attainable to me? Still, O lord, let not my body decay by consumption.

44. Pardon my faults. Remain benevolent to me always. When he had said thus Śiva spoke to him again.

Śiva said:—

45. O moon, let your digit decline day by day in one fortnight and increase steadily in another.

Sūta said:—

46. O brahmins, when this happened the delighted gods and the sages came there quickly.

47. After coming there they offered benedictory blessings to the moon. They joined their palms in reverence and bowed to Śiva. They prayed to him devotionally.

The gods said:—

48. O great god, O lord of gods, obeisance be to you. O Śiva, O lord, be stable here along with Umā.

Sūta said:—

49. Then the moon eulogised the lord with good devotion first in the Nirguṇa and then in the Saguṇa form.

50-51. Śiva was delighted with the gods. For increasing the glory and greatness of the region and the moon, Śiva stayed there in the name of Somesvāra. He became famous in the three worlds. O brahmins, by worship Śiva becomes the destroyer of ailments such as consumption, leprosy etc.

52. Blessed indeed and contented is he in whose name Śiva the lord of the worlds, himself stayed there sanctifying the entire world.

53. A pond was established there itself by all the gods. That was shared by Śiva and Brahmā together.

54. It is famous as the moon’s pond on the earth. It is destructive of sins. The man who takes bath there gets rid of sins here.

55. Incurable diseases like consumption are entirely eradicated if a person takes ablutions there for six months.

56. A pious man attains the fruit of circumambulating
the earth, if he circumambulates Prabhāsa. After death he is honoured in heaven by the gods.

57. On seeing this Somaliṅga a person is relieved of all sins. After enjoying the fruits as desired, he attains heaven after death.

58. He who makes pilgrimage to this place attains the fruits of whatever he might have had in view. There is no doubt about this.

59-60. Thus seeing the fruit of that high order, the sages and the gods joyously bowed to Śiva and took the moon now freed from wastage. Circumambulating and praising that holy centre they returned to their abodes. The moon resumed his former activity.

61. O great sages, thus the details of the origin of Someśa have been narrated to you. Someśvara has originated thus.

62. He who listens to this origin or narrates it to others attains all desires and becomes rid of all sins.

CHAPTER FIFTEEN

(The origin of the Second Mallikārjuna Jyotirlinga)

Sūta said:—

1. Hereafter I shall explain the origin of Mallikārjuna on hearing which the devotee becomes intelligent and rid of all sins.

2. The story of Kumāra has already been mentioned by me. I shall explain it again. It is divine and destructive of all sins.

3-4. When Kumāra, son of Śivā and the powerful enemy of Tāraka returned to Kailāsa, the celestial sage Nārada came there and told him all the news such as the marriage of Ganeśvara and corrupted his mind.
5. On hearing it, Kumāra bowed to his parents and went to the mountain Krauṇca though forbidden by his parents.

6. Due to separation from her son, Pārvatī was distressed. Then Śiva enlightened her.

7. O beloved, why are you distressed? O Pārvatī, do not be grieved. O beautiful lady, our son will certainly return. Let not your excessive grief overpower you.

8. When the distressed Pārvatī did not pay heed to his advice, the celestial sages were sent to Kārttikeya by Śiva.

9. The gods and the sages, accompanied by their attendants went there joyously to bring back Kumāra.

10. They went there and bowed to Kumāra, implored him in many ways and requested him humbly and respectfully.

11. Agitated by great pride Kumāra did not care for the importunities of the gods and sages, intermingled with Śiva’s behest.

12. Then they returned again to Śiva. After bowing to him and taking leave of him they returned to their abodes.

13. When he did not return, goddess Pārvatī felt severely the pangs of separation from her son. Śiva too was extremely miserable.

14. Grief-stricken and distressed following the conventions of the world, out of affection they went to the place where their son was.

15. Coming to know of the arrival of his parents, from the top of the mountain Kumāra went thirtysix kilometres further out of disregard for their love.

16. When he went further on the Krauṇca hill, Śiva and Pārvatī stayed behind assuming the fiery form.

17. Out of filial affection they used to visit Kumāra on the concluding day of every fortnight.

18. Śiva goes there on Amāvasyā day and Pārvatī on the Full Moon day.

19. From that day onwards that phallic image of Śiva born of Mallikārjuna became famous in the three worlds.

143. It is a part of Kailāsa on which the Mānasarovara is situated.
20. He who sees that phallic image becomes rid of all sins and attains all desires. There is no doubt about it.

21. His misery disappears. He obtains supreme happiness. He never suffers from the distress of rebirth in the mother’s womb.

22. There is no doubt that he obtains flourishing wealth, foodgrains, fame, health and the fruits of cherished desires.

23. Thus the second Jyotirlinga Mallika has been narrated. It is the bestower of happiness and the welfare to the world.

CHAPTER SIXTEEN

(The greatness of the Jyotirlinga Mahákāla)

The sages said:—

1. O Sūta, you know everything by Vyāsa’s favour. We are never satiated by hearing about the Jyotirlingas.

2. Hence O holy lord, be kind to us and narrate the third Jyotirlinga to us now.

Sūta said:—

3. O brahmins, if I remain in the company of you all, the glorious ones, I am blessed and contented. Blessed indeed is the association of saintly men.

4. Hence, considering it my good fortune, I shall narrate the sanctifying sin-destroying divine story. Please listen to this story respectfully.

5. There is a beautiful city Avanti yielding liberation to all souls. It is a favourite of Śiva, highly meritorious and sanctifying.

6. An excellent brahmin engrossed in the performance of auspicious rites lived there. He studied the Vedas and performed the Vedic rites.

144. The town Avanti is identical with Ujjayini, modern Ujjain.
7. The brahmin maintained sacrificial fires. He was the devotee of Śiva. Everyday he worshipped the idol of Śiva.

8. This brahmin Vedapriya was always interested in acquiring perfect knowledge. After securing the fruits of holy rites he attained the goal of the good.

9. O excellent sages, he had four sons like him. They were not inferior to their parents and they were ever engaged in the worship of Śiva.

10. The eldest was Devapriya The next was Priyamedhas. The third was Sukṛṭa and the fourth was Dharma-vāhin of good rites.

11. Thanks to the power of their merit, happiness increased on the earth even as the moon waxes incessantly in the bright half of the month.

12. Their good qualities too flourished delighting and pleasing all. That city was enveloped in the brahminical splendour.

13. O excellent brahmins, let the excellent event that happened in the meantime be heard. I shall narrate it in the manner I have heard.

14. There was a great Asura Dūṣaṇa on the Ratnamāla hill. He was very powerful. He was the king of the Daityas incessantly engaged in hating virtue and virtuous rites.

15. Thanks to the grant of boons by Brahmā he considered the whole universe insignificant. The gods were defeated by him and ousted from their places and positions.

16. Vedic rites and rites according to Smṛtis all over the earth were smothered by that wicked fellow like rabbits by a lion.

17. Whatever Vedic rites were there in the shrines and holy centres were stopped by him. Dharma was exiled to a distant place.

18. "There is a beautiful city Avanti." Thinking that what the Asura did, hear.

19. Accompanied by a vast army, the great Asura

145. Not identified. Its identification with Ratnagiri in the south Marāṭhā region is doubtful.
Dūṣaṇa went there desiring to harm the brahmins staying in the city.

20. After reaching the place, that great knave, that hater of brahmins called four hefty Daityas to him and said these words.

The Daitya said:—

21. Why don’t the wicked brahmins do as I say? All these, engaged in Vedic rites and rituals are worthy of being punished by me.

22. O excellent Daityas, the gods and the kings in the world have been defeated by me. Why should not the brahmins be kept in my control?

23. If they wish to live happily let them abandon the rites of Śiva and the rituals of the Vedas.

24. Otherwise it is doubtful that they will continue to live. I have said this truthfully. Hence, do that unhesitatingly.

Śūta said:—

25. On hearing this and receiving the instruction the four Daityas besieged the four quarters of the city like the fires of dissolution.

26. On coming to know of the intent of the Daityas, the brahmins were not at all distressed because they were engaged in meditating on Śiva.

27. Resorting to courage, the brahmins did not move even a line’s breadth from meditation. With Śiva to help who can remain in distress?

28. In the meantime, the whole of that auspicious city was overrun by them. The people were harassed and they rushed against the brahmins.

The people said:—

29. O holy lords, what shall be done? The wicked Asuras have come. People are tortured. They have come very near.

Śūta said:—

30. On hearing their words, the brahmins, the sons of
Vedapriya, placing their faith in Śiva for ever, spoke to them.

The Brahmins said:—

31. Listen, we do not have an army to frighten the wicked Asuras. We do not have weapons to drive them back.

32. The general dishonour and insult reflects on him who supports us. Moreover, what can happen to Śiva who is omnipotent?

33. Let lord Śiva protect us from the terror of the Asuras. Except Śiva, favourably disposed to his devotees there is no other refuge.

Sūta said:—

34-35. Emboldened thus they performed the worship of Śiva’s earthen idol. They sat firmly engaged in meditation. On seeing them thus the mighty Dūṣāṇa shouted “Let them be killed. Let them be bound.” But the brahmins, the sons of Vedapriya engrossed in meditation on Śiva did not hear the shouts.

36. When the wicked Daitya desired to kill the brahmins, the spot near the Pārthiva idol caved in with a loud report.

37. From the chasm thus created, Śiva rose up assuming a hideous form. He became famous as Mahākāla, the slayer of the wicked and the goal of the good.

38. “I am Mahākāla (the great god of death) risen up against the wicked like you. O sinful one, go away, leave the presence of these brahmins.”

39. After saying this Śiva reduced Dūṣāṇa and his army, to ashes immediately with a mere sound of Hum.

40. Dūṣāṇa and a portion of his army too were killed by Śiva the great soul. A part of the army fled.

41. Just as darkness is dispelled on seeing the sun, so also that army was destroyed on seeing Śiva.

42. Divine drums were sounded. Shower of flowers fell. Viṣṇu, Brahmā and other gods came there.

43. After bowing to the benefactor of the worlds, the
bramhins joined their palms in reverence and eulogised him with different hymns

44. After consoling the bramhins the delighted Śiva asked the Brahmins to choose the boon they wished to have.

45. On hearing it, the devout bramhins with palms joined in reverence and heads bent down bowed to Śiva and said.

*The bramhins said:*—

46. O lord, the chastiser of the wicked, O Śiva, grant us liberation from the ocean of worldly existence. O Śiva.

47. O Śiva, you shall stay here itself for the protection of the people. O lord Śiva, save those who see you.

*Siva said:*—

48. Requested thus, Śiva remained in that auspicious chasm for the protection of his devotees after granting them the goal of the good.

49. The bramhins attained salvation. The supporting base of Śiva in the form of Linga extended to 3 kilometres in each of the four directions.

50. O bramhins, Śiva became famous as Mahākālesvara. On seeing this image no one will have misery even in dreams.

51. A man worshipping this image with a cherished desire in his mind will attain the same here and salvation hereafter.

52. O great ones with good rites, the origin and the greatness of Mahākāla has thus been narrated to you. What else do you wish to hear?
CHAPTER SEVENTEEN

(The greatness of Jyotirlinga Mahâkâla)

The sages said:—

1. O most intelligent one, please mention again the greatness of the Jyotirlinga Mahâkâla, the protector of his devotees.

Sûta said:—

2. O brâhmans, listen with interest to the devotion enhancing greatness of Mahâkâla, the protector of the devotees.

3. In Ujjayini there was a king Candrasena, a devotee of Śiva, who had conquered his sense-organs and who knew the principles of all Śâstras.

4. O brâhmans, the Gaṇa Maṇibhadra, honoured by the people, the chief of the Gaṇas of Śiva, was a friend of that king.

5. Once the liberal-minded Gaṇa-chief Maṇibhadra, gave him the great jewel Cintâmaṇî, out of pleasure.

6. The jewel was as brilliant as the sun. It shone like Kaustubha. It blessed auspiciously when meditated upon, heard of or sighted.

7. Any thing made of bell-metal, copper, tin or stone touched with its brilliant surface turned into gold.

8. Wearing that gem round his neck the king Candrasena, dependent on Śiva shone well like the sun in the midst of gods.

9. On hearing that the excellent king Candrasena had the Cintâmaṇî round his neck, the kings on the earth were agitated in their hearts due to greed.

10. The kings ignorantly trying to rival with him, begged of Candrasena, that jewel secured from the god. They used various means to get the jewel.

11. O brâhmans, the importunity of the kings was rendered futile by Candrasena, a staunch devotee of Śiva.

12. Disappointed and offended thus by him the kings of all the lands became wrathful against him.

13. Then the kings fully equipped with the four
types of armies attempted to conquer Candrasena in the battle.

14. They joined together, consulted and conspired with one another. With a vast army they laid siege to the four main gates of Ujjayini.

15. On seeing his city thus attacked by the kings, the king Candrasena sought refuge in Mahākāleśvara.

16. Without doubts and hesitations, without taking in any food that king of steady resolve worshipped Mahākāla day and night without turning his mind to anything else.

17. Then the lord Śiva, delighted in his mind, concocted a means in order to save him. Listen to that with attention.

18. O brahmmins, at that very time a certain cowherdess roaming here and there in that excellent city accompanied by her child came near Mahākāla.

19. She had lost her husband. She carried her babe five years old. With great devotion she watched the Mahākāla worship performed by the monarch.

20. After witnessing the wonderful Śiva-worship performed by him and bowing down she returned to her camp.

21. The son of that cowherdess who had watched everything out of curiosity, thought of performing Śiva's worship similarly.

22-23. He brought a fine pebble from somewhere and considered it his Śivalinga. He placed it in a vacant place not far from his camp. Various articles were conceived by him as sweet scents, ornaments, cloth, incense, lamp, rice grains and foodgrains in the course of his worship.

24. Worshipping again and again with delightful leaves and flowers he danced in various ways and made obeisance again and again.

25. As his mind was engrossed in the worship of Śiva the cowherdess, his mother called him to take his meals.

26. When the son engrossed in the worship did not like to take meals though called many times, the mother went there.

146. A complete army consists of elephants, chariots, cavalry and infantry.
27. On seeing him seated in front of Śiva with eyes closed she angrily caught hold of his hand, dragged him and beat him.

28. When the son did not come away even after being dragged and struck she threw the image far off and spoiled his worship.

