and minuses and so on, but creation process became mechanical as the body parts of men and women came into existence ever since. Another interpretation of learned persons of course is that Paramatma is only one and has no age, time, Tatvas, Gunas or sex but is Unique and everlasting!

In the Current Seventh Manvantara comprising Four Yugas each repeating twelve times cyclically, the Sveta Varaha Kalpa which is now ongoing has manifested various Avatars of Shiva; during the current First Phase of Kali Yuga, nine entries were registered and the successive 'dwars' (segments) witnessed manifestations of Lord Shiva, as Shveta, Sutra, Daman, Suhotra, Kanka, Lolakshi, Jaijisatya, Dadhivahan, and Rishabhadeva. Interestingly, Veda Vyas existed in all the nine segments as Satya, Bhargava, Angira, Savita, Mrityu, Indra, Vasishtha and Sarasvat. The most reputed disciples in the corresponding segments were Lord Brahma Himself, Dundubhi, Vishoka, Sumukh, Sanak, Sudhama, Sarswat, Kapil and Parashar.

Nandikeshwar is a partial expansion of Lord Shiva Himself. Sage Shailada meditated to Bhagavan for several years and secured a boon for a son of unprecedented Spiritual Knowledge and thereafter in a Fire Sacrifice appeared a Child with four hands and three eyes who became a prodigy of Vedic comprehension within a short span of seven years. The Sage was extremely delighted and proud. But, two Brahmanas arrived at their abode and prophesied that the child was fated to die soon. As the Sage heard the tragic news, the son was not perturbed but performed high order of penance and Bhagavan Himself appeared and blessed the boy with eternal life. He took out a garland worn by Him to let Him imbibe His powers and sprinkled water from His locks as the water flowed as Panchanad or Five Rivers. He also appointed the boy as the Chief of Sivaganas. Devi Parvati brought him up as Her own son and gave Nandiswara full freedom in the Household. Nandi wedded Suyasha, the daughter of Marut.

Bhairav was created from Bhagavan Shiva's third eye as He decided to snip the fifth head of Brahma who annoyed the Lord for the sin of temptation with his own daughter. But the sin of removing a head of Brahma construed as 'Brahma hatya' (killing a Brahmana that too of the stature of Brahma) haunted Bhairava and he wished to atone the sin by begging alms in the skull of the dropped Head. He reached Vaikuntha and Lakshmi Devi gifted a Vidya or learning called 'Manorath' or fulfilment of one's mental wishes. Lord Shiva dropped oegrass (a plant in sea akin to elephant grass) in the skull-bowl and directed Bhairava to Kasi as this sin of Brahmahatya could not enter the Temple but he went to Patalaloka instead. As Bhairava dropped the skull, he got rid of the sin for-ever. The place where the skull fell is regarded as that of 'Kapala Moksha' or Salvation of the Skull.

Sharabheswar is another incarnation of Maha Deva, in the curious form of a giant bird which is part-lion and part-human [depicted as a figure in the Temples of South India]. When Lord Vishnu assumed the incarnation of Narasimha (Man-Lion) and devastated the Demon Hiranyakasipu and saved Prahlada- the die-hard devotee of Vishnu, Narasimha continued His fury for a long time and various efforts including Prahlad's prayers and even Veerabhadra's intervention in the form of a mighty fight proved futile. The Giant Bird was able to control Narasimha and flew the latter away held by its beak. On way, Lord Vishnu recovered His normalcy and praised Siva for averting a universal havoc. The body of Narasimha was destroyed and its Lion's Head was worn in a garland of Sharabhevara or Lord Shiva.

Lord Shiva's ten incarnations corresponding to those of Shakti: Corresponding to Ten Maha Vidyas of Shakti, Lord Shiva assumed Ten Incarnations. The first Incarnation was that of Mahakal and the counterpart Maha Vidya was of Maha Kali. The next was that of Tar and the corresponding Shakti was Tara. The third incarnation of Shiva was Bhuvaneswar and the complement was Bhuvaneshwari while the fourth was Sodash or Sri Vidyesh and the matching Shakti was Sodashi or Sri. Parameswara's fifth Avatar was Bhairav and the balancing Shakti was Bhiravi. Chhinnamastak Shiva was the counter part of Chhinnamasta in the Sixth Incarnation. Dhumavan and Dhumavati were Shiva and Shakti of the Seventh

while the Eighth Avatars manifested as Bhagala Mukh and Bhagalamba. Matang and Matangi are the corresponding names of Shiva and Shakti in the Ninth Incarnation and finally the Avatars of Shiva and Mahavidyas were Kamal and Kamala.

Lord Shiva's 'Ekadasa Rudra' manifestations : As Daithyas were constantly distressing Devas, the latter approached Sage Kashyap. The Sage too felt quite upset with the evil actions perpetrated by the Demons and desired to secure a lasting solution to punish the Demons. He executed a rigorous 'Tapasya' to the most merciful Shankara who appeared and rewarded with a windfall that soon the tribulations by Daityas would vanish as He would bless Devi Surabhi with Eleven Expressions as Eakadasa Rudras (Eleven Rudras) to wipe out the Daithyas engaged in the tortures by the Demons. The Ekadasa Rudras were: *Kapali, Pingal, Bheem, Virupaksha, Vilohit, Shastra, Ajapaada, Ahirbudhya, Shamshu, Chand and Bhava*. A whole generation of Demons was indeed wiped out by the Grace of Maha Deva.

Many other incarnations of Lord Siva

Nandikeswara was quoted to have recounted innumerable incidents of Siva's forms. He appeared as **Yakshewara** to humble Devas as they became arrogant as they secured 'Amrit' after churning Ocean and asked them to cut pieces of grass and they were so mighty but they failed and realised that He was Maha Deva Himself; He incarnated as **Hanuman** when Lord Siva was infatuated with Mohini, Saptarishis carried His semen to Anjana Devi through Vayu Deva, as a child swallowed Sun God to release him only after Deities requested the child when Sun agreed to be Hanuman's teacher, joined Lord Rama as His devotee, assisted Rama to locate Sita as also destroyed Ravana along with his clan and had become immortal ever since; He assumed the form of **Mahesha** along with Girija since Bhairava, the door keeper of Kailasa, made Parvati unhappy causing Her to curse as mortal named Vetala who performed penance of such intensity that pleased Siva and Parvati; He embodied as **Vrishabha** (Appearance of an Ox) to enter the lower lokas (nether worlds) with the aim of punishing Vishnu's wicked sons but when they were destroyed Vishnu fought with Vrishabha not knowing the Ox-like form was of Siva's; when Vishnu prayed to Siva the latter presented Sudarsan Chakra to Vishnu. Lord Siva disguised as a **Yatinath** to test the depth of devotion by a Bhil couple named Ahuk and Ahuka and sought resting place overnight but even while Ahuk said that their hut was just enough for two persons, Ahuka agreed to sleep outside to let the guest sleep inside the hut, while a wild animal killed Ahuk yet Ahuka quietly tried to jump in the husband's funeral pyre when Lord Siva manifested and blessed that the couple to become Nala and Damayanti in the next birth as the Lord would appear as a 'Hamsa' (Swan) to unite them; **Siva** disguised as a **beggar** to another poor woman who was hesitating to look after an orphan boy as she had her own child too, yet advised the woman to bring up both the kids, since the orphan boy was the son of King Satyarath who was killed by enemies while the Queen went to forest along with the just born child but was killed by a crocodile in a river thus prevailing on the poor woman not to abandon the orphan and eventually found a pot of gold to her surprise; Lord Siva appeared as **Sureshwara** in the guise of Indra when child Upamanyu performed concentrated penance to Bhagavan to become rich as he did not have enough money to buy milk when his poor mother said that Siva could only provide money but as a result of his penance Indra appeared and not Siva which disappointed Upamanu to resume the Tapasya with far higher devotion and Siva Himself appeared; and Bhagavan's Incarnation as **Kirat** (hunter) when a forest bound boar (actually a Demon Mookasura sent by Duryodhana) killed by Arjuna and Kirata simultaneously was claimed by both ending up in a mutual fight and finally a victorious Siva was

impressed by Arjuna's valour and gifted 'Pasupatastra', the most potent arrow of the World! (Shiva Purana)

Shiva as a Column of Fire- Shiva Lingodbhava- Haalaahala Neela kantha

Shiva as a Column of Fire: When King Bali conquered Swarga by defeating Indra and Devas, Vishnu assumed the Incarnation of Vamana Deva and subdued Bali and freed TriLokas from the rule of Daitya-Danavas. The ever grateful Devas were re-instated and approached Bhagawan Vishnu lying the Milk of Ocean; they accompanied Siddha-Brahmarshi- Yaksha- Gandharva-Apsara- Naga-and others to convey their gratitude to Narayana as Dharma was revived and injustice was abolished. Vishnu then replied that he was redeemed by a higher Deity who created the Universe in totality and that he was made to conceive from his belly a lotus on which was materialised another magnificent Being with Four Heads seated on a deer skin and carrying Kamandalu or the Vessel of Sacred Water called Brahma. Even as Vishnu mentioned this, Brahma arrived and asked Vishnu as to who was he! Brahma stated that he was a Swayambhu or Self-Born and Vishnu claimed that he was not only the Creator but the preserver too. While this dialogue was going on, there appeared a huge 'Agni Stambha' or a Column of Fire. Both Brahma and Vishnu visioned the Column which was unusually resplendent and hot and as they went nearer it looked like a Linga an image of cosmic manhood and a Phallic symbol. It was made neither of Gold nor Silver nor even of a metal nor stone. It was seen or disappeared in flashes and looked as high as Sky and far underneath the Ground. The vision of this fiery column was frightening even to Vishnu and Brahma, let alone Devas and others who approached Vishnu for thanks-giving. Both Brahma and Vishnu realised that their own egoistic seniority inter-se was meaningless as there indeed was another far Superior Entity was visible before them. Brahma suggested that he would like to see the height of the Fiery Linga and requested Vishnu to assess its depth and gave themselves an outer limit of thousand years to accomplish the discovery failing which they could return to the same Place. As both of them failed in their missions they returned and prayed to the Linga as follows: *Namostu tey Lokasuresha Deva Namostutey Bhutapatey Mahaatman, Namostutey Shasvata Siddha Yoginey Namostutey Sarva Jagat pratishthita/ Parameshti Param Brahma twaksharam Paramam padam, Jyesthastwam Vamadevascha Rudrah Skandah Shivah Prabhu/ Twam Yagnastwam Vashatkaarastwam omkaarah Paratapah, Swaahaakaaro Namaskaarah Samskaarah Sarvakarmanaam/ Swadhaakaarascha Yagnascha vrataani niyamaastathaa, Vedaa lokaascha Devaascha Bhagavaaneva Sarvashah/ Aakaashasya cha Shabdastwam bhutaanaam Prabhavaapyayah, Bhumou Gandho Rasaschaapsu tejorupam Maheshwarah/ Vaayoh sparshascha Devesha Vapushchandra -masastathaa/ Buddhou Jnaanam cha Devesha Prakruterbeeja mevacha/ Samhartaa Sarvalokaanaam Kaalo Mrityumayomtakah, Twam dhaarayasi lokaamstreem stwameva srujasi Prabho/ Purvena Vadanena twamindratwam prakaroshi vai, Dakshinena tu vaktrena lokaansamkshipasye punah/ Paschimena vaktrena Varunastho na samshayah, Uttarena tu vaktrena Somastwam Devasattamah/ Ekadhaa Bahudhaa Deva Lokaanaam Prabhavaa- pyayah, Adityaa Vasavo Rudraa Marutascha Sahaashvinah/ Saadhyaa Vidyaadharaa Naagaaschaaranascha Tapodhanaah/ Vaalakhilyaa Mahaatmaanastapah Siddhaascha Suvrataah/ Tatwatah Prasutaa Devesha yechaanye niyatavrataah, Umaa Sitaa Sinivaali Kuhurgayatrya evacha/ Lakshmih Kirtirdhrutirmedhaa Lajja Kantirvapuh Swadhaa, Tushti Pushtih Kriyaachaiva Vaachaam Devi Saraswati, Twattah Prasutaa Devesha Sandhyaa Raatristathaiva cha/ Suryaayutaanaamayuta- prabhaava Namostutey Chandra Sahasragoura, Namostutey Vajra Pinaakidhaariney Namostutey Saayaka chaapa paanaye/ Namostutey Bhasma vibhushitaanga Namostutey Kaama Sharira naashana, Namostutey Deva Hiranya garbha Namostutey Deva Hiranyavaasasey/ Namostutey Deva Hiranya yoney Namostutey Hiranyanaabha /*

Namostutey Deva Hiranya retasey Namostusey Netrasahasrachitra/ Namostutey Deva Hiranyavarna Namostutey Deva Hiranyakesha, Namostutey Deva Hiranya Vira Namostutey Deva Hiranya daayiney/ Namostutey Deva Hiranya Naatha Namostutey Deva Hiranya Naada, Namostutey Deva Pinaakapaaney Namostutey Shankara Nilakantha/ (Salutations to You the Lord of Lokas, Devas and Sarva Bhutas, Mahatma! You are the One with everlasting yogic powers and the One who established in all over the Lokas; You are the Parameshthi or the Supreme Deity, Param Brahma or the Ultimate Brahma, the Final Destination; You are the Jyeshtha or Senior Most, Vamadeva, Rudra, Skanda, Shiva and Prabhu; You are the Yagna Swarupa; Vashatkara or the All- Pervasive Supreme Controller and the Personification of Sacrifices; Omkara Swarupa; Swahakara or the Embodiment of all Yagna karmas; Samskaara or the Great Reformer; Sarva Karmanaam or He who directs all the Sacred Deeds; Swadhaakara or the Emblem of all the deeds in connection with worship to Pitru Devatas; the decider of the Regulations in the performance of Yagnas and Vratas; You are the Highest Authority on Vedas, to the Lokas, of Devas and for everything. You are the Akaasha (Sky) and its Shabda (Sound); You are the Origin and Termination of all the Beings; You are the Bhumi and its Gandha or smell; you are the Physique of Chandra; the Feelings of the Heart and the Knowledge of the Mind; You are the Basic Seed to Prakriti or Nature; You are the Samharta or Mrityu or Kaala; you are the Preserver and Sustainer of all the Lokas; the Supreme Creator; you keep Indra on your Eastern side; retain all the Lokas on your Southern side; keep Varuna on your west; keep Soma on your Northern side; Devadi Deva you are the creator and destroyer of the Lokas not once but again and again repeatedly. Maha Deva! You are the manifestation of Adityas, Vasus, Rudras, Maruts, Aswinis, Sadhyas, Vidyadharas, Naagas, Charanas, Valakhilyas the Tapaswis; Siddhaas; and all the Mahatmas. Parama Shiva! you are the Srashta of Uma, Sita, Sinivali, Kuhu, Gayatri, Lakshmi, Kirti, Dhriti, Medha, Lajja, Kanti, Vasus, Swadha, Tushti, Pushti, Kriya, Sarasvati, Sandhya, and Raatri. You have the brilliance of Ten Thousand Suryas and thousand Chandras; Vajra Pinaka Dhari or the Wearer of Pinaka or Bow and Arrows of Diamond-like radiance, rigor and resistance! Both Brahma and Vishnu continued to extol Parameshwara further: Bhasma Vibhushita, Mammadha marana kaaraka; Hiranya Garbha, Hiranya Vaktra, Hiranya Yoni, Hiranya Naabha, Hiranya Retasa, Sahasra netra yukta; Hiranya Varna, Hiranya Kesha, Hiranya Veera, Hiranyaprada, Hiranya Natha, Hiranya dhvani kaaraka; Shankara; and Nilakantha!)

As Nilakantha was glorified by Brahma and Vishnu as above, he replied with the thunderous voice of clouds and a reverberating voice that filled up the Universe stating that he was indeed pleased with their commendation and asked them to visualise his Maha Yoga Shakti as they could not ascertain his beginning or end of his Linga Swarupa. He confirmed that both of them were born to him and were of his own 'Amsha' or his Alternate Shakti. Brahma was born of Maha Deva's right hand and Vishnu from his left hand and was invincible in any Loka! He blessed both of them and directed them to discharge their duties viz. Brahma to create and Vishnu to Preserve Dharma (Virtue) and Nyaaya (Justice).

Shiva Lingodbhava: Maha Muni then narrated the origin of Shiva Linga and its Universe : Worship to the Rishis at the Naimisha Forest: In the days of yore on Himalayas, there was Daruvana famed for rigorous Tapasya by Maharshis along with their wives; the Maharshis were performing several Sacred deeds like Yagnas, Vratas, Agni Karyas, Swadyaayana of Vedas and Scriptures and fastings: their life's motto was Nitya Karma, penance and strict adherence of whatever Scriptures prescribed. The women folk of the Munis too followed the prescribed discipline, food restrictions and living regimen of austerity and devotion. Into this Society of Self Restraint, unflinching virtue and orderliness arrived a semi-lunatic, nude and weird stranger who had compelling and magnetic personality of strong and attractive physical limbs.

His body was full of Bhasma (Ash); his hair was dishevelled; his teeth were crooked and his eyes were blood red. Some times, he laughs boisterously; some time he shouts; some times he cries loudly; suddenly he brays like a donkey; and some other times he breaks into dances amourosly. He makes sheepish advances to women irrespective of their age. The Maharshis in Daruvana suffered the Stranger for enough of time and finally confronted him in a group. Among the Rishis, somebody said that after all Rishis would not get angry normally but when they did, no force on Earth could be withstood! Bhrgu Maharshi cursed Vishnu himself and the latter had to take human births ten times! Gautama Rishi cursed Indra for his sin of cheating the Rishi's wife into bed by Indra and the latter had to drop his male organ on Earth as a result. Agastya Muni cursed King Nahusha who became a temporary Indra and desired to visit Sachi Devi's abode by the palanquin borne by Maharshis and as he got impatient kicked the short statured Agastya Muni saying 'Sapra Sarpa' or 'Quick Quick' but the angry Agastya purposively mis-understood and cursed Nhusha to become a serpent! Thus arguing among themselves the Rishis told the Stranger that it was highly improper for householders to behave irresponsibly as him and that he should atleast wear a piece of cloth when he could be respected; otherwise the alternative would be to drop his Linga (Male Organ). Maha Deva then replied that even Brahma would not be able to drop his Linga by force, let alone Maharshis; yet, he himself would drop it on his own; having said so Maheshwara disappeared and assumed the Linga Swarupa. As this incident took place, there was all round havoc in the Universe: *Trailokye Sarvabhutaanaam praadurbhaavo na jaayatey, Vyaakulam cha tadaa Sarvam na prakaashet kinshana/ Tapatey chaiva Naadityo nishprabhavah Paavakastathaa, Nakshatraani Grahashaiva Vipareetaa vijanjirey/* (In all the Tri Lokas, the process of Srishti got badly affected; there was Universal agitation and nothing was shining; Sun became pale, Agni lost its heat and the Stars ceased to twinkle; and the Planets lost their moorings). The Maharshis immediately realised that the dropping of the Linga brought in terrible consequences and ran up to Brahma and conveyed the entire incident but Brahma too was agitated as to what happened and confirmed that the so called Stranger was none else but Maha Deva himself; that it would take ages to realise him; that he was the Supreme Lord of Devas, Rishis and Pitru Devas; that after thousand Yugas he would assume the Form of Kaala Deva at the time of Pralaya; that he was the unique creator with his own radiance; that he was Vishnu with Lakshmi as his consort and Srivatsa as his invaluable ornament; that he was called as Maha Yogi during Krita Yuga; that he was the 'Kratu Rupa' or Yagna Swarupa in Treta Yuga; that in Dwapara Yuga, he was 'Kaalaagni' and in Kali Yuga he is Dharma ketu or the Insigna of Virtue; that Panditas ought to realise all these Forms; that he was the combined Shakti of Agni's amoguna, Brahma's Rajo Rupa and Vishnu's Satvika Rupa; that he was 'Digvasana' and was named Shiva; and that hence the Maharshis should worship Shiva with singular earnestness as he was Ishana, Avyaya and that Maha Linga who would surely dispel the fund of ignorance which they never had as he desired to counsel you but you made in the incorrigible mistake of your life time!

As Brahma chided the Maharshis thus, the latter bent to him on their knees and commencement worship to Maha Deva in his Linga Swarupa and after a year's puja, the latter re-entered Daru Vana once again and all the Munis made a collective Prayer to him as follows: *Karmanaa Manasaa Vaachaa tatsarvam Kshanthumarhasi, Charitaani Vichitraani Guhyaani Gahanaanicha/ Brahmaadeenaam cha Devaanaa, Durvijnaani Shankara Swaagatam tey na jaaneemo gatim nava cha naiva cha/ Vishweshwara Mahadeva yosi sosi Namostutey, Stuvanti twaam Mahatmaano Deva Devam Maheshwaram/ Namoh Bhavaaya Bhavyaaya Bhaavanodbhavaayacha, Ananta Bala Viryaya Bhutaanaam Pataye Namah/ Samhatraye Kapishaangaaya Avyayaaya Vyayaaya cha, Gangaasalila dhaaraaya chaadhaaraaya Gunaatmaney/*

Tryaimba –kaya Trinetraaya Trishula vara dhaariney, Kandarpaaya Namastubhyam Namostu Paramatmaney/ Shankaraaya Vrishankaaya Ganaanaam Pataye Namah, Danda- hastaaya Kaalaaya Pashahastaaya vai Namah/ Vedamantra pradhaanaaya Shata jihvaaya tey Namah, Bhutam Bhavyam Bhavishyascha Sthaavaram Jangamam cha yat/ Tawa Dehaatsamutpannam Deva sarva midam Jagat, Shambho paahi cha bhadram tey praseeda Bhagavamstatah/ Ajnaanaadyaadi vaa Jnaanadyantikachit kurutey Narah, Tatsarvam Bhagavaaneva kurutey Yoga maayayaa/Maha Deva! As we were completely ignorant of our mistakes that were committed by our speech, thought and deed, do kindly pardon us. Shankara! Your actions are indeed strange, secretive and incomprehensible not only to us but to Devas and to Brahma too. We welcome you back to Daruvana as we are unable to find our ways and means as to how and what to do in the context of our unpardonable acts. Vishweshwara! We do not know as to who are you! Mahatma, Maheswara, Bhava, Bhavya (the marvellous one), Bhavana (The Purifier), Udbhava (The Originator), Ananta Bala Virya or the Symbol of Eternal Strength and Virility; Our salutations to you the Creator and the Destroyer; Bhuta Naatha; Samhaara; Kapishanga Rupa or of the ochre complexioned body; Avyaya; Gangaadhara; Savaadhara; Gunaatma; Traiyambika; Trinetra; Trishula dhaara; Sundara Vighraha; Vrishankana or Bull-bannered; Pramthagana Pati; Paasha Hasta or the Carrier of Paasha in hands; Kaala Swarupa; Veda Mantra Pradhana; Sahasra Jihva or Thousand Tongued; the Knower of the Past, Present and Future; Sthavara Jangama Deva or the Lord of Immobile and Moving Beings; your body creates the Universe in totality! Do save us Shambhu, Bhadra, Bhagavan! Kindly be pleased to human indiscretions like what we did under the cover of Yoga Maya of Parameshwara; may you be restored in the Linga as earlier!).

As the famed Munis including Gautami, Atri, Angirasa, Bhrigu, Vasishtha, Vishwamitra, Sukeshha, Pulastya, Pulaha, Kratu, Marichi, Kashyapa and Samvarta sought Maha Deva's un-qualified pardon and prostrated before him, Bhagavan was extremely pleased. Then the Munis requested Parama Shiva himself to provide clarifications on certain issues that remained unanswered to them so far: *Bhasma snaanam cha nagnatwam Vaamatwam pratilomataa, Sevyaa sevyatvam tu Vibho etadicchaama veditum/* (The clarifications required are Bhasma Snaana or the bath of ash, nakedness, left-handed rituals, contrary actions, and the distinction of worthiness of Service to Deities or its unworthiness).

Bhagavan gave the clarifications: *Etaddaha sampravakshyami kathaa Sarvaswamadya vai, Agniham Somayutah Somaschaagna- mupaashritah/ Krutaakrutam Vandatyaagnim bhuyo lokaah samaashritaah, Asakru - cchaagninaadagdham Jagasthaavara jangamam/ Bhasmasaadhyam hi tatsarvam pavitramidamutthamam, Bhasmanaa veeryamaasthaaya Bhutaani parishinchati/Agni kaaryam cha yatkrutwaa karishyati cha trayaausham, Bhasmanaa mama viryena muchyatey Sarva kilbishaih/ Bhaasayatyeva yadbhasma shubham vaasayatey cha yat, Takshanaatsarva paapaanaam bhasmeti parikeertatey/ Ushmapaah Pitara Jneyaa Devaavai Somasambhavaah, Agnishomaatmakam sarvam Jagatsthaavara jangamam/ Ahamagnirmahaatejaah Somaschayaishaa mamaambikaa, Ahamagnischa Somascha Prakrutyaa Purushahswayam/ Tasmaadbhasma Mahaa Bhaagaa mad-viryamiti chochyatey, Swaviryam Vapushaachaiva dhaarayaameeti vai sthitah/ Tadaa Prabhruti Lokesh Rakshaarthamashubheshu cha, Bhasmana kriyatey rakshaa sutikaanaam griheshucha/ Bhasmasnaana vishuddhaatmaa Jita krodho Jitendriyah/ Massmeepa mupaagamyaana bhuyovinivartatey/ Vratam Paashupatam yogam :PurvamPashupatamhyetirnnirmitamtadanuttamam/Sheshaaschaashra-minah Sarvey Panchaatsurashtaah Swayambhuva, Srishtirshaa mayaa Srashtaa Lajja moha maa yaa -tmikaa/ Nagnaa eva hi jaayantey Devataa Munanyastathaa, Ye chaanye Maanavaa Lokaey Sarvey nivaasasah/ Indriyairajaiir nagnaa dukulenaapi samvrutaah, Taireva samvruto gupto na vastram kaaranam smrutam/*

Kshamaadhruti rahimsaacha vairaagyam chaiva Sarvashah, Tulyomaanaapamaanow cha tat praa – varanamuttamam/ Bhasma paanduradigdhanga dhayatey manasaa bhavam, Yadya kaarya sahasraani krutwaa snaayanti bhasmanaa/ Tadsarvam dahatey bhasmayathy- agnistejasaavanam/ Tasmaad yatnaparobhutwaa Trikaalamapi yah sadaa/ Bhasmanaa kurutey snaanam Ganapatyam sagacchati/ Samhyatya cha Kratun sarvaan gruhitwa –mamrutamuttamam/ Dhyaaanti ye Maha Devam leenaastad bhaava bhaavitaah, Uttareynaatha pradhanaam teymrutatwamavaapnyuh/ Dakshiney Naathapan - thaanam ye smashaanani bhejirey/ Animaa Mahimaa chaiva Laghimaa praaptirevacha, Garima Panchami chaiva shashtham praakaamyamevacha/ Ishitwam cha Vashitwam cha hyamaratvam cha tey gataah/ Indraadayastathaa Devaah kaamikam vratamaas-thitaah, Aishvaryam Paramam praapya sarvy prathita tejasah/ Vyapagata mada mohamukta raagaastamairajadosha vivarjita swabhaavaah/ Paribhavimidamuttamam veditwaa Pashupatidayitamidam vratey charadhwam/ Yah pathedvai shuchirbhutwaa shraddhaadhaano jitendriyah, Sarva paapa vishuddhaatmaa Rudralokasa gacchati/ Maha Deva agreed to give a detailed reply to the Maharshis on the specific queries: ‘I am Agni; Soma depends on me for every thing. All the Lokas and their Beings are dependent on Agni. The Universe consisting of ‘Sthavara Jangamas’ or the Moving and Immobile Beings was burnt by Agni on countless occasions. The resultant Bhasma was sacred and acts like a perfect Purifier; for one thing Bhasma is the bye-Product of anything burnt in Prakriti and thus the cleanser and the steriliser but far more significantly since it was mixed with my own potency. All the hallowed deeds related to Agni thus enjoy the double benefit of Agni’s purification and my own virility. In fact Bhasma empowers as a ‘Trausha’ too or the trebler of the span of life of whosoever applies it on his body. Bhasma’s accurate meaning is that it destroys sins. It provides radiance and fragrance of body and is a symbol of Auspiciousness. Pitras call it ‘Ushmava’ or the provider of coolness. Devas enjoy longevity due their constant drinking of Soma Rasa; indeed Soma and Agni are myself. If I am Agni, my Ambika is Soma; I am the Purusha and she is Prakriti. And that indeed is the reason why Bhasma is my virility. That is why, Bhasma is used on occasions of inauspiciousness also, or to ward off Evil Spirits and at the Places of baby-births. Once a person has a ‘Bhasma-Snaana’ or ash-bath he gets his soul purified and overcomes anger and thus named Jitendriya or the One who controls his limbs. Bhasma is a constituent of Pashupata Yoga and Vrata and the impact of the Vrata is far-reaching as a sincere practitioner of the Vrata ceases to have a rebirth!

Again about the aspect of ‘Nagnatwa’; indeed none entered into the world with clothes; Devas and Maha Yogis are without clothes. Those who conquer their Physique have least significance or relevance for ‘Vastra’ and those who could not do so are as bad as having the show of Vastras. Vastra is indeed not a protection for character or a sense of shame; on the other hand, it is more shameful to perform disapproved deeds even while covering the body with expensive clothes! Thus Vastra’s significance should be replaced by Kshama or Patience, Dhriti or Courage and determination, Ahimsa or Non-Violence, Equanimity, Non-Interference, Resistance to Material Attraction and Vairagya or an Outlook of Other-Worldliness. A person who applies bhasma constantly would gradually develop noble traits till purification of his conscience is attained. Invariably such an ash-prone person seldom does wrong; if by mischance he does indiscretions then his latent virtue burns off the impact of such wrong-doings. Thus one must make it a point to apply the auspicious Bhasma regularly. Those who practise Yoga could attain Siddhis like Anima (Infinitesimal), Laghima (weightlessness), Mahima (Enormity), Prapti (Attainment), Garima (Heaviness), Prakyama (Independence of Thought), Isatwa (Superiority), Vastitwa (Capacity to control), and Amaratwa (Immortality). Indra and Devas had attained Siddhis through the means of Kamaya Vratas; like wise Humans too could have access to the Mysique World. [Brahmanda Purana]

Preface to ‘Lingaarchana’, ‘Pancha Yagna’ and ‘Lingaarchana Vidhana’ (Trayambika Mantra explained)

As Rishis asked Lomaharshana Maharshi as to the Procedure of Lingaarchana or Worship the Shiva Linga, the Maharshi stated that once Devi Parvati also enquired of the same and Shiva Himself revealed the Procedure: To start with a devotee of Shiva should purify himself by a ‘Shuddha snaana’ or a formal bathing and three kinds of Snaana were mentioned viz. Varuna Snaana, Bhasma Snaana and Mantra Snaana. Casual or normal Snaana was insignificant and would have no impact whatsoever; the devotee has to first concentrate and keep Shiva in the ‘dhyana’/sincere and targetted focus and then resort to prayer to Suryan Deva, utilise materials like Mrittika, cowdung, tila, pushpa, bhasma and kusha and apply ‘Mrittika’ (Earth) or along with water and recite the Mantra : *Udgataasi vartaahena* and clean up the body parts; while applying gobar or cow dung, the Mantra to be recited would be *Gandhaa - dwaaraam dhuraadharshaam nitya pushtam kareeshineem* and so on. Then clean up the body by downing it in the water body a few times and then change the unclean Vastra to a dry and clean Vastra, recite prayers to Surya-Chandra-Agni and Varuna. With pre-collected water in a shankha or conchshell or atleast in a bowl of Kushaa, then perform three ‘aachamanas’ or sips of spoonful of water while reciting the Mantra: *Apavitrah pavitrovaa sarvaavasthaangatopiva, Yasmaret Pundareekaahsham sa bahya antara suchih*/This would be followed by the Aghamarshana Mantras viz. *Rutamcha Satyam abheedaat tapasodhyaajaayata tato raatrasya jaayataa tat Samudro Arnavaha*/(Even before meditation, the self-illuminated Para Brahma created Truth that dispelled darkness and further on the Oceans); Thereafter perform ‘Punaraachamana’ with the water from the shankha or the bowl made of kusha grass as the case that may be. This would be followed by initiating ‘Manasika or ‘Pratyaksha’ Abhisheka of Linga with the Invocation of **Trayambika Mantra : Om Trayambakam yajaamahe sugandhim pushtivardhanam, Urvaarukameva bandhanaat Mrutyormuksheeya maamrutat**/(OM, Tryambakaam or Three Eyes or Three Ambaas of Lakshmi-Gouri-Sarasvati ; Yajaamahe or we sing your glory; Sugandhim or of fragrance of knowledge- strength-presence or of knowing-seeing-and feeling of His deeds; Pushtivardhanam or may the Creator promote our well-being; Urvaarookam or deadly diseases or Adhibhoutika-Adhiyatmika-Adhi daivika; eva: types; bandhanaan or overpowered; Mrutyor -mooksheeya or do deliver us from death; Maamrutaat: kindly bestow to us the rejuvenating Amritam or Nectar). The Mantra of *Rudrena Pavanaanena twaritaakhyena Mantravit* etc. is recited while initiating the Abhisheka and performing **Dhyana** or meditation of Pancha Mukha Shiva; thus the Snaana- Aachamana-Dhyana is performed, before taking up Sandhyopasana, Gayatri Japa, and Pancha Yagnas. The **Pancha Yagnas** comprise Deva Yagna, Manushya Yagna, Bhuta Yagna, Pitru Yagna and Brahma Yagna; Devas are pleased by Agni Homas; Manushyas are pleased by Bhojana-Dakshinaas to worthy Brahmanas; Bhutaas are pleased by Sacrifice of ‘Bali Vaishvadeva- Anna’, Pitru Devas are pleased by Shraadhhas and Tarpanas, and Brahma Yajna is performed by way of ‘Swaadhyaaya’ or Recitation of Vedas and Scriptures. Thus Homas are an integral part of Rudraabhisheka.

Maharshi Lomavarshana now described the actual **Procedure of Rudraabhisheka** as follows: The person desirous of the Abhisheka should then perform ‘Pranaayama’ after aligning his physical Limbs with Pranava Swarupa of Pancha Mukha Maha Deva. He should clean up the area and decorate the surroundings of Shiva Linga with Gandha and Chandana, sprinkle water on the Prokshya-Arghya-Paadya and Achamaneeya Patraas or the vessels with which to perform the Lingaabhisheka; apply chandana around the Paadya Patra as Pranava Mantra is recited; fill up with the ‘Churna’ or the powder mix of Karpura (Camphor), Jaati Kankola, Tamala etc.; sprinkle the mix of ‘Kushaagra’ or the top of Kusha grass, rice grains, and pour the mixture of water and Bhasma or Sacred Ash -the left over of previous Agni

Homas- in the Prokshani Patra utilised for scattering water; keep reciting **Rudra Gayatri** viz. *Om Tatpurushaya Vidhmahe Maha Devavaaya dhimahi tanno Rudra prachodayaat/* Also the Panchaakshari Mantra viz. *Om Namassivaaya/* and perform Anga Nyasa and Karanyasa ie alignment of the Mantras and the Body Parts as also the Mantras and hand fingers along with the water from the Prokshana or water-sprinkling vessel. While Nandi Deva is seated in the vicinity of the Shiva Linga, the Karta of the Abhishekam would concentrate on Parama Shiva with his Physical Splendour akin to Agni Deva; the Tri Netra, the ‘Aabharana Bhushita’ or the Well- Ornamented One and the Sowmya Rupa.

The Karta would propitiate Shiva, besides Ganesha, Skanda and Devi Parvati with fragrant flowers and set these Devatas in different directions around the Shiva Linga. The devotee would arrange a Padma Pushpa before the Linga and visualise each of the ‘dalaas’ of the Lotus as representative of various Siddhis; the Purva dala or of Purva Disha or the Eastern Side would represent Anima Siddhi, the Dakshina dala as Laghima Siddhi, the Paschima dala as Mahima Siddhi, the Uttara dala embodying the Prapti Siddhi, the Nirrti dala as Praakaamya Siddhi, the Vayavya dala as Ishatwa Siddhi and Agneya dala as Vashitwa Siddhi.[Refer to last Paragraph of the Chapter on Ashtaanga Yoga afore-mentioned].The Padma Pushpa’s stem is stated to be the Soma Deva; the middle portion of the stem is stated to embody the Surya Deva while the lowest portion would represent Pavaka Deva. Then Shiva be seated at the Center firmly; He would be seated as Sadyojata Shiva with the Mantra of Vaamaa Deva; Rudra Gayatri is seated with Aghora Mantra; and Ishana is seated by reciting : *Ishaanassarva Vidyaanaam Ishwarassarva Bhutaanaam Brahmaadipatih Brahmanoddhi Patih Brahma Shivomey astu Sadaa Shivom/*

Then the devotee should worship Shiva Linga with Paadya-Arghya-Achamanaas; perform Snaana with Gandha-Chandana; implement formal Snaana with Pancha-Gavya or of Cow’s Five Bye Products; carry out Abhishka with Ghee, Honey, Sugar, Pavitra Jala along Pranava Naada. There after, clean up the residues of the Abhisheka material on the Linga with a clean cloth and decorate the Linga with flower garlands comprising fresh flowers like Jaati, Champaka, Kapura, Kanneri, Chameli, and Kadamba.The Abhisheka Karta would further execute nyaasa or alignments with his body parts and the accompanying Sadyojaataadi Mantra Recitations; he should execute Abhishka with the water from Golden or Silver or Copper vessels with a variety of ‘Patraas’ or Leaves of Kamala, Palasha etc.and of Pushpaas. Group recitations of Namaka-Chamaka Rudras and Mahayaasaas would literally electrify the atmosphere of Devotion.

Intonations of various other Mantras and Hymns like Pavamaana, Vaamakena, Nila Rupa, Shri Sukta, Purusha Sukta, Ratri Sukta, Hotaara, Atharva, Shanti Sukta, Aruna, Vaaruna, Veda Vrata, Bruhadrachandra, Virupaaksha, Skanda, Shata Rudra Shiva, Pancha Brahma Sukta would indeed transport the Vaktaan(Reciters) and the Shrotaas (Listeners) to the heights of Kailasa and demolish the sins of all concerned! After the Abhishekas, the Karta should perform ‘Punaraachamana’, repeat the worship with Gandha-Pushpa-Dhupa-Deepa-Naiverdyas as also decorate the Shiva Linga with Mukuta-Chhatra-Bhushana-Tamboola-Stotra-Japa-Pradakshina and ‘Atmaarpana Yukta Saashtaanga’ or Complete Surrender.

Origin of Shiva Linga and Significance of Aatithya, Paativratya, Bhakti and Bhasma , ‘Apara Stuti’ of Maha Deva by Saptarshis included)

In the secluded and thick Forests of Daruvana, select Munis including Sapta Rishis and Maha Yogis were engaged in deep Tapasya along with their wives and children. As the Munis were busy with their

meditation and Yagna Karmas, the wives who were all Maha Pativratas were serving them in their spiritual activities and family chores. Maha Deva appeared in Daruvana to test the depth of the Rishis and their Tapasya. He assumed the form of a semi-lunatic but of an astonishingly handsome and shapely physique; as a 'Digambara' or naked, he was laughing loudly some times and behaving erratically always. Soon he became the talk of Daruvana especially the feminine gender. Even the renowned Pativratas of leading Maharshis, let alone the unmarried Kanyas and elderly women, spontaneously professed attraction and infatuation for the Stranger. Parma Shiva in disguise who terminated Kama Devata into ashes with his anger by his third eye had kindled passion among the Rishi Patnis including of the Sapta Rishis! Some of the enterprising women entered his 'Parnashala', declared love for him and enquired of his antecedents. He smiled but would not reply. The Maharshis reacted sharply against the Stranger as he was ruining their family lives; they all confronted him one day and gave him a 'Shaap' that since he provoked his wives with his nudity, his Linga should be dropped down to the ground. Parma Shiva retaliated that since no fault of his the Maharshis gave the 'shaap', he would not give a return curse but his Linga would get fixed there as also multiply into innumerable forms to burn off the areas of their presence; further they (Sapta Rishis) would be hanging on the Sky along with Nakshatras for ever! Having heard this the Sapta Rishis were shaken up as the forest was gradually getting burnt off and the fire was spreading far and wide. They approached Brahma at once and the latter confirmed to the Rishis that the 'Atithi' or the Guest was none other than Maha Deva Himself and that they were most unfortunate in not realising the actuality. In fact Brahma reprimanded the Rishis as they did not observe one of the fundamental Precepts of Dharma viz. that a Grihasti or a Family Man ought to treat Guests as Devas (*Athithi Devo Bhava*)! Brahma narrated to the Maharshis about the legend of a Brahmana **Sudarshana** who instructed his wife to worship a Guest as Shiva Himself, whether he was ugly, ignorant or demanding. Dharma Deva himself arrived as an Atithi at the Brahmana's house and being a true Pativrata, the Brahmani took enormous care to treat the Guest in disguise as per her husband's instruction and worshipped the Atithi well. As she offered 'Naivedya' to the Guest, Dharma Raja demanded the Pativrata's body as an offering and as per her husband's instruction again, she readily agreed to fulfil the desire of the Atithi. Just then Sudarshana arrived at the threshold of the house and called for his wife; the Atithi replied to Sudarshana that he was about to sleep with the wife of the Brahmana and the latter replied that he would indeed be happy to happy that his wife was ready to offer herself to the Guest! Dharma Raja was taken aback by the Brahmana's positive reply and appeared before the Brahmana and his wife in his Real Form; he said that even by his remote thought he never had the desire for the Brahman's wife but was only testing them. Dharma Raja further stated: *Mayaa chishaa na Sandehaha Shraddhaam Jnaatumihaagatah, Jito vai yastvayaa Mrityur Dharmayairnaikena Suvraha!* (I have come here only to test your Shraddhaa / dedication; by this occurrence, you have proved that you conquered Dharma Raja!) Having narrated this incident, Brahma addressed the Sapta Rishis that the latter were most unfortunate that Maha Deva himself was their valued Guest and they not only neglected the Guest but insulted him by giving him a Shaap! Actually, there was no fault of Maha Deva in disguise but instead of respecting the Atithi, they gave him a Shaap! The Maharshis then performed penance and in response to their Tapasya, Maha Deva appeared but said that only Devi Parvati could stop the spread of the Fire in the Forest. Devi Parvati when approached by the Maharshis agreed to stop the havoc of Fire keeping in with the safety of the Lokas. That indeed was the Origin of Shiva Linga, as the Maharshis besides Deva-Danava-Gandharva-Daitya-Rakshasa-Yaksha-Naaga-Kinnara and all other manifestations in Srishti especially the Manavas commenced Shiva Linga worship to fulfill their own desires in 'Iham' (Current Life) and 'Param' (the Life thereafter)!

As the Memorable Happenings at Darukavana were described about the Origin of Shiva- Linga pursuant to the test of Maharshis by Maha Deva and the significance of Atithi Puja, Suta Maha Muni quoted Mahatma Shailada's (Nandeswara's) narration of how Sweta Muni attained Mrityunjayatwa. The Muni was stickler of 'Rudraadhyayana' and an unparalleled Shiva Bhakta engaged in continuous recitation of Rudraashtakam: *Om namastey Rudra manyava utota ivave namah Baahubhyaamuta tey namah/Om ya tey Rudra Shivaa tanuraghoraa paapakashinee, Tayaatanastwaashanta mayaa Giri shaanta abhichakasheeh/* The Muni was also in the habit of reciting :*Trayambakam yajamahey Sugandhim Pushti vardhanam, Uravaaruka miva bandhanan mrutyormukshiya maamrutaat/* Notwithstanding the continuous and hearty Salutations, the Time of Deliverance was up to Sweta Muni and Kaala Dharma Raja appeared while the Muni intensified the prayers to Shiva. Kaala Deva asserted that none whosoever might try to escape death proved to be failures despite the backing of Tri Murtis and the singular and unequivocal embrace of death was something inevitable. Sweta Muni kept on arguing that he had his unequivocal support of Mahadeva without whose instructions even a blade of grass would not be destroyed and in his own case he had total faith on Shiva who had always been responding to his prayers of indefatigable faith and trust in Him. Kaala laughed away, heckled the Shiva Linga saying that it was a mere Stone and would not respond the misplaced prayers by the Sweta Muni and extended his 'Yama Pasha' or the noose of the death's rope to the Muni while a Tri Mukha Swarupa of Parama Shiva along with Ambaa-Ganapati-Nandi faced Kaala Deva right in the latter's face and Kaala got confused, sprang back and was exterminated! The Brahmana too was puzzled at the instant appearance of Maha Deva and was blessed to get absorbed in the Shiva Linga. As the Rishis at Darukavana were taken aback at the swift happenings that the highly dedicated Sweta Muni faced in response to the challenge of Kaala Deva, they approached Mahatma Shailada (Nandi) as to which means of worship could enable the kind of Response that the Shiva Linga bestowed to Sweta Muni with which he argued and came out with flying colours against Kaala Deva himself and even killed him! Would it be the means of Daana, or Yagna, or Tapa, or Vrata or Yoga! Brahma replied: In Satya Yuga, the means of Shiva Tatwa in Satya Yuga was of Yoga, in Treta Yuga it was through yagnas, and in Dwapara Yuga, the means were through 'Kaalaagni'; but in Kaliyuga the Sure route was Bhakti alone. *Na daanena Munishrashtha stapasyaa cha na Vidyayaa, Yajneyr homairvratair vratair Vedair yogair shastrairnirodhanaih/ Prasaadenaiva sa Bhaktih Shivo Parama kaariney!* (It is neither daanas, nor Tapasya, nor Vidyaa, nor Yajnas and Homas, and not Vratas- Vedas-Yoga and Shastras; but only **Bhakti** that Sweta Muni which he had in abundance .) Thus the Brahmanas and Rishis underlined the single factor of Bhakti which bestowed to a human being the power of victory against Mrityu! Given such Bhakti, a Bhakta could choose any form and shape of Shiva Lingas as for instance the Suvarnamaya, Rajatamaya, Sphatikamaya, Taamra Mayaa, Shilamaya, Chaturmayi, Trikonamayi, Vartulaakaara and so on, each with appropriate Kalashaas. What is significant however is that the Sthapana or Setting up ought to be with 'Beeja Mantras' and daily Abhishekas and worship for the best results. Dhyana-Avaahana-Aasana-Padya-Arghya-Achamaneeya-Panchaamrita Snaana-Shuddhodaka Snaana-Vastra-Yagnopavita-Gandha-Pushpa-Dhupa-Deepa-Naivedya-Taambula-Pradakshina-Kshama-Namaskara etc should be a daily course of worship. Those Bhaktas who would perform such unfailing worship along with their families are blessed with fulfilment, peace of mind, and Shiva Prapti.

Munis at Darukavana made the following Stuti seeking pardon for the mindless and harsh action in giving 'Shaap' to Mahadeva resulting in the dropping of Shiva Linga: *Ajnaanaaddeva Devesha yadasmaabhi-ranushtitam, Karmanaa Manasaa Vaachaa tat Sarvam kshantumarhasi/Vishweswara Maha Deva yosi sosi Namostutey, Stuvantitwaam Mahatmaney Deva Devam Maheswaram/Namo Bhavaaya Bhavyaaya*

Bhaavanaayod -bhavaayacha, Ananta Bala Viryaaya Bhutaanaam Patayenamah/ Samhatrecha Pishangaaya Avyayaaya Vyayaayacha, Gangaasalila dhaaraaya Adhaaraaya Gunatmaney/ Triayambi - kaaya Trinetraaya Trishulavara dhaariney,Kandarpaaya Hutaashaaya Namostu Paramatmaney/ Shankaraaya Vrishaamakaaya Ganaanaam pataye Namah,Dandahastaaya Kaalaaya Paasha hastaaya vai namah/ Veda Mantra pradhanaaya Shata jihvaaya vai namah,Bhuta Bhavyam Bhavishyam cha Sthaaavaram jangamam cha yat/ Tava dehaasamutpannam Deva Sarvaidam Jagat, Paasi imsicha bhadrantey praseeda bagavamstatah/ Agjnaanaadyadi Vijnanaadyadyanti kinchit kurutey Narah, Tatsarvam Bhagavaaneva kurutey Yogamaayaya/(Devesha! Kindly excuse our blunders perpetrated out of ignorance by way of our thought, speech and deed. Little did we know of your background which even Brahma and others could comprehend. Our sincere salutations to you Bhava Rupa, Bhavya Rupa, Bhavanodbhava, Ananta Bala, Veerya, Bhutapati, Sarva Samahara, Avyaya, Vyaya, Gangaadhari, Adharara, Gunaatmika, Triabaka, Tri Netra, Trishula dhaari, Manmatha samhaara, Agni Swarupa, Paramatma, Shankara, Vrishaarudha, Ganapati, Danda hasta, Kaala,Paasha Hasta and Veda Mantra Pradhana ! You are Hundred Tongued, the Symbol of the Present, Past and Future; the Form of all Movable and Immovable Beings in the Universe, the Creator of the World from your Physique! Do kindly pardon our thoughtlessness and impudence as we were guided by the play of Yogamaya!)

Pleased and convinced by the remorseful prayers of the Maharshis, Maha Deva granted ‘Divya drishti’ or Celestial Vision to them so that they could guess the silhouettes or outlines of the Magnificence of what Maha Deva was all about and with the aid of this Vision, the Maharshis got into raptures and broke down in spontaneous **Apara Stuti** as follows: *Namo Digvaasasey Nityam Krutaantaaya Trishuliney/ Vikataaya Karaalaaya Karaala vadanaayacha/ Arupaaya Surupaaya Vishwarupaaya tey namah,Katankataaya Rudraaya Swaahaakaaraaya vai namah/ Sarvapranata dehaaya swayam cha Pranataatmaney,Nityam Nilashikhandaaya Shrikanthaaya Namonamah/ Nilakanthaaya Dehaaya Chitaabhasmaanga dhaariney, Twam Brahmaa Sarva Devaanaam Rudraanaam Nilalohitah/ Atmaacha Sarva Bhutaanaam Saankhyaih Purusha ucchatey, Parvataanaam Mahamerur- Nakshatraanaam cha Chandramaam/Rusheenaamcha Vasishthatwam Devaanam Vaasavas- tathaa, Omkaara Sarva Devaanaam Sreshtham Saamacha Saamasu/ Aaranyaanaam Pashunaamcha Simhatwam Parameswarah,Graamyanaamrushabhas chaapi Bhagavaanloka Pujitah/ Sarvathaa vartamaanopi yoyo Bhaavo Bhavishyati,Twaameva thatr prashamo Brahmanaa tathitam tathaa/ Kaamah krodhasccha lobhascha vishaado Mada yeva cha,yatadicchaamahe bodhum praseeda Parameswara/ Mahaasamharaney praoptey twadaa Deva krutaatmanaa, Karm lalaa tey Samvidhya Vahni rupaaditastavyaa/ Tenaagriney tadaa Lokaa Archirbhih sarvato vruttaah, Tasmaa - dagni samaahyotey bahavo vikruta-agnayah/ Kaamah Krodhascha Lobhascha Moho dambha upadravah, Yaani chaanyaani bhutaani sthavaaraani charaanicha/ Antah gantum na shaktaah sma Devadeva Namostutey/ (Our sincere obeisances toYou Digambara, Nitya, Kruaanta, Shulapaani, Vikata, Karaala, Bhayamukha, Prabhu; You are Arupa yet Sundara Rupa, Vishwarupa, Rudra and Swaahaakaara; Your Physique is respectfully prayed to by one and all and you are the Soul of Sarva Praanis; the Nitya, Nilakantha, Nila Shikhinda, Sarvaanga Bhasma Rupa and Nilalohita; you are applauded as the Embodiment of Shankya Shastra; You are the Meru among the Mountains, Chandra among the Stars; Vasishtha among the Maharshis, Indra Deva among the Devatas; Omkaara among Vedas; Lion among the Animals and bull among native animals. Bhagavan! do indicate to us the various Forms as at Present and indicated by Brahma. Our venerations to you Mahadeva! As you are devoid of the ‘Shatvargas’or the Six Enemies of humanity viz. Kama-Krodha- Lobha-Moha-Mada and Matsaraas or Lust-Anger-Greed- Attachment-Pride and Envy, besides Vishada or Grief. Parama Shiva! At the time of the Pralaya or the*

Great Destruction, you are of Agni Swarupa and as Agni assumes flagrant form converts the whole world into 'Bhasma' or ashes and with that Bhasma, You and your Linga Swarupa are worshipped the World over. Also may the Agni Swarupa of that Shivatwa devastates the Universe including the Sttaavara-Jagamaas; and to that Supreme 'Kaalaagni' Swarupa that we all pray and pay homage to. Maheswara, do protect us from that Kaalaagni. We will indeed obey and comply with your instructions. We are regretful that among crores of humanity, we failed to recognise due to our ignorance and lack of wisdom!)

Maha Deva no doubt was satisfied with the Paraa Stuti but admonished the Maharshis not to be flippant in their assessment of 'Yatis' or Yogis in which ever form or Rupa they might be. He said that the entire Srishti happened to be of Stree Linga or Pumlinga and one should not rush to misinterpretations or **wrong conclusions** about any person as the Maharshis did in His case! A Brahnavadi might be a naked person, or ash-smeared or even as a child! His nakedness should not be misinterpreted to attract women! He might have smeared 'Bhasma' to destroy his sins; a Brahnavadi might be a 'Nitya Dhyana Parayana' or engrossed in meditation and might be least-communicative; this should not be misunderstood as a sign of lunacy or arrogance; a Parama Yogi might be laughing away in a boisterous manner if he is enjoying 'Paramaananda' or bliss; he might be overjoyed as he could be engrossed in Parma Tatwa by way of Manasika Puja or Maha Dhyana and making Maha Mudras; then none should mistake him for his Vaachaka-Manasika-Shaariraka meditation. This was how Shiva guided never to mistake Maya for Satya or Illusions for realities.

Pashupata Yoga, Vividha Lingas, Murti Pratishtha, Shivalayaas and Archana Vidhi

In the wake of Tripuraasura Samhaara, Brahma exhorted Devas to emphasize the Mahima of Shiva Puja as the Asuras who were in the past were invincible as they were totally engaged in the Puja but eventually neglected it due to Maya and got degenerated gradually. He said that all the Beings in Srishti like Deva-Danava- Daitya-Rakshasa-Yaksha- Gandharva-Kinnara-Vidyaadhara-Piscacha-Siddhaas- Yogis and Maanavas should perform worship to Maha Deva with purity of body, mind and heart to reap multiple fruits from fulfilment in life to Shivaloka prapti. As all the Beings in Creation are called 'Pashus' or of animal instinct, Maha Deva is acclaimed as **Pashupati** and hence all Buddhimaans should discard the 'Pashutwa' and practise Pashupata Yoga or **Pashupata Vrata**: after securing 'Baahyaantara Shuchi', the Bhakta / Worshipper should perform Pranayama along with the recitals of Omkara; cease the deeds of physical limbs, control the activities of Karmendriyas, gain gradual 'nyasa' or coordination of Jnaanendriyas, keep that state of body and mind for longer durations as signified by the word of 'Dharana', realise the action-reaction syndrome of 'Tatwaas' and seek the goal of Moksha; in this manner Pashupata yoga is accomplished; Brahma stated that by so performing the Shiva Linga Puja, Agni Havans which convert desires into Ashes, and aligning the Self with the Supreme, he conquered the 'Saamsaarika Duhkhaas' and enjoy the Powers of Control and Fulfillment in the Three Lokaas. Those who regularly follow the 'Linga Puja' on these lines are stated to have secured Paashupata Yoga as indeed they are blessed. The duration of Pashupati Vrata is stated to span twelve years, twelve months and twelve days when a person observing it would achieve 'Pashu Bandha Vimochana' or relief from Pashutwa or of animal instinct and attain Devatwa or of the features of Devas.

As instructed by Brahma, Vishwakarma, the Builder of Devas materialised **Naana Vidha Shiva Lingas** : Vishnu worshipped a Linga made of Indra nila; Indra worshipped a Padmaraaga- maya Linga; Vishrawa Putra worshipped a Golden Linga; Vishwa Devataas did puja to a Silver Linga; Ashtaavasusprayed to a Kantikamaya Ling; Vaya Deva to a brass Linga; Ahvini Kumaraas prayed to a Parthiva (Earthen) Linga; Varuna Deva worshipped a Sphatika Linga; Dwaadasha Adityaas prayed to a copper Linga; Soma a Mouktika (Pearl) Linga; Ananta and other Nagaas worshipped a Prabalamaya or harsh wind Linga; Daityas made puja to an Iron Linga; Guhyakaas made puja to a Trilohika Linga; Chamunda prayed to a Baalumaya/

perfume Linga; Nirruti Deva worshipped a wooden Linga; Yama Deva used a Marakata (Emerald) Linga for his puja to Shiva; Ekaadasa Rudras prayed to Bhasma Linga; Devi Lakshmi worshipped a Bilwa Linga while Kartikeya implored a Gomaya Linga; Munis are in the habit of Kushaagra Lingas; the Chatur Vedas performed pujas to Dadhimaya (Curd made) Linga and Piscachaas are used to pray to Seesa (Lead made) Linga. In this way Shiva Lingas made of various materials are utilised by species of all in Creation. Depending on the availability of Dravya (money), it is said that there were six varieties of Shiva Lingas in vogue in the past and these had forty four categories viz. Shailaja Lingas of four types, Ratnaja of seven kinds, Dhatuja Lingas were of eight variations, Daaruja Lingas of sixteen types; the seventh kind was of Mriththikamaya (Earthen) of two classification; and the eighth variety is of seven categories of Kshanika (temporary) nature. Among all these Ratnamaya Lingas are Lakshmiprada; Shailaja Lingas bestow Sarvasiddhis; Dhatuja Lingas are stated to provide Dhana; Daaruja Lingas yield Bhoga or material happiness and Mriththika Linga provide Sarva Siddhis. Among the above types, it is stated that Shailaja Lingas are the best while Dhatuja Lingas are of medium kind; the recommendation however was that the Lingas made of Shailaja, Ratnamaya, Dhatumaya, Mrunmaya and Kshanika Lingas are in the vogue normally. All the most significant Devotees like Brahma, Indra, Agni, Yama, Kubera, Varuna, Siddha, Vidyaadhara, Naaga, Yakshas normally invoke Mahadeva to attain Bhu-Bhuva-Swah-Jana-Tapa and Satya Lokas. But those who seek 'Paramaarth' or Moksha among the Siddhas and Yogis believe that Shiva was of Pranava Swarupa, some other imagine Him as Vignaana Swarupa, others ponder him as Shabdaadi Vishaya Tatwa Gyana Rupa and so on. However, another way of perceiving Shiva is that his Mastaka is of Swarga, his navel as Akaasha, Surya Chandra and Agnis as his Trinetras, Samudra as his Vastra, Pataala as his feet, Devataas as his hands, Nakshatras as his Bhushanaas, Linga as Purusha, Prakriti as his Devi, Vayu as his breathing, and Smriti-Shrutis are his thorough-fare and speed.

Murti Pratishtha: Devi Parvati and Kartikeya had once set up a Shiva Linga and mankind reaped benefits till date. After Pralaya, they set up the Linga atop Meru Mountain, and all the Devas were able to enjoy the resultant fruits by being playful all over the Worlds of Omkara, Kaumara, Ishaana, Vaishnava, Brahma and of Prajapatis. Manavas are able to accomplish 'Shiva Sayujya' by the 'Pratishtha' or establishment of Shiva Murtis and performing most sincere Dhyana of Maha Deva who has Eka Paada or One Foot, four hands, Trinetra / Three Eyes, Shula, Vishnu on his left, Brahma on his right and Devi Prakriti on his lap. It was also stated that His Buddhi created Buddhi to all the Beings from Brahma downward to humanity and other Species; His Ahankaara created Ahankaara to all concerned; His Indriyas created Indra, Foot corners created Prithvi, Guhya created Jala, Naabhi created Agni, His heart created Sun, His throat created Moon, His 'Bhrumadhya' or the Center of brows generated Atma / Soul to one and all and His Mastaka created Swarga. Those who perform Pratishtha and Puja of Maha Deva seated on Vrishabha and Chandra as His Ornament are certain to achieve Shiva Loka travelling by Vimana; those who make Pratishtha of Shiva along with Ambika and Nandi would be transported to Shiva Loka by a bright Vimaana similar to Surya Deva even as Apsaras entertain on way by their nritya or dances. If the Pratishtha of Shiva Murti as Vrishabha dwaja is achieved along with Devi Parvati besides Indra, Vishnu, and Prime Devas, the resultant fruits would total up performing all kinds of Yagnas, Tapas, Daanaas, and Tirtha Yatraas besides securing Shiva Loka till Maha Pralaya! Shiva Sthaapana as in His Nude Form as a Four- Armed, Sweta /White Coloured, Sarpahaari, Trinetra, Black haired and Kapaladhari Murti would assure Shiva Sayujya. Shiva Pratishtha in the Form of Dhumra Varna, Chaturbhuj, red eyed, Chandrabhushana, Vyaghra charma dhaari, Kapala Dhaari, Ganga dhaari, Parvatiyukta vaamaanga, Vinayaka-Skanda yukta, Surya Chandra Sahita along with Brahmani, Kaumari, Maaheshwari, Indraani, Chaamundika, Veerabhadra and others and to worship Rudra with 'Phut' resound as also to Vighna Nayaka and to the accompanying Deities would assure Shiva Sayujya! Pratishtha of a Chaturbhuj, Artha-Narishwara, Varada, Abhaya hasta and Shula Padma dhaara would yield Animaadi Siddhis now and Shivaloka subsequently. If one were to attempt performing the Pratishtha of Parama Shiva as a Chitaabhasma dhaari, Baagambaradhara or wearer of Tiger skin, Shiro maalaa dhara and Upaveeta dhara, the Bhaktas are blessed with fearlessness and Victory. Those who recite *Om Namo Nila Kanthaaya* even once sincerely would demolish their sins and continuous recitation with formal puja of Gandha-Pushpa-Karpura-Naivedyas are definitely destined to Shiva Sayujya.

Indeed construction of **Shivaalayaas** with stones or tiles, mrittika or gold, wood or mortar would be of enormous **Punya**; it is the **Shraddha** and earnestness with which the construction is accomplished. Those who do so are earmarked a distinct place in **Shiva Loka** and as and when they alight the **Vimana** after their mortal life, **Apsaras** welcome them and so do **Devas** as they secure the status of ‘**Gaanapatya**’. Those who undertake reconstruction, repair, renovation or part works of dilapidated, ramshackled or almost unusable Temples too have a significant contribution as their role of reviving **Rudra Bhakti** gets recognition and sense of fulfilment in ‘**Iham**’ and lasting Salvation in ‘**Param**’ or **Shiva Loka**. Those who could neither afford money, nor wherewithal to renovate or let alone construct afresh **Siva Temples** also have important roles to undertake whatever services possible they could in the Temples; some persons help manage the Temples with or without returns; some contribute oil for lamps, milk etc. for **Abhisheka**, some take up painting and decoration free of cost, and such other minor or major tasks as per one’s own ability and sacrifice by even cleaning the Temples floors, washing the utensils and innumerable other services. As one gets naturally curious as to how one should take up responsibilities in providing Services, **Maha Deva** Himself guides such sincere **Bhaktas** to undertake suitable deeds and enable them to assume roles however big or small they may be.

It is stated that if a person died within an easily walkable distance of a **Shiva Temple**, he or she would receive ‘**Punya**’ of performing **Chandrayana Vrataas** again and again. If a person died at any of the **Punya Kshetras** like **Varanasi**, **Prayaga**, **Kedara**, **Kurukshetra**, **Prabhasa**, **Pushkara**, **Amreshwara** and so on, that person would be qualified for **Shiva Loka Prapti**. Mere ‘**darshana**’ of such Sacred **Tirthas** is of considerable value, but ‘**sparshana**’ or touch and fondling of a **Shiva Linga** is hundred times better; **Abhisheka** of **Shiva Lingas** with water is hundred times better; **Abhisheka** with milk is thousand times better; far better is the **Abhisheka** with curds; with **Madhu** or honey it is regarded as better still and even better would be the **Abhisheka** by ghee. Like wise, **Snaana** or bathing from a well, or a **Sarovara**, a river by taking the **Panchaakshatri Mantra** viz. ‘**Om Namah Shivaaya**’ would nullify a ‘**Brahmahatya dosha**’ or one of the **Maha Patakaas** or the Five Great Sins. **Pratahkaala Darshana** of **Shiva Linga** provides ‘**Uttama Gati**’ or **Celestial Travel** while the **Evening Darshan** bestows **Yajna Phala**.

Shivaarchana Vidhi: As the **Munis** at **Nimisha Forest** requested **Suta Maharshi** to briefly describe the **Vidhaana** of **Shiva’s ‘Archana’** or worship, especially by ordinary persons with limited knowledge and comprehension, since even those who performed **Tapasya** for thousand years by **Maha Munis** and **Maha Siddhas** failed to glimpse **Shiva Tatwa**, let alone **Shiva**! Indeed **Suta Muni** emphasised this fundamental issue since **Shiva Darshana** would not be possible without **Shraddha**, **Bhakti** and conviction. Those who perform worship without the preceding virtues might perhaps end up in a futile exercise and their worship might attract even negative results! If a person resorts to **Shiva Puja** for Public Show with contradictions in mind and negativism/ disbelief in thoughts, then that Person without **Bhakti** and **Puja** is an offender and might perhaps end up as a **Piscacha**; if such a person persists doing **Puja** again and again without even a semblance of trust and faith-let alone **Bhakti** or devotion- then he could convert himself as a **Raakshasa**. Such a faithless person who does not observe minimal traits in the context of eating and drinking while resorting to **Puja** might as well be born as a **Yaksha** or worse. Now on to the **Archana Vidhi**: **Gayatri Mantra** is the Main Gate by which **Maha Deva Puja** gets easier; after performing **Gayatri**, **Shiva Linga** should be installed and purified with sacred waters; a **Bhakta** should then resort to treat the **Linga** with **Padya**, **Aachamana**, **Abhisheka** with water first, then with milk, ghee and curd; this would be followed by ‘**Panarabhisheka**’ or repeat **Snaana** to the **Linga**; **Kasturi** and **Kesar** are to be applied to the **Linga**; **Vastrapam** and **Yajnoopaveetam** should be offered; variety of flowers and **bilwa** (wood apple) leaves aplenty be decorated all over the Sacred **Linga** and around and then perform **Puja** with **Kamal/Lotus**, **Kannera pushpa**, **Vakula** flowers, **Champaka** flowers, and so on. **Dhupam** and **Deepa Darshana** would be followed before **Naivedya**. By way of **Naivedya** / **Bhog**, cooked rice be offered in various tastes and condiments, as also **Bhaksya**-**Bhojya**-**Lehya**-**Choshya** and **Paaneeeyaas**. After **Tambula** (betel leaves and scented powders), **Pradakshina** and **Dakshina** to **Brahmanas** engaged in the **Puja Vidhi** would be followed and as a finale, **Punah Prarthana** and Recital of ‘**Mantra Pushpa**’ or the Vedic Hymn viz. *Yopaam Pushpam Vedaa etc.*

Maheswara should be pleased and gratified with such worship comprising ‘Shodasopachaaraas’ or Sixteen Services viz. Dhyaana-Aavaahana-Aasana- Paadya- Arghya-Achamaneeya- Snaana-Vastra- Yagopaveeta-Gandha- Pushpa-Dhupa-Deepa-Naivedya-Taambula / Dakshina,Pradakshina-Saashtaanga. Incidentally, Deepaaraadhana is an essential component of the Shivaaraadhana: Deepa Vrikshaas, Deepa Maalaas and Deepas made of brass, copper, silver and gold constitute an integral part of worship especially during Kartika Month; Formal Pujas all through the month are the highlights when Shiva Temples are full of happenings with Maha Nyaasaas, Rudraas, Rudra Gayatris, Abhishekaas, Upavaasaas or Fastings and austerities. Besides Shiva, Devi Parvati, Ganesha-Kartikeya and Nandi, pujas are also performed to Gayatri and Vishnu and Panchaakshari Mantra and Pranava -naada are recited with ecstatic devotion and dedication. [Linga Purana]

Shiva Bhakti, Shiva Shakti, Shiva Tatwa and Shiva Tandava

Parama Shiva asserted: *Naaham Tapobhivividhairna Daanena na chejyayaa,Shakyo hi Purushair jaaturmutey Bhaktiamanuttamaam/* (I am always realisable by **Bhakti** or Pure Devotion and not necessarily by Tapasya, Daana or Charity and Yagnaas!) *Na madbhaktaa vinashyanti madbhaktaa veeta kalmashaah, Aadaavetat pratigjaanam na mey bhaktah pranashyati/ Patram Pushpam Phalam toyam madaaraadhana kaaranaat, Yo mey dadaati niyatah sa meyBhaktah Priyomatah/*(My Bhaktaas would never be destroyed nor harmed but would be washed off their sins as I took a vow that my Bhaktas are protected. Bhaktas are merely required to perform my Puja with utmost sincerity and offer leaves, flowers, fruits and even water as I would be pleased).

Shiva Shakti: *Aham hi Jagataa maadou Brahmanaam Parameshthinam, Vidhaaya dattavaan Vedaanaseha anaatmanih srutaan/Ahamevahi Sarveshaam yoginaam Gururavyayah,Dhaarmika –naam cha goptaahey nihantaa Vedavidwishaam/ Aham vai Sarva samsaaraan mochako yoginaamiha,Samsaara hetureyvaaham sarva Samsaara Varjitah/* (I had in the beginning created Brahma and gave him Vedas as the Guidelines; I am also the Yoga Guru and provided protection to the Virtuous Persons and punished those who negated the values enunciated in Vedas; and I am the liberator of Yogis, the Cause of Samsara and yet also displeased with Samsaara.) *Ahamevahi Samhartaa Srashtaaham Paripaalakah,Maayaavi Maamikaa Shaktirmayaa Loka Vimohini/ Mamaiva cha Paraa Shaktiryaa saa Vidyoti geeyatey, Naashayaami tayaa Maayaam yoginaam hridi samsthitah/ Aham hi Sarva Shaktinaam Pravartak nivartakah,Adhaara bhutah sarvaasaam nidhaanamamrutasya cha/ Ekaa sarvaantaraa Shaikih karoti vividham Jagat,Aasthaaya Brahmano rupam manmayee madadhishtitaa/ Anyaa cha Shaktirvipulaa Samsthaapayati mey Jagat, Bhutwaa Naaraaya - nonanto Jagannaadho Jaganmayah/Triteeyaa Mahati Shaktirnihanti sakalam Jagat,Taamasi mey samaakhyaataa Kaalaakhyaa Rudra Rupini/* (I am the ‘Maayavi’ or the Great Magician and my Shakti is Maya who is the Top Temptress of the World. Parashakti is my product and is known as Vidya; I stay in the hearts of Yogis and counter the Maya ; All types of Shakti emerge from me and also submerge into me!) Shiva stated further: I am the ‘Adhaara’ or the Huge Hold of the Prime Shakti; One facet of that Shakti is Brahma the Srashta; my secondary Shakti is identified as Jagannadha Narayana.; the Third Ramification is Taamasi Shakti viz. Rudra-Kaala Shakti, which terminates the Creation). *Dhyanena maam prapashyanti kechirjnanena chaaparey, Aparey bhakti yogena chaaparey/Sarveshaameva bhaktaamaamishtah Priyatara mama, Yohi jnaanena maam nitya maadhaaraahyayati nyaayathaa/Anye chaye trayo Bhaktaa madaara - adhana kaankshinah,Teypi maam praapunanteva naavartantey cha vai punah/*(Some persons seek my Darshan through Dhyaana or meditation, some by Jnaana, but those by Bhakti are most dear to me and they would have no re-birth).

Shiva Tatwa:

Mayaa tatamidam krutnam Pradhaana Purushaatmakam,Mayyeva Samsthitam Vishwam mayaa sampreryatey Jagat / Naaham prerayitaa Vipraah Paramam Yogamaashritah, Prerayaami Jagatkrutsna - metadyo Veda somrutah/ Pashyaamaseshamey Vedam Vartamaanam Swabhaavatah,Karoti Kaalo Bhagavaan Mahayogeshwarah swayam/ Yogah samprochyatey yogi Maayaa Shaastreshu Sooribhih,

Yogeshwaro sou Bhagavan MahadevoMahaan Prabhu/ Mahatwam Sarva tatwaanaam Paratwaan Parameshthinah, Prochyatey Bhagavan Brahmaa Mahaan Brahmamayomalah/ Yo maamevam Vijaanaati Mahayogeswareswaram, So Vikalpena Yogena yujjatey naatra samshayah/Soham prerayitaa Devah Paramaananda maashritah, Nrityaami Yogi satatam yastad Veda sa Vedavit/ Iti guhyatamam Jnaanam Sarva Vedeshu nisthitam, Prasanna chetasy deyam Dharmakaayaahitaagnaye/ (My Purusha Swarupa is spread all over and the Samasara in totality is prompted by it. Yet I am always engrossed in Yoga and as such am not the Prompter either; indeed this is the key secret and those who realise this know every thing. As far as I am concerned, I do note the evolutions of the lives of the Beings and keep analysing the changes no doubt; but whatever actions need to be taken are performed Bhagavan Kaala himself. Vidwans of Shastras use the nomenclature of Maya and attribute it to the Maha Yogeshwara himself; Paramatma is far above and distinct Tatwas yet at the same time significance of Tatwas is hidden in Bhagavan! Those Maha Yogeshwaras visualise that Bhagavan is perhaps in Nirvikalpa Samaadhi and even the prompting of actions are not done by him! This indeed appears to be the Guhya Jnaana unsolved and appears to have been hidden still in the unknown depths of Vedas! Perhaps the solution is left in the tranquil imagination of Dharmic and Ever engaged Agnihotris!

ShivaTandava (The Cosmic Dance of Maha Deva)

Veda Vyas described Shiva Tandava on the clear skies along with Vishnu when Maharshis visioned as a feast to their eyes and to the full contentment of their life-time. Those Maharshis who imagine Shiva's sacred feet in their imagination and get freed from their fears arising from their ignorance had the fill of their ambition; indeed they had actually seen and heard most memorable action with reverberating sounds across the skies! They visioned Parama Rudra with thousand resplendent heads, hands and feet with matted hair, half moon on his head, tiger skin as his clothing, huge hands swaying Trishula, Danda held in palms, Three Eyes of Surya, Chandra and Agni representing Three Vedas, Three Gunas, Tri Lokas; his physique encompassing the Brahmanda; producing 'Agni Jwaalaas' from each thumping of his dancing feet and with an awesome and frightening body profile! The Brahmavaadis had actually seen with their inner eyes while Maha Deva was being worshipped by Brahma, Indra and Devatas besides Yogis and Maha Munis with their heads down, feet prostrated and hands folded kept on their heads; they all witnessed glimpses of Narayana also taking part in the Cosmic Dance. Sanat Kumara, Sanaka, Bhrigu, Sanatana, Sanandana, Rudra, Angira, Vamadeva, Shukra, Atri, Kapila and Marichi had all witnessed too the Celestial Scene and thanked themselves with exclamations of 'Dhanya' or applauses of rare and fortunate blessings! As the Tandava was in progress, there were echos of Omkara and Veda Mantras and the enraptured Maharshis resorted to Stuti as follows: *Twamekameesham Purusham Puranam Praneshwaram Rudramananta yogam, Namaama Sarvey Hridi Samnivistam Prachetasam Brahmamayam Pavitram/ Twaam Pashyanti Munayo Brahmayonim Daantaah Shaantaa Vimalam Rukmavarnam, Dhyaatwaatmasthanachalam swye Sharitey Kavim Parebhyah Paramam tatparamcha/ Twattah prasutaa Jagatah Prasutih Sarvaatmabhustwam Paramaanubhutam, Anoraneeyaan Mahato Maheeyam swatmeva Sarvam pravadanti Santah/ Hiranya - garbho Jagadantaratma twattodhijaatah Purushah Puraanah, Sanjaayhamano bhavataa visishto yadhaavidhaanam sakalam sasarja/ Twatto Vedaah sakalaah samprasutaa-stwayyevaantey samsthitim tey labhantey, Pashyaamastwam jagato hetubhutam nrityantam swey hridaye samnivistam/ Twayyai Vedaah bhraamyatey Brahma chakram Maayaavi twam Jagataamekanaathah, Namaamastwaam sharanam sampraannaa Yogaatmaanam chipyanti Divanrittyam/ Pashyamastwaam Paramaakaasha madhye nrityatam tey Mahimaanam smaraamah, Savaatmaanam bahudhaa samnivistam Brahmaanandamanu bhuyaambhuya/ Omkaarastey vaachako Mukti beejam twamaksharam Prakrutai gudha rupam, Tatwaam Satyam pravadanteeh Santah Swayamprabham bhavato yatprakaasham/ Stuantitwaam Satatam Sarva Vedaa Namanti twamrishayah ksheena doshaah, Shaantaatmaanah Satyasandhaa Varishtam vishantitwaam yatayo Brahma nishthaah/ Eko Vedo Bahu shaakho hyanantastwaameyvaikam bodhayatyeka rupam, Vedyam twam sharanam ye prapaanaasteshaam Shaantih Shaswati netareshaam/ Bhavaaneeshonaadi – maamstejoraashir Brahmaa Vishwam Parameshthi Varishthah, Swaatmaanada manubhuyaadhishete Swayam Jyotirachalo nitya muktah/ Eko Rudraswam karisheeha Vishwam twam*

paalayasyakhilam Vishwarupah, Twaamevaantey nilayam vindateedam Namaamaswaam sharanam samprapannah/ Twaamekamaahuh Kavimeka Rudram praanam brihantam Harimaghimeesham, Indram mrityu -manilam chenitaanam Dhaataaramaadityamanekarupam/ Twamaksharam Paramam Veditavyam twamasya Vishwasya param nidhaanam, Twamavyayah Shaswata dharma goptaa Sanaatanastwam Purushottamasi/ Twaamekamaahuh Purusham Puraanamaadityavarnam Tamasah parastat, Chinmaa -tram avyaktam achintyarupam Swam Brahma shunyam Pratakritim Nirgunam cha/ Yadantaraa Sarva -midam vibhaati yadavyayam nirmalamekarupam, Kimapyachintyam tawa rupame -tatam tadantaraa yatpratibhaati Tatwam/ Yogeshwaram Rudramanata Shaktim paraayanam Brahmatanum pavitram, Nanaama Sarvey Sharanaarthinastaam praseeda bhutaabhipatey Mahesha/ Twad paadapadma smarana -adasesha samsaara beejam vilayam prayaati, Mano niyamyapranidhaaya Kaayam Prasaada -yaamo vayamekameesham/ Namoh Bhavaayastu Bhadbhavaaya Kaalaaya Sarvaaya Kapardine tey Namognaye Deva nama Shivaaa! (We pray to Ishwara, Purana Purusha, Praneshwara, Ananta Yoga Rupa, Hridaya Nivishtha or present in heart, Pracheta or responsible in-charge; and Brahma Maya; you are the Controller of Senses, Shanta, Achala, Nirmala, Swarna Swarupa, Para and Tatpara. You are the Creator of Samsara, Atma Swarupa and 'Anu' rupa or of the Form of an Atom; Paramatma! Indeed you are the Minutest and the Grossest; Brahma the Hiranya garbha and the Srashta of the Universe is engrossed in prayers to you; indeed, you are the 'Vedotpanna' or Creator of Vedas besides being the Preserver and the Destroyer. We can witness your Cosmic Dance in the center of the Sky; you are the Jagat Kaarana; the Regulator of Brahma Chakra; Mayavi; the Unique Swami of the Jagat; we are able to enjoy glimpses of your profile and are thrilled at the feast to our eyes. Paramatma! Your Omkara Vachaka is the seed of Mukti and is secretly absorbed in Prakriti; Sages call you as Satya Swarupa and Swayam Prakaasha; all the Vedas and Scriptures never tired of your magnificence; Rishi ganaas are always engaged in commending you while Yatis with Brahma nishtha try to enter into the glow of your profile! The several branches of Vedas and Scriptures stress repeatedly about the Infinity and Singularity of Your Swarupa or the Uniqueness of your Mahatmya as also the extreme plurality of your manifestations; but they fail to realise you and as such seek their unqualified protection and security. That feeling itself provides great peace of mind and contentment. Ishwara! You are the Anaadi or without a beginning; the Fund of Illumination; Brahma; Vishwarupa; Parameshthi; and Varishtha. Maharshis do experience pointers and hints of your glorious splendour and perform hard endeavour to enter near your orbit. We seek refuge into you Rudra the Srashta- Sharanya and Samhaara. You are commended as Adviteeya, Kavi, Eka Rudra, Praana, Brihat, Hara, Agni, Esheara, Indra, rityu, Anila, Chekitana, Dhata, Aditya, and Aneka rupa. You are Aninaashi or Perpetual; Parmaashraya or the Greatest Sanctuary; You are Avyaya, Shaswata, Dharma Raksha, Sanatana, Purushottama; Vishnu and Chaturmukha Brahma; Vishwa Naabhi, Prakriti, Pratishtha, Sarweswara and Parameshwara! You are addressed as Purana Purusha, Aditya Varna, Tamogunatita, Chinmatra, Avykta, Achintya Rupa, Aakaasha, Brahma, Shunya, Prakriti and Nirguna. It is due to you Mahadeva that the Universe gets illuminated and all the Tatwas are displayed. Our humble salutations to you Parama Yogeshwara, Brahma Murti, Ananta Shakti Rudra, Ashraya Swarupa, Bhutaadhipati, Mahesha! Even a thought about you would uproot the seed of Karma and the cycle of Janma- Mrityu. The two regulatory deeds of controlling Mind and Thought as also physical restrictions would indeed take one to step fast to Maheshwara. Our greetings to you Bhava, Bhavodbhava, Kaala, Sarva, Jatadhari, Agni Rupan Shiva, and Shiva the most Auspicious!!) As the Maharshis eulogised to Shiva, the latter displayed his Viraat Swarupa along with the Full Form of Four Arms with Shankha- Chakra-Gada-Saranga and his typical and alluring smile!

Unfolding of Ishwara 'Vibhutis' (faculties) and concepts of Pashu-Paasha-Pashupati

Parameshwara addressed Maharshis and explained about his own Vibhutisas follows: *Paraat Parataram Brahma shasvatam nishkalam dhruvam, Nityaanandam Nirvikalpam taddhaama Paramam mama/* (My Supreme Destination is far beyond 'Paraatpara', Brahma, Everlasting, Spotless, Steady, Blissful and Nirvikalpa / State of Oblivion): He is the Swayambhu Brahma among Brahmajnaanis; Avyaya Deva Hari among Mayavis; Parvati among yoginis; Vishnu among Dwadasa Adityaas; Paavaka among Ashta Vasus; Shankara among Ekaadasha Rudras; Garuda among birds; Iravata among elephants; Parashurama among

‘Shastraadhaaris’ or weapon holders; Vasishtha among Rishis; Prahlada among ‘Sura dweshis’ or the Detestors of Devas; Vyaasa among Munis; Vinayaka among Shiva Ganaas; Veerabhadra among the Valiant; Sumeru among Mountains; Chandrama among Nakshatraas; Vajraayudha among diamonds; Satyanarayana among Vratas; Anantadeva among serpents; Kartikeya among ‘Senaanis’ or Chiefs of Soldiers; Grihastaashrama among the Ashramas; Maheshwara among Ishwaraas; Maha Kalpa among Kalpaas; Satya Yuga among Yugas; Kubera among Yakshaas; Veeraka among Ganeshwaraas; Daksha among Prajaapatis; Nirruti among Rakshasaas; Vayu Deva among the Balavaans and Pushkara among Dwipaas. Shiva further states: I am a lion among animals; Dhanush among Yantraas; Sama Veda among Vedas; Shata Rudreeya among Yajurmantras; Savitri among the Japa Mantras; ‘Pranava’ among the confidential Mantras; Purusha Sukta among the Veda Suktas; am the Jyeshtha Saama among Saama Mantras; Swayambhu Manu among those who know the meanings of all Vedas; Brahmaavarta among various Deshas; Amimukta among Kshetras; Atma Vidya among the Vidyas; Ishvara Jnaana among ‘Jnanas’; ‘Aakaasha’ among Pancha Bhutas; and Mrityu/ Yama among Satwaas. Parama Shiva then annotated the words of Pashu-Paasha-Pashupati as follows: *Vidyanaamaatmavidyaaham Jnaanaamaishwaram param, Bhutaanaamasmyaham Vyoma Satvaanaam Mrutyurevacha/Paasshaanaa masmyaham Maayaa Kaalah Kalayataamaham, Gateenaam Muktirevaaham Pareshaam Parameshwarah/Atmaanah Pashavah Proktaah Sarvey Samsaarvartinah, Teshaam Patiraham Devah smrutah :Pashpatirbudhaih/Maayaa paashena badhnaami Pasunetaan swaleelayaa, Maameva mochakam praahuh Pashnaam Vedavaadinah/Maayaa paashena badhnaanaam mochakonyo na Vidyatey, Maamrutey Paramaatmaanam Bhutaadhipatimavyayam/* (I am Parameshwara who is the Maya among **Paashaas** or the hard rope strings, Kaala or the Mrityu among the destroyers and among the Pathways the destination of Mukti; You should realise that the Most Lustrous and the Mightiest ‘Satwa Padaartha’ or the Virtuous Entity is myself and am the highest powerful provocator of actions among all of the **Pashus** or Jeevaas / Beings in the Universe is myself; as the Beings in Srishti are Pashus, I am indeed the **Pashupati**. I tie up the Pashus with Paashaas for fun; Vedagnaas seek to help release the Pashus from the ‘Samsara Paashaas’ and are called the facilitating ‘Mochakaas’ or Helping Liberators as I tie them all with the strong strings from their birth to death. Let it be made clear that there could be none else that might liberate from these Paashaas excepting Paamatma the Eternal. The twenty four Tatwaas, Maya, Karma and Tri- Gunas all put together hold the Jeevas or Pashus as ‘Paashaas’ are enforced by Pashupati. The Tatwas are Manas or Mind, Buddhi or thought , Ahamkara or Ego, Prithvi, Jala, Vaayu and Akasaha; Ear, Skin, Eyes, Tongue, Nose, the two Marmendriyas, hands, feet, voice, shabda, sparsha, Rupa, Rasa, and Gandha which are all a part of Prakriti and the rest are all Vikaras or aberrations. There are two kinds of Paashaas viz. Dharma and Adharma besides the Karma bandhana; Avidya, Asmitaa or Ego, Raaga , Dwesha, Abhinivesha or attachment –these Five are constant Paashaas called Taatvika bandhanas. Maya is stated to be the root of these bandhanas. Mula Prakriti, Pradhana, Purusha, Mahat, Ahamkaran are all manifestations of Sanatana Deva; he is the one creating bandhanaas; he is the Paasha-Pashu-and in the final analysis, he is the Pashupati! (Kurma Purana)

‘Shiva Lingodbhavana’ (The origin of Shiva Linga) and its worship

Dharma was the ManasPutra of Brahma and the former who was married to one of the daughter of Daksha Prajapati named Murti gave birth to four sons viz. Hari, Krishna, Nara and Narayana. Of these Hari and Krishna took to Yogaabhyas while Nara and Narayana practised Tapas at Badarikaashrama. Indra was unnerved by the severe Tapasya of Nara- Narayana and deputed Rambha and some other Apsaraas along with Kama Deva and Vasanta Ritu. Kama Deva released an arrow named ‘Unmadan’ which literally meant frustrating or maddening. Shiva got restless with obsession and passion with feelings of great void in the absence of Sati Devi and like a lunatic went around bathing in Yamuna and many Rivers, Tirthas, Sarovaras, flower gardens, mountain peaks and enchanting forests, sometimes singing songs of sorrow missing Sati and sometimes crying for her. Finally he met the son of Yaksha King Kubera called Paanchaalika and asked him to take over the Unmadana Astra of Kama Deva as he only could absorb it since he had the history of resisting even more powerful Astras like Vijrumbhana, Santaapana and Unmadana; in return, Shiva said that he would bestow the boon to the Yaksha viz. in the Chaitra Month, all the Beings in the World

including children, youth and the elderly would worship him as also sing, dance and play vocal and instrumental music and that he would be reputed as Panchakilesh everywhere. Having become free from the after effects of the attack by Kamadeva of the ‘Unmadini’ arrow, Bhagavan Shiva then moved freely from place to place, although avoiding another attack by Kamadeva. In the course of his wanderings, Mahadeva reached Vindhyaachala and entered Daaruvana where the Ashramas of illustrious Maharshis existed. Except Pativratas like Anasuya and Arundhati, all the wives and daughters of Maharshis got infatuated with Parama Shiva who was naked and had such mesmerising body features and enchanting looks; in fact the females of Daaruvana followed him like lunatics. Maharshis of Daaruvana were in great rage: *Tadastu Rishaye drishta Bhargavaangaraso Muney, Krodhhan -vitaabuvansarvey Lingosyapatataa Bhuvi! Tatah papaat Devasya Lingam Pruthveen Vidaarayan, Antardhaanam Jagaamaatha Trishul Nilalohitah/* (The Maharshis like Bhargava and Angirasa cursed Mahadeva to let his Linga fall on Earth; as soon as he received the Shaapa, Shiva disappeared to Rasatala and started creating havoc to the whole world and shook away the Earth, mountains, Rivers and Seas and commenced destroying Rasatala upwards. Brahma by his Hamsavahana and Vishnu by his Garuda vahana ran to the Place where Shiva Linga Patana or his Linga fell and traced Shiva’s presence in the Patalaas and extolled him as follows: *Namostu tey Shuapaaney Namostu Vrishabhadwaja, Jeemutavaahana Kavey Sharva Traibaaka Shankara/ Maheshvara Maheshaana Suvarnaaksha Vrishaakapey, Daksha Yagna kshayakara Kaalrupa Namostutey/ Twamaadirasya Jagatsarvam Madhyam Parameshwara, Bhavaanantascha Bhagavan Sarvagastwam Namostutey/* Having eulogized Parama Shiva as above, both Vishnu and Brahma overruled the curse of the Maharshis of Daaruvana and requested Shiva to take back his Linga again. Shiva agreed to do so only on the condition that his Linga was worshipped by one and all and both Brahma and Vishnu readily agreed; in fact Brahma materialised a golden Linga called Jagat Pradhaana and performed puja to Shiva’s feet at once as others followed suit viz. Krishna worshipped a black coloured Linga called Urjita and did puja to Shiva’s head; Sanaka, Sanandana, Sanatana and Sanat Kumars worshipped Shiv’s heart named as Jagadwati; Sapta Rishis called Darbhmayi Linga as Vishwa Yoni; Narada named the Linga called Jagatvija as ‘Ákaasha’; Indra prayed to a Diamond Linga called Jagatvida; Surya worshipped a copper Linga called Vishwasruga; Chandra performed Puja to a Pearl Linga called Jagatpati and so on.. Shiva then acquired the names of Shaivaites, Pashupataits, Kaalamukhyaas and Bhairavas by different Shiva Bhaktas; Shakti Rishi, the son of Vasishta Muni as also Shakti’s sishya named Gopayan spread the cult of Shaivism; Bharadwaja Rishi and Somashekhar King Rishabh were the pioneers of Maha Pasupatya; Maharshi Apastamba initiated Kalamukha Sampradaya; and Yaksha King Kubera venerated Shiva in the sampradaya of Kaapaalikas or Bhairavaas. Yet Kama Deva persisted his efforts to pester Maha Deva and used ‘Santaapa Astra’ named floral arrow and as he was enraged, Shiva opened his Third Eye as Kamadeva got burnt off and got re-materialised as ‘Ananga Deva’ thanks to the merciful Mahadeva. It was that Ananga who was sent by Indra to disturb the attention of Rambha and other Apsaras like Rambha along with Kamadeva and the Vasanta Ritu referred to above so that Dhara Deva’s sons Nara Narayana Munis. The smiling Narayana Rishi who was least disturbed by these so-called diversions ushered in by the Apsaras and others in the Troupe created from his thighs an astonishingly beautiful Apsara named **Urvashi** and asked Rambha and other Apsaras- who actually came to tempt Nara Narayana Rishis at the instance of Indra to treat Urvashi as a return- gift to Indra since Urvashi too was worthy of joining the corps of Apsaras! The Apsaras returned to Indra and narrated the greatness of Nara Narayana Maharshis and Indra was felt too small since he foolishly under-estimated the magnificence of the Maharshis; Indra also felt bad that in this context he involved Kama Deva who provoked no less a Personality as Maha Deva himself and as a result lost his very existence but of the mercy of Shiva! (Vamana Purana)

Dwadasha Jyotir Lingas:

Kedaro Himavatprushthe Daakinyaam Bhimasankarah /Vaaranaasyam cha Viswestriumbako Gautami thatey/ Saurashtrey Sommanathasva Srisaile Mallikarjunah / Ujjainyam Maha Kala Omkare cha Amaresvarah / Vaidyanathaaschitha bhumo Nagesho Daarukaananey / Sethu bandhe cha Ramesho Ghrusneswara Siva lingo/Avatara Dvadasakamethchhambhoh Paramatmana/

Nandiswara in Shiva Purana described the Most Celebrated Twelve Jyotirlingas of Maha Deva as follows: Kedarnath in Himalayas, Bhima Sankar in Dakinya, Visweswara in Varanasi, Triambaka on the banks of River Gautami, Somnatha in Saurashtra, Mallikarjuna in Sri Sailam, Maha Kala in Ujjain, Amareswara at Omkara, Vaidyanatha in Chitha Bhumi, Nageshwara at Daruka, Rameswara at Setu Bandhana, and Ghrishneswara.

[Kedarnath in Uttaranchal, Bhima Shankar near Pune in Maharashtra, Visveswara in Varanasi, Somnath in Gujarat, Srisailam in Andhra Pradesh, Maha Kala in Ujjain in Madhya Pradesh, Omkara also in Madhya Pradesh, Vaidhyanath at Deogarh (Bihar), Nageshawara near Dwaraka in Gujarat, Rameswara in Tamilnadu, and Ghrishneswar near Ellora Caves in Aurangabad in Maharashtra]

There are some claims and counter claims of the geographical situation of some of the Jyotirlingas and one might possibly visit these Places too possibly!

Kedareshwara:

Flanked by breath taking views of snow-clad peaks of Himalayas at a height of 3585 m from Sea level on the banks of River Mandakini, Kedareshwar is the highest point where Maha Deva's presence is indeed felt in the manifestation of a famed Kedareshwara Jyotir Linga as spread out as a fairly large expanse of black stone with an inclined elevation in the middle portion. Being inaccessible excepting by a difficult 14km trek by foot, or horse back or 'dolis' (palanquins) carried by two or four humans from Gaurikund, the Temple is open only during end April through November since residents, let alone pilgrims, have little access to the Mountain Top Temple during heavy snowfall in the intervening period. [A helicopter service is available now from Agastya Muni to Phata to reach Kedarnath]. The incarnations of Lord Vishnu in the form of two Sages Nara and Narayana meditated to Bhagavan Siva for several years and as the latter appeared and said that the incarnations of Vishnu Himself executed the penance without any basic reason excepting the welfare of humanity and thus agreed to manifest Himself as a Jyotir Linga at that hallowed place. Nara and Narayana are believed to have assumed their forms as hallowed mountains nearby. According to Puranas, Pandavas performed penance at the Temple and even in the opening Hall of the Temple at the entrance of the Sanctum, there are idols of Pandavas, Lord Krishna, Nandi and Veerabhadra. The belief is that Pandavas were chasing a Bull- Lord Siva Himself- and Bhima continued the chase to subdue the animal by holding its tail and the Pandavas attained Salvation finally from the Temple surroundings. It is also believed that Adi Shankara attained His Salvation from this Place and there is a 'Samadhi' of His behind the Temple. A distinct feature at the entrance gate of the Temple is the head of a man carved in a triangular stone as fascia and a similar triangular fascia is displayed in another Temple where Siva-Parvati wedding was fabled to have taken place. 'Udakmand' is mentioned in Siva Purana as a union of Seven Seas and its water is everfresh. In fact the Homa Kund of the Wedding is also visioned alive. On way to Kedar a number of Pilgrimage Centers dot the route including Agastyamuni, Ukhimath, Phali-Pasalat Devi, Kalimath, and Triguni Narayan not far from Sonprayag. Vamana Purana explained the Origin of Kedara Kshetra vividly: Maha Deva performed deep and extensive tapasya on the top of Himalayas to refresh himself as also for Loka Kalyan or to ensure propitiousness to the entire Universe. During the Tapasya, there were fiery sparks from his 'jatajutas' or the thick layers of his hair and fell as huge and heavy boulders on Earth. From the boulders that fell, Kedara Tirtha got materialised and Rishis commenced to reside there and by the grace of Mahadeva a Shiva Linga got materialised. Yatris visited the Kshetra atleast for six months a year since it was difficult and unworthy of stay due to

heavy snow and cold. Mahadeva blessed and granted fulfillment of devotees who observed fastings, snana, daana, homa, japa and pitru shraddhas and worship and their acts resulted in multiplier returns. In fact Devas came to worship the Shiva Lingam after taking holy dips in Kalindi River (Yamuna) the daughter of Surya Deva. Thereafter Maha Deva disappeared deep inside the depths of the River for a very long time and various Lokas and Samudras got disturbed and even Nakshatras dropped down from the Sky. Devas approached Maha Vishnu in Yoga Nidra on Ksheera Sagara. Meanwhile a Danava named Mura, who was the son of Kashyapa Muni and Danu the daughter of Daksha Prajapati, performed such unusual Tapasya to Brahma and secured a peculiar boon that whosoever would touch would die. Deva and all other Celestial Beings like Gandharva, Yakshaadis got rattled and Mura challenged Yama Dharma Raja who in turn directed him to challenge Jagannadha Chatur Murti resting on the Ocean of Milk. Danava Mura reached Jagannadha who asked Mura to enter into a duel. Mura never expected this defiant reply and got confused with Vishnu Maya and muttered: 'how, where and who'. Swiftly enough, Sudarshana Chakra sliced off the neck of Mura thus earning the encomium of Murari. It was at that juncture that Devas arrived at Ksheera Sagara stating that Maha Deva's whereabouts were unknown. Vishnu along Devas enquired of Devi Parvati, Ganesha, Kumara, Nandi and so on. Then he instructed Devas to observe Tapta Kruccha Vrata for three days each by consuming hot water, hot milk, hot ghee and on the last three days only Vahu bhakshana followed each day by Abhishakas to Maha Linga at KedaraTirtha with sixty five pitchers of curd, thirtytwo pitchers of ghee, sixteen full of pitchers of Pancha gavya, eight ghadas of honey, two hundred pitchers of Kalindi's sacred water, one hundred eight pitchers of Gorochana, Kumkuma, chandana, butter as also puja of Mandara, Harashringara, Agar, dhupa, naivedyas with the recitation of Rigvedantargata pada krama of Shata Rudreeya. At the end of such severe penances, Indra and Devas visioned a Unified Shiva-Vishnu Swarupa!! Having realised their folly that Shiva and Vishnu were one and the same, Devas and even Brahma moved back to Kurukshetra and discovered Parama Shiva inside the water and hailed the Sthaanu Maha Deva and prostrated before him to withdraw from the Tapasya and bless them all and the Lokas!

Most of the Yatis do not invariably halt over at the intermediate places like Gangotri, Yamunotri, Deva Prayag, etc. and after Haridwar and Rishikesh proceed to Badari/Kedar. This is particularly so since there is a motorable road from Jyoshimutt. It is in respect of those Yatis intending to visit Badrinath that halt at Jyoshimutt while those going to Kedar first prefer halting at Rudra Prayag and trek up to Kedar generally. Of course the context differs in respect of trekking from Rishikesh to either of the destinations first. From Deva Prayag to Srinagar-different from Srinagar of Kashmir-there is a Kamaleshwar Maha Deva Mandir and the legend states that Devi Durga terminated a cruel Kolasura with her 'Dhanush'(Bow and arrow) and there still is a bow shaped Dhanush Tirtha; Lord Rama worshipped Devi Durga here with Sahasra Kamalas or thousand lotuses but Shankara hid the thousandth lotus but Rama replaced it with his right eye in the worship unhesitatingly! From Srinagar to Rudra Prayag just away by a mile is the famed and picturesque Sangam of Alaknanda and Mandakini Rivers. It is at this point, that the ways to Badari and Kedar depart from each other where Sage Narada is stated to have eulogised Parama Shiva with his prowess in 'Sangeeta' where a Shiva Mandir is in place. From Rudra Prayag to Kedarnath the path along Mandakini are the places named Chatouli / Suryaprayag or Surya Deva's meditation point- Agastya Muni Mandir-Chhota Narayana mandir with Rudraksha trees- Chandrapuri with Chandrashekhara-Durga Mandir-Bhiri with Bhim Mandir-Gupta Kashi where King Banasura the son of Bali Chakravarti of Vamanavatara fame and Banasura's daughter Usha signified by Ushimutt nearby and Usha's husband was Aniruddha the son of Lord Krishna and Devi Rukmini. Gupta Kashi is also the abode of Ardha-

Naareshwara Shiva seated on Nandi Deva and there is a flow of Kunda or pond nearby stated to be a mix of Ganga and Yamuna. In Nala, Lalitha Devi Mandir is popular and this Devi was worshipped by King Nala. Narayana koti just away by a mile from Nala on the banks of Saraswai River are Narayana Mandir and Kalimutt the latter as worshipped by Kalidas the Scripter of Abhijnana Shakuntala, Kumara Sambhava, Megha sandesa and such immortal classics in Sanskrit. Maikhanda which is two miles from Narayana koti is known for Mahishasura Mardini Mandir. Rampur is the next halt three miles away to the trekkers good for night rest with woollen blankets etc even to carry and return basis to Kedarnath. Up the mountain top at Rampur by a four mile difficult terrain is situated the Mandir of Triyugi Narayana with his two consorts Bhu Devi and Lakshmi Devi; this is right along with River Saraswati with its four Maha Kundas called Brahma Kund, Rudra Kund, Vishnu Kund and Saraswati kund. It is stated that Achamana, Snaana, Marjana, Tarpana be performed at the respective Kundas. At the Triyugi Narayana there is an Akhanda Dhuni or Uninterrupted Fire Place where Homa Prakriyas are continuously performed and twigs are fed in the Agni Kunda. Despite the high significance of this Triguni Narayana Mandir which is very tiring to reach, yatris of normal stamina excuse themselves and avoid the peak height, and proceed further to Soma Prayag and reach *Gouri Kund*. The major halt before the eight and odd mile ascent up to Kedarnath is Gauri Kunda where there is a natural hot water Kund to refresh the yatris.

Kedarnath is one of the *Dwadasha Shiva Maha Linga* Abodes as these are as follows: *Kedaro Himavat prushthe Dakinyaam Bhimashankarah, Vaaranaasyaamcha Vishwesraambako Gautami tatey/ Saurashtre Somanathaswa Shrishaille Mallikarjunah, Ujjainaam Maha kaalaa Omkarecha Amareshwarah/ Vaidyanadhascha Bhumo Nagesho Daarukaananey, Setubandhe cha Ramesho Ghrushneshwara Shiva Lingovtara Dwadashashakametcchambo Paramatmana/* (Nandishwara described in Shiva Purana the Most Celebrated Twelve Jyotirlingas of Maha Deva as follows: Kadarnath in Himalayas (Uttaranchal), Bhima Shankar in Dakinya (Near Pune in Maharashtra), Vishwaswara in Varanasi (Uttar Pradesh), Triambika on the banks of River Gautami (Maharashtra), Somanath (Saurashtra / Gujarat), Mallikarjuna in Srishaila, (Andhra Pradesh), Mahakala, Ujjain (Madhya Pradesh), Amareshwara at Omkara (Madhya Pradesh), Vaidyanatha at Deogarh (Bihar)/ Parli (Maharashtra); Nagesha near Dwaraka (Gujarat) or Naganadh (Aoudhya, Maharashtra)/ Jageshwara near Almora, (Uttaraakhanda); Rameshwara (Tamilnadu) and Ghrishneshwara, Aurangabad, Maharashtra).

Kedar Linga is known from times immemorial: In Krita or Satya Yuga, Maharshi Upamanyu is stated to have worshipped Kedara Linga and attained salvation; in Dwapara Yuga Pandavas are stated to have performed Tapasya. Bhagavan MahaDeva assumed the form of Mahisha or a Buffalo and confused Pancha Pandavas at the same time as they were engrossed in Tapasya at different locations of Kedar now reputed as Pancha Kedar by displaying different body parts of the Mahisha viz. at Tunganath displaying hands, Rudranath the face of Mahisha, Mada Maheshwara displaying naabhi or middle portion, and Kalpeshwar his 'jataajuta' or the coarse head hair; the Prishtha bhaga or the hind body part is stated to have displayed at Kedar nadha proper. One legendary account states that Bhima of Pandavas in the course of his Tapasya got disturbed by the appearance of the hind part of the Buffalo, chased it and tried to forcibly hold its tail but the ever potent Maha Deva eluded him and succumbed with severe injuries. Pashupati Nath Temple in Khatmandu in Nepal is stated to have displayed the Maha Mahisha's head portion. In Kedar there is no built up Murti swarupa as such but a raised and reclining dome basically a trikona mountain black stone is worshipped with 'Abhishekas' or oblations with Milk, flowers, fruits, honey, agarbattis or perfumed sticks and so on. Kedar Mandir appears very oriental and typically mountainous with imposing locale surrounded by places like Bhregupantha (Maghna ganga), Ksheera

ganga called Chora thadi thaal, Vasuki thaal, Gugukund, Bhairava Shila. The Mandir displays Pancha Pandava Murtis, Bhima cave and Bhimashila. The half broken exit gate is fabled as the Sacred Gate from which Adi Shankara baled out and flew up to Kailasa. Beautiful white stone life size idols of Shankaraacharya addressing his disciples in the rear portion hall of the Kedar Mandir is in place. Apart from the Murtis of Pandavas, those of Usha and Aniruddha, Lord Krishna, Shiva Parvati and so on too. Around the Mandir in a Parikrama are noticed Amrita Kund, Ishana Kund, Hamsa kund, Retasa Kund, and such other Tirthas.

Most unfortunate havoc of torrential rains, floods, mountain quakes caused thousands of Pilgrims to perish from all over Bharata Desha recently. Indian Air Force deserves kudos for their endless helicopter sorties and saved countless Yatris and so did yeoman service by various Defence Forces and their Wings to have extended the trekkers. Happily the entire Bharat stood up as one to help the survivors as per one's own resources and sincere assistance. May Bhagavan Shankara who assumed a spurt of momentary fury for whatever was his own reason but essentially of the nature of interminable mercifulness, take the victims in his own fold and bless them as Kailasa Vaasis!

Right on the expanse of Himalayas are *Nanda Devi and Maha Mrityunjaya* in the Gadhwal region. Mountain Nanda Devi's top is the world's highest Mount Everest named Gouri Shankar. Yatras are conducted to Gaurishankar every twelve years and enterprising men and woman do join the yatra coinciding Bhadrapada Sukla Saptami. On way are Nandakesari, Purna, Triveni Deval, Nandaapeeth etc. The Legend states that Bhagavati Nanda Devi uprooted several Asuras and purified herself by bathing in Rupkunda. Maha Mrityunjaya of Gadwal region again which is of some fifteen miles hike from Karna – ganga suffered a massive earth quake in the remote past at the time Adi Shankaraacharya in mid 18th century and a Shivaratri Festival has been celebrated there ever-since.

Bhima Shankar:

Located some 110 km from Pune in Maharashtra State in the Ghat region of Sahyadri Hills near the head of Bhima River which merges with Krishna River too, the fifth Jyotirlinga Bhima Shankar is the appearance Maha Siva who exterminated Demon Bhima, son of Kumbhakarna (Ravan's brother). Demon Bhima on knowing from his mother Kartaki wanted to avenge the death of his father by Lord Rama, who was Maha Vishnu's incarnation and performed penance to Lord Brahma to receive boons to conquer even mighty opponents. He defeated Indra and Devas and what provoked Lord Siva most was the tormenting of a great Siva Bhakta King Kamarupeshwara insisting that the latter should pray to himself rather than Siva Linga. As the Demon was about to destroy the Sivalinga by his sword, Lord Siva appeared and destroyed the Demon and His mighty anger caused sweat which flowed as River Bhima. The Jyotirlinga thus manifested is a powerful representation of 'Ardhanariswara' in the Temple provides proof of instant fulfillment of all desires thus attracting thousands of devotees, especially on all Mondays and definitely on Sivaratri festivals. As in certain other cases like at Ujjain, the Swayambhu Jyotirlinga is set at a level lower than the normal Ground; also there is a speciality here that there is a constant flow of water from the Linga! The Bhima Shankar Temple is also associated with the killing of Demon brothers Tripurasuras along with Devi Parvati in Her manifestation as Kamalaja whose temple is also nearby the main Temple. Devi Kamalaja was worshipped by Brahma and hence She was called so. Sakini and Dakini were among those whose contribution was significant in the battle against Tripurasuras and their worship too is performed at the Temple. 'Mokshakund Tirtha', the Holy Waterbody adjacent the Bhimashankar Temple

is associated with Sage Kausika. [Maratha Rulers especially Nana Phadnavis who built the Temple ‘Sikhara’ and Sivaji who made donations to its maintenance were intensely associated with the progress of this illustrious Temple].

While the above version of the location of Bhimashankar is convincing, Siva Purana which is relevant in the context of the current source states in Rudra Samhita: ‘Dakininam Bhimashankara’ while outlining the broad references of the Dwadasa Jyotirlingas; more clearly the Koti Rudra Samhita states: *Bhimashankara sanjnaastu Shashtha Shambho Maha Prabho/ Avataro Maha leelo Bhimasuravinashanah/ Sudakshinabhida Bhaktam Kamarupeshwaram vrisham / yogaraaksha sadbhutam hatvasaram tha bhakta duhkhadam/ Bhimashankara naamaa sa daakinyam samsthitaha swayam/ Jyotirlinga Siva rupena prarthesena Sankarah/* The sixth incarnation of Shambu and His ‘Leela’ (miracle) was the killing of Bhimasura and saving of King Sudakshina of Kamarup whose grateful prayers resulted in the manifestation of Siva at Dakini. The belief is the Bhimashankar Temple at Bhimapur Hill near **Guwahati** in Assam is the one where the King Sudakshina was saved and the Jyotirlinga was consecrated. Sivaratri is celebrated with pomp and Show in this Temple. Yet another version relates that the Temple of Bhimashankar Jyotirlinga at Kashipur near **Nainital** which was noted as a Dakini Country in the past is the one where the Jyotirlinga appeared. The legend in the Region was that Bhima of Pandava brothers married a Dakini woman named Hidimba and that Lord Siva appeared in that Place as a Swayambhu Jyotirlinga in that Temple area. In this Temple too, there are Idols of Bhairavanath and Devi Bhagavati as also a Temple Tank, called Sivaganga. Siva Ratri Jagarans and Worship are observed with religious fervour and devotion in this Temple too.

Varanasi:

Famed as the Place of Devas that was founded by Bhagavan Siva Himself, some five thousand years ago, Kasi has a hoary legend with age-old reputation worldwide. Varun and Ganga and also Ganga and Assi, flowing in different directions, confluence in ‘Varana-Assi’ or Varanasi. Euologised in several Scriptures like Rig Veda, Puranas and Epics, Varanasi was the Capital of Kasi King three thousand years ago and was reputed even by then as the capital of Religion, Education and Arts. The City covers some five kilometers of the Holy and Everflowing Ganges on its banks attracting lakhs of Pilgrims every year as the Ultimate Destination of Salvation for Hindus of all faiths and several other religions especially Buddhists and Jains. This is the Sacred Spot that Bhagavan Visveswara manifested as Avimukta Jyoti Linga in the renowned Golden Visveswara Temple. It is stated that Lord Brahma executed such severe Tapasya (meditation) here so much that Maha Vishnu moved His head across fast in disbelief and the latter’s ear ring fell at a place on the bank of the River and was since then named ‘Manikarnika’. When Brahma was once chanting Vedas in praise of Siva in the form of the Jyoti Linga with the former’s ‘Panchamukhas’ or Five Heads, some pronunciation slips rolled by and becoming furious of the chanting mistakes which changed the sense of the words, Lord Siva opened the third eye and burnt one of Brahma’s heads which fell and found a permanent place in the Temple. Viswanath Temple is also considered as a ‘Shakti Peetha’ and it is believed that Devi Sati’s ear-rings fell at the spot where Devi Visalakshi’s shrine stands. Durga Temple, nick-named as Monkey Temple owing to large presence of monkeys, is considered as a shrine built originally by Durga Herself and during ‘Navarathras’ of Dussera festival comes fully alive and heavily crowded by devotees. Sankata Vimochana Hanuman Temple is frequently visited, especially on Tuesdays and Saturdays. The Shrine of Annapoorni is stated as the place where Devi Annapurna Herself distributed ‘Anna’ (Rice and so on) to devotees when there was a famine and Lord Siva Himself asked for

‘Anna’ in the disguise of a Beggar! There is a Neelakantha Temple with Deities of Vishnu, Avikuntha Vinayaka, Virupakshi Gauri, Saniswara and clusters of Five-some Lingas. A separate shrine dedicated to Kala Bhairava is present too in the courtyard. On the five km long banks of Ganga are situated hundreds of ‘Ghats’ or areas specified for many purposes like Sacrifices or Yagnas and Homams, some for bathing, or some even owned privately. For eg. ‘Dasasvamedha’ Ghat where Brahma performed Yagnas and even now Brahmanas perform Agni Sthomas, Homas to please Devas and so on; ‘Manikarnika Ghat’ where Brahma executing penance and Vishnu’s earrings were lost at the disbelief of the former’s strength to do it so seriously and shook His earrings fast and lost these while Devi Parvati pretended that Her earrings were lost so that Siva would stay back to search the lost earrings forever and thus tie Him up to Kasi and such other beliefs. Besides the Manikarnika Ghat, where dead bodies are brought for the favour of cremation to attain mukti (salvation), there is the Harischandra Ghat where the Illustrious King Harischandra was posted as a slave and cremated dead bodies with the same belief of attaining salvation. It is common knowledge that the King stood for truthfulness and endured the most severe tests of life of selling off his family and Son, became a life-long slave and finally attained Salvation.

There are many other Ghats like ‘Man Mandir Ghat’ near Someswara Linga Temple, Lalitha Ghat near by Pasupatinath Temple, Tulasi Ghat where Tulsidas scripted Ramayana and so on. Ranging from Kings and Queens, Foreign Plunderers, Great Saints like Adi Shankara, Ramakrishna Paramahansa, Vivekananda, Dayananda, Tulasidas and GuruNanak; Educationists, Artistes, Disbelievers, Non Hindu Followers, and even modern Pandas-anybody be named and be found- are all attracted to this Memorable City for their reasons of Salvation, Religion, wordly fulfilments, mischief or mere curiosity: but Maha Deva Blesses them all whatever may be the motive!

Tryambakeshwara:

Located thirty kilometers away from Nasik in Maharashtra, the renowned Jyotirlinga of Lord Siva’s materialization called Tryambakeswar attracts thousands of Pilgrims round the year providing boons of material and spiritual nature. The ‘Punyakshetra’ or the Hallowed Land is the source point of the Holy River Godavari basically owing to the Bhagiradh-like efforts of Sage Gautama and his highly pious wife Ahalya. By virtue of the Sage’s penance and prayers, Lord Varuna was pleased to supply water and food grains in abundance but this boon turned out as a basis of jealousy of co-Sages and their spouses who created a cow to plunder the grains. Sage Gautama destroyed the cow, but as a result of a sin in killing the cow, the Sage-couple was banished to a hermitage on the mountain of Brahmagiri. Gautama Muni made relentless ‘Tapasya’ to Bhagavan Siva who endowed Gautama with the double desires of bringing River Ganga near his hermitage and also stay on its banks along with Bhagavati in the form of a Jyotirlinga. Lord Siva granted both the wishes that Ganga was brought near Gautama’s hermitage as River Godavari and His manifestation as Tryambakeswara Jyotirlinga in the vicinity of the River Godavari / Gautami. In parallel to this, another legend related to the formation of a Jyotirlinga at Brahmagiri was the interface of Lords Brahma and Vishnu vis-à-vis an appearance of a Fire Column whose height and depth could not be ascertained by both of them; Brahma’s cover-up story was that he found out the height of the Column and cited a Ketaki flower as a witness. Bhagavan Siva gave a curse to Brahma that there would not be worship of the former and Brahma gave a return curse that Lord Siva would be pushed underground. Hence the manifestation of Tryambakeswara under the Brahmagiri. The Jyotirlinga is of a small size in a depression on the floor with water oozing out constantly from the top. The force of waves of the River appears to be as per the intensity of the prayers of Sage Gautama according to the conviction of devotees in the Temple!

Major Tirthas (Tanks) in the Temple are named Gangadwara representing the source of Ganga (Godavari), Varaha Tirtha where Lord Vishnu had a bath in the River in Varaha Rupa (appearance as Boar) and Kushvartha Tirtha considered as the most significant as Sage Gauthama spread across Kusha or Darbha Grass while securing the waters of Ganga. There are also other Tirthas like Gangasagara, Bilva Tirtha, Indra Tirtha, Vishwanath Tirtha, Mukund Tirtha, Prayag Tirtha, Rama Kund, Lakshmana Kund and so on. Among the Shrines are Kedarnath, Rameshwar, Gauthameshwar, Kasi Viswanatha, Jareswar, Kanchaneswar, Tribhuneswar, Venkateshwar, and Hanuman. There are daily worships at the Main Temple thrice and the nightly 'arthies' are special. On Mondays there are special 'abhishekas' and 'arthies' as also 'Parikramas'. Kartika month worships are important, especially Kartika Purnima. Gangavatarana is celebrated in the month of Magha. Simhasta Parvati is held once in twelve years.

Somnath:

Prajapati Daksha married away twenty seven of his daughters to Chandra Deva (Moon) but Chandra had great infatuation for Rohini to the neglect of other wives. Daksha warned Chandra about this but to avail. Finally Daksha cursed Chandra who appealed to Lord Brahma, and in turn asked to perform Tapasya to Bhagavan Siva. Chandra observed penance at Prabhasa on the banks of River Sarasvati. On His appearance Lord Siva sorted out the problem with a compromise that the first bright fortnight of a month (Sukla Paksha) Moon would wax and the 'Krishna Paksha' Moon would wane. He also blessed Moon to be near Him and Parvati always. Being a 'Sparsha' (Touch) Jyotirlinga-Somachandra- stated to be the first in the series, it would remove away all physical ailments particularly tuberculosis and leprosy and bathing in the Water body 'Chandra kund' washes off all the sins committed by human beings. Known as Prabhat Kshetra [near Veraval in Kathiawad District of Saurashtra in Gujarat], Lord Krishna is believed to have performed his Leelas (Miracle Acts). [An ever burning light in a cave of the Temple is witnessed till date].

Srishailam:

Stated to be the Second in the Series of Jyotirlingas on the Sri Parvat (in Andhra Pradesh, some 230 Km. from Hyderabad) on the banks of River Krishna, Lord Siva's manifestation as Mallikarjuna along His Spouse Devi Bhramaramba is famed mythologically as the place of penance when Kartikeya was unhappy and felt cheated as Ganesha was wedded earlier despite the Agreement that whoever arrived first after full 'Bhu Pradakshina' (circumambulation of the World) would win, but Ganesha took advantage of a Provision of the Scriptures and performed a 'Pradakshina' of his parents and attained the advantage of the Pradakshina. Siva and Parvati visited the Krouncha Mountain to pacify Kartikeya but to no avail and thus moved over to the Mountain from Kailasa. As Vrishabha Deva -Siva Parvati's Carrier-did Tapasya to the Maha Devas, they appeared as Mallikarjuna and Bhramaramba at this Holy Spot. Lord Rama is said to have installed a Sahasralinga and Pandavas set up Pancha Pandava Lingas in the Temple surroundings. In a tiny hole inside the temple of Devi Bhramaramba, one could still hear the buzz of bees as the Devi assumed the form of bees all over Her Body and killed Mahishasura. Adi Shankara is reputed to have scripted his well known Work named 'Sivananda Lahari' at this Temple.

Ujjain:

The only 'Svayambhu' (Self-born) Jyotirlinga of Lord Siva in the form of Mahakal originating 'Mantra Shakti' (Power of Mantras) from within is indeed a unique specimen among all the Jyotir- Lingas on the

banks of River Kshipra. This is the only Temple of various Jyotirlingas maintained on Tantrik Principles. While Mahakaleswar faces south as a Dakshina murthi, the Idols of Ganesh, Parvati, Kartikeya and Nandi are installed on West, North, East and South respectively. Shree Yantra is perched upside down at the Ceiling of Garbha Griha where the Main Linga is situated. The Temple has five levels including an underground and on the third level is installed the idol of Nagchandreswar open for public view only on Nag Panchami days. Experience at the time of very early morning 'Bhasmabhishekhas' or the spread of ash along with the loud chanting of Mantras of the Deity and with the thrilling and reverberating sounds of various percussion and bronze gong instruments takes one to devotional ecstasy. [It is stated that the Bhasmabhishekhas are performed by using the ashes of the first dead bodies of the previous day, sanctified by Mantras from the holy waters of River Kshipra. Ladies are not allowed to enter the Sanctum at the time of the Bhasmabhishekhas although they could witness the proceedings on Close Circuit TVs.]

The mythological background of the Temple was that there was a pious Brahmana well versed in Vedas and Scriptures had four learned sons named Devapriya, Priyamedha, Survita and Suvrata. A demon named Dushana lived nearby on a hill Ratnamala who could not tolerate the very concept of Vedas and its applications and particularly hated the Brahmana brothers. One day the Demon decided to destroy the brothers who were unfazed and continued their worship of Maha Siva. As the Demon and his cruel followers were about to kill the brothers there was such a 'Hunkar' or roaring sound of Mahakal which itself took away the breath of the entire band of Danavas headed by Dushan instantly. The Brahmana brothers prayed to the Lord who appeared on the spot and implored His manifestation of 'Mahakala' to stay put for the greatest benefit of posterity and conducted daily worship from generation to generation. [Ujjain, the erstwhile Capital of Avanti, had considerable importance of India's ancient history ruled in the past by Mauryas and Guptas. Memories of King Vikramaditya still linger in the City till date. His Nine Gems of Poets especially Kalidasa who scripted famed Works like Megha Sandesam, Abhijnana Shakuntalam and so on, the other Gems being Dhanvantari, Kshapanaka, Amarasimha, Sankhu, Vetala Bhatta, Ghatakopara, Varahamihira and Vara Ruchi. Bhartruhari the step brother of King Vikramaditya became an ascetic and the Caves of Bhartruhari are on the tourist map of the City as many believe that a person entering the maze of the Caves seldom returns! Kalbharava Temple too is an interesting feature; as much of liquor poured as Naivedya (offerings) in the Deity's throat (in the form of a Dog), half of it is returned as 'Prasad'! Ujjain is one of the Seven 'Mukti Sthalas' (Salvation Places) of India, besides Ayodhya, Mathura, Haridwar, Benares, Kanchipuram and Dwaraka.]

Omkareshwar:

Situated in the banks of River Narmada on the Mandhata (Shivapuri) Island formed in the shape of OM in Sanskrit, Omkareswar is one of the Jyotirlingas besides another Amareswar Linga. The Legend was that Sage Narada visited Vindhya Raja and the latter bragged that Vindya was the highest and most powerful Mountain in the entire World. Narada replied that perhaps Meru was the greatest in terms of height and might. Vindhya Raja felt jealous and executed severe 'Tapasya' and pleased Maha Siva and requested that He should always be present in the Vindhyas and establish a Linga of Bhagavan on the banks of Narmada near to Vindhya. Hence the Omkara Jyotirlinga there. Puffed by Siva's presence there, Vindhya Raja grew taller and taller to compete with Sumeru. This obstructed Sun God's routine circumambulation of the Universe and He had to return half way turning half of the Universe dark. Bhagavati asked Sage Agastya from Kasi to visit Vindhya Raja who out of veneration bent down to touch the feet of Agastya who asked Vindhya to be in that position till he returned and he never came again from the South!

Vaidyanath (At Deogarh / Parli / Jaageshwar?)

The legendary background of Vaidyanath Jyotirlinga is related to Ravana the Epic Villain of Ramayana. The King of Lanka carried out a relentless meditation to Bhagavan Siva at Kailash Mountain for mighty supremacy and indomitability in the Three Worlds. But as Siva was still not responsive, he moved out from Kailasa to Vrikshakandhaka towards south of Kailasa. He dug up a pit and worshipped a Sivalinga even by sacrificing his ten heads, one by one and at the end Lord Siva became visible and gave away boons of supremacy as also to let a Sivalinga to carry to his Kingdom on the condition that he should reach Lanka directly without even a single halt, lest the Linga if kept down would never be pulled out! Devas became afraid that once Ravana turned unquestionable, there would be chaos in the Three Lokas and Dharma would be wiped out. Thus Devas prayed to Devi Parvati and Ganesha to somehow avert the risk of the Sivalinga to reach Lanka. Parvati appeared on way to Ravana in disguise and in collaboration with Varuna, tempted pure waters of major holy Rivers to quench Ravana's thirst. The King's stomach got bloated and he wished to stop over urgently for a relief and luckily for him, there was a lad whose assistance was sought to hold the Linga for a few moments without placing it on the Ground. By the time Ravana returned, the lad- Lord Ganesha-disappeared and the Linga was stuck to the Ground and no force applied by Ravana was a match to Bhagavan's decision. That was the Jyotirlinga of Vaidyanath who was a 'Vaidya' (Physician) and he helped to piece together the slashed heads of Ravana at the time of his sacrificing them one by one.

'Baidyanathdham' (Baba dham) at Deogarh (Jharkhand) is some seven km from the Jasidhi Junction on Howrah-Delhi main line. It is 220 km away from Patna. The Baidyanath Shrine attracts lakhs of pilgrims from all over a year normally, but they were in millions during the entire 'Shravan' month (July-August). Several of them carry Ganges water from Sultanganj to Deogarh- a distance of about hundred km-to perform 'Abhishekams' to the Jyotirlinga, and many saffron clad Sadhus carry the Ganges water by walk barefooted covering this distance! Pilgrimage to 'Babadham' is considered incomplete without visiting Basukinath Siva Temple some distance away. A well maintained Nandi Temple edging the Nandan Pahad (hill) faces a beautiful lake on one side and the Siva Temple on the other. Sivaganga is a pond very near the Main Temple, where Ravana desired to wash but since there was no water nearby, he used his fist and hit the Earth and a pond appeared. Other places of interest at Deogarh include Naulakha Mandir, Satsang Ashram of Radha Swami, Tapovan with many caves where Valmiki is said to have stayed for penance, Rikhia Ashram of Yoga, Hamira Jori where Ravana handed over the Holy Linga to Ganesh before his ablutions and Trikut Parvat with a Maha Deva Temple. Inside the huge complex of Babadham itself are situated some 22 Temples viz. Neelkantha and Parvati before Babadham and on either side a cluster of Shrines devoted to Sri Ram, Ananda Bhairavi, Ganga, Gauri Shankar, Tara, Maha Kali, Annapurna, Lakshmi Narayana, Surya Narayan, Bhavani, Sandhya, and so on.

There is a controversy about the location of Vaidyanatha Jyotirlinga at Parli in Maharashtra called Kantipur (Madhyarekha Vijayanti or Vijayanti), which is some 26 km from Ambejoga in the Beed District. One legend of this Temple often heard in the vicinity was that Amba Yogeshwari of Ambejoga wedded Maha Deva Vaidyanadha and the marriage party arrived late after the 'Muhurtha' (the precise time) for the wedding and Devi was waiting for long; She cursed the members of the Party to turn into stone statues. Another Story was that after the churning of Ocean for Amrit (nectar), fourteen gems emerged among which were Dhanvantari and Amrit which were hidden inside the Shivalinga, but as Demons tried to take them forcibly, huge flames came out and they had to retreat. Till date, devotees have

strong faith that Amrit and Dhanvantari or disease killing medicinal flows emerge from the Abhisheka waters. Thus Lord Lingamurthi is called as Amritamurthi and Dhanvantari. In fact, all the devotees-irrespective of caste or creed-are allowed touching the Linga and performing Abhishekas by themselves. Daily Rudra Parayana Mantras are reverberated in the entire Complex. This Sacred Temple is also believed to be the Place where Lord Vishnu as Mohini distributed Amrit to Devas, and hence is called Vijayanti. The other legend associated with the Temple is that of Ravana's carrying the Linga as described above. Incidentally, the surrounding mountains, forests and rivers are stated to abound medicinal sources. Over the last hundred years or so, considerable construction was made around the Swayambhu Linga by way of strong walls, Enclosures, 'Mahadwara' (the Main Gate) and several other Gates, a number of windows (one of which allows morning Sunrays inside one Enclosure by means of which Sun God is worshipped), minarets, lighting and various facilities to lakhs of Visitors. This Temple is a hallowed place particularly to Vira Shaiva Lingayats and devotees of Lord Harihara. There is a Harihara Teertha in the vicinity. Many festivals connected with Siva, Krishna and Bhagavati are celebrated with fervour; Mondays, Fridays, Ekadasis, Chaitra Padava, Dussehras, Tripura Pournami, the entire Kartika month, Sivaratri, Sravana month and so on are observed with reverence. A Pond in the Area is associated with Markandeya's extraordinary devotion to embrace the Linga firmly defying Yamaraja's order of death and Bhagavan's subsequent appearance giving His blessing of immortality to the devotee. A Vateswara Temple reminds the devotees of a 'Vata' or Banyan Tree around which was the Story of Satyavan and Savitri over Yama's sanction of long- life to the couple.

Nageshwara

(Dwaraka/ Naganath/ Almora's Jageshwar) *Nageswaraavataarasthu dasamahaparikerthitah /Aavirbhutah swabhaktartha dushtaanam danda sada / Hatva Daruka namaanam Rakshasah Dharmaghatakum / Swabhkata Vaishwanaam cha prarakshat Supriyabhidam /*

Bhagavan's tenth manifestation (of Jyotirlinga) is popular in save His devotees; a Demon named Daruka who obstructed virtue was destroyed to save His devotee Vaishya Supriya. While this was the Statement of Siva Purana's 'Koti Rudra Samhita' establishing that Nageswara Jyotirlinga was no doubt evident but there are atleast three claimants of Its Location viz. Nageswara Temple at Dwaraka, Gujarat; Naganath Temple at Aoudhya, Maharashta; and Jagasewara Temple at Almora, Uttarakhand. Happily, all are winners! The legend was that there a demon couple named Daruka and Daruki and the latter secured a grant from Devi Parvathi that wherever the Demoness went, the entire forest would accompany her. The Demons were spoiling Yagnas and all Spiritual tasks, there were protests from the harassed Brahmanas to Sage Ourva and the Sage cursed the demons and followers that they would all be destroyed on earth; the Demons had thus no alternative excepting to move into the Sea. Daruki's boon from Parvati became ineffective since the forests were all submerged in the Sea. The Demons thus restricted only in the Sea and resorted to pirating the Ships moving in the Seas and one of extremely devoted Bhakta of Lord Siva named Supriya-a Vaiasya- was thrown into a prison on the ship. Bhakta Supriya who was a staunch devotee of Lord Shiva made sincere prayers and Bhagavan appeared, killed all the Demons and released the prisoners especially Supriya. Commemorating this joyous moment, the Lord blessed that a Swayambhu Nageswara Jyotirlinga be manifested on the Sea Coast as the memorable Nageswara Jyotirlinga.

Dwaraka (Gujarat) :

Some 18 km from Dwaraka, the Temple is situated in a large scrub landscape with a huge Siva idol beckoning outside the Holy Shrine with high Sikhara. The Sacred Linga of raw yellow stone is quite small of size (40cm high and 30cm dia) set underground of 3-4 steps in a spacious Hall of pillars; the Linga which could be touched by all Hindus. The Sivalinga is facing South and a Gomukham (Face of a Cow) is facing East. Sant Namdeva desired to sing a Bhajan while simultaneously Rudra Parayana (Recital of Rudra Hymns) was being performed and thus the Namdeo party was asked to go to the back of the Temple and when they did so, the Lingam turned towards where the Sant was singing and as this miracle happened the Brahmans begged the Sant for forgiveness. It is said that as the Temple closes, live snakes hover with their hoods open around the Sivalinga as though they were guarding the premises. Naganatha linga is believed to possess supreme Spiritual Powers; a Naga (serpent) is indicative of the nerves of human body. The 'Sushumna Nadi' or 'Naganatha' indicates the energy channel under the spine. The power of Kundalini which normally lies inactive in Mula Dhara Chakra or the Root Chakra at the bottom of the Vertebral Column is also known as 'Naganatha'. The snake-like Kundalini Shakti is akin to the brilliance of Soul (Lord Siva) Himself. Thus the Jyotirlinga is the symbol of Spiritual Radiance. Also the Temple of Dwarakadhish dedicated to Lord Krishna is quite popular in Dwaraka; it is some five hundreds old, remodelled and renovated from time to time. It is granite-built beautiful structure of seven stories of 51 m. height and is a tall land mark in the Township. Krishna and His entire clan shifted to Dwaraka from Mathura although the vestiges were submerged in the Arabian Sea.

Naganath (Maharashtra):

Situated at Audha in Prabhasa Kshetra [Prabhasa Railway Station on Manmadi-Nanded Line] Naganath Jyotirlinga was referred to as follows by Adi Shankaracharya: *Yame(South)Sadanga (old name of Audh) Vibhushitangam vividhaischa bhoga bhogai/ Satbhakti muktipradameesa mekam /Sri Naganatham saranam prapadye* / The legend of Aunda Naganatha Temple is that during 'Aranya Vasa' (Forest life of twelve years) by Pandavas pursuant to their defeat in a Game of Dice with Kauravas lived in a hermitage and their cows taking water from a river nearby were automatically giving milk back into the same river and finding this miracle act, Bhima found that the middle part of the River was hot compared to the rest of water. Bhima with his mace broke the middle portion of the River seeking to find out as to how had this happened; there was blood gushing out and when dug up to the great surprise Pandavas discovered a Jyotirlinga full of radiance. The Story of Demons Daruka and Daruki as also of Supriya the great Devotee of Bhagavan was also ascribed to Nageswara Temple at Dwaraka in Gujarat was referred to Naganath Temple at Audh in Maharashtra also. The architectural beauty of the Audha Temple of Prabhasa is distinctive, as was built by Pandavas originally with heavy stones and spacious corridors and halls. The Court Hall is oval shaped supported by strong pillars and the Jyotirlinga of Naganatha Deva is in a Garbhagriha which is in a small internal area. While there is no Idol of Nandi before the Main Deity, there is a separate Shrine for him behind the Main Temple. On all the four sides of the Main Temple are separate shrines dedicated to Twelve Jyotirlingas, besides Vedavyasa linga, Bhadreswara, Nilakantheswara, Ganapati, Dattatreya, Murali Manohar, and Dasavataras- totalling 108 Shiva Temples and 68 Shrines, interestingly including Mothers in law and Daughters in law! Also interestingly, there is a picturisation of a Scene depicting a sulking Devi Parvati and a pacifying Lord Siva! It is said that Aurangazeb ordered to plunder the Temple and swarms of bees drove away the soldiers.

Jagdishwar (Almora):

Till date, devotees pray to Bhagavan Siva as Bal Jagdeswar as connected to a legend of the Area. In Daruka Vana, there were 'Balakhilyas' a group of Sages of dwarf size performing severe penance for years. Bhagavan Siva sought to test the depth of the Dwarf Sages and appeared as a tall, hefty and handsome personality, a 'Digambara' or completely naked, covering His body with snakes. The house wives of the Area were so attracted to the Stranger that they were not only inquisitive but got hypnotised neglecting their house chores. The Sages got frustrated and approached Devas to save the confusion. When Devas meditated Lord Siva in desperation, He manifested as a Bal Jagdeswar, who has no Physique, Gunas (Characteristics), Tatvas, Sex, Age, Time, Distance, yet, He has all of these too! Thus materialized as a 'Swayambhu' (Self-born) Linga ever since! The Main Temple in the Complex is dedicated to Tarun Jagdeswar and the Dwarpalakas are Nandi and Skandi. The Sanctum is of two parts, the larger area being of Jagdeswara Jyotirlinga and the smaller area being of Devi Parvati. There is an 'Akhandya Jyoti' or Everlasting Lamp. The biggest Shrine in the Main Temple is dedicated to Mritunjaya or the Saviour of Death. The distinction of this Linga is that it has an opening of an Eye. Recitation of Mritunjaya Mantra would yield immediate reliefs of troubles, health problems, mental disturbance and Spiritual solace. The Mantra is from Sukla Yajur Veda: *Aum Trayambakam Yajamahe / Sugandhim Pushti Vardhanam / Urvarukamiva Bandhanaan / Mrityor Mokshiye Maamritaam* -We pray to Lord Siva whose eyes are the Sun, Moon and Fire. May He protect us from disease, poverty, and fear and bless us with prosperity, longevity and good health. Another important Shrine in the Complex is of Pushti Bhagavati. Outside the Complex are Vinayak Kshetra, Jhanker Saim Mahadev (who was meditated and instructed His Ganas to destroy the Demons who were disturbing His Tapasya), and Briddha Jagadeswar (in the Form of Old Jagadeswar).

Rameshwaram:

The Temple town of Bhagavan Siva's emergence of the penultimate Jyotirlinga of Ramalingesa happens to be celebration point of Lord Rama's glorious victory over Ravana paying Rama's dutiful homage to Bhagavan. Having crossed 'Setu Bandhan' across the Sea on the triumphant return journey from Lanka en route Ayodhya, Lord Rama despatched Hanuman to visit Varanasi to pray Viswesvara and bring a replica of the Linga from Kasi for consecrating it on the Sea coast but since Hanuman could not return by the appointed auspicious time, Sita Devi improvised a Sand Linga and installed it formally amid Vedic Mantras. Hanuman was upset and wished that the Linga blessed at Kasi Viswanadha be substituted instead and tried hard to pull it out but the so called temporary Sand Linga was ever lasting, blessing millions of devotees ever since. The Kasilinga or Hanumanlinga too was installed nearby which too is worshipped by devotees. It would be appropriate therefore that worship to Rameswara or Rathnaswami be performed after the homage to the Kasilinga or Hanumanlinga. Spread over some 15 acres of land, the Temple could boast of rich architectural heritage of high Raja- Gopurams on the East (126 feet high) and the West side, massive walls, a huge Nandi (18 feet tall and 22 feet long) and a 4000 feet long Corridor with 4000 carved granite pillars on raised platforms on either side- perhaps the longest in the World. [It is gathered that in the initial stages, the Rameswara Jyotirlinga was kept in a thatched abode till the 12th Century but royal patronage of passing centuries of the Kings of Travancore, Ramanadha -puram, Nagercoil and Pudukkottai helped improve the Temple Complex.] There are some thirty six Teerthas (Water Springs) with considerable medicinal and mineral properties - twenty of them being in the Temple Complex itself- most of the devotees bathing bucketfuls in all the twenty two Wells dotted all over the surroundings and walking along into the Sanctum drenched and then only perform the worship to the Jyotirlinga in queues! Festivals at the Rameswara Temple are celebrated in 'Ani' Masa (June 15- July 15)

signifying Lord Rama's victory worship to Bhagavan Siva and two 'Brahmotsavas' or Annual Principal Celebrations are observed in 'Adi' and 'Masi' months as per local customs. Six worships commence from 5 am each day and Special worships are on Fridays. [Among the experiences include a memorable journey approaching or leaving Rameswaram across the Ocean preferably by train or by a road journey over a high bridge and a commanding view of Area atop the Gandhamadan Hill where a Shrine and Rama's revered foot-prints are witnessed as also a Place in the vicinity of the Temple a heavy mineral-laden stone floating on water, apparently due to its high phosphatic content; the stone was a sample with which Setu bridge was constructed by Vanara Sena or Monkey Brigade!]

Ghrishneshwar:

On a mountain called Devagiri, there were a pious Brahmana named Sudharma and his wife Sudeha but she was barren and had no child. Sudeha proposed that her younger sister, Ghushma or Kusuma who was a staunch devotee of Parameswara be wedded to Sudharma. Sudharma agreed and in course of time, they had a male child due to Lord Siva's blessings. Ghushma was in the habit of daily worship by creating Sivalingas of clay and immerse them after Puja and Abhisheka in a pond nearby. Sudeha got jealous of her younger sister as she was blessed with a son. One night Sudeha killed the child out of jealousy and threw away the child in the same pond where the Sivalingas were immersed by her. The latter no doubt wept over the tragedy but continued her daily worship of Siva none-the-less. The dead body of the child floated in the pond where Ghushma used to immerse the lingas and there was commotion in the family and indeed in the village. Ghushma still continued her prayers to Lord Shankara who finally stood before her and desired to kill Sudharma, but she requested not to do so out of her extreme kindness. Lord Siva brought back the child from death and also asked Ghushma for any boon and she requested Him to stay in pond and the Lord agreed to do so and hence the formation of Ghrishne-shwara as a Jyotirlinga. Alternative names of the Place are Ghushmeswar or Kusumeswar. This Temple is situated in the Village of Verul or Yelur where River Yala flows and is some 30 km from Aurangabad. [From Aurangabad, Ellora is 30 km, Ajanta is 106 km and Shirdi is 130 km.]

The Temple Complex is quite spacious (240 X 185 feet) enclosed by strong outer walls and the Garbhagriha (Sanctum) measuring 17 feet X 17 feet are the Jyotirlinga of Lord Ghrishnaswara and Idol of Goddess Ghrishneswari; a Nandikeswara is facing the Deities in the Court Hall of the Sanctum. It is believed that long ago, the Patel of the Village discovered a treasure in a snake pit and the amount was spent on the basic construction of the original Temple and the Holkar Royal family renovated with Dasavataras and various other carvings in red stone were added besides a lake named Sikharashingarapur. [Ellora and Ajanta caves which are World Heritage Sites are firmed up on the Tourist map of India].

Prasiddha Shiva Lingas

Following Twenty Four Shiva Lingas are reckoned as significant:

1) Pashupati Nath-Nepal 2) Sundareswar at Madurai 3) Kumbheshwar at Kumbhakonam 4) Brihadeeshwar at Tanjore 5) Pakshi Teertha at Chengalput 6) Maha Baleswar near Pune 7) Amarnath Ice Linga at Jammu & Kashmir 8) Vaidhyana at Kangra 9) Tarakeswar at West Bengal; 10) Bhuvaneshwara at Odisha 11) Kangra Shiva at Kajoraho, 12) Eka Linga at Udaipur 13) Gourishankar at Jabbalpur 14) Harishwar near Manasarovara 15) Vyaasheswar near Varanasi 16) Madhameswar at Kashi

17) Hatakeswar at Vadnagaru 18) Mukta Parameshwar at Arunachala 19) Pratigjineswar at Krouncha Mountain* 20) Kapaleswar at Krouncha Mountain 21) Kumareshwar at Krouncha Mountain 22) Sarveshwara Linga near the 'Jaya stambha' or the Victory Pillar at Chittod of Rajasthan 23) Stambheshwar also near the Jaya Stambha and finally 24) Ajaya Amareshwara Shiva Linga on Mahendra Parvata in the Eastern Ghats of Odisha.

*Krouncha Giri is 10 km away from Sandur in Bellari District of Karnataka, where there is a Kumara Swami Temple Complex and near by the Swami Malay Forest Range full of Peacocks and serpents, with Devi Parvati and Ganesya Idols too were installed by Chalukya Kings; but women are strictly forbidden to enter the Consecrated Temple!

Upa Lingas

While describing The Upalingas at the beginning of *Koti Rudra Samhita*, Suta Muni explained the Upalinga which emerged from Someswara linga is Antakesh where Earth and Ocean converge. The Upalinga of Srisailam's Mallikarjuna is Rudreshwar and that of Ujjain's Mahakal is Dugdheswar. Kardameswar is the Upalinga of Omkareswar while Bhuteswar is that of Kedareswar. Upalingas of Bheemashankar, Nageswar, Rameswar and Bhumeswar respectively. There are other significant Shivalingas like Kirtikaveshwar, Tilmandeswar, Bhukteswar, Pureswar, Siddha Nateswar, Shrineswar, Gopeswar, Rangeswar, Rameswar, Ganeswar, Sukreswar, Chandrasekhara, Kuntinatha and Andhakeswar. A few other Upalingas are mentioned herebelow:

Atrishwar Linga:

Sage Atri and Sati Anasuya performed atonement of rigorous nature in a forest named Kamda at Chitrakuta mountain when they decided to save people from the grip of a prolonged drought for some fifty years. They did not take a morsel of food during the period of penance. Once Atri felt almost fainted because of thirst and Anasuya went in search of water; Devi Ganga appeared and offered water from a spring dug up by Anasuya into a pit which was taken by Anasuya in a 'kamandalu' for storing water and rushed it to quench Atri's thirst. It was this pit from where water sprang up and became the origin of River Mandakini. But Devi Ganga demanded the full 'Punya' (Virtue) of Anasuya in return and the latter sacrificed gladly to save the suffering people. Lord Siva was impressed as Atri conducted a Maha Yaga and appeared in the form of Atrishwar Linga recognising the sacrifices of the Atri-Anasuya Couple.

Mahabaleshwara Linga:

The Holy Place Gokarna (Ear of the Cow) in Karnataka State is believed to have been formed as Earth's ear was squeezed soon after her Creation by Maha Deva Siva. Ganesa tricked Ravana to place down on Earth the 'Atmalinga' of Mahadeva which was secured by the latter after severe penance to the Lord. Once fixed on the Earth, it became impossible for Ravana to pull it out and in the process of pulling it forcefully by breaking it, three parts fell down and got scattered *mainly* at Gokarna and also Murudeshwar, Dhakeswar and Gunavanthe where too the Temples are venerated. Mahabal Linga's presence of a devotee at Gokarna, especially on the eighth or fourteenth day of 'Arudra Nakshatra' falling on a Monday destroys all sins and opens Gates of Kailasa after one's demise. It is believed that worship of Mahabal Siva on 'Magha Krishna Chaturdasi' is highly fruitful and devotees in large crowds are attracted to the

Temple on this particular day. Obeisance by Puja and ‘Abhisheka’ by milk and Bilwa leaves at the Temple on that day is said to be a sure step towards Salvation.

Batukanath Linga: A Brahmana named Dadhichi was a relentless worshipper of Lord Siva everyday unfailingly but had to entrust the worship to one of his sons Sudarshan for some time. Sudarshan too was performing the ‘Pujas’ dutifully. On a ‘Sivarathri’ which is the most sacred night for Bhagavan too, along with his entire family kept fast and performed the Pujas. But he did the sinful union with his wife that night and even without observing physical cleanliness continued the worship on that most Sacred night. Lord Siva was furious and there were frequent hurdles in the Pujas all through the Sivaratri. Sudarshan’s father realised this most unfortunate happening. Sudarshan performed the most rigorous penance possible for years and Devi Parvathi asked the Lord to pardon, absolve the sin and liberate Sudarshan. Pleased by his sincere self-punishment, the Lord manifested Himself in Batu linga and directed the devotee to worship it. [It is no doubt unconfirmed but came to light that Batuknath Temple and linga of 1.2 meters height was worshipped at Tahab Village, district Pulwama some 32 km of Srinagar, Kashmir, nearby a 40 feet square spring called Vatuksar Nag, along with a Jagannath Bhirav Temple nearby-now under Muslim domination]. Unfortunately, it was gathered that the high linga which was worshipped in the years of yore, was pulled out and used by Muslim women of the villages around to pound grains to split from the husk!

Haatakeshwara Linga:

This Linga is a manifestation of Purusha-Prakriti combine. A group of Sages were observing worship to a Sivalinga very religiously at a Siva Temple in Daruka forest and a few of them including their wives visited the forest interior to locate firewood, darbha, flowers, fruits and such othe Puja material when they encountered a hefty person who was completely naked. When they questioned about his whereabouts, he did not reply. The Sages cursed the person that his phallus would fall on the ground. There was an earth quake and rumbling storm broken with loud thunders and lightning as this incident happened and such oppressive heat was produced like an inferno. The Sages ran to Lord Brahma out of fright and guilt and the latter confirmed that the Personality who gave the curse was Bhagavan Himself and no power in the Three Worlds could save them as also the very existence of the Universe was threatened. The only possible way out could be to meditate Devi Parvati and for sure she might ease the situation .The Sages prayed to Devi Parvati who manifested as a female part on the spot and the Haatkeswar Linga as well. Eversince then worship of Phallus as a manifestation of Bhagavan Siva came into vogue. At Naimisharanya (Uttar Pradesh) near Lucknow, there is a *Rishishwar Linga*, which is worshipped by Rishis; those who were alleged murderers or who actaully committed murder but regretted having committed would be free from their troubles. At Mishra Tirtha, there is a *Dadhikeshwara Linga* which was worshipped by Sage Dadhichi. At Devaprayaga on way to Kedareswar, *Laliteshwara Linga* is worshipped by devotees in the transit on either way up or down.

Pashupati nath:

In Nayapalpur [Khatmandu, Nepal] the very famous *Pashupatinath Linga* attracts lakhs of devotees which has the distinction of being called a ‘Linga Sirsha’ and the Temple doors are four-sided thus enabling four separate queues of devotees simultaneously manned by four priests.

Not far from Pasupathinath Temple is *Mukti Linga* which is worshipped for mental peace and happiness.

Harishwara Linga:

The formation of *Harishwar Linga* was a consequence of Lord Vishnu's worship to Bhagavan Siva by thousand lotus flowers each of these by chanting the 'Siva Sahasranamas' or Thousand Names of Siva. During the Worship Siva was desirous of Vishnu's concentration and stole one of the lotus flowers and there was a shortage of one flower in the count. Unnerved by the lapse, Lord Vishnu gave away one of His eyes in sacrifice and completed the worship.

Bhagavan Siva was thrilled and fully satisfied; He asked Vishnu for a boon and as desired, Lord Siva gifted a very powerful *Sudarshana chakra* which is put to great use often as a last resort to annihilate powerful Demons. Besides the Chakra, Bhagavan Siva was pleased to materialize Himself as Harishwar Linga for the benefit of generations to come.

Ashtottara Shata Shiva Kshetras

Following are hundred and eight Shaiva Kshetras and names of the respective names of Shiva Murtis:

1) Kaivalya Shaila: Shri Kantha; 2) Himalaya Parvata:Kedareshwara 3) Kashipura : Vishwanadha 4) Shrishaila: Mallikarjuna; 5) Prayaga: Nilakanthesha; 6) Gaya: Rudra; 7) Kaalanjar: Nilakantheshwara; 8) Draaksharama: Bhimeshwara; 9) Maayura/Mayavaram : Ambikeshwara; 10) Brahmavarta: Deva Linga;11) Prabhasa: Shashi Bhushan;12) Shwetahastipura: Vrishadhvaja; 13) Gokarna: Gokarneshwara; 14) Soma- nadha:Someshwara; 15) Shrirupa: Thyagaraja; 16) Veda: Vedapurishwara; 17) Bhimarama: Bhimeshwara 18) Manthana: Kaalikeshwara; 19) Madhura; Chokkanatha; 20) Manasa: Madhaveshwara; 21) Shri Vaanchaka: Champakeshwara 22) Panchavati: Vateshwara; 23) Gajaaranya: Vaidhya natha; 24) Tirthaa chala: Tirthakeshwara 25) Kumbhakona: Kumbheshwara; 26) Lepakshi: Paapanaashana: 27) Kanvapuri : Kanweshwara;28) Madhya: Madhyaarjuna; 29) Hariharapura: Shankara Narayaneshwara; 30) Virinchipura: Margesha; 31) Panchanada: Girishwara; 32) Pampapuri: Virupaksha; 33) Somagiri: Mallikarjuna; 34) Tri- makuta: Agasteshwara; 35) Subrahmanya: Ahipeshwara; 36) Mahabala Parvata: Mahabaleshwara; 37) Dakshinaavarta: Ankeshwara as worshipped by Surya Deva directly 38) Vedaranya : Vedaranyeshwara; 39) Somapuri: Someshwara; 40) Ujjain: Rama Lingeshwara; 41) Kashmira: Vijayeshwara; 42) Maha Nandipura: Maha Nandeshwara; 43) Koti Tirtha: Koteshwara; 44) Vriddha Kshetra: Vriddhaachaleshwara; 45) Kukud Parvata: Gangaadhareshwara; 46) Chamaraja nagara: Chamarajeshwara; 47) Nandi Parvata:Nandeshwara; 48) Badhirachala: Chandeshwara; 49) Gurapura: Nanjundeshwara; 50) Shata -shringa Parvata: Adhipeshwara; 51) Ghanaanada Parvata: Someshwara; 52) Nallur; Nimaleshwara' 53) Needa naatha pura: Needa natheshwara; 54) Ekanta: Rama Lingeshwara; 55) Shri Naaga: Kunadale -shwara; 56) Sri Kanya : Tri Bhungeshwara; 57) Utsanga: Raghaveshwara; 58) Matsya Tirtha: Tirthesh -wara 59) Trikuta Parvat: Tandaveswar; 60) Prasanna puri : Marga Sahaayeshwar; 61) Gandaki: Shiva naabha; 62) Shripati : Shripateshwar; 63) Dhamapuri: Dharma Linga; 64) Kanya kubja: Kalaadhara; 65) Vaanigrama: Virinjeshwar; 66) Nepala: Nakuleshwar' 67) Jagannaadha puri: Markandeshwar; 68) Narmada Tat: Swayambhu; 69) Dhamasthala : Manjunatha; 70) Tri Rupa: Vyaseshwara; 71) Swanavati: Kalingeswar; 72) Nirmal: Pannageshwar; 73) Pundarika: Jaiminishwar; 74) Ayodhya: Madhureshwar; 75) Siddhavati: Siddheshwar;76) Shri Kurmaachala: Tripurantaka; 77) Manikundala: Manimuktaa -nadeshwara; 78) Vataatavi: Kritthivaashewara; 79) Triveni Tata: Sangameshwara; 80) Stanita Tirtha: Malleswara; 81) Indrakeela Parvata: Arjuneshwara; 82) Sheshachala Parvata: Kapileschwara; 83) Pushpagiri: Pushpagirishwara; 84) Chitrakuta: Bhuvneshwara; 85) Ujjain : Maha Kaaleshwara; 86) Jwala- mukhi: Shula tanka; 87) Mangali: Sangameshwara; 88) Tanjapuri:

Brihadishwara; 89) Pushkar : Rameshwar; 90) Sri Lanka: Matseshwar; 91) Gandhamaadana: Kurmeshwar; 92) Vindhya Parvat: Varaaheshwar; 93) Ahobila: Nrisimha swarupa; 94) Kurukshetra :Vaamaneshwara; 95) Kapila Tirtha: Parashu Rama Tirtha; 96) Kurukshetra: Vaamaneshwar; 97) KapilaTirtha : Parashurameshwar; 98) Setu bandhana: Rameshwar; 99) Saketa: Balarameshwar; 100) 101) Vaaranaavata: Bouddheshwara 102) Tatwa Kshetra: Kalkeshwara; 103) Mahendrachala: Krishneshwar; 104) Mandapalli : Shaneshwara; 105) Nepal : Pashupati natha; 106) Tenkashi: Kashinatha; 107) Hampi- Virupaksha and 108) Vemulavaada: Nilalohita

Shri Shiva's Ashta Murtis:

Aham Shivah Shivaschaayam twam chaapi Shiva eva hi, Sarvam Shivamayam Brahmanshivaat param na kinchana/ (Brahman! I am Shiva, this is Shiva, you are Shiva and every thing is 'Shiva mayam' too as there is nothing beyond Shiva)-So said Shiva in Maha Shiva Purana.The Pancha Bhutas or the Five basic Elements of 'Prithivi-apas- tejas- vayu-akaasha' or Earth-Water-Fire- Air and Sky, along with Surya-Chandra and Jeevatma or Existence of a Being are stated to be the Ashta Murthis of the Basic Eight Forms of Creation. Shiva Purana further states: *Tasyaadi Deva Devasya Murtyashtakamam jagat, Tasmin vynaaya shitam Vishvam sutre maniganaa iva/ Sharvaam bhavastathaa Rudra Ugro Bhimah Pashupatih, Ishaanaascha Maha Devo Murtaschyaashta vishrutaah/ Bhumyabhogni marudvaayomakshetrajna arka nishaakaraah, Adhishthita Maheshasya Sharvaadetha murtibhih/ Ashta murtyaatmanaa vishwam, adhishthaaya sthitam Shivam, Bhajasva sarva bhavena Rudram parama kaaranam/* (This whole Universe is cherished with Eight Magnificent Forms of Creation like the diamonds strung with a sacred thread; these are the eight embodiments of Parama Shiva viz. Sharva, Bhava, Rudra, Ugra, Bhima, Pashupati, Maha Deva and Ishana; these Ashta Murtis represent Earth, Water, Air, Sky, Kshetrajna or Jeevatma, Surya and Chandra. May we worship these eight glorious incarnations as follows: *Om Sharvaaya Khshiti Murtaye namah/ Om Bhavaaya Jala Murtaye namah/ Om Rudraaya Agni murtaye namah/Om Ugraaya Vaayu Murtaye namah/Om Bhimaaya Aakaasha Murtaye namah/Om Pashupataye Yajamaana murtaye namah/ Om Maha Devaaya Soma Murtaye namah/ Om Ishanaaya Suryamurtaye namah/* (While the Basic Five Elements like Earth, Sky etc are stated as subtle, Jeevatma is the Kshetrajna, or the Yajamani or the Master. Since Jeevatma is stated to be the 'Pashu', Paramatma Shiva is the Pashupati who is the reliever of the drudgery of living due to the Maya or the illusion of Life; and what Pashupati in His Mercy does is the Act of 'Pashu Vimochana' by way of ushering Relief from Life and possibly Bliss without rebirth!)

Ashta Murti Puja:

Atmanschaashtami murtih Shivasya paramatmanah, Vyapaketaramurtinam vishwam tasmaacchiva – ashtakam/ Deho Devaalayah prokto jeevo Devah Sadashivah, tyajedagjnaana nirmalyam soham bhaavena pujayet/ (One indeed has to perform worship the Ashta Murtis with the unique faith and determination of the omnipresent ParamaShiva and then only there could be release from the cycle of deaths and births. The worship in several temples should spring from one's heart and soul and truly experience the Atma Linga right within thus sprinkling the waters of faith and true dedication thereon.) While so worshipping one needs to reflect within the Ashta Murtis as integrated in Parama Shiva, *Araadha yaami Maniannibhamaatmalingam mayaapuri hridaya pankaja sannivishtam/ Shraddaanadi vimala chitta jalaavagaaham, nityam samaadhi kusumairpunar bhavaaya/*(Let us worship in such a manner that the Atma Linga or one's own Lotus like Inner Consciousness is washed off by the flows of

devotion and remove all the blemishes and physical impurities due to the cover of Maya the Illusion) *Adityamcha Shivam Vidyaacchivamaaditya rupinam, Ubhayontaram naasti hyaadityasya Shivasya cha/* Indeed there is no difference of Shiva and Surya the Pratyaksha Devata and as such there is no difference of a Surya Mandira and Shiva Mandira Similarly, as regards the Somnath Mandira in Gujarat and Chandranath Mandir in West Bengal, no differentiation be observed between Chandra and Shiva. There is another Chandranatha Mandir in West Bengal too atop a mountain near Chatgaon which is stated as the Thirteenth Jyotirlinga as mentioned in Devi Purana with several Tirthas around some of which even emit fiery flames. Besides there are Kshiti Linga at Ekamreshwara in Kanchi, Apu Linga at Jambukeshwara in Tamilnadu, Vayu Linga at Kala Hasti in Andhra Pradesh, Akasha Linga at Chidambaram in Tamilnadu again, and Agni Linga at Tiruvannaamalai in Tamilnadu.

Such indeed is Maha Deva Parameshwara Sada Shiva whose namaskarana during the intervals of the ‘chatur yama pujas be utilised for between the initial and the subsequently intervals of MAHA SHIVA RAATRI as follows:

NAMAKA PAARAAAYANA:

Om Namō Bhagavatey Rudraaya/ Namastey Rudramanyava Utota Ishavey namah/ Namastey Astu Dhanvaney baahubhyaamutatey namah, Yaata Ishusshivatamaa Shivam babhoovatey dhanuh Shivaasharavyaaya tatoyaano Rudra Mridaya/ Yaatey Rudra Shivaa tanora ghoraa paapakaashini, tayaanastamavaashantamayaa Girishantaabhichakasheeh, Yaamishum Girishanta hastey bibhirshya stavey/

(Bhagavan Rudra! We are conscious of your fury and the power of your arrows, bow and the mighty hands. We are aware that your arrows and their pulsation against the Evil and feel secure and comfortable. The Resident of Kailasa! Your extremely tranquil demeanor and Placid assurance is an unending source of propitiousness and knowledge to us. Bhagavan of the mountains and bestower of Peace and contentment! Do kindly hold your arrows for punishing the wicked and uphold virtue but not to destroy the Universe).

Shivaam Giritrataamkuru maahigumseeh Purusham jagat/ Shivena vachasaatwaa Girishcchaa-vadaamasi/ Yathaanassarwamijjagadayakshmagum Sumanaa Aset/ Adhavyocha dadhivaktaa prathamō daiviyobhishak/ Aheegscha sarvaan janbhayanthsaarvaascha yaatu Dhaanyah/ Asou yastaamro Aruna Uta Babhrussumangalah/ Yechemaagum Rudraa Abhito dikshu/

(Shiva the Original and Primary Purusha and the dweller of Mountains who is kept in the highest esteem by the Devas and all others! Do kindly favour and plead for me, my family, cattle and all the rest so that we all exist in Peace, Prosperity, Excellent Physical and Mental Health and all round auspiciousness. You are indeed the outstanding Physician as also the destroyer ; do very kindly not let us harm by visible and invisible antagonists. Like Surya Deva who is red in the early mornings and as day progresses gets gradually golden yellowish and beneficent, Rudra Deva! you too get angry intially but merciful and auspicious eventually when we approach you with veneration).

Shritassahasra shovai shaagum heda Eemahey/Asou yovasarpati Neela Greevo Vilohitah/ Utainam Gopaa Adrushannudahaaryah/ Utainam Vishwaa Bhutaanisadrusho Mridayaati nah/ Namō Astu Neela greevaaya Sahasraakshaaya meedhushey/ Athoye Asya Satvanoham tebh yokarah namah/ Pramumcha dhanvanastwamubhayoraaraartni yorjaam yaaschatohasta ishava// Paraataa bhagavovapa/ Avatatatyadhanu stwagum Sahasraaksha Shateshudhey/ Nisheeryashalyaanaam Mukhaa Shivanassumanaa Bhava/ Vijyam Dhanuh Kapardino vishalyo baanavaagum Uta/ Aneshaanasyeshava Aabhurasya nishangdhih/ Yaatey hetirmeedhushta hastey babhuvatey dhanuh/ Tayaasmaan

*Vishwatasstwama yakshmayaa paribruja/ Namastey Astwayudhaayanaa tataaya dhrushnavey/
Ubhaabhyaamuta tey namo Baahubhyaam tadvhanvaney/ Pari tey Dhanyana tira tirasmaanrunaktu
Vishwatah/ Athoya Ishudhistavaarey Asminnidhehitam/ Namastey astu Bhagavanvishveyshwaraaya
Mahadevaaya Triambikaaya Tripuraantakaaya Trikalaagni Kaalaaya Rudraaya Neela kanthaaya
Mrituyunjayaaya Sarveshwaraaya Sadaa Shivaaya Shriman Mahaa Devaaya namah/*

(May Neelakantha the blue throated One protect us even as he like Sun God upswings with pink complexion in early mornings when cowherds, water carriers and the rest of the world get active and enthused for the day in our chores with joy and contentment. Our prayers and greetings to you the Sahasraakhsha or the Thousand Visioned Kapardini with matted hairs of head! Kindly relax from your angry stance and put back your arrows in your mighty arms; in fact, do place your bow and arrows put off and may your sword be kept back into the sheath. Do accept our worship Bhagavan Vishweshwara, Maha Deva, Triambika, Tripurantaka, Trikaala, Kaalaagni, Rudra, Neela Kantha, Mrityunjaya, Sarveshwara, Sada Shiva and Shrimaan!)

*Namo Hiranya Baahavey Senaanye Dishaam cha Pataye Namoh Namoh Vrikshebhya Harikeshebhya
Pasunaam pataye Namoh Namassinchiraaya twishematey Patheenaam pataye Namoh Namoh
Harikeshaayopaveetney Pushtaanaam Pataye Namoh Namoh Bhavasya heyta jagataam pataye Namoh
Namoh Rudraayaata taaviney Kshetraanaam Pataye Namoh Namah/ Rohitaaya sthapataye Vrikshaanaam
Pataye namoh nam Mantriney Vaanijaaya Kakshaanaam Pataye Namoh Namoh Bhuvantaye
Vaarivaskrutaayoushadheenaam Pataye Namoh Nama Uccharchoshayaa krandayatey Pateenaam Pataye
Namah/*

(Maha Rudra! You are the one with golden hands, the Commander-in-Chief of the Divine Forces, the Over Lord of the Universe. Our greetings to the trees with fresh green leaves tufted on your head-hair; to the 'Pashu' or the human-bovine-sky bound and underworld Beings who are too engaged in your worship; Your physique emits varied complexions of yellow, crimson, and red ; You are the rider of a bull; the All-Knowing Bhagavan whose vision penetrates every body and every thing; You are the Lord of mighty trees and insignificant plants and grass; You bestow food; You are the dark haired, the wearer of Yagnopaveeta; the grantor of health and strength; the unique Savior of the Worlds; the destroyer of tribulations; the recuer of Kshetras Sacred Places, Forests and Fam Lands; the Advisor to Advisors; the Lord of Traders and Entrepreneurs; the Supreme Controller of Army and Defence Forces; the Creator of Existence and the Universe and the Singular Physician; indeed You are the Outstanding Warrior who rumbles and cracks enemies away. At the same time,- being all pervading You do most certainly protect the desperate calls of your devotees and bless them with timely succor!)

*Namassahamaanaaya nivyaadhina Aavyaadhineenaam Pataye Namoh Namoh Kakubhaaya nishanginey
steynaanaam Pataye Namoh Namoh nishangina Ishudhimatey Taskaraanaam Pataye Namoh Namoh
vanchatey Parivanchateystaayunaam Patayey Namoh Namonicheravey Parichaarayaanaam Pataye Namoh
Namasprukaa vibhoyjighaam Sadbhyoumushtataam Pataye Namoh NamaUshneeshaney Giricharaaya
kulungjaanaam Pataye Namoh Namah/ Ishumbhoy Dhanvaa VibhaschavaoNamoh Nama Aatanwanebhyah
Pratidhaaneybhyaschavo namoh nama Aatanvatebhyah Pratidadhaaneybhyascha vo Namoh Nama
Aacchadbhyo visrujadbhyaschavo Nama Namasyadbhoy Vidyadbhruscha vo Namoh
Namassabhabhyassabhaapatibhaschavo Namoh Namoh Ashwebhoyshwapatibhyascha vo namah/*

(Tandava Murti Rudras! Your courage and intrepidity are so well recognised across the Worlds that even sudden spurts of enemies all around are faced by you with coolness and are not only subdued but extinguished for ever. Indeed You are the cynosure in the battle fields when you slit the throats of the dreaded opponents by the least possible exertion even as you dance and revel in their termina -tions by the least possible exertion. Our intense admiration for you Tandava Murtis! As You wield your sword with a powerful hold and enjoy the dance of bliss, One could never witness such a scene of ecstasy and mesme rise us we feel that you indeed are the Supreme Thief of our hearts and souls! Our heart felt salutations to

You the outstanding Robber of Senses! Indeed, Bhagavan is of the Swarupa of the playful Chief of bandits, forest hunters and thieves who are observant and ready to strike; such robbers move about night-long and carry swords; they also wear turbans to hide their identity and move about mountains and jungles. Rudra Deva! You are an expert to release arrows and hit exact targets! Bhagavan! We seek to prostrate before you as you recline and relax! Tandava Rudras! You are awake while asleep. You bear the personality of he who is on the run while standing still! Paramatma! You preside over conferences and peculiar occasions. You are like the horse that carries the destinies of various Beings).

*Nama Aavyaadhi neebhyo Vividhyanteebhyaschavo Namō Nama Uganaa bhyassrugumhatee bhyasvo
Namō Namō grisebhyogritsapati bhyaschavo Namō Namō Vraatebhyo Vraatapati bhyaschavo namo
namo Ganebhyo Ganapatibhyaschavo namo namo Virupebhyo Vishwarupescha vo namo namo
Mahadbhyah Kshullakebhyascha vo namo namo Rathibhyorathebhyascha vo namo namo
Rathebhyah/Rathapatibhyascha vo namo namassenaabhyassenaanibhhyascha vo namo namah
Khashatrubhya ssangraheetru bhyaschavo namo namastakhabhyo Rathakaarebhyascha vo namo namah
kulaalebhyah Karmarebhyachavo namo namah Pungushthebhyo nishaadebhyascha vo namo nama
Ishukrubbhyo dhanvakridbhavo namo namo Mrigayubhyasshwa nibhyaschavo namo namah/*

(Bhagavan! You could perforate and penetrate any body and any material from any where. You have the ability to control and subdue all kinds of forces be they malevolent or benevolent like Ganapati and his army or the evil species of Vinaayakas and their outfits. You also manifest as the forces of avariciousness or generosity and their respective corps. You also assume the forms of countless races and their Chiefs; of Devas and their attendants; of several Forms and the Formless; the Illustrious and the nameless insignificant; the Charioteers, Chariots and the Personalities driven there on; the individuals enlisted in armies as also the Senapatis; as carpenters or charioteers; the clay and metal makers or artisans; as fishermen or chicken feeders; arrow and bow makers; hunters or wolf-deer- fox- grey-hounders as also their keepers!)

*Namō Bhavaaya cha Rudraayacha Namassharvaaya cha Pashupataye cha Namō Neelagreevaya cha
Shitikanthaaya namah Kapardiney cha Vyuptakeshaaya cha Namssahasraakshaaya cha Shata
dhanvanecha Namō Girishaaya cha Shipivishataaya cha Namō Meedushthamaaya cheshumatey cha
Namō Hraswaayaa cha Vaamanaaya cha Namō Brihatey cha Varshipeeyasey cha Namō Vriddhaaya cha
Samvriddhaney cha/ Namō Agriyaaya cha Prathamaayacha Nama Aashavechaajiraacha Nama –
ssheeghriyaayacha Sheebhya cha Nama Voormyaaya chaavyasnaaya cha Nama srotasyaaya cha
Dweepyaaya cha/ Namō Jyeshtha cha Kanishthaaya cha Namh Purvajaaya chaaparajaayacha Namō
Madhyamaaya chaagalbhaaya cha Namō Jaghanyaaya cha Budhniyaaya cha Namassobhyaaya- cha
Pratiparyaayacha Namō Yaamyaya cha Kshemyaya cha Nama Urvaryaayacha Khalyaaya cha
Namashlokyaya chaavasanyaaya cha Namō Vanyaaya cha Kakshaaya Cha Namasshravaaya cha
Pratisshravaaya cha/*

(Bhagavan! You are Bhava the Originator and Rudra the Demolisher! You Create and also Destroy! Our prostrations to You as the Protector and Preserver all the Beings in the Universe kept in captivity. Neela Greeva! Your throat is blue but neck is white! Kapardini! You have matted hair and clean shaven; you have thousands of eyes and hundreds of bows; you are stated to reside in mountains but exist in the consciences of every Being; you shower benedictions as though they are rains! Some times you are like a ‘Vamana’ and as also as a Virat Purusha! You are magnificent, superb and glorious; You are adorable and ever expansive by litanies; He is all pervading and appears instantly. You are the most ancient and the Ageless and praised the highest as the Creator present far before

Śrīṣṭhi of the Universe; You are in the high waves of Oceans as also quiet waters or in inundations or islands; Bhagavan! You are the Eldest and the Youngest too yet unborn! None had ever existed before You and would give birth after You too; You are the One existing as Madhyama or in the intermission of

Creation and Pralaya the Great Extinction; the intervening time is non-existent. None ever existed behind or under You. You are the Creator of Virtue and Evil yet a vibrant and dynamic 'Samsara'. You are the One who manifested Yama the Symbol of Death –yet Preserved and Protected till One's death. You are the eldest and the youngest; none existed before you and the totality got manifested only after you; You are also the Madhyama present in the intermission after Creation -the Great Extinction at Pralaya and Punah Srishti or the Creation again in the Cycle of Life. None existed before or behind you or underneath. You are the Generator of Virtue and Evil alike yet Life has always been vibrant and changing. You are the One caused Yama the God of Death yet preserved and protected albeit in the intervals of existence. We are grateful to you for the gifts of Nature which again is generated and resuscitated from time to time; the prominent gifts include- Crops and Food, Farmlands and Trees; the climate and livable conditions; Sound and Echos; Senas or defence Forces, our safety to move about fast and freely and speedy chariots to carry the warriors to destroy enemies. Devadhi Deva! You don military clothing, helmets and kavachas or body- shields for our sake. Our gratitude to you who is aptly praised by Vedas for materializing such worthy soldiers for our shelter and well being).

Namo dundubhyaaya chaahananyaayananyaaya cha, Namohrusnavey cha paamrushya cha/ Namohdootaaya cha prahitaaya cha Namohnishanginey cheyudhudhiney cha, Namahsteekshneyshaveycha-ayudhinecha/ Namahswaayudhaaya cha Sudhanvaayacha, NamahSrutyayacha Pathyaayucha NamahKatyayacha neepyaaya cha/ NamahSoodyayacha Sarasyaaya cha, NamohNadyaaya cha Vaishantaayacha/ NamahKupuaaya chaapatyaaya cha NamohVarshaayachaavarshaaya cha/ NamohMeghaaya cha Vidytyaya cha, NamahIdhriyaaya chaatapyaya cha NamohVaatyayachareshmiyaayacha, NamohVastavyaaya cha Vaastupataayecha/

NamahSomaayacha Rudraayacha, Namastaamraayachaarunaaya cha/ Namasshangaaya Pashupatayenamah cha, NamohUgraaya cha Bheemaacha cha/ NamohAgrey vadhaayacha doorey vadhaayacha, Namohantrey cha haneeyasecha/ NamohVrikshebhya Harikeshobhya namastaraaya, NamohShambhavey cha mayohBhaveyacha/ NamahShankaraaya cha Shivataraaya cha, Namasteerthyaaya cha Koolyaaya cha/ NamahParyaaya chaavaaryaya cha, NamahPrataranaayachottaranaaya cha/ NamohAatrayachalaadyayacha/ Namohsshapyaya che phenyaya cha, Namahsikatyaaya cha Pravahaaya cha/

(Our prayers to you Maha Deva! For our sake again, You take the Form of War Drum and and club; You would never show your back in battles and is highly calculative of war schemes; some times you assume the role of mediator [like Lord Krishna mediating between Pandavas and Kauravas] when Wars are ahead; You sport a sword and arrows when wars become inevitable as at the demolition of Tripuraasuras; then you are fully armed with most potent weapons. Bhagavan! You are present every where- by high ways to the narrowest lanes as also thin water to huge sarovaras, streams or water falls from high altitudes, swampy places or sludges, or fountains and wells; or Jeena Nadis or ever flowing Rivers like Ganga, or rain waters in the absence of rains. Rudra Deva! You assume the Forms of clouds and lightning or rains mixed with Sunshine in the Sharad Ritu /Autumn Season or Varsha/ Rainy season or rains cloud bursts or hail storms.

Our greetings to Soma Deva/ Rudra Deva! You appear with copper complexion and with red rosy lips; You are the symbol of joy auguring happiness to one and all as also the Pashupati or the Over Lord of all the Live Beings; You are terrifying and formidable to even look or glance capable of punishing unhesitatingly of the enemies nearby or away; you are the most ruthless exterminator at the Time of Pralaya. Maha Deva! Your head hair remind us of to the Grand Trees and the green leaves signifying prosperity; You are the personification of Salvation and of Pranava Mantra; You are the Flagship of joy and contentment; You are Icon of Auspiciousness 'par excellence'! You are the representation of the Blessed Tirthas of Sacred Rivers like Ganga and their banks; You are the magnificient Paramatma who is on the other side of the Ocean of Samsara and You are the Mantra which is germinated by the Knowledge

of what you are all about that could ferry the lashing waves and reach you; You are the One who is present when we enter Samsara and inspire us to perform those 'Karmas' or Deeds as the Fruits in your Storage or the Destiny; You are every where-be it the grass on the banks or the foam of the water body waves hitting on the banks);

Nama Irnyaaya cha Prapadyaaya cha Namah Kumshilaaya Kshayanaaya cha Namah Kapardiney cha Pulastaye cha Nama Goshthyaaya cha Gruhyaaya cha Namastalpaaya cha gehyaaya cha Kaathyaaya cha Gahvareshtaayacha Namohridayaya cha Niveshpyaaya cha Namah Paagum Savyaa cha Rajasyaya cha Namasshukyaaya cha Hariytyaayacha Namu Lopyaaya cholapyaayacha/ Namu Urvyaaya cha Surmyaaya cha Namah Parnaaya cha Parnashadyaa ya cha Namopaguramaanaaya chaabhignatey cha Namu Akkidaye cha prakkidayecha Namovah Kirikebhyo Devaanaagum Hridayebhyo Namu Veekshinakebhyo Namu vichintkebhyo Nama Aanirhatebhyo Nama Aameevatkebhyaha/ Draahey Andhasaspatey Daridraaneela lohita/ Esham Purushaanaa -meshaam Pashunaam maa bhermaaromo eshaam kim chanaamamat/Yatey Rudra Shiva tanoosshivaa Vishwaaha bhesaji/ Shiva Rudrasya bhesaji/ Tayaano Mrida Jeevasey/ Imagum Rudraaya tapasey Kapardiney Kshaya dweeraaya prabharaamahey matim yathaa nasshama sadwipadey chatushpadey Vishvam Pushtam graamey Asmin/ Anaaturam/ Mridaano Rudro tano mayaskrudhi Kshaya dweeraaya Namasaa vidhyematey/ Yacchanchayoschamanu raayajepitaa tadashyaama tava Rudra praneetou/ Maano mahanta muta Maano Arbhakam Maana Yukshantamuta Maana Yukshitam/ Maano vadheeh Pitaram Maataram mota Maataam Priya Manasta nuvah/ Rudrareerishah/ Manastotaketa naye maana aayushi maano goshu maano Ashveshureerishah/ Veeraanmaano Rudra bhamito vadheer havishmanto Namasaa Vidhematey/ Aaaraateygoghna Uta Puurushaghney kshayadweeraaya sumna masmet te astu/ Rakshaachano adhicha Devabroohyatho cha nassharma yacchawi barhaah/ Stuthishrutam garta sadam yuvaanam Mriganna bheema mupahatnumugram/ Mridaa jaritrey Rudrastavaano Anyantey Asminnivapantusenaah/ Parino Rudrasya hetirvranaktu paritveshasya durmatiraghayoh / Avasthiramaghavadbhyastanushva midhva-sttokaya tanayaya Mridaya/ Midhushtama Shivatamaa Shivo nah sumana bhava paramay Vriksha aayudham nitya krittim vasana achaara Pinaakam bibhadragahi/ Vikirida Vilohita namastey stu Bhagavaah, Yastey sahasraagum hetayonnyamasmannina pantu tah/ Sahasraani Sahasradha bahuvoastava hetayah, Tasamishano Bhagavaah parichina mukha krudhi// Sahasraani sahasrasho ye Rudraa adhi bhumyaam, Teshaagum Sahasra yojaneyva dhanvaani tanmasi, Asmin Mahatyarnaventa - rikshey bhavaa adhi)

(Bhagavan! You are present in such odd places as salty and trampled , rocky and rough, and such others where none chooses to visit.Yet you rest with your matted hair as a headgear and appear relaxed before your devotees! You stay in go-shaalas and homes, reside in huge, deep jungles and impermeable mountain caves, through dust and hazy spots, alike in shrivelled deserts where no grass or greenery is in sight, on Earth or fathomless Oceans; you are with hordes of Rudra Ganas around you with piercing tridents and other dreadful weapons ready to attack and smash. But Bhagavan! You are fond of encouraging Devas in our heart and bless them in your Virat Swarupa; indeed they are blessed and get entrusted with their responsibilities of administering the affairs of the Universe! Parameshwara! You choose to be poor despite your being the origin of opulence! You expose us humans to miserable conditions devoid of food and such other bare needs of livelihood to us, children, domestic animals! Neela lohita! We do realise that you are dispassionate and impartial and we ought to suffer and deserve retribution from the store of our misdeeds; Yet, do kindly pardon us as you are our unique shelter. May our sins be destroyed as we do desire to initiate a positive account of our selves here onwards and be worthy of our devotion to you. We will indeed truly seek to follow the foot steps of Manu and seek to deserve our prostrations to you. But as of now, Bhagavan! Do not torment us, our elders, babies and our entire generation. We beseech you Rudra Deva the fierce and ruthless to the Evil; yet, you are Shiva too the embodiment of Shubha and Mangala-auspiciousness and fulfillment. Do also advise to Devas to give full consideration in our favour too to help us and fulfill our wishes. While we make sincere supplications to you Maha Rudra! when you as a youthful Lion ready to destroy, let not your Ganas attack us but the

Evil Forces; instead you do bless us and our family members even as diverting your weapons far away from us! May those Rudra Ganas loosen the strings and their bows be taken off from us by thousands of yojanas! Rudra Bhagavan! You possess thousands of destructive weapons in your thousands of arms and indeed You command all of them; but let not the weaponry turn against our faces!)

Neela greevaasshiti kantha Sharvaa adhah kshamaacharaah, Neelaasshiti kanthaa divam Rudra upashritaah/ Yey Vrikshesu suspinjaraa Neelagreeva Vilohitaah, Yey bhutaanaamadhipatayo vishikhaasah Kapardinah/ Ye Anneshu vividhyantanti paatreshu pibato janaan/ Ye pathaam padhi rakshaya Yailabrudaaya vyudhah/ Ye Tirthaani pracharan srukavantoti nishanginah/ Yayetaavanta –scha Bhuyaagumascha disho Rudraa vitasthitirey/ eshaagum Sahasra yojaney dhanvaavi tanmasi/ Namo Rudrebhyo ye Prithivyaam yentarikshe ye Divi yeshaa mannam Vaato Varshamishava stey –bhyo Dasha Praacheer dasha Dakshinaa dasha Pracheetir dashorthvaastebhyo Namasteno Mridayantu tey yamdwishmo yaschano dheshititam vo jamdhey Dadhami/ Om Trayambakam yajaa mahy Sudandhim pushti vardhanam, Urvaaramiva bandhaanaamrityormuksheeya maamritaata// Yo Rudro Agnou yo apsu ya Aoushadheeshu yo Rudro Vishwaa Bhuvanaa vivesha tasmai Rudraaya namo astu/ Om Shantisshaantisshaantih/

(Neela greeva! Shiti Kantha! Sharva! These manifestations are yours as the Blue Throated with Poison called Kaala kuta that engulfed the Worlds at Amrita Mathana and deposited permanently in your throat-Shiti Kantha or the Dwadasa Rudras elsewhere with white and bright throats-and Sharva the Destroyer! May your bow strings be loosened and bows be kept away thousands of yojanas from us! May the Rudra manifestations of green grass colour, the dark throat colour, the red complexion be of the bow strings and kept far aloof; May Rudras provide succor as food and water to and protect us from the Evil and restore the bows and arrows else where; May Rudras appear at our paths, roads and Sacred Tirthas and rest their bows afar; May Rudras with daggers and swords protect us but withdraw the bows and arrows; May Rudras enter our households and ensure our safety but certainly withdraw long shot arrows and their bows; May Rudras on Earth in Dasha Dishas or Ten Directions shover food and bounties, at Antariksha and all over too as our ten fingers meet in sincere salutations and prostrations; let the antagonistic faces and mouth be shut and let Peace and Contentment prevail all over the Universe. May the Three Eyed Parama Shiva spread fragrance all over, may all the Beings in the Universe be contented ; May He permeate in Water, Fire, Crops, and having surfeited us all with fulfillments, do kindly release us like a ripe fruit into the realms of Eternal Bliss! Indeed May He who holds his powerful arrows is the Endless Source of all kinds of medicines against our Physical, Psychological and Spiritual Shortcomings and Illnesses! We ought to be fortunate to possess our appropriate hands to worship Lingarchana and deserve our gratitude to Him for ever!)

CHAMAKA PAARAAYANA

Om/ Agnaa Vishnu sajoshaseymaa vardhantu vaangirah/ Dyumnaire vejebhiraagatam/ Vaajaschamey Pravascha mey Prayatascha mey Prasitaschamey Dheetischa mey Kratuschamey Sarwaschamey Shlokaschamey Shraavaschamey Shrutischamey Jyutishcha mey Suvaschamey Pranaschameypaana cha Vyaanaschameysuschamey chittam cha ma Aadhitatanchamey aakchamey Manschamey Chaksshushcha mey Shrotam chamey Dakshaschamey Balam chamey Ojaschamey Sahaschamey Aayuschamey Jaraa chamey Aatmaachamey Tanushamey Sharma chamey Varmachameyengaani cha mey Sthaani chamey Paroogumshicha mey Shareerani chamey/

(May Agni and Vishnu too join in our prayers to Rudra to grant us excellend food and material abundance. To me and us let there be quality of Life Force or Breathing comprising Prana-Apana-Vyana-Udaana-Samanaadi components be purified enhancing our knowledge, quality of Speech, Mind, Hearing capacities of Karmendriyas and Jnanendriyas in general. Do kindly bestow to us personalities of brightness, handsomeness, strength, health and longevity);

Jyeshtham cha ma Aadhipatyamcha mey Manuschamey Bhaamaschameyschameybhyascha mey Jemaachamey Mahimaa chamey Varimaachamey Prathimaachamey Varshmachamey daaghruyaa chamey Vridhdishchamey Satyamchamey Shraddhaachamey Jagacchamey Dhavamchamey Vashaschamey Twishaschamey Kreedaaachamey Modaschamey Jaatam chamey Janishyamaanam -chamey Suktamchamey Sukrutamchamey Vittam chamey Vedyamchamey Bhutamchamey Bhavishyacchamey Sugamchamey Supathamchamey Ruddhamchama RuddhaschameyKliptamchamey Kliptischamey Matischamey Sumatischmey/ Our prayers to you are to bestow to me and us Status, Seniority, Reactions appropriate to Situations like anger, ruthlessness, kindness, clarity of mind, maturity in handlings, coolness, truthfulness, command, capability, good progeny, respect, richness, determination and glory!)

Shamschmey Mayamschamey Priyamchameynukaamaschamey Soumanschamey Bhadramchamey Shreyaschamey Vashyaschamey Yashaschamey Bhagaschamey Dravinamcha mey Yantaachamey Dhartaachamey Kshemaschamey Dhritischamey Vishwamchamey Mahaschamey Samvicchmey Jnaatramchmey Sooschamey Prasoooschamey Seeramchamey Layaschamey Rutamchameymritam chamey yakshmamchamey naamayacchamey Jeevatuschamey Dirghaayutwamchameynamitram cha mey Bhayam chameySugamam chamey Shayanamchamey Shoocha chameystudinam chamey/

(May our lives be comfortable with fulfillments as also the subsequent lives with exciting promises; My we love our associates and beget love too; May we be the Cynosures of the Society and surroundings; May we reap attention, fame, fortune, wealth, ideal preceptors; affection, protection and excellent upbringing / nurture from parents, respect from relatives and elders; obedient progeny ; attachment to and from servants and domestical animals; freedom from illnesses besides the gifts of health and fitness, long and satisfying life; complete absence of enemies and evils; appreciation from elders and fellow citizens; sound and restful sleep with contented and cosy bed; all round auspiciousness with series of Vratas, Yagnas and social festivities; disciplined daily life with Sandhya Vandanas and Veda Pathana; observance of Grihasti Dharmas, charities, TirthaYatras etc.)

Urkyachamey Suritaa cha mey Payaschamey Raschamey Ghritamchamey Madhuchamey Sagdhischamey Sapeetischamey Krishischmey Vrishtischmey Jaitramchamey Oudbhidyam chamey Rayischamey Raayaschamey Pustamcha mey Pushtischamey Vibhuchamey Prabhuchamey Bahuchamey Bhuyaschamey Purnamchamey Purnaaramchamey Khitischamey Kooyavaaschame-nnam chameyKshucchamey Vreehaschamey Yavaaschamey Maashaaschamey Tilaaschamey Maashaaschamey Mudgaaschamey Khalyaaschamey Godhummaschamey Masuraaschamey Priyangavaschamey vanavschamey Shyaamaakaaschamey neevaaraaschamey/

(With excellent agricultural returns due to timely and ample rains, may we enjoy tasty and tongue tantalising food in the stimulating company of intimate family members, close relatives and friends. May we be blessed with good crops of Paddy, wheat, and minor grains like barley, grams, gingelly, beans, lentils, pepper, corn and varieties of rice and spices as also plants, creepers apart from abundant milk and products, ghee, natural honey enrich our food; May we also be ornamented with golden articles in great variety studded with gems and precious stones to ensure our lives worth living!)

Ashmaaschamey Mrittikaachamey Girayaschamey Parvataaschamey Sikitaaschmey Vanaspataya –schamey Hiranyam chameyyaschamey seesam cha mey trapuschamey Shyaamam cha mey Lohamchamegnischa ma Veerudhaschma Aoushadhayaschamey Krishtapachanchameykrishta pachan –chamey Graamaschamey Pashava Aranyaascha Yagnena Kalpantaam Vittham cha Vittischamey Bhutam chamey Bhutischamey Vasuchamey Vasatischamey Karmachamey Shaktischameyrthascha ma Evascha ma Itischamey Gatischamey/

(May Rudra Bhagavan enable us mortals to put maximum use for our livelihood and sensory gratifications like ‘Netraananda’ from the innumerable items in your Creation like Stones, soil, Sacred

Mounains and Rivers, Sand, trees with fruits and flowers, natural resources like gold, iron, coal, lead, tin, rock salt, bronze, copper, fire, water, medicinal herbs, natural plants, grass, cows cattle, food and fodder, and so on for various trades and turnover profits.)

Agnischama Indraschamey Somaschama Indraschamey Savitaa chama Indraschamey Sarasvatee chama Indrascha mey Pushaa cha ma Indraschamey Brihatispatisham Indraschamey Mitraschama Indraschamey Varunaschama Indraschamey Twashtaa cha ma Indraschamey Dhataa chama Indras – chamey Vishnuschama Indraschameyshwinouchama Indraschamey Marutaschama Indraschamey Vishweychamey Devaa Indraschamey Prithivichama Indraschameyntharikshham cha ma Indras -chamey Douscha ma Indraschamey Dishasch ma Indraschamey Moorthaa cha ma Indraschamey Praapatischama Indrasshamey/

(Bhagavan Rudra! May you bless us through your Agents and manifestatations like Agni, Indra, Soma, Savita,Saraswati, Pusha, Brihaspati, Mitra, Varuna, Twashta, Dhata, Vishnu, Ashvini Devatas, Maruts, Vishwa Devas, Prithivi, Antariksha, Swarga, Ashta Dashas, Urtwa Loksas, and Devendra.)

Agumshuschamey Rashmischameydaabhyascha Medhipatischama Upaagumshuschameyntaryaa-maschama Aindra Vaayavaschamey Maitraa Varunaschama Ashvinaschamey Pratiprasthaanascha – mey Shukrascha mey Mantheechama Agrayanashchamey Vaishwa devascha mey Dhruvascha mey Vaishvaanaraschama Ritugrahaaschametigraahyaascha ma Aindraagascha mey Vaishwadevascha mey Marutwateeyascha Mahendrascha ma Adityascha mey Saavitrashchamey Saarasvataschamey Poushnashchamey Paatnivataschamey Haariyojanashchamey/

(Devadhi Deva Rudra! May distinct inputs especially Special Purpose Vessels like utensils, plates etc utilised for homa yagnas for varied applications and Agni Karyas described in great details in the Yaha Prakaranas of Shrutis: for instance Vaishwa Devas or Vikruti Yagas; it is stated that the ‘Graahas’ or special vessels used in Vaishwanara,Saaraswata, Poushna Yagas, the specialised vessels arr called as Idhma and Barhi and so on.)

Idhmaschamey Barhischamey Vedischamay Dhishnaaschamey Srucaschamey Chamasaaaschamey Graavanaaschamey Dhishniyaaschamey Chamasaaascha mey Graavaanaschamey Swaravaschama Uparavaaschameydhishapaney cha mey Dronakalashschamey Vaayavyani cha Puta bhrucchama Aadhavaneeeyaschama Agnidhramchamey havirthaanam chamey Grihaaschamey Sadaschamey Puro daashaaschamey Pachataaschameyvabhrutaschamey Swagaakaaraaschamey/ Agnischmey Gharmaschameyrkaschamey Suryaschamey Praanaschameshwamedhaschamey Prithiveeschmeyditi schameyditischamey dyouschamey Shakwarirangulayo Dishaschamey Yagnena kalpantaamrukchamey Sdaamachamey Somaschamey Yajuschamey Deekshaachamey Tapaschama Rutaschamey Vratam chameyhoraatrayordrushtyaa Brihadrathantareda mey Yagnena kalpetaam/

(May Bhagavan bless us in performing Yaaga Karyas meant in favour Agni in Samaayana Yagas; Karma as called Pravargya, Arka as per Indra-Arka-Purodamsha; Surya as per Surya Charu; Prana Homa as per Prayaya Swaaha; Angulya Homa as per the invocation of Virat Purusha’s fingers viz.Prithvi, Aditi, Diti, Dyou and Shankari; and Disha Yagas or invocations as per the Eight Directions of Prak-Agneya-Dakshina-Nirrti-Vayavya-Uttara-Ishaanyas; May all these be yagas as invoked by various Devas illustrated be succesful! May the fruits of rendering Rik-Yajur-Saam mantras be attained and so do the diksha or obeservance of discipline, Tapas and Vratas be effective enough as a proof of which there should be appropriate ‘Vrishti’ enabled!)

Garbhaaschamey Vatyaschamey Tryavishchamey Traveechamey-dityavaatchameydityouheechamey Pandaavishchamey pandaavee da mey Trivatyaschamey Trivatsaachamey turyachaatchmey Turyou hechamey Pashthavachhamey Pashthohee cha ma Ukshaa cha mey Vashaachama Rushabhyash –chamey

Vehacchameynadwaam cha mey Dhenuschmey Aayuryagjnena kalpataamapaano Yagnena kalpataam Vyaano Yagnena Kalpataam Chakshuryagjnena kalpataam Shrotam Yagnena kalpataam mano Yagnena kalpataam Vaakyagjnena Kalpataa-maatmaa Yagjneja Kalpataam Yagjno Yagnena Kalpataam/

(Parama Shiva! Do protect the bovine wealth of cows and bulls in their garbha or in the form of foetus or of the age of less than one year, one and a half year, two years, three years, three and half years, or those which are infertile, lost their garbhas, or along with their calves or bulls which carry lot of load and so on. Similarly, Pashus of other species of animals besides human beings too be protected; let their breathing comprising Prana-Apana- Vyana and other Vayus be perfect; may they enjoy the quality of their existence by providing them all with perfect eyes, ears, mind, speech and physique in totality to enable them all to discharge their duties effectively. May the fruits of Yagna-

Homas and other Daivika Karmas like Vratas, Danaas and so on being now performed or hoped to be carried on in future be spared for the welfare of all the Beings!)

Ekaa chamey Tisraschamey Panchamey Saptachamey Navacha ma Ekadasha chamey Trayodashamey Panchdashamey Sapta dasha chamey Navadaha ch ma Ekavigumshatishchamey Trayovigum shatishchamey Panchavigimsharischamey Saptavigum shatishchamey Navavigum Shatishchama Ekatrīgumshacchamey Trayastīgumshacchamey Chatusrashchameyshtouta chamey Dwadashamey Shodasha chamey Vigumshatishchamey Chaturvigumshatishchamey veshtavigum shatishcha mey Dwaatrīgum shacchmeyshattrīgumshaccha meyshtaachatwaarīgum shacchamey Vaajascha Prasavaschaapijascha Kratuscha Suvashcha Moorthaa cha Vyashchniya shaantyaayanasshaantyas cha bhovavanascha Buhvanaschaadhipatyascha/

(May all the odd numbers from One to thirty three plus be beneficent to human beings as also the even numbers from four to forty eight specified plus as significant to Devas be all be auspicious; May Maha Deva grant abundant food as facilitated by the beneficent circle of Food- Crops-Yagnas-Surya- Varsha-Prithivi-Good Crops and Food; more than the production process of food and its diistribution management, the resolve to produce and enjoy the results of the food is the most significant!

Idaadevahurmanuryagjna neerchrubrihaspatir ukthaamadaanishgum sishadwishve devaa ssukta vaachah Prithivi Maatar maamaahigum sseermadhu Manishye Madhu janishthey Madhu Vakshaami Madhu vadishyaami Madhu mateem Devebhyo Vaachamudyaasagum Shrashreynaam Manushyo –bhyastam maa Devaa Anantu Shobhaayai Pitaronumadantu/ Om Shantissaantih/ Harim Om tatsatu/

Shvetaashvatara Upanishad

The Truth of the Truth, the paramount Truth

III.i-iv) *Ya eko jaanavaan Ishata Ishaanibhih sarvan lokaan Ishata Ishaaneebhih, ya evaika udbhave sabhave cha, ya etad vidur amritaaste bhavanti//Eko hi Rudro na dviteeyayaa tasthurya imaan lokaan Ishataan Ishaaneebhih, pratyā janaan tishthati santukochaanta kaale samshrija vishvaa bhuvanaani gopaah// Vishvataarchakshur uta vishvato mukho vishvato baahur uta vishvataspaat, sam baahubhyaam dhamati sampatatrair dyaavaa bhume janayan deva ekah//Yo devaanaam prabhavaschiodbhavashcha vishvaadhipo Rudro marharshih, Hiranya garbham janayaamaas purvam sa no vbuddhya shubhaayaa samyunaktu//*

(The Great Reality is ever camouflaged by an almost blinding and all enveloping net as positioned firmly and spread across all over the length and breadth of the Universe. This has been cast as Maya the Make Believe and the Supreme Almighty himself is the Originator of this Maya with which He weilds endless

powers. Indeed those very blessed ones who are able to vision through this thick screen of a maze become Immortal themselves! This Highest Reality is identified with Maha Deva Rudra who is unique and unparalleled as there is no place for a second one as the creator, preserver and withdrawer of all the Beings at the end of periodical intervals. Essentially Rudra Maha Deva is the embodiment of destructive powers while His alternate form is of creation and protection as well but the Utmata Swarupa is of the Great Dissolution! This this Single Form is of Atman yet The Pratyag Atman too; hence the Self as well as the Supreme Self as of being the Rupam rupam pratirupam! This Singularity is the Origin and of ramification or of Plurality or of Multiplication as the Maha Deva is of face to face, an eye to eye, arm by arm, foot by foot and so on. Maha Deva is not only the Creator of the short lived humans downwards but also of the superior embodiments of Celestial Beings too. He as the Unique Supreme is also the originator of the Golden Seed viz. Hiranya Garbha; indeed the earlier stanza the emphasis is of Cosmic Form viz. Virat Swarupa and now on Hirayagarbha which may be noted.)

III.v-vi) *Yaa te Rudra Shiva tanur Aghoraapaapakaashini, tayaa nasthanuvaa shantamayaa girishaanta abhichaakasheeh// Yaam Ishuma girishanta haste bibhrarshi astave, Shivam giritra taam kurumaa himsheehi purusham jagat//*

(The above two stanzas are eulogies of Rudra Deva: Bhagavan Rudra! Shiva! You are indeed the manifestation of Auspiciousness, ‘Aghora paapakaashini’ or of Unfrightening and Placid Form as normally one might tend to describe you due to being a Destroyer of the Universe! What is more You hardly represent the nature of Evil and of Cruelty as indeed you are the destroyer of Evil Forces even as the personification of Tranquility and Benevolence. Dweller of Kailasa and of high altitude mountains, do kindly hold the arrows of auspiciousness but harm not beasts or humans of helplessness!)

Delineation of the Truth and the desperation to attain It while facing death

III.vii-viii) *Tatah param brahma parambrihantam yathaa nikaayam sarva-bhuteshu goodham// Vedaaham etam purusham mahaantam aaditya varamtamasah parastaat, tameva viditvaa atimrityum eti naanyah panthaa vidyateyanaaya//*

(Rudra Deva Ishwara is superior both to Hiranyagarbha and Virat Swarupa to the Antaryaami the in dwelling Lord, to the Supreme Parameshwara. One would cross over death only by realising the Supreme of Sunlike splendour beyond darkness. There is no other way to sift darkness to Illumination: aanyah panthaah vidyate yanaaya! – or there is no short cut route that is ever possible! Bhagavad Gita vide the Akshra Para Brahma Yoga of VIII. 9 precisely emphasises this very Truth of Life: *Kavim Puranam anushasitaaram anoraneeyaama samanusmaredyha, sarvasya dhaataaramanchitya rupam Aditya varnam tamasah parastaat//* or ‘As the life’s energy is about to close by nearing death, the dying person ought to perform desperate efforts to steer clear all other thoughts excepting concentrating thoughts of Paramatma visualizing his resplendent Sun- like form and breath the last as for sure he attains the form of the Supreme Itself!)

III.ix-x) *Yasmaat paramam naaparam asti kinchit yasmaa naaneetyo na jyaayosti kinchit, vriksha iva stabdho divi tishthati ekas tenedam puurnam purushena sarvam//Tato yad uttarataram tad arupam anaamayam ya etad vidur amritaaste bhavanti, atetare dukkham evaapiyanti//*

(Parama Shiva surfieth with His own magnificence filled all over the Universe is like a tree of gigantic size and stature grown in Heaven and the trees of individual sizes of by far the less miniature heights are scattered in the forests of confusing images caused by illusions disallowing the growth of the seeds and saplings to plants and of trees of even some sizes. This is but a metaphorical statement to allow maximum human comprehension; but the Truth is that Rudra has neither form nor features and once this Concealed

Truth is revealed, the Sages of ‘Maha Jnaana’ should surpass the barriers of Sorrows and perepheral Joys of Existence and accomplish Immortality!)

A profile of ‘Virat Purusha’ the Cosmic Being is unsurpassed

III.xi-xii) *Sarvaanana shiro greevah sarva bhuta guhaashayah, Sarva vyaatee sa bhagavan tasmaat sarva gatasshivah// Mahaan Prabhur vai Purushah satvashaisha pravartakah, sunirmataam imam praaptim Ishaano jyotiravyayah//*

(The Lord of the Universe Parama Shiva is deeply entrenched in the hidden cave of each and every Being as the all pervading and omni present Supreme in one’s own face, head and necks. He is replete with the six principal features of Life viz. Aishvaryasya samagrasya dharmasya yashasya shriyah, jnaana vairagyaschaiva shannam Bhaga itiranaa/ or Total Lordship, righteousness, fame, opulence, wisdom and sence of renunciation as explained in Maha Bhagavata Purana. Indeed He possesses the energy of influencing the attainment of the purest and outstanding Prime Source of Imperishable Luminosity and Splendour)

III.xiii-xv) *Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi kipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah ahasra paat,sabhumin vishvato vritwaa ati atisthad dasaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam utaamritatavasyeshaano yad annenaatirohati//*

(The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an undersatement of ‘dashaangulam’ or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the ‘Kaalamana’ the Eternal Time Schedule! Purusha eve vedam sarvam/ or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too!He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows ‘annatarena’ or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences)

Rudra, the ‘Pashupati naadha’, subtly hidden in the Inner Self of all Beings

IV.viii-x) *Rikchekshare param vyoman yamin deva adhi vishve nisheduh yastam na veda kimrichaa karishyati ya it vidusta ime samaasate// Chandaamsi yajnaah katavo vrataani, bhutam bhavyam yaccha Vedaa vadanti, asmaan mayi shrjate vishvam etat tasminshanyo mayaayaa samniruddhaha// Maayaam tu prakritim viddhi, mayinam tu mahesvaram, tasyaavayava bhutaistu vyaaptam sarvam idam jagat//*

(Of what avail is the study of Rig Veda or for that matter of the knowledge even all the Scriptures since after all such studies are rendered as futile if internal discipline is a discount and awareness of the Supreme is a casuality. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Pakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the

instance of Ishvara and revives too again by her own energies! Thus goes the cycle of Srishti-Sthiti-Samhaara!)

IV.xi-xiii: *Yo yonim adhishtthi eko yasmin idam sam cha vichaiti sarvam, tam Ishaanam varadam devam eedyam nichaayyemaam shaanti atyantameti// yo devaanaam prahavashchodbhyascha vishvaadhipo rudro maharsh ih, Hiranyagarbham pashyata jaayamaanam, sa no buddhyaa shubhayaa samyunaktu// Yo devaanaam adhipo yasmin lokaa adhishtiyaah, ya Ishesya dvipaadaschatus padah, kasmai devaayaa havishaa vidhema//*

(The Singular Parama Shiva is the Originator of Existence of the Beings of the Universe as also of its dissolution and creates it again and again and that Supreme Energy viz. *Ishaanam varadam* or the only and unfailing source to bestow blessings to all in the Creation; truly indeed, those who understand His excellence would be destined to secure Peace. He is the origin of Devatva or of Devas and the distributor of their celestial powers; it was Rudra who visioned Hiranyagarbha Brahma who is the Supreme Architect and had enabled the mechanism of the Cycle of Births, Deaths and Births again! Rudra Deva is also the Over-Lord of Devas besides the two legged and four legged ‘Pashus’ thus having attained the title of Pashupati -naadha’!

IV.xiv-xvii: *Sukshmati-sukshmam kalilasya madhye, vishvasya srashtaaram aneka rupam, vishvasya - ikam pariveshtiraaram jnaatvaa shivam shantim atyantameti// Sa eva kaale bhuvanashya goptaa, vishwa -adhipah sarva bhuteshu goodhah, yasmin yuktaa Brahmarshayo Devaascha tam evam jnaatvaa mrityu paashamschinatti// Ghritaam parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarma mahatmaa, sadaa janaanaam hridaye sannivishataah, Hridaa manishaabhi klipto, yad etad vidur amritaaste bhavanti//*

(Rudra Deva is the ‘Sukshmaati sukshmam’, ‘vishvasya srashtaaram aneka rupam’ or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of ‘Shivatva’ or auspiciousness of Shiva is concealed in one’s own inner cave of the body; the ‘ Vishvaikam pariveshtitam’ or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of ‘Samsara’! It is that very ‘Paramatma’ that is right within the concealed as one’s own ‘Antaratma’ as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as already explained vide III.iii is framed in the heart and mind in the measure of a thumb!)

IV.xviii-xxii: *Yadaa tamastan na divaa na raatrir na sanna chaasacchiva eva kevalah, tadaksharaam tatsavitur varenyam, prajnaa cha tasmaat prashrataa puraani// Naiknam urthvam na chiryaanaacham ma madhye na parijagrabhat na tasya pratimaa asti yasya naama mahad yashah// Na samdrishe tishthati rapamasya, na chakshusaa pashyati kashchanainam, hridaa hridishtham manasaa ya enam, evam vidur amritaaste bhavanti// Ajaata iti evam yevam kashchid bheeruh praadyate: Rudra yat te dakshinam mukham tena maam paahi nityam// Maa nas toke tanaye maana aayushi maa no goshu maa no ashvesu reerishah, veeraan maa no Rudra bahmitovadheer havishmantah sada ittvaa havamahe//*

(The Supreme is symbolized with absolute identity of the Self as the ‘svitur varenyam’ or of neither darkness nor light but as flood of the highest level of splendour and as typically characterised as neither as a Being or a Non Being but as an entity that is imperishable; this is what the age old belief of Sages and Seekers of the Almighty! ‘Nainam urthvam na tiryancham’ The Inner Self again has no dimensions nor directions; neither above the level nor across, not in the middle nor in accord and simply perplexing and inexplicable. Essentially there is nothing comparable to it and is truly awesome and glorious! Paramesh –

wara can never be visible by eyes or mind of commonality but with vision ultimate excepting through heart and mind of purity ‘par excellence’ and of the nature of divinity!! Indeed those who are successful in binding the Highest to one’s heart and mind are blessed and become immortal! Once the concept high order of devotion and dedication is observed, the hardest barriers of Bhagavan’s gate ways get melted away and dissolved! Thus the prayers of utmost intensity stating most sincere commendations like : ‘Rudra Deva! You are unborn, the most worthy of the worthiest, and the one who is eternal and so on then Parameshwara becomes surely susceptible to yield the fruits of His grace for sure! Sankara is indeed ‘bhakti vashamkara’ or is susceptible to devotion and faith and tends to melt away to mortal cries of obsessed prostrations like ‘ maam pahimaam!’ ‘Maa nas toke tanaye maana aayushi’ or RudraDeva! Do never hurt us not in my child or grand child, penalize not my life; nor my cattle, horses and so on out of your anger’! Indeed, we seek to please you with our oblations through Agni Homas. Paramatma!, be merciful and do protect us for our deeds of omissions and lapses!’

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SHRI SHIVA SAHASRA NAAMA STOTRA (LINGA PURANA)

Rishaya uvaacha: Katham Devena vai Suta Deva Devaamaheshwaraat, Sudarshanaakhyam vai labhyam vaktumarhasi Vishnuna/ Suta uvaacha: Devaamasurendraanaam bhavaccha sudaarunah, Sarveshameva bhutaanaam vinashakarano mahan/ Paraajitaastadaa Deva Deveswaram Harim, Pranemastum Sureshaanam shoka samvignamaanasaah/ Bhagavan Deva Devesha Vishno Jishno Janardana, Daanavaih peeditaah Sarvey vayam sharanamaagataah/ Twamedha Devadevesha Gatirnam Purushottama, Twameva Paramatmaa hi twam Pita Jagataamapi/ Twameva Bharta Harta Daataa Janardana/ Avadhya Varalaabhaaktey Sarvaey Vaarijalochna, Suryamandala sambhutamtwaadeeyam chakramudyatam/ Kunthitam hi Dadhichena chaavanena Jagudguro, Dandam Shaarangam tawaastram cha labhyatam DaityehPrasaadatah/ Pura Jalandharah hantum Nirmitam Tripuraarinaa, Rathaangam sushitam ghoram tena taanhantumarhasi/ Tasmaattena nihanyatwaa naanyaihi Shastra shatairapi, Tato nishamya teshaam vai vachanam Vaarijekshanah/ Vaachaspati mukhaanaah sa Harischakrar bhutswayam/ Dandam sharangam tawaastram cha labdham, Daityah prasaadatah/ Pura Jalandharam hantum nirmitam Tripuraarinaa, Rathaanga sushitam ghoram tena taana hantumarhasi/ Tasmaattena nihanyatwaa naanyeh shastra shatairapi, Tato nishchaya teshaam vai Vachanam Vaarijaakshanah/ Vachaspati mukhaanaah sa Harischakrarbhutswayam/

(Rishis requested Maha Muni Suta to elucidate the context as to how Bhagavan Vishnu secured Sudarshana Chakra from Maha Deva. Suta Muni narrated that once there were fierce and prolonged battles between Deva- Danavas and Devas were badly hurt and humiliated. They approached Maha Vishnu for safety and support. They prayed to Janardana, Vishnu and Jishnu pathetically and begged of him to provide succor and return to them their lost glories. They expressed their anguish that Daitya-Danavas obtained innumerable boons by performing desperate Tapasyas and became invincible to such an extent even the Chakra generated from Surya Mandala proved ineffective and the Vajraayudha secured by Maharshi Dadhichi's backbone had failed. Devas further submitted to Vishnu that only the Incredible and indestructible Chariot and the accompanying weaponry that Maha Deva created to exterminate Jalandhara Daitya could save them; this was announced by none less than Brahma Deva himself. Brahma also confirmed that only Vishnu Bhagavan could possibly secure this 'Ratha' from Maha Deva).

Shri Vishnuruvaacha: Bhobho Deva! Maha Devam Sarva Devyaih Sanatanaih, Samprapya saampratah sarvam karishyami Divoukasaam/ Deva! Jalamdharam hantu nirmitam hi Puraarina, Labhwaa Rathangam teynaiva nihaty cha Maha Suraan/ Suta uvaacha: Ekamuktwa Surasheshthaan Surashreshthamanusmaran, Surashreshthastadaa Sheshtham Pujayaamaasa Shankaram, Lingam sthaapya yathaanyaa nyaayam Himavacchikarey Shubhey, Meruparvata sankasham nirmitam Vishwakarmana, Twaritaakhyena Rudrena Roudreana cha Janardana/ Snaapya Sampujya gandhyadyojjvalaarlaankaaram manoramam, Tushtaavacha tadaa Rudram sampujyaagnou pranamyacha/ Devam Naamnaam sahasrena Bhavaadyena yathaakramam, Pujayaamaasacha cha Pranavaadyam namontakam/ Devam naamnaam sahasrena Bhavaadyena Maheswaram, Prati naama sahasrena pujayaamaasa Shankaram/ Agnou cha Naamabhirdevam Bhavaadyeh samidaadhibhih, Swaahaantai – rvidhivadyutvaa prayekamayutam Prabhum, Tushtaava cha punah Shambhuh Bavaadyourbhava-meeshvaram/ Vishnu Bhagavan replied that the Chariot and its accessories which Maha Deva created to

kill Jalandhara would indeed help uproot the remaining Danavas too. Suta Muni then described that subsequently a Shiva Linga was consecrated atop Himalaya Peak and Vishwakarma constructed the Sacred Place quickly. The Shiva Linga so sanctified was bathed and worshipped by Vishnu Bhagavan by reciting one thousand names of Maha Deva as each name of the latter was recited, Vishnu placed a lotus flower as an offering to the Shiva Linga and simultaneously ‘Samidhas’ were propitiated too to Agni Deva meant for Parama Shiva. The Sahasra Naamas thus recited by Vishnu were as follows:)

Bhavah Shivo Haro Rudrah Purushah Padmalochana/ Arthitavyaayah Sadacharah Sarva Shabhu meeshwarah, Ishwarah Sthaanureeshaanah Sahasraaksha Sahasrapaat/ Vareenyaan VaradoVandyah Shankara Parameshwarah, Gangaadharah Shula dhaarah paraarthaika prayojana/ Sarvajnah Sarva Devaadi Giridhanwa Jataadharah, Chandra peedaschandra moulir Vidwaan Vishwaamareshwarah / Vedaanta saara sandoha Kapaali Nilalohitah, Dhyanaadharoparicchedyo Gouri Bharta Ganeshwarah/ Ashta murtir Vishwa murtirstrivargah Sarva sadhanah, Jnaana gamyo Dhruta pragjno Devadevaa – strilochanah/ Vamadevo Maha Devah Paanduh Paridhrodho Drudhah, Vishwarupo Virupaksho Vageeshah Suchantarah/ Sarva Praanaya Samvaadi Vrishanko Vrisha vahanah, Isha Pinaki Khatvangi Chitraveshashchakshudchirantanah/ Tamoharo Maha Yogi Gopta Brahmanaangahryudjjati, Kaala kalaah Krittivaasah Subhaga Pranavaatmakah/ Unmatta Veshashchakshuyo Durvaasah Smara shashanah, Dhrudhaayuddha Skanda Guru Parameshthi paraayanah/ 1-10 (Bhava or the Originator of Existence; Shivaya or the Sacchidanada Swarupa or the climatic profile of Bliss; Hara or the Obliterator of Srishti / Creation; Rudra or Janma-Marana draavaya/ the interruptor of the Cycle of Births and Deaths; Purusha or the ‘Sahasra seershaa Purushah’ or the Maha Purusha the Virat Purusha; Padmalochana or of the Lustrous Vision of Lotuses like Surya; Arthitavya or the most primary and worthy of worship like Ganesha; Sadaachaara or the One who is prayed to always as the Pradhana Prakriti Shiva Swarupa; Sarva Shambhum Ishwara or the Cause of Happiness; Ishwara or Sakala Vibhavairadhya or the Bestower of all types of Prosperity; Sthaanavey or the Immovable or Constant; Ishana-Ishaanah Sarva Vidyaanaam- or the Expression of Vidya or Knowledge; Sahasraaksha Sahasrapaat or the Appearance of Countless Eyes and Feet; Varenya or the Outstanding; Varada or the Unique Provider; Vandyah the Unique One esteemed and admirable; Shankara the Source of Propitiousness; Parameshwara or the Utmost; Gangaadhara or He who retains the Sacred Bhaagirathi on his matted hair on head; Shula dhara or the Carrier of the Powerful Shula representative of his readiness to destroy the elements of the Evil; Paraarthaika prayojana or the One who is anxious to support and benefit; Sarvajna the Omni-scient / All Knowing; Sarva Devadi Giridhanvaney or the One ready to keep the Meru-like bow and arrows to defend Devas; Jataadhara or the One typical of retaining ‘Jataajuta’ matted hair on his head; Chandra peeda or He who displays Chandra on His matted hair as a Symbol of Tranquility; Chandra mouli or is ornamented as headgear by Chandra on His head; Vidwan or the Scholar ‘par excellence’; Vishwaamaresha or the Supreme of Devas in the entire Universe; Vedaanta saara sandoha or He who is saturated with the Essence of Vedas; Kapali or the Wearer of the Skull of Brahma’s Fifth Head snipped by Shiva following Brahma’s indiscretion of ravishing Saraswati his own creation as daughter; Nillohita or the Carrier of the Metallic Trident of blue complexion; Dhyanaadhaaro or He whose sustenance is in meditation; Aparichedyo or Indestructible; Gouri Bharta or the Husband of Devi Gauri; Ganeshwara or the Ganesha or alternatively the Chief of ‘ Panchavimshati Tatwaganasya Ishrarah’ or the Overlord of Twenty Five Tatwa Gunas; *Ashtamurti or the Eight Manifestations;[* Bhava the Omni Present, Sharva the Omni Potent, Ishwara the Limitless, Pashupati or the Supreme Ruler of Pashus or Beings, Rudra or the Great Destroyer, Ugra or the Dreaded Most; Bhima of the Fearful Sign of Retribution of one’s own Karmkas or Actions; and Maha Deva the

Paramount Deity; Another explanation of Ashtamurti is that they are Ashta Dikpalakas or the Rulers of Eight Directions viz. Indra (East), Ishwara (North East), Kubera (North), Vayu or Maruts (North West), Varuna (West), Agni (South East), Agni (South East) and Yama (South). Yet another explanation is that of Ashta Vasus represented by Agni, Prithvi, Vayu, Antariksha or Atmosphere, Dyaus or Sky/Space, Surya, Chandra, Nakshatras/ Khetrajna or the Soul]; Trivargaaya or Dharma-Artha-Kaamas or alternatively the Tri-Gunas of Satwa-Rajas-Tamas; Swarga Sadhanaaya or the Singular Facilitator of achieving Swarga; Jnaana Gamyaa or the Ultimate Goal of Kaivalya; Dhrudha Pragjnaaya or the Epitome of Unnerved inner strength of Mind; Deva Devaaya or the Supreme Most Deva; Trilochana or of Three Eyes representing Creation- Preservation-Destruction; Vama Devaya; Maha Devaya; Pandavey or of Pale White /Yellow complexion; Paridhru- daya Dhrudhaya of inexpressible strength and courage; Vishwarupaaya or of the Image of the Universe; Virupakshaya or of the Countenance of Soma-Surya-Agnyaadi Forms; Vaagishaya or of the Swarupa of Brahma the Lord of Devi Saraswati representing for Vocal Faculties; Shuchaye or the Symbol of Bahyantara Shuchi or of Purity and Cleanliness of Physical and Inner kinds; Antaraaya or of Inner Consciousness; Sarva Pranaya Samvadiney or the Highest Spiritual Leader who is approachable; Vrishanko or He who is seated nearby Nandeeshwara the Greatest Vrishbha; Vrisha Vahanah or He who is carried by Vrishabha; Ishah or Ishwara; Pinakiney or the One who sports the Unique Bow and Set of Arrows; Khatvangi or of the Body parts mutilated / revived in the process of combats with opponents; Chitra Veshaya or of several Roles and Forms; Chirantanaaya or always thoughtful of Actions oriented to preserve the Universe; Tamoharaaya or He who dispels Darkness, Ignorance and lack of Awareness; Maha Yogi Goptri or the Ultimate Icon of Yoga; Brahmanga hrujjati or His matted head-hair circles around the Universe which Brahma's physical form is constituted of; Kaalakaalah or the Form of Time and of Mrityu or of Termination; Krittivaasah or Maha Deva who killed Gajasura granted the latter's death wish that his elephant skin be draped around Shiva's own body; Subhagah or the Symbol of Prosperity and Fame being an Image of Shiva as also Bhaga being one Form of Dwadshaadityas viz. Bhaga, Twashta, Vivishwan, Amshuman, Indra, Parjanya, Mitra, Aryama, Pusha, Shakra, Varuna and Vishnu; *Pranavatmakaaya or of the Omkara Rupa [*AUM- comprising the sounds of 'A' kara, 'U' kara and 'M' kaara and in between the Naada Swarupa] Unmatta Veshascha or of Avadhuta Dattatreya Swarupa of Feigned Insanity; Chakshusya or of His Three Eyes representing Surya-Chandra-Agni; Durvasa or of the sign of extreme wrath and rage typical of the illustrious Durvasa Muni; Smarashasanah or the Short-Tempered Despot who would not brook even traces of indiscipline; Dhradhaayudhah or He possesses mighty weapons of far-reaching destruction; Skanda Guru or the Teacher and Guide of Lord Kumara; Parameshthi Paraayana or He who is deeply engaged in the affairs of Lord Brahma in the latter's activities of Creation).

Adi madhya nidhano Gireesho Giri bandhanah, Kubera bandhu Shri Kanto Loka Varnottamo –ttamah/ Saamanya Deva Kodandi Nilakanthah Parashvadhi, Vishaalaaksho Mriga Vyaadhah Sureshah Surya taapanah/ Dharma karmaakshamah kshetram Bhagavan Bhaganetrabhit, Ugrah Pashupatistatha – aksharya priya bhaktah priyamvadah/ Daataa dayaakaro Dakshah Kapardi Kaama shaashanah, Smashaana nilayah Shukshmah Shmashaanastho Maheshwarah/ Lokakarta Bhutapatir Mahakartaa Mahoyshadhi, Uttaro Gopatirgoptaa Jnaanagamya Puraatanah/ Neetih Suneethih Shuddhaatma Soma Somarathah Sukhi, Somapomritah Somo Mahaanitir Mahaamatih/ Ajaata Shatrulokah Sambhavo Havyavaahanah, Loka karo Vedakaarah Sutrikaarah Sanaatanah/ Maharshi Kapilaachaaryo Vishwa deeptis trilochanah, Pinaaka paani Bhurdevah Swastidah Swastikrudstadaa/ Tridhaama Soubhagyah Sharvah Sarvagjnah Sarva gocharah, Brahma dhrug Vishwasruk Swargah Kanikaarah Priya Kavih/

Shaakho Vishaakho Goshaakhah Shivonaikah kratussamaah, Ganaaplavodako Bhaavah Sakala sthapitar sthirah/ (11-20); (Anaadi madhya nidhano or Maha Deva has no Beginning-Intermission-End; Girishaya or of the Image of Maha Meru Mountain; Giribandhavah or closely related to the King of Mountains and of Devi Parvati the daughter of the King; Kubera bandhu or the Relative of Kubera the Kin3g of Yakshas and the Chief Treasurer of Devas; Shri Kantha or the Sacred Throated as the Retainer of ‘Halahala’; Loka Varnottamottamah or He who is incessantly worshipped by the Superior Varna Brahmanas; Samaanya Deva or He who is the Deity of incredible identity, equanimity and approachability and thus called the Supreme Deva without pride and prejudice; Kodandi or the Masterly Representation of Dhanur Vidya ; Nila Kantha or the Blue Throated Maha Deva who conserves the deadly Poisonous Flames created at the extraordinary churning of Khseera Saagara or the Ocean of Milk by Deva Danavas to secure Amrita the Life Sustaining Nectar; Parashwadhi or the alternate Form of Parashurama the incarnation of Vishnu; Vishalaaksha or of Broad and Sensitive Eyes which vision the Happenings in the Universe; Mriga Vyadha or the Top Hunter of Evil in varied forms and destroys it; Suresha or the Sovereign Authority of Devas; Surya Taapnah or Most Powerful Source of Energy that Surya Deva draws from; Dharma Karmaakshamah or He who ensures that all Actions enriched with Dharma or Virtue and Justice are everlasting; Kshetraya Bhagavatey or the Maha Deva the Germinating Seed of the Crop Fields;* Bhaga netra bhit or the One who is marked with eyes full of radiant flames; [Bhaga is one of the Dwadasha Adityas viz.Dhata, Indra, Parjanya, Mitra, Aryama, Pusha, Shakra, Varuna, Bhaga, Twashta, Viviswan, Amshuman and Vishnu] *Ugrah or of the Picture of Fury -[*typical of what Rudra Deva displayed at the total devastation of Daksha Yagna or the Sacrifice that Daksha organised when Devi Sati performed self-immolation as her father insulted her husband Maha Deva himself!]Pashupati or the Chief Controller of Beings in the Worlds; Tarkhya Priya bhaktah or the Illustrious Devotee Garuda Deva whom Maha Deva likes immensely; Priyamvadah or He who is of benign countenance to those dedicated to him; Daata or the Inordinate Benefactor; Dayakarah or the Emblem of Benevolence; Dakshah or the Sign of Tolerance and Magnanimity; Kapardi or the One who possesses Jatajuta; Kama Shasanah or the One who imposes and enforces Manmatha the God of Desire; Smashana nilayah or He is fond of residing in Smashana; Sukshmah or of the Form of an atom or the One present in the Sushmna Nadi of one’s inner-physique; Smashaanastho or the One manifested at the places of termination of Souls; Maheshwara or the Ultimate; Loka Karta or the Creator of Tri Lokas; Bhuta Pati or the Chief of all Beings in the Worlds; Maha Kartey or the Magnificent Performer; Mahoushadhi or Maha Deva! you are the most Effective Medicine to cure the Beings; Uttaraya or Urthamukha looking above and at the futurity; Gopataye or the Guardian of Cows or the Chief of the Virtuous beings; Goptrey or the Saviour of one and all; Jnaanagamyah or Parama Shiva is the goal to accomplish; Puratana or His ancestry is unknown or none; Neetaye or the Niti/ Sanmarga Swarupa; Suneetih or the Symbol of High Virtue; Shuddhatma or of Clean and Transparent Self; Soma or the Image of Chandra; Somaratah or engaged in the consumption of Soma Rasa or Amrita; Sukhi or of the ever lasting Bliss; Somapa or the Absorber of Soma the Yagjna Phala; Amritapaaya or the Delighter in drinking Amrita; Somaayasomah or of the Swarupa of Yagjneeya Soma; Mahaneeya or the Pujiyaneeya; Mahamati or of the Outstanding Mental Faculties; Ajaatashatru or an opponent never born; Sambhavaya or the Manifester of virtuous deeds; Havya vaahanah or the Carrier of Havya or oblations to the invoked Gods and Goddesses or the Vahni Rupa; Loka Kaara or the Originator of the Worlds; Veda Kaarah or the Inventor of Vedas; Sutra Karah or Maker of Brahma Sutras or the Primary Principles of Dharma by Brahma; Sanatanah or devoid of Origin; Maharshi Kapilacharya or of the Image of *Maharshi Kapila-[*The Founder of Samkhya Yoga emphasising Dual Existence or of Two Realities viz. of Purusha or Pure Consciousness and Prakriti (Matter) as expressed in terms of Numbers or

Enumeration; the latter comprises *Pancha Vimshati Tatwas including Pancha ‘Antahkaranas’ viz. Mind or Thought, Buddhi or Intelligence, Siddha or Concealed Impulse and Angaram or Excitement; Five Jnanendriyas or Sensory Organs for Seeing, Hearing, Tasting, Eating, Touching; Five Karmendriyas of Eyes, Nose, Tongue, Mouth, Skin; Five Maha Bhutas of Earth, Water, Fire, Air, and Sky; Five Tanmatras of Light, Sound, Taste, Smell and Perception];

Vishwa- Deepti or the Provider of Illumination to the Universe; Trilochana signifying Three Gunas of Satwa-Rajasika-Tamasika or Three Acts of the Almighty viz. Creation-Sustenance-Destruction; Pinakapaani or Maheshwara carrying the set of Arrows and Bow named Pinaaka; Bhudevah or another Form of Bhu Devi representing Tolerance and Forbearance; Swastida or the Provider of Happiness; Swastikrit Saada or the Eternal Provider of Goodness and Auspiciousness; Tridhama or the One with ready access to Tridhamas viz. the Abodes of Brahma-Vishnu-Maheshwara; Soubhagya or Prosperity; Sharva or the Valiant and Destroyer; Sarvagjna or the All-Knowing; Sarva Gochara or the One who visions everything; Brahmadrugvishwa srukswargah: Maha Deva! You are the form of Swarga preserved and the Universe as created by Brahma; Karnikara Priyaaya or He who is delighted see and feel to the pericarp of a Lotus or alternatively stated He is fond of the softness of Karnikara flower / leaf of tenderness; Kavir or the Unique Poet of the Universe; Shaakhah or the Branch of Smritis; Vishakhah or the Alrenate Swarupa of Skanda Deva; Goshakhah or The Sacred Cows as an integral part of Vedas ; Shivaaya or ‘Shivo Moksha Sukha Rupa’; Naikaya or Adviteeya or Singular; Kratavey or of the Swarupa of Agnishtomaadi Rupa; Samaaya or always Balanced and Equanimous or of Even Tempered; Gangaaplavodaka or Maha Deva afloat the Sacred River Ganga; Bhavah or the Thought such as the feeling to provide Moksha to a Bhakta; Sakalaya or Totality or Fullness; Sthapati sthira or like the Immovable Bhumi or Vishwa);

Vijitaatma Vidheyatma Bhuta Vaahana Saarathih, Sagano Gana kaaryascha Sukritiscchinna-samshayah/ Kama Devah Kamapalo Bhasmodvilita Vighraha, Bhasma Priyo Bhasmashaayi Kaami kantah Kritaagamah/ Samaayukto Nivrutthaatma Dharma Yuktah Sadaa Shivah, Chaturmukhes- chatur baahuh duraavaaso duraasadaah/ Durgamo Durlabho Durgah Sarvaayudha Vishaaradah, Adhyatma Yoga Nilayah Sutantu vardhanah/ Shubango Loka Saarango Jagatishora4mrtaashanah, Bhasmashuddhi karo Meru Raajoswi Shudda vighrah/ Hiranya retastaraa nirmamamaaree chirmahila –alayah, Mahahrado Mahagarbhah Siddhirvindaara vanditah/ Vyaghra charma dhara Vyaali Maha Bhuto Maha Nidhih, Amtitangomrita vapuhu Pancha Yagna Prabhanjanah/ Pancham vimshiti Tatwagijnah Paarijaata Paaravarah, Sulabha Suvrutah Shuro Vangmayaika nidhirnidhih/ Varnaashrama Gurur Varni Shatrujit - cchatru taapanah, Ashramaya Kshapana kshaamo Jnaana vaana chalaachalah/ Pramaana Bhuto Durjayah Suparno Vaayu Vaahanah, Dhanurdharo Dhanur Vedo Guna raashir Gunaakarah/ (21-30) (Vijitatmaney or of ‘Swaadheena’ / Self Regulated Inner-Soul; Vidheyatma or of Controlled Consciousness; Bhuta Vaahana Sarathi or the Charioteer of Beings as determined by their own Karma Phala; Saganaaya or accompanied by Pramathaadi Ganaas; Gana Karyaaya or Deva Deva is fully occupied with the Pancha Vimshati Tatwa Gunaas of Twenty Five ‘Tatwas’ as referred to above vide Kapila Maharshi’s Sankhya Yoga; Sukeertaye or of Excellent Reputation and Eminence; Chinna Samshaya or the Remover of several doubts and misgivings; Kama Deva or the Controller of Desire and Lust; Kamapalah or the Chief Administrator and Regulator of Kama or of Yearning / Craving; BhasmodhyulitaVighrah or He who turned Manmatha into burnt ash by opening His Third Eye as the latter tried to provoke Maha Deva’s feelings of Passion and Love for Devi Parvati albeit for Loka Kalyana; Bhasma Priya or Bhagavan is extremely fond of Bhasma or Ash; Bhashmi shaayi or He takes

fascination in sporting with and even sleeping on heaps of Bhasma; Kaami Kaantah or the Representation of the Lover and the Beloved signifying Ardha Naareeshwara; Kritaagamah or the Aagamas or Vedas were created by Him; Samyuktaaya or He who is united with another Entity or Nitya Prakriti Yukta; Nivrittatma or who is bound by the belief in Godly Intervention or the Turns of Fate as opposed to 'Pravriti' or taking proactive Action or Karma; Dharmayuktaya or always along the lines of Dharma or Virtue and Justice; Sada Shivaaya or Sarva Kaala Kalyana Yukta or He with constant accent on Auspiciousness; Chatur Mukhaaya Chatur Bahavey or Ishwara is with Four Faces and Four Hands representing Four Vedas and Four Hands used for Creation, Preservation, Decadence and Destruction; Duraavasa or the One who destroys those who speak ill of others; Durasadaya or Invincible; Durgama insuperable; Durlabha or Inaccessible; Durga or the Alternate Form of Maha Deva; Sarvaayudha Visharada or The Highest Professional of all kinds of weaponry; Adhyatma Yoga Nilaya or the One present in the Yoga Samadhi or extreme synthesis of Inner Soul and the Supreme; Sutantu Vardhana or the Strengtheners of the weak and pathetic; Shubhanga or of exquisite physique; Loka Saranga or the Bhramara /Honey Bee which collects honey from different flowers; Jagadeesha or the Monarch of the Universe; Amritaashanah or the Consumer of Soma Rasa at the Yagjnas; Bhasma shuddi karaaya or He who purifies his devotees with Bhasma; Meru or of the Swarupa of Kanakadri or the Golden Mount; Ojaswiney or the Fund of Knowledge and Analytical Power; Suddha Vighraha or the Form of Sanctity and Purity; Hiranya reta or the Supreme Creator of Universal Existence from his virility akin to Agni; Taraniye or the One who facilitates the crossing of the Ocean of Samsaara; *Marichiney or the Great Illusion;[*Also the Swarupa of Marichi of the Sapta Rishis viz. Marichi, Pulaha, Atri, Angira, Pulastya, Kratu and Vasishtha]; Mahimalaya or the Resider of Himalayas; Mahaahrado or of Maha Hridaya or the One riding on the waves of Jnaana Samudra or the Ocean of Knowledge; Maha Garbha or the Womb of Great Tatwas that create the Charaachara Jagat or the Universe comprising the Moving and Immoveable Beings; Siddhavrindara vanditaaya or the One venerated by Siddhas, Siddha Ganaas, Vrindara Ganas; Vyaghra charma dhara or the Wearer of Tiger Skin; Vyali or One ornamented with strings of serpents; Maha Bhuta or the Virat Swarupa or the Self-Manifested; Maha Nidhih or the Unique Reserve of Assets; Amritanga or of the Indestructible Physical Parts; Amrita Vapu or of Embodied Nectar; *Pancha Yagjnaaya or of the Swarupa of Five Daily Yagjnas-[* viz Deva Yagjna, Rishi Yagjna, Pitru Yagjna, Nara / Mankind Yagjna, Bhuta Yagjna or in favour of animals and birds;] Prabhanjanah or like a Stormy Wind; Pancha Vimshati Tatwagjnah or of Twenty Five Tatwas as explained vide Kapilacharya and Sankhya Yoga above-mentioned; Parijataaya or like Parajata Vriksha or Kalpa vriksha manifested at the time of Samudra Mathana; Paraavaraya or of Para Brahma Swarupa; Sulabhaaya or Easy of Achievement if approached appropriately; Suvratah or the Unfailing Discharger of duties and regulations; Shurah or the Most Intrepid Warrior; Vangamayaika Nidhih the Icon of Knowledge, Vidya, Shabda Shastra, Reasoning, Grammar and Vocal finesse; Nidhaya or the Limitless Endowment; Varnaashrama Guru or the Teacher of the Principles of Varnaashrama or the Duties of the Chaturvarnas of Brahmana-Kshatriya-Vaishya-Shudraas; Shatrujittchatru taapanah or the One who uproots Opponents and makes their living impossible; Ashrama Guru or the Teacher cum Enforcer of the Ashramas of Brahmacharya-Vivahika-Vaanaprastha- Sanyasa; Shatrujittchatru tapanah or the Subduer and Tormentor of Opponents; Ashramaya or the Regulator of the Cycle of Birth-Growth-Death; Kshapanaya or the Mitigator of the Sins of Bhaktas; Kshamaaya or the Liberal Pardoner of Indiscretions; Jnanavatey or the Epitome of Enlightenment; Achalaachala or the Form of Moveable and Immobile Beings; Pramaana Bhuta or the Authoritative Evidence or Proof of the Cause of the Beings; Durjeyah or he who provides the Knowledge that is difficult to secure; Suparna or of Garuda Swarupa; Vayu Vahana or Rider on Air; Danurdharo or the

Carrier of Bow and Arrows; Dhanurvedo or the Paradigm of the Science of Archery; Guna Rashi or the Fund of Features viz. Satwika-Rajasika- Taamasika natures; Gunaakara or the Creator of Gunas);

Anantadrushtiraanando Dando Damayitaa Damah, Abhivado Mahaacharyo Vishwakarmaa Visharadah/ Veeta raago Vineetaatma Tapaswai Bhuta Bhaavanah, Unmatta veshah Pracchaanno Jita Kaamo Jita Priyah/ Kalyana Prakritih Kalpah Sarvaloka Prajapatih, Tapaswin Taarako dheema Pradhana Prabhuravyayah/ Loka paalontarhitaatmaa Kalpaadhih Kamalekshanah, Veda Shastraaartha Tatwagjino Niyamo Niyamaashrayah/ Chandra Surya Shanih Keturavinaamo Vidrumatcchaviih, Bhakti gamyah Param Brahma Mriga Baanaarpanonaghah/ Adri Raajaalaha Kantah Paramatma Jagadguruh, Sarva Karmaachalastwashtaa Mangalyo Mangaavritah/ Maha Tapa Deergha Tapaah Sthavishtah Sthaviro Dhruvah, Aho Samvatsaro Vyaaptih Pramaanam Parama Tapaah/ Samvatsara karo Mantrah Pratyayah Sarva Darshanah, Ahah Sarveswarah snigdho Maha Retaa Maha Balah/ Yogi Yogyo Maha Retaah Siddhah Sarvaadhiranjitah, Vasurvassumanah Satyah Sarvapaapaharo Harah/ Amritah Shaswataha Shaanto Baana Hastah Prataapavaan, Kamandaludharo Dhanvi Vedaango Vedavin Munih (31-40).

(Ananta Drishti or Shiva has the possession of endless vision; Ananda or the Symbol of Joy; Dandaya or the Enforcer of Punishment; Damayita or the One with Great Restraint; Damah or the Characterisation of restraint; Abhivadyo or Extolled by one and all; Mahaacharya or the Illustrious Guru and Guide; Vishwakarma or the Architect of the Universe; Visharadaaya or of the Sarasvati Swarupa the Source of Vidya; Veetaraagah or the Unique One without desire, pride and prejudice; Vinitatmaney or the One with high modesty; Tapaswi or the Exemplary Meditator; Bhuta bhavanah or the One who is always engaged in the welfare of all the Beings; Unmatta Veshaya or He who displays absurdity and irrationality; Pracchanno or of Concealment and disguise; Jitakaamaaya or the One who conquered passion and partialities; Ajita priyaya or he is fond of only Vishnu the Invincible; Kalyana Prakritih or has the Outstanding Trait of Auspiciousness ; *Kalpah or the Swarupa of Kalpa or of Everlasting Passage of Time measured in Kalpas, Yugas and so on; *[Each Kalpa makes hundred Maha Yugas and the latter comprises one full circle of Yugas stated to include 1200 Deva Years while one Deva Day is hundred human years; there are 30 Kalpas in the Flow of Time and the Time Circle is recurrent again and again! Another explanation of Kalpa relates to Six Vedangas] Sarva Loka Prajapatih Maha Deva is the Exclusive and Exceptional Administrator par excellence; Tapaswi; Taaraka or the One who saves from ‘Samsara Samudra’; Dheemaan or the One possessive of High Resolution and Mental Sharpness; Pradhana Prabhavey or the Principal Authority; Avyaya or the Never-Diminishing and Ever Lasting; Loka Paala the Supreme Administrator of Three Lokas; Antarhitatma or the Internal Consciousness devoid of features; Kalapaadhih or the Ever Flowing Time as explained above; Kamalekshana or the One with Lotus-like Looks of Clarity and Attractiveness; Veda Shastraaagjna Tatwagjna or Master of Tatwas backed by Veda Shastras;* Niyamah or the Principled One practising the Ashtanga Yoga of which Niyama is a significant input-[*‘Yama Niyamaasana Praanaayam Pratyaaahara Dharna Dhyana Samaadhyayosh tangavaani or Yama-Niyama-Asana-Pranaayama- Pratyaaahara-Dharana-Dhyana-Samaadhi];Niyamaashrayah or the One with Self-Regulation and Restraint; Chandrah-Suryah-Shanih-Keturviraamah or of the Swarupas of Moon, Sun, Saturn and Ketu; Viraamah or the one in the stage of Rest and relaxation always; Vidrumacchaviih or of the brightness of Corals or sprouting buds; Bhakti gamya or the Ultimate Goal of Bhaktas; Param Brahma or the Prime Creator; Mriga baanaarpanah or He whose arrows target deer as his mind searches his devotees; Anagha or Blemishless / devoid of sins; Adri rajaalaya or the Resident of Himalayas; Kantah or the Alternate Form of Devi Parvati as Ardha Nareeshwara; Paramatma or the Super Soul; Jagad guruh or the Fabulous Instructor to the Universe;

Sarva Karma or the Profile of all actions; Achala Twashta or like the Stable Sun God around whom the Lokas rotate; Mangalyo or the Archtype of Propitiousness or alternatively the Alternate Form of Mangala Graha or Lord Kumara; Mangalaavrita or the periphery of Mangala Graha; Maha Tapa or the High Personification of Tapas or Meditation; Deergha Tapa; Sthavishtha or of the Grossest Form; Sthavirah or the Contant; Dhruvah or the Stationary; Ahah or of Ahardiva Swarupa or Repetitive Day Time; Samvatsaro Vyapti or the Sagjnatmika Swarupa of a Year Long time; Pramanah or the Authoritative Testimony; Param Tapah or the Form of Matchless Meditation; Samvtsara karah or the One who has designated the sixty *Samvatsaras-[* Prabhava, Vibhava, Shukla, Pramodoota, Prajopatti, Aangirasa, Shrimukha, Bhava, Yuva, Dhaata, Ishwara, Bahudhanya, Pramaati, Vikrama, Vrisha, Chitrabhanu, Swayambhanu, Taarana, Parthiva, Vyaya, Vrisha, Sarvajit, Sarvadhari, Virodhi, Vikruti, Khara, Nandana, Vijaya, Jaya, Manmatha, Durmukhi, Helambi, Vilambi, Vikaari, Sharvaani, Plava, Shubhkrut, Krodhi, Vishwaivasu, Paraabhava, Plavanga, Keelaka, Soumya, Saadhaarana, Virodhikrut, Pareedhaavi, Pramaadeecha, Ananda, Raakshasa, Nala, Pingala, Kaala Yukti, Siddharthi, Roudri, Durmati, Dundhubhi, Rudhi-rodgaari, Raktakshi, Krodhana and Akshaya; all these are of repetitive/ cyclical nature.] Mantra Pratyayah or of great faith and conviction in Mantras; Sarva Darshanah or the One who visions every thing and every body; Ajah or Nitya Siddha or Everlasting; Sarveshwarah; Snigddhaaya or highly affectionate to his devotees; Mahareta or the Symbol of Virility; Maha Balah or the Almighty; Yogi Yogyah or the Best Specialist of Yoga Practice; Siddhah the Paramount Accomplisher; Sarvadih or the Primary Generator; Agnidah or the Creator of Jnaanaagni; Vasuh or Preserves the entire ‘Charaachara Srishti’ or the Species of Mobile nature or the Immobile; Vasumanah or of unprejudiced mind; Satyah the Eternal Truth; Sarva Paapa harah or the One who absorbs all kinds of sins and immoralities; Harah the Sign of Destruction; Amritaaya Shaswataaya or Maha Deva is Amrita Swarupa and is Eternal; Shantah the Epitome of Peace and Tranquility; Bana hastah or the One armed with arrows ready to destroy the Evil; Pratapavan or the One with Courage and Resolution; Kamandalu dharah or the Carrier of the Sacred Vessel containing Amrita; Dhanvi or the Possessor of Bow and Arrows to readily punish the vicious; Vedaanga or the Originator of *Vedangas viz. Siksha, Chanda, Vyakarana, Nirukta, Jyotisha and Kalpa; Vedavin Munih or the Maharshi Rupa who is the Inventor of the Chatur Vedas of Ruk-Yajur-Saama-Atharvana description).

Bhrajishnurbhojanam bhokta Loka neta Duraadharah, Ateendriyo Maha Mayah Sarvaavaasas chatush pathah/ Kaala Yogi Maha Naado Mahotsaaho Maha Balah, Maha Buddhirmahaa Veeryo Bhuta chaari Purandarah/ Nishaacharah Preta chaari Maha Shaktir Mahadyutih, Anideshavapuh Shrimaan Sarvahaaryamitah Gatih/ Bahushruto Bahumayo Niyataatma Bhavodbhavah, Ojastejo Dyuti karo Narthakah Sarva Kaamakah/ Nritya priyo Nrityanrutyah Prakaashatmaa Prataapanah, Buddha spashataaksharo Mantrah Sanmaanah saarasam plavah/ Yugaadi krudyugavartho Gambhiro Vrisha Vaahanah, Ishto Visishtah Shishteshto Sharabhah Sharabho Dhanuh/ Apaam nidhiradhishtanam Vijayo Jayakaalavit, Pratishthitah Pramnajno Hiranya Kavacho Harih/ Virochanah Suragano Vidyesho Vibudhaashrayah, Baalarupo Balonmaathi Vivarto Gahano Guruh/ Karanam Karanam Karta Sarvabandha vimochanah, Vidyuttamo Veetabhayo Vishwa bhartaa Nishaakarah/ Vyavasaayo Vyavasthanaah Sthaanado Jagadaadijah, Dundhubho Lalitho Vishvo Bhavataatmaani samsthitah/ (41-50) Bhrajishnu the Embodiment of Effulgence; Bhojanam or Ahaara or Food; Bhokta or the Consumer of the Food too; Lokaneta or the Leader of Three Lokas; Duraadhara or Irresistible but invincible; Ateendraya or far beyond the physical limbs and mental faculties; Maha Maya or The Great Illusion; Sarvaavaasa or Maha Deva might reside any where; Chatushpathah or He allows entry to any of the Four

Routes viz. Dharma- Artha-Kaama- Moksha; Kala Yogi or the One who decides and knows the Past-Present-Future as also the Time of Birth- Growth-Termination of each Being; Maha Naada or the Swarupa of the Pronounced Reverberation of the Sound of Omkaara; Mahotsaah or the Boundless Form of Zeal and Zest; Maha Bala or the Personification of Strength and Valour; Maha Buddhi or the Unique Brainpower and Faculty of Understanding; Maha Veerya or the Omni-Potent having generated Srishti of the Universe; Bhuta chari or the Acceptor of the company of even Spirits of questionable existence; Purandara literally means destroyer of Abodes and Puras/ Townships- as generally called Indra but is an epithet of Shiva as the Liberator of Souls in general as also in the context of his decimating Tripurasuras; Nishacharah or Energetic in the nights; Pretachari or the Accompanier of Dead Bodies; Maha Shakti; Maha Dyuti or the Form of Outstanding Lustre; Anirdeshya Vapu or of Colossal Physical Form; Shriman or Nitya Shri yukta or of Ever lasting Opulence; Sarvahaaryamitaya or the Mahakaala or the Signage of Destruction; Bahu shruta or the Supreme Author of all Scriptures; Bahu maya or the Provider of Contentment to the maximum of Beings; Niyatatmaney or the One approachable always; Bhavodbhava or the Originator of ‘Samsara’; Ojastejodyutikaraaya the Creator of Life-Strength and Brightness; Nartaka or Nata Raja, the Exceptional Dancer in the Worlds; Sarva Kaamaka or the Great Fulfiller of Desires and Expectations; Natya Priyo or the Inimitable Lover of Dance; Nitya nrithya or Ever-Absorbed Practitioner of Dance; Prakashatma or the Manifestation of Luminosity; Pratapana or the Flagship of Valor and Courage; Buddhi Spashtaakshara Mantra or Omkara Mantra emerging from Maha Deva’s Thinking Clarity and Purity; Sanmanah or the Celebrated and Glorified; Saaramsamplavah or the Means to achieve the best of life; Yugadi krudyugaavarta or He who regulates Yugas; Gambhira or the Most Complex beneath a normal appearance; Vrish Vahana or Nandi as His carrier; Ishtya or the One cherishable by all; Vishishta Shershtaha or the Distinguished and the Best;* Sharabha or the Avatara of Shiva –*[After the killing of Demon Hiranyakashipu, Nrisimhadeva the Incarnation of Vishnu did not cool down and Devas prayed to Shiva to appease his anger; Shiva then assumed the Swarupa of Sharabha as the eight-legged deer with Lion face, thousand arms and two wings and eventually made Nrisimha less powerful]; Sharabhodhanuh or the Carrier of Famed Pinakini the bow and arrows; Aapaam nidhi or of the Description of Oceans; Adhishtaana or the Prime Clamp of the Universe; Vijaya or the Symbol of Victory; Jayakalavit or of the Awareness of innumerable victories; Pratishtithah or of well established reputation and glory; Praamanagjna or the whole world has the Evidential Knowledge of his Magnificence; Hiranaya Kavachah or the Golden Shield against the Malicious Forces; Harih or the devastator of the sins of Beings; Virochanah or Reliever of all kinds of hurdles and difficulties; Sura ganah or the Representational Form of crores of Devatas; Vidyeshah or the Image of Vidyas; Vibudhaashrayuah or the One surrounded by countless Jnanis and Yogis; Baala Rupah or of Rudra Deva who was manifested from the fore head of Brahma as a child; Balonmatti or the One who is obsessed by own Shakti; Vivartah or the One who is extremely busy with ever-mobile visits all over the Universe; Gahanah or Incomprehensible; Guruh or the Highest Instructor; Karanam-Kaaranam-Karta or the Action-Cause-and the Actor; Sarva bandha vimochanah or the Emancipator of Shackles; Vidyuttamah or the Great Absorber of Knowledge; Veeta bhayah or the One without any type of fear or apprehension; Vishva Bhartha or the One who holds the unimaginable weight of the Universe; Nishaakarah or the Cause of Nights and Darkness; Vyavasaayah or the Assiduous Worker with determination; Vyavasthaanah or who formulates the methodology of various Establishments; Sthaanadah or the Decider of Places and Duties to various entities; Jagadaadija or the Prime Most Manifestation of the Worlds; Dundhubah or the Ever-Destroyer of the Evil; Lalitah or the incomparable Form of softness and adjustment; Vishvah or the

Alternate Form of Mahadeva; Bhavaatmaani Samsthitah or He who is the Representation of Bhavas or the Inner most Feelings, Features, Characteristics and Thoughts);

Veereshvaro Veerabhadro Veeraha Veerabhudviraat, Veera chudaamanirvetta Teevra Naado Nadeedharah/ Aagjnaadhaarah Trishuli cha Visishtah Shivaalayah, Vaalakhilyo Mahaachaapah Tigamashurnidhiravyayah/ Abhiraamah Susharanah Subrahmanyah Sudhapatih, Maghavan Koushiko Gomaan Vishraamah Sarvashasanah/ Lalataaksho Vishwadevah Saarah Samsaarachakrabhrut, Amogha dandi Madhyastho Hiranyo Brahma varchasi/ Paramarthah Paramayah Shambaro Vyaghrakonalah, Ruchirvaruru Ruchirvandyo Vaachaspatiraharpatih/ Ravirvirochanah Skandhah Shastaa Vaivasvato janah, Yuktirnnata Keertischa Shantaraagah Paraajayah/ Kailaasapati Kaamaarih Savitaa Ravi lochanah, Vidwattamo Veetabhayo Vishwa Hartaa Nivaaritah/ Nityo Niyata Kalyaanah Punya Shravana Keertanah, Doorashravaa Vishwasaho Dheyo Duhkha Dusswapna Naashanah/ Uttaarako Dushkrutihaa Dhurdarsho Dussahobhayah, Anaadibhurbhuvo Lakshmih Kireeti Tridashaadhipah/ Vishwagopta Vishwa bharta Sudheero Ruchiraangadah, Janano Jana Janmaadih Preetimaan nitimaannayah/(51-60)

(Veereshwarah or the Mighty Swarupa of Gallantry and Intrepidity; Veerabhadra or the Chief of Rudra Ganas who devastated the Daksha Yajna as Devi Sati immolated in Homaagni as the latter could not contain her insults about her husband Maha Deva by her father; Veerah or the Symbol of Valour; Veerabhudvirat or the Colossal Form of Strength; Veerachudaamani or the Head-Ornament as symbolic of Heroism; Vetta or the All-Knowing; Teevra Naada or of the resounding sound of Om as a result of friction of the movement of Planets; Nadeedharah or the One who carries Devi Ganga on his head; Aagjnaadhara Shuli or the Trishula Dhara Shiva who is obeyed by one and all at once; Visishta Shivalaya or He who is present in the most distinguished Temples all over the Worlds; *Vaalakhilya or of the Swarupa of the Celestial Rishis called Vaalakhilya Rishis-[*The Rishis were of thumb size who were famed to perform Tapasya by hanging upside down the trees; they were heckled by Indra as they contributed a small twig at a Yajna by Kashyapa Muni where as Indra contributed a huge mountain!]*Maha chaapa or the Shiva Dhanush the Distinguished Bow and Arrows that subdued Rakshasas subsequently gifted to King Janaka the father of Devi Sita as a pre condition of her wedding by Shri Rama the Epic Hero of Ramayana and the Incarnation of Bhagavan Vishnu the Scriptor of this Shiva Sahasra Naama; Trigmaanshu or the epithet of Surya Deva who is Unvisionable due to his piercing rays; Nidhir-avyayah or the Huge Deposit of Magnificence and Illumination; Abhiraamaya or the Shelter of Yogis desirous of enjoying relaxation; Susharanah or the Refuge Point of those requiring safety and protection from the Worldly Evils; Subrahmanyah or the Excellent explainer and interpreter of the intricacies of Sacred Scriptures [Tapo Vedashcha Satyam cha Jnaanam cha Brahma Sagjnitam hitah Subrahmanyah]; Sudhapatih or the Custodian of Amrita; Maghavan or the Alternate Form of Indra; Koushikah or of the Swarupa of Maharshi Koushika; Goman or of the Swarupa of Cows and Cowherds or Gouvishwarupa; Vishramah or Resting Point of the Soul of Beings between births and deaths; Sarva Shasanaha or the Supreme Administrator whose decisions are final; Lalaatakshah or the Retainer of His Third Eye on His Forehead; Vishva Dehaha or His Physical Form constitutes the Universe in totality; Saarah the Quintessence of Existence viz. the Symbol of Life's Cycle; Samsaara Chakra bhrut or the Clutch and Grip of Life and Death; Amogha dandi or the Irretrievable Awarder of Fruits of Karma; Madhyastha or with no prejudices or inhibitions and absolutely just and neutral; Hiranya or of the Eternal Fund of Radiance; Brahmavarchasi or the Sourcer of Radiance to Brahma Deva called Brahma Varchas as accomplished by the deserved ; Paramaarthah or Supreme Fulfillment which Maha Deva grants; Paramaayi or the Origin of Bliss beyond the realm of sorrows; *Shambara or or the Swarupa of Water

and Cloud and Shiva as the Image of Propitiousness –[*Another reference of Shambara was that he was a Demon who kidnapped Pradyumna the son of Krishna but on learning that the child was Krishna's son threw the boy in a river; a fish swallowed the boy but a fisherman caught the fish and gifted it back to Sambara who in turn sent the fish to his kitchen and the maid of the kitchen found a boy from the stomach of the fish; she brought up the boy and eventually fell in love and married him; Krishna realised the background and Pradyumna killed the demon finally] ; Vyagrakonalah or Shiva is of the the Swarupa of a Tiger and of Agni; Ruchih or of Extreme Radiance; Virinchi or the Alternate Form of Brahma Deva; Vedyah or of the Veda Swarupa; Vaachaspati or in the Profile of Vidya Pati Lord Brahma the Bestower of Knowledge; Aharpati or of the Swarupa of Surya the Lord of the Day Time; Ravih or Shiva as the Altenate Form of Surya; Virochana or the Alternate Form of Agni; Skanda or Shiva as Epithet of Kumara; Shasta or Shiva again as Kumara as the latter was the Administrator of Rules and Regulations as prescribed in Vedas and other Scriptures; Vaivaswato janah or Shiva as of the Swarupa of Yama and his Subjects; Yuktih or the Master of the the Followers of Ashtaanga Yoga;Unnati Keertih or of the Symbol of High Popularity and Fame; Shanta Raagah or the one desirous of Tranquility; Parajayah or the One defeated by Bhakti; Kailasapati or the Chief of Kailasa Mountain; Kaamari or the Adversary of Kama Deva/ Manmatha; Savitha or the Creator or another epithet of Bhagavan Shiva; Ravilochana or Parama Shiva assumes Surya as one of his eyes since Surya-Chandra-Agni are his eyes; Vidwattamah or the Symbol of Knowledge or Learning as in 'Ishanah Sarva Vidyaanaam'; Veeta bhayah or the Antithesis of Distress or Fear; Vishwa harta or the Ultimate Terminator of the Universe; Nivarita or the Great Impediment against the Evil; Nitya or the Eternal; Niyata kalyana or the Proven Form of Auspiciousness; Punya Shravana Keertana or the Hymn eulogising Bhagavan yielding good results; Doorashrava or the Praise of Maha Deva heard from a long distance; Vishwasah or the Symbol of Tolerance; Dhyeyo or the Aim which Yogis and devotees seek to reach; *Dusswapna Naashanah or the Destroyer of Bad Dreams- *[Bad Dreams and Dreams portending death include sights of shaven heads, shabby clothes, drinking oil, angry Gods or Brahmanas, steep falls from heights, killing snakes or animals, wedding scenes, and playing with monkeys; fire; drying up of water bodies, crooked noses and long ears, black tongue, upward looks, crows sitting in rows, sticking in mud or slush, shouts, view of rainbows and lightnings, preta piscachas, etc. The remedial actions include recitals of Durga /Chandi Sapt Padi, Shiva-Vishnu Sahasranaamaas and Gajendra Moksha Kathana; Source : Agni Purana]Uttarako or the one who could provide a safe passage by a ship through the rough Seeas of Samsara; Dushkritiha or the destroyer of bad deeds or Sins; Durdharah or the One who never supports the negative ideas or actions; Dussaho bhayah or the One who relieves from *Dusshah or the Destroyer of the Intolerant- *[The Personificatoin of Dussaha in each house hold is stated to be Brahma's creation present in each and very house hold as an evil force full of mean qualities like intolerance, greed, hatred, inhibition, selfishness and cruelty; Dussah married Nirmayishta the daughter of Lord Yama and their progeny include eight sons Dantakrisht (Teething troubler), Tathotki (Body Growth Stunter), Parivartak (Narma garbha bhashana or double meaning speaker), Angadhruk (Provocator of deeds and words), Shakuni (Foreteller of Good-Bad Events either as a crow or dog or owl), Gandatara (Child Delivery Troubler), Garbhaantaka (Snipper of Embrioyes) and Dhana-Dhanya haara; the eight daughters of Dussha are Nijojika or Para Stree / Paradravya stealer, Virodhini or Spoiler of relationships, Kharihan or Bhojana Naashani, Shraamani or Creator of Unrest and exciter of vicious deeds, Ritumati or Trouble maker of Female Menses, Smitiharaatmika or the destroyer of family happiness, Beeja- patarini or the Ruiner of matrinonial harmony and Dweshini or the One who breeds hatred and Contempt; Source: Markandeya Purana]; Abhayah or Provider of Succor or the Guarantee against difficulties; Anadi Bhurbhuah Lakshmi or the

Image of the Timeless Past of Bhur-Bhuvah- Swar lokas and their Lakshmi Swarupas; Kireeti or Bhagavan in the Profile of Arjuna who entered into a battle with Shiva in disguise as a Hunter as to who killed their targetted boar first; Tridashaadhipah or the Supreme Deva of three directions of Earth-Higher Lokas-Lower Lokas; Vishwagopta or the Concealed Protector of the Universe; Vishwa Bharta or the Preserver of the Worlds; Sudheerah or the Most Valiant; Ruchirangada or the One with exquisite limbs; Janana the Creator; Jana Janmaadih or Prime Generator of Beings; Preetiman or the Fund of Fondness and Approachability; Neetimaatryah or the Symbol of Morality).

Visishtah Kashyapo Bhanur Bheemo Bheem Paraakramah, Pranava Saptadhaacharo Mah Kayo Mahaa Dhanuh/ Janmaadhipo Maha devah Sakalaagama paaragah, Tatwaattatwa Vivekaatmaa Vibhushinirbhuti bhushanah/ Rishirbrahmanavijishnu Janma Mrityu Jaraatigah, Yagjno Yagjnapatir-yajwaa Yagjnaantomogha vikramah/ Mahendro Durbharah Seni Yagjnaango Yagjnavaahanah, Pancha Brahma Samutpattirvishwesho Vimalodayah/ Atmayoniranaadyanto Shadvimshat Sapta loka bhrith, Gayatri Vallabhah Praamshurvishwaa vaasah Prabhakarah/ Shishurgaritah Samrat Sushenah Sura Shatruha, Amoghorishta mathano Mukundo Vigatajjwarah/ Swayam jyotirh anujjotirachanchalal, Pingalah Kapilashmashruh Shastra Netra trayi tanuh/ Jnaana skandho Mahaa Jnaani Nirupattirupa-plavah, Bhago Vivaswaanaadityo Yogaachaaryo Brihaspatih/ Udaara Keertirdyogi Sadyogi Sada-sanmayah, Nakshtra Maali Rakeshah Swadhishtaanah Sharaashrayah/ Pavitra Paanih Paapaairmani-pooro manogatih, Hrutpundareekamaaseenah Shuklah Shanto Vrishaakapih/ 61-70

Vishishtah or the Most Distinguished; Kashyapah or of the Image of Maha Muni Kashyapa the father of Virtue and Vice alike as of Deva-Daanavas; Bhanuh or the Alternate Swarupa of Surya Deva; Bhimaparakramah or one of Maha Deva's Incarnations as the Representation of Bravery and Power- [*Bhima one of the Dwadasha Jyotir Lingas viz. Somnatha, Shrishaila Mallikarjuna, Ujjain's Mahakaal, Omkareshwara, Kedareshwara, Bhima Shankara, Kashi Vishwanatha, Trayambakeshwara, Vaidyanatha, Naganatha, Jagdeshwara, Rameshwara, and Ghrishneshwara] Pranavah or Omkara Swarupa; *Saptaadhaara or Seven Adhaaras of the Universe –[* Sapta Devatas viz. Agni, Vayu, Surya, Brihaspati, Varuna, Indra and Vishwa deva; Sapta Veda Mantras viz. Bhu-Bhuvah-Suvah-Mahah, Janah, Tapah and Satya; Sapta Rishis stated to be in the On-going Manvantara viz. Vishwamitra, Jamadagni, Bharadwaja, Gautama, Atri, Vasishta and Kashyapa; Sapta Mantra Vahana / Chandas viz. Gayatri, Ushnik, Anushthup, Brihat, Pankti, Trishthup and Jayati etc.] Mahakayo or of Virat Swarupa; Maha Dhanuh or Shiva who possesses the Mightiest Set of Bow and Arrows; Janmaadhipah or the Singular Source of Births or Creation; Maha Deva or the Devaadhi Deva; Sakalaagama paaragah or the Great exponent and expert of all Vedas and Sacred Scriptures; Tatwaattatwa Vivekatmaa or the One who indeed is aware of what is Tatwa or what is not- ie. Tat or That-Am or You/Atat or Not That-Am or You; Vibhushana or Ornamented with Vidya and Susheelata; Bhuti Bhushana or Ornamented with Pancha Bhutas of 'Prithivyaapastejovaayura- akaashas'; Rishirbrahmaavid- Rishih or 'Ateendraya darshakah'- or who could visualise beyond the Physical Parts or the Unknown beyond the Self; Brahmana vid or known to Brahmanas too; Vishnu Janma Mrityujaraatigah or Vishnu transcends all the features of birth-death-old age; Yagjo Yagjnapati or Shiva is the Yagjna Swarupa and the Chief of Yagjnas too; Yajwa or Sakala Yagjna Yajamana Swarupa; Yajnaanta or the Successful End of Yagnas too; Amogha or the Unblemished and Translucent; Vikramah the Embodiment of Bravery; Mahendrah or of the Alternate Form of Indra; Durbharah or the One beyond the capacity of Sorrows; Senani or the Commander in Chief of Devas; Yagjnaangi or the Detailed Format of Yagjnas; Yagjna vaahanah or the Vehicle that supplies the 'Ahutis' or offerings to the concerned Devas; *Pancha Brahma Samutpatti or the One who is the Origin of Five

Brahmas-*[These are responsible respectively for Creation-Preservation-Dissolution-Concealment-Revival viz. Sadyojata the West Faced representing Prithvi, Vamadeva the North Faced representing Jala, Aghora the South Faced representing Agni, Tatpurusha the Concealer facing East representing Vayu and Ishana Faced North East representing Aakaasha or Sky] Vishweshwara or the Over Lord of the Universe; Vimalodaya or the Sacred Creator of all the Beings; Atmayoni or Self-Generated; Anaadyantah or the One devoid of Beginning and End; Shadvimshat or the Swarupa of Twenty Six Tatwas including Prakriti/Maya [See Pancha Vimshat Tatwas afore mentioned]; Sapta Loka Dhruva or of the Huge Profile of Seven Lokas of Bhur-Bhuva-Swaha-Mahah-Janah-Tapaha-Satya; Gayatri Vallabhah or the Form of Devi Gayatri's Husband; Pranshu or of the Extreme Radiance of Surya Kiranas; Vishwaavaasah or the One who occupied the entire Universe as his Abode; Prabhakara or Maha Deva as the Producer of Abundant Morning Rays; Shishuh or the Swarupa of an innocent child; Girirajah or He who is fully occupied with activities related to Kailasa Mountain; Saamrat or the Highest Authority; Susenah or the Signage of Grandeur; Sura shastrah or the destroyer of the Opponents of Devas; Amogha or the Infallible and also Shiva's expressions are never failing; Arishtamathanah or the punisher of misfortunes and evil forces; Mukundah or the Bestower of Mukti or Salvation; Vigata jwarah or the Curer of even the worst kind of ailments; Swayam jyotih or the Self-Illuminated; Atma Jyoti of the resplendent Inner Soul; Achlaanchala or the Firm and steady flame of eternity; Pingalah or the one attired with tiger skin; Kapila smashru or he with yellow reddish moustache and beard; Shaastranetra trayi tanuh or His physique is full of Shashtra Nyaya Vyakarana Three Vedas; Jnaana Skandha Maha Nidhih or His body is like the Tree trunk full of Stock of Knowledge to guide devotees to attain Salvation; Maha Jnaani or the Symbol of Sublime Knowledge; Nirutpatti or the Unborn; Upaplavaha or the tormentor like Rahu Deva ('Upaplavah Saimhikeyah'); Bhago Viwaswanoadityah or Bhagavan Shiva assumes three Forms of Surya Deva viz. Bhaga-Viwaswa-Aditya; Yogaacharya or the Reputed Teacher of Yoga; Brihaspati or of the Alternative manifestation of Deva Guru; Udaara Keerti or the One with exalted fame; Udyogi or Sign of Hard Work as a Yogi in the pursuit of Mukti; Sadyogi or an exemplary Yogi ever engaged in guidance and encouragement to the Virtuous; Sadasanmayah or fully busy in performing Universal Well-being; Nakshatra Maali or Maha Deva who decorates the Sky-Line with strings of twinkling Stars; Rakeshah or the Magnificent Master of the far spread Sky; *Swadhishtaana or one of the Main Sources of Vital Energy being one of the Seats of Parama Shiva in the Physique of each Being; Shadaashrayah or the Six other Sources of Vital Force; [* The Seven Chakras present in a human body are Mulaadhara, Swadhishtaana, Manipura, Anahata, Vishuddha, Ajna and Sahasraara and these seek to correlate the levels of inner consciousness influencing the state of mind]; Pavitra paanih or the Sacred Hand symbolising Abhaya Mudra of the Sign of Fearlessness; Papaaraye or another expression of sinlessness; Manipura or the Representation of Inner Strength and Poise as governed by Vishnu Deva; Manogatih or Shiva the Speed - Controller of the flow of Mental Energy; Hridpunareeka maaseenah or Parama Shiva is seated and settled on the Lotus-like Inner Consciousness of devotees; Shuklah or of the Crystal Clear complexion of Shiva; Shantah or the embodiment of Tranquility; Vrishakapi or the Shanta Kampana or the pro-active means of encouraging Peacefulness)

Vishnur Grahapati Krishna Samarthanartha naashanah, Adharma Shatru Rakshayyaha Puruhutah Purushthatah/ Brahma garbho Vrishadgarbho Dharma Dhenurdhanaagamah, Jagaddhitaishu sugatah Kumarah Kushalaagamah/ Hiranya Varo Jyotishman Nanaanubhutadharo Dhwanih, Arogo Niyama - adhaksho Vishwamitro Dwijottamah/ Brihajjyotih Sudhaama cha Mahaajjotiranuttamah, Maataamaho Maatarishwa Nabhaswaa Naaga haara dhruva/ Pulastyah Pulahogastyo Jaatukarnya Paraasharah,

Niraavara dharmagjno Virincho Vishtarashavaah/ Atma bhuri niruddho trijnaana Murtir Maha Yashaah, Loka Chudaamanirveerah Chanda Satya Paraakramah/ Vyaala Kalpo Mahaa Kalpo Mahaa Vrikshah Kalaadharah, Alankarishnustwachalo Rochishnurvikramottamah/ Aashu shabda Patirvegi Plavanah Shikhi Sarathih, Asamsrushtotithih Shakrah Pramaathee Paapa naashanah/ Vashushravaah Kavya vaahah Pratapto Vishwa bhojanah, Jaryo Jaraadhi shamano Lohitascha Tanuna paat/ Prushadashvo Nabho Yonih Supreetaakasta Mitrah, Nidhaadastapano Meghah Pakshah Para Puranjayah/ (71-80)

Vishnuh or Maha Deva as Vishnu's Avatara; Graha pati or Bhagavan Shiva is the Authority Figure of the Nine Planets viz. 'Adityaaya Somaaya Mangalaaya Budhaayacha Guru Shukra Shanibhaschya Rahavey Ketavey Namah'; Krishnah or Shiva as of the Swarupa of Bhagavan Krishna; Samarthah or the One who is incredibly capable; Anartha naashanaaya or the Destroyer of Anarthaas or grave difficulties; Adharma Shatru or the proven antagonistic opponent of Viciousness; Rakshayya or the Sign of Security and Safety; Puruhuta Purushasthita or Applauded and Celebrated by Indra, Vedas and countless others; Brahma Garbha or Brahma and Vedas retained in his belly; Vrishad rupa or the Retainer of the Universe in his Garbha; Dharma dhenavey or Shiva as the Sacred Cow represented as Dharma; Dhanaagamah or when Shiva is worshipped could prosperity be far behind!; Jagadishtuh Shiva has no partial view in the Universe to any body who deserves; Sugatah Shiva is known as compassionate and lenient to one and all including the vicious ones; Kumarah or Shiva assumes the Swarupa of Kumara Swami; Kushalagamah or he is the harbinger of happiness due to health and wealth; Hiranya Varnah or of Golden Complexion; Jyotishmaan or the Representation of Jyotish Vidya the Science of Futuristic Knowledge; Naanaa Bhuta dhari or Shiva the encourager of all types of Bhutas like Piscachas and such other questionable entities; Dhvani or the Eternal Sound of Pranava; Arogah or the bestower of the gift of diseaselessness; Niyamaadhyashah or the Presider and Enforcer of Regulations of Discipline and Self Control; *Vishwamitra or Shiva in the Form of Maharshi Swarupa -[* Vishwamitra was a Symbol of tenacity to convert himself as Maharshi from being a Rajarshi, a Kshatriya, owing to his enormous Shakti of Tapas; the Maharshi was famed for his feature of clemency to Trishanku a King turned into a Chandala due to Vasishtha's curse; his grit to create an Alternate Swarga for the sake of Trishanku out of gratitude since who looked after the Maharshi's family in his absence for a long spell of Tapasya; his testing King Harischandra of truthfulness to extreme limits, his training Shri Rama as a teen-ager in Astra-Sikshana or the art of archery against the wishes of Dasharatha and eventually to announce Rama's bravery to the Demons and the Vicious thus paving way for the Wedding of Devi Sita and so on]; Dwijottamah or Parama Shiva assumes the Image of an Exemplary and the most virtuous Brahmana; Bridhajyoti or Shiva assumes the Swarupa of Bhagavan Surya as the Visibly Brightest in Creation; Sudhama or the Most Radiant in Srishti of his (Shiva) own; Maha Jyoti or the Supreme Illumination; Anuttamah or There is none else as noble as Shiva; Mataamaho or of the Glory of a Mother's Father as suggestive of Jagajjani Maya or in the normal parlance a maternal Grand Father which Shiva never had; Matarishwena or Vayu Rupa on Antariksha; *Nabhaswana or of the Profile of Sky[*Daksha Prajapati had twenty four daughters from Prasuti and another sixty from Virini; of these thirteen were wedded to Dharma and among the Rishis who were so married were Nabhaswana, Naga Hardrika, Pulastya, Pulaha, Agastya, Jatakarma, Parashara and Nirvarana]; Naaga hara- dhruk or the Wearer of a Snake-Garland; Pulastya and Pulaha or Shiva as Pulastya-Pulaha Maharshis- [Different Maharshis were designated as among the Sapta Rishis in different Manvantaras; Marichi, Atri, Angirasa, Pulah, Kratu, Pulastya and Vasishtha in an earlier Manvantara]; *Agastya or Shiva in the Rupa of Agastya *[Both Agastya and Vasishtha were called as Kumbhaja brothers as they were born from a pitcher in which the semens of Mitra and Varuna Maharshis

were deposited on seeing the fascination of Apsara Urvashi; Vasishtha was born as the incarnation of Vayu Deva and Agastya from Agni. The famed Agastya ate the two demons Ilwal and Vataapi as they invited the Muni for a meal at Shraaddha and cooked Vaatapi so that the latter who had the boon of his meat to come alive could break open the stomach of the eater so that the demons could enjoy Agastya's dead body but the far-sighted Agastya while eating Vatapi's meat addressed the demon saying : 'Jeernam Jeernam Vatapi Jeernam' and indeed Vatapi was digested! Agastya had also the distinction of taking 'Auoposhana ' or sipping the entire Ocean as he was annoyed with Sumudra Deva and retained the water in his body; as Devas prayed to him he released the water from his body again through his male organ! Agastya Muni was the illustrious Scriptor of Lalitha Sahasranama, Saraswati Sahasra Naama and Adithya Hridaya among innumerable other works like Nadi Shastra]; Jatakarnya or Shiva assumed the Rupa of the Muni and was the initiator of Samskaaras like Pumsavana to facilitate the pre-natal Puja and Jata Karma after the birth of a Child; *Parashara or Shiva took the form of the limping Sage[* who was the grand father of VedaVyasa whose mother Satyavati had an illicit affair with the Muni and begot Vyasa, the first cousin of Bhishma born of Ganga and King Shantanu as Satyavati was wedded to the King subsequently]; Niravarana Dharmagjna : Shiva also took the Form of Niravarana Dharma another grandson of Daksha; Virinchi or of Brahma Swarupa; Vishtasharva or of the Swarupa of Ashwattha Vriksha; Atma bhudevay or the Charaachara Sarva Jagat; Aniruddhah or Overpowering and Irrepressible or another name for Vishnu; Vigjnaana Murti or the manifestation of Knowledge; Maha Yashah or the Personification of Glory and Fame; Loka Chudaamani or the Head-Jewel of Shiva the Alternate Shape of the Universe; Veerah or the Most Gallant; Chanda Satya Parakramah or the aggressively truthful champion; Vyala Kalpa or the One with snakes all over; Maha Kalpa or the Universal Destruction at the end of a Day of Brahma of thousand yugas; Maha Vriksha or the Kalpa Vriksha that bestows boons to the Beings or alternatively stated in Bhagavad Gita as ' Urthva Moolamagha shaakha mashwaddhyam praahuravyayam'; Kalaadharah or the One who assumes Chandra Kalaas[*As per Shiva's own decision of waning or waxing and rising shades of brightness in response to Daksha Prajapati's curse to Chandra that the latter (son-in-law) should lose his brightness for ever since he was neglecting his all other daughters except Rohini]; Alankarishnavay or the Murti who is elegantly ornamented; Achalah or Stable and Determined; Rochishnu or Incarnation of Luminosity; Vikramottamah or the personification of courage and gallantry; Aashu shabda Patir Vegi or Instantly reactive and speedy to Sound waves; Plavanah or the One capable to enable swimming across Samsara Sagara; Shikhi Sarathi or the One who could charioteer the tasks of Agni or carry 'havish' or the offerings to Devas; Asamsrushtah or he who is not always satisfied as Maya or Illusion is always at work; Atithi or He who is not bound by formalities since he could arrive any time with no reference to Tithi or Nakshatra; Shakrah Pramaathi or the Swarupa of Indra; Paapa naashanah or the demolisher of sins); Vasushravaah or He who hears and considers what *Ashtaavasus would advise to Shiva-[* Ashtaavasus viz. Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa once visited Vasishtha's Ashram along with their wives and desired to possess Nandini the Kamadhenu; as the Maharshi refused Prabhasa he took lead in stealing the cow while other Vasus too abetted the plan. Vasishtha cursed the Vasus to become humans but reduced the impact of the curse to all of them to be born as humans only for a few hours except Prabhasa the ring leader. Thus Devi Ganga who was married to King Shantanu of Maha Bharata on condition that what even she did should not be questioned but she drowned the new borns one by one in the River but he could not contain himself and asked Ganga why did she do such merciless actions; Ganga left Shantanu as the eighth child was spared but deserted the King for good. The eighth child was Gangeya who was Bhishma and that was Prabhasa the Leader of Ashta Vasus who secured Vasishtha's curse that he should have a full life but

without a wife since Prabhasa listned to his wife and stole the Kama Dhenu Nandini]; KavyaVaahaaya or Shiva carries the offerings at the Shraddhaas of Pitru Devatas; incidentally the Samidhas carried by Agni to Devatas is called Havis; Prataptaaya or like the molten glow; Vishwa bhojana or at the time Universal Destruction Maha Deva assumes the violent Swarupa of a huge meal of the Universe; Jaryaaya or of the manifestation of the old age of the Beings; Jaryadhi shamnah or the lessener of the symptoms of advanced age too; Lohitascha or of the Huge Metallic Trident; Taunapaat or the Sacrificer of his own body; Prushadashvaya or Shiva possesses the horse that flies as fast as wind; Nabho or He of the all pervading Sky; Yoni or Jagadaakara rupa or the Manifestation of Creative Energy as the Universe; Supreetā or of the extraordinarily attractive and shapely physique; Tamishraghney or the extinguisher of Ignorance or darkness; Nidaaghaya Tapanaya or of the Rupa of scorching and blistering of Greeshma Ritu; Meghaya Pakshaaya or of the Season of Clouds and Rains; Para Puranjaya or of the Subtle Form of Puramjaya or Parama Shiva);

Mukhaanilah Sunishpannaha Surabhih Shishiratmakah, Vasanto Madhavo Greeshmo Nabhasyo Beeja Vaahanah/ Angeera Muniraatreya Vimalo Vishwa Vaahanah, Pavanah Purujicchakrastrividyō Nara Vahanah/ Manobuddhirahankaarah Kshetrajnah Kshetrapaalakah, Tejonidhirjnāā nidhirvipaako Vighnakaarakah/ Adharonuttaro Jneyo Jyeshtho Nisshreyasaalayah, Shailo Nagastanudemho Danavaarirarindamaha/ Chrudheerjanakaschaaruvishalyo Lokashalyakrut, Chaturvedaschaturbhavas-Chaturaschaschatura Priyah/ Aamnaayotha Samaamnaayasteertha DevaShivaalayah, Bahurupo Maha Rupah Sarvarupascharaacharah/ Nyaaya nirvaahako Nyaayo Nyaanagamyo Niranjanah, Sahasra Murthaa Devendrah Sarva Shastra Prabhanjanah/ Mundo Virupo Vikruto Dandi Daanto Gunottamah, Pingalkaaksho Haryaksho Nilagreevo Niraamayah/ Sahasra baahuh Sarweshah Sharanyah Sarva Loka Bhrut, Padmaasanah Paramjyotih Paraavara param phalah/ Padma garbho Maha garbho Vishwa garbho Vichakshanah, Paraavaragjno Beejeshah Sumukhah Sumahaaswanah/(81-90);

Mukhaanilah or of the Agni-Faced; Sunishpaanna or the Originator of Sarva Shobhana or Ever Charming; Surabhih or like the Celestial Cow that fulfills all desires; *Shishiratmaka or the Swarupa of *Shishira Rithu of Winter [*Vasanta or Spring (Chaitra-Vaishakha), Greeshma or Summer (Jyeshtha-Ashadha), Varsha or Monsoon (Shravana-Bhadrapada), Sharad or Autumn (Ashvin-Kartika), Hemanta or Pre-Winter (Margashira-Pushya) and Shishira or Winter (Magha-Phalguna)] Vasantho Madhava or of the ideal Vasanta Ritu or the budding Season known as Vasantosawas of which Madhava is identified with for Radha-Krishna Raasa Leelas; Greeshmaya or of Summer Season; Nabhasyaya or of the Varsha Ritu Rupa of Shravana-Bhadrapadas; Beejvaahannaya or of Sharad-Hemanta Swarupa; Angirasa Muni or Shiva of the Rupa of Angira Muni; Atreya or Maha Deva as Atreya; Vimalaya or of Purity and Clarity; Vishwa Vaahanaaya or the Universe as his Chariot; Pavanah or Sakala Pataka Naashakara or the expunger of all kinds of Sins; Purujit or he who was victorious over Indra; Shakraaya or of the Form of Lord Indra; Trividyō or the One realisable in three ways of Bhakti-Jnaana-Vairagya; Nara vahana or of Kubera Swarupa; Mano Buddhi or Manah Samyukta Buddhi or Heart felt or Sincere Mindedness; Ahankarah or Self-Orientedness; Kshetrajna or Jeeva Rupam; Kshestra Paalaka or the Governor of the Jeevas; Tejo Nidhi or the embodiment of Luminosity; Jnaana nidhi or the Fund of Knowledge; Vipakaah or Sarva Karma phalapada or the Provider of the results of various kinds of Actions; Vighna karakah or the Maker of Obstacles or vice versa or the demolisher of difficulties; Adharaaya or the One who has no support or Aadhaara or devoid of any backing; Anuttaraaya or he needs no requirement or replies; Jneyo or the Omni-Scient or All-Knowing; Jyeshtho or the Eldest; Nisshreyasaalaya or You are the Moksha sthala as the end-result of all endeavours; Shaila Nagaya or Shailadi Parvata Rupa or the Linga Rupa

made of stone: ‘Shri Shaila Shikharam drushtwa Punarjanma na Vidyatey’; Tanurdoha or the Sukshma Rupa that Yogis could visualise; Danavaaraye Arindamaya or the Destroyer of Danavas and Swabhakta Shatrus or Self-generated enemies; Chaarudheer janaka or the Father-figure of Sukshma Buddhi ; Charu Vishalaalya or of the huge yet of Minute Consciousness; Loka shalya krut or the Vision of Depraved Universe by Maha Deva; Chaturvedah or He is the manifestation of Chaturvedas; of Chaturbhaavas or of Dharma-Artha-Kaam- Mokshas; Chaturascha Chaturapriyah or indeed the Swarupa of Chaturata or Great Skills and also Chaturapriya or the One who is immensely fond of Chaturata or ingenuity; Amnaayoya or Veda Swarupa; Samaamnaaya or Pramaana bhuta or highly recognised Veda Swarupa; Tirtha Deva Shivalayah or the Most Auspicious Temple besides a sacred water body; Bahu Rupah or of varied and innumerable Forms; Maha Rupa or of Virat Swarupa; Sarva Rupascharaachara or the Countless Forms of Movable and Immobile Beings; Nyaya nirvahakaya or the sustainer of Natural Justice; Nyaya or Shiva as the personification of Nyaya; Nyaya gamya or He who is the end-result of Nyaya; Niranjana or He who is an embodiment of Purity or spotlessness; Sahsramurtha or of Thousand Forms; Devendra or of the Indra Swarupa; Sarvasashtra prabhanjana or the Highest Exponent of all Shastras; Mundah or Akeshha rupa; Virupa or of Body Form of abnormality; Visishta Rupa or of distinctive Swarupa; Dandiney or Kala dandaya or stifled by the Kaala Devata; Dantaaya or of the fearful teeth line; Gunottama or the Best characterisation of Tri Gunas of Satvika-Rajasika-Taamasika nature; Pingalaksha or of the ash smeared eyes akin to that of an owl and he is the visioner of the Past-Present-Future; Haryaksha or of the magnetic eyes of Bhagavan Vishnu; Nila -greeva or of blue-necked Swarupa due to his retention of ‘Halahala’ or the poisonous flames that broke out at the time of churning the Ocean of Milk by Deva Danavas in search of Amrita; Niramaya or the Swarupa of Health and Wealth’; Sahasra bahavey or of Thousand Arms; Sarvesha or the Over Lord of the Universe; Sharanyah or the Final Refuge; Sarva Lokabhut or the Sustainer of the Tri Lokas of Bhuloka, Urthwa Loka and Adho Lokaaa; Padmasana or the one who is Magnificently seated on the Hritkamala or the Lotus-like hearts of his devotees or simply stated with the Padmasana posture of Yogis; Param Jyoti or The Ultimate Form of Brilliance; Paraavara Param Phalaya or of the Unimaginable Fruits of the Parama Pada’s Bliss; Beejesha or the Sovereign of Beeja Mantras each of which constitute steps to Moksha the Unknown Beyond; Sumukha or The Supreme Countenance of Belevolence; Suma haswana or the Unique Voice of Omkaara);

Devasura Gurur Devo Devasura Namaskrutah, Devasura mahamaatro Devasura samaashrayah/ Devadi Devo Devarshir Devaasura Vara pradah, Devaasureshwaro Divyo Devasura Maheshwarah/ Sarva Devamayocchintyo Devataatmaatsambhavah, Idadyoneeshah Surva Vyaaghro Deva Simho Divaakarrah/ Vibhudhaghra Vara sreshthah Sarva devottamottamah, Shiva jnaanaratah Shreemaan Shikhhishri Parvata priyah/ Jayastambho Visishthambo Narasimha nipaatanah, Brahmachari Lokachari Dhanadhipah/ Nandi Nandeeshwaro Nagno Nagnavrata dharah Shuchih, Lingaadyakshah Suraadyaksho yugavah/ Swavashah Savashah Swargah Swaramayasswanah, Beejadhaksho Beejajkarta Dhanakrud dharma vardhanah/ Dambhodambho Mahadambhah Sarvabhuta Maheshwarah, Smashaana nilayashishyah Seturapratimaakrutih/ Lokottarasphuta Lokastrayambiko Naga Bhushanah, Andharaarirmakha dweshi Vishnukandhara paatanah/ Veeta doshokshaya guno Dakshaarih Pushadantadhrith, Dhurjatih Khandaparashuh Sakalo Nishkalonaghah /(91-100)

Devasura Gurur Devo or Bhagavan Shiva is Reputed Instructor of Devas and Asuras alike as indeed the Creator of both of them and he has no partial views on either of them; Devaasureshwaro Divyo Devasura Maeshwarah or He is greeted with veneration to both Devas and Asuras; Devasura mahamaatro or He is the one who controls and disciplines Devas as well as Asuras; Devasura mahashraya or they secure access

to him equally well; Devadidevo or He is not only Deva of Devas but also Deva of Adi Deva like Brahma viz. Maha Deva; Devarshi Devaasuravarapradah or the One who is worshipped by Devarshis as also Devasuras; Divyah or the Highest Celestial Manifestation; Devasura Maheshwarah or the Maheshwara of Devas and Asuras; Sarva Devamayah or the One who is spread over across all the Devas; Achintya or He is beyond understanding of any body or incomprehensible; Devatatama or the very Soul of Devatas; Atma Sambhavah or He is materialised from the Jeevatma or the Consciousness of the Beings-that is, the Atma Tatwa which the Supreme and Maha Maya created; Eedidya or Sarva Stutya or Commended by one and all; Anishah or none could command Shiva; Sura Vyaaghraaya or the Mighty and fierce Tiger among the Devas; Deva Simhah or the Lion among the Devatas; Divakara or Surya the Maker of the Day; Vibhudagra or the Head of Vibudhas or the Most Learned; Vara Sreshtha or the Outstanding Boon that one could aspire for; Sarva Devotthama or the Noblest and the Best of all Devas including Prajapatis and Brahma; Shiva Jnaana Rataaya or the One who is replete with the concentrated knowledge of what Shiva is all about; Shreeman or He who is of the Form of Three Kinds of Lakshmi or 'Shri Lakshmyaa Trivarga sampattou' viz. Dharma-Artha-Moksha as he was never after Kaama; Shikhi Shri Parvata Priya or Shiva the One who is fond of Skanda Deva and Devi Parvati; Jaya stumbha or Tower of Victory which was installed by Indra and Devas on Maha Deva's victory over Triparasuras; Vishishtumbha or Sarvotkrishhta / highly distinguished; Narasimha nipadanah or attacking the Opponents like Narasimha Swarupa; Brahmachari or like the Unmarried youth; Lokachari or the Traveller of Tri Lokas; Dharmachari or the One who is the High Practitioner of Dharma or Virtue; Dhanaadhipa or of the Swarupa of Kubera the Head of Wealth; Nandi or Nandi Shiladika Rupa or the renowned Carrier of Maha Deva; Nandeeswara ; Nagna or Shiva is addressed as Namu Digambaraaya or the Form of Nudity; Nagnavrata dhara or the Observer of the Vrata or Practice of Nakedness; Shuchih or One with Bahyantara Shuchi or of the Physical and Internal Cleanliness; Lingaadyasha or the Supreme of Linga Swarupas; Suradhyasha or the Highest Profile of all Devas; Yugadhyakshah or the Premier Deva of Yugas; Yugaavahaya or of the Cyclical Passage of Yuga Kaalaas; Swavashah or He is Self- Controlled and not regulated by any body else; Savashah or He who controls others well; Swargah or of the Characteristic of Swarga; Swarah or of the Great Omkaara Swarupa; Swaramaya swanah or the Reverberating Sound of Pranava; Beejaadhyaksha or the Ultimate Authority of the Beejaaksharas or the Mula Mantras governing the Seed Mantras; Beeja karta or the Originator of the Beeja Mantras; Dhanakruddhana Vardhanaaya or the Perfonification of Wealth as also the Creator and Promoter of Wealth; Dambhaaya or He who is the Bhakta Parikshaaya or testor of the genuinness of his devotees; Adambhaaya or the One devoid of Conceit or Superiority; Mahadambhaaya or where necessary He is the Proclaimer of his Supremacy; Sarva Bhuta Maheswaraaya or the Maha Deva of all the Beings in Srishti; Smashana nilayaaya or the One who represents the Concluding Truth of Life as of Smashaana or the Final Destination; Tishthaya or of the Prithivi Swarupa; Setavey or the bridge between Life and Relief ; Apratimaakritih or of Formless Profile; Lokottarasphutaaloka or the Luminosity beyond Lokas; Traimbakaya or Maatru-Murti of Three Mother Forms; Naga Bhushanah or He who is ornamented with serpents; Andhakaarayah or Maha Deva subdued *Andhakasura; [*The Asura got puffed up by Brahma's boon that none excepting Maha Deva could kill him; the Asura who was originally born of Devi Parvati's prank of forcibly closing Shiva's eyes and was nourished by herself; Shiva despatched Andhakasura to assist Hiranyaksha but Vishnu had to kill Hiranyasha who stole Vedas and saved Bhu Devi. Meanwhile Andhakasura started making advances to Parvati herself and Shiva had to curtail his mental and physical blindness; a highly repentant Andhaka was condoned by Shiva and allowed him to enter the coveted Ganaadhipatya or of the Chieftainship of some Rudra Ganas -Source: Shiva Purana]; Makha dweshi or Shiva is evidently the detester of Makhas

like those of Daksha Yagna where his wife Devi Sati had to resort to ‘Atmaarpana’; *Vishnu kandhara pataatanah or of the Swarupa of Hayagriva who was Vishnu’s Incarnation and he destroyed Madhu Kaitabha demon brothers whose boon was invincibility except by their mutual fight and when they fought on a completely dry place on high Seas; Vishnu expanded his thighs and Devi Maya allured her with her unique beauty thus creating a situation of mutual fight] ; Veeta dodshah or devoid of blemishes; Dakshaari or the adversary of Daksha Prajapati; Pushadantadhrut or of the Swarupa of Ganesha whose tusk piece was smashed by Parashurama on a duel when Parvati grew angry and Vishnu and Lakshmi had to apologise to her on behalf of Parashu Rama; Source: Nilamatha Purana of Kashmir; Dhurjati or Jatasandhata or the One with twisted jataajuta or course hair on his head; Kanda Parashu or Sarva Chedaka Parashu or Shiva with an all-devastating axe; Sakala Nishkala or with Sa-Kala-Nishkala-Chandra or head- ornamented with Chandra with all his Sixteen Kalas on his head; Anagha or Ever Sinless);

Aadharah Sakalaadhaarah Pandurabho Mrido Natah, Purnah Purayitaa Punyah Sukumarah Sulochanah/ Saama Yogah Priyakah Punyakeertiranaamayah, Manojavastheerthakaro Jatilo Jeeviteswarah/ Jeevitantakaro Nityo Vasurethaa Vasupriyah, Sadgatih Sadkrutih Saktah Kalakanthah Kalaadharah/ Maani Maanyo Mahaakalah Sadbhutih Satparaayanah, Chandra Sanjjevanah Shastaah Loka Goodhomaraadhipah/ Loka Bandhuhurlokanaathah Kritagnah Kritibhushanah, Anapaayya-ksharah Kantah Sarva Shaastra bhrutaam Varah/ Tejomayo Dyutidharo Lokamayograniranuh, Shuchismitah Prasannatmaa Durjayo Duratikramah/ Jyotirmayo Niraakaro Jagannaatho Jaleswarah, Tumbaveeni Mahakaayo Vishokah Shokanashanah/ Trilokatma Trilokeshah Shuddah Shuddhi Rathaakshajah, Avyakta Lakshano Vyaktaavyakto Vishaampatih/ Varasheelo Varatulo Maano Maana dhano Mayah, Brahma Vishnuh Prajaapaalo Hamso Hamsa geetirmayah/ Vedhaa Daataa Vidhaataacha Attaa Harta Chaturmukhah, Kailasa Shikhari vaasi Sarvavaasi Satamgatih/ Hiranyagarbho Harinah Purushah Purvajajah Pitaa, Bhutaalayo Bhutapatir bhutido Bhuvaneshwarah/ (100-110)

Aadhaarah or the Support; Mahaadharah or the Support with which the Three Worlds are preserved; Pandurabhah or Shiva with the glitter of Pandu or pale-white complexion; Mrida or Earth or of Intense Energy- Sarvan Sukhayateeti Mridayah; Nataayah or the Renowned Swarupa of Nataraja; Purnah or the Sakala Shanti Sampanna or the Profile of Tranquility; Purayita or the Fulfiller of the wishes of His Devotees; Punyah or the Destroyer of Sins even by remembering his name even once; Sukumarah or Skanda Kumara; Sulochanah or Great Vision of Universal Creation; Saama Yogah or of Unique Entity of Soothing Comfort; Priyakah or the One who provides love and happiness; Punya Keerti or the Renown of having performed deeds of excellence; Anaamayah or of Levelling Effect of trouble free existence; Manojavah or as swift as thought - alluded as Hanuman; Teerthakarah or Creator of Tirthas like Pushkara; Jatilah or Jataavishishtah or distinguished by His Jataajuta or of the twisted and rough hair; Jeeviteswarah or the Embodiment of Life; Jeevitaantakarah or the Terminator of Life; Nitya or the Eternal; Vasureta or Vasu suvarna Retaah or of the Golden Semen that created Bhumi; Vasupriya or the beloved of Bhudevi; Sadgatih or the Administrator of the path of Righteousnes; Sadkritih or the Decider of the acts of Morality; Saktah or the Shakti Swarupa; Kalaakantha or the Poison Throated;* Kaladhara or the One wearing Chandra representing the Sixty Four Kalas orArts; [*Chatusshashti Kalaas include Vidyas like Geeta (Singing), Vadya or Instrumental Music; Nritya or dance, Natya or Theatrical performance; Alekhya or Paniting, Pushpapastrana or making a bed of flowers; bhumika karana or making the base for jewellery; Indrajala or the Art of Magic; hasta laaghava orthe sleight of hand; Yantra Matrika or the art of machanics; Maanasi Kavya or mental compositions; Samachya or the Art of

Conversation; Dyuta Vishesha or Gambling etc;]Maanin/ey or Satya Sanmaana Vishishtah or Wide and Formal Recognition of Deeds of Excellence; Manyo or the Awardee of such Awards; Maha Kaalah or of Unlimited Kaala Swarupa; Sadbhutih or the Great Being of Truthfulness; Satyaparanah or the Unique Practitioner of Truthfulness; Chandra sanjeevanah or the Reviver of Chandra's Life Forces [See Chandra Kalas above]; Shasta or of the Swarupa of Skandeshwara; Shastaloka Gudhah or the Concealed Meaning of Shastra or the Maker of the Law; Amaradhipa or the Head of the Amara Loka; Loka Bandhuh or the One with the close Relationship of all the Beings on the Universe; Loka Natha or the Principal Figure of the Tri Lokas; Kritagnah or He who takes into account of the good deeds of the Beings; Kritibhushana or He who ornaments of such good deeds done in the past; Anapaayyaksharah or Shiva who is of the Alphabets of Imperishable nature; Kantah or of the Beloved one or of the epithet of Skanda; Sarvasashtra bhrutam Varah or the One who epitomises all the Shastras; Tejo mayo or the Essence of Brightness; Dyuti dhro or the One full of Illumination; Lokamaya or the Illusion created by the Lokas; Agrani or the Sarva Sheshtha or the Highest Manifestation; Anavey or Anuh Parama Sukshma Rupah; Shuchismitah or of the Smiling Swarupa of extreme cleanliness; Prasanatma or of the Supreme Soul of Pleasantness; Durjayah or Unconquerable; Duratikramah or He who could not be transgressed; Jyotirmaya or the Fund of Brilliance from flames; Niraakarah or He has or no shape nor profile; Jagannatha or the Leader of the Lokas; Jaleswarah or the High Profile of Water or Jala; Tumbaveeni or the Magnificent Stringed Instrument of Gandharva called Tumba Deva like the One played by Rudra Veena; Maha Kayaaya or of Gaint Physique of Virat Swarupa; Vishokah or He who conquered Distress or Sorrow; Shoka nashanah or the destroyer of Grief; Trilokatma or of the Super Soul of the Three Dimensional Nature ; Trilokeshah or the Over Lord of the Trilokas; Shuddhah or the Embodiment of Purity; Shuddhi or of Shoucha Rupa or of Spotlessness; Rathaakshah or of the Swarupa of Sudarshana Chakra – 'Rathaksham Sudarshana Chakram janayateeti Rathaakshajah'; Avyaktalakshanah or the Unknown Entity; Vyaktaavyakta or Visionable to Maha Yogis but Unknown otherwise; Vishampatih or 'Visham Sakalaprajaanaam Patih' or the Supreme Power of one and all in Srishti; Varasheelah or of the Best Provider of Demeanour; Varatulah or Bestower of Balanced boons as a Being is eligible precisely; Maanah or Sakala Pramaana bhuta or the one who is a perfect Standard; Mayah or Sukha Swarupa; Brahma Vishnu Prajaapaalah or Shiva is the Highest Ruler of Brahma-Vishnu and Prajapati; Hamsah or the destroyer of Ignorance and is the Hamsa Swarupa since a Swan is able to distinguish purity or otherwise; Hamsagatih or Shiva like Hamsa is able to reach yogis or others);

Vedha Dhata Vidhata cha Attah Harta Chaturmukhah, Kailasa sikhari vaasi Sarvaavasi sataam gatih/ Hiranyagarbho harinaha Purushah Purvajah Pita, Bhutalayo Bhurapatirbhutido Bhuvaneshwarah/ Samyogi Yogavidbrahmanaa Brahmanyah Brahmanapriyah, Devapriyo Devanatho Devagjno Devachintakah/ Vishamaakshah Kalaadhyaksho Vrishanko Vrishavardhanah, Nirmado Nirahamkaro Nirmoho Nirupadravah/ Darpahaa darpito druptah Sarvatra Parivartakah, Saptajihvah Sahasraarchih Snigdha Prakritidakshinah/ Bhutabhavyabhavannaathah Prabhavo Bhurantinaashanah, Anarthonartha Mahakoshah Parakaryaikapanditah/ Nishkantakah Kritaando Nirvyajo Vyajamardanah, Satwavan Satwikah Satyakeerti Stambhakritaagamah/ Akampito Gunagrahi Naikatmaa Naikakarmakrut, Supreetaha Sumukhah Sukaro Dakshinonalah/ Skandhah Skandhadharo Dhuryah Prakatah Preetivardhanah, Aparajitah Sarvasah Vidagdha Sarva Vahanah/ Adhrutah Swadhrutah Saadhyah Putamurtiryashodharah, Varaha shringa dhruvgaayur balavaanekanaayakah/ (121-130)

Vedha or Sakalaadhaara Bhuta Vidhata or the pivotal hold of all Beings; Dhata the Creator; Vidhata or the Destiny Maker; Attah Harta or the Preserver and Eliminator; Chaturmukha or Brahma Deva; Kailasa

sikhari vaasa or the Resider of the Top of Kailasa Mountain; Sarva Vaasi or the Inhabitant of all the Beings whether mobile or immobile; Satamgatih or Margadarshi or the Path Finder; Hiranya Garbhah: literally of the Golden Womb or Lord Brahma the Creator; Hiranyaha or of Golden Complexion; Purushah : ‘ Purusham Shankaram Prabhu Gourim cha Prakritam’ or Shankara is of the Male and Gouri of Prakriti / female manifestations; Purvajah or ‘Sakalaadi’ or Very First Ever Recognised ; Pitah or the Foremost Father ever known in Srishti/ Creation; Bhutaalaya or the Residing Point of Beings; Bhuta pati or the Head of various Beings in all the Lokas; Bhutida or the Provider of Fulfiller of Wishes; Bhuvaneshwarah or the Master of Fourteen Bhuvanas or Lokas; Samayogi or the Bestower of Karma Phala or the Fruits of Erstwhile Deeds by all the ‘Pranis’ or Beings; Yogavidbrahma or Parabrahma who possesses the High Awareness of Yoga Vidya; Brahmanya or ‘Brahmaney Tapasey Hito’ or He who is the well-wisher of those who perform Tapasya; Brahmana Priya or Shiva is fond of true Brahmanas by practice rather than by birth; Deva Priya or He is extremely delighted with Devas; Deva Nadha or the Master of Devas; Devagjna or He is fully familiar with the ways of Devas; Devachintakah or He is totally seized of the affairs of Devas; Vishamaaksha or He who feigns crooked eyes to questionable characters; Kalaadhyaksha or the Prime Source of ‘Chathushshashti Kalas’ or of sixty four types of Art Forms; Vrishanka or Shiva whose emblem is a Bull or Nandeeshwara; Vrisha vardhana or He who promotes Vrisha Dharma or the Features of Virtue and Patience; Nirmadaya or the Negation of Arrogance; Nirahankara or devoid of Conceit and Ego; Nirmoha or the antithesis of Attachments; Nirupadrava or He who is unaffected by the Tapatrayas or the Three Kinds of Difficulties affected by the Beings viz. Adhidaivika or natural hazards, Adhibhouthika or physical problems and Adhyatmika or Internal aberrations; Darpaha Darpita or He who blows off the self-pride of the arrogant ; Drupta or the Great Form of Calmness and Peacefulness; Sarvatra parivratat or Bhagavan Shiva rotates Kaalamana ie. Rithus or Seasons from time to time; *Sapta Jihwaha or of the Seven Tongued Agni Swarupa- *[Viz.Kali, Karaali, Manojava, Sulohita, Sudhumra varna, Ugra or Sphulingini, and Pradeepa]; Sahasraarchih or He who is worshipped by thousands of Lights; Snigdhaaya or soaked with Kindness; Prakriti Dakshinah or He who is soft, obliging and amenable like Prakriti or Nature itself; Bhuta bhavya Bhavannathah or the Master of Past, Present and Future; Prabhava or the Chief Coordinator of Samsara; Bhranti nashana or He who is the destroyer of delusions and mis-beliefs; Anarthah or destroys ill-gotten wealth; Arthah or encourages prosperity earned by dint of hard work; *Maha Koshah or Shiva is Parabrahma the Great Bliss-[* He like a Shell is associated by Pancha Koshas or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss)] ; *Parakaya Pandita or Shiva is the Original Siddhi Purusha with one of the innumerable Maha Siddhis like the ability to enter another body form and Soul; [* Maha Deva is the fulfilled Master of unlimited Siddhis or Accomplishments; the popular Ashta Siddhis are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other’s wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other’s body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one’s own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi

or accomplishing any thing by a mere thought; and so on.] Nishkantakah or the Destroyer of those who create problems of vicious nature or alternative explanation is Parama Shiva is the reversal of the notorious Arishad Vargas or the Six infamous Enemies of humanity viz. 'Kama Krodha Lobha Moha Mada Matsaras' or Desire-Anger-Meanness-Infatuation-Arrogance-and Jealousy; Kritaanda or the Epitome of Everlasting Joy; Nirvyaja or denial of falsehood; Vyaja mardana or the Punisher of hypocrisy; Satwavatey or the Embodiment of moral strength and courage; Satwikaaya or basically of Satwika guna or of the characteristic of virtue and morality; Satya Kirthi Stambha or the Pillar of Truth and Fame; Kritaagamah or the Exhorter of the Essence of Vedas; Akampitaya or the One who is unshaken and firm in his resolve; Gunagrahi or the Absorber of all the Trigunas of Satvika-Rajasika-Taamasika nature; Naikatma or the Unique Super Soul; Naikatma krut or the Benefactor of those seek Paramatma; Supreeta or the Provider of Affection and Help; Sumukha or of Supportive and Comforting Countenance; Sukshma or of 'Sarva Gatam Sukshmam' or Bhagavan is present in a miniscule form in every Being performing helpful deeds to all; Dakshinonalah or of 'Savya Marga' or of Right and Perfect Direction; Skandah or Shiva assuming the Alternate Form of Lord Skanda Kumara; Skandadharah or He takes over the Skanda Tatwa or of Bravery as also of Dharma as Skanda is the 'Shaasta' or the Regulator of Righteousness; Dhuryah or the holding grip of various Beings in Creation; Prakatah or He who is visionable in the Form of Surya, Chandra, Agni, Wind, Sky and other Celestial Entities; Preetivardhanah or the Promoter and Fulfiller of Aspirations and Desires; Aparajitah or the Unconquerable; Sarvasaha or He could experience and feel the features and qualities of each and every entity in the Universe; Vidagdha or the One who burns off the blemishes and sins of Devotees; Adhrutah or Niraadhara or Supportless; Swadhrutah or Self-Supportive; Sadhyah or Achievable by the right-minded; Sarva Vahana or the Carrier and Path Finder of the Worlds; Purta Murtaye or Maha Deva is akin to a Composite Human Form; Yashodharah or the Personification of Reputation and Eminence; *Varaha Shringadhrak or Shiva as the Yagna Varaha Purusha with Horns [* or of the Avatara of Vishnu in the Grear Bear Form who salvaged Bhu Devi from sinking into the abyss of Oceans into Patala, saving Vedas and Arya Dharmas besides destroying Hiranyaksha the Most Powerful Asura]; Vayubalavaan or He is of the power and strength of Maha Vayu or the Hurricane Winds; Eka Nayaka or the Singular Most Supreme of the Universe);

Shruti Prakashah Shrutimaaneka bandhuraneka dhrit, Shri Vallabha Shivaarambhah Shanti Bhadrach Samanjasah / Bhushayo Bhutikruidbhutir Bhusano Bhuta Vahanah, Akaayo Bhaktakaayasthah Kalajnaani Kalaavapuh/ Satyavrata Maha Tyagi Nishtha Shanti Parayanah, Paraartha Vrittirvarado Viviktah Shruti Saagarah/ Anirvinno Gunagraahi Kalamkaanka kalamkaha, Swabhava Rudro Madhyasthjah Shatrughno Madhya Naashakah/ Shikhandi Kavachi Shulee Chandi Mundi cha Kundali, Mekhali Kavachi Khadgi Maayee Samsaara Saarathih/ Amrutyuh Sarva Druk Simha Tejoraashir Maha Munih, Asankhyeyo aprameyatmaa Veeryavaan Kaarya Kovidah/ Vedyo Vedartha-vidgopta Sarvaachaaro Muneeshwarah, Anuttamo Duraadharsho Madhurah Priyadarshanah/ Sureshah Sharanam Sarvah Shabda Brahma sataangatih, Kalabhakshah Kalamkarih Kankanikrita Vasukih/ Maheshwaaso Mahi Bhartaa Nishkalanko Vishrunthalah, Dyumanistaranirdhanyah Siddidah Siddhi Saadhanah/ Nivrittah Samvritah Shilpo Vyudhorasko Maha bhujah, Ekajjyotinirantanko Naro Narayana Priyah/ Nirlopo Nishprapanchatma Nirvyagro Vyagra naashanah, Stavyastavapriyah Stothaa Vyasa Murtiranaakuklah/ Niravadyapadoaayo Vidyaaraashiravikramah, Prashanta Buddhirakshudrah Kshudraha Nitya Sundarah/ Dhairyagryadhuryo Dhaatreeshah Shaakalyah Sharvari patih, Paramardha Gurur Drishtirguraashrita Vatsalah/ Raso Rasagijnah Sarvagijnah Sarva Satwaalambanah/(131- 145)

Shruti Prakashakah or He who brought Vedas to light; Shrutiman or the Epitome of Vedas; Ekabandhu or the Closest confidant to one and all; Aneka Dhruv or of Innumerable Manifestations who assume responsibility to one and all; Shri Vallabha or the Alternate Swarupa of Bhagavan Vishnu; Shivaarambha or He who ushers Auspiciousness to all; Shanti Bhadrach or the Custodian of Law and Order in the Universe; Samanjasaha or the One providing justice and timely help; Bhushaaya or He makes Bhumi as his bed; Bhuti krut or Shiva is the Creator of Beings; Bhuti bhushanah or the One who ornaments all the Beings ie. who makes them happy; Bhuta Vahanah or He is the unique Carriage from births and deaths; Akaaya or Formless or Bodyless; Bhaktakayastah or he displays his Physical Form to his devotees; Kaala Jnaaniney or the One with full knowledge of Past-Present and Future; Kaala Vapuh or He is capable of bestowing relief in a split second; Satya vrata or one who induces the Practice of Truthfulness; Maha Tyagi or the Great Practitioner of Sacrifices; Nishthaa Shanti Parayana or the Motivator of Practising Self-Discipline and Peacefulness; Paraartha Vritti Varada or the Bestower of the Boon of Moksha; Vivikta or the Distinguisher of Realism and Falsehood ie. Maya and Truth; Shruti Sagarah or the ocean of worries and apprehensions ; Gunagrahi or the One who absorbs varying features; Kalamkaanka or of the Form of Chandra who suffers blemishes; Kalamkah or the One who removes stains of human beings; *Swabhava Rudra or as he was generated by Brahma as a crying child ; * [‘Rodayaateeti Ruth Agjnaanam dravayateeti Rudrah’ or the Child cried due to ignorance and was pacified and hence called Rudra]; Madhyasthah or One between Brahma and Vishnu-an alternative explanation being that Bhagavan is neutral and does not get affected by inhibitions or partiality; Shatrughnah or the Decimator of Enemies; Madhyanashakah or the Great Interrugnum between Universal Existence and Destruction; *Shikhandi or of the Swarupa of Revenge [*Princess Amba of Maha Bharata was disillusioned by Bheeshma and was reborn as Shikhandi as an eunuch and out of vengeance killed Bheeshma in the Great Battle at Kurukshetra]; Kavachiney or the Body Safeguard in battles; Shuliney or the Carrier of a Spear ready to confront the Wicked; Chandi or the Goddess of Retribution; Mundini or the Goddess with shaven head looking grotesque to the Evil; Kundali or the One who sports Karna kundalas or Ear lobe ornaments; Mekhali or wearing Kati Sutra or Waist Ornament; Khadgi or the Sword that punishes the Vicious; Samsara Sarathi or the Great Charioteer of Samsara; Amrityu or Shiva is popularly called Mrityumjaya; Sarvadrak or He looks after one and all; Simha or the Ferocious; Tejoraashi or the Fund of Luminosity; Asamkheya or Uncountable; Aprameya or Immeasurable; Veeryavatey or the Emblem of Courage; Karya Kovidaaya or He is a unique expert in handling various tasks; Vedyah or the personification of Vedas; Vedartha Vidgopta or the Confidential Preserver of Vedas; Sarvaachari or the Symbol of Traditions; Muneeshwarah or the Prime Leader of Sages; Anuttama or there is none else more Virtuous; Duradharsha or far beyond all difficulties; Madhuraaya or the Deposit of Sweetness; Priyadarshanaaya or the One who visions the Beings in the Universe with affection and care; Sureshaaya or the Top Master of Devas; Sharanyam Sarva or the Ultimate Point of Refuge to all; Shabda Brahma Satangatih or of the Sacred Path of Shabda Brahma or of the constant recitals of Vedas; Kaala bhaksha or the Terminator of the periodicity of Time; Kalamka-ari or the Enemy of Kalankaas or the mind-borne imperfections; Kankani krita Vaasuki or Maha Deva is ornamented with the Vasuki Serpent; Maheshwaasah or He who has the totality of the Universe as his abode; Mahi Bharta or the Master of Prithvi / Earth; Nishkalanka or the Negation of Impurities; Vishrunkhalah or Free from all kinds of chains of Maya or Illusion; Dyumanistara or of Surya Swarupa; Dhanya or the Most Glorious; Siddhidah or the Fulfiller; Siddhi Sadhana or the Facilitator of Siddhi or Accomplishment); Nivritta or the Bestower of Salvation; Samvartah or the Destroyer of Avidya or Ignorance / Maya-also another Name of Bhagavan Shiva; Shilpah or the Magnificent Architect cum Builder of Brahmanda; Vyudhoraskah or the Creator of

wide spread puzzles and riddles of Life; Maha Bhujah or the Golorious Hands that possess the ability of reaching far distances; Eka Jyoti or the Single Most embodiment of Illumination; Niraatankah or the One who scares away problems and diseases; Naro Narayana Priya or He who is fond of Human Beings and Narayana-alternatively He is affectionate to the Naro Narayana Maharshis; Nirlepah or the Redeemer of Karma related to the actions of various Beings; Nishprapanchatma or He who is least affected by Pancha Bhutas who indeed created them all; Nirvyagro or He who provides ‘Karma Samaapti’ or the closure of Actions of human beings ie Salvation; Vyagra naashanah or the Destroyer of extreme situations like death; Stavva Stava Priyah or Maha Deva is pleased with commendations and prayers; Stotey or the Whole World is constantly engaged in praising and worshipping Him; Vyasa Murtey or Shiva assumes the Swarupa of Veda Vyasa as the latter was instrumental in dividing the Single Maha Veda into Chaturvedas of Ruk-Yajur-Saama-Atharvanas and also scripting Eighteen Maha Puranas; Anaakula or the Least Disturbed by ‘Arishad Vargas’ of Kama-Krodha-Lobha-Moha-Mada-Matsaryas or Desire-Anger-Narrow mindedness-Possessiveness-Arrogance and Jealousy; Niravadyapadopaaya or the Enabler of Moksha; Vidyaraashi or the Prime Source of Vidya or Knowledge: ‘Ishaanam Sarva Vidyaanaam’; Avikramah or none else as the Symbol of Courage; Prashaanta Buddhaye or of Tranquil Mind; Akshudraya or devoid of base mentality; Kshudraghney or the Decimator of narrow-mindedness; Nitya Sundarah or Maha Deva has an eternally attractive physical Frame; Dhairyagyardhurya or the personification of intrepidity and courage; Dhaatreeshah or the Master of Prithvi / Earth; Shaakalya or of Shakalya Maharshi Swarupa; Sharvari Patih or the Master of Darkness or the Deity of Nocturnal Activities; Paramartha Guru or Maha Deva is the highest Instructor as to how best to achieve the Final Goal; Drishti Guru or the Master Visionary to guide as to how to reach Salvation; Ashrita Vatsala or He never fails those who approach him for his benevolence with Earnestness; Rasah or the Quintessence of Parama Brahma: ‘Raso Brahma Swarupah’; Rasagjnaaya or Bhagavan is all-knowing: ‘Sarvasya Brahma Rasasya Jnaana Vettha’; Sarva Sattaavalambanah or Bhagavan Shiva assumes the responsibility of all the Beings in the Universe). [Sri Shiva Sahasra naama concludes].

Suta uvacha: Evam naamnaam Sahasrena tushtaava Vrishabhadwajam/ (The above are the Thousand Names of Vrishabhadhwaja Parameshwara);

*Snaapayaamaasa cha Vibhuh Pujayaamaasa Pankajaih, Parikshartham Harey Pujaa Kamaleshu Maheshwarah/ Gopayaamaasa Kamalam tadaikam Bhuvaneshwarah, Taddhita Pushpo Haristatra kimidam twabhyachintayan/ Jnaatwaa Swanetramuddhuty Sarva Satwaavalambanam, pujayaamaasa bhavena naamnaa tena Jagadguram/ Tatastatra Vibhu drushtwaa tathaa bhutam Haro Harim, Tasmaa-
davataaraashu Mandalaatpaavakasya cha/ Koti Bhaskara Samkaasham Jataamukutamanditam, Jwaalaamaalaavritam Divyam teekshna damshtam bhayankaram/ Shulatanka Gadaachakra kunta paashadharamharam, Varadaabhaya hastam cha Deepicharmottareeyakam/ Ityabhutam tadaa drushtwa Bhavam Bhasmavibhushitam, Twadrushto namascha kaaraashu Deva Devam Janardanah/ As Bhagavan Vishnu performed ‘Abhisheka’ to Maha Deva and placed a lotus flower each while reciting the Thousand Names of Shiva, the latter desired to test the sincerity of devotion of Vishnu and hid one lotus flower short; On finding one flower short in the Puja, Bhagavan Vishnu pulled out one eye of his for completing the Worship to Shankara. Then Vishnu had the vision of Maha Deva with the luminosity of thousand Surya Devas; his head gear covering coarse and twisted hair; surrounded by high flames, with sharp teeth, fearsome profile; carrying trident- sword-chakra and so on but displaying Abhaya Hasta indicating assurances of safety; waving a dry tiger skin with ash laden face; Vishnu was awe struck and made Pradakshina Namsakaras as the Fourteen Bhuvanas trembled). Maha Deva was then pleased enormously*

and on realising that Vishnu's endeavour was in the context of saving and safeguarding Devas, He bestowed Sudarshana Chakra with whose magnificence that the recurrent fears and tribulations of Devas would vanish instantaneously and for ever.

Phala Shruti:

Whosoever reads or hears the Shiva Sahasra naama with devotion and sincerity would secure the fruits of giving suvarna daana to learned Brahmanas; those who perform Abhisheka to Shiva Linga with cow's ghee become eligible to the return of Ashwamedha Yajna Phala.

SHRI SHIVA SAHASRA NAAMA STOTRA (SHIVA PURANA)

[In the Koti Rudra Samhita of Shiva Purana, Bhagavan Vishnu eulogised Maha Deva as follows]

Om (The auspicious) (2) Hara (The Destroyer) (3) Mrida (Giver of Happiness) (4) Rudra (The Trouble Shooter, Evil Demolisher) (5) Pushkar (Provider of Good Health), (6) Pushpalochana or (Lotus-Eyed) (7) Arthagamy (Target / Fulfiller of Desires) (8) Sadachar (Sustainer of Virtue), (9) Sharva (The Terminator of Humanity) (10) Shambhu (Giver of Goodness) (11)Maheswar (The Supreme) (12) Chandrapida (Head worn by Moon) (13) Chandramouli (Moon Ornamented) (13) Viswam (Universe in Totality) (14) Viswam-Bhaveswar (Full Occupier of Universe) (15) Vedanta Sarva Sandoha (Essence of Vedas and Scriptures) (16) Kapali (Wearer of Skulls) (17) Nilalohita (Blue and Red Haired) (18) Dhyanaadhar (Rooted in Meditation) (19) Aparicchhinna (Indestructible) (20) Gauri bharta (Husband of Gauri) (21) Ganeswara (Chief of 'Pramathaganas') (22) Ashta- murthi (Lord of Eight Representations of Universe like Sky, Air, Fire and so on) (23)Vishwamurthi (Manifestation of the entire Universe) (24) Trivarga Swarga Sadhanah (Facilitator of Dharma, Artha and Moksha or Virtue-Wealth-Salvation combine) (25) Jnana Gamy (Final Destination of Vedic Knowledge) (26) Dhritha Prajna (Strong Willed) (27) Deva Devaha (The Supreme God of Gods) 28) Trilochana (The Three Eyed or of Three Gunas (qualities), Trilokas, Tri Vedas, Triaksharas of Bimba- Akara, Vukara, Makara and Om) (29) Vamadeva (Suppressor of Evil minds and handsome personality)(30) Mahadeva (Super God) (31) Patu (Remover of Sorrows of Devotees) (32) Parivridh (Lord of the Universe) (33) Vridha (Advanced) (33) Vishwarupa (Universal Figure) (34) Virupaksha (Vicious-Eyed to the Evil) (35) Vaaneesh (Master of Veda Vani / Sarasvathi) (36) Suchi Sattama (Uncontaminated by Three Gunas and hence Spotless) (37) Sarvapramana Samvaadi (Guarantor of Vedas and Holy Scriptures) (38) Vrishanka (Bearer of Bull's Sign denoting War against Evil) (39) Vrishvahan (He whose Carrier as Nandi Bull) (40) Esha (The Master of the Whole Universe) (41) Pinaki (He who carries Pinaki named bow/arrow) (42) Khatvanga (User of a self-limb as a weapon) (43)Chitra vasha (Dressed as per needs of occasions) (44) Chirantana (Oldest unaffected by time and changes) (45) Tamohara (Demolisher of Darkness / Ignorance) (46) Mahayogi (Most versatile in Ashtanga Yoga or all kinds of yogas) (47) Gopta (The Protector by means of various illuminations) (48)Brahma (Omni Creator and Omni featured) (49) Dhurjati (Wearer of Ganga by His matted Hairs) (50) Kalakala (He keeps a track of 'Mrityu and 'Yama'or Death and Devastation) (51) Kritivasa (Wearer of Tiger Skin) (52) Shubhaga (Most attractive and prosperous)(53) Pranavatmaka (Surfeit with the Soul of Omkara)(54) Unnadhra (The Controller of human beings) (55) Purusha (Supreme Being Present all over and all times) (56) Jushya (The Most deserved by Three Means of Speech, Thought and Action) (57) Durvasa (Dressed in coarse yarn clothing or as a Sage of same name)

(58) Purashasana (Destroyer of Demon Tripura) (59) Divyaudha (Possessor of most potent weapons) (60) Skandaguru (Father and Teacher of Kartikeya) (61) Parameshthi (The Ultimate) (62) Paratpara (The Supreme), Unknown and Timeless) (63) Anadi Madhya Nidhana (He who has no origin, middle or end)(64) Girisha (Lord of Mountains) (65) Girijadhava (Parvathi's husband) (66) Kuberabandhu (Relative of Yakshadhi pati- Kubera) (67) Srikantha (Possessor of Vedas in His Throat) (68) Lokavarnottama (The Greatest among Brahmaloaka and other lokas) (69) Mrida (Soft natured to devotees) (70) Samadhivedya (Who has the knowledge of Samadhi in Yoga) (71) Dhanurdhari (Carrier of Bow and arrows) (72) Nilakantha (Blue Throated retaining Poisonous Flames) (73) Parasvadh (Promoter of virtue among devotees to inculcate of happiness to others) (74) Visalaksha (The Broad Eyed) (75) Mrigavyaghra (Who is ready to assume tiger form to save deer) (76) Suresha (Supreme Lord of Devas) (77)Suryatapana (Provider of the Heat of Sun to the Wicked or Provider of Heat to the Sun God Himself) (78) Dharmadhyaksha (Chief Preserver of Virtue) (79) Kshama Kshetra (Origin of Tolerance) (80) Bhagavan (Possessor/ Yields of Six kinds of Wealth; viz. Dhana or Money, Dhanya or Granary, Dhairya or Courage, Santana or Progeny, Jaya or Victory and Vidya or Knowledge) (81) Bhaganetrabhida (Remover of eyes of Bhaga at Daksha Prajapati's Yagna) (82) Ugra (Ferocious) (83) Pasupati (Chief of Beings) (84)Tarksha (Shiva in Kasyap's form) (85) Priya Bhakta (Beloved of Devotees) (86) Parandapa (Generator of High heat) (87) Daata (Giver of Boons) (88) Dayakara (Merciful) (89) Daksha (Highly Capable) (90) Kapardi (Provider of Gyan) (91) Kamashasan (Controller of Love and Destroyer of Kamadeva) (92) Smashananilaya (Resides of Burial Ground) (93) Sukshmah (infinitesimal) (94) Smashanastha (A resider of Graveyard) (95) Maheswara (Foremost Commander of Universe) (96) Loka Kartha (Creator of the Universe) (97) Mrigapathi (Protector of Animals) (98) Mahakartha (Creator of Five Elements) (99) Poshak (Sustainer) (100) Visvaasakartha (Granter of Confidence) (101) Mahoushadhi (Huge Source of Medicines for Physical Well-being or Smasher of Worldly Bondages) (101) Somapaha (Giver of Soma or Nectar to Devas) (102) Amritaha (Self-sprung Nectar for immortality) (102) Soumyaha (Serene looking to devotees) (103) Mahateja (Unparalleled Radiance) (104) Mahadyutih (Great Illumination) (105) Tejomaya (All Pervading Light) (106) Amritamaya(Replete with Nectar) (107) Annamaya (Food is God; 'Anna' is Brahma) (108) Sudhapati (Chief Protector of Nectar) (109) Uttara (Paramatma descends to uplift humanity) (110) Gopati (Master of Earth, Heaven, Humanity, Goddess of Learning Sarasvathi, Illumination and Water) (111) Gopta (Chief Administrator of All Species) (112) Jnana Ganya (Final Goal of Vedic Knowledge) (113) Pracheen (Shiva is Unaffected by Time and hence Ageless) (114) Niti (Dispenser of Morals to those who need) (115) Suniti (Clean Hearted) (116) Soma (Source of Medicines as He made available to Moon) (117) Soma rathah (Happy to enjoy and give Soma rasa) (118) Sukhi (Happy by Himself and makes others Happy too) (119) Ajatashatru (He has no Challenger) (120) Alok (Self Illuminated and Illuminating) (121) Sambhavya (Esteemed by all-Devas or Danavas) (122) Havyavahan (Reaches Havi or Oblations to Devas in the form of Fire or Agni) (123) Lokakara (Creator of the Worlds) (124) Vedakara (Populariser of Vedas like Rig, Yaju and Sama Vedas) (125) Sutrakara (Creator of Maharshis like Veda Vyasa who scripted Principles or Sutras) (126) Sanatanah (Ageless and Permanent) (127) Maharshi Kapilacharya (Shiva in the form of Kapilacharya who was the Exponent of Sankhya Shastra (128) Viswadipti (The Luminosity of the Whole Universe) (129) Trilochanah (The Three Eyed or the Spring of Three Gunas of Satva, Rajas and Tamas) (130) Pinakidharanka (The Holder of Pinaki Bow) (131) Bhudeva (The Supreme in the form of readily cognizable Earth) (132) Swastidah (Provider of Righteousness and Contentment) (133) Sudhih (Bestower of Supreme Enlightenment) (134) Dhatrudhama (Possessor of Superior Energy) (135) Dhamakarah (The Cause of Son's Extraordinary Brightness and Heat) (136) Sarvah (The All-Pervading)

(137) Sarva Gocharah (The All-Perceiver) (138) Brahma srikah (Generator of Brahma and Vedas) (139) Viswasrikah (The Builder of the Worlds) (140) Sargah (Reflection of Self-Creation) (141) Kavih (Self-scripted or Self- Composer) (142) Priyah (The Loved One) (143) Shakha (In the appearance of Rishi named Shakha) (144) Vishaka (In the Form of Kartikeya) (145) Gosakha (The Materialization of the Various Branches of Vedas) (146) Shiva (The Foundation of the Entire Cosmos) (147) Bhishak (He in the Form of Dhavantari or Physician providing well being to all) (148) Anuttama (Incomparably righteous) (149) Gangaplavodak (The eternal flow of Great Ganges is poor in comparison to Him) (150) Jana tarakah (Uplifter of humanity) (151) Bhavya (Fully Propitious) (152) Pushkala (Abundant) (153) Sthapti (Architect of all the Worlds) (154) Sthira (Stable and Steady) (155) Vijitama (A Triumphant Super Soul) (156) Vishyatma (A Marvelous Soul of the Universal Happenings) (157) Vidheyatma (Excellent Soul of Submissive Worlds) (158) Bhuta Vahana Sarathy (The Driving Force to Brahma the Controller of Humanity) (159) Saganaah (He who has Pramatha Ganas always) (160) Ganakaya (Indestructible along with Pramathaganas) (161) Sakirithi (Highly Reputed) (162) Chhinnasamsayah (He whose doubts are destroyed) (163) Kamadeva (The Lord of Desires like 'Dharmarthas') (164) Kamapalah (Bestower of Fulfillments) (165) Bhasmoddhuulitha Vighra (Of Ash laden Physique) (166) Bhasmapriyo (An Enthusiastic of Ash) (167) Bhasma saayi (Fond of lying in ash) (168) Kami (Endower of Desires) (169) Kantha (Highly Attractive) (170) Kritagama (Executor of Agamas /Vedas) (171) Samavartha (Executor of Life Cycles) (172) Anirvyuktatma (All encompassed Soul) (173) Dharma Punjah (Consummated Virtue) (174) SadaShiva (Always Propitious) (175) Akalmashah (Never Tarnished) (176) Chaturbahu (Four Armed) (177) Duravasah (Who Cannot be kept in mind for long) (178) Durasadhaha (Attainable with rigorous Tapasya or Commitment) (179) Durlabha (Achieve only with highest devotion) (180) Durgama (Reach Him only with enormous difficulty) (181) Durga (Realise with Enduring Trauma) (182) Sarva ayudha Visharada (Versatile in the art of weaponry like Sastra or physically applied and 'Astra' or Mantra Enabled ones) (183) Adhyatmika Yoga Nilayah (Expert in Yoga Practice to destroy miseries of body and mind) (184) Suthanthu (He who keeps with Him the wide World) (185) Thanthu Vardhanah (He who broadens the world) (186) Subhangah (Possessor and Provider of Propitious Body Parts) (187) Loka Saranga (Assimilator of the essence of Lokas or the Pranava/Omkara) (188) Jagadish (Controller of the 'Jagat' or the Lokas) (189) Janardana (Demolisher of the sorrows of Humans) (190) Bhasma Suddhikara (He who cleans up with Ash) (191) Meru (Who Stays at Meru Mountain) (192) Ojasvi (Full of Ojas or Vigour / Essential Energy) (193) Suddha Vighra (Pure Physique) (194) Asaadhyah (Not easy to realise) (195) Sadhu Sadhyah (Possible of realisation only by the Virtuous) (196) Bhritya Markata Rupa Dhrit (He who assumes the Profile of Hanuman-the Monkey God) (197) Hiranya Retha (He who is like Agni or Fire-like heat and light) (198) Paurana (He who is worthy of Brahma's proposal in Puranas to extol) (199) Ripu Jeeva Harah (He who obliterates Enemies) (200) Balah (He who enjoys Supreme Strength) (201) Maha Hrida (He whose heart is full of eternal happiness) (202) Mahagartah (The Lord of Great Illusions) (203) Siddha Vrindara Vanditah (Saluted by Siddhas and Devas at His Threshold) (204) Vyaghra Charmambarah (Dressed by Tiger skin) (205) Vyali (Ornamented by poisonous snakes on His Body) (206) Maha Bhutah ('Virat Purusha' or Collosal Formation of imperishable nature) (207) Maha Nidhih (Mammoth Source of Wealth of all kinds) (208) Amrithasah (Eternal Enjoyer of Nectar) (209) Amrita Vapuh (Of Indestructible Physique) (210) Ajaroparah (Immortal) (211) Panchajanyah (Shiva as Agni in Five Forms as manifested in Yajnas) (212) Prabhanjanah (Shiva as 'Vayu' surrounded by Illusions among mortals) (213) Panchavimsati Tatvastah (Shiva as *Twenty five Tatvas viz. Pancha Bhutas, Pancha Tanmatras, Pancha Karmendriyas, Pancha Jnanendriyas and Pancha Anthakaranas) (214) Parijata (Shiva as 'Kalpavriksha' or Fulfiller of desires of devotees) (215) Paratparah (Supreme Soul)

(216) Sulabha (Easy to please with sincerity of devotion) (217) Suvratah (He who guides devotees to perform simple and easy Vratas) (218) Surah (Champion) (219) Bramha Veda Nidhi (Shiva as the Sourcer of Brahma Vedas) (220) Vaangmaika Nidhi (Origin and Endower of Speech), (221) Varnashrama Guru (Master of Four Varnas of Brahmana, Vyasya, Kshatriya and Sudras as also Four Ashramas viz. Brahmacharya, Garhasthya, Vanaprastha and Sanyasa) (222) Varni (Shiva as Bhmachari or Vidyarthi) (223) Shatrujit (Conquerer of Enemies) (224) Shatru tapanah (Tormentor of Enemies) (225) Ashramah (Provider of respite to those engaged in the worldly affairs) (226) Kshapanah (Mitigate the sins of devotees) (227) Kshama (Terminator at the End);[* Ref. 213 above: Mahabhuthas (Earth, Water, Fire, Ether and Sky); Tanmatras (Smell, Taste, Vision, Feel and Hear; Karmendrias (Mouth, Hand, Feet, Ears, Eyes, Excretionary); Jnanendrias (Rasana, Ghrana, Chakshu, Twak and Srotra); Anthahkaranas (Ahankara, Manas, Buddhi, Prakriti and Purusha).] (228) Jnanavan(Full of Knowledge) (229) Achaleswar (Chief of Stable beings like Earth and Mountains) (230) Pramanika Bhutah(Creator of Godly Evidences like Sun, Moon, Stars and Air) (231) Durjeyah (He who knows any thing instantly) (232) Suparnah (Like a Tree with branches as Vedas) (233) Vayu Vahanah (He who makes airflow to move) (234) Dhanurdharah (Possessor of Pinaki) (235) Dhanur Veda (The Originator of the Science of Bow and Arrows) (236) Guna Rasih (Totality of Gunas or Qualities like, Vidya, Kriya, Satya, Daya, Ahimsa, Shanti, Dama, Dhyeya, Dhyana, Dhriti, Medha, Niti, Kanthi, Drishti, Lajja, Pushti Prathishtha and so on) (237) Guna Kara (He who applies various Gunas) (238) Satyah (Embodiment of Truth) (239) Satya Parah (Practioner of Truth) (240) Dinah (Ordinary, non-complainng and always satisfied) (241) Dharmanga (Dharma's various Limbs like Feet as Vedas, Hands like Varaha Murthi, Brahma like Face, Agni like Tongue, Hairs like Kusha Grass, Eyes like Day and Night, Ornaments like Vedanth & Srithis, Soma like Blood, and so on.) (241) Dharma Sadhanah (Practice of Dharma) (242) Anantha Drishthi (His Vision is Infinite) (243) Ananda (Blissful) (244) Dando Damayita (Punisher of the Punishers eg. Shiva could reprimand Indra or Devas) (245) Damaha (Controller of Devas, Beings, Tatvas - like Maha Bhutas, Indriyas, Tanmatras- and so on. (246) Abhivadyo Mahamayah (Saluted by Devas, Danavas and Mahamaya too) (247) Visvakarma (Greeted by Celestial Architect Visvakarma) (247) Visarada (Revered by Devi Sarasvathi) (248) Veeta ragah (Destroyer of Desire or Hatred) (249) Vinitatma (Shiva softens the personality of His devotees) (250) Tapasvi (Meditator par Excellence) (251) Bhuta Bhavanah (He provides mental development of His Devotees) (252) Uttama Vesha Dhari Pracchannah (Shiva's best dress- nudity- is half closed) (253) (Jita Kamah Kama Devah (Shiva overwhelms desires and Kama Deva / Manmadha) (254) Ajit Priyah (Shiva is affectionate to Lord Vishnu) (255) Kalyana Prakrithi (Gracious featured) (256) Kalpa (Root cause of entire Creation) (257) Sarvaloka Prajapathi (Sovereign of All Lokas) (258) Tapasvi (He concentrates to fulfill the wishes of His devotees) (259) Taraka (His is the Ship to let the devotees cross the rough seas of 'Samsara') (260) Sriman (Surfeit with Benevolence) (261) Pradhana Prabhu (The Chief Protector) (261) Alyapah (Destructionless) (262) Loka palah (Principal Administor of Lokas) (263) Antarhita atma (Hideout of His Real Self due to Illusion) (264) Kalpadih (The Very Beginning of Kalpas) (265) Kamalekshan (His Lotus Vision seeks Goddess Lakshmi always) (266) Veda Shastrastha Tattvajnayana (Best Comprehender of Tatva Jnana of Vedas and Shastras) (267) Animaya (He is Knowledge by Himself and excels in imparting it to others) (268) Chandra (Shiva as Moon sourcing pleasantness to one and all) (269) Surya (Shiva as the origin of Surya provides untold falcities to all Creations of the Supreme Power) (270) Sani (Shiva as Saturn controlling fortunes as per His directions) (271) Ketu (Shiva as Dhuma Kethu as the latter fulfills His Instructions to humanity) (272) Varanga (Having perfect shaped limbs) (273) Vidruma -chhavi (Shiva as Mangal or Mars with the red clour of corals) (274) Bhakti Vasya (in the control of Devotees) (275) ParaBrahma

(Shiva as Lord Brahma the Creator) (276) Mriga banapurna (Shiva searches His devotees like an arrow of His mind searches deers)(277) Anagha (Free from all kinds of sins) (278) Adri (In the form of a Mountain) (279) Adrivasa (Resident of Kailasa Mountain) (280) Kantha (Brahma as His Charioteer) (281) Paramatma (Super Soul) (282) Jagadguru (Universal Teacher for their own Good)(283) Sarva Karmalaya (Target God for daily devotional activities of common people)(284) Tushti (Highly self-contented) (285) Mangalya (Auspicious for His devotees) (286) Mangalakritah (Of auspicious nature) (287) Maha Tapah (He who performs the Greatest Meditation to Create the Mega Universe) (288) Deergha Tapah (He executes long time meditation for Sustenance of Universe) (289) Sthavishtha (He is Gross) (290)Sthavirah (He is Ancient) (291) Dhruvah (He is most Stable) (292) Ahaha (He embodies Great Radiance) (293) Samvatsarah (He is regular like rainy seasons of each year) (294) Pramanah (Shiva's existence is self-evident) (295) Paramam (Supreme) (296) Tapah (Truthful meditation) (297) Krita Tapah (Executed action of Tapasya) (298) Samvatsara Karah (Shiva the player of cyclical movement of years) (299) Mantra Atyayah (He who transcends Himself through recitals of Veda Mantras) (300) Sarva Darshan (He who reveals the whole world as real) (301) Sarveswarah (Eswara to all) (302) Siddhah (Present Constantly) (303) Maha Retha (Super Virile) (304) Mahabala (Super Strong) (305) Yogi Yogya (Ideally deserving Yoga practitioner) (306) Tejo (Sourcer of High Radiance) (307) Siddhi (Ultimate Achiever) (308) Sarvaadhi (Origin of Everything) (309) Agrahya (He never accepts the sinful) (310) Vasoh (He keeps All Existing beings within Self) (311) Vasumanah (His heart is unaffected by preferences of liking or hatred) (312) Satyah (Truth as in 'Satya jnanam anantham Brahma') (313) Sarva Papa Haroharah (Obliterator of all kinds of sins) (314) Sukirthi (Full of elegant reputation) (315) Sobhana (Enriched by various attractions) (316) Sragviih (Garlanded) (317) Vedangah (He constitutes the branches of Vedas) (317) Vedavinmunih (The Sage who is an adept in Vedas) (318) Bhrajishnu (The Radiant) (319) Bhojanam (Food or Consuming Maya) (320) Bhokta (The One who enjoys the Food) (321) Lokanatha (The Lord of the Universe) (322) Dhurandarah (Connoisseur) (323) Amritah (Undecaying) (324) Sasvatha (Everlasting) (325) Shantah (Tranquil) (326) Banahastah (Arrow handed) (327) Pratapavan (Audacious) (328) Kamandalu dhara (Kamandalu or a Holy vessel carried by Gods with Amrit or Elixir) (329) Dhanvi (Carrier of Dhanush or Bow-Arrow Set) (330) Avanmanasa Gocharah (Impossible to comprehend by Physical or mental faculties) (331) Atindriyah (Far beyond the reach of Physical or Mental features) (332) Maha Mayah (The Great Illusion) (333) Sarvavasa (Resident of any or every abode) (334) Chatushpathah (He who prompts to four paths to His Devotees) (335) Kala-yogi (Shiva as Kala Yogi cautions devotees about the the end of their lives) (336) Mahanadah (His Great Sound) (337) Mahotsaha (His enormous Enthusiasm) (338) (Mahabala) (His mighty strength and bravery) (339) Maha Buddhi (The Store of Great of Intelligence) (340) Maha Virya (The Unique Producer of the Worlds) (341) Bhuta- chari (He whose company consists of Extra Territorial Beings like Goblins) (342) Purandarah (The Executioner of Tripurasura) (343) Nisachara (The Active Trekker in dead of nights) (344) Pretachari (Moves along with Groups of 'Pretas' or the Dead Bodies) (345) Maha Shaktih (He who has Immense Might) (346) Maha Duyti (He who has unrivalled luminosity) (347) Anirdesya Vapuh (He possesses an outstanding Physique) (348) Sriman (He who has a glow of Prosperity) (349) Sarvacharya Manogatih(He guides Various Teachers in imparting Knowledge) (350) Bahu Shrutah (Origin of several Holy Scriptures) (351) Maha Maya (The Inventor of the Great Illusion) (352) Niyatatma Dhruvah (Most controlled and disciplined Soul)(353) Ajas Tejo Dyuti Dharah (He carries Life, Might, Light and such other fantastic features)(354) Nartakah (The Illustrious 'Nata Raja' who dances and makes others dance) (355) Nritya Priyo Nithya Nrityah (He revels in dance and dances always) (356) Prakashatma (Epitome of Brilliance) (357) Prakashakah (He who distributes illumination)

(358) Spasht akasharah (Distinct Word like OM) (359) Buddhah (The Basis of Intellect and its Instructor) (360) Samanah (Balanced) (361) Sara Samplavah (‘Sadhana’ or Means with which to attain Essence of Life) (362) Yugadi krithyugavarttha (Shiva Himself rotates the Yugas) (363) Gambhiro - Serious and Complex due to knowledge and experience) (364) Vrisha Vahanah (Nandi Bull His carrier) (365) Ishtah (The Most sought after) (366) Visishtah (The Most Distinguished) (366) Sreshtah (The Best who is worshipped by one and all) (367) Sulabha (He who is easy of achievement) (368) Sharmah (Avatar of Sharabha) (369) Dhanuh The Bearer of Pinakini) (370) Tirtha rupah (He assumes the forms of Vidyas or Disciplines) (371) Thirtha nama (He has the various names of Holy places) (372) Thirtha drishya (Blesses or enables of viewing various Thirthas like ‘Bhagirathi’) (373) Stutah (Prayed by entire World from Brahma downward) (374) Arthavah (Bestower of the Four Purusharthas viz. Dharma, Artha, Kama and Moksha) (375) Apaaniidhi (He in the form of Oceans) (376) Adhishtana (He is the King pin or Adhara of the Srishti /Creation) (377) Vijaya (Provider of Success in life by means of devotion, ‘Jnana’ and ‘Vairagya’) (378) Durjato Jayakalavit (He who knows the timings of Daityas losing battles and the winnings of Devas) (379) Pratishthithah (His magnitude and might are well established) (380) Pramanajnah (He has the full awareness of Pramanas or Proofs, -both direct or subtle) (381) Hiranya Kavachah (His shield is golden; Vedas describe Him as ‘Namo Hiranya baahavey, Hiranya varnaya, Hiranya Rupaya’ and so on) (382) Harih (He is the demolisher of all kinds of sins) (383) Vimochanah (He is the reliever of the three kinds of Tapatrayas or tribulations viz. of Adi bhautika, Adhyatmika and Adi Daivika nature) (384) Sura Ganah (He assumes the traits and strengths of all the Devas) (385) Vidyeshah (He is the root of all ‘Vidyas’ and also the bestower of the deserved ones) (386) Bindu Samsrayah (Pranava or Omkara is His own manifestation) (387) Bala Swarupah (Rudra, a child born of Brahma’s fore- head) (388) Balotmattah (From His Shakti or Power were annihilated the Evil from time to time) (389) Vatarupah (Shiva in the form of Vata Tree) (390) Amalonmayi(Of Clean and Pure Form) (391) Vikartha (Creator of variegated designs and forms) (392) Gahanah (The Unknowable; none could comprehend the Lord’s ways of thought or action) (393) Guhah (The Concealed; none could fathom the Maya created by the Lord) (394) Karanam (The Action) (395) Kaaranam (The Cause) and (396) Kartha (The Doer) (397) Sarvabandha Vimochanah (The Liberator of all hindrances) (398) Vyavasayah (Determined to be in Sat-Chit- Ananda Position) (399) Vyavasthanah (Sets up the ‘Varnashrama’ format) (400) Sthanadah (Decides individual positions and duties) (401) Jagdadijah (He who exists at the very beginning of the Universe) (402) Guruda (The constant destroyer of Enemies) (403) Lalithah (The most attractive and soft personality) (404) Abhedah (He cannot assume more than one Singular Identity) (405) Bhavatatmani Samsthitah (He exists as the Innermost Soul of the bodies made by Pancha Bhutas or Five Elements) (406) Vireswarah (The Lord of the Valiant) (407) Virabhadrah (As one of the Principal ‘Ganas’ or Army of Lord Shiva) (408) Virasana Vidhih Guru (The Master of Valiant’s Posture of Seating) (409) Vira Chudamani Sirobhusha (Head-Ornament of Heroic Warrior) (410) Vettha (He is Omniscient) (411) Chidanandah (Heartily Happy) (412) Nandiswarah (Nandivahan’s Lord) (413) Ajnadhara Trisuli (He whose orders are obeyed by Trisula Weapon at once) (414) Tripivishthah (In Yajnas He manifests Himself as Lord Vishnu (415) Shivalayah (He resides at all Places that are propitious) (416) Valakhilyah (He presents Himself as Rishi Valakhilya) (417) Mahachaapah (In the form of the Grand Bow gifted away to King Janaka by Shiva) (418) Trigmanshu (Shiva as Sun God) (419) Badhirah (Chooses to be hard of hearing sometimes) (420) Khagah (He who thinks of Skies) (421) Abhiramah (A resting place of Yogis) (422) Susharanah (Provider of security and refuge) (423) Subrahmanya (Ideal Explainer of Vedic knowledge and its interpreters) (424) Sudha Swami (Amrit’s Chief Custodian) (425) Maghavan Kaushikah (Shiva as Indra) (426) Goman (As the Chief of Cows and

cowherds) (427) Avasan (‘Adhar’ or Support of Beings who are on death bed) (428) Sarva Sadhanak (He who makes any thing possible)(429) Lalatakshah (He who keeps His Third Eye on His Forehead) (430) Viswadehah (The entire Universe is His Body) (431) Sarah (Exists even in the most trying times or at the time of annihilation of the Universe) (432) Samsara Chakra bhrith (The Holder of the Cycle of Life) (433) Amogha Danda (Giver of irretrievable punishment) (434) Madhyasthaha (Neutral) (435) Hiranah (Epitome of Radiance) (436) Brahma Varchasvi (As the sheen of Brahma) (437) Paramarthah (He who grants Salvation) (438) Paromayi (He is the origin of Outstanding Maya) (439) Shambharah (He Awards propitiousness) (440) Vyaghra Lochanah (Has the frightening look of a Tiger) (441)Ruchih (Brightness) (442) Virinchih (Shiva in the form of Brahma) (443) Svandhyuh: Provider of boons to Devas (444) Vachaspathi (Bestower of all kinds of ‘Vidyas’ in the Form of Brahma) (445) Ishanah (The Granter of all branches of ‘Vidyas’; Sritis declare Him as ‘Isanah Sarva Vidyanam’) (445) Ahirpathih (Shiva in the form of Surya or Sun) (446) Ravih (Shiva as the distributor of Nava Rasas on nine Emotions drawn from the Sun- viz. Karuna or Kindness, Bhayanak or Fright, Krodha or anger, Shringara or Attractiveness, Hasya or Comedy, Raudra or Fury, Vira or heroism, Bhibhatsa or disgust and Shanta or Peace) (447) Virochanah (Shiva as Agni or Fire) (448) Shastha (He who orders or is the Maker of Rules) (449) Vaivaswa Munih (Shiva in the form of Sage Vaivaswa) (450) Yamah (Yama the of Son of Sun and God of Death) (451) Yukthirunnathi Kirthih (Nyayamurthi, the Famed Ashtanga Yogi Shiva) (452) Sanuragah (Affectionate to Devotees) (453) Paranjayah (Victorious of Enemies) (454) Kailasapathi (The Lord of Kailasa Mountain) (455) Kranthah (Most attractive) (456) Savitha (The Creator of all Beings) (457) Ravi Lochanah (He who takes over the Eyes of Sun; it is said : ‘Agnir murtha Chakshusi Chandra Suryah’) (458) Visvottham (Of the most Virtuous of the Universe) (459)Veetha Bhayaha (Devoid of any Fright)(460)Anivaritha (Unstoppable; Or none could hold Him from one’s own ‘Karma phal’ or Fate ((461) Nithya (Timeless irrespective of the Beginning or End of the Universe) (462) Niyat Kalyanah (Decidedly auspicious) (463) Punya Sravana Kirthanah (The listener of Worthy Hymns about Shiva Doorasravah (Who could hear from any distance) (465) Visvasaha (Who could the be the World’s best tolerant) (466) Dhyeah (He who is the World’s best target of dedication) (467) Dussapna Nashanah (Destroyer of bad dreams) (468) Uttaranah (Who could safely ship through the Ocean of ‘Sansar’or Worldly life) (469) Dushkriti nasanah (The Terminator of Evil Deeds) (470) Vikshepyah (Could be viewed only through special Vision) (471) Dussah (Cannot tolerate the Evil Forces even regretfully) (472) Abhavah (He who is Birthless) (473) Anaadi (Who has no beginning) (474) Bhurbhuva Lakshmih (He who has the knowledge of Bhur Bhuva lokas and their Lakshmis) (474 A) Kiriti (He as Arjun wearing the formal Crown) (475) Tridasadhupa (He as the Chieftain of Devas) (476) Viswagopta (Protector of the World) (477) Vishvakartha (The Creator of the World)(478) Suvirah (The Gallant) (479) Ruchirangadah (Gorgeously limbed) (480) Jananah (He who creates all the Beings) (481) Jana janmadih (The essential cause of Creation) (482) Pritiman or The Affectionate) (483) Nitiman (The Ethical) (484) Dhruvah (The Top Most) (485) Vasishtah or The Sole Survivor at the time of ‘Pralay’ or The Great Devasation) (486) Kashyapah (Shiva as in the Form of Sage Kashyap) (487) Bhanuh (The Dazzling) (488) Bhimah (Looks frightening to the Opponent) (489) Bhima Parakramah (As a Demolisher of ‘Asuras’ who were adepts for the Illusions created) (500) Pranavah (Om kara Swarup) (501) Satdyatacharah (Observer of Truthfulness and Virtuosity) (502) Mahakoshah (He who has control over the Five Koshas or sheaths / layers viz. Annamaya, Pranamaya, Manonmaya, Vijnanamaya and Ananda maya) (503) Mahadhanah (He has the greatest prosperity) (504) Janmadhipah(The Leader of Births) (505) Mahadevah (He who surpasses all Emotions or Feelings and the manifestation of Atma Gyan or the Knowledge of the Eternal Soul) 506) Sakalagama paragah (The outstanding Expert of all Vedas), (507) Tatvam (Tat or That-Am - you, Asi –

are is the literal meanings; or Aham-I , Brahma- The Super Soul, Asmi-am; or Deep seated in Brahma's position) (508) Tatvam Brahma (Shiva is as Brahma) (509) Tatvavit (He who realises the Essence of Tatva) (510) Ekatma (The Supreme Soul is unique) (511) Vibhuh (All pervading) (512) Vishva bhushana (The Ornament of the World) (513) Rishih (The Knower of the Unknown; 'Vishvadhupo Rudro Maharshih' is Veda) (514) Ishvarya Janma Mrityu Jarathigah (Shiva owing to His opulence is far beyond birth, death and old age) (515) Pancha Yagna samutpatthih (Generator of Five kinds of Yagnas on daily basis viz. Deva Yagna or worship to family deity; Brahma Yagna or Practice of Vedas and other Scriptures; Pitri Yagnas to enhance family values; Bhuta Yagna or the spirit of caring and sharing with others including animals and birds; and Nara Yagna providing hospitality to colleagues, neighbours, friends or any body else) (516) Visvasah (Shiva the superlative of the Universe) (517) Vimalodaya (The Maker of all movable and immovable objects) (518) Anadyantha (He has no beginning nor end) (519) Vatsalah (Affectionate to one and all) (520) Bhaktaloka dhrit or The bearer of the entirety of Devotees) (521) Gayatri Vallabha (The better half of Gayatri) (522) Pranshuh(Double- brightened by Sunrays) (523) Prabhakarah (Shiva as the most prominent form of early morning Sun) (524) Sishu (Likened to an infant) (525) Giriratha (Who likes to stay on Kailasha Mount) (526) Samrat (Highest Emperor) (527) Sushenah (A huge army of 'Ganas') (528) Surashatru (Deva's Enemy) (528) Amogha (Sinless) (529) Arishtanemi (Provides boons to the Virtuous) (530) Kumudah (Who lightens the burden of Earth by removing the undesirable) (531) Vigatajvarah (He who is devoid of various kinds of physical ailments) (532) Svayamjyotirastanurjyothih (Self illuminated subtle luminosity; 'Nivarasuka vartanvi Peetabhavatyanupama tasyaassikhaya madhye cha Paramatma vyavasthithah' says 'Mantra Pushpam') (533) Atmajyothih (The Ever radiant Soul) (534) Achalanchalah (Steady and stable) (534) Pingalah (He wears the Tiger skin and hence of Reddish Yellow colour of Sun rays) (535) Kapilasmashruh (He has the moustache and beard of Pingal colour) (536) Phala netrah (Third Eye on His forehead) (537) Thrayi thanuh (His body is full of Vedas), (538) Jnana Skandhah Maha Nidhih (Giver of a Storage of Jnana to His devotees to enable them to achieve Salvation) (539) Viswa pathih (The Lord of the Universe) (540) Upaplavah (The Tormentor of the Evil) (541) Bhago Vivasvan adityah (Shiva in the three forms of Bhagah, Visasvah and Adityah) (542) Yogaparah (As a Great Guide to Yogis) (543) Yogadharah (The Fountain head of Yogas) (544) Divaspathi (The Chief of Heavens) (545) Kalyana Guna namah (He has the names of auspiciousness) (546) Papah (demolisher of the sins of devotees) (547) Punya Darshanaa (The Vision of Virtue's personification) (548) Udara kirthih (Of esteemed personality) (549) Udyogi (Highly industrious in the context of Creating the Universe) (550) Sadyogi (He is always busy in providing the means of fulfillment) (551) Sada sanmayah (Always engaged in looking after the welfare of everybody) (552) Nakshatra- mali (In the form of Sky adorable with strings of Stars) (553) Nakeshah (Head of the Skies) (554) Lokeshah (Master of the Worlds) (555) Swadhishtana Shadasrayah (Shiva who is at the Seat of Vital Force) (556) Pavithrah (The Personification of Purity) (557) Papaanashascha (The Annihilator of Sins) (558) Manipurah (Fulfiller of desires including gains of riches including jewellery) (559) Nabhogatih (Freely moves around the Skies)(560) Hrithpundarikamaseenah (Comfortably Seated on the lotus like hearts of Yogis) (561) Shakrah (In the Form of Lord Indra) (562) Shanthah (Blissfully Peaceful) (563) Vrishakapih (The root cause of sustaining Virtue) (564) Ushnah (Scorching due to swallowing poison the most sizzling 'Halahal'into His Throat) (565) Grahapati (The Administer of Nava Grahas (The Nine Planets) (566) Krishnah (His blue throat is visible to Krishna) (567) Samarth (Capable of doing anything) (568) Anartha Nashanah (wipe out any complexity) (569) Adharma Shatru (The Opponent of Vice) (570) Ajneya (Unknowable and Unreachable) (571) Puruhutah Purushthithah (Commended and devoted by multitude of devotees) (572) Brahma Garbhah (Retainer of

Vedas in His Belly) (573) Brihad Garbhah (He holds the entire Brahmanda in His abdomen) (574)Dharma Dhenuh (He is likened to the Sacred Cow Dharma Devatha) (575) Dhana -gamah (Who ushers in Opulence) (576) Jagadishtuh (Well Wisher of the whole World) (577) Sugatah (Immersed in noble thoughts and actions) (578) Kumarah (Shiva in the shape of Lord Senapathi) (579) Kushkagam (Provider of Happiness and Satisfaction) (580) Hiranya Varnah (Of Golden Colour) (581) Nana bhuta ratha (He takes fancy to Bhutas and Piscachas) (582) Dhwanih (Assumes the form of Dwani or Sound (583) Araagah (without any Sound bytes or desires) (584) Nayanadhyakshah (The Presider of Eyes and Eyesight) (585) Viswamithah (In the Profile of Viswamitra the Great Sage) (586) Atmabhuh (Self illumited) (587) Aniruddhah (Uncontrollable) (588) Atrih (Shiva in the form of Sage Atri) (589)Jnana murthi (Vedic knowledge personified) (590) Maha Yashah (His fame is Boundless) (591)Loka Veeragrani (The Head of the Valiant) (592) Chanda (Very angry with the Evil Minded) (593) Sathya Parakrama (Truthfully Valiant) (594) Vyala Kalpa (Shiva in the company of poisonous Snakes) (594) Maha Kalpa (He is Extraordinarily Capable) (595) Kalpa Vriksha (Shiva as the Tree of Kalpavriksha granting desires) (596) Kaladhara (He keeps Moon as His head ornament) (597)Alankrishnah (Ornamented and illuminated) (598) Achalah (Firm and Stable) (599) Rochishnu (Brightness incarnate) (600) Vikramonnathah (Bravery of the Highest order) (601) Ayuh (Regulator of Age) (602) Shabdapathi (The Ruler of Vedas) (603) Vagmi plavanah (Instant grantor of desires) (604) Sikhi saarathih (Facilitator of the tasks of Agni or Fire) (605) Asaprashtah (Confused by various illusions) (606) Athidhih (Guest) (607) Shatru pramathi (Expert in devastating adversaries) (608) Padapasanah (Settled near a tree comfortably) (609) Brihadasvaha (He is in custody of huge Horses) (610) Nabhi yonih (He as the Sky is the cause of causes) (611) Suprateek (He with attractive limbs and features) (612) Tamishrah (He saves devotees from dark ignorance) (613) Nidagasthapanah (He is the saver of Sun and heat) (614) Megha Svakshah (The Viewer of beautiful rainbows and the clouds) (615) Para Puranjayah (The Victor of Enemy holds) (616) Sukhaanilah (The Provider of Cool air comfort) (617) Sunishpannah (The Creator of this charming World) (618) Surabhit (The endower of great happiness) (619) Sishiratmakah (In the Sishira Rithu or the cool Season between Winter and Summer) (620) Vasantho Madhavah (Spring Season) (621) Greeshmah (The Hot Season of Juices and Scorching Summer) (622) Nabhasyo (Sharat Ritu of Rains) (623) Bija Vahanah (Sharat or Autumn) (624) Hemantha (Winter) (625) Angirah (Shiva as Angira Rishi) (626) Gururathreya (As Dattathreya) (627) Vimalah (Figure of Purity) (628) Visva Vahanah (He as the carrier of the burden of the whole World) (629) Pavanah (Singularly Clean) (630) Sumati (Fair minded) (631) Vidwan(An Intellectual par excellence in the know of every thing) (632) Tri Vidyah (The Source of Three Vedas-RigYajur Sama Vedas) (633) Naravahanah (Shiva as Yaksharaja Kubera) (634) Manobuddhih (The epithet of Mind and Mental Power) (635) Ahamkarah (He takes on the form of Ahamkara Tatva or a feature of Self-esteem) (636) Kshetrajna (He keeps the knowledge of the place where Linga Rupas or Raw Forms of the various Beings exist) (637) Kshetra Palak (He who is the Chief of the Kshetra) (638) Jamadagnih (Shiva as Rishi Jamagani) (639)(Bala nidhih) He is the Storage Point of Energy) (640) Bingalah (He assumes the appearance of ‘Amrith’ or Ambrosia (641) Viswa Gabalah (Shiva as Sage Viswa Galabha) (642) Viswa Galesa (Shiva as Rishi Galesa) (643) Adhirah Abhyankarah (He is brave but protects the needy) (644) Anuttarah (None is greater than Him)(645) Yagnah (As the Fire Sacrifices like Jyotish stoma) (646) Shreyah (Embodiment of Propitiousness) (647) Nisseya- sampathah (All routes leading to auspiciousness) (648) Shilah (River emerging from boulders) (649) Gagan kundabhah (Bright as the flower Gagan kunda) (650) Danavaraih (The Arch-rival of Danavas) (651)Arindamah (Slayer of the foes of Devotees) (652) Rajani Janakah (The Creator of Kalaratri Shakti named Rajani) (653) Charu Vishalyah (He has the minutest

understanding of Inner Beauty) (654) Loka Kalpa Dhrik (He is the preserver of the health and wealth of the Lokas) (655) Loka Shalya Dhrik (Saviour of the decadance of Lokas)(656) Chaturdah (The Originator of the Four Vedas (657) Chaturbhavah (Shiva the Expression of the Four ‘Bhavas’ viz. Dharma, Artha, Kama, Moksha) (658) Chaturah (Highly Intelligent) (659) Chatura priyah (He who enquires endearingly about the welfare of others with grace) (660) Amnayaha (Veda Swarupa) (661) Samamnayah (He swears by Vedas) (662) Thirtha Deva (The Supreme Deity of ‘Thirthas’ or the Holy Places) (663) Shivalaya (In the Temple of Shiva along with other Deities) (664) Bahurupa (Shiva with several names and forms) (665) Sarvarupah (Shiva in all forms) (666) Characharah (Mobile or immobile beings in the Creation) (667) Nyayah (The Essence of Justice) (668) Nirmayakah (The Upholder of Virtue) (669) Nyayi (The Vindicator of Justice) (670) Yoga Gamyā Nirantharah (Always Targetted on Yoga) (671) Sahasra murthah (Of Innumerable Heads) (672) Devendrah (The Leader of Devas) (673) Sarva Shastra Prabhanjanah (The Editor of Shastras in entirety) (674) Mundi (Of netted and folded hair) (675) Virupah (Of highly attractive countenance) (676) Vikranthah (The most energetic and strong) (677) Dandi (The Holder of ‘Kala Danda’ deciding the fates of all) (678) Shantah (Composed and Calm controlling ‘Indriyas’ or Physical and mental faculties) (679) Gunottamah (The Highest Regulator of ‘Gunas’ or modes of material nature viz. Satvik or Goodness, Rajasik or Passion and Tamasic or Ignorance) (680) Pingalaksha (Red- Eyed) (681) Janadhyaksha (The Prime Force of humanity) (682) Nilagrivah (Blue Throated owing to retention of ‘Halahal’ poison in His Throat) (683) Niramaya (Picture of Excellent Health without any physical or mental ailments) (684) Sahasra baahu (Thousand Handed) (685) Sarvesah (The Ultimate Lord) (686) Sharanyah (The Final Refuge for Protection) (687) Sarva loka dhrik (The fulcrum of all Lokas) (688) Padmasana (Seated in Lotus like posture with crossed legs as the right feet on left thigh and left feet on right thigh) (689) Param Jyothi (Of the highest possible glitter) (690) Param par (Navigator through muddled waters of ‘Sansar’ or life full of ‘Tapatrayas’)(691) Paramam Phalam (Great Faciltator of attaining ‘Moksha’ or Salvation) (692) Padmagarbha (Preserver of Universe in His Lotus like belly) (693) Mahagarbha (Incorporator of the Totality into Himself) (694) Vichakshana (Analyser and Guide of Vedas and Scriptures) (695) Varadah (Boon provider) (696) Paresaha (Unique in fulfilling wishes) (697) Maha Balah (Possessor of Super Strength) (698) Devasura mahaguruh (He is the Superior Guru or Guide to Devas and Asuras or Demons alike) (699) Devasura Namaskrithah (He is venerated by Devas and Asuras) (700) Devasura Maha Mithrah (Shiva is impartial to both Devas and Danavas and is a great friend of both)(701) Devasura Mahashraya (He is the refuge point of Devas and asuras too) (702) Devadidevah (He is the Lord of not only Devas but of Adi Devas like Brahma) (703) Devagnih (He provides radiance and heat to Agni or Fire) (704) Devagni Sukhadah Prabhu (He ensures the well being of Devas by means of oblations through Agni) (705) Devasureswarh (Both Gods and Demons are aware that Shiva is their Chief) (706) Divyo (He is of the most celestial form) (707) Devatmatma Sambhavah or While the Soul of Devas is created by the Creator, the latter’s soul is created by Shiva Himself) (708) Sadyonih (He is the very origin of Srishti) (709) Asura Vyaghra (He is likened to a Tiger to Asuras) (710) Deva Simhah (He is like a Lion among the Devas) (711) Divakarah (Shiva is like the Sun God Surya producing Days) (712) Vibhudhagravarah (Far Superior to Lord Brahma) (713) Sreshthah or The Highest) (714) Sarva- Devothamothamah (While Devas are themselves are grand, Shiva is far more Superior) (715) Shivajnana ratha (He is totally absorbed in Awareness about Himself or Shivajnana) (716) Sriman (He is the Store House of Prosperity) (717) Sikhi (He as Karthikeya) (718) Sri Parvata Priyah (He is fond of Mountains) (719) Vajrahastaya (Shiva in the shape of Indra who wields Vajrayudha in his hands) (720) Siddhi Khadgi (He who possesses the Sword into which are incorporated all kinds of Siddhis) (721) Narasimha nipatahanah (As in the form of Salabha pulls down the incarnation

of Narasimha) (722) Brahmachari (An expert in Vedas who keeps on reciting Vedas incessantly) (723) Lokachari (He who analyses the happenings of various Lokas) (724) Dharmachari or He is the performer of Virtuous deeds always) (725) Dhanadhipah (The Head of Wealth of varying kinds like Property, Liquidity and material possession) (726) Nandi (Shiva in the shape of Nandi or Bull) (727) Nandiswarh (The Chief of Bulls) (728) Ananthah (The boundless verging on into nothingness) (729) Nagna Vrittha Dhrik (Neither He has a form nor wears anything) (730) Suchih (Fully Pure and flawless) (731) Lingadhakshah (Shiva in the form of the Presiding Deity of Lingas) (732) Suradhakshaya (The Presiding Chief of Devas) (733) Yogadhakshah (The Presiding Deity of Yoga Practitioners) (734) Yogapaha (He who propounds the Theory and Prateice of Yogas) (735) Swadharmah (He who is absorbed in His own act of Srishti or Creation) (736) Swargataha (He resides in Swarga from where grants boons) (737) Swargi Swara (The Supreme Guide to the Creators or Rishis of Sapta Swaras) (738) Swara Maya Swanah Karakah (The Originator of sonorous sounds of Swaras) (739) Banadhakshah (The Controller of Banasasura) (740) Bijakartha (The cause of germinating seeds) (741) Karma krith Dharma Sambhavah (He generates virtuous persons performing good deeds) (742) Dambhah (Shiva examines the genuinness of devotees by various forms and acts) (743) Alobhah (He has no Greed but broad vision) (744) Ardha Vicchumbh (He who commends those with knowledge of Vedas and Shastras) (745) Sarva bhuta Maheswarah (He is present in all beings as the Supreme Lord) (746) Smashana Nilayah (He resides in Burial Ground since these are the ultimate terminating points of relieved souls and deceased bodies) (747) Thryakshah (Trinetra Deva) (748) Sethuh (The bridge to cross the ocean of ‘Samsara’ or Life) (749) Apratimakrithih (The Form of Nothingness from Prakriti or Maya / Illusion) (750) Lokotthara sphutalokah (He could be visioned by mental eye sight alone) (751) Thryambakah (The Three Eyed or of Three Gunas viz. the modes of material nature) (752) Naga Bhushana (Ornamented by various Serpents like Sesh Nag) (753) Andhakarih or The destroyer of Andhakasura) (754) Makhadweshi (Shiva the demolisher of Daksha Prajapati’s Yagna) (755) Vishnu kandhara pathana (The slasher of Vishnu’s head) (756) Hinadoshah (Devoid of impurities of mind) (757) Akshaya gunah (An Epitome of endless qualities of high merit) (758) Daksharih (The antagonist of Daksha) (759) Pusha danta bhit (The hacker of Demon Pusha Danti) (760) Purna Sampurna Kala Yukth (He who is comprehensive with sixty four ‘Kalas’or Arts such as Shilpa Kala, Natya Kala and Sangeeta Kala) (761) Poorayitha (He helps fulfill desires) (762) Punya (Merits arising out of different kinds of services to Gods, humanity, and other species) (763) Sukumarah (Shiva’s Son Skanda) (764) Sulochana (Attractive Eyed) (765) Samageya Priya (The Lover of Sama Veda recital) (766) Akrura (The Merciful) (767) Punya Kirthi (Famous owing to Great Merit and Virtue) (768) Anaamaya (Free from all diseases) (769) Manojavah (Quick in solving problems of devotees) (770) Thirtha karah (Producer of Tirthas as Proofs of Shastras) (771) Jatilah (The wearer of Jatajuta or netted hair) (772) Jeevitheswarah (Giver of Life to all) (773) Jeevithanta -karah or The Provider of Life and also its End) (774) Vasurethah (Of Gold coloured sperm) (775) Vasu pradah (The Benefactor of Gold and Jewellery) (776) Sadgatih (He provides Good behaviour and pathway) (777) Samskriti (He provides solutions to Life’s tribulations) (778) Siddhis (He grants fruitful results to dedicated endeavours) (779) Sajjathi (He awards good births to those who are noble and devoted) (780) Kalakantak (He is the Tormentor of Tormenters viz. Lord Yama) (781) Kaladhari (He bestows expertise and fame of any or all of sixty four Kalas or Arts) (782) Maha Kal (Lord Shiva is the Greatest Kal Devatha and is the Supreme Destroyer) (783) Bhuta Satya Parayana (He encourages or inspires Truthfulness among all human beings and is the final refuge to them) (784) Loka Lavanya Karthah (Charming builder of Lokas) (785) Lokottara (He maintains the happiness of the Universe at His command) (786) Chandra (He is as cool as gorgeous) (787) Sanjivanah (He has the innate power of keeping the Worlds ever lasting) (788)

Sastha (Law maker and Punishes the Evil Forces) (789) Loka Goodhah (Hides enormous capacity inside the caves of His mind) (790) Mahadhipah (The Highest Level of Superiority over the World) (791) Loka Bandhuh (He treats all the Beings of the World as His own relatives) (792) Kritya (As the epitome of Srutis and Smrities or Vedas and Shastras, He guides humanity to distinguish the right and the wrong) (793) Lokanathah (He is the unquestioned King of the various Lokas) (794) Kritamjanah (He is indeed cognizant of the wrongdoings and the Virtues of what each and every person does) (795) Kirthi Bhushanah (He is adorned by His reputation) (796) Anapayoksharah (He is imperishable and inexhaustible) (797) Kanthah (He could even terminate Yama the God of Death) (798) Sarva Shastrah (He is the personification of all Shastras) (799) Shritanvarah (He is the Leader) (800) Tejomayah (He is fully resplendent) (801) Dyuthi dharanah (He possesses the capacity of holding and sustaining Extraordinary radiance) (802) Loka namagrani (He is The World's best)) (803) Anuhu (He is present in the tiniest atom) (804) Suchismithah (He has a charming and petty smile) (805) Prasannatma (He is the extraordinary Soul with the most tranquil poise) (806) Durjayoh (Invincible even by the most notorious Demons of the World) (807) Durathikramah (Unsurpassable) (808) Jyotirmayah (Full of Extraordinary Luminosity) (809) Jagannathah (The Unique Lord of Cosmos) (810) Nirakarah (He has neither shape nor form) (811) Jaleswarah (He is the Commander of Water in various appearances like Lakes, Rivers or Oceans) (812) Thambu Veenah (The Greatest Expert of Music in playing Veena Instrument made of Thambu Fruit) (813) Mahakopah (The Angriest and the most ferocious while engaged in activities of destruction) (814) Loka naasakarah (He could wipe out Lokas instantly) (815) Trilokesah (The Highest of the Three Worlds) (816) Trilokapah (The Chief Administrator of the Three Lokas) (817) Sarvashuddhih (The Purifier of all the Beings) (818) Adhodyakshah (One could know Him from within or be learnt of Him by one's inner eye) (819) Avyakta lakshana Deva (His features are unknown) (820) Vyaktaavyaktah (As a Being with a realisable figure He is no doubt definable but at the same time, since He has no Shape nor Form, He is not recognisable) (821) Viswam pathih (The Absolute monarch of the Universe) (822) Varada Sheelah (The Afforder of boons) (823) Vara Gunah (Ornamented with Excellent Gunas or attributes) (824) Sarah (The Essence of Virtues) (825) Maana dhana (He who considers high merit as wealth) (826) Mayah (Embedded in happiness) (827) Brahma (Shiva as the incarnation of Brahma) (828) Vishnu (As Vishnu the All Pervading and as the Preserver) (829) Haasah (As the Remover of Ignorance and Bright as Parabrahma) (830) Hamsa Gatih (The Liberator as the traverser of Hamsa or Swan guiding Yogis)(831) Vayah (As the free bird who flies on the Skies of Yoga) (832) Vedha (A famed name of Shiva as Creator) (833) Vidhata (The Decider of Fate of each Being as per one's own Karma) (834) Dhatha (Who assumes infinite Forms) (835) Srishta (The Creator) (836) Hartha (The Devastator) (837) Chaturmukha (As the Four Headed Brahma) (838) Kailasa Sikhara Vasi (The Resident of the Kailasa Mountain Top) (839) Sarva vasi (He who resides as the 'Antaratma' or the Inner Soul of every Being) (840) Sadgatih (The Conductor of Noble Path) (841) Hiranya Garbhah (As Brahma who has the Golden Belly) (842) Druhinah (As Brahma Swarup) (843) Bhutapalah (The Governor of all 'Pranis' or Beings) (844) Bhupathih (The Master of Earth) (845) Sadyogi (The Planner of beneficent deeds) (856) Yoga Vid Yogi (The Learned Guide to Yogis) (857) Varada (The Endower of Windfalls) (858) Brahmana Priyah (Affectionate to Brahmanas) (859) Deva Priya (Interested in the well being of Devas) (860) Devanatha (Chief of Deva ganas) (861) Devajna (Encourages Devas to acquire higher knowledge) (862) Deva Chintak (Always engrossed in the welfare of Devas as also to those who pray to Devas) (863) Vishamaaksha (His Third Eye full of Poisonous Fire) (864) Visalaksha (He who has broad and attractive Eyes) (865) Vrishadah (Shiva as an Epitome of Dharma or Virtue) (866) Vrisha Vardhanah (Promoter of Dharma) (867) Nirmama (Selfless) (868) Nirahankara (Devoid of ego) (869) Nirmoha

(Devoid of obsession) (870) Nirupadrava (Devoid of obstacles) (871) Darpaha Darpadah (He subdues the Arrogant) (872) Triptah (Totally contented) (873) Sarvatra Parivarthak (He brings about change all over; He transforms Rithus or Seasons alternatively) (874) Sahasrarchi (He has countless rays of radiance) (875) Sahasrajit (Victorious after slaying thousands of enemies) (876) Bhuti bhushah (Blesses various Beings with boons) (877) Snigdha Prakriti Dakshinah (Very talented and soft- minded owing to natural amicability) (878) Bhuta Bhavya Bhavannadhah (The Discerner of the Past, Present and Future) (879) Prabhavah (The Creator) (880) Bhuti nashanath (He wipes out the wealth of Enemies) (881) Arthah (He encourages the Wealth earned by hard work) (882) Anarthah (He knocks down money earned by foul means) (883) Mahakoshah (The Mine of Wealth) (884) Para karya pundithah (Being self-less He fulfills the objectives of others or His devotees) (885) Nishkantakah (He is devoid of hurdles generated by ‘Arishdvargas’ viz. Kama, Krodha, Lobha, Moha, Mada, Matsara) (886) Kritha Anandaha (He has uninterrupted happiness) (887) Nirvyajah (He is totally free from deceit) (888) Vyaja Mardanah or Punisher of dishonesty) (889) Satvavan (Brave and valiant Hero) (890) Satvikah (Essentially of Satva Guna) (891) Satya Kirthih (He has truthful glory) (892) Sneha Krithagamah (Being friendly and affectionate, He exhorts the Essence of Scriptures to devotees) (893) Akampith (unnerved and unmoved) (894) Gunagrahi (He gracefully accepts even small offerings from devotees) (895) Naikatma (He is Multi Souled) (896) Naika karma krith (performs multiple actions) (897) Supreetha (He is full of Great Happiness) (898) Sookshmah (Of Tiny Form; but capable of expanding endlessly; ‘Sarva gathah Sookshmam’) (899) Su karah (His hands ready to bestow wishes) (900) Dakshinagatih (He is delighted to appear in the form of cool breeze from the Southern side) (901) Nandi skandha dharaha (Seated comfortably on the shoulders of Nandi Deva) (902) Dhuryah (He holds innumerable Beings of Creation) (903) Prakatah (He is visible and felt in various Forms of Sun, Moon, Fire and Wind) (904) Preethi Vardhanah (He enriches the love of devotees both ways) (905) Aparajithah (Invincible) (906) Sarva Sattavah (Creates the entire humanity) (907) Govindah (He is revealed by Vedas and Scriptures) (908) Sattva Vahanah (He enables forward movement from Virtue to Salvation) (909) Adhritah (None else could hold excepting Him) ((910) Swadritha (The devotees feel confident of being supported by the Lord) (911) Siddhah (He is the archetype or Role Model of all Siddhas like Anima (Shrinking form), Mahima (Limitless forms), Garima (heavy form), Laghima (Tight form), Prapti (Fulfillment of desires), Prakasyam (of Irresistible Will), Isithvam (Supremacy), and Vasilyam (Gain control) (912) Putha Murthi (Of Pure Figure) (913) Yasho dhanah (Wealth of Great Reputation) (914) Varaha Shringa Dhrikchhrungi (Shiva as the incarnate of Vishnu who assumed the form of Varaha the mighty Boar with a powerful horn and rescued the sinking Earth and Vedas) (915) Balavan (He is the mightiest Super Power) (916) Eka Nayakah (Singular and Ultimate) (917) Shruti Prakashah (He could be revealed by Vedas only) (918) Shrutiman (He is in the possession of Vedas always) (919) Eka Bandhu (He is the Singular Relative to all) (920) Aneka Krithih (He is a Single Entity but creates a multitude; Bahusyam Prajayethi Thadatmanam Swayam kuruth) (921) Sri Vatsalah Shivarambhah (Shiva is the initiator of propitiousness to Vishnu and Lashmi) (922) Shanta Bhadrach (The Guarantor of Security to His devotees engaged in peaceful activities) (923) Samoyashah (Imparts impartial access to Fame with Prosperity) (924) Bhushaya (He rests on Earth) (925) Bhushanah (He provides wealth to all the deserving) (926) Bhutih (Shiva is the Well- Wisher to one and all) (927) Bhoota Krit (He is the Generator of All) (929) Bhootavahanah (He facilitates the movement of all Beings) (930) Bhakti Kayakah (He absorbs all kinds of Worship) (931) Akampith (He is unperturbed by material attractions and stable) (932) Kalah (Maha Kal who spares none for destruction) (933) Nilalohithah (Rationer of poisonous flames in His throat turned blue) (934) Satyavratha (Unique Practitioner of Truthfulness) (935) Maha Tyagi (The Greatest Renunciator) (936)

Nitya Shanti Parayana (The Eternal Observer of Peace) (937) Parartha Bhritir Varada (He blesses those who are interested in Parartha or Other Worldliness) (938) Visarada (The Expert in various Disciplines of Learning) (939) Subhadah (Grants auspiciousness) (939) Subha nama Subhadah Swayam (As one of His names is 'Subha', He awards propitiousness) (940) Anarthika (He grants wishes without asking for them) (941) Agunah (He has no 'Gunas' or features Himself) (942) Saakshi Akartha (He is the Evidence of Creation executed by Maya or Illusion) (943) Kanaka Prabhuh (Like Gold He is self illuminated) (944) Swabhava Bhadrah (Whatever is desired in the minds of devotees is granted instantly by Him) (945) Seeghrah (Swift Dispenser of the wishes of devotees) (946) Seeghra nashanah (Rapid reliever of the difficulties of Bhaktas) (947) Jata and Mundi (Shiva as unique with Jatajuta or thick and twisted hair on His Head; Mundi or Shaven Head) (948) Kundalini (He has Snake like Ear rings) (949) Sikhandi as the name of Shiva, Kavachi or Body Shielded and Shuli or speared) (950) Amrithyah (He has no demise as He has no Beginning or End) (951) Sarva Dushta Simhah (The Exterminator of all the Wicked) (952) Tejo Rasi (Fund of Light) (953) Maha Mani (The Best of Jewels like Kaustubh) or 954) Asamkhyeh (He has countless Forms) (955) Aprameyatma (Unique and indestructible Super Soul) (956) Viravan Virya Kovidah (A Master of Bravery and Might) (957) Maheshvasah (The Holder of the World-Reputed Bow and arrows) (958) Vedyah (It is He whom Yogis seek to learn all about) (959) Viyogatma (He has a distinct yet unknowable Outline) (960) Paaravaar Muniswarah or He is the Supreme Sage whom Humanity and Devas yearn to know all about) (961) Anuttama ('Parama Sreshtha Prameswara') (962) Dhuradarshah (He has such piercing vision that is impossible even to glance) (963) Madhura Priya Darshanah (Of unimaginably stunning and attractive figure) (964) Suresah (Super Lord of Devas) (965) Sharanam (He takes into hold the whole Universe for His care) (966) Parvah (He has a Total view of the World) (967) Sabda Brahma (His Voice is of Vedas from Brahma's Four Faces) (968) Sataam Gatih (Sadhus and the Virtuous are in the constant search of His Path) (969) Kaala Paksha (He helps Kaal Deva in the task of Creation) (970) Kaala Kaalah (Superior to Kaala Deva) (971) Sukrithih (The Best of Righteous Deed Makers) (972) Kritha Vasuki or The Creator of the Great Serpent Vasuki) (973) Maheswasaha (The Holder of Great Bow) (974) Mahi Bhartha (He grasps the entire World) (975) Nishkalankah (Blemishless) (976) Visrunkhala (He bestows the power of breaking chains of Maya or Illusion) (977) Dyutimanirstharani (As He assumes the form of Surya and swims across the Ocean of 'Samsara' or Maya) (978) Dhanyah (He blesses those who do service to humanity) (979) Siddhardhah (He is the Great Siddhi Himself) (980) Siddhi Sadhanah (He enables in guiding those who seek attainment of Siddhis; (981) Viswathah Sarvatah (He is Present all over the Universe with Maya) (982) Samudra Vritthasthu (Surrounded by Oceans) (983) Stulyah (Venerated by all including Devas, Danavas and Humans) (984) Vyudhoraskah (Broad chested) (985) Mahabhujah (Broad shouldered) (986) Sarva yonih (The Grand Originator of the Universe) (987) Niratankah (Devoid of 'Tapatrayas' or Adhi Bhautika or External / Physical problems, Adyatmika or internal diseases and Adi Divika or Natural impediments) (988) Nara Narayana Priyah (He is extremely pleased with the Twin Sages of Nara and Narayana) (989) Nirlepah (Uncontaminated) (990) Nishprapanchatmah (The Super Soul without the Worldly features of Panchabhutas) (991) Nirvyangya (The Creator of Special Physical parts) (992) Vyanga naasanah (The destroyer of distorted Body Parts) (993) Stavah (Highly Desirous of Worshipping Shiva) (994) Vyasa Murthi : (Shiva in the Form of Veda Vyasa)(995) Niramkushah (Fully Independent) (996) Nirvadhya mayopaya (Of Blemishless form) (997) Vidya Rashi (Fund of Vidyas) (997) Nirapaya (Imperishable) (998) Rasa Priyah (He is delighted with 'Nava Rasas') (999) Prashantha Buddhih (Of Exceedingly sober and cool disposition) (1000) Akshannah (Ignored) (1001) Sangrah (Amasses Devotees) (1002) Nitya Sundarah (Always Exquisite) (1003) Vyaghra dhuryah (Sportive of

Tiger Skin) (1004) Dhatreswarah(Sovereign of entire Earth) (1005) Shakalyah (Shiva in the form of Sakalya Muni) (1006) Sharvari Pathih (The Lord of the Nights) (1007) Paramardha Guru (The Supreme Bestoyer of Salvation) (1008) Drishstih (The image of Chakshu Devatha is the Goddess of Vision) (1009) Sharisrayashraya Vatsalah (Fond of ‘Jeevas’ or ‘Linga Shariras’having Physical Bodies after death) (1010) Somah (Light up with Moon) (1011) Rasojnapakah (He who has the taste of ‘Halahala’ poisonous flame) (1012) Sarva satvavanambanah (Shiva the Supreme Power surrounded by one and all).

‘Phala Sruti’ of Shivasahasranama Stotra: Bhagavan Vishnu did the worship by placing Lotus flowers at the feet of Parama Shiva Linga, reciting the Saharanamas as given above. But at the end of the worship, Parameswara concealed the last Lotus Flower to test and Bhagavan Vishnu without any hesitation whatsoever was ready to pull out one of His eyes and place it as a lotus in lieu of the Final Name, while significantly and stopped the action of the intended Sacrifice. From the Form of Linga being worshipped by Vishnu, the Fantastic Figure of Maha Shiva emerged and addressed the former that He was well aware of the tribulations of Devas who were constanly tormented by Danavas; He was pleased to award ‘Sudarshana Chakra’. Maha Shiva assured Vishnu that Sudarshan Chakra was as potent as Maha Deva Himself and its very possession ought to be a great relief to Vishnu since He was squarely responsible to preserve the world and its contents comprising the entirety of mobile and immobile beings. Whosoever reads, hears or recites the Powerful Sahasranama of Shiva by cogitating the critical meaning of each Name provides immense peace of mind and confidence, courage to face any challenge, surmount any tribulation, and better still bestow all positive turns of life. Be there even any problem posed by a King or Administration, one should perform ‘Anga Nyasa’ and recite the Thousand and odd Names sincerely, and indeed there would be instant relief for sure. Even otherwise, the Recital would destroy illness, endow with Vidya, grant prosperity, fulfil all desires and finally pave way for ‘Sayujyam’.

SHRI SHIVA SAHASRA NAAMA STOTRA (BRAHMA PURANA)

(Note: Translation in English follows the Text in Sanskrit)

[Preface: Having married off his daughter Sati Devi, Daksha Prajapati developed dislike and hatred Shiva his son-in-law as the latter moved about as ‘digambara’ or unclad in the awful company of the frieghtening Pramatha Ganas, Bhuta-Preta-Piscachas and resided at ‘Smashanas’or Burial Grounds and Mountain Caves. Devi Sati knew of her father’s contempt for Shiva but ignored as she knew that Mada Deva was indeed Supreme. Once Daksha organised a Maha Yagjna but did not invite neither Shiva nor Sati though Vishnu and all Devatas were requested to attend. Despite Shiva’s reluctance Devi Sati attended the Yagjna uninvited and was insulted by openly speaking ill of Shiva even while Vishnu, Devatas and Rishis disappeared in view of the impending danger. But Sati could not bear the insults and resorted to self -immolation.On learning of the tragedy, Shiva became furious and despatched Bhadra Kaali and Virabhadra to destroy the Daksha- Yagjna and kill Daksha. As Brahma-Vishnu-Devas prayed to the fuming and livid Maha Deva, the Ever-Merciful Maha Deva pardoned Daksha and replaced his beheaded body with the Sacrificial Goat-Head at the Yagjna and revived Daksha. The shattered and demoralisd Daksha prostrated, begged of clemency and applauded with admiration to Devadhi Deva Maheshwara as follows:]

1)Namastey Deva Devesha Namastyendhaka -sudana, Devendratwam Balashreshtha Deva Daanava Pujita/ Sahasraaksha Virupaksha Tryaksha Yagnaadhipapriya,Sarvatah Paanipaadaastwam Sarvatokshi shiromukhah/Sarvatah Shrutimaamllokey Sarvamaavrutya tishthasi,Shankha karno Mahakarnah Kumbha

- karnornavaalayah/ Gajendra karno Gokarnah Shatakarno Namostutey, Shatodarah Shataavartah Shata jimvah Sanaatanah/ Gaayanti twaam Gayatrino archantyantyarkamarkinah, Deva Daanava goptaa cha Brahma cha twam Shatakratuh/ Murtimaamstwam Mahaamurthih Samudrah sarasaam nidhih, Twayi Sarvaa Devataahi gaavo goshta ivaasatey/ Twattah Shareerey pashyaami Somamagnim jaleswaram, Adityamatha Vishnum cha Bramhaanam sa Brihaspatim/Kriyaa Karana Kaaryecha Kartaa Kaaranamey vacha, Asaccha Sadasacchaiva tathaiva Prabhavaapyayou/Namo Bhavaaya Sharvaaya Rudraaya Varada -ayacha, Pashunaam Patayechaiva Namostwandhaka ghaatiney/Trijataaya Triseershaaya Trishulavara dhaariney, Triambakaaya Trinetraaya Tripuraghnaaya vai namah/Namaschandaaya Mundaaya Vishwa chandadharaayacha, Dandiney Shankha karnaaya Dandi Dandaaya vai namah/ Namordha Chandike -shaaya Shushkaaya Vikrutaaya cha, Vilohitaaya Dhumraaya Nilagreevaaya vai namah/ Namostwa prati rupaaya Virupaaya Shivaayacha, Suryaaya Surya pataye Suryadhwaja pataakiney/ Namah Pramatha naashaaya Vrushaskandhaaya vai namah, Namo Hiranyagarbhaaya Hiranya kavachaaya cha/ Hiranya krutachudaaya Hiranyapataye namah, Shatru ghaataaya Chandaaya Parna shankhashayaacha/ Namah stutaaya stutaye stuuyamaanaaya Vai namah, Sarvaaya Sarva bhakshaaya Sarva bhutaantaraatmaney/ 2) Namo homaaya Mantraaya Shukla dhwaja pataakiney, Namonmayaaya Nyaayaaya Namah Kilikilaaya cha/ Namastwaam shamaanaaya shayitaayotthitaaya cha, Sthitaaya Daavamaanaaya kubjaaya kutilaaya cha/Namo nartana sheelaaya Mukhavaaditra kaariney, Badhaapahaaya Lubdhaaya Geetavaaditra kaariney/ Namo Jyeshthaaya Shreshthaaya Balapramadha -aayacha, Ugraaya cha Namo Nityam Namascha Dashabaahavey/ Namah Kapaala hastaaya sita bhasma priyaayacha, Vibhishanaaya Bhimaaya Bhishma Vrata dharaaya cha/ Naanaa Vikruta Vaktraaya Khadga jimhogra damshtreney, Paksha maasa lavaarthaaya Tumbi Veenaapriyaayacha/Aghora ghora rupaaya Ghoraaghora taraaya cha, Namah Shivaaya Shantaaya Namah Shantatamaaya cha/ Namo Buddhaya Shuddhaaya Samvibhaaga Priyaaya cha, Pavanaaya Patangaaya Namah Saankhya -paraaya cha/Namaschandaika ghantaaya Ghanataajalpaaya Ghantiney, Sahasrashata ghantaaya Ghanataa maalaa priyaya cha/ Pranadandaaya Nityaaya Namastey Lohitaaya cha, Humhumkaaraaya Rudraaya Bhagaakaara priyaayacha/ 3) Namopaaravatey Nityam Girivrikshapriyayacha, Namo Yagnaadhipataey Bhutaaya Prastutaayacha/ Yagnavaahaaya Daantaaya Tathyaayacha Bhagaayacha, Namastataaya Tatyaya Taatinipataye namah/ Annadaayaannapataey Namastwannaa bhujaayacha, Namah Sahasrasheershaaya Sahasracharanaayacha/ Sahasrodyutashulaaya Sahasra nayanaayacha, Namo Baalaarkavarnaaya Balarupa dharaayacha/ Namo Baalaarka rupaaya Kaalakreedanakaaya cha, Namah Shuddhaaya Buddhaaya Kshobhanaaya kshayaaya cha/ Tarangingita Keshaaya Muktakeshaaya vai namah, Namah Shatkarma nishtaaya Tri karma niyataayacha/Varnaashramaanaam Vidhivatpruthagdharmam pravartiney, Namah Shreshthaaya Jyeshthaaya Namah Kalakalaayacha/ Sweta pingala netraaya shnaraktek shana -naayacha, Dharma kaamaartha mokshaaya krathaaya krathanaayacha/Sankhyaaya Sankhya mukhyaaya yogaadhipataye namah, Namo Rathyaadhirathyaaya chatuspatha pathaayacha/ 4) Krishnaajinottaree -yaaya Vyaala Yagnopaveetiney, Ishaana Rudrasanghaata Harikesha Namostutey/ Thrayambikaaya -ambikaanaatha Vyaktaavyakta Namostutey, Kaalakaamada kaamaghna dushtodvrittha nishudana/ Sarvagarhita Sarvagha Sadyojaata Namostutey, Unmaadana shataavarta Gangaatoyaadra murdhajah/ Chandraadha samyugaavardha meghaavarta namostutey, Namonnadaanakartrey cha Annadaprabhavey Namah/ Anna bhoktrecha goptrey cha twameva Pralayaanaala, Jaraayujaandajaaschaiva swedajod -bhija eva cha/ Twameva Deva Devesha Bhutaagraschaturvidhah, Charaacharasrashtaa twam pratihartaa twameva cha/ Twameva Brahmaa Vishvesha Apsu Brahmavadantitey, Sarvasya Paramaa yonih Shuddha -amsho Jyotishaam nidhih/Ruksaamaani Tathongkaara -maahustwaam Brahmavaadinah, Haai haayi Harey Haayi huvaahaaveti vaasa krut/ Gaayantitwaam Surasreshthaah Saamaga Brahma vaadinah,

Yajurmaya Rungmayascha Saamaatharva yutastathaa/Pathyasey Brahmavaadbhistwaam ganaih
 Brahmanaah Kshatriyaa Vaishyaaha Shudraa Varnaaschamaascha ye/ Twamevaashrama sanghascha
 Vidyustanitamevacha, Samvatsaraswamrutavo maasaa maasārtha mevecha/ Kalaa kaashthaa nimeshaa
 -scha Nakshatraani yugaanicha, Vrishaanaam Kakudam twam hi gireenaam shikharaanicha/ 5) Simho
 mrigaanaam cha patayastakshakaananta bhoginaam, Ksheerado hyudadheenaam cha Mantraa naam
 Pranavastathaa/ Vajram sraharanaam cha vrataanaam Satyamevacha, Twamevecchhaa cha dweshascha
 Raago Mohah Shamah Kshamaah/ Vyavasaayo dhrutirlobhah Kaamakrodhau Jayaa Jayou, Twam Gadee
 twam sharee chaapi khatvaangee mudgaree tathaa/ Chhethaa Bhoktaa Prahartaacha netaa mantaasi no
 matah, Dasha lakshana samyukto Dharmorthah kaama eva cha/Induh Samudrah Saritah Palvalaani
 saraamsicha, Tataavalyastrunoushadhyah Pashavo Mriga Pakshinah/Dravya karma gunaarambhah
 Kaala pushpa phalapradah, Adischaantascha madhyascha Gayatryonkaara eva cha/Harito lohithah
 Krishno Naalah Peetastathaaranah, Kadruscha Kapilo Babhruhu Kapoto matsyakastathaa/Suvarna
 retaah vikhyaatah Suvarnaschaapayo kutah, Suvarna naamaah cha tathaa Suvarnapriya yevacha/
 Twamindrascha Yamaschaiva Varuno Dhanadonilah, Utphullaschitra bhaanushca Swarbhaanur evacha/
 Hotram Hotaacha Homyam cha Hutam chaiva tathaaprabhuh, Trisouparnastathaa Brahmanyajushaam
 Shata Rudriyam/ Pavitramcha Pavitraanaam Mangalaanaamscha Mangalam, Praanascha twam ajascha
 twam Tamah Satvayutastathaa/ Paanopaanaah Samaanascha Udaano Vyana evacha, Unmeshascha
 Nimeshascha Kshuthrut jhrumbha tathaiva cha/Lohitaangascha Damshtree cha MahavaktroM ahodarah,
 Shuchiromaa Haricchashruurdhva keshaaschalaachalah/Geetavaaditra nrithyaango geetavaadanaka
 priyah, Matsyojaalo jalojyayyo Jalavyalah kuteecharah/Vikaalascha Sukaalascha Dushkaalah Kaala
 naashanah, Mrutyuschaivaakshayontascha Kshama Maayaa karotkarah/ Samvarto Vartakaschaiva
 Samvartaka balaahakou, Ghantaaki Ghantaki Ghanti Chudaalo Lavanodadhih/ 6) Brahmaa kalaagni
 vakrascha Danidi Mundastridanda dhruk, Chaturyugaschatur Vedaascha –turhotraschatuspathah/
 Chaturaashramyanetaa cha Chaturvarna karaschahum, Ksharaaksharah Priyo dhurto Ganaairganyo
 Ganaadhipah/ Raktamaalaambara dhara Gireesho Girijaapriyah, Shilpeeshah Shilpinah Shreshtha
 Sarva Shilpi pravartakah/ Bhaganetraantakaschandah Pushno Dantavinaashanah, Swaahaa Swadhaa
 Vashatkaaro Namaskaara Namostutey/ Goodha vratascha Goodhascha Goodha vrata nishevitalh,
 Taranastaaranaschaiva Sarva Bhuteshu taaranah/ Dhaataa Vidhaata Sandhaataa Nidhaataa Dhaarano
 Dharah, Tapo Brahmacha Satyam cha Brahmacharya tathaarjavam/ Bhutaatmaa Bhutakrudbhuto
 Bhutabhavya bhavodbhavah, Bhurbhuvah swaratischaiva Bhutohyagni Maheswarah/ Brahmaavartah
 Suraavartah Karmaavartha Namostutey, Kaamabimbavirhantaa Karnikaarastraja priyah/Gonetaa
 Goprachaaaras –cha Govruseswara vaahanah, Chaturmukho Bahumukho Raneshwabhimukhah sadaa/
 Hiranyagarbhaha Shakunirdhanadortha patirviraat, Adharmahaa Mahadaksho Dandadhaaro
 Ranapriyah/Tishthan Sthirascha Shtaanuscha Nishkampascha Sunischalah, Durvaarano Durvishaho
 Dussaho Duratikramah/ Durdharo Durvesho Nithyo Durdarpo Vijayo Jayah, Shashah Shashaankana
 yanah Seetoshnaha Kshutrushaa jaraa/Aadhayo Vyaadhayaschaiva Vyaadhihaa Vyaadhipascha yah,
 SahyoYagnamrigha Vyaadho Vyaadheenaamaakaro karah/ Shikhandi Pundarikascha Pundarika -
 avalokanah, Dandadhruk Chakradandascha Roudra bhaagaavinaashanah/ 7) Vishapomrutapschaiva
 Suraapah Ksheerasomapah, Madhupaschaapaschaiva Sarvasascha Balaabalaha/ Vrishaangavaahyo
 Vrishabhastathaa Vrishabha lochanah, Vrishabhaschaiva Vikhyaato Lokaanaam Lokasamskrutah/
 Chandraadityo Chakshushi tey Hrudayam cha Pitaamahah, Agnishtomastathaa deho Dharmakarma
 prasaadhitah/Na Brahmaacha Govindah Puraana Rishayo na cha, Mahaatmyam Veditum Shaktaa
 Yathaatathyena tey Shivah/ Shivaayaa Murtayah Sukshmaastey Mahyam yaantu darshanam,
 Taabhirmaam Sarvato raksha pitaa putramivairasam/ Rakshamaam Rakshaneeyoham tawaanagha

Namostutey, Bhaktaanukampee Bhagavan Bhaktaschaaham sadaatwayi/ Yah Sahasraanyanekaani Pumsuamaavritya durdishaam,Tishthatyekah Samudraantey sa mey goptaastu nithyashah/ Yam Vinidraa Jitaswaasaaha Satyasthaaha Samadarshinah, Jyotih Pashyanti yunjnaanaas -tasmai Yogaatmaney Namah/ Sambhakshya Sarvabhutaani Yugaantey Samuopasthitey,Yah shetey Jalama –dhyasthatam Prapadyombushaayinam/Pravishya vadanam Raahoryaha Somam pibatey nishi Grastyarkam cha Swarbhaanurbhutwaa Somaagnirevacha/Angushtha maatraah Purushaa Dehasthaam Sarbva Dehinaam, Rakshantu tey cha maam nithyam nityam chaapyayayantu maam/Enaapyutpaaditaa garbha Aapo Bhaagagataascha ye, Teshaam Swaahaa Swadhaachaiva Aapunuvanti swadanticha/ Harshayaanti na hrashyanti Namastebhyastu nithyashah/Ye Samudrey Nadidurgey Parvateshu Goshtsheshu Kaantaara gahaneshucha/8) Chatushpateyshu Rathyaasu Chatwareshu Subhaasucha, Hastaswarathashaalas Jeernodyaanalayeshu cha/ Rasaatala gataayechaye cha Tasmaatparam gataah, Namastebhyo Namastebhyastu Sarvashah/Sarvastwam Sarvago Devah Sarvabhuta patirbhavah, Sarvabhuta - antaraatmaa cha teyna twam na nimantritah/Twameva chejyasey Deva Yagnorvididha dakshinaih, Twameva Kartaa Sarvasya tena twam na nimantritah/Athavaa maayayaa Deva mohitah suksmayaa tava, Tasmaattyu kaaranaadyapi twam mayaa na nimantritah/ Praseeda mama Devesha twameva sharanam mama, , Twam gatistwam pratishtha cha na chanyosteeti mey matih/

1)My salutations to you Devadeva, destroyer of Andhakaasura, Devendra, Balashreshtha who is worshipped by Devas and Danavas alike; You are Sahasraaksha or thousand eyed, Virupaaksha or with frightening looks, Trayksha or with Three Eyes, Shankha Karna or conchshell-like ears, Maha Karna or of enormous ears, Kumbha Karna akin to a vast pot, Arnavaalaya or whose residence is huge like an ocean, Gaja Karna/ Gokarna Karna or with elephant ears / Cow's ears; Shata Karna or ears in hundreds; Shatodara or hundred bellied; Shataavarta or surrounded by hundreds of bees; Shata jihva or hundred tongued; Gaayanti or Gayatri devotees singing of Shiva'; Surya bhaktaas worship Shiva in Surya rupa; Deva Daanavaas worship Shiva with equal devotion; You are Murtimaan, Maha Murti, deep and abundant like Samudra; all the Devas reside in you and vice versa; we vision in your physique Chandra, Agni, Varuna, Surya, Vishnu, Brahma, and Brihaspati; You are the Kriya, Karana, Kaarya, Karta, Kaarana, Asat, Sadsat, Utpatti, Pralaya, Bhava or Srishti Karta, Sharva, Rudra or the tormentor, Varada, Pashupati, Killer of Andhakaasura, Trijata, Triseersha, Trishula dhaari, Traimbaka, Trinetra, and Tripura naashaka. My obeisance to You Mahadeva! Chanda the highly irritated, Munda the head shaven; Vishwachanda dharaaya, Dandi, Shankha Karna, Dandidanda or Dandi dharana/ Danda (Punishment) giver, Artha Chandikeshaaya or Artha Naareeswara; Sushka or emaciated, Vikruta, Vilohita, Dhumra and Neelagreeva. You are Apratirupa or of Unique Form; Virupa; Shiva or of Kalyana / Mangala Rupa or of Propitious Form. Surya deva carries the Flag and Insignia of Yours; You are the Supreme Chief of Pramatha ganas; the Hiranya garbha Brahma wearing Hiranya Kavacha or Body Shield made of gold and the Hiranyapati or the Prime Master of Gold representing Wealth and Prosperity; the Shatru ghaati or the demolisher of enemies and a Symbol of Fury resisting Injustice and Viciousness; you are the Stuti Swarupa or the Target of all the acclamations and exaltations by one and all; Sarva Swarupa or the Representation of the entire Universe; Sarva Bhakshi or the Great Devourer; your Dwajapataaka or the Bannerflag of Everlasting Victory is of the Pure White Color. Maha Deva! 2) You are the Homa / Oblations into Agni and also the Mantra with which to invoke Devas and Devis. My greetings and sincere reverences to you always while asleep, awaken, waking up after sleep, while walking, standing or running, or performing nritya or dance and so on. You possess the Forms of Sreshtha (The Highly Distinguished) and the Jyeshtha or the Senior- most; You are the churner of Shakti epitomised; the Ten

Handed; Kapaala dhaari; fond of white coloured ash to smear the body; Vibhishana, Bhima, Bhishma Vrata, the Assumer of various repulsive Forms with sword- like tongue and hideous teeth; You are the Time in various units like Paksha-Maasa-Lava and Kshana; the Ghoraghora and Ghoratara Swarupa yet a High Representation of Shanti and Mangala; the benchmark of Shuddha, Buddha and Samvidhanapriya or Purity, Acumen and the Great Provider; You are the Pavana (Wind), Surya and Saankhyaparayana or the Wizard of Sankhya Yoga; You are the Ghanta or the Superlative Bell-its wearer with its magnificent Dhvani and Reverberation; the punisher of Beings for their evil deeds; the Nitya or the Perpetual Lohita Rupa in the habit of making hums like Huum Huum; and Bhagakaara priya Rudra who is unsurpassable

3) My reverences to you Mahadeva! You have a soft corner for Mountains and Forests full of huge trees; You are the Yagnadhipati, Bhuta-Vartamaana-Bhavishya Rupa or of the Form of Past-Present and Future; the Yajna vaahaka Jitendriya or the Controller of Human Limbs and senses; Satya Swarupa; Bhaga, Tataa-Tataapara- Tataani Pati or the Banks of Waterbodies including the Oceans; You are the Annadata, Anna pati, and Annabhogi too or the bestower of food, the King of Food and also the enjoyer of Food; he who possesses thousand Mastakas / heads and thousand 'Paadaas' feet as also Sahasra Shula/ thousand tridents and Sahasra Netras /thousand eyes; the Bakarkavarna / of the hue of Uprising Sun and Bala Swarupa or of the Form of a child; Maha deva! You are the emblem of Shudda / Cleanliness, Buddha / Grandeur; the Kshobana / the Provider of decay with Kshaya rupa or the Feature of bringing about dissolution with Kaal / Time as his puppet or child plaything; Parama Shiva! Your hair curls are dedicated with the forceful waves of Ganga and your hair tresses are fully freeflung and open; You are always engaged in Shatkarma Nishtha (viz. Sandhya Vandana or Gayatri Japa as prescribed and other Brahmanic duties , Adhyayan / Study of Spirituality, Adhyapan / Teaching Spirituality, Yajana or performing and enable others to perform Sacrificial Fires, Daana / Charity and Pratigrahana /accepting danas); Trikarmanataya or engaged in the Three Tasks of Srishti-Paalana-Samhaarana /Creation-Preservation-Destruction; You are the Supreme Organiser and Administrator of Chaturvarnas of Brahmana-Kshatriya-Vaisya and Sudra Varnaas; and Ashramas of Brahmacharya- Grihastha-Vanaprastha and Sanyaasa and thus the Facilitator of Dharma Pravritti; You possess eyes of varied colours like white, yellow, black and red; You are the Icon of Purushaarthas Dharma, Artha, Kaama and Moksha as also of the Symbol of Kratha / Destruction, Krathana (Samhara Kartha), Saankhya Yoga and Saankhyamukhya; You are the Charioteer of those who deserve to be driven towards the Prime Chaurasta / Four-Road Cross; 4) You wear black skin as your outside shroud and a serpent as your Yagnopaveeta or the Holy Thread; Ishaana Deva! You are the Swarupa of Ekadasha Rudras /Eleven Rudras; Harikesha / who assumes Pale Yellow Hair style; Vyaktaavyakta Swarupa, Amabika -anaatha; Trinetradhaari; Kaala Kaamada Kaamaaghna or the Emblem of Time, Desire and its Destroyer; Dushodvrutta Nishudana or the Slayer of the High Form of Evil Forces; you are the Sarvagarihita / the target of those who could never be gauged, the Sarvaghna (Sarva Samhaarak), and Sadyojaata; He who could convert any body as mentally imbalanced and encircled with hundreds of such persons; who keeps Ganga on his head; called as Chandrartha samugaavarta or he who is encircled by Chandra and Meghaavarta or surrounded by clouds; the Provider of Anna / Food and the Lord of those who provide Anna to others; the Annabhokta and Anna Rakshaka /The Great Consumer of Food and its Protector; You are the Pralaya kaaleena Agni or the Gigantic Fire at the Time of the Universal Annihilation; Devadeveswara! You are the Unique Form of Four kinds of Praanis or Beings viz. Jaraayuja (who wear out with passage of Time like human beings, animals etc); Andaja or are born out of Eggs like birds; Swedaja or those which are born of sweat like worms; and Udbhijja or spring out of soil / Earth; You are also the Srashta and Pratiharta / the Creator and Discharger of Charachara Jagat; You are Vishveswara, Brahma as also the Brahma of Mahajala Swarupa;

Sudhaamshu / Moon and the Deposit of Jyotisha; Brahmavaadi Maharshi calls You as Ruk-Saama and Omkaara; Brahmavetthas who recite Saamagaana Ruchas / stanzas like ‘Haayi Haayi Harey Haayi Huvaa Haaveti’ are always engaged in your commendation; You are the Yajurveda, Rukveda, Sama Veda and Atharvana Veda; Brahmavetthaas are immersed in the Adhyayan or study of Kalpas and Upanisdhads extolling you; You are the Chaturvarna of Brahmana-Kshatriya-Vaishya and Shudras; You are the sparkle of Lightning, resound of clouds; Time Units like Samvatsara, Ritu, Maasa, Paksha, Kala, Kaashtha, Nimesha, Nakshatra and Yugas are all of Shiva Rupa; You are also the Vrishabha Kakud (Bull’s hump) and Giri Shikhara (Mountain Peak) alike.⁵ Maha Deva! You are like the Lion among animals; Takshaka and Sesha Naga among the Serpents; the Ksheera Sagara among the Oceans; Pranava among the Mantras; Vajra among the Shastras; and Satya Narayana among Vratas; You are the Icchaa (Desire), Dwesha (Dislike), Raaga (Affection), Moha (Infatuation), Shanti (Peace), Kshama (Patience), Vyavasaaya (Strong Decision), Dhairya (Courage), Lobha (Greed), Kaama (Passion), Krodha (Anger), Jaya (Victory) and Paraajaya (Defeat); You are the Armoury like Gada, Baana, Dhanush, Khatvaanga, and Mudgara; You are the Chhettha (Expurgator), Bhettha (disintegrator) and Praharta (Striker or Attacker); Neta (Chief), Mantaa (Convincer), Manukta (the Persuader); Dasaguna, Dharmaartha Kaama Moksha Swarupa; You are of the Swarupa of Indu, Samudra, Nadi, Palvala or small pond, Sarovara, Lata or creeper, grass, Anna / Food, Pashu, Mriga, and birds; You are also Dravya (Money), Karma / Deeds, and Gunas; You are the Provider Fruits and Flowers as per Seasons; The Maker of the Beginning, the Middle and the End as also the Gayatri and Omkaara Swarupa; You constitute the colours of Green, Red, Black, Blue, Yellow, Kapila, Babhru, Kapota, Shyama and so on; you are the Suvarnaretha or Agni; popular by the name of Gold and as fond of Gold; Devadeva! You are Indra, Yama, Varuna, Kubera, Vaayu, the incandescent Agni, Swarbhanu or Rahu and Surya; the Havana Hota, Hotra or Havan, Homya or worshipped as Homa, Huta or Havi and Prabhu; you are the Trisouparna Rucha or Three leafed Stanza and Yajurveda’s Shata Rudriya or the One who is worshipped by various Devas, Danavas, Dikpalakas, Nava Grahas, Rishis, Bhuta-Preta-Piscachas, Gandharvas, Yakshas, Rakshasas, Manavas, Mountians, Nagas etc; You are the Most Sacred and Hallowed, the Mangala among Mangalas or the Most Propitious; the Pancha Praanaas viz. Praana, Apaana, Samaana, Udaana, and Vyana; the Three Gunaas of Satva, Rajas, and Tamogunas; Unmesha-Nimesha or Opening and Closing of Eyes; the Hunger and Thirst; You are Lohitaanga or of Red coloured Murti; Damshttri or the one with Damshttras / tusks; Maha Vaktra or Huge Faced; Mahodara or Big bellied; Shuchi Roma or of Sacred body hairs; Haricchamashru or yellow moustached and bearded; Urthva Kesha or of lifted up head hairs; the Sthaavara-Jangamas or Moveable and Immobile Beings; Geeta-Vaadya-Nritthaanga or of Song-Music-Instrumental and Dance Forms; Parameswara! You are the Emblem of Music and Dance; you are the Matsya, Jala or its Life-Providing water and Life-taker viz. the jaal or the net; Maha Deva! None could ever win over you; You are the Water snake residing in water and lonely Grihasti or the much married family person; indeed You are the Form of Vikaala or the Negative Time, Sukaala or the Positive Time, Dushkaala or Bad Time; and Kaala naashaka or the destroyer of Time; You are indeed the Mrityu, Akshaya or Everlasting and Anta or the Terminator; the Kshama or of Endless Capacity; Maya and of the all-pervading Beams of Luminosity; You are the Samvarta or Pralaya Kaala, Vartaka or of the Everlasting Vidya; Samvartaka or of Pralaya Kaala and Balaahaka or Clouds; Since you wear a Ghanta or big bell, you are popular as Ghantaki and Ghanti; You sport a tuft on the back of head and the entire Samudra of salt water is of your Swarupa.

6) You are Brahma having Kaalaagni on his face, with shaven head and as an ascetic wearing a Tri-danda; you are of the Form of Chatur Yugas of Satya-Treta-Dwapara and Kali; Chatur Vedas of Ruk-

Yajur-Saama and Atharvana; Chaturhotra or four kinds of 'Hotaas' (Conductors) at Yagnas and the meeting point of Chatuspathas or Four Roads; the Regulator of Chaturaashramaas of Brahmacharya-Garhastya-Vaanaprastha and Sanyaasa; and of Chaturvarnas of Brahmana-Kshatriya-Vaishya and Shudras. You are the representation of Kshaya (Dissolution) and Akshaya (Permanance), Priya (Affection), Dhurta (Disgust), Gananeeya (Distinguished) and Ganapati; You adorn red-bead necklaces and red clothing; the Swami of Mountains and Vaani / Voices; the Master of Shilpakaaraas, the Shilpa Sreshthi and the Trainer of Shilpis; being of extremely angry profile, you have broken the teeth of Pusha (Sun God); You are the manifestation of Swaha (offerings to Agni or by water), Swadha (oblations to Pitras), and Vashatkara (Personification of Vedic Sacrifice); You are the 'Goodha Vrata' or the worship by way of Vrata or prescribed way of Puja and Goodha / with a hidden conernt and aim; the Performer of Goodha Vrata and the target of those who perform the Goodha vrata; You are the Swarupa of 'Tarna' or Moksha as also the Taarana or Provider of Moksha; You are the Movement of the Inner Soul of all Beings; the Dhata or the one who holds; the Vidhata or the destiny maker, Sandhaata or the Germinator, Dharana (the hold), Dhara or he who provides the hold; You are the Tapas or Meditation, Brahma or the Supreme Creator, Satya or the Eternal Truth; Brahmacharya (the Celibacy), and Arjiva or the Symbol of Saralata /Softness; You are the Bhutaatma or the inner soul of one and all; the Sourcer of the Bhutaatmaas; Bhuta Swarupa; the Originator of Bhuta-Vartamaana-Bhavishya; the Bhurloka-Bhuvarloka- Swarloka, the Bhutaatma, Agni and Maheswara; You are thde Brahmaavarta-Suraavarta and Kaamaavarta; the destroyer of Kamadeva Vighraha; You are fond of Karnikaara /Kamera flower garland wearer; indeed you are the Goneta, Gopracharaka or the Sanchalaka of Indriyas and Goswami who rides over Nandi Deva. My Prayers to you Paramatma! Protection of Trilokaas is entirely in your holy hands; you are Govinda or Gorakshaka, Gopaalaka or the safeguard of cows, and Gomaarga or the safe passage of cows; indeed you are the Akhanada Chandraabhimukha or the One with Eternally Moon-Faced Supreme Being of Extreme Pleasantness; You are indeed the faceless, or with a face none too attractive, or with four faces or of multiple faces or with a face ever peaceful and sport full in the midst of battles! You are Hiranya -garbha Brahma, Dhanada the Provider of wealth, Dhana Swami, Viraat Purusha, Adharmahaa or the demoplisher of viciousness, Maha Daksha, danda dhaari and Yuddha Premi; You are Tishthan or Ever Standing or Seated firmly; Sthira or Ever-Steady, Sthaanu or fixed, Nishkampa or Never Shaken, Nischala or immobile, Durvaaran or avoidable with great difficulty; Durvishaha or Unbearable, Dusshah or difficult to tolerate, Duratikrama or unsurpassable; you are not possible to hold nor bring under control, Durdamya or unmanageable, always victorious as the personification of success; You are like a hare, Chandra is your eyes; You are the symbol of extreme cold and oppressive heat; You are hunger, thirst, old age, Adhi or of Mentally / Psychologically disturbed and Vyadhi or physiologically unhealthy and at the same time the promoter and demolisher of diseases; you are the icon of tolerance; the Yagnarupi, Shikhandi or the wearer of Peacock feathers; Pundarika or of Kamalarupa dhari; Danda dhaari, Chakra danda and Roudrabhaagaa Vinaashanah or he who had the names as Danda,Chakra and Roudra bhaaga.7) Indeed you are Great Consumer of Amrit, Visha, Dudha, Soma, Madhu, Jala or any drink alike with equal ease.You are the Vrishabha Swarupa as you to stride the Bull of Dharma / Virtue; your eyes resemble those of a Vrishabha and in fact you are popularly worshipped as a Vrishabha all over! The whole Universe is engaged in your Sanskaara or worship by way of Puja and Abhisheka. Maha Deva! Your two Eyes represent Chandra and Surya, your heart is of Brahma Swarupa, Agnishtoma is like your Body, and Dharm Karma is your Shringaara or ornamentation. Brahma, Vishnu and Sanaatana Rishis are unable to assess the real image of you! May I be blessed with your very kind Darshan in the form of your highly auspicious Sukshma Rupa? May I be granted protection from my attackers just as a

father would as I do indeed deserve safety as I have overcome of my ego that led me into arrogance and ego; I prostrate before you with humility and sincere veneration as I am fully purged of my unpardonable short-comings, while innumerable Yogeswaras are in constant endeavor to discover the splendid and illuminated Parama Tatwa of Yours steeped into Satvikaguna. I seek your forgiveness Maha Deva as at the Time of Pralaya You resort to Yoga Nidra as Jalashaayi when the entire Universe is submerged and is under surrender seeking your asylum. When Chandra drinks Amrit from inside your mouth in the form of Rahu, Surya too gets sustenance from you by assuming the Form of Ketu and in the Form of Agni as Soma Swarupa, I seek shelter in you. May you provide me sanctuary as you exist in all the Beings as thumb-like figures of Jeevatma and to me too grant the same kind of benevolence! I salute your Mangalamaya Shivarupa as all the human beings enter their Garbhas are provided with Swaha or Pushti / Growth and Swadha or Swadhishta Rasa by you and once the Jeevaas are out, you make them cry and laugh intermittently! To that Paramatma who manifests and permeates the Srishti among Samudras, Rivers, Unreachable Places, Parvataas, Caves, Vrikhsas, Forests, Agamya sthalaas, Sky routes, Cross roads, Streets, Sabhas, Gajashaalaas, Ashva shaalaas, Ratha shaalaas, Vaatikaas, old houses, Pancha Bhutaas, Dishaas or Directions, Sub-Directions, between Indra and Surya, Chandra and Surya and in Sub-Terrain Bilwa Swarga viz. Rasatala and other lokas etc. I kneel down in admiration and devotion as I salute you again and again!8) Bhagavan! You are Sarva Swarupa, Sarvavyaapi, Sampurna Bhuta Swami, the Cause of Creation, the Antaraatma of Sarva Bhutaas; that was why I did not send any Invitation to you the Yagna that was organized by me; indeed You are the Chief Deity worshipped in any Sacrifice as you are the Outstanding Supreme Power most adulated; I was in fact covered by Maya when I erred and ignored you. Please, Please, do very kindly forgive me Devadi Deva as you are my Gati, Pratishtha and my strong conviction that being a personification of Mercy You should forgive me: *Paseeda mama Devesha twameva sharanam mama, Thwam Gatistwam Pratishtha cha na chaanyesteeti mey matih/ Phala Shriti*: Those who read or recite or think deeply about the Text of the Shiva Sahasranaamaa with its meaning and context shall most certainly accomplish auspicious tidings, long life, and excellent health. Those who aspire for fame, Swarga Prapti, Aishwarya / Wealth, Vidya and Victory should achieve the objectives. Those who are distressed by illnesses, difficulties, fear of various kinds would attain quick reliefs. Obstacles created by Yaksha, Piscacha, Naaga, Vinaayaka, and Thieves are assured of safeguards and instant protection. This confidential Stotra in which Daksha poured his heart out and pleased Maha Deva for his earnestness and devotion could be read, recited and understood by any body with dedication, be it by women, Kshatriyas, Vaishyas, Vidyarthi, Lower Classes or of any faith whatsoever, especially on Parva Dinaas of Festival Days would be blessed with contentment in life and Shiva Loka Prapti after life!

CHATUR VEDA PUJA : Worship of Four Vedas follows as Four Linga Swarupas:
Rigvedamaavaahayaami: *Agnimeeshey Purohitam Yagnasya Devamritwijam, Horaatam Ratna Dhaama mayam/*

Yajurvedamaavaahayaami *Ishetworjetwaavaayavasthopaayavstha Devova ssavitaa praarpayatu Shreshthata maaya Karmana Apyayadhwamaghniyaa Devabhaga Murjasswtih Vayaswtih/ Prajaapatiranameevaa Ayashmaa Maanastena yee Shatamaaghashagum sorudrasyahetih parivovrinaktu Dhruva asmin gopatoushtaata bahveeraajamaanasya Pasunpaahi/ Saamavedamaavaahayaami// Agna yaavaahi veetayogrunaano havya daataye, Vihotaasatsi barhishi/ Shanno Devirabhishtaya Aapo-bhavantu peetaye, Shamyorabhi sravantunah// Atharvanavedaavaahayaami/ Etairmantairhi Chaturvedamaavaahaya pujayet/ ‘*

Abheeshta siddhim mey dehi Sharanaagata Vatsala, Bhaktyaa namaskritam tubhyam, Parameshwara!