

# Appendix 1

The ‘Chapter on the Gift of Knowledge’ (*Vidyādānādhyāya*),  
being the second chapter of the *Śivadharmottara*

## English Translation and Sanskrit Text\*

### Summary

|       |   |                   |
|-------|---|-------------------|
| I.    | <i>Introduction</i>   | stanzas 2.1–12    |
| II.   | <i>Beginning of the ritual</i>  | stanzas 2.13–15   |
| III.  | <i>Preparation of the location</i>  | stanzas 2.16–22   |
| IV.   | <i>Worship of the manuscripts</i>   | stanzas 2.23–31   |
| V.    | <i>Transcription</i>  | stanzas 2.32–44   |
| VI.   | <i>Procession of the manuscript to the Śaiva hermitage</i>                | stanzas 2.45–58   |
| VII.  | <i>Donation and performance of the great appeasement</i>                  | stanzas 2.59–69   |
| VIII. | <i>Benefits of the gift of knowledge</i>                                  | stanzas 2.70–108  |
| IX.   | <i>Worship of the manuscript and its preservation<br/>in a repository</i> | stanzas 2.109–127 |
| X.    | <i>Building of a Śaiva hermitage</i>                                      | stanzas 2.128–145 |
| XI.   | <i>Procedures for the installation</i>                                    | stanzas 2.146–157 |
| XII.  | <i>Merits of building a Śaiva hermitage</i>                               | stanzas 2.158–177 |
| XIII. | <i>Building of an infirmary</i>   | stanzas 2.178–192 |
| XIV.  | <i>Praise of the gift of knowledge</i>                                    | stanza 2.193      |

---

For the convenience of the reader, I have decided to present here, in their entirety, the English translation and Sanskrit text of one of the most important textual sources of the present work, i.e. the *Vidyādānādhyāya* of the *Śivadharmottara*. The Sanskrit text reproduced in the following pages is a product of my critical edition of this chapter from the *Śivadharmottara*, compiled on the basis of some Nepalese manuscripts and the paper transcripts of the IFP (see De Simini 2013). This edition is currently under revision, however, now that I have acquired reproductions of previously unknown manuscripts that are proving crucial to understanding of the text's transmission. For this reason, I have decided to reproduce the text of this chapter without its critical apparatus, postponing the publication of a proper critical edition to future date.

## 1.1 English Translation

### I. Introduction

And now, [the word] *vidyā* comes from the root *vid*, and this [means] the knowledge ensouled by Śiva. The gift of this [knowledge] is a great gift (*mahādāna*), the most excellent among all gifts. (1)

[The gift] that awakens disciples who are devout to Śiva, after having taught them step by step, this is called a gift of knowledge, according to the authority of the knowledge of Śiva. (2)

The one who, depending on the disciples, would teach [them] using words in Sanskrit, Prakrit, and local languages, is traditionally held as teacher (*guru*). (3)

As there is no end to Śiva, who is completely accomplished [and] has a great soul, in the same way there is no end to the gifting of knowledge, which is endowed with all good properties. (4)

The superhuman powers of the supreme eight qualities of Śiva: this is the fruit [obtainable] from a gift of knowledge [in the ultramundane existence]. In this life, renown, glory, divine strength, knowledge, prosperity, wealth, happiness. (5)

The one who, having himself learned a corrupt [teaching], would teach [this] knowledge to somebody else, this most miserable man, destroyer of knowledge, goes to the frightful hell. (6)

The teacher who completely restores, as before, the correctness (*saṃskāra*, see 2.11) of the Śaiva knowledge, which has been damaged due to carelessness over the course of time and which has been wrongly written, with too little or too many syllables, by people who were confused; (7)

Whose readings have been erroneously learned; which has been spoiled by stupid people, and has been corrected by masters who are blinded by being proud in their knowledge; (8)

Which, with respect to the sense, is endowed with meaningless statements and contains repetitions, which contains internal contradictions [or is] in contradiction with its own theses; (9)

Which has been severely damaged with respect to the metrics, and which lacks words and meanings; [the teacher who properly restores the former correctness of this knowledge of Śiva], endowed here and there with these and other defects, (10)

Is the knower of the meaning of the Śaiva scriptures, a sage, the supreme lord of knowledge, (11)

And no one will be able to describe the greatness of his merits. He is exactly like Śiva, [and] Śiva abides permanently in him. (12)

## II. Beginning of the ritual

To the advantage of wealthy people, I will explain the gift of knowledge, which is based on [the use of] manuscripts: the procedure according to which [a manuscript] is copied and donated, and what is the fruit of that. (13)

Having worshipped Śiva according to rule, one should then worship his knowledge, and [worship] with devotion the teacher as if he were Śiva, because this triad is similar: (14)

Like Śiva is knowledge, like knowledge is the teacher. For [one can gain] the same kind of fruit from the worship of Śiva, knowledge, and the teacher. (15)

## III. Preparation of the location

On a portion of earth which is flat, beautiful, devoid of all [possible] flaws, having made a *vidyāmaṇḍala* with fragrances, cow dung and water, (16)

Which is eight hands long, or half of this, round or square-shaped; in the middle of this, one will draw with white powder a very beautiful lotus flower. (17)

On its external surface, one should arrange a variegated embellishment with polychrome paintings, and adorn it with lotuses of five colours, so that it has a good appearance. (18)

Above this [place], one will arrange a tent, white or colourful, overspread with nets of pearls, endowed with little bells and chimes, (19)

And with pendants [such as] threads and wreaths, as well as strings of pearls, balls, wreaths of garlands of colourful flowers, adorned with bells and *cāmara*; (20)

Held by four sticks enveloped in colourful clothes, embellished by bubble-like ornaments and half-moons, mirrors and so on; (21)

Adorned with four beautiful jars pouring out white lotuses from their mouths, with white earthen vessels from which the sprouts of barley-corns and rice arise. (22)

#### IV. Worship of the manuscripts

Having placed (st. 25) the auspicious lion-throne of knowledge (*vidyāsiṃhāsana*), made of ivory and so on, inlaid with golden jewels, furnished with a cushion made of *dukūla* fabric, (23)

Or this auspicious stick-throne (*daṇḍāsana*), embellished with golden jewels, veneered with ivory [produced] from the most noble elephants, made with the wood of red sandal trees; (24)

[Having placed one of these thrones] on a bunch of flowers, and having worshipped [it] with fragrances and flowers, one should place there both manuscripts, [that is] a blank manuscript and one containing the text. (25)

And one will worship [them] with yellow pigments, sandal and so on, as well as with flowers and incenses, with ghee, lamps and garlands, with food and beautiful clothes. (26)

One should make offers with musk, aloe and camphor, white sandalwood and bdellium oils, raising again and again [these] five kinds of incense. (27)

Afterwards, having circumambulated from left to right, the person in charge should bow with all his members. Having worshipped in this way the knowledge of Śiva, he should then worship the teacher. (28)

He will worship with devotion [the teacher] who illustrates the knowledge of Śiva, sitting on the glorious seat on the second bunch of flowers, as if he were Śiva. (29)

Having made a triple circumambulation, he will prostrate himself to the ground in a straight line. [Then] he will proclaim — kneeling on the ground after raising, (30)

## V. Transcription

Having once again respectfully bowed to the teacher, with [his] hands in the *añjali* position —: ‘O Bhagavan, with your favour I will transfer the treatise [from one manuscript to the other]’. Authorised by the [teacher’s] ‘yes’, he should proclaim the day auspicious for the manuscript. (31)

Having received a propitiatory benediction (*svastyayana*) with auspicious prayers and with the sound of musical instruments, a scribe, pure, after taking a bath, dressed in white, crowned with a garland, embellished with perfumes and so on (32)

And with golden finger-rings on his hands, adorned with two bracelets — after bowing to the lord of the gods, he should write five stanzas. (33)

Then, with different sorts of food, drinks, condiments and so on, he will first feed the teacher, the ascetics [and] also the Brahmins, (34)

And, in the end, he should satisfy all: the afflicted, the blinds, the miserable, the helpless, the children, the old, the poor, the sick, [his] mother, father, friends and relatives. (35)

And then, having asked the teacher’s permission, he should eat together with his wives. Having made an offering to the Gaṇas by night, he should sleep during the night avoiding sexual intercourse. (36)

The day after, in the forenoon, the person in charge, having made a *vidyāmaṇḍala* that measures two hands, embellished with various colours, (37)

Decorated with cups and other [vessels] containing the sprouts of grain, with colourful flowers, endowed with incenses, lamps and a wide cloth as cover; (38)

Having worshipped the manuscript lying in the middle of a *śarayantra* seat, day by day he will write or read aloud, in the following way, after having performed worship. (39)

One should transcribe the manuscript of Śiva with letters belonging to the *Nandināgara* script (st. 2.41) that are quadrangular, aligned in the upper part, [whose strokes are] not too thick nor thin, whose elements are well filled, smooth, not too disjointed nor joined together, (40)

Characterised by [correct] metrical quantities, *anusvāras* and combined consonants, with [appropriate] signs for short and long vowels. (41)

Once [the transcription] is completed, he should again perform worship, according to the former procedure, for Śivāgni, the teacher, and knowledge, having fasted with effort. (42)

And at this point he should celebrate an all-night vigil with sweet sounding musical instruments, with songs and dances and various tales about Śiva, (43)

And with various Vedic chants and beautiful spectacles, enjoying puppet theatres and so on; in this way, he should spend the night. (44)

## VI. Procession of the manuscript to the Śaiva hermitage

And, at dawn, he should make a vehicle for the *śivavidyā*, very beautiful, with five niches and three stories, made of wood, bamboos and so on, entirely enveloped in coloured clothes, furnished with all ornaments. (45)

Placed on the throne of knowledge, in the middle of that [vehicle], is the manuscript of Śaiva knowledge, covered with golden jewels, wonderful, or rather embellished with ivory, or decorated with various paintings on its external surface, with a pierced cover (46)

Provided with leather on the side, fastened by a strong thread; the person in charge, having worshipped [it] with fragrances, flowers, and so on, according to the previously explained procedure, (47)

Having raised the vehicle of this [manuscript], he should bring [it] with devotion to the hermitage of Śiva, well firm by the best chariots or strong men, (48)

Adorned (st. 50) with umbrellas, banners, flags (*patākā*) and so on, with canopies, music played by *tūryas*, auspicious prayers, Vedic chants and so on, nice jars containing incenses, (49)

[Together] with wandering singers, bards, musical instruments, songs performed by women, girls with beautiful chowries in their hands, painted sticks with mirrors. (50)

And the king, endowed with all ornaments, should participate himself in the procession, with a big quantity of people and at their head, together with the experts of Dharma; (51)

Alternatively, having placed the manuscript on a vehicle led by an elephant, he should lead [it] through the main royal street, in circular direction within the town. (52)

And with his personal wealth the king should enable the performance of the worship of all sanctuaries; he should make offerings in the ten directions, all around the town. (53)

While still on the way, he should proceed in first row [and] uninterruptedly give offering mixed with fragrances, flowers, and unhusked barley-corns, together with water. (54)

In the first row behind him all the residents of the temples should proceed. [The king] will remember the *mantra* of Śiva in front of the knowledge of Śiva. (55)

All the town people will be in white cloths, and people who live in this region should raise flags. (56)

And after having worshipped the home deities, a festival has to take place in the house, too, and the householders will feed the Brahmins in [their] houses with food and drinks, and people of the country will go on a pilgrimage to the Śaiva hermitage. (57)

It will be declared improper to cut the trees. [The king] should banish all kind of violence and the prisoners have to be freed, the [internal] enemies like anger and so on have to be abandoned. For two days he should celebrate a *kaumudī* at an improper time, for the Lord. (58)

## VII. Donation and performance of the great appeasement

Having reached the temple of Śiva, he should offer this [manuscript] placed on the vehicle, declaring the day auspicious and uttering formulas of victory, and with a big tumult. (59)

Having gently placed it in a cleansed, pleasant place in the presence of Śiva, having bowed to this [manuscript] with the [same] devotion addressed to a teacher, he should make offerings. (60)

The best among reciters should read one chapter with the aim of ensuring appeasement for the cows, the Brahmins, and the king, as well as for the towns of the kingdom. (61)

True knower of the characteristics of metrics, good poet, endowed with a sweet voice, knower of music and a clever man: [this is] the best reciter of manuscripts. (62)

After that, with the water of appeasement the teacher, having risen, should sprinkle the king a little on [his] head, and then the people standing there; (63)

Having ascertained the appeasement of the world and, once again, at the end, of the king, now the king has to provide food for the teachers, accompanied by fees. (64)

At this point indeed [the king] himself should eat, together with his courtiers, and various public entertainments have to be arranged after the people have eaten too. (65)

Having thus acted, a great appeasement (*mahāśānti*) arises for the king and the town and the entire country: no doubt about it! (66)

And calamities cease and no pestilence spreads, all frightening things cease and dangers come to an end. (67)

All evil demons are eradicated and the enemies disappear. Diseases get dissolved and there will be no risk of famine, (68)

And the obstacles disappear. There will be a supreme prosperity, and the wealth of the kingdom [will be] large and the king [will] forever [be] victorious. (69)



### VIII. Benefits of the gift of knowledge

He becomes rich in sons and grandsons and [his] mind is enriched with Dharma by the grace of the gift of knowledge, for the king and the common people. (70)

The king who will donate the manuscript of that Śaiva knowledge, according to this procedure, to one who is versed in it, it will get the fruit of a gift of knowledge; (71)

Or whoever else, man or woman, who, endowed with trust and wealth, would perform this procedure, will get the fruit of a gift of knowledge; (72)

And [also] a poor person who applies this procedure in accordance [with his personal wealth], without deceitfulness in money matters, with devotion, will obtain the fruit of a gift of knowledge. (73)

A person who owns a certain amount of money, [if] he would act honestly, [that is] conformably to those [substances he owns] in this world, he will gain a meritorious fruit that is as abundant [as his substances]. (74)

As many letters are in the manuscript of the knowledge of Śiva, so many thousand years the donor will live in the town of Śiva (*śivapura*). (75)

Having rescued ten ancestors and the ten descendants, having brought to Heaven [his] mother, father and lawful wife, he will attain Śiva. (76)

Surrounded by his courtiers, accompanied by all [his] wives, the king, through the power of the gift of knowledge, will reach the town of Śiva; (77)

He will have fun for an imperishable time with countless auspicious [flying] chariots, furnished with everything he desires, swift as thought. (78)

[He will be] endowed with the superhuman powers of the supreme eight qualities, powerful on everything, omniscient, fully satisfied, like a second Śaṅkara. (79)

As the supreme Lord is the supreme [chief] among all immortals, in the same way the gift of knowledge is traditionally held as supreme among all gifts. (80)

The one who, having placed — in exact accordance with this procedure — the manuscript of the knowledge of Śiva on a bunch of flowers, would worship it in the hermitage of Śiva, (81)

In the day of full moon of the month *Āṣāḍha*, making light with garlands of lamps, and having worshipped [the manuscript] in the day of full moon in the month *Vaiśākha* as well, this person will take the fruit of a gift of knowledge. (82)

Listen to the fruit resulting from the merits of that person who, having transcribed the best among the auspicious manuscripts, would present [it] to someone who is versed in the knowledge of Śiva: (83)

As big is the number of this [manuscript's] extremely auspicious leaves in the manuscript, for so many thousand *yugas* he is honoured in the world of Śiva; (84)

Having presented, according to [his] faith and wealth, even just one of the auxiliary instruments of knowledge — which [are] leaves, stands, threads and so on, ink-pot and pen, a *śarayantra* seat, unguents, beds, good food, a salary, and so on, (85)

And anything else that is employed for this purpose; everything, big or small, that would conform to the procedure (86)

— He is honoured in the world of Śiva with great enjoyments. (87)

Having donated a carpet for the manuscript and a beautiful cloth, proportionate to the measures [of the manuscript], or a cover for its box, he is honoured in the world of Śiva. (88)

As many are the whole number of threads in the cloth of this [manuscript], for so many thousand *yugas* he will obtain great enjoyments (89)

One who offers a gift of food to one who is versed in the knowledge of Śiva will take the fruit of a gift of knowledge without interruption, until the end. (90)

The assistance intended only for the renunciants, [consisting of the provision of] shoes, parasols, undergarments, beds, covers and seats, oils for the feet, collyria, unguents, baths, food, and medicine; cleaning and painting the monastery; the recitation of the manuscript of Śiva, accompanied by [offerings of] lamps, fire, water, flowers; (91–92)

The one who would regularly do this for five people whose souls rejoice in the Śaiva knowledge, for five years, this one will obtain the fruit of the gift of knowledge. (93)

Having rescued twenty-one members of the family, he will establish [them] in the town of the Lord: there they have fun with the huge enjoyments of that [city], as long as there are moon and stars. (94)

Together with [his] wife, kids and good servants [this] man is happy for an undecaying time in the town of Śiva, with flying chariots which fulfill all desires. (95)

Having made a *vidyāmaṇḍala*, be it round or squared, measuring two hands or more, with cow dung of good quality and water, (96)

Embellished on all sides with white and red powders, and others of different colours, with a white lotus-flower in the middle, adorned with a cover of good quality, (97)

Abundant in colourful flowers, furnished with lamps and unhusked barley-corns; the one who, having worshipped [it] in this way, would read the knowledge of Śiva with faith, (98)

From the beginning to the end, following the right sequence, everything uniformly, gradually, with the aim of helping all people [and] aiming at the accumulation of their own merits; (99)

And [the one who], once this [reading] is accomplished, would worship Śiva, knowledge, and the teacher [and,] after that, would prepare food for all the *śivayogins*; (100)

The one who would recite the Śaiva knowledge in this way, with devotion, and would pay for having [it] read [by a professional reciter], will obtain the fruit of a gift of knowledge. (101)

The person who would study even [only one] or half stanza of the knowledge of Śiva, [who] would read it, as well as meditate on it, would write [it] or would have [somebody] write [it] (102)

And would listen very concentrated and reflect upon its meaning, and who would have people listen to [it]: listen to the fruit of the merit of this person! (103)

One who studies half stanza of the knowledge of Śiva will obtain the same fruit as one who donates the earth filled with all jewels. (104)

One who will donate with devotion a box made of *śrīparṇī* wood, dug out, well fit [to contain a manuscript], as well as made of leather, (105)

To one who is versed in the knowledge of Śiva, with the purpose of teaching this [Śaiva knowledge], as well as [if he donates] a very smooth tablet for writing on, will obtain the fruit of a gift of knowledge. (106)

Once established for the longest time in the world of Rudra, he has fun with big auspicious flying chariots fulfilling all desires. (107)

Then, having reached the earth [again] after some time, he becomes a pious king, or rather a handsome, true Brahmin, well versed in the contents of all branches of knowledge. (108)

### IX. Worship of the manuscript and its preservation in a repository

The person in charge (*budhaḥ*, st. 2.113), who would commission the construction of a nice golden box, complete in all its parts, embellished with all jewels, provided with a cover, [which functions as] a shelter for the manuscript (*vidyākośa-samāśraya*), [made] of silver and copper, square-shaped, (109)

Or made of white copper, brass and iron, of wood, bamboo and so on; and, with new, red-coloured leather, (110)

Would polish inside and outside that new house in which knowledge abides (*vidyāvāsagṛha*), furnished with handles [made] with all [precious] stones, fastened by a strong thread; (111)

[Or who] would make a jewel box of knowledge (*vidyāratnakaraṇḍaka*), provided with a lock; having had [this] built in the proper manner, according to one's own wealth, (112)

Having purified with fragrant water the supreme house of the manuscript (*vidyā-kośaḡṛha*), having set up a wonderful tent provided with flowers inside; (113)

Having worshipped there the lion-throne of knowledge, according to procedure, he will place on this [throne] the abode of the manuscript (*vidyākośaḡṛha*) by proclaiming the day auspicious; (114)

And then he will besmear [it] with sandal, camphor, saffron and so on, [and] worship [it] with fresh flowers, once it has been provided inside with garments [and] incense; (115)

Then, accompanied by the sound of musical instruments, he should fill [the treasure-house of knowledge] with the treasure of knowledge (*vidyākośa*); [and] afterwards he should worship knowledge with abundant substances and, having made a circumambulation from left to right, the person in charge should, at the end, bow with all his members. (116)

Also for the treasure-house of knowledge there is a wonderful abode of knowledge (*vidyāyatana*): [this] should be very beautiful, pleasant, measuring eight hands; (117)

Made either of stones, bricks, clay or of fresh wood, furnished with door-pins, embellished with a garden [provided] with ramparts, (118)

Furnished with flags and banners, adorned with a ceiling of high quality, furnished with bells and chowries, resonating with the jingling of little bells; (119)

Completely besmeared with fragrances like sandal, aloe and so on; one should always perfume [it] with well fragrant incenses and with flowers. (120)

Having brought this [manuscript] there, [accompanied] by the sound of *tūryas* and by various auspicious prayers too, he will place [there] with devotion the jewel box of knowledge, (121)

And then he will worship the Śaiva knowledge with fragrances, flowers, and so on, like Śiva, continuously, at dawn, noon and sunset, with reverence. (122)

Afterwards he should feed all the assembled *śivayogins*, and then, having satisfied the poor, the blind, the miserable and so on, he should perform a ritual of reparation. (123)

The person who would build, in the way described above, a nice place for the knowledge of Śiva, he, freed from all sins, will take the fruit of a gift of knowledge. (124)

Having rescued twenty-one members of the family, surrounded by his wives, having obtained the superhuman power of the eight qualities, he will be honoured in the world of Śiva. (125)

The one who, having obtained knowledge there (*scil.* in the world of Śiva), would abandon the sensual pleasures, as if they were poison, he reaches the supreme liberation; [but] the one who still has attachments, he will again enjoy pleasures (*scil.* will be reborn). (126)

At the next emanation of the universe, he will be the only king on earth, endowed with all the qualities of lordship and well versed in the meaning of all knowledge. (127)

## **X. Building of a Śaiva hermitage**

The person who would have built, for those whose souls are pleased by the knowledge of Śiva, a very beautiful five- or three-storied complex, provided with a well-levelled platform, (128)

Furnished with inner apartments [and] a common room, and divided into regular parts according to [the rules of] architecture, surrounded by compound walls; (129)

The platform of this [building] [should have] a vertical extent of two hands, be provided with columns on the sides, be fully paved with baked bricks: this [constitutes] a nice, small ambulatory. (130)

In front of a nicely built terrace, in the Agni direction (southeast), a kitchen endowed with a chimney has to be built; in the East, a pillared pavilion for the *sattra*. (131)

In the Śiva direction (northeast) there must be a greenhouse of fragrant flowers, provided with cloths, and a treasury-house [has to be built] in the Kubera direction (north), and a store-room in the Vāyu direction (northwest); (132)

And in the Varuṇa direction (west) [there should be] a well, furnished with water and windows; a place with fuel, such as firewood and *kuśa* grass, and a [place] for weapons [should be built] in the Nirṛti direction (southwest). (133)

A nice guest-house, with beds, seats and sandals, endowed with water, fire, lamps and good servants, should be placed in the southern direction. (134)

One should embellish all the gateways with bunches of appropriately irrigated plantains, and flowers of five colors. (135)

Inside and outside the compound wall, for [an extension] of five hands, one should leave [a free area]; And outside of the ramparts one will plant, all around, (136)

A wonderful garden for the Śaiva hermitage, embellished with various flowers, endowed with all the good qualities of each season, furnished with various trees, (137)

Such as: *priyaṅgus*, *śiṛīṣas*, asok trees, *putrañjivakas* and *rañjakas*, *punnāgas*, *nāga* flowers and *bakulas*, *pāṭalas*, *bilvas*, *campakas*, (138)

White coral trees and *vijayas*, *jātis*, *tagaras* and *kubjakas*, with reeds (*bāṇa*), *āmṛata(ka)s* and *kuruṇṭakas*, [which are] golden, white and grouped in heaps, (139)

With oleanders and *karṇikāras*, of various colours [and] in great quantity, displayed according to the arrangement of the place, furnished with nice access pathways and watering basins, (140)

Provided with many sorts of trees, with water on every side, endowed with white-coloured water day-lotuses [and] with indigo-coloured night-lotuses, (141)

[And] with small structures covered with creepers, placed here and there, splendid for the bunches of plantain stems, pomegranates and so on. (142)

Having done this, outside this garden one should build a big compound wall, furnished with a door and a monumental gate (*gopura*), endowed with a moat channel. (143)

Beyond the third complex one should make a pillared pavilion for the teaching of knowledge, furnished with round windows and doors, beautiful. (144)

In the middle of the complex, a fifth [building] has to be made, i.e. a pinnacle-style building for Śiva, which is long six or eight hands, produced with wood, cloths and other materials. (145)

## **XI. Procedures for the installation**

There, according to rule, one should install Śiva, made of clay, wood, or stone, who is the author of all knowledge, omniscient, Lord of the Lakulas, (146)

Surrounded by pupils and pupils of pupils, with his hands raised in the act of teaching, seated in the lotus position, lord of the gods, a master whose speech is vivid (147)

Having in this way made a Śaiva hermitage, with devotion, according to one's wealth, one should then perform an installation of this, by means of worship and purification; (148)

In front of the monastery, having provided embellishments with the same kind of precious things prescribed for the gift of knowledge, having in sequence smeared Śiva five times with the five products of the cow, in the Śiva direction, (149)

One should bathe [it], provided with a bath-vest, with fragrant waters and so on; having carried it, accompanied by the sounds of *tūryas*, one should place it in a pillared pavilion with flowers. (150)

Then, after worshipping [him] with sandal, flowers and so on, one will perform the incubation [of the image in the temple]. Having recited the five *stotras*, one should then address Śiva [in this way]: (151)

'O God, today is the incubation, tomorrow your installation. Please, be present to bestow your grace on the devotees!' (152)

Having made the ablutions early in the morning [and] worshipped the deity again, one should let [the god] in. One should install [the god] on the altar with the five *pavitrās*, beginning from the foot. (153)



Then, [the icon] should always be in the temple of Śiva [surrounded] by very nice fragrances and so on, and one should worship Śiva with nice fragrances and flowers, without bathing [him]. (154)

The teacher, surrounded by his students, after bowing to this Lord should start teaching, with his face turned to the east or to the north, for the purpose of making the day auspicious, in front of Śiva. (155)

Then, the sponsor should worship himself the teacher with devotion, offering fees and various sorts of food and so on, as done previously. (156)

Afterwards, he should offer [this] place, fully equipped, to all *śivayogins*, having repeatedly bowed [to them]. (157)

## **XII. Merits of building a Śaiva hermitage**

Thus, the one who is the first to have a big, auspicious town of Śiva built, being freed from all evil, [this person] is celebrated in the world of Śiva. (158)

Together with thirty members of his clan, accompanied by his wives, together with sons, friends and so on, surrounded by his courtiers, (159)

With marvelous, innumerable big vehicles fulfilling all desires, like Śiva he has fun with [his] material enjoyments, endowed with powers like *aṇimā* and so on. (160)

Then, after a long time, through the power of the gift of knowledge, having practiced the *jñānayoga* he is liberated in this very place. (161)

The chief architect, [his] assistants, the trees, the bulls, the good workers, all go to the town of Rudra, and [also] those men who have been supervising [on the construction of the monastery], (162)

As well as those servants of the Śiva's sanctuary who receive a salary for this occupation: they too, once dead, go to Heaven, as a consequence of [their] service to Śiva. (163)

Once one has reached the condition of being the slave of Śiva, may they be men, women, or both, they also go to the big town of Rudra, by [sheer] connection with his name. (164)

The women of the Śiva's temple, donated [to it], purchased and entered [willingly], procured by violence [or] taken by force, have to be regarded as courtesans of Rudra. (165)

The woman who is born as a Rudra courtesan, she too, together with her offspring of sons and grandsons, once dead, goes to Heaven, on the sole authority of [her] mother. (166)

Those people who die within the border of the Śaiva sanctuary, they too go to the world of Śiva: so what about those who are attached to this [sanctuary]? (167)

The one who would make even a very small, extremely nice Śaiva hermitage that consists of two or one room, he too goes to the town of Śiva. (168)

After having well paved the ground in front of the Lord's sanctuary, there one should make a *maṇḍala*, well round, with cow-dung and water. (169)

Having accurately measured it with a thread, embellished with various paintings, abounding in colourful flowers, embellished by a lotus-flower in the middle, (170)

Having with [his] hand moved the water, furnished with lamps and barley-corns, after bowing with the forehead to the ground he should make offers to Śiva. (171)

The man who would in this way make a *śivamaṇḍala*, even only once, is magnified in the world of Śiva together with everything he desires. (172)

After a while, once he has come back to earth, he will become a glorious king, wise, handsome, opulent, [or] a good Brahman. (173)

Having made a *vidyāmaṇḍala* in the pillared pavilion for the teaching of knowledge, having there worshipped the Śaiva knowledge, one will then listen to its teaching. (174)

Having made a wonderful *gurumaṇḍala* according to a procedure that starts with a *śivamaṇḍala*, one is magnified in the world of Śiva; (175)

And shining is the knowledge of the one who, having made a triple *maṇḍala*, for Śiva, knowledge, and the teacher, listens to the Śaiva knowledge. (176)

The one who, according to this procedure, listens to and recites the Śaiva knowledge, having obtained supreme happiness, at the end of [his] material life will attain liberation (177)

### **XIII. Building of an infirmary**

Listen to the fruits resulting from the merits of one who would build an infirmary, frequented by great physicians, furnished with all resources! (178)

Since health is a means to accomplish Dharma, wealth, pleasures and liberation, therefore this set of four [human goals] will be donated through the gift of health. (179)

Having healed with effort even only one sick Brahmin, one earns a very big merit, [which is] endless [and] indestructible. (180)

The man who heals a *śivayogin* who is devoted to the *jñānayoga*, pacified [but] afflicted by sickness, will take the fruits of all the *yogas*. (181)

All the gods, [like] Brahmā and Viṣṇu, [are] kings, the diseases their subjects; diseases are big obstacles for the *yoga*, for that reason [they are obstacles] for the *yogin* [as well]. (182)

The great merit that one obtains making efforts in protecting the Brahmins, the Kṣatriyas, Vaiśyas, [and] Śūdras afflicted by ailments is not [obtainable even] by means of all the great sacrifices: (183)

Like even the gods do not perceive the end of the sky, in the same way one cannot find the end of the gift of health, o *muni*! (184)

A man, having reached the town of Śiva thanks to this great merit, has fun with manifold enjoyments, [like] flying chariots fulfilling all desires. (185)

Together with twenty-one generations, surrounded by his servants, he abides in the town of Śiva until the dissolution of the universe. (186)

Then, once the dissolution takes place, through the remainder of his *dharma* knowledge arises for him from the Rudras as a consequence of a deliberation [on it]. (187)

If, when [still] in the realm of transmigration, he was detached from knowledge [and made] stable in the meditation on Śiva, having abandoned his own material existence like a blade of grass, he will obtain the end of all sufferings; (188)

Freed from all sufferings, pure, abiding only in his own Self, omniscient and accomplished, he is defined as 'liberated'. (189)

Therefore, for the sake of enjoyment and emancipation, one should take care of a person who is affected by diseases, and especially the chief *yogin*, both in person and by means of money. (190)

The wise should not be afraid of the sick person, and he should always look at his impurities, wherever they originate from, like a teacher; in this way the Dharma proceeds. (191)

He who, thinking everyday that he has received a grace, reaches the end of the diseases, he has crossed the ocean of transmigration. (192)

#### **XIV. Praise of the gift of knowledge**

Thus this multiform gift of knowledge has been explained; it should be [practiced] according to this procedure for people of each and every *varṇa*. (193)

## 1.2 Sanskrit Text

atha vidyā vider dhātos tac ca jñānam śivātmakam |  
tasya dānam mahādānam sarvadānottamottamam || 1

adhyāpya yac chanaiḥ śiṣyān śivabhaktān prabodhayet |  
śivavidyānusāreṇa vidyādānam tad ucyate || 2

saṃskṛtaiḥ prākṛtair vākyaair yaḥ śiṣyasyānurūpataḥ |  
deśabhāṣādyupāyais ca bodhayet sa guruḥ smṛtaḥ || 3

yathā śivasya naivāntaḥ sampūrṇasya mahātmanaḥ |  
tathā vidyāpradānasya nāntaḥ sarvaguṇātmanaḥ || 4

śivāṣṭaguṇam aiśvaryaṃ tad vidyādānataḥ phalam |  
iha kīrtiḥ śrīyā brāhmī prajñā vṛddhir dhanam sukham || 5

yo 'suddham ātmanādhīya jñānam adhyāpayet param |  
sa yāti narakaṃ ghoram pāpīyaṃ jñānanāśakaḥ || 6

śivajñānasya kālena vinaṣṭasya pramādataḥ |  
ūnātirikṭtavarṇasya mūḍhair durlikhitasya ca || 7

pramādādhītapāṭhasya nāśitasyālpabuddhibhiḥ |  
jñānāvalepamānāndhair ācāryaiḥ śodhitasya ca || 8

vyarthaiḥ padair upetasya punaruktasya cārthataḥ |  
pūrvottaraviruddhasya svasiddhāntavirodhinaḥ || 9

chandasātivanaṣṭasya śabdārtharahitasya ca |  
ityevamādibhir doṣair upetasya kva cit kva cit || 10

yaḥ karoti punaḥ samyak saṃskāraṃ pūrvavad guruḥ |  
śivatantrārthavid dhīmān sa vidyāparameśvaraḥ || 11

na cāsyā puṇyamāhātmyaṃ vaktuṃ śakyaṃ hi kena cit |  
yathā śivas tathaivāyam asmin nityaṃ śivaḥ sthitaḥ || 12

vidyādānam pravakṣyāmi dhanināṃ pustakāśritam |  
likhyate diyate yena vidhinā tatphalam ca yat || 13

śivaṃ sampūjya vidhivat tadvidyāṃ pūjayet tataḥ |  
guruṃ ca śivavad bhaktyā tulyam etat trayam yataḥ || 14

yathā śivas tathā vidyā yathā vidyā tathā guruḥ |  
śivavidyāgurūṇāṃ hi pūjayā sadṛśaṃ phalam || 15

bhūmibhāge same rāmye sarvadoṣavivarjite |  
vidyāmaṇḍalakaṃ kṛtvā gandhagomayavārīṇā || 16

aṣṭahastaṃ tadardhaṃ vā vṛttaṃ vā caturasrakam |  
tanmadhye sitacūrṇena likhet padmaṃ suśobhanam || 17

tadbahir varṇakaiś citrair nānāśobhāṃ prakalpayet |  
pañcavarṇaiś ca kusumair yathāśobham alaṅkṛtam || 18

sitaṃ vitānaṃ citraṃ vā tadūrdhvam upakalpayet |  
muktājālāparikṣiptaṃ kiṅkinīravakānṇitam || 19

lambakaiḥ sūtradāmaiś ca muktāhāraiś ca kandukaiḥ |  
vicitrapuṣpasragdāmair ghaṇṭācāmarabhūṣitam || 20

citravastraparicchannaiś caturbhir daṇḍakair vṛtam |  
budbudair ardhačandraiś ca darpaṇādyupaśobhitam || 21

sitapadmamukhodgāraiś caturbhiḥ kalaśaiḥ śubhaiḥ |  
śobhitaṃ sitamṛtpātrair yavaśālyāṅkurodbhavaiḥ || 22

vidyāsimhāsaṇaṃ śrīman nāgadantādinirmitam |  
suvarṇaratnanicitraṃ dukūlāstaraṇānṇitam || 23

daṇḍāsaṇaṃ vā śrīmat tad dhemarātropaśobhitam |  
nāgendradantanicitraṃ raktacandanadārujam || 24

sthāpya puṣpagṛhasyānte gandhapuṣpaiḥ prapūjya ca |  
lekhyam ca likhitaṃ cātra vinyaset pustakadvayam || 25

rocanācandanādyaiś ca puṣpair dhūpaiś ca pūjayet |  
gṛhṭapradīpamālābhir bhakṣair vastraiś ca śobhanaiḥ || 26

turuṣkāgurukarpūraiḥ sitacandanakauśikaiḥ |  
dadyāt pañcavidhaṃ dhūpaṃ samutthāpya punaḥ punaḥ || 27

tataḥ pradakṣiṇaṃ kṛtvā namet sarvāṅgikaṃ budhaḥ |  
sampūjyaivaṃ śivajñānaṃ guruṃ sampūjayet tataḥ || 28

dvitiye puṣpagṛhake śrīmadāsanasaṁsthitaṁ |  
śivavat pūjayed bhaktyā śivajñānaprakāśakam || 29

tirdhā pradakṣiṇīkṛtya daṇḍavat praṇamet kṣitau |  
vijñāpayet samutthāya jānubhyāṁ dharaṇīgataḥ || 30

kṛtāñjalipuṭo bhūtvā praṇipatyā punar gurum |  
bhagavaṁs tvatprasādena śāstraṁ saṁcārayāmy aham |  
tatheti samanujñātaḥ śāstraṁ puṇyāham ācāret || 31

maṅgalais tūryaghoṣaiś ca kṛtasvastyaṇaḥ śuciḥ |  
snātaḥ śuklāmbaṛadharāḥ sragvī gandhādyaḥ kṛtaḥ || 32

hemāṅguliyaṇiś ca kaṭakābhyāṁ alaṅkṛtaḥ |  
likhet praṇamya deveśaṁ lekhakaḥ ślokapañcakam || 33

tato vividhabhākṣāṇnapānavyañjanakādibhiḥ |  
bhojayec ca gurum pūrvam vratiṇaḥ saddvijān api || 34

dīnāndhakṛpaṇānāthabālavṛddhakṛśāturān |  
mātāpitṛsuhṛdbandhu ante sarvāṁś ca dakṣayet || 35

kṣamāpya ca gurum paścād bhuñjīyād bhṛtyasaṁyutaḥ |  
dattvā gaṇabaliṁ rātrau brahmacārī niśi svāpet || 36

apare 'hani pūrvāhṇe vidyāmaṇḍalakaṁ budhaḥ |  
kṛtvā dviḥastamātraṁ tu nānāvārṇakaśobhitam || 37

yavāṅkuraśarāvādyaiś citrapuṣpair alaṅkṛtam |  
sadhūpaṁ dīpasamṣyuktaṁ vitānavitatāmbaram || 38

śarayantrāsanāśinaṁ tanmadhye pūjya pustakam |  
evaṁ likhet vācayed vā kṛtvā pūjāṁ dīne dīne || 39

caturasraiḥ samaśīrṣair nātisthūlair na vā kṛsaiḥ |  
sampūrṇāvayavaiḥ snigdhair nātivicchinnaśaṁhataiḥ || 40

mātrānusrāsaṁyogahrasvādīrghādīlakṣitaiḥ |  
nandināgarakair varṇair lekhayec chivapustakam || 41

sampūrṇe pūrvavidhinā punaḥ pūjāṁ prakalpayet |  
śivāgniguruvidyānāṁ sopavāsaḥ prayatnavān || 42

kalpayej jāgaram cātra vāditrair madhurasvanaiḥ |  
gītanṛtyair bahuvidhair ākhyānaiś ca śivātmakaiḥ || 43

vedaghoṣaiś ca vividhaiḥ prekṣaṇīyaiś ca śobhanaiḥ |  
krīḍāyantraprayogādyair ity evaṃ kṣapayen niśām || 44

śivavidyāvīmānaṃ ca kuryāt prātaḥ suśobhanam |  
pañcāṇḍakaṃ tribhaumaṃ ca dāruvaṃśādinirmitam |  
vicitravastrasaṃcchannaṃ sarvaśobhāsamanvitam || 45

vidyāsanasthaṃ tanmadhye śivajñānasya pustakam |  
hemaratnacitaṃ divyam athavā dantaśobhitam |  
vicitracitrayuktaṃ vā bahir utkīrṇakambikam || 46

pārśve carmasamāyuktaṃ dṛḍhasūtranibandhanam |  
sampūjya gandhapuṣpādyaiḥ purvoktavidhinā budhaḥ || 47

samutkṣipyānayed bhaktyā tadvimānaṃ śivāśramam |  
susthitaṃ rathamukhyena puruṣair vā balānvitaiḥ || 48

chattradhvajapatākādyair vitānaiś tūryanisvanaiḥ |  
maṅgalair vedaghoṣādyaiḥ sadhūpaiḥ kalaśaiḥ śubhaiḥ || 49

cāraṇair bandibhir vādyaiḥ strīsaṅgītaiḥ vibhūṣitaṃ |  
cārucāmarahastābhiś citraṇḍaiḥ sadarpaṇaiḥ || 50

mahatā janasaṅghena purataś ca mahīpatiḥ |  
dharmavṛddhaiḥ svayaṃ gacchet sarvaśobhāsamanvitāḥ || 51

athavā hastiyānasthaṃ kṛtvā pustakam ānayet |  
rājamārgeṇa mahatā nagarāntaḥ pradakṣiṇam || 52

sarvāyatanapūjāṃ ca svadhanaiḥ kārayen nṛpaḥ |  
daśadikṣu balim dadyān nagarasya samantataḥ || 53

mārge 'pi purato gacched balim dadyān niranantaram |  
gandhapuṣpākṣatonmiśram udakaṃ ca tadānugam || 54

gaccheyur purataḥ paścāt sarvāyatanavāsinaḥ |  
purataḥ śivavidyāyāḥ śivamantram anusmaret || 55

śuklāambaradharāḥ sarve bhaveyuḥ puravāsinaḥ |  
ucchrayeyuḥ patākāś ca janāś taddeśavāsinaḥ || 56



gr̥hadevāṃś ca sampūjya kār्याś cāpy utsavo gr̥he |  
brāhmaṇān bhojayeyuś ca gr̥heṣu gr̥hamedhinaḥ |  
annapānair janapadā yātrāṃ kuryuḥ śivāśrame || 57

acchedyās taravaḥ kār्याḥ sarvahiṃsāṃ nivārayet |  
bandhanasthās ca moktavā varjyāḥ krodhādiśatravaḥ |  
akālakaumudīṃ kuryād divasadvayam īśvare || 58

śivāyatanam āsādy vimānasthaṃ tam arpayet |  
puṇyāhajayaśabdaiś ca mahatā tumulena ca || 59

sthāne susaṃskṛte ramye śivasya purataḥ śanaiḥ |  
sthāpayitvā guror bhaktyā taṃ praṇamya nivedayet || 60

śāntyartham ekam adhyāyaṃ gobrāhmaṇamahībhr̥tām |  
rāṣṭrīyanagarāṇāṃ ca vācayed vācakottamaḥ || 61

chandolakṣaṇatattvajñāḥ satkavir madhurasvaraḥ |  
gāndharavid vidagdhaś ca śreṣṭhaḥ pustakavācakaḥ || 62

śāntitoyena rājānaṃ samutthāya gurus tataḥ |  
śirasy abhyukṣayed īṣat tatrasthaṃ ca janaṃ tataḥ || 63

avadhārya jagacchāntiṃ punar ante nṛpasya ca |  
ācāryabhojanaṃ cātra nṛpaḥ kuryāt sadakṣiṇaṃ || 64

svayam atraiva bhuñjīta sāntaḥpurapariṣhadaḥ |  
kār्या ca vividhā prekṣā bhuktavatsu janeṣu ca || 65

evaṃ kṛte mahāśāntir nṛpasya nagarasya ca |  
deśasya ca samastasya jāyate nātra saṃśayaḥ || 66

ītayaś ca praśāmyanti na ca mārī pravartate |  
śāmyanti sarvaghoraṇi praśamanti bhayāni ca || 67

unmūlyante grahāḥ sarve pranaśyanti ca śatravaḥ |  
upasargāḥ pralīyante na durbhikṣabhayaṃ bhavet || 68

vināyakāś ca naśyanti saubhāgyaṃ paramaṃ bhavet |  
rājyavṛddhiś ca vipulā nityaṃ ca vijayī nṛpaḥ || 69

vardhate putrapautraiś ca matir dharme ca vardhate |

vidyādānaprasādena nṛpasya ca janasya ca || 70

anena vidhinā rājā yaḥ śivajñānapustakam |  
dadyāt tadabhiyuktāya vidyādānaphalaṃ labhet || 71

yo vānyaḥ puruṣaḥ kaścic chraddhāvittasamanvitaḥ |  
kuryād vidhim imaṃ strī vā vidyādānaphalaṃ labhet || 72

daridraś cānusāreṇa vittaśāṭhyavivarjitaḥ |  
kṛtvā vidhim imaṃ bhaktyā vidyādānaphalaṃ labhet || 73

yasya yāvad bhaved vittaṃ sa tasyehānusārataḥ |  
aśāṭhyenācaret puṇyam āḍhyatulyaphalaṃ labhet || 74

yāvad akṣarasamkhyānaṃ śivajñānasya pustake |  
tāvat varṣasahasrāṇi dātā śivapure vaset || 75

daśa pūrvān samuddhṛtya daśa vaṃśyāś ca paścimān |  
mātāpitṛdharmapatnīḥ svarge sthāpya śivaṃ vrajet || 76

sāntaḥpuraparivāraḥ sarvabhṛtyasamanvitaḥ |  
rājā śivapuram gacched vidyādānaprabhāvataḥ || 77

vimānayānaiḥ śrīmadbhiḥ sarvakāmasamanvitaiḥ |  
manojavair asaṃkhyātaiḥ kṛdate kālam akṣayam || 78

paramāṣṭagaṇaiśvairyair upetaḥ sarvataḥ prabhuḥ |  
sarvajñaḥ paripūrṇātmā dvitīya iva śaṅkaraḥ || 79

yathāmarāṇāṃ sarveṣāṃ paramaḥ parameśvaraḥ |  
tathaiva sarvadānānāṃ vidyādānaṃ paraṃ smṛtam || 80

anenaiva vidhānena yaḥ śivajñānapustakam |  
kusumagrāhake sthāpya pūjayīta śivāśrame || 81

āśāḍhyāṃ pūrṇamāsyāṃ tu dipamālāvibodhanaiḥ |  
vaiśākhyāṃ cāpi sampūjya vidyādānaphalaṃ labhet || 82

yaḥ śrīmatpustakavaram ālekhyā vinivedayet |  
śivajñānābhiyuktāya tasya puṇyaphalaṃ śṛṇu || 83

yāvat tatpatrasamkhyānaṃ saṃcaye 'tīva śobhane |  
tāvad yugasahasrāṇi śivaloke mahīyate || 84

yat patrayantrasūtrādyam maṣibhājanalekhanī |  
śarayantrāsanābhyaṅgaśayyāsadbhaktavetanam || 85

ityevamādi yac cānyat tadartham upayujyate |  
yadvā tadvā mahat sūkṣmam vidhānena tu yad bhavet || 86

tad ekam api vidyāṅgam śraddhāvittānusārataḥ |  
nivedya sa mahābhogaiḥ śivaloke mahīyate || 87

pustakāstaranam dattvā sadvastram ca pramāṇataḥ |  
tadvāsanavitānam vā śivaloke mahīyate || 88

yāvat tadvastratantūnām parisaṃkhyā samantataḥ |  
tāvad yugasahasrāṇi mahābhogān avāpnuyāt || 89

śivajñānābhīyuktāya bhaktācchādam dadāti yaḥ |  
ā samāpter avicchinnam vidyādānaphalam labhet || 90

upānacchatrakaupīnaśayyāprāvaraṇāsanam |  
pādasnehāñjanābhyaṅgasnānabhojanabheṣajam || 91

yatimātropakaraṇam maṭhasammārjanāñjanam |  
dīpāgnitoyapuspādyaṃ śivapustakavācanam || 92

yaḥ kuryād etad akhilam śivajñānaratātmanām |  
pañcānām pañcavarṣāṇi vidyādānaphalam labhet || 93

trisaptakulam uttārya sthāpayed aiśvare pure |  
tatra tadvipulair bhogaiḥ kṛḍanty ācandratārakam || 94

kalatraputrasadbhṛtyair yuktaḥ śivapure naraḥ |  
akṣayam modate kālām vimānaiḥ sārvaśāntikāḥ || 95

vidyāmaṇḍalakam vṛttaṃ yadi vā caturasrakam |  
dvihastam adhikam vāpi kṛtvā sadgomayāmbhasā || 96

sitaraktādibhiś cūrṇaiḥ samantād upaśobhitam |  
sitapadmayutam madhye sadvitānavibhūṣitam || 97

vicitrakusumākīrṇam pradīpākṣatasamṃyutam |  
sampūjyaivaṃ śivajñānam śraddhayā vācayīta yaḥ || 98

ādyantataḥ kramāt sarvaṃ ekarūpaṃ śanaiḥ śanaiḥ |  
sarvalokopakārārtham ātmanaḥ puṇyavṛddhaye || 99

tatsamāptau śivaṃ vidyām ācāryaṃ ca prapūjayet |  
kalpayed bhojanaṃ paścāt sarveṣāṃ śivayoginām || 100

ya evaṃ bhaktitaḥ kuryāc chivajñānasya vācanam |  
mūlyena kārayed vāpi vidyādānaphalaṃ labhet || 101

api ślokaṃ tadarddham vā śivajñānasya yaḥ paṭhet |  
vācayec cintayed vāpi likhed vā lekhayīta vā || 102

śṛṇuyād ekacittaś ca tadarthaṃ ca vicārayet |  
janebhyaḥ śrāvayed yaś ca tasya puṇyaphalaṃ śṛṇu || 103

yaḥ pradadyāt mahiṃ pūrṇaṃ sarvaratnais tu yat phalam |  
ślokārdham śivajñānasya paṭhan tat phalam āpnuyāt || 104

yaḥ śrīparṇīsamudbhūtaṃ nimnakhātaṃ suśaṃcayam |  
dadyāt samputakaṃ bhaktyā carmaṇā vāpi nirmitam || 105

śivajñānābhīyuktāya tadadhyāpanahetunā |  
suślakṣṇaṃ phalakaṃ vāpi vidyādānaphalaṃ labhet || 106

mahāvīmānaiḥ śrīmadbhis sarvakāmasamanvitaiḥ |  
krīḍate paramaṃ kālāṃ rudraloke vyavasthitaḥ || 107

tataḥ kālāt kṣitiṃ prāpya rājā bhavati dhārmikaḥ |  
surūpaḥ sudvijo vāpi sarvavidyārthapāragah || 108

yaḥ sauvarṇaṃ suśaṃpūrṇaṃ sarvaratnopaśobhitam |  
sapidhānaṃ sumañjūṣaṃ vidyākośasamāśrayam |  
kārayed vāpi raupyeṇa tāmreṇa caturasrakam || 109

kāṃsyārakūṭalohair vā dāruvaṃśādinirmitam |  
tat kaṣāyānuraktena carmaṇābhinavena ca || 110

antar bahiś ca maṭhayed vidyāvāsagṛhaṃ navam |  
sarvāśmakaṭakopetaṃ dṛḍhasūtranibandhanam || 111

kuryāt tālakasaṃyuktaṃ vidyāratnakaraṇḍakam |  
evaṃ vittānusāreṇa kārayitvānurūpataḥ || 112

prakṣālya gandhatoyena vidyākośagṛhaṃ param |  
kṛtvā vastragṛhaṃ divyam antaḥpuṣpagṛhānvitam || 113

vidyāsimhāsanam tatra sampūjya vidhivad budhaḥ |  
tasmin puṇyāhaśabdena vidyākośagṛhaṃ nyaset || 114

tataś candanakarpūraiḥ kuṅkumādyaiḥ pralepayet |  
antarvastrayutam dhūpyam satpuṣpair abhipūjayet || 115

tato vāditranirghoṣair vidyākośeṇa pūrayet |  
tataḥ sampūjayed vidyām mahāvibhavavistaraiḥ |  
kṛtvā pradakṣiṇam cānte namet sarvāṅgikaṃ budhaḥ || 116

vidyākośagṛhasyāpi vidyāyatanam uttamam |  
bhavet suśobhanam ramyam aṣṭahastapramāṇataḥ || 117

śileṣṭakāmṛṇmayam vā saddārukṛtam eva vā |  
kapāṭārgalasamyuktaṃ prākārārāmaśobhitam || 118

patākādhvajasamyuktaṃ sadvitānavibhūṣitam |  
ghaṇṭācāmarasamyuktaṃ kiṅkiṇīravakānvitam || 119

candanāgarugandhādyair anuliptaṃ samantataḥ |  
nityam sugandhakair dhūpaiḥ puṣpaiś cāpy adhvīṣayet || 120

tatra taṃ tūryaghoseṇa maṅgalair vividhair api |  
ānīya sthāpayed bhaktyā vidyāratnakaraṇḍakam || 121

tataḥ sugandhapuṣpādyaiḥ śivavat pratipūjayet |  
śivavidyām sadākālam trisandhyam upacārataḥ || 122

tataḥ samāgatān sarvān bhojayec chivayogināḥ |  
dīnāndhakṛpaṇādyāṃś ca dākṣayitvā kṣamāpayet || 123

evam yaḥ śivavidyāyāḥ kuryād āyatanam śubham |  
sa muktaḥ pātakaiḥ sarvair vidyādānaphalam labhet || 124

kulaikaviṃsad uttārya sabhṛtyaparivāritāḥ |  
prāpyāṣṭaguṇam aiśvaryaṃ śivaloke mahīyate || 125

yas tatra jñānam āsādy viṣayān viṣavat tyajet |  
sa prāpnoti parām muktiṃ rāgi bhogān punar labhet || 126

sṛṣṭyantare punaḥ prāpte pṛthivyām ekarāṇ bhavet |  
sarvaiśvaryaguṇopetaḥ sarvajñānārthapāragaḥ || 127

yaḥ kārāya mahāramyaṃ suvedīsamsthitaṃ puram |  
pañcabhaumaṃ tribhaumaṃ vā śivajñātātmanām || 128

guhāpavarakair yuktaṃ maitrasthānasamanvitaṃ |  
vāstuvidyāvibhaktaṃ ca prākāraparivāritaṃ || 129

tasya vedī dvihastocā paryantastambhasaṃyutā |  
pakveṣṭakāparicchannā tat suramyabhramantakam || 130

suvīthyāḥ purataḥ kāryaṃ diśy āgneyyāṃ mahānasam |  
dhūmanirgamanopetaṃ pūrvataḥ satramaṇḍapam || 131

gandhapuṣpagṛhaṃ kāryam aiśānyāṃ paṭṭasaṃyutam |  
bhāṇḍāgāraṃ ca kauberyāṃ koṣṭhāgāraṃ ca vāyave || 132

udakāśrayaṃ ca vāruṇyāṃ vātāyanasamanvitaṃ | c.m.  
samitkuśendhanasthānam āyudhānām ca nairṛte || 133

abhyāgatālayaṃ ramyaṃ saśayyāsanapādukam |  
toyāgnidīpasadbhṛtyair yuktaṃ dakṣiṇato bhavet || 134

gṛhāntarāṇi sarvāṇi sajalaiḥ kadaliḡṛhaiḥ |  
pañcavarṇaiś ca kusumaiḥ śobhitāni prakalpayet || 135

prākārāntar bahir dadyāt pañcahastapramāṇataḥ |  
prākārāc ca bahiḥ kuryāt sarvadikṣu samantataḥ || 136

divyaṃ śivāśramārāmaṃ nānāpuṣpopaśobhitam |  
sarvartukaguṇopetaṃ nānāvṛkṣasamanvitaṃ || 137

priyaṅguśirīṣāśokaputrañjīvakarañjakaiḥ |  
punnāganāgabakulaiḥ pāṭalābilvacampakaiḥ || 138

śvetamandāravijayair jātītagarakubjakaiḥ |  
suvarṇaśvetayūthībhīr bāṇmṛātakuruṇṭakaiḥ || 139

karavīrakarṇikāir nānāvarṇair anekaśaḥ |  
sthānavinyāsaracitaiḥ sanmārgādhārasaṃyutaiḥ || 140

vṛkṣair bahuvidhair yuktaṃ digvidikṣu jalānvitaṃ |

sitaraktābjakumudair nīlaraktotpalair yutam || 141

latāvitānagṛhakaiḥ kvacit kvacid avasthitaiḥ |  
kadalistambhaṣaṇḍaiś ca dāḍimādyair virājitam || 142

iti kṛtvā bahiḥ tasya prākāraṃ kalpayet mahat |  
kapāṭagopuropetaṃ parikhāvaṃśasaṃyutam || 143

ṭṭīyāc ca purād ūrdhvaṃ vidyāvyaḥkhyānamaṇḍapam |  
gavākṣanirgamopetaṃ vicitraṃ parikalpayet || 144

purārddhaṃ pañcamam kāryam śivasya valabhigṛham |  
ṣaḍḍhastam aṣṭadīrgham vā dārupaṭṭādinirmitam || 145

tatra mṛddāruśailam vā sthāpayed vidhivac chivam |  
sarvavidyāvidhātāraṃ sarvajñaṃ lakuliśvaram || 146

vṛtam śiṣyapraśiṣyaiś ca vyākhyānodyatapāṇikam |  
padmāsanasthaṃ deveśam prasannavadanaṃ gurum || 147

evam śivāśramaṃ kṛtvā bhaktyā vittānusārataḥ |  
tatpratiṣṭhāṃ tataḥ kuryāt pūjāsaṃskāralakṣaṇām || 148

vidyādānoktavibhavaḥ śobhāṃ kṛtvā maṭhāgrataḥ |  
pañcabhiḥ pañcagavyena snāpyaiśānyām śivam kramāt || 149

snāpayed gandhatoyādyaiḥ snānavastreṇa saṃyutam |  
tūryaghoṣais tam āniya sthāpayet puṣpamaṇḍape || 150

tataś candanapuṣpādyaiḥ pūjayitvādhivāsayet |  
japtvā pañcavidhaṃ stotraṃ śivam vijñāpayet tataḥ || 151

adyādhivāsanam deva svaḥ pratiṣṭhāvidhiḥ tava |  
bhaktānām anukampāyai sāmṇidhyaṃ kartum arhasi || 152

prātaḥ snāpya punar devam pūjayitvā praveśayet |  
pavitraiḥ sthāpayed vedyām pādād ārabhya pañcabhiḥ || 153

tataḥ sugandhagandhādyair nityam bhāvyaṃ śivālaye |  
śivam ca pūjayet puṣpaiḥ snānavarjyam sugandhibhiḥ || 154

saśiṣyas taṃ praṇamyeśam gurur vyākhyāṃ pravartayet |  
prañmukhodañmukho vāpi puṇyāhārtham śivāgrataḥ || 155

tatas sampūjayed bhaktyā yajamānah svayaṃ gurum |  
dakṣiṇābhir vicitrābhir bhojanādyaiś ca pūrvavat || 156

nivedayet tataḥ sthānaṃ sarveṣāṃ śivayogināṃ |  
sarvopakaraṇopetaṃ praṇipatya punaḥ punaḥ || 157

evaṃ yaḥ kārayed ādyaḥ śrīmac chivapuraṃ mahat |  
sarvapāpavinirmuktaḥ śivaloke mahīyate || 158

sagotratriṃśakopetaḥ sabhṛtyaparivāritaḥ |  
putramitrādisaṃyuktaḥ sāntaḥpuraparicchadaḥ || 159

suvicitair mahāyānair asaṃkhyaiḥ sārvaśāntikāiḥ |  
śivavat kṛḍate bhogair aṇimādiguṇānvitaḥ || 160

tataḥ kālena mahatā vidyādānaprabhāvataḥ |  
jñānayogaṃ samāsādyā tatraiva parimucyate || 161

sthapatiḥ sthāpakā vṛkṣā balīvardhāḥ sukarmaṇaḥ |  
yānti rudrapuraṃ sarve tadadhyakṣāś ca ye narāḥ || 162

ye cāpi vṛttibhṛtakāḥ śivāyatanakarmaṇaḥ |  
te 'pi yānti mṛtāḥ svargaṃ śivakarmānubhāvataḥ || 163

śivadāsatvam āpannā naranārīnapuṃsakāḥ |  
te 'pi tannāmasaṃyogād yānti rudrapuraṃ mahat || 164

dattāḥ kṛtāḥ praviṣṭāś ca daṇḍotpannā balāhṛtāḥ |  
vijñeyā rudraṇikāḥ śivāyatanayoṣitaḥ || 165

yā rudraṇanikotpannā putrapautrādisaṃtatiḥ |  
sā 'pi yāti mṛtā svargaṃ mātūr evānubhāvataḥ || 166

śivāyatanaparyante mriyante ye 'pi jantavaḥ |  
te 'pi yānti śivaṃ lokaṃ kiṃ punas tatsamāśritāḥ || 167

atyalpam api yaḥ kuryād atiramyam śivāśramam |  
dvirekavasatīmātraṃ so 'pi yāti śivaṃ puram || 168

kṛtvā sukuṭṭimāṃ bhūmim īśvarāyatanāgrataḥ |  
tatra maṇḍalakaṃ kuryāt suvṛttaṃ gomayāmbhasā || 169



sūtreṇa sumitaṃ kṛtvā nānāvarṇakaśobhitam |  
vicitrakusumākīrṇaṃ madhye pañkajaśobhitam || 170

pradīpākṣatasamyuktam udakaṃ bhrāmya pāṇinā |  
mūrdhnā praṇāmya medinyāṃ śivāya vinivedayet || 171

yaḥ kuryāt sakṛd apy evaṃ śivamaṇḍalakaṃ naraḥ |  
sasarvakāmasamyuktaḥ śivaloke mahīyate || 172

kālāt punar ihāyātaḥ śrīmān arthapatir bhavet |  
jñānavān rūpavān bhogī supriyaḥ sudvijāḥ sukhī || 173

vidyāmaṇḍalakaṃ kṛtvā vidyāvvyākhyānamaṇḍape |  
tatrābhycarya śivajñānaṃ tadvyākhyāṃ śṛṇuyāt tataḥ || 174

śivamaṇḍalakādyaena vidhinātīvaśobhanam |  
gurumaṇḍalakaṃ kṛtvā śivaloke mahīyate || 175

śivavidyāgurūṇāṃ ca kṛtvā maṇḍalakatrayam |  
yaḥ śṛṇoti śivajñānaṃ tasya vidyā prasīdati || 176

anena vidhinā jñānaṃ yaḥ śṛṇoti pravakti ca |  
sa saṃprāpya śriyaṃ saukhyaṃ dehānte muktim āpnuyāt || 177

ārogyaśālāṃ yaḥ kuryāt mahāvaidyapuraskṛtām |  
sarvopakaraṇopetām tasya puṇyaphalaṃ śṛṇu || 178

dharmārthakāmamokṣāṇām ārogyaṃ sādhanam yataḥ |  
tasmād ārogyadānena dattaṃ syāt tac catuṣṭayam || 179

apy ekam ārtam vidvāṃśaṃ svasthikṛtya prayatnataḥ |  
prāpnoti sumahat puṇyam anantaṃ kṣayavarjitam || 180

jñānayogarataṃ śāntam rogārtam śivayoginam |  
yaḥ karoti naraḥ svastham sarvayogaphalaṃ labhet || 181

brahmā viṣṇuḥ surāḥ sarve vyādhayaḥ svajanā nṛpāḥ |  
yogasyaite mahāvighnā vyādhayas tena yoginām || 182

brahmakṣatraviśaḥ śūdrān rogārttān pālya yatnataḥ |  
yat puṇyam mahad āpnoti na tat sarvair mahāmakhaiḥ || 183

ākāśasya yathā nāntaḥ surair apy upalabhyate |

tadvad ārogyadānasya nāntaḥ samvidyate mune || 184

puṇyenānena mahatā gatvā śivapuram naraḥ |  
modate vividhair bhogair vimānaiḥ sārvaśāntikāiḥ || 185

ekaviṃśakulopetaḥ sabhṛtyaparivāritaḥ |  
āste śivapure tāvad yāvad ābhūtasamplavam || 186

tatas taddharmaśeṣeṇa samprāpte pralaye tadā |  
jñānam utpadyate tasya rudrebhyaḥ pravacārataḥ || 187

jñānād viraktaḥ saṃsāre śivadyānasamāśritaḥ |  
svadehaṃ tṛṇavat tyaktvā sarvaduḥkhāntam āpnuyāt || 188

samastaduḥkhanirmuktaḥ suddhaḥ svātmanyavasthitaḥ |  
sarvajñaḥ paripūrṇaś ca mukta ity abhidhīyate || 189

tasmād bhogāpavargārthaṃ rogārttaṃ samupācaret |  
viśeṣeṇa ca yogīndram ātmanā ca dhanena ca || 190

rogiṇo nodvijet prājñaḥ tanmalānāṃ ca sarvaśaḥ |  
sampaśyed guruvaṇ nityam evaṃ dharmāḥ pravartate || 191

yo 'nugrhitam ātmānaṃ manyamāno dine dine |  
upasarpati rogāntaṃ tīrṇaḥ tena bhavārṇavaḥ || 192

evam etad bahuvidhaṃ vidyādānaṃ prakīrtitam |  
sarveśāṃ eva varṇānāṃ vidhinānena tad bhavet || 193