29. Rebuking her son who was lamenting piteously the infuriated cowherdess entered her house again.

30. On seeing his worship spoilt by his mother, the boy fell down and lamented, “O lord, O lord.”

31. In his excessive grief he became unconscious suddenly. Regaining consciousness after a while he opened his eyes.

32. Immediately the camp became a beautiful temple of Mahākāla. Thanks to the blessings of Śiva, that child saw all these.

33. The doorway was made of gold. There were excellent festoons at the doorstep. The temple had a shining dais set with costly and pure blue diamonds.

34. The temple was equipped with many golden pot-like domes, shining jewel-bedecked columns and the floor-paved with crystal bricks.

35. In the midst, the cowherd’s son saw a jewel-bedecked līnga of Śiva, the storehouse of mercy, along with the articles he used for worshipping.

36. On seeing these, the boy was much surprised in his mind. He got up immediately. It seemed as if he was immersed in the ocean of great bliss.

37. He eulogised and bowed to Śiva again and again. When the sun set the boy came out of the Śiva temple.

38. Then he saw his own camp as beautiful as the city of Indra. It had been suddenly transformed into one of gold, of variegated nature and shining much.

39. He entered the house equipped with everything brilliant and glittering in the night. Jewels and gold pieces were scattered everywhere. He was joyous.

40. There he saw his mother sleeping. She was like a celestial lady with all divine characteristics. Her limbs shone and glittered with ornamental jewelry.

41. O brahmmins, then that son, the special object of
Śiva's blessings, excited due to happiness awakened his mother immediately.

42. Getting up and seeing everything unprecedentedly wonderful, she was as it were immersed in great bliss. She embraced her son.

43. Hearing everything of the benign favour of the lord of Pārvatī from her son she sent word of it to the monarch who was worshipping Śiva constantly.

44. The king who had concluded the observance of rites during the night came there immediately and saw the refugence of the cowherd's son in propitiating Śiva.

45. On seeing everything in the company of his ministers and chief priest the king was immersed in the ocean of great bliss and emboldened.

46. Shedding tears of love and repeating the names of Śiva with pleasure, the king Candrasena embraced the boy.

47. O brahmmins, there was a great and wonderful jubilation. Excited with happiness they sang the glorious songs of lord Śiva.

48. On account of this wonderful event, this manifestation of the greatness of Śiva and the flutter in the midst of the citizens, the night elapsed as though it was only a moment.

49. The kings who had besieged the city for an attack heard of this event in the morning through their spies.

50. Extremely surprised on hearing it the kings who had come there met together and consulted one another.

The kings said:—

51. This king Candrasena is a devotee of Śiva and hence invincible. The king of Ujjayinī, the city of Mahākāla, is never distressed.

52. The king Candrasena is a great devotee of Śiva inasmuch as even children in his city observe Śiva's rites.

53. Certainly Śiva will be furious if we offend him. We will be doomed if Śiva is furious.

54. Hence we shall make an alliance with him. In that case lord Śiva will be compassionate to us.
Sūta said:—

55. Thus deciding, the kings abandoned their enmity. They regained purity of mind. They were pleased. They abandoned their weapons and missiles.

56. Permitted and encouraged by Candrasena they entered Ujjayini, the beautiful city of Mahākāla and worshipped him.

57. Then they went to the house of the cowherdess. They praised her good fortune with divine blessings.

58. They were welcomed and honoured by Candrasena there. Seated on a very worthy seat they congratulated him and were surprised.

59. Seeing the shrine of Śiva and the Śiva-Linga that rose up, thanks to the power of the son of the cowherdess they fixed their mind in Śiva.

60. The delighted kings, sought the sympathy of Śiva and presented several valuable things to the cowherd boy.

61. The kings made him the chieftain of cowherds in all their different lands.

62. In the meantime Hanumat, the brilliant lord of monkeys, worshipped by the gods manifested himself there.

63. The kings were bewildered at his arrival. They rose up in reverence and made obeisance to him perfectly humble in their devotion.

64. Worshipped by them and seated in their midst the lord of monkeys embraced the cowherd boy and glanced at the kings and said.

Hanumat said:—

65. Weal unto ye all, O kings and all the souls here, listen. Except Śiva there is no other goal to human beings.

66. This cowherd boy fortunately saw the worship of Śiva. Without the use of mantras he worshipped Śiva and attained happiness.

67. This boy, the most excellent devotee of Śiva, the enhancer of the glory of cowherds, shall enjoy all pleasures here and attain salvation hereafter.

68. In his race, in the eighth generation, there will be a famous cowherd Nanda. Viṣṇu himself will be born as his son, Kṛṣṇa.
69. Henceforth this cowherd boy will attain glory all over the world in the name of Śrikara.

Sūta said:—

70. After saying this, the son of Añjanā¹⁴⁷ the lord of monkeys in the form of Śiva mercifully glanced at the kings and Candrasena.

71. He then initiated the intelligent cowherd child Śrikara with pleasure in the rites of Śiva pleasing to the lord.

72. O brahmans even as all of them were glancing at Candrasena and Śrikara, the delighted Hanūmat vanished there itself.

73. The delighted kings who were duly honoured took leave of Candrasena and returned the way they had come.

74. The brilliant Śrikara, initiated by Hanūmat, propitiated Śiva along with brahmans well-versed in sacred rites.

75. The king Candrasena and Śrikara, the cowherd boy, worshipped Mahākāla with great devotion and pleasure.

76. In due course, Śrikara and Candrasena propitiating Mahākāla attained the great region of lord Śiva.

77. Such is the phallic form of Śiva Mahākāla, the goal of the good, the slayer of the wicked in every respect who is favourably disposed towards his devotees.

78. Thus the great secret, the sanctifying narrative that bestows all happiness, conducive to heaven and enhancing devotion to Śiva has been narrated to you.

¹⁴⁷. Añjanā, mother of Hanūmat, was the daughter of Kuṇjara and wife of Kesarin. Once she was seated on the summit of a mountain, her garment was slightly displaced and the god of wind being enamoured of her beauty assumed a visible form and asked her to yield to his desires. She requested him not to violate her chastity to which he consented. But since he fixed his desire on her she conceived a son who was named Hanūmat.
CHAPTER EIGHTEEN
(The greatness of the Jyotirlinga Omkāreaswara)

The sage said:—
1. O Śūta, O fortunate Śūta, a wonderful story has been narrated of Mahākāla, the phallic image of Śiva that protects his devotees.
2. O foremost of the wise, please describe the fourth Jyotirlinga of the great lord, the destroyer of all sins, in Omkāra.

Śūta said:—
3. O brahmins, O great sages, I shall describe to you with pleasure how the phallic image of lord Śiva named Paramesṭa manifested from Omkāra. Let it be heard.
4. Once, the holy sage Nārada served with great devotion the phallic form of Śiva named Gokarna after going there.
5. From there the excellent sage came to Vindhya, the lord of mountains. He was duly worshipped by the mountain with great honour.
6. “Every thing is present in me. I am not deficient in anything.” It was with this obsession that he sat in front of Nārada.
7. On knowing his arrogance, Nārada the dispeller of pride heaved a sigh and stayed there. On hearing that Vindhya spoke again.

Vindhya said:—
8. “What deficiency do you observe in me that you heave this deep breath?” On hearing these words, the great sage Nārada spoke again.

Nārada said:—
9. Everything is present in you. But Meru is loftier. He is classified among gods. But you, never.

148. It is one of the seven kula-parvatas. It forms the dividing line between the north and the south. It is the source of Narmadā, Sarasā and other rivers. Various legends are associated with its name.
Sūta said:—

10. After saying this Nārada left the place and went in the manner he had come. Vindhya was distressed. "O fie upon my life", he exclaimed.

11. "I shall propitiate Śiva, the lord of the universe and perform penance." Deciding thus in his mind he sought refuge in Śiva.

12. With great pleasure he went to the place where Ormkāra himself was present. There he made an earthen idol of Śiva.

13. Continuously for six months he propitiated Śiva. Engaged in meditation on Śiva he never moved from the place of penance.

14. On seeing the penance of Vindhya, Śiva, the delighted consort of Pārvatī, revealed to him his real form inaccessible even to the Yogins.

15. Delightedly he said—"Tell me what you wish in your mind. I am delighted with your penance. I fulfil the desires of my devotees."

Vindhya said:—

16. O lord of gods, if you are delighted, give me such intellect as I may achieve my object. O Śiva, you are always favourably disposed towards your devotees.

Sūta said:—

17. On hearing that, lord Śiva thought within himself—"This Vindhya of deluded intellect desires for a boon capable of harassing others.

18. What shall I do? I shall grant him that boor which being auspicious for him may not harass others?"

Sūta said:—

19. Still Śiva granted him that excellent boon "O Vindhya, king of mountains, do as you please."

20. At this time the gods and the sages worshipped Śiva and said—"You must stay here."

21. On hearing the words of the gods, the delighted lord Śiva did so with pleasure for the happiness of the worlds.
22. Tha phallus image of Śiva known as Omkāra is twofold. In the Pranava, Sadāśiva came to be known as Omkāra.

23. What is born of the earthen idol became Parameshvara. Both of them yield the desires of the devotees. O brahmins, they yield worldly pleasures and salvation.

24. The gods and the sages performed his worship then. After propitiating the bull-banneered deity they attained many boons.

25. O brahmins, the gods returned to their abodes. Vindhya was much delighted. He realised his object and eschewed his despair.

26. He who worships Śiva in this manner will not stay in the mother’s womb. He will obtain all the fruits desired. There is no doubt in this.

27. Thus I have narrated to you the fruit of worshipping Omkāra. Hereafter I shall mention the glory of Kedāra, the excellent phallic form of Śiva.

CHAPTER NINETEEN

(The greatness of the Jyotirlinga Kedaresvara)

Śaka said:—

1. O brahmins, the incarnations of Viṣṇu—Nara and Nārāyaṇa performed their penance in the Bhārata Khaṇḍa in the hermitage of Badarikāśrama.  

2. Requested by them for their worship, Śiva, being subservient to the devotees comes every day to that earthen phallic image of Śiva.

3. A long time elapsed while these two incarnations of Viṣṇu, the spiritual sons of Śiva, performed the worship of Śiva.

4. On one occasion the delighted Śiva told them—“I am delighted. Choose your boon from me.”

149. It is the peak of the main Himalaya range in Garhwal. It has the temple of Nara Nārāyana and is a sacred place of pilgrimage. For details see GEAMI.
5. When he said this, Nara and Nārāyana spoke these words keeping in mind the welfare of the world.

*Nara and Nārāyana said:—*

6. O lord of gods, if you are delighted, if the boon is to be granted by you, O Śiva, stay here in your own form and accept the devotion of your devotees.

*Sūta said:—*

7. Thus requested, lord Śiva himself stayed in Kedāra on the Himavat in the form of Jyotirlinga.

8. He was worshipped by them for helping the worlds and for appearing in the presence of the devotees. He destroys their miseries and terrors.

9. Then Śiva himself stayed there in the name of Kedāreshvara. By his sight and worship he bestows the desires of the devotees.

10. The gods and the sages of yore worship here. They get the fruit of their desire from the delighted lord Śiva.

11. Since the residents of Badarikāśrama derive their desires every day by worshipping him, he is called the bestower of the desires of his devotees ever.

12. From that day onwards, if anyone worships Kedāreshvara with devotion he will not suffer distress even in dreams.

13. It was he who on seeing Pāṇḍavas assumed the form of a buffalo, having recourse to his magical skill and began to run away.

14. When he was caught by the Pāṇḍavas he stood with his face bent down. They held his tail and implored him again and again.

15. He remained in that form in the name of Bhaktauvarsala. His head portion went and remained fixed in the city of Nayapāla. The lord stood in that form there.

16. He asked them to worship him in that trunkless form. Worshipped by them, Śiva remained there and granted boons.

17. The Pāṇḍavas went away with joy after worship-

---

150. See P. 235 note.
ping him. After obtaining what they desired in their minds, they were rid of all their miseries.

18. There in the shrine of Kedāra, Śiva is directly worshipped by the Indian people.

19-20. He who makes a gift of a ring or a bracelet after going there becomes a beloved of Śiva. He comes very near the form of Śiva. He is endowed with the form of Śiva. On seeing that form of Śiva, a person gets rid of sins. By going to Badarī forest he becomes a living liberated soul.

21. On seeing the forms of Nara, Nārāyaṇa and Kedāreśvara, undoubtedly he can achieve liberation.

22. The devotees of Kedāreśa who die on the way are released from rebirth. No doubt need be entertained in this respect.

23. Going there, with pleasure, worshipping Kedāreśa and drinking the water there a person is released from re-birth.

24. O brahmīns, in this Bhārata country people should worship with devotion Nara-Nārayaneśvara and Kedāreśa.

25. Although he is the lord of the universe still he is particularly the lord of Bharata. There is no doubt that Śiva Kedāra is the bestower of all desires.

26. O excellent sages, I have narrated to you what you have asked for. On hearing this narrative the sins disappear at once. No doubt need be entertained in this regard.

CHAPTER TWENTY

(The greatness of the Jyotirliṅga—Bhimeśvara and the havoc perpetrated by Dhīmāsura)

Sūta said:—

1. Hereafter I shall explain the greatness of Bhimeśvara on hearing which alone a man obtains all desires.
2. With a desire to bless the worlds Śiva himself, the receptacle of welfare and happiness, took his incarnation in Kāmarūpa.\textsuperscript{151}

3. O great sages, I shall tell you why Śiva, the benefactor of the people, took the incarnation. Please listen with respect.

4. O brahmins, formerly there was a Rākṣasa of great virility named Bhīma who harassed all living beings and who spoiled virtuous rites always.

5. This powerful demon was born of Karkaṭi from Kumbhakarna. He took up residence on the Sahya\textsuperscript{152} mountain along with his mother.

6. When Kumbhakarna, the terror of the worlds, was killed by Rāma, the ogress remained on the Sahya alone in the company of her son.

7. O brahmins, once Bhīma, the wicked tormentor of the worlds, of terrible exploits, while yet a boy asked his mother Karkaṭi.

\textit{Bhima said:—}

8. O mother, who is my father? Where is he? How is it that you are living alone? I wish to know everything. Please tell me the truth.

\textit{Sūta said:—}

9. Asked thus by her son the defiled ogress spoke to her son. Listen, I shall tell you.

\textit{Karkaṭi said:—}

10. Your father was Kumbhakarna the younger brother of Rāvana. That powerful demon was killed by Rāma along with his brother.

11. Once that powerful demon Kumbhakarna had been here. He caught me forcefully and enjoyed me.

12. That powerful demon left me here itself and re-

\textsuperscript{151} It is identical with the Gauhati region of Assam. It is a sacred Mahāpītha associated with Śakti.

\textsuperscript{152} It stands in the northern position of the Western Ghats excluding the Travancore hills. It is the source of Kāveri, Kṛṣū, Nirvindhya and other rivers.
Kośirudrasanhitā

turned to Laṅkā. That Laṅkā was not visited by me. I have been staying here alone.

13. My father was Karkaṭa and my mother Puṣkasi. My husband Virādha was killed by Rāma.

14. When my husband was killed I stayed with my parents. My parents are dead now, reduced to ashes by a certain sage.

15. When they had been there for food, the infuriated disciple of Agastya, the noble Sutiksṇa of good penance reduced them to ashes.

16. That was why I happened to be alone on this mountain, miserable and helpless.

17. It was during this period that Kumbhakarṇa the younger brother of Rāvaṇa came here and had his sexual intercourse with me. He left me alone and went away.

18. You were born after that. You have great strength and exploit. Depending on you I spend my days here.

Sūta said:—

19. On hearing this, Bhima of terrible exploits was angry and thought "What am I to do against Viṣṇu?"

20. My father was killed by him and so my grand parents. Virādha too was killed by him. Many miseries have been inflicted on us.

21. If I am the true son of my mother I shall surely harass Viṣṇu. Thinking thus Bhima went to perform a great penance.

22. With Brahmā as the goal of his meditation he performed a great penance for a thousand years.

23. He kept his arms lifted up; he stood on a single foot. He fixed his vision at the sun. Bhima the son of Kumbhakarṇa remained like this.

24. A terrible fiery splendour arose from his head. Scorched by it the gods sought refuge in Brahmā.

25. The gods including Indra bowed to Brahmā with devotion and eulogised him with different hymns. They mentioned their miserable plight to him.

The gods said:—

26. O Brahmā, the fiery splendour of the demon has
risen to harass the worlds. O Brahmā, grant the boon to this wicked Rākṣasa.

27. If not, we shall be scorched by his terrible fiery splendour and court ruin. Hence grant him his prayer.

Sūta said:—

28. On hearing their words, Brahmā the grandfather of the universe went there to grant him the boon and spoke thus.

Brahmā said:—

29. "I am delighted with you. Mention the boon you desire in your mind." On hearing the words of Brahmā the Rākṣasa said.

Brahmā said:—

30. O lord of gods, if you are delighted, if a boon is to be granted by you, O Lotus-seated one, grant me un-equalled strength.

Sūta said:—

31. After saying this, the Rākṣasa made obeisance to Brahmā. After granting him the boon, Brahmā returned to his abode.

32. The Rākṣasa Bhima who acquired great strength from Brahmā returned to his house puffed up with pride. After bowing to his mother he said.

Brahmā said:—

33. O mother, observe my strength. I shall work up a havoc among the gods including their chief Indra and also Viṣṇu who goes to help them.

34. After saying this, Bhima of terrible exploit conquered the gods including Indra at the outset and ousted them from their respective positions.

35. Then in a battle he conquered Viṣṇu respected even by the gods. Then joyously the Rākṣasa began to conquer the earth.

36. At first he went to conquer Sudakṣiṇa, the king of Kāmarūpa. Then he fought a terrible battle with him.

37. Thanks to the powers of Brahmā and that of the
boon, the Asura Bhima conquered that great king though he was a great hero and had the support of Śiva.

38. After conquering the lord of Kāmarūpa, Bhima of terrible exploit bound him and struck him.

39. O brahmins, all that belonged to that king who was a servant of Śiva, including his kingdom and its adjuncts was seized by that wicked Bhima.

40. The virtuous king, fond of sacred rites, a favourite of Śiva, was bound with fetters and imprisoned in an isolated cell.

41. There the captive monarch made an excellent earthen idol of Śiva and started its worship with a desire for pleasant results.

42. He eulogised Gaṅgā in various ways. He performed the rites of ablutions and the worship of Śiva.

43. He performed meditation duly in accordance with the rules prescribed for the worship of earthen idols.

44. He joyously worshipped Śiva after performing obseisances, prayers and the like with the mystic signs and poses.

45. He repeated the japas of the five-syllabled mantra with the Praṇava prefixed. He did not get any leisure to do any thing else.

46. The king's beloved wife, the chaste lady, famous as Dakṣiṇā performed the worship of the earthen idol with pleasure.

47. The couple, devoutly engaged in the propitiation of Śiva worshipped the deity, the benefactor of the devotees with single-mindedness.

48. But the Rākṣasa deluded by the arrogance due to the boon spoiled all sacrificial rites saying, "Let the offerings be made to me."

49. O excellent sages, with a huge army of wicked Rākṣasas he put the entire earth under his control.

50. Defiling the Vedic rites and the sacred rituals of Śāstras, Smṛtis and Purāṇas, the powerful demon enjoyed everything himself.

51. The gods including Indra were harassed by him. The sages were subjected to misery, Brahmmins were ousted from the world.
52. Then the dejected gods and sages including Indra, with Brahmā and Viṣṇu at their head, sought refuge in Śiva.

53. On the auspicious banks of the Mahākōśi they delighted Śiva, the benefactor of the worlds after eulogising him with various prayers.

54. They made the earthen idol and performed worship in accordance with the rules and eulogised him with different prayers and obeisances duly.

55. Thus eulogised by means of prayers, by the gods, Śiva was much delighted and spoke to the gods.

Śiva said:—

56. O Viṣṇu, O Brahmā, O gods, O sages, I am delighted, mention the boon you wish to have. What shall I do for you?

Sūta said:—

57. O brahmmins, when these words were mentioned by Śiva, the gods spoke to Śiva after bowing to him with palms joined in reverence.

The gods said:—

58. O lord of gods, you know everything in the mind of others. You are the immanent soul. There is nothing unknown to you.

59. Still at your behest, O lord, we shall mention our grief. Be pleased to hear. O lord, look at us with your merciful eye.

60. The Rākṣasa, the powerful son of Karkatī, begot by Kumbhakarṇa, harasses the gods always, with his strength enhanced by the boon granted by Brahmā.

61. Please kill this Rākṣasa who causes much misery. O great lord, be merciful. O lord, do not delay.

Sūta said:—

62. Thus requested by the gods, Śiva favourably disposed to his devotees said—“I shall slay him.” He then spoke to the gods.
Śiva said:—

63. The king of Kāmarūpa is my excellent devotee. O gods, tell him that his task will soon be accomplished by me.

64. The great king Sudakṣiṇa, lord of Kāmarūpa, is a special devotee of mine. Let him continue my worship interestingly.

65. I shall kill Bhīma who is wicked, whose power is enhanced by the boon granted by Brahmā and who has insulted you.

Sūta said:—

66. Then the gods went there. The delighted gods informed the great king what lord Śiva had said.

67. After informing him thus, the gods were highly delighted. The sages then returned to their respective abodes.

CHAPTER TWENTYONE

(The origin of the Jyotirlinga Bhimesvara)

Sūta said:—

1. With a desire to accord benefit to him Śiva stayed with his devotee along with his Gaṇas. In order to protect him he remained concealed there.

2. In the meantime a great meditation was started by the lord of Kāmarūpa in front of the earthen idol of Śiva.

3. Then somebody informed the Rākṣasa, “The king is performing a black magic against you.”

4. Sūta said:—

4. On hearing it the Rākṣasa was infuriated. With a desire to kill him he seized a sword and rushed at the king.

5-6. On seeing the earthen idol of Śiva, the Rākṣasa
thought "Contemplating on this idol he is doing something. Hence I shall kill him along with his adjuncts." Thinking thus the extremely infuriated Rākṣasa spoke thus.

**Bhima said:**

7. O wicked king, what are you doing here? Tell me the truth. I shall not kill you then. Otherwise I will certainly kill you.

**Sūta said:**

8. On hearing his words, the lord of Kāmarūpa full of faith in Śiva thought within his mind thus.

9. What is destined to happen will happen. There is nothing to prevent it. Everything is determined by our own previous action and Śiva is the dispenser of the result.

10. The merciful lord is certainly present in this earthen idol. He is carrying out my task. Who is this Rākṣasa? Whence has he come?

11. Lord Śiva is reputed in the Vedas as true to his promise. He carries out his promises in the interest of his devotees.

12. The promise is "If and when any terrible person harasses my devotee I shall kill that wicked person in order to save him. There is no doubt in this."

13. Thus emboldened and meditating on lord Śiva the king reminded him of the promise, mentally and devotedly.

14. "O lord, I am yours. Do as you wish. I will tell him the truth. Do what is beneficial to me,"

15. Thus meditating in his mind, the king bound by the noose of truth spoke the truth slighting the Rākṣasa.

**The king said:**

16. I am worshipping lord Śiva who protects his devotees, who is the lord of all beings—mobile or immobile and who is free from aberrations.

**Sūta said :—**

17. On hearing these words of the king of Kāmarūpa, Bhima spoke thunderingly, his body shaking with rage.
Bhīma said:—

18. Your Śiva is known to me? What harm can he do to me? He was kept as a servant by my uncle.

19. You wish to conquer me depending on his strength. Then you have conquered everything, indeed. No need for any hesitation.

20. As long as Śiva your protector is not seen by me you can serve him as your lord and not otherwise.

21. If he is seen by me, O king, everything will be clear in every respect. Hence you remove all these idols of Śiva.

22. Otherwise great terror will befall you. There is no doubt about it. I am of terrible exploit and I shall lay my hands heavily on your lord.

Sūta said:—

23. On hearing his words, the king of Kāmarūpa who had steady faith in Śiva immediately spoke to the Rākṣasa.

The king said:—

24. I am a wicked ignorant brute in your eyes but I shall never forsake Śiva. My lord who is the most excellent of all will never forsake me.

Sūta said:—

25. On hearing the words of the king with his soul dedicated to Śiva, the Rākṣasa laughed and spoke to the king immediately.

Bhīma said:—

26-27. “He is intoxicated. He begs everyday. What does he know about his features? What steadfastness can a Yogi have in affording protection to his devotees?” Think thus and keep aloof in every respect. Your lord and I shall proceed with our fight.

Sūta said:—

28. Thus ridiculed, the excellent king, a devotee of Śiva, steadfast in his rites, spoke fearlessly to Bhīma who caused misery to the people.
The king said:—

29. O wicked Rākṣasa, listen. I shall not comply with your threats. If you go astray wherefore are you powerful?

The Sīta said:—

30. Thus addressed by the king, the demon rebuked him and hurled his terrible sword at the earthen idol.

31. “See now itself your lord’s strength pleasing to the devotees.” Saying this, the powerful demon laughed in the company of the Rākṣasas.

32. O brahmins, no sooner did the sword touch the earthen idol than Śiva manifested himself from the earthen idol.

33. “See, I am Bhīmeśvara. I have revealed myself to protect my devotee. This is my old rite that the devotee should be protected by me always.

34. From this alone see soon my strength that is pleasing to the devotees.” After saying this he split the sword into two with his Pināka.

35. His spear was then hurled by the Rākṣasa. That spear too of the wicked Rākṣasa was split into a hundred pieces by Śiva.

36. O brahmins, then a lance was hurled at Śiva by him. It too was split into a hundred-thousand pieces with his arrows by Śiva.

37. Then a huge iron club was hurled at Śiva by him. Within a trice, it too was reduced to small pieces like gingelly seeds by Śiva with his trident.

38. Then a terrible fight ensued between the attendants of Śiva and the Rākṣasa. It frightened all the onlookers with distress.

39. Within a trice, the entire earth became agitated. The oceans and the mountains became excited.

40. The god and the sages were much distressed. They said to one another. “In vain did we beseech Śiva.”

41. Nārada came there and requested Śiva, the destroyer of miseries with palms joined in reverence and head bent down.
Nārada said:—

42. O lord, forgive, O cause of fierce agitation. Why shall a dagger be thrust to cut a blade of grass, Let the demon be killed soon.

43. Thus requested, lord Śiva reduced the Rākṣasa to ashes with only a Hūṁ sound for his weapon.

44. Even as all the gods were watching, O sage, the Rākṣasas were burnt down by Śiva in a trice.

45. Just as the conflagration consumes the forest so did the fury of Śiva destroy the army of the Rākṣasas in a trice.

46. None could see even the ashes of Bhīma. He was burnt down along with his followers. There was no trace of him to be seen.

47. The flame of the fury of Śiva spread from forest to forest. The ashes of the Rākṣasas spread everywhere in the forest.

48. The fiery flame of the anger of the great lord Śiva came out and spread from forest to forest. The ashes of the Rākṣasas spread throughout the forest.

49. From the ashes different herbs cropped up effectively in various ways. Men could assume different forms and features through the ashes.

50. Evil spirits, ghosts are removed far by the ashes O brahmins, there is no task which cannot be carried out through it.

51. Then Śiva was implored by the gods and sages “O lord, you should stay here itself for the happiness of the people.

52. This despicable land causing distress to the people of Ayodhyā will yield welfare to the people at your very sight.

53. You will be known as Bhimaśaṅkara—a phallic image which shall be worshipped always. It will avert mishaps and be conducive to the attainment of all desires.

Sūta said:—

54. Thus requested, Śiva the benefactor of the worlds, the lord favourably disposed towards his devotees remained there itself.
CHAPTER TWENTY-TWO

(The greatness of Viśveśvara, the arrival of Rudra at Kāśi)

Śūta said:—

1. O excellent sages, hereafter I shall narrate the greatness of Viśveśvara, destructive of great sins. May it be heard.

2-3. That which is seen as the substantive, as an entity in the form of knowledge and bliss, eternal and free from aberration, desired for a second. That second, of the tree of salvation, was possessed of attributes. It is named Śiva.

4. That split itself into two in the male and the female forms. The male is famous as Śiva and the female is known as Śakti.

5-6. O great sages, the unseen Cīt and Ānanda created Prakṛti and Puruṣa. O brahmins, on seeing their parents, Prakṛti and Puruṣa were plunged in doubt.

7. Then a voice arose from the great attributeless Ātman—"Penance shall be pursued by you for the generation of excellent creation."

Prakṛti and Puruṣa said:—

8. O lord Śiva, there is no place for penance. Where shall we sit and perform this penance at your behest?

9-10. Then a beautiful city endowed with the requisite articles, the auspicious essence of brilliance extending to five Krośas was created and established by Śiva devoid of attributes, in the firmament near the Puruṣa.

11. Occupying it with a desire for creation and meditating, Viṣṇu performed penance for a long time.

12. Due to his exertion various currents of water began to flow. The void was pervaded by the water-currents. Nothing else was seen.

13. On seeing it and thinking "What is this wonderful thing in sight", Viṣṇu shook his head.

14. Then a jewel fell in front from the ear of the lord. It became the great holy centre named Maṇikārṇikā.

15. When the holy centre extending to five Krośas
began to float on the waters, it was supported on Trident by Śiva devoid of attributes.

16. Viṣṇu slept there itself along with his consort Pra-kṛti. At the behest of Śiva, Brahmā was born of his umbilical lotus.

17. At the behest of Śiva, he evolved a wonderful creation. The fourteen worlds were created in the Cosmic Egg.

18. The extent of the Cosmic Egg is fifty crores of Yojanas as glorified by the sages.

19. “How will the beings in the Cosmic Egg bound by action attain me otherwise?” the holy centre of Pañca-kroṣī was released by him after thinking like this.

20. “This Kāśi is the bestower of auspiciousness in the world. It is destructive of action. It illuminates salvation. It is the bestower of knowledge. It is my great favourite.

21. The phallic image Avimukta is installed by the great Śiva himself. O you born of my parts, this holy centre should never be abandoned by you.”

22. After saying this, Śiva himself brought Kāśikā from his Trident and released it in the mortal world.

23. At the close of the day of Brahmā (when all other objects perish) it certainly does not perish. Then, O sages, Śiva upholds it by means of his Trident.

24. O brahmins, when the creation is resumed again by Brahmā it is replaced. It is called Kāśi because it pulls out or destroys our actions.

25. The phallic image Avimuktesvara stays in Kāśi always, yielding salvation to the people including even the great sinners.

26. O great sages, the Sārūpya\textsuperscript{152} and other types of

\begin{itemize}
\item The Purāṇas outline four states of beatitude viz. (i) residence in the same heaven with the deity (\textit{सात्येल्य}), (ii) proximity with the deity (\textit{सात्यीय}), (iii) assimilation to the deity (\textit{सात्यय}), and (iv) complete absorption into the divine essence (\textit{सात्यय}). The last of these is the state of final extinction wherein the individual soul is completely merged in the universal soul.
\end{itemize}
salvation are attained elsewhere. The excellent type of salvation Sāyuṣya is attained here alone.

27. Of those who do not attain salvation elsewhere, the city of Vāraṇaṣī is the resort. The meritorious holy centre Paṅcakroṣi is destructive of sins of crores of slaughter.

28. The immortal gods too desire death here. What then of others? Thus holy centre yields worldly pleasures and salvation always. It is a favourite resort of Śiva.

29. Brahmā praises this city. So also do the Siddhas, Yogins, sages and other people in the three worlds and Viṣṇu too.

30. I cannot describe adequately and entirely the greatness of Kāśi even in hundreds of years. I shall explain to the extent I can.

31. The lord of Kailāsa, who is Sāttvaic within and Tāmasaic without, who is famous in the name of Kālāgni and who is the supreme Being with and without attributes spoke after making many obeisances.

*Rudra said:*—

32. O lord of the universe, O great lord, I belong to you undoubtedly. O great god, be merciful to me, your son, O lord, accompanied by mother Pārvatī.

33. O lord of the universe, you shall stay here for the benefit of the worlds. I request you, O ruler of the universe to save the universe.

*Sītā said:*—

34. Avimukta, of suppressed and controlled soul, shed tears from his eyes and imploring him again and again spoke to Śiva.

*Avimukta said:*—

35. O great lord, O lord of gods, O good panacea for all the evils of time, you are in truth the lord of the three worlds. You are worthy of being served by Brahmā, Viṣṇu and others.

36. O lord, may you establish your capital in the city of Kāśi. For the sake of inconceivable pleasure I shall stay in meditation.
37. You alone are the bestower of liberation and worldly desires. For rendering help to the people you stay here always along with Umā.

38. O Sadāśiva, save the living beings from the ocean of worldly existence. O Śiva, carry out the task of your devotees. I request you again and again.

Sūta said:—

39. Thus requested by Viśvanātha, Śiva the sovereign ruler of all, stayed there for rendering help to the people.

40. Kāśi became the most excellent centre for all since Śiva came to Kāśi.

CHAPTER TWENTYTHREE

(The greatness of the Jyotirlinga Kāśi-Viśveśvara)

The sages said:—

1. O Sūta, if the great city of Vārānasi is so meritorious please narrate its greatness to us as well as that of lord Avimukta.

Sūta said:—

2. O great sages, I shall explain neatly and succinctly the splendid greatness of Vārānasi and Viśveśvara. May it be listened to.

3. Once goddess Pārvatī asked Śiva with great joy about the greatness of the two Avimuktas—Kāśi and Viśveśvara, out of desire for the welfare of the worlds.

Pārvatī said:—

4. It behoves you to explain the greatness of this shrine entirely, taking pity on me and desiring the benefit of the worlds.
Sīla said:—

5. On hearing the words of the goddess, the lord of the gods, the lord of the universe, replied to her for the pleasure of all living beings.

Lord Śiva said:—

6. What, gentle lady, has been asked by you is splendid. It is auspicious and pleasing to the people. I shall explain as a matter of fact the greatness of the two Avimuktas.

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

8. In this holy centre, the Siddhas have always taken to my holy rites. They hold different phallic images. They yearn to attain my world.

9. Those who have conquered themselves and controlled their sense-organs pursue the great Pāśupata Yoga which is explained in the Vedas, yielding worldly pleasures and salvation.

10. O great goddess, the residence in Vārāṇasī is always appealing to me. Forsaking everything listen to the cause of its greatness.

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

12. They must be known as liberated souls, no matter where they die. They are sure to attain salvation. This decisive word has been uttered by me.

13. Here in this excellent holy centre Avimukta, there is one special thing to be noted. O goddess, O great Śakti, please listen attentively.

14. People of all castes, of all stages of life, whether children, youths or the aged, if they die in this city, are undoubtedly liberated.

15-16. O brahmins, whether pure or impure, whether virgin or married, whether widow or barren, whether suffering from menstrual disorders or defects or whether recently delivered of a child, of whatever nature she may be, if she
dies at this holy centre she attains salvation. There is no doubt in this.

17. The sweat-born, (lice, bugs etc.) the egg-born (birds), the germinating ones (plants and trees) and the embryo-born (mammals) these living beings do not attain salvation elsewhere as they do at this place.

18. O goddess, there is no dependence on perfect knowledge here, nor that on devotion, nor that on holy rites, nor that on charitable gifts.

19. There is no dependence on culture, nor that on meditation at anytime, nor that on repetition of names, nor that on adoration, nor that even on noble nativity.

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

21. O beloved, this divine city of mine is most mysterious one. O Pārvatī, even Brahmā and others do not know its greatness.

22. Hence this holy centre is known as Avimukta. It is greater than Naimiṣa and all other holy centres in yielding salvation to the deceased.

23. Truth is the esoteric doctrine of Dharmas. Equanimity is the esoteric doctrine of salvation. Learned men know Avimukta as the esoteric doctrine of all shrines and holy centres.

24. Any being, enjoying pleasures at his will, sleeping, sporting or performing different activities, attains salvation if he casts off his life at Avimukta.

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

26. Hence the people resort to Kāśī with every strenuous effort. The sages meditate on Sadāśiva in the form of his phallic image.

27. O beloved, I distribute the different fruits among different men who perform penance with those ends in view.

28. No entanglement of actions binds those who
cast off their bodies here. Afterwards they realise complete identity with the godhead as their goal.

29. Brahmā along with the gods and the sages, Viṣṇu, the sun, and all other noble souls perform my worship.

30. He who dies in this holy centre does not get rebirth even if he happens to be a person whose mind is drawn towards sensual pleasures or who has eschewed interest in virtue.

31. What then, if they are free from attachment, devoid of arrogance, possessed of Sāttvaic nature, blessed ones devoted to me and not initiating evil activities.

32. Among thousands of rebirths, a Yojin is born here. Then, dying here, he, attains the highest salvation.

33. O Pārvati, there are many phallic forms installed by my devotees. They yield all desires and bestow salvation too.

34. This holy centre is glorified as extending to five Krośas in every one of the four directions all round. At the time of death it yields immortal beatitude.

35. If a sinless man dies, he attains salvation immediately. If a sinner dies here he assumes multitudes of births.

36-37. He attains salvation only after experiencing tortures. He who commits sins in the holy centre of Avimukta, experiences tortures at the hands of Bhairava for ten thousand years and then attains salvation, O beautiful lady.

38. Thus the course of events in regard to one who commits sins has been narrated to you. A man should realise this and worship Avimukta properly.

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

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

41. The birth will be good or evil in accordance with the predominance or deficiency of the one or the other.
The annihilation of good and evil is liberation. This is the truth, O Parvati.

42. O great goddess, the action that causes bondage is said to be threefold as mentioned in the Karmanasha section of the Vedas. It is (1) hoarded (Saṃcita) (2) the current (Kriyamana) and (3) that which has started yielding results (Prarabdha).

43-44. The actions of the previous births are classified as hoarded. The action the fruit of which is being experienced in the present birth is Prarabdha. O goddess, whether good or bad the action performed in this birth is known as Kriyamana.

45. The annihilation of the Prarabdha Karman is only through enjoyment and not otherwise. The destruction of the other two types of action is possible through worship alone.

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

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

48. If after reaching Kasi a man takes his ceremonial bath in the Ganges, the two types of actions viz. the current and the hoarded are destroyed.

49. It is certain that the Prarabdha is not destroyed except through enjoyment. When that is enjoyed it is also destroyed.

50. If a man visits Kasi first and commits sin afterwards, the seed of that action takes him again to Kasi.

51. Then his sins are reduced to ashes. Hence a man shall resort to Kasi. That certainly debars Karman to fructify.

153. Man’s actions are classified into three categories, viz. (i) past actions still unfructified (सत्त्ववत्), (ii) past actions beginning to fructify (प्रारब्ध), (iii) present actions awaiting fructification in future.

According to the present context, the action of the second category (Prarabdha) is exhaustible by the consumption of its fruit. The remaining two सत्त्ववत and क्रियमान can be checked from further growth by performing the rites of Siva.
52. O beloved, if even a single brahmin is afforded shelter and residence at Kāśī, the man who affords shelter and residence, gets the benefit of residence in Kāśī himself and thence he attains salvation.

53. If a person dies in Kāśī, he is freed from rebirth. If a man dies at Prayāga, his desires for worldly enjoyment and salvation are fulfilled.

54. If both the desire for worldly enjoyment and salvation are fulfilled at Prayāga, the fruit of salvation derived from residence in Kāśī is likely to be in vain. If only the fruit of salvation is the goal, the fruits of Prayāga are likely to be in vain.  

55. Hence at my behest, Viṣṇu creates something afresh and accords him the fruit as mentally conceived by him.

Śūta said:—

56. O excellent sages, such things constitute the greatness of Kāśī and Viśveśvara yielding worldly pleasures and salvation to the good.

57. Hereafter I shall explain the greatness of Tryambaka on hearing which a man gets rid of his sins altogether.

CHAPTER TWENTYFOUR

(The greatness of Gautama in the context of the greatness of Tryambakesvara)

Śūta said:—

1. O excellent sages, listen. I shall tell you the story that dispels sins in the manner I have heard it from Vyāsa, the good preceptor.

154. The holy Prayāga yields worldly desires as well as emancipation; the holy Kāśī grants emancipation only. For him who desires both the worldly enjoyment and emancipation, Kāśī is useless, for he can get these at Prayāga. For him who desires emancipation alone, Prayāga is of no avail, for he can get the same at Kāśī.
2. Formerly there was an excellent sage named Gautama. His wife Ahalyā was extremely virtuous.

3. A penance extending to ten thousand years was performed by him on the Brahmagiri\textsuperscript{155} mountain in the southern quarter.

4. O great ones of good rites, once a terrible drought lasting for a hundred years occurred there. All the people were put to great distress.

5. Not a single juicy tender sprout was seen on the face of the earth. How could there be a water, the sustainer of living beings.

6. Then the sages and other men, the beasts, birds and the deer of the forest went to the different quarters.

7. On seeing the drought, the sages and the brahmins spent the horrible time in meditation and performing Prāṇāyāmas.

8. Gautama himself performed an auspicious penance of Varuṇa for six months engrossed in Prāṇāyāma.

9. Then Varuṇa came there to grant him the boon. He said—“I am delighted. Mention the boon you wish to have. I shall grant it.”

10. O brahmins, then Gautama requested him for rain. Then Varuṇa replied to the sage.

\textit{Varuṇa said:—}

11. How can I countermand the behest of the gods? Please ask for something else. You are a wise man. I shall grant it.

\textit{Sūta said:—}

12. On hearing these words of Varuṇa the great Ātman, Gautama, eager to help others spoke thus.

\textit{Gautama said:—}

13. O lord of gods, if you are delighted, if a boon is to be granted to me, you shall grant it according to my desire.

\textsuperscript{155} It is a mountain lying at a distance of twenty miles from Nasik district, near Tryambaka in which the Godāvari has its source on which the sage Gautama had his hermitage. Padma P. VI. 176, 58.
14. Since you are the lord of waters, you shall give me water. O lord of gods, you shall give me divine, everlasting water yielding permanent results.

Śūta said:—

15. Requested thus by Gautama, Varuṇa said—"Please dig a ditch here".

16. When this was said, a ditch of a hand's depth was dug by him. It was filled with divine water by Varuṇa.

17. Then lord Varuṇa the king of waters spoke to Gautama, the excellent sage, eager to help others.

Varuṇa said:—

18. O great sage, let there be a perennial supply of water in this ditch that has become sacred. This will become famous on the earth by your name.

19. Charitable gifts made here, rites performed here, penance pursued here, the sacrifices done here for the gods and the Śrāddha offered to the manes, everything will be imperishable.

Śūta said:—

20. After saying this, the lord eulogised by that sage vanished. After rendering help to others, the sage Gautama too was happy.

21. Seeking the support of great men is conducive to greatness. Only great men see its real nature, not others, the inauspicious ones.

22. Man attains fruits in accordance with the nature of the man one serves. Loftiness is achieved by serving the great and meanness by serving the mean.

23. Service in the abode of a lion is sure to yield pearls. Service in the hutment of a jackal is profitable only in yielding bones.

24. This is the nature of the excellent people that they cannot bear others' misery. They consider others' misery their own and try to eradicate it.

25. Trees, gold, sandal paste and the sugarcane exist for the enjoyment of the people. Men similarly competent are very rare in the world.
26. A kind man, a man unpuffed by arrogance, a person habitually helping others and a person with perfect control over his sense-organs, these are the four holy pillars that support the earth.

27. Having secured rare water thus, Gautama performed his routine and ceremonial rites duly.

28. Thereafter he sowed different food-grains and barley there itself for the performance of his sacrifice.

29. Different kinds of food-grains, trees, flowers and fruits were produced in plenty there.

30. On hearing of it, the sages came there in thousands. Many beasts, birds and other living beings flocked there.

31. The forest became very beautiful, the most excellent on the surface of the world. In view of this imperishable contact the drought was not distressing.

32. The sages in the forest were engaged in auspicious rites. They stayed there along with their disciples, children and womenfolk.

33. They sowed food-grains for their livelihood. There was great joy and bliss in that forest, thanks to the power of Gautama.

CHAPTER TWENTYFIVE
(The planned arrangement of Gautama)

Sūta said:—

1. O brahmins, once Gautama sent his disciples there for water. Carrying out his orders they reached the spot with the water-pots in their hands.

2. Many of the womenfolk who had assembled there for water saw the disciples of Gautama who had come for water. They prevented them from taking water.

3. “We are the wives of the sages. We shall take water first. You stand far off. You can take water afterwards.” Thus they rebuked them.

4-5. The disciples returned and informed the wife of
the sage Gautama. The wife of the sage took them with her, pacified those women, herself took water and gave it to Gautama. The excellent sage performed the routine rites with that water.

6. The other women, the wives of the sages, became infuriated and rebuked her. They returned to their huts with evil intentions lurking in their minds.

7. The entire incident was distorted and intimated to their husbands by those evil-minded women.

8. On hearing their words, the great sages became furious with Gautama as it was destined to be.

9. The infuriated sages of crooked intellect worshipped Ganeśa with various articles of worship in order to put obstacle in the activity of Gautama.

10. The delighted Ganeśvara who is subservient to the devotees and who is the bestower of benefits appeared before them and said.

**Ganeśa said:**

11. "I am pleased with you. Mention the boon you wish to choose. What shall I do?" On hearing his words the sages said then.

**The sages said:**

12. If the boon is to be given by you, let Gautama be turned out of his hermitage after being rebuked by the sages. Please do so.

**Sūta said:**

13. On being requested thus, the elephant-faced deity,¹⁵⁴ the goal of the good, laughed and said gently enlightening them.

**Ganeśa said:**

14. May this be heard, O sages. This is not proper. Those who become furious without any offence are sure to incur loss.

15. According misery to the people who had rendered

help before is not beneficial. If it is carried out, ruin will surely follow.

16. Excellent results are sought after performing penance. No harm is sought after voluntarily eschewing auspicious results.

Śūta said:—

17. Even after hearing these words, the excellent sages, still deluded in their intellect, spoke these words.

The sages said:—

18. "O lord, this must be done by you. Not otherwise." Gaṇeśa who was thus implored spoke.

Gaṇeśa said:—

19. This has been decisively said by Brahmā—"A wicked man never attains saintly nature nor does a saintly man assume perversion at any time."

20. Formerly when you were distressed by starvation, the sage Gautama afforded you happiness.

21. Now you intend to inflict misery on him. This is not proper. Please think over this in all aspects.

22. Deluded by your women-folk you never cared to act by my advice. There is no doubt that my advice will be beneficial to him at the end.

23. Certainly the excellent sage will render happiness unto you. Deception is not proper. Please choose another boon.

Śūta said:—

24. Although this advice was given by Gaṇeśa, the great Ātman, still the sage did not pay heed.

25. Then Gaṇeśa, who is subservient to his devotees, spoke indifferently to those sages of evil intent.

Gaṇeśa said:—

26. I shall do what is being requested by you all. What is destined to happen will surely happen. After saying this he vanished.

27. Gautama did not know the evil intention of the
ages. He went on performing his routine along with his wife with delighted mind.

28. O great sages, hear what happened in the meantime as a result of the influence of those wicked sages by the granting of the boon.

29. There were food-grains and barleys in Gautama’s field. Ganeśa assumed the form of a feeble cow and went there.

30. O excellent sages, staggering and faltering, the cow, as a result of the boon began to eat the food-grains and barleys.

31. In the meantime Gautama happened to come there casually. Compassionate by nature, he warded off the cow with a bunch of grass blades.

32. No sooner was it touched by the blades of grass than the cow fell down dead even as the sage was watching it.

33. The sages and their wicked wives who were hiding there began to shout, “O see, what is done by Gautama.”

34. O brahmans, the bewildered Gautama called Ahalyā and spoke with a dejected, distressed mind.

Gautama said:—

35. O gentle lady, what has happened? How did it happen? Certainly lord Śiva is angry. What should be done? Where shall we go? The sin of slaughter has befallen me.

Sīta said:—

36. In the meantime the brahmans reproached Gautama. The wives of the brahmans tormented Ahalyā with threats.

37. The evil-minded disciples and sons of the brahmans reviled at Gautama repeating the words, “Fie on you.”

The sages said:—

38. Your face is not fit to be seen. Go hence. If a person sees the face of a cow-killer, he shall take bath in full dress.

39. As long as you stay in the midst of the hermitage, the sacrificial fires and the manes will not accept our gifts.
40. Hence, O sinner, O slayer of a cow, go somewhere else along with your followers. Do not delay.

Sūta said:—

41. Saying this, they pelted him with stones. They inflicted pain on him and Ahalyā with insulting words.

42. Beaten and reproached by the wicked persons Gautama spoke these words—"O sages, I am going away from here. I shall stay somewhere else.

43. After saying this, Gautama went out of that place. Going a kroṣa he made his hermitage there with their permission.

44. As long as there is this curse, no rite shall be performed. You are not authorised in any of the rites of god, manes or the Vedic rituals.*

45. The excellent sage Gautama excessively distressed by this regrettable incident spent half of month thus and then requested.

Gautama said:—

46. I am to be pitied by you. Please tell me how my sin can be wiped off. I shall do as you bid me.

Sūta said:—

47. Thus requested the brahmins did not say anything. When they were implored humbly they met separately and remained aloof.

48. Gautama stood far off. Bowing down to the sages he humbly asked them what he should do.

49. When this was said by Gautama of noble soul, the sages spoke these words.

The sages said:—

50. "Without expiation purity cannot be attained. Hence, for the sake of purification you shall perform the rites of atonement.

51. Go round the earth three times announcing your sin. After returning to this place perform the holy Vrata for a month.

The verse is misplaced in the printed Skt text. It shall follow 49 above.
52. If you go round this mountain Brahmagiri\textsuperscript{157} hundred and one times you can attain purity.
53. Or you fetch water from Gaṅgā and perform the ceremonial ablution. Propitiate lord Śiva making a crore of his phallic images.
54. At the outset, you circumambulate this mountain eleven times. Taking bath in Gaṅgā you will become pure thereafter.
55. Performing the ablution of the earthen phallic image of Śiva with a hundred potful of water, the expiatory rite will be completed.” When he was thus urged by the sages he said in the affirmative.
56. O excellent sages, at the behest of your honours I shall worship the earthen phallic image of Śiva and also circumambulate the mountain.
57. After saying this and circumambulating the mountain, the excellent sage made earthen phallic images of Śiva and worshipped them.
58. The chaste lady Ahalyā too acted accordingly. Their disciples and the disciples of their disciples rendered service to them.

CHAPTER TWENTYSIX

(The greatness of Tryambakeśvara)

Sūta said:—

1. O brahmins, when all this was performed thus by the sage along with his wife, the delighted Śiva accompanied by his Gaṇas appeared before him.

2. Then the gladdened Śiva, the storrhouse of mercy said—“O great sage, mention the boon you wish to choose. I am delighted with your devotion.”

\textsuperscript{157} See P. 1349 note.
3. On seeing the beautiful form of Śiva, the supreme soul, the sage bowed to Śiva with devotion and eulogised him joyously.

4. After eulogising and bowing to him many times, Gautama stood there with palms joined in reverence and said—"O lord, make me sinless."

5. On hearing these words of the noble soul Gautama, Śiva became much delighted and spoke.

Śiva said:

6. O sage, you are blessed. You shall be contented. You are already sinless. You have been deceived by these wicked knaves.

7. Indeed, on seeing you, people become sinless. How can you be a sinner? You are always engaged in devotion to me.

8. O sage, indeed, all the wicked persons, by whom you have been harassed, are sinners, evil-minded and murder-stained.

9. Others too are likely to be sinners on seeing these. They have become already ungrateful. There is no way of atonement for them.

Śūta said:

10. After saying this, O brahmins, lord Śiva, the bestower of happiness to the good and chastiser of the wicked told him their evil actions in detail.

11. On hearing the words of Śiva, the sage was greatly surprised. After bowing to him with devotion, he spoke again to him with palms joined in reverence.

Gautama said:

12. O lord Śiva, a great help has been rendered by these sages. If they had not done like this, how could I have had your vision?

13. Blessed indeed are the sages who have pursued this auspicious activity towards me. It is by their so-called evil action that my great self-interest is made possible.

Śūta said:

14. On hearing his words, lord Śiva became all the more delighted. Looking at Gautama mercifully he replied,
Śiva said:—

15. O leading brahmin, you are a blessed sage. You are the most excellent among sages. Realising that I am highly delighted, you choose the excellent boon.

Sūta said:—

16-17. Gautama thought—"It is thus that the scandal was spread in the world. Otherwise it would not have been so. Hence I must do what is proper". After thinking like this, the excellent sage Gautama, devoted to Śiva, spoke to Śiva with palms joined in reverence and head bent down.

Gautama said:—

18. O lord, what you say is true. Still what is done by the five leading persons cannot be otherwise. So, let what has happened happen.

19. O lord of gods, if you are delighted, may Gaṅgā be given to me. Render help to the worlds. Obeisance be to you.

Sūta said:—

20. After saying these words and grasping his lotus-like feet, Gautama made obeisance to the lord of gods with a desire for the welfare of the worlds.

21-22. The essence of the earth and heaven had been extracted of yore, a part of this had been given to the sage by Brahmā at his marriage. What had been held over, lord Śiva favourably disposed towards his devotees, now gave to the sage.

23. Then the waters of Gaṅgā assumed the form of a lady and stood there. The excellent sage eulogised her and made obeisance.

Gautama said:—

24. O Gaṅgā, you are blessed. You are contented. The whole world has been sanctified by you. Sanctify me too. I am likely to fall into hell.

158. The context carries the existence of the modern Pañcāyata system to a hoary antiquity.
Sūta said:—

25. Śiva too then spoke—"O Gaṅgā, listen. You are beneficial to all. At my behest, sanctify Gautama also."

26. On hearing these words of Śiva and Gautama, Gaṅgā, the holy Śakti of Śiva, spoke to Śiva.

Gaṅgā said:—

27. O lord, after sanctifying the sage along with his followers, I shall return to my abode. I am telling you the truth.

Sūta said:—

28. When this was mentioned by Gaṅgā, lord Śiva, favourably disposed towards his devotees, spoke again to Gaṅgā keeping in mind the welfare of the worlds.

Śiva said:—

29. O goddess, till the advent of the Kali Yuga, when the son of Vivasvat shall be the twenty-eighth Manu, you shall stay here alone.

Sūta said:—

30. On hearing these words of lord Śiva, Gaṅgā the sanctifying leading river replied.

Gaṅgā said:—

31. O lord Śiva, O slayer of the Tripuras, if my greatness were to surpass that of all, I shall stay on the earth.

32. O lord, please listen to something more. O lord, please abide with me with this beautiful body of yours along with your consort and the Gaṇas.

Sūta said:—

33. On hearing her words, Śiva favourably disposed towards his devotees, spoke again to Gaṅgā for rendering help to the worlds.

Śiva said:—

34. O Gaṅgā you are blessed. Listen. I am not distinct from you. Still I stay here. You too must stay.
Sūta said:—

35. On hearing these words of lord Śiva, Gaṅgā was delighted in the mind and she accepted his advice.

36-37. In the meantime, the gods and sages, several holy centres and holy rivers came there. Proclaiming "Be victorious, be victorious", they respectfully worshipped Gautama, Gaṅgā and Pārvatī.

38. Thereafter Viṣṇu, Brahmā and other gods eulogised them joyously joining their palms and drooping down their shoulders.

39. Gaṅgā and Pārvatī were delighted and they said "O excellent gods, mention the boon you desire to choose. We shall grant the same with a desire to do what is pleasing to you."

The gods said:—

40. "O lord of gods, O leading, river, if you are delighted, you shall stay here taking pity on us and for the benefit of men."

Gaṅgā said:—

41. Why don’t you stay here for the pleasure and welfare of all? After washing off the sin of Gautama I shall go back the way I have come.

42. O gods, how may my speciality be known apart from yours? If you can prove the same, I shall undoubtedly stay here

The gods said:—

43. When Jupiter, the most friendly to all, comes to the zodiac of Leo all of us will come. There is no doubt about it.

44-45. O leading river, we will become unclean ourselves by cleaning off the sins of the people for eleven years. O beloved great goddess, we will come to you for washing that off in every respect. With respect we reveal this truth to you.

46. To bless the worlds, to do what is pleasing to us Śiva shall stay here and you too, O leading river.
47-48. We shall stay here as long as Jupiter is in Leo. We shall take our bath thrice a day and visit Śiva. Then we shall get rid of our sins and with your permission return to our native lands.

Sūta said:—

49. Thus requested by them as well as by the sage Gautama, Śiva stayed there with pleasure. The excellent river Gaṅgā too stayed.

50. Gaṅgā there became famous as Gautami. The phallic image became famous by the name Tryambaka. Both are destructive of great sins.

51. From that time onwards whenever Jupiter enters Leo, the holy rivers, sacred centres and the gods come there.

52. The holy lakes Puṣkara, and others, the sacred river Gaṅgā and others, Vāsudeva and other gods stay on the banks of the Gautami river.

53. While they are here they lose sacredness in their original places. They will have it back when they return there.

54. This is a Jyotirliṅga famous as Tryambaka. It is stationed on the banks of the Gautami destructive of great sins.

55. He who sees the Jyotirliṅga Tryambaka with devotion and worships with obeisance after eulogising it is freed from all sins.

56. This very Jyotirliṅga Tryambaka was worshipped by Gautama. Being worshipped it yields all desires here and bestows liberation hereafter.

57. O great sages, thus what I have been asked has been narrated to you all. What else do you wish to hear? I shall explain it to you. No doubt need be entertained in this respect.
CHAPTER TWENTYSEVEN

(The greatness of the Jyotirlinga Tryambakesvara)

The sages said:—

1. O holy lord, whence did Gaṅgā originate in the form of water? How could it attain its greatness? Please narrate.

2. What happened to those wicked brahmins who tormented Gautama? O sage with Vyāsa as your good preceptor, please narrate.

Sūta said:—

3. O brahmins, Gaṅgā who was thus requested by Gautama immediately descended from the mountain Brahmagiri.

4. Its current flowed from the branches of an Udumbara tree. Gautama, the famous sage, took his bath joyously.

5. Gautama's disciples and other sages too came there and joyously took their bath.

6. O excellent sages, the place became well known as Gaṅgādvāra. It is beautiful and its sight dispels all sins.

7. The sages who were malicious towards Gautama came there to take their bath; but on seeing them Gaṅgā vanished immediately.

8. Then Gautama hastened to that place and eulogised Gaṅgā again and again with palms joined in reverence and head bent down. He then spoke.

Gautama said:—

9. Whether these are blind in their arrogance due to their affluence, whether they are good or bad, you shall grant them your vision by the virtue of this holy region.

---
159. I'ere Gaṅgā is said to have descended from Brahmagiri (ŚP. KRS 24.3) which is situated in the south (Ibid 24.3), in the proximity of Nasik near Tryambaka. The place of Gaṅgā's descent is said to be Gaṅgādvāra (Ibid. 27.6). As Brahmagiri the place of Gautama's hermitage stands in the south, Gaṅgādvāra cannot be identified with Haridvāra—the famous town of pilgrimage in Northern India.
Sûta said:—

10. O excellent sages, then a voice arose from the
firmament. Please listen to the excellent words that Gaṅgā
spoke.

11. "These are the most wicked sages, most
ungrateful and traitors to their lord. They are knaves and
blasphemous heretics. They are unworthy of sight."

Gautama said:—

12. "Mother please hear the words of the great
lord which you shall make truthful.

13. The lord has said, "I become sanctified by the
person who in this world helps those who harm him."

Sûta said:—

14. On hearing the words of the sage Gautama the
great Ātman, the voice rose again from the firmament above
Gaṅgā.

15. "O sage Gautama, what is said by you is true.
These are auspicious words. Still let them perform expiatory
rites in brief.

16. At your behest and particularly under your
guidance, they shall circumambulate this mountain.

17. Then these wicked persons will be authorised in
having a vision of mine. O sage, this truth I mention to
you.

18. On hearing these words, the sages did so duly after
depressedly requesting Gautama, "Our offence shall be
excused."

19. When they did so, a ditch named Kuśāvarta just
beneath Gaṅgādvāra was made by Gautama with her
permission.

20. The sacred river flowed thence for the pleasure
of the sage. Kuśāvarta became a famous and excellent
place of pilgrimage.

21. A man who takes bath there becomes worthy of
attaining salvation after immediately eschewing the sins and
securing perfect knowledge which is difficult of access.

22. Gautama and the other sages mixed with one
another. Those who had been ungrateful before were ashamed of their wickedness.

23. O Sūta, this narrative has been heard by us in another manner. We shall mention it. According to that the infuriated Gautama cursed the brahmins. May this be known to you.

Sūta said:—

24. O brahmins, that is also true, for that happened in a different Kalpa. O great ones of good rites, I shall describe the particular points of that story also.

25. On seeing the sages distressed by the famine, Gautama performed a great penance with god Varuṇa as the object of his worship.

26. Through Varuṇa’s Māyā he caused a perennial supply of water. Then he made them sow food-grains and barleys in plenty.

27. Thus the excellent sage Gautama eager to help others afforded them sufficient food, thanks to the power of his penance.

28. Once the wicked wives of those sages feeling insulted in an incident over taking water became furious and complained to their husbands slandering Gautama.

29. With their minds thus prejudiced the evil-minded brahmins created an artificial cow grazing in his grain-field.

30. On seeing a cow eating his food-grains, Gautama struck it mildly with a blade of grass trying to ward it off.

31. The cow fell down immediately, being touched by the blade of grass. O brahmins, it died in an instant due to the forces of unaviodable destiny.

32. Then the wicked sages held a gathering and said “O a cow has been killed by Gautama”.

33. Then Gautama was frightened thinking that a cow had been killed. Along with his wife Ahalyā, his disciples, the devotees of Śiva, he began to wonder.

160. According to the Puranic concept, the events of one Kalpa are repeated in another. But occasionally the events undergo modifications from Kalpa to Kalpa. Thus SP mentions two versions of the narrative of Ganeśa (Sp. SP. RS. Kumāra. Ch. 13. 5-6). The present ch. narrates two versions of Gautama’s narrative; the variation is occasioned by the difference in Kalpa.
34. Then the excellent sage Gautama realised the truth and was angry. He cursed the sages.

Gautama said:—

35. You are evil-minded desiring to put me in distress as I am a devotee of Śiva. Hence you shall be averse to the Vedas always.

36. Henceforth your faith in the rites of the Vedas, particularly with reference to the path of Śiva yielding salvation shall cease to exist.

37. Henceforth your attention, strayed from the path of salvation, will be diverted to evil paths extraneous to the tenets of the Vedas.

38. From today let your foreheads be smeared with clay. Fall, ye all, deep down into the hell, O brahmans with foreheads smeared with clay.

39. You will not have Śiva as your sole deity. You will be considering the matchless Śiva on a par with other gods.

40. You will never have any interest in Śiva’s worship and other rites, in devotees staunchly faithful to Śiva and in the festivals of Śiva.

41. Let all these curses causing misery, descend on your progeny as well.

42. All your descendants—sons, grandsons and others, O brahmans, shall be non-Śaivites. You shall stay certainly in hell along with your sons.

43. Afterwards you shall be born as Cāṇḍālas harassed by miseries and poverty. You shall be rogues, censuring others and marked with red-hot seals.

Sūta said:—

44. After cursing the sages, Gautama returned to his hermitage. He performed the devotional rites of Śiva and became very holy.

45. Then the brāhmans and sages distressed by the curses of Gautama put up their residence in Kāṇčī.161 They were excluded from the rites of Śiva.

161. Kāṇčī (mod. conjeeveram), one of the seven sacred cities of the Hindus is placed in the south of India on the Palar river. It is Kien-
46. Their sons too remained excluded from the sacred rites of Śiva. In future, in the Kali age too, they will be born as rogues and illiterate ordinary people.

47. O excellent sages, thus I have narrated their stories. O intelligent ones, their previous story too has been heard by all.

48. Thus the origin of Gautami river has been narrated to you. So also its glory destructive of all sins.

49. The glory of the Jyotirliṅga Tryambaka is also narrated to you. On hearing this, one is released from all sins. There is no doubt about this.

50. Hereafter I shall narrate the glory of the Jyotirliṅga Vaidyanāthēśvara which dispels all sins. May it be heard.

CHAPTER TWENTYEIGHT

(The glory of the Jyotirliṅga Vaidyanāthēśvara)

Sūta said:—

1. Rāvaṇa the arrogant and prestige-minded leader of Rākṣasas propitiated Śiva with devotion on the excellent mountain Kailāsa.

2. Though the worship continued for a long time, Śiva was not delighted. Then Rāvaṇa performed another penance to delight Śiva.

3-4. The glorious Rāvaṇa, scion of the family of Pulastya dug a deep ditch among the groves of trees on the southern side of Himavat, the mountain that is usually the spot of Siddhi. O brahmins, he then kindled fire within it. Near it he installed the idol of Śiva and performed a sacrifice.

5. He performed three types of penance. During the summer he stationed himself in the midst of five fires during chi-pu-lo (Kāñcipura) of the Chinese pilgrim Hiuen Thang. The city was divided in two parts: Viṣṇu Kāñci and Rudra Kāñci. It is the former that is referred to here.
rainy days he lay on the bare ground and in the winter he stood within water and performed his penance.

6. Thus he performed penance a great deal. Even then Śiva the supreme soul, difficult to be propitiated by the wicked was not delighted.

7. Then the ambitious Rāvana, lord of Daityas, began to worship Śiva by cutting off his heads.

8-9. In the due performance of the worship he cut off his heads one by one. Thus when he had cut off his nine heads and one head remained, the delighted Śiva favourably disposed towards his devotees, appeared in front of him.

10. The lord reinstated the severed heads without causing pain and conferred on him his desire as well as unequalled excellent strength.

11. Securing his favour, the Rākṣasa Rāvana replied to Śiva, with palms joined in reverence and shoulders drooping down.

Rāvana said:—

12. O lord of gods, be pleased. I am taking your image to Laṅkā. Please make my desire fruitful. I seek refuge in you.

Sūta said:—

13. Thus addressed by Rāvana, Śiva was in a dilemma and a bit disinclined. He replied.

Śiva said:—

14. O excellent Rākṣasa, hear. My words are significant. Let my excellent phallic image be taken to your abode.

15. Wherever this phallic image is placed on the ground it will become stationary. There is no doubt about it. Do as you please.

Sūta said:—

16. Thus warned by Śiva, Rāvana, the king of Rākṣasas, took it saying “So be it” and went to his abode.

162. See P 1155 note.
17. Thanks to Śiva’s Māyā, he became desirous of passing urine while yet on his way. Lord Rāvaṇa of the family of Pulastya could not stop this urge.

18. He saw a cowherd there and requested him to hold the image. About an hour elapsed, when Rāvaṇa did not return, the cowherd became nervous.

19-21. He was distressed by its heavy weight. He placed it on the ground. The phallic image made of the essence of diamond remained fixed there. O sage, that phallic image is known as Vaidyanātheśvara. It yields all desires and dispels sins at its very sight. It is famous in the three worlds. It grants worldly pleasures here and salvation hereafter.

This Jyotirliṅga is the most excellent of all. By its sight or worship it destroys sins. It is divine and conducive to salvation.

22. It stood there for the benefit of the worlds. Rāvaṇa returned to his abode after securing the blissful boon.

23. On hearing of it Indra and other gods and the pious sages with minds fixed in Śiva consulted one another.

24. O sage, Viṣṇu, Brahmā and other gods arrived at the spot and devotedly performed the worship of Śiva.

25. The gods saw the deity personally and after consecrating the image they called Vaidyanātha. They then bowed to the image and eulogised it. Then they returned to heaven.

_The sages said:_

26. O dear, when the image was installed and Rāvaṇa had returned to his abode, what happened? Please narrate it in detail.

_Sūta said:_

27. After securing the great and excellent boon, the great Asura Rāvaṇa returned to his abode and mentioned everything to his beloved wife. He rejoiced much.

28. O great sages, on hearing everything Indra and other gods and sages too became extremely dejected. They spoke to one another.
The gods and sages said:—

29. "Rāvana is a wicked knave. He is evil-minded and hater of the gods. After securing the boon from Śiva, he will make us more miserable.

30. What shall we do? Where shall we go? What will happen now? What evil deeds this wicked fellow will not do after becoming more efficient?"

31. Thus distressed, Indra and other gods, and the sages too invited Nārada and asked him dejectedly.

The gods said:—

32. O excellent sage, you can do everything. O celestial sage, find out some means to dispel the grief of the gods.

33. What evil deeds the extremely wicked Rāvana will not do? Where shall we go, being harassed by the wicked fellow?

Nārada said:—

34. O gods, give up your sorrow. I shall plan out and go. By the mercy of Śiva, I shall carry out the task of the gods.

Śūta said:—

35. Thus saying, the celestial sage went to Rāvana's abode. After receiving the formal welcome he spoke with great pleasure.

Nārada said:—

36. "O excellent Rākṣasa, you are a blessed sage, a great devotee of Śiva. At your sight today my mind is much delighted.

37. Please narrate the details how you propitiate Śiva. Thus asked by him Rāvana replied.

Rāvana said:—

38. O great sage, after going to Kailāsa for penance, I performed a severe penance for a long time.

39. O sage, when Śiva was not pleased, I returned from there to the grove and resumed penance.
40. Standing in the midst of five fires during the summer, lying on the bare ground during rains and staying inside water during the winter I performed three-fold penance.

41. O great sage, thus I performed a severe penance there. Still Siva was not even slightly pleased with me.

42-43. I then became angry. I dug a ditch in the ground and kindled fire. I made earthen idols. By waving lights in the course of worship I worshipped Siva with scents, sandal paste, incense and food-offerings.

44. Siva was propitiated by me by obeisances, eulogies, songs, dances, musical instruments and mystic gestures of faces and fingers.

45. By such different modes and various other means lord Siva was worshipped by me according to the rules laid down in the Sạstras.

46. When lord Siva was not pleased and did not appear in my presence I was distressed as I could not obtain the fruits of penance.

47. "Fie upon my body. Fie upon my strength. Fie upon my penance". Saying this I performed several sacrifices in the fire that had been kept there.

48-49. Then I thought—"I will cast off my body into the fire". Thereafter I cut off my heads one by one, purified them and offered them to the fire. Thus nine heads were offered by me.

50. O excellent sage, when I was about to cut off my tenth head, Siva appeared before me as a mass of splendour.

51. The lord favourably disposed towards his devotees immediately spoke to me, "I am delighted. Mention the boon you wish to have. I shall grant you what you desire in your mind."

52. When lord Siva said this I eulogised and bowed to him with palms joined in great devotion.

53. Then I requested the lord, "O lord of gods, if you are pleased nothing will be inaccessible to me? Please give me unequalled strength."

54. All that I had desired in my mind was granted by the merciful and satisfied Siva, saying the words "So be it."
55. Reinstating my heads like a physician they were glanced at by Śiva, the supreme soul with unfailing benign look.

56. When this was done, my body regained its former state. Thanks to his grace, all benefits were derived by me.

57. Then, requested by me, Śiva stayed there permanently in the name of Vaidyanātheśvara. He has now become famous in the three worlds.

58. Lord Śiva in the form of Jyotirliṅga confers worldly pleasures and salvation by his sight and worship. He is the benefactor of all in the world.

59. I particularly worshipped that Jyotirliṅga and bowed to it. I have returned home and intend to conquer the three worlds.

Sūta said:—

60. The celestial sage was excited on hearing his words. Laughing within himself, Nārada spoke to Rāvana.

Nārada said:—

61. May this be heard, O excellent Rākṣasa, I shall tell you what is beneficial to you. You shall do as I say and not otherwise at any cost.

62. What you said just now that everything was granted by Śiva should never be taken for granted.

63. What will he not say in his state of mental aberration? It will never come out to be true. How can it be proved? You are my favourite.

64. Hence you shall go again and do this for your own benefit. You shall endeavour to lift up Kailāsa.

65. Everything will come out to be fruitful only when Kailāsa is lifted up. It is doubtlessly so.

66. You replace it as before and return happily. Decide ultimately and do as you wish.

Sūta said:—

67. Rāvana, deluded by fate, considered it beneficial when thus advised. Believing in the advice of the sage he went to Kailāsa.

68. Reaching there he lifted up the mountain. Every-
thing on the mountain became topsyturvy and mixed up with one another.

69. On seeing it, Śiva said "What has happened?" Śivā laughed and replied.

Śivā said:—

70. You have got the return of favouring your disciple, indeed. Something good has happened through this disciple, now that an unequalled strength has been bestowed on a quiet soul who is a great hero.

Sūta said:—

71. On hearing the words of Śivā with a veiled hint, lord Śiva considered Rāvana ungrateful. He cursed him for being arrogant of his strength.

Lord Śiva said:—

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

Sūta said:—

73. What thus happened there Nārada too heard. Rāvana delighted in his mind returned to his abode.

74. Coming to a firm decision, the mighty Rāvana, deluded of his own strength, destroyed the arrogance of his enemies and brought the whole universe under his control.

75. Due to the divine weapons and great strength secured at the behest of Śiva, there was none to counterchallenge Rāvana in fight.

76. By listening to this glory of lord Vaidyanātha the sinners get their sins reduced to ashes.
CHAPTER TWENTYNINE
(The havoc of the Rākṣasas of Dārukāvana)

Sūta said:—

1. Hereafter I shall explain how the extremely excellent Jyotirlinga Nāgeśa of the supreme soul came into being.
2. There was a certain ogress Dārūkā who became arrogant by the boon granted by Pārvatī. Her husband Dārūka was also very powerful.
3. Along with many Rākṣasas he tormented the good. He destroyed their sacrifices and spoiled their rites.
4. His fertile and flourishing forest was on the shores of the Western ocean. It extended to sixteen Yojanas in every direction.
5. Wherever Dārūkā went in that forest for her sportive pleasure, the land in that spot acquired all requisites and became full of trees.
6. The goddess had entrusted Dārūkā with the supervision of that forest. She casually visited that forest along with her consort.
7. Staying there, the Rākṣasa Dārūka and his wife Dārūkā terrified the people.
8. The harassed people sought refuge in Aurva. They paid homage to him with reverence and with their head bent down with pleasure they requested him thus.

The people said:—

9. O great sage, grant us shelter. if not, we will be killed by the wicked Dārūka. You are competent to do everything. You are brilliant with your splendour.

164. The Western ocean referred to in the Purāṇas is identical with the Arabian sea.

165. The sage Aurva was the son of Uṛva and grandson of the famous sage Bhṛgu.
10. There is none in the world except you in whom we can seek refuge and staying near whom we can be happy.

11. On seeing you, the Rākṣasas run off. The splendour of Śiva always shines in you like fire.

Sūta said:—

12. Thus requested by the people the excellent sage Aurva, worthy of being resorted to, bewailed their lot and spoke these words for their protection.

Aurva said:—

13. If the Rākṣasas torture living beings on the earth they will die themselves although they are very powerful.

14. Whenever the people are killed, let the Rākṣasas too die. This is the truth I say.

Sūta said:—

15. After promising to the subjects and consoling them, Aurva continued different types of penance, conferring happiness on the people.

16. Realising the cause for the curse, the gods made attempts to fight with the demons.

17. With multifarious efforts and holding all types of weapons Indra and the other gods arrived there for the battle.

18. On seeing them the Rākṣasas began to ponder. They consulted with one another.

Rākṣasas said:—

19. “What shall be done? Where shall we go? A difficult situation has come up. We are fighting and dying. They are fighting but they are not killed.

20. If this situation continues what shall happen to us? A great misery has befallen us. Who can ward this off?”

Sūta said:—

21. Thinking thus and unable to find out a remedy Dāruka and his companions felt miserable indeed.

166. We have adopted the reading मोहयते मययते. ।
22. On knowing that a great calamity had arrived, the
demoness Dārūkā spoke of the boon granted by Pārvatī.

Dārūkā said:—

23. Propitiated by me formerly, the wife of Śiva had
granted me a boon. You can go to the forest along with your
people if you desire to go.

24. That boon has been secured by me. How is this
misery to be borne? Taking your people to the island you
can stay with the Rākṣasas happily.

Sūta said:—

25. On hearing the words of the Rākṣasī, the Rākṣasas
were delighted. Getting rid of their fear they spoke to one
another.

26. “She is blessed. She is fortunate. We have been
saved by her.” After bowing to her they said respectfully.

27. “If we can go let us go. Why ponder over it? O
gentle lady, we shall go and stay there permanently in
the waters.”

28. In the meantime the people who had been tor-
tured by the Rākṣasas formerly came there for fighting,
accompanied by the gods.

29-31. In their dilemma the Rākṣasas resorted to the
boon granted by Pārvatī. They took their belongings to the
city in the ocean. The demoness shouted cries of victory to
the goddess and flew like the winged king of mountains.167 She
then stayed fearlessly in the middle of the ocean. The
follower of Śiva accompanied by her attendants rejoiced much.

32. Staying in the city inside the ocean, the sportive
Rākṣasas became happy and fearless.

33. For fear of the sage’s curse, Rākṣasas did not come
on the earth. They moved about in the waters.

34. They abducted travellers in the boats and impris-
ioned them in the city. They killed some of them.

167. According to the Puranic tradition mountains had wings, flew
at will and destroyed those towns and villages which refused them gifts.
Thus they proved refractory and troublesome to the people. Thereupon
Indra clipped off their wings and made them stationary.
35. Staying there fearlessly, thanks to the boon granted by Pārvatī, the Rākṣasas worked havoc as before.

36. O great sages, the people had the terror in the waters now incessantly in the manner they had fear on land before.

37. Sometimes the Rākṣasī came out of the city in the water and blocked the path to the land in order to harass the people.

38. In the meantime several beautiful boats arrived there all full of people.

39. On seeing those boats the wicked Rākṣasas were delighted much. Rushing at the people on board they bound them forcefully.

40. The naughty Rākṣasas came to the city taking those people with them. They fettered them and put them in prisons.

41. The people thus bound in fetters and imprisoned became very unhappy. They were rebuked again and again.

42. Their leader was a certain Vaiśya named Supriya. His conduct was auspicious and pleasing to Śiva. He was a permanent devotee of Śiva.

43. He never remained without the worship of Śiva. In every respect he followed the sacred rites of Śiva. Bhasma and Rudrākṣa were his ornaments.

44. If on any day he could not worship Śiva he did not take his food. The Vaiśya performed the worship of Śiva there in the prison also.

45. O excellent sages, he taught the mantra of Śiva and the mode of worshipping the earthen phallic image to several of his fellow-prisoners.

46. They performed there the worship of Śiva duly in the manner they saw and heard. It yielded them their desires.

47. Some of them stayed in meditation taking up excellent postures. Some of them joyously performed the mental worship of Śiva.

48. O great sages, the direct worship of Śiva was performed by the leader then in accordance with the rites of worshipping the earthen phallic image.
49. Those who did not know the great rite remained meditating on Śiva with the five-syllabled mantra “Namaḥ Śivāya.

50. The leading Vaiśya Supriya, a favourite of Śiva, performed the worship of Śiva by mental meditation.

51. Śiva in the form mentioned before took up everything directly. The Vaiśya was aware that his offerings were taken by Śiva.

52. O great sages, even as the Vaiśya continued to perform the worship of Śiva, six months passed by without hindrance.

53. The event that happened thereafter, the story of the moon-crested lord, O great sages, please listen to with attention.

CHAPTER THIRTY

(The greatness of the Jyotirlinga Nāgėsvara)

Sūta said:

1. Once an attendant of the wicked Rākṣasa saw the beautiful form of Śiva in front of him.

2. That wonderful incident was truthfully intimated to the king of Rākṣasas.

3. The king of the Rākṣasas, Dāruka, though very powerful was excited much. He hastened to the Vaiśya and asked him.

Sūta said:—

4. O Vaiśya, what is it that you meditate upon? Tell me the truth. Then you will not die. My words cannot be otherwise.

Śiva said:—

5. He replied “I do not know.” On hearing it the

168. The reading of the fourth pād of this verse is defective. We have adopted the reading युक्तते तद शिवेन वे for गुःते न शिवेन वे।
Rākṣasa was angry. He incited the Rākṣasas—"O Rākṣasas, let him be killed."

6. Urged by him, they seized various weapons and rushed at the leading Vaiśya whose mind was attached to Śiva, with desire to kill him.

7. On seeing them come, the Vaiśya remembered Śiva with devotion and repeated his names though his eyes indicated that he was extremely frightened.

The leading Vaiśya said:—

8. O Śiva, save me. O lord of gods, save me. O Śiva, save me now from this wicked Rākṣasa. O lord of the three worlds, O slayer of the wicked, O one favourably disposed towards his devotees.

9. O lord, you alone are my entire possession. I belong to you. I am subservient to you. O lord, my very life is always in you.

Śūla said:—

10. Thus implored, Śiva appeared out of the crevice with an excellent temple with four doors.

11. Seeing in its midst the wonderfully brilliant form of Śiva along with his attendants he worshipped him.

12-13. On being worshipped, Śiva became delighted. He gave him the Pāśupata missile. He immediately slew all the Rākṣasas with all their attendants and adjuncts. He saved thus his devotee. Indeed Śiva is the slayer of the wicked.

14. After killing all of them, Śiva the creator of his Oracles and who assumes bodies in the course of sports granted a boon to the forest.

15. May the rites and activities of the four castes, Brahmins, Kṣatriyas, Vaiśyas and Śūdras flourish in this forest always.

16. Let there never be people of the Tāmasaic qualities. Let there be excellent sages, the propounders and the followers of the Śaiva cult.

17. In the meantime the Rākṣasi Dārukā dejected in her mind, eulogised Pārvatī.
18. The goddess being pleased said “What shall I do?” She replied—“Let my race be protected by you”.

19. “I shall protect your race. I say this truth to you.” Saying this the Goddess quarrelled with Śiva.

20. On seeing the goddess furious, the lord, bound by the boon granted by him, replied with pleasure. “Do as you please”.

21. On hearing the words of her husband Śiva, the delighted Pārvatī laughed and spoke these words.

Pārvatī said:—

22. “Your words will be true at the end of this Yuga. Till then, I think, there can be the Tāmasaic creations as well.

23. Otherwise the dissolution will take place even now. O Śiva, let the words uttered by me be proved true. O lord, I belong to you. I depend on you.

24. This Rākṣasī Dārukā is my own Sakti. She is the most powerful among the Rākṣasīs. Let her rule over the kingdom of the Rākṣasas.

25. These wives of the Rākṣasas will give birth to sons. I have permitted all of them to live jointly in the forest.

Sūta said:—

26. On hearing these words of Pārvatī, lord Śivā was delighted in his mind and spoke these words.

Śiva said:—

27. O beloved, if you say so, please listen to my words. I will stay in this forest with pleasure for protecting the devotees.

28. He who maintains the discipline of rites and activities prescribed for different castes and has a sight of me with pleasure here will become an emperor.

29-30. Or, at the end of the recurring cycle of Kali or in the beginning of Kṛta Age, the leading king equipped with a vast army, famous in the name of Virasena son of Mahāsena, will have a sight of me. He will be a very
valorous devotee of mine. After viewing me he will become
an emperor.

Sūta said:—

31. Exchanging pleasantry thus, the couple, O brah-
mins, indulging in great sports remained there.

32. The Jyotiṣṭhīṅga form of Śiva came to be known
as Nāgeśvara. Goddess Śivā became Nāgeśvari. Both of them
are favourites of the devotees.

The sages said:—

33. O intelligent one, how will Virasena go to Dāruka-
vana and worship Śiva? Please narrate it.

Sūta said:—

34. Virasena, son of Mahāsena, was a great favourite
of Śiva. He was born of a Kṣatriya family in the beautiful
land of Niśadha.169

35. Worshipping the earthen image of the lord,
Virasena performed a severe penance, lasting for twelve
years.

36-39. Then Śiva, the delighted lord of the gods,
became visible to him and said:—Make a fish-like canoe
of wood. Coat it with tin and other metals. O Virasena,
I shall create Yogamāyā and give it to you. Enter the
canoe accompanied by Yogamāyā and your men.
Proceed to the island in the Western ocean.170 Enter the
divide made by me. Perform the worship of Nāgeśvara.
Thereafter secure the missile Pāṣupata and slay the Rākṣasi
and others. When I appear before you; you will not
remain deficient in anything.

40. Pārvati’s strength will grow to be complete. The
Mlecchas of the forest will become pious and auspicious.

41. After saying this to Virasena and bestowing his
mercy on everyone lord Śiva, the destroyer of miseries, vanished
there itself.

42. Having received the boon form Śiva the supreme
soul; Virasena became competent to do everything, of course.

169. See P. 1189 note.
170. See P. 1373 note.
43. Thus is the manifestation of Nāgeśvara, the lord in the form of a Jyotirlinga conferring the attainment of desires to the three worlds.

44. He who listens to the origin of Nāgeśa respectfully attains all desires. He becomes intelligent. And his sins are destroyed.

CHAPTER THIRTYONE
(The greatness of Rāmeśvara)

Sūta said:—

1. Hereafter I shall explain how the phallic image Rāmeśvara originated formerly. O sages, listen to it respectfully.

2. Formerly, Viṣṇu the favourite of the good, took his incarnation as Rāma on the earth.

3. O brahmins, Rāma's wife Sītā, the daughter of Janaka, was kidnapped by Rāvaṇa the wielder of great Māyā and taken to his abode in Lāṅkā.

4. Searching for her, Rāma went to the city called Kiṣkindhā. Having alliance with Sugrīva for his benefit he killed Bāli.

5. After staying there for sometime, he held consultations with Lāṅkāna, Sugrīva and others eager to find her out.

6. The prince Rāma sent the monkeys, the chief of whom was Hanūmat, to various directions in order to find her out.

7. On getting the crest-jewel of Sītā and on knowing from the excellent monkey that she was in Lāṅkā, Rāma rejoiced much.

8-9. O brahmins, accompanied by Hanumān the chief of monkeys, Lāṅkāna, Sugrīva and other monkey chiefs of

---

171. Kiṣkindhā was the capital of the Janapada of the same name. It is identified with the Raichur-Bellary area of Mysore and the adjoining regions. GAMI P 34 note. It was placed on the Tuṅgabhadrā river.
great might and a vast army of monkeys eighteen thousand billions in number Rāma reached the shores of the Southern salt ocean.

10. Reaching there, Rāma the favourite of Śiva stationed himself on the shore, being served by the monkeys and his brother Lakṣmana.

11-13. "Alas where has Jānaki gone? When will she meet me. The ocean is very deep. The army of the monkeys is to be taken across. The Rākṣasa of great strength and valour, the uplifter of the mountain Kailāsa has resorted to his stronghold Laṅkā. His son is Indrajit, the conqueror of Indra. Thus thought Rāma in the company of Lakṣmana standing on the shore itself. He was appealed by Aṅgada and other monkeys.

14. Then Rāma the excellent devotee of Śiva, desirous of water, lovingly spoke to his brother Lakṣmana.

_Rāma said:_

15. O brother Lakṣmana, lord of heroes, I am thirsty. I desire water. You get some water quickly through some monkey.

_Sūta said:_

16. On hearing it the monkeys ran in all directions. They brought water, bowed to Rāma and standing before him said.

_The monkeys said:_

17. O lord, at your behest we have brought excellent water, sweet, cool and refreshing. Please take it.

_Sūta said:_

18. On hearing it Rāma was much delighted. With a benign glance at them he accepted the water offered.

19. When Rāma, the devotee of Śiva, took the water and was about to drink it, it occurred to him at the will of Śiva.

20. "I have not yet had the sight of Śiva, the great lord, the bestower of all bliss. How can the water be taken in?"
21. After saying this, he drank water and then performed the worship of Śiva's earthen image.
22. He worshipped Śiva performing all the sixteen ancillary services like invocation etc. with devotion according to the rules obtaining.
23. After propitiating him with obeisances, divine eulogies etc. strenuously, Rāma joyously prayed to Śiva with great devotion.

Rāma said:—
24. O lord Śiva, O great lord, always favourably disposed towards your devotees, save me your devotee, dejected in the mind and seeking refuge in you.
25. O Bhavatāraṇa (one who takes devotees across the ocean of worldly existence), this ocean is very deep. The Rākṣasa Rāvana is heroic and mighty.
26. The army of monkeys is a very fickle instrument of war. How can my task be achieved resulting in pleasing acquisition.
27. In that, O lord of good rites, help must be rendered to me. O lord, without your help my purpose is difficult to be achieved.
28. Rāvana is your devotee. He is invincible in every respect to everyone. He is haughty due to the boons granted by you. He is a great hero who has conquered the three worlds.
29. O Sadāśiva, I too am your slave, in every respect subservient to you. Considering this, you shall be partial to me.

Sūta said:—
30-31. After praying and bowing to the lord again and again, he repeated loudly, "O Śiva, be victorious, be victorious" and eulogised Śiva. Repeating the mantras and meditating, he performed the worship again and danced before the lord.
32. With the heart drenched with devotional love he produced the throat-sound. Lord Śiva was much delighted.
33. Assuming the pure form as mentioned and
accompanied by all his attendants, lord Śiva of brilliant form appeared before him immediately.

34. Then, satisfied in his heart with Rāma’s devotion lord Śiva said—“O Rāma, may there be welfare to you. Mention the boon you wish to have.”

35. On seeing that form, they became sanctified. Rāma himself, interested in Šaiva cult, performed the worship.

36. Eulogising in diverse ways and bowing to Śiva joyously he requested for his victory in the imminent fight with Rāvaṇa.

37. Delighted in his heart at Rām’s devotion, lord Śiva said lovingly—“O great king, may you be victorious”.

38. Securing the blessing of victory granted by Śiva and receiving the permission of the lord he prayed again with palms joined in reverence and head bent down.

Rāma said:—

39. O Śiva, if you are pleased, you shall stay here, O lord, to sanctify the worlds and to render help to the people.

Śūta said:—

40. Thus implored Śiva took up the phallic image named Rāmeśvara. It is now famous on the surface of the world.

41. It was by Śiva’s favour that Rāma crossed the ocean soon, killed Rāvaṇa and other Rākṣasas and regained his beloved.

42. The greatness of Rāmeśvara became wonderful and unequalled in the world. It yields worldly pleasures and salvation and bestows all desires on the devotees always.

43. He who performs the ablution of Śiva with the waters of the divine Gaṅgā and worships Rāmeśvara with great devotion becomes a living liberated soul indeed.

44. After enjoying all pleasures here, rare even to the gods and deriving perfect knowledge in the end he will certainly attain salvation.

45. Thus has been narrated to you the story of Rāmeśvara, the Jyotirlīṅga of Śiva. It is divine. It destroys the sins of the devotees who listen to it.
CHAPTER THIRTYTWO

(The narrative of Sudehā and Sudharmā)

Śūta said:—

1. O excellent sages, the next Jyotirlinga to be mentioned is Ghūṣmeṣa. May its greatness be listened to.

2. There is the excellent mountain in the Southern region named Deva. It shines with great splendour and is very wonderful to view.

3. A certain brahmin Sudharmā who was the most excellent among the knowers of Brahman and who was born of Bhāradvāja family lived near it.

4. His beloved wife Sudehā was interested in Śaiva cult and sacred rites. She was skilful in all household activities and she devoutly served her husband.

5. The excellent brahmin Sudharmā worshipped gods and guests. He was devotedly attached to the Vedic path and scrupulously maintained the sacrificial fires.

6. He had the brilliance of the Sun. He performed Sandhyā prayers thrice a day. He taught disciples and was an expert in the Vedas and Śāstras both.

7. He was affluent and had also the qualities of gentlemanliness. He was a liberal donor, a devotee of Śiva, a favourite of his followers and he engaged himself in the sacred rites of Śiva-cult.

8. A long period in his life thus passed when he continued his religious rites but no son was born to him. His wife’s menstrual periods were fruitless. She did not conceive.

9. He did not grieve over this because he realised the reality of different things. He knew that the soul is the uplifter of the soul and the soul is the sanctifier of the soul.

10. Thinking thus he did not feel aggrieved even mentally. But Sudehā was distressed for not having a son.

11. Everyday she implored her learned husband to strive for the acquisition of a son.

172. Devagiri mod. Daulatabad is placed in the Aurangabad District the former Hyderabad State GAM1. P. 104
12-15. He used to reprove her saying, "O gentle lady, there is no son, no mother, no father, no lover. Everyone is selfishly inclined in the world, there is no doubt about this. Know this particularly with a keen intellect. Do not be aggrieved. O gentle lady, misery shall be eschewed by you, certainly. O one of auspicious rites, you shall not pester me like this everyday." After enlightening her, he became interested in the worship of the Lord. He was perfectly contented. He did not feel the misery or joy of mutually contrary interests.

16. Once Sudehā went to the neighbour's house for a friendly chat but a quarrel arose there.

17. She was reproached by the neighbour's wife as natural to women. Sudehā was aggrieved with her harsh words.

*The neighbourly woman said:*—

18. O sonless woman, why are you arrogant? I have a son who will inherit my wealth. But there is none to inherit your property.

19. Undoubtedly the king will confiscate your estate. O barren woman, lie upon you, upon your wealth, upon your honour and prestige.

*Sūla said:*—

20. Thus reproached by her she returned home depressed. She narrated to her husband all what her neighbour had said to her.

21. The intelligent brahmin was not grieved by hearing it. He said "Let her say what she wishes, O beloved, what is destined to happen will happen."

22. Thus pacified and consoled again and again by her husband she did not stop worrying. She again pleaded.

*Sudehā said:*—

23. You are my husband. Somehow you shall beget a son. O excellent among men, otherwise I shall cast off this body.
Sūta said:—

24. On hearing what she said, Sudharmā the excellent brahmin, harassed by her importunities, mentally remembered Śiva.

25. The alert brahmin offered two flowers to the sacrificial fire. He thought in his mind that the right side flower would yield a son.

26. Making this as a condition the brahmin told his wife. “You shall take one of these two flowers to decide about the acquisition of a son”

27-28. She thought “I will surely have a son. Let the insignia flower come to me.” Then she bowed to Śiva and the sacrificial fire.” After praying again she picked up one of the flowers.

29. The insignia flower was missed by her due to delusion caused by Śiva’s desire.

30. On seeing it the husband sighed deeply. Remembering the lotus-like feet of Śiva he spoke to his beloved.

Sudharmā said:—

31. O beloved, how can what is ordained by the lord be otherwise. Cast off your vain hopes. Render service to the lord.

32. After saying so and giving up hope himself, the brahmin became engaged in sacred rites and meditation on Śiva.

33. Yearning for a son Sudehā did not leave off her pleadings. With palms joined in reverence and bending her head she lovingly said to her husband.

Sudehā said:—

34. Let there be no son born of me. With my consent you shall take another wife. Undoubtedly she will bear you a son.

Sūta said:—

35. Requested thus by his beloved wife, that brahmin the most excellent of the devotees of Śiva and fond of sacred rites spoke to her.
Sūdhamā said:

36. Our miseries have gone off, O beloved, do not put obstacles in our holy rites now.

Sūta said:

37. Although prevented thus, she brought her mother’s younger daughter to her house and said to her husband “Take her.”

Sudhamā said:

38. Now you say that she must be my beloved wife. But should she give birth to a son you will begin to be jealous of her.

Sūta said:

39. O brahmins, when thus warned by her husband, Sudehā joined her palms in reverence and spoke to him.
40. “O excellent brahmin, I will not be jealous of my own sister. Please marry her and beget a son. I urge upon you.”
41. Thus implored by her, Sudhamā married that lady Ghuśmā with due ceremonies.
42. After marrying her he requested Sudehā, “O my pious beloved, this is your younger sister. You must bring her up.”
43. After saying this, Sudhamā, the most excellent devotee of Śiva, pursued his sacred rites to the utmost with his mind leaning towards virtue.
44. Sudehā served her sister like a hired wench eschewing all opposition and lovingly nurtured her.
45. The junior wife with the consent of her sister, made hundred and one earthen idols every day.
46. According to the sacred rules Ghuśmā rendered devotional services to these images and threw them in the neighbouring lake.
47. Thus she performed the wish-yielding worship of Śiva every day leaving them off and invoking them again in accordance with the rules of devotional service.
48. Performing the worship of Śiva thus regularly
she completed a hundred-thousand images and their worship which would yield the benefits of all desires.

49. By the mercy of Śiva a son was born to her. He was beautiful, fortunate and endowed with all auspicious qualities.

50. On seeing him the brahmin was much delighted. Being the most excellent of all who knew virtue and engrossed in the virtues of knowledge he enjoyed the pleasure with due detachment.

51. Then Sudehā grew fiercely jealous of her. Her heart which was cool and quiet before began to blaze like fire now.

52. O great sages, may the despicable event that followed, causing misery, be heard with attention.

CHAPTER THIRTYTHREE

(Origin and glory of the Jyotirliṅga Ghuṣmēvāra)

Sūla said:—

1. On seeing the son of the younger sister, the elder sister was much distressed. Unable to see her pleasure she became inimical.

2. Her people celebrated the birth of a son continually. But she could not bear the sight of the beautiful child.

3. On seeing the son, a great favourite of the parents and endowed with all good qualities, her heart began to blaze like fire.

4. In the meantime many brahmins came there offering their daughters in marriage. Sudharmā celebrated the marriage of his son duly.

5. Sudharmā was extremely delighted in the company of Ghuṣmā. All the relatives honoured Ghuṣmā much.

6. On seeing that, Sudehā blazed furiously in her mind. Extremely distressed she began to lament, “O I am doomed.”

7. When the daughter-in-law came to the house and
the son was duly married, Sudharmā evinced his enthusiasm to both the wives with an intention of delighting them equally.

8. But Ghusmā was delighted and Sudehā was distressed. Unable to bear her happiness, she fell on the ground.

Ghusmā said:—

9. "These are your own son and daughter-in-law not mine." But the daughter-in-law considered Sudehā her mother-in-law and the son considered her his mother.

10. The husband too loved the elder more than he loved the younger. Still the elder wife retained dirt in her mind.

11. One day the senior wife Sudehā, extremely distressed in her heart, thought how she could subdue her misery.

Sudehā said:—

12. Certainly the fire in my heart can be tranquillised only through the tears of Ghusmā caused by her misery and not otherwise.

13. So I shall kill her son today, the son that speaks pleasing words to her. What is destined to happen shall happen. This is my final decision.

Siva said:—

14. O brahmins, the inimical nature among co-wives is extremely ruthless and suicidal. The wicked and the mean do not ponder what shall be done or not done.

15. One day during the night as the son was sleeping with his wife she took a big knife and cut off his limbs.

16-17. The senior wife cut off the limbs of Ghusmā’s son at night. Strong that she was she took them to the lake where the earthen images of Siva were usually hurled by Ghusmā. After casting off the limbs into the lake she returned and slept.

18. In the morning Ghusmā got up and performed her daily household duties. Sudharmā too performed his daily sacred rites